Vol. II
E-K

THE
ENCYCLOPAEDIA OF ISLĀM
ADDITIONS AND CORRECTIONS


P. 304, Bibliography of the art. Ezteba, add: Quirinius Main, La Colonie Eritrea, Torino 1891; Nicolello Alimari, Da Assab a Cusana, Rome 1897; Anonymous, Tre Ann. in Eritrea, Milano 1901; Penne, Per l'Italia africana, Rome 1896.


P. 1044, l. 42, read: "three" instead of "two"; l. 43, add: the edition of the Kūthā forming the introduction of the Kūthā al-'Umm, ed. Bulûk 1312.


P. 1918, l. 1, read: "reliable" instead of "reliable".

P. 1926, l. 31, l. 7-8, l. read: "known" instead of "know".


(End.)
ADDITIONS AND CORRECTIONS

P. 262\(^b\), l. 20; read: "Note 1" instead of "Note 19".


P. 265\(^a\), l. 8; read: "Bahimmākām" instead of "Khimmākām"; l. 33 a. f., read: "Makram" instead of "Makrām".

P. 266\(^a\), Art. Harra, Bibliography, add: Schwarzlose, *Die Waffen der alten Araber*,First Index.

P. 267\(^a\), l. 15; read: "Baghūl" instead of "Barghūl".

P. 269\(^b\), l. 5; read: "125 r." instead of "125 q.

P. 270\(^b\), l. 4; read: "d'Alcandate" instead of "d'Alcandide".


P. 282\(^b\), l. 17; add: Vaudal, *Le poële Flaman*, Paris 1885, p. 52-60.

P. 286\(^b\), l. 19; read: "MANAKS" instead of "AL-MANAKS".

P. 288\(^b\), l. 29; read: "Tabarca" instead of "Tabarcuu".

P. 290\(^a\), l. 15 a. l.; add: cf. R. Basset, *Notes sur les Mille et une Nuits*, ill., Rev. des Traditions populaires, 1897, p. 146-152.

P. 293\(^b\), l. 7; add: The romance was published in Tatar Kasan 1867; l. 15; add: Three chapters of a Malay adaptation of this romance have been edited (without indication of MSS.) and translated by P. P. Boorda van Eyslagh (Tijdeur der padi shahru khamm Hatta Tapi in Utrecht und mit Malthischen Geschichten, 1833, appendix to his *Malische und Niederdeutsch Woordenboek*, Batavia 1824-1825; Durch transl., in *De Oosterling*, 1835, l. 322 sqq.; cf. also l. 1. d. de Holland, *Handeling bij de boekeeving der Malthische taal en litteratuur*, Brede 1833, 6th ed., p. 16); A. A. Malcy, *La Quaidak hisyorite*, Alger 1914; l. 28; add: cf. also R. Basset, *Biblio. des anc. arabes*, extr. des Annales universitaires de l'Algérie, sept.-déc. 1913, p. 2.

P. 295\(^b\), l. 5-6; read: "Mujalal" instead of "Muqalal".

P. 299\(^b\); Art. Haray, l. 6-7; read: "Mujalal" instead of "Majallāt".

P. 300\(^b\), l. 6; read: "Kadjār" instead of "Kājār".

P. 307\(^b\), l. 17 a. l.; add: G. Marpisi, Les Arabes en Bérénice, Constantin 1913, I. partie, Ch. 1.


P. 314\(^b\), l. 16-17; read: "Moham Lal" instead of "Mohanhal".

P. 320\(^b\), l. 15; add: see also Max van Berchem, *Voyage en Syrie*, Cairo 1915, p. 135 sqq.

P. 321\(^b\), l. 6 and 27; read: "Wellsted") instead of "Wellsted"; ult.; read: "Otroikāda" instead of "Urtikāda".


P. 396; l. 39; add: Besides the works quoted in the article: Bargès, Compliment de l'histoire des Rom Zeyquen, Paris 1887, p. 205-217.

P. 397\(^a\), l. 31; add: R. Basset, *Notice sommaire des cat. orientales de deux bibliothèques de Lisbonne*, Lisbon 1844, p. 4-6.


P. 400\(^b\), l. 3; add: cf. also Dom, *Recherches*, l. 21-40.


P. 473b, l. 24, read: "xvill." instead of "xvill."

P. 42a, l. 29, add: "On Ibn al-'Iraqi, cf. also the observation by Mirzâ Muhammad  Karwatî in the Persian Introduction to his edition of Dâwîm's Twarîkhi Jâhadîn-nawās, l. (G.M.S., xviii), 34 sq. (see also Kitâb, Unûdî al-Tâlih fi Anâhî Al Âlî Tâlih, Bombay 1318, p. 159 sq.). According to the same author, ibid., p. 14, the proper title of the Kitâb al-Faâri is Muzayat al-Faâri fî Tawârîkhi al-Kâmâra fi, of which the history of the Abâlâhâs by Hindâshâh b. Sandîq, entitled, Kitâb Tafrîkîh al-Safa, is an enlarged Persian translation. The Bibl. Nat. of Paris possesses a defective manuscript of the latter work (No. 373 in Blochet, Catalogue des Mss. persans, l. 251), but several copies exist in Tehran.

P. 42c, l. 40, read: "Ashâfî" instead of "Ashâfî".

P. 433a, l. 13 a. f., add: Joumaînî, La Turquie, p. 243-252; La Jonquière, Histoire de l'empire ottoman, p. 311-313.


P. 447a, l. 18 a. f., read: "Âhû 'I-Nâjîm" instead of "Âhû 'I-Nâjîm".

P. 491b, l. 10 a. f., read: "al-Alumârîyâ" instead of "al-Alumârî".

P. 560a, l. 30 a. f., The equation is to be read as follows:

\[
2.09 \times 6 + 2 \times \frac{2.09}{6} = 18.81 = 4.72 \times 4 = 18.81
\]

P. 565c, l. 18 a. f., read: "ittihâd" instead of "ittihâd".

P. 566b, l. 8 a. f., read: "329 sq." instead of "322."

P. 596b, l. 24 a. f., read: "mâinâ" instead of "mâinâ".

P. 596b, l. 17, add: Guadeloupe-Demoubyens, Le Pèlerinage à la Mekke, Paris 1923.

P. 594b, l. 24 a. f., add: E. Chaunu, Recherches anthropologiques au Chaco, Lyon 1885-1887.

P. 601b, l. 5, read: "amârî" instead of "amârî".


P. 613b, l. 8 a. f., read: "163 sq." instead of "163."

P. 617b, l. 29 a. f., read: "âdî" instead of "âdî"; l. 2 a. f., read: "âdîlîchâ" instead of "âdîlîchâ".

P. 618b, l. 20 a. f., read: "Dreumestel" instead of "Dreumestel"; l. 9 a. f., read: "Winogradov, Frolovîa" instead of "Winogradov, Frolovîa".

P. 791b, Art. Kâmitt, l. 18, read: "sâvel" instead of "sâvelant".


P. 757b, l. 27 ah infra, read: "mukfrâ'îâ" instead of "mukfrâ'îâ".

P. 822a, l. 21-22, read: "In November 1923 Turkey abolished the Sultanate and on October 30, 1923, declared itself a Republic."

P. 883b, l. 18, add: Orientale Moderna, Rome 1932 sq.

P. 1096b, l. 18, read: "Köprüşi" instead of "Köprüşi".

Vol. I., 1072b, l. 7 sqq., read: "Do'an [Daw'an]" instead of "Do'an [Daw'an]"; l. 28-30, drop "Hamadî mentions, etc."; l. 36-37, read: "p. 86, 61, 61, 87, 87, 87" instead of "178, 18, and 181, 18"; l. 38, add: Sprenger, Die alte Geographie Arabiens, §§ 254-256, 310, 439; van den Berg, Le Hadramaut, p. 13, 23 sqq., 48; de Goeje, Recueil Colon. Internat., 1886, l. 106 sq., Landberg, "Hafishâkî", see Index.
THE ENCYCLOPAEDIA OF ISLĀM

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

PREPARED BY A NUMBER OF LEADING ORIENTALISTS

EDITED BY

M. TH. HOUTSMA, A. J. WENSINCK
T. W. ARNOLD, W. HEFFENING and E. LÉVI-PROVENÇAL

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EBU, the Ottoman-Turkish pronunciation of Abu (q. v., L. 738 of v. 393). ECUJA, the capital of a district in the eastern province of Seville in Spain with 25,000 inhabitants. It is picturesquely situated on the left bank of the lower course of the Guadalquivir, which is navigable below it to a torrent valley, whence it is called El Sartén de España. The city's history dates back to Roman times when it was a Roman colony. In the 8th century, it was conquered by the Moors, who called it Badajoz. The city was captured by the Christians in 1265. It was later controlled by the Knights Templar and then passed to the Moors again before being captured by the Christians in 1469. It was granted to Ferdinand III of Castile, and was repopulated with Christians in 1470.

The city is known for its beautiful old town with narrow streets and charming squares. It is also famous for its historical landmarks such as the Alcázar of Seville, the Cathedral, and the Giralda Tower.

Bibliography:
- Yáñez, Miquel: l. 168, Diccionario de Geografía, p. 168, 352 sq. (according to Bolmont Bey).
- Yáñez, Miquel: l. 168, Diccionario de Geografía, p. 168, 352 sq. (according to Bolmont Bey).
- Yáñez, Miquel: l. 168, Diccionario de Geografía, p. 168, 352 sq. (according to Bolmont Bey).

EDF, the Ottoman-Turkish pronunciation of Abu (q. v., l. 738 of v. 393). EDESSA, a town on the west bank of the Nile, the Apollonopolis Thebana of the Greeks. EDESSA, a town on the west bank of the Nile, the Apollonopolis Thebana of the Greeks.

EDFU (Opet, Uri), a town on the west bank of the Nile, the Apollonopolis Thebana of the Greeks and Romans, about halfway between Thebes and Assuan. The city is famous for the Temple of Horus, which is one of the largest and most well-preserved temples in Egypt. The temple was built in the Ptolemaic period and was dedicated to the god Horus. It is known for its beautiful carvings and inscriptions.

Bibliography:
- Yáñez, Miquel: l. 168, Diccionario de Geografía, p. 168, 352 sq. (according to Bolmont Bey).
- Yáñez, Miquel: l. 168, Diccionario de Geografía, p. 168, 352 sq. (according to Bolmont Bey).
- Yáñez, Miquel: l. 168, Diccionario de Geografía, p. 168, 352 sq. (according to Bolmont Bey).

THE ENCYCLOPEDIA OF ISLAM, II.
The number of gates and their names in Evliya, I. 428 and 438, Hamper, Gerass. d. Orient. J. 417, 700 differ from these. The Plan Triangolare illustrated in Sayger-Denardin is probably identical with the Gerass K., in Ziircher, p. 6 et seq.

The New Imperial Palace or an island formed by the Torunja, Mecmennim II, in 1452 and Selim I, (1513-1520); later Selim added individual khasas and other buildings. By the beginning of the sixteenth century it had begun to fall into decay; in 1529 the peace with Russia was signed there; on the 17th January 1578 the Turkish troops reentered the town but the Russians blew up the main buildings. The outlook tower dating from the sixteenth century still remains.

We learn from the accounts of European travelers of the seventeenth and beginning of the eighteenth century that the Serai was similarly planned to the Old Serai of Topkapi in Constantinople, c.f., the last account in v. Mollies, Briefe aus die Türkei., 2nd ed., p. 350. According to Evliya the New Serai occupied the hunting-ground of the Greek emperor; a matter of fact the site for an additional citadel with a grim castle of Constantine on the Torunja where in 1537 the wedding of the Bulgar Crown Prince Michael to a Byzantine princess was celebrated (Kantakuzen, Hist., I. 506). The Old Serai lay near the Selimye on the "planeterre square" (Kanak-Molos) and is said to have been built by Murad I in 1076 a.n. (according to others in 820 a.n. by Mecmennim); it was afterwards — according to Evliya — in the reign of Selim III and adopted as bazaars for the Djamoglu, and likely similar buildings elsewhere (the Galata Serai, the Serai in Brusa, etc.) and is known to have been used as such to the end of the eighteenth century.

The Mosques. The old churches were apparently left to the Christians at the conquest with the exception of the Ceoloi Djami, which is considered the oldest mosque; another mosque, the Kilitar Djami, situated like the palace within the walls, with an ancient consecrated fountain, was turned into a mosque by Mecmennim II. Gerash in 1378 counted 15 Greek churches.

The oldest mosque is that of Bayazid Vladimri, also called Kupeli Djami, near the Mecit bridge on the Muratca, 702 is given by Haydilli Kilisla, Turlesim, as the date of its erection while the author of the Enits al-Musulmonin gives 802 a.n. Evliya says it was completed by Mecmennim Celebi.

The second oldest mosque is the "Old Djami" (Eski Djami, formerly also called Ulus Djami, begun by Mir Suleiman Celebi, continued by his son Mustafa and completed by Mecmennim I, though some authorities say it was only finished by Murad III, it was burned down on the 14th Roder 1359, (July 1749) and restored the following year.

Murad III built three mosques, the largest of which was the Caragase, so called from the three balconies on two of its four minarets; it took ten years (841-851 a.n.) to build (Enits al-Musulmonin). The same Sultan built the 12th to 14th Djami (in 838 a.n.), in the forecourt of which is the mausoleum of the two princes Hasen and Armin, sons of Murad III, and a year later (850) the Muratciv, originally a Moslem monastery.

From this earlier period the following mosques date:

1. Erus (Anchs) Kadi Djami, on the
1. the bridge at the Serraj-el-hane, built in 825 (A.H.) by Sulaiman al-Din Fakhri, collapsed at the beginning of the xviiith century and was rebuilt; 2. the bridge of Bayazid II over the Tana, with 8 arches; 3. the bridge near the mosque of Bayazid I, dating from the fourteenth period and repaired by Sultan II in 595 A.H.; 4. a bridge of the year 1710 A.D. at the tomb of the saint Serafin; 5. the Mihal bridge, of the Byzantine period, repaired in 825 by Mahomed I and in 1050 A.H. by Kessaboglu Mustafa Pasha; 6. the New Bridge of Ekmeliuflsu Ataham Pasha of the year 1527 A.D.

The aqueducts were built by Sultan I and restored in the beginning of the xviith century (V. Hammer, Gesch. d. Osman. Reiches, iii. 66).


of Phocaea had undertaken the defence of the town against the Turks (Pachymeres, ii. 337 et seq.). When Sultan Othman dispossessed the Karaglioğlu about 1345, Edremit passed with the other lands of this dynasty under Ottoman rule. In 1403 Timur's conquests on their return march from Hara to Mavresia made a raid on Edremit. It was not known that the town was transferred from the west to the Ottoman Empire: Topalamak, in the 5th Abul, Wien, vol. iii, 1822, 23 et seq.; Zeitschr. d. Ges. f. Geschichte in Berlin, 1858, 290 et seq.; Caimen, Le Turc en Asie, i. 273 et seq.; A. Philippson, Nieder l. Forschungen in West. Kleinasien, i. 30 et seq.; (J. H. Mortmann).

EDRIS. [See text.]

EFENDI, an Ottoman-Turkish word borrowed from the Byzantine Greek Εψέντις (Efendi), derived from the ancient Greek εψέντας: "air, master", a legal term (used by Phrynias, Polybius and even Euripides with this meaning). This name is given to the Ottoman-Turkish who has different education; ordinary people and subordinate officials were called Aks (i.e. by elision of the velar) when they have completed their literary education, Edremit (abbreviated familiarly and jokingly to Efendi, "Sir", "muser"), the Khalif of Constantinople is also called Iskandar Efendi. The Kâf-i Efendi (for Reis-i Kateb = "chief of the scholars") was before the reforms the Secretary of State for Foreign Affairs. The Sultan also holds but not exclusively the title Edremit = "our Lord"; the Arabs of Egypt apply the malicious expression Edremit to the Khedive. This term is purely Turkish and has penetrated everywhere that Ottoman influence has made itself felt.


EGERDIR, the capital in a Kaza of the Sanjak of Hamidiya in the Wilayet of Egridir, situated on a tongue of land at the south-west of the lake of Egerdir, with a few thousand inhabitants, all Muslim, on the borders of Kura, Turkish Nish. No road with a monastery lies about 1000 Turkish-speaking Greeks. The town presumably fell into the hands of the Seljuk Turks at the same time as the district of Isparta, which Egridir Arslan III conquered (1600-602 A.D.) (see Hainmu, Renard, etc., l. 857; its citadel which is now destroyed is said to have been built by Kaigudat I. After the break-up of the Seljuk empire, Egerdir became the capital of the Turkoman Hamidiya, one of the four rulers of this dynasty, Pelah al-Din (beginning of the 14th century) gave it the same Pelahkhe, or Pelahkhe (Allu 'Efid, Geography, trans. by Keizland, ii. 2, 134). In 1788 or 1784 a. d. the last Hamidiya sold his kingdom to Murtada I. and Egerdir passed under Ottoman rule. Timurlik conquered the town and the island of Nisandel on the 17th Shabita 825 = 18 March 1403, (5th al-Din, according to Shreif at-Din on the 5th Rej), in his march through Austria and gave them to the Karaglioğlu whom he restored; the latter had to return them to the Ottomans in 1425 with the district of Hamidiya. The town has no less than 50 large and 18 small mosques and also a small library with 218 manuscripts; the name was originally pre-Osmans Egridir (Dhu Bat'a, l. 267; Ibn Battuta in Not. e Jese, xii. 350, 354). Bibliography: Sa'd al-Din, l. 211 et seq.; Hüdaii Khalifa, Dhibanmunna, p. 640; Sarre, Reise in Kleinasien, p. 142 et seq., cf. the article Anfrioglu. [J. H. Mortmann.

EGRI, the capital of a Kaza containing about 96,000 people in the Sanjak of Kharput in the Wilayet of Ma'adin al-Kur, occupies a picturesque site about 3000 feet above sea-level in a wooded hollow, where the river widens, on the right bank of the Kura, or western Euphrates. N.W. of Arab-kur surrounded by a crescent of hills 1200 feet high, down whose sides fall numerous streams. The town is believed to have been founded in the 12th century by Armenians from Waqrabk (see St. Martin, Memoire sur l'Arménie, l. 189). So recent a writer as Von Maltzahn still describes it as a stronghold of the Armenians, who in its youth for Constantinople and return with the wealth they have amassed. More recently the population estimated by Caime- en 1840, 5000; by Yerimos in 1880, 8100; Hadji Khalifa, p. 332. In 1896 there were massacres of Armenians in the town.

Bibliography: Hüdaii Khalifa, Dihammona (Constantinople, 1145), l. 625; Kiter, Erdhathen, x. 750-752; H. von Maltzahn, Briefe Über Zustände ... In der Türkei, p. 378 et seq.; (W. v. Jor, in the German Journal, 1806, ii. 353, et seq. (R. Hartmann).

EGRI-DAGH. [See ARSLAN l. 420.]

EGYPT.

The name Egypt — the etymology is more correctly preserved in the German form Ägypten — is derived from the Greek Egyptian, of which only the abbreviation Ägypten survived into the Muslim period as the name of the inhabitants of the country. The land itself is known by the old Semite name the Aramaic form which is Mist, from this the colloquial language has made Mile. The Muslim conquest began at the end of the year 18 = 639. From that year to the present day Egypt has been one of the centres of the political, cultural and religious development of Islam. Where else has Islam come into such contact with modern Europe as in the land of the Nile. It is a very difficult task to give a survey of the multifarious aspects of Egyptian life in the purely-Muslim period but with this modern development it becomes well-nigh impossible. If in
spite of this an attempt is here made to give a comprehensive survey, it is only possible by making an essential distinction between medieval and modern Egypt. The modern period in Egypt begins with the French expedition of 1798 and with Muhammad 'Ali. There are many connecting links between the old and the new period but it is nevertheless an entirely new Egypt with entirely new aspects which must be treated in quite a different fashion in such an article as this, that arises in the nineteenth century. The invasion of the Nile valley by European civilization has been for the latter of immensely greater moment than even than Adrianople was. An entirely new period begins with the Khedives, in contrast to which perhaps the whole history of Egypt and certainly the Muslim period forms a distinct unity. The subject has been divided with reference to this distinction. Here we shall only discuss medieval Muhammadan Egypt (639-1798) and refer the reader to the article Government for Egypt under European Influence.

4. The Historical Development.

As all the dynasties and important men are dealt with in separate articles, the object of this article is only to give a general survey and detail the historical aspects and events which cannot or ought not to be given in the separate articles.

Survey of

18-21 Conquest by 'Amm b. Al-Ashraf

21-38 Governors for the Coptic Caliphate

38-132 Governors for the Umayyad

132-254 Governors for the Abbasids

254-492 Dynasty of the Tulunids

492-623 Governors for the Abbasids

623-958 Ihwanid dynasty

958-967 Fatimid dynasty

969-1411

969-1269 Ayyubid dynasty

1269-1323 Baybars Mamluks

1323-1517 Barsiy Mamluks

1517-1798 Ottoman Pashas and Mamluks

1212 Napoleon's Expedition

Beginning of the modern period

1798

The great conquests in Syria and the Turk displaced the capital Medina to the outskirts of the new empire. Byzantine Egypt constantly threatened the young empire and even Medina itself lay perilously near the Byzantine naval harbour of Kyrenia (Kyrenia, 502). Egypt with its rich coast-supplies must also have appeared an extremely desirable acquisition to the central government. The Turks did not, however, at least a regular traffic in corn to the Umayyads began immediately after the conquest. It is most improbable therefore that there is any historical foundation for the Arab story that Egypt was conquered against the wish of the Caliph. By the year 12 (639) the raiding policy of the early years of the conquest had already been abandoned for one of permanent occupation. The state of affairs in Egypt at that time invited the Arab conquest. The ten years of Persian rule had been followed by a strong Byzantine reaction after the victories of Heraclius. The latter helped by his emissaries to terminate the vassal state between Monophysites and Dyophysites and at the same time gave the reconstituted empire an alliance with the Persians, but it was too late, the Monophysite Egyptians, who apparently never grasped the Monothelite principles for compromise, believed that the hated creed of Chalcedon was to be forced upon them. As at the same time the financial state of the empire was very great and the administration of church and finance were in the same hands, it may be imagined that the attachment of the Egyptians to Byzantium was not very great. In 631 the emperor Heraclius had sent Cyrus, previously Bishop of Chios in the Caesarean, to Alexandria as Patriarch and at the same time head of the civil administration. For ten years this man sought by every means in his power to persuade the Coptic church to adopt the Nicene creed and at the same time to increase the revenues of the treasury. The portrait of Cyrus is painted blacker and blacker by later Coptic tradition, for not only did he indifferently pave the way for the Arabic but he was the governor of Egypt who concluded the most important treaties with the Arabs. It is from Cyrus that the essential features of the half-legendary character of the Muhammadite [q.v.] of Arab tradition are derived. The conqueror of Egypt was 'Amm b. Al-Ashraf [q.v., l. p. 334] and after him. He had already distinguished himself in Syria and now appeared unexpectedly in December 639 on the eastern frontier of Egypt from which the troops had been withdrawn and the Sultan, month later (Muhammad, 19 = January 640) captured Fustat with only 3000-4000 men. 'Amm could not risk a decisive battle till he had been reinforced by about 5000 men under the leadership of Zabair, the celebrated companion of the Prophet. With these he defeated the Byzantium under the Augustalis Theodosius in the battle of Haliopolis (Rajab 19 = July 640), which was immediately followed up by the occupation of one of the suburbs of Babylon [q.v., l. 556]. The garrison of the town held out for some time longer, Cyrus who was within its walls entered into negotiations with 'Amm in spite of considerable opposition in his own camp and then left Egypt to have the treaty proposed with 'Amm ratified by the Emperor. Heraclius was accordingly enraged. Cyrus was accused of treason and banished; soon afterwards Heraclius died (93) and Salih 20 = 10th February 641). As his death seemed to destroy all hope of relief, the citadel of Babylon capitulated on the 20th 'Abd al-Malik. 1 = 13th May. Here he met with a vigorous resistance and, although able to occupy the surrounding country temporarily, saw for the time being only capturing the strongly fortified garrison. We are not well informed as to the gradual expansion of his power in the rest of Egypt. Meanwhile affairs had taken a sudden turn in Constantinople. Cyrus was sent back to Egypt to get the most favourable terms
possible from 'Amir, Cyrus returned to Alexandria on the 2nd Shawwal 20 (18th Sept. 641). His further course of action is not quite clear. In contrast to his previous attitude he now suddenly courted the support of the Copts and it is not improbable that he wanted to establish an Egyptian primary under Arab suzerainty. In autumn he announced, unknown to the Alexandria, the final treaty of surrender with 'Amr by which the city was granted to the Greeks by the sultan (Shawwal 21 (17th Sept. 642). On payment of a certain tribute the inhabitants were guaranteed liberty of life and property as well as the free exercise of their religion. At first they were very indignant at this treaty but ultimately bowed to necessity. The Greeks abandoned the city and it was surrendered to the Arabs at the expiry of the appointed period. Cyrus died before the surrender took place. To protect his rear, 'Amr undertook an expedition in the following winter (22 = 642-643) against the neighbouring Pontopilla (Burja) and thus concluded the conquest of the land. It was not Alexandria but Fustat, the city which had grown out of the camp, that became the capital of the empire [see the article on Cairo, p. 816, et seq.]. Once again the Byzantines were stirred to activity. In 25-26 (645) a Byzantine force under Manuel suddenly appeared in the neighbourhood of Alexandria and the city rose in rebellion and welcomed the Byzantines. At this time 'Amr was no longer at the head of affairs in Egypt but he had to be summoned there, as his successor was not able to cope with this unexpected development. His military genius once more triumphed; in a short time he drove the Byzantines out of the country and conquered Alexandria for a second and last time on this occasion by force of arms. - 26 (646).

The last step in the conquest was to secure the southern frontier. Egypt has as on the whole natural boundaries, the sea on the north, the Libyan desert in the east and the Arabian desert and the Red sea in the west. It was only the southern frontier that was defined by an expedition under 'Abdallah b. Sa'd who had replaced 'Amr as governor for a time before the second occupation of Alexandria and filled the post a second time till shortly before the capture of Ombos. In 31 = 651-652 he advanced against the Christian kingdom of Nubia, south of Assuan, reaching Dongola (Dinukla in al-Khaldi, ed. Gussa, p. 3 and 39) and in Ramadan of the same year concluded a treaty with the ruler of the Nubians which has been preserved (Kihl, 1: 206, 12 of ed.; ed. Zeltner, Die Arab. Chron., 291, 311, 313, 315). By its terms an amicable exchange of commodities with Nubia was instituted. This agreement was sealed by (p. v., 665 of ed.) which - it may be added here - is probably derived from the Latin pactum. The Latin period (Philip II) formed the southern boundary of Egypt. The most northerly point in the Nubian kingdom was called el-Kag.

When in the reign of the Caliph Othman the quasigovernmental orders broke out between the Persians and the Arab troops, 'Abdallah b. Sa'd had to leave Egypt and it was from Egypt that the summons of Othman b. Hisham to Mu'awiya (35 = 656) was sent under 'Ali's rule till it was taken from him. 'Amr b. al-'As (62 - 653), the 'Abdalah-caliph Mu'awiya's general (38 = 655), henceforth it remained in the possession of the Umayyads except for the brief period of the nominal suzerainty of the Anti-caliph 'Abdallah b. al-Zubayr, who held Egypt from 63-65 (683-684). Of the governors of this period: 'Abd al-Aziz b. Mu'awwana (645-666), the brother of the Caliph 'Abd al-Malik, was of special importance for the country; he ruled the land practically independently from his headquarters in Homs. It was he who gave the administration the character it long maintained. The later governors of this period are of more importance for economic than purely political history. When the dynasty was overthrown, Egypt was the last refuge of the unhappy Umayyads, who met his end here. This event made such an impression on the Coptic Christians that it has found a place in the Coptic Apocalypse of Daniel where Merwan appears as the twentieth King with the number 666 (M + 4 + r + r + o + e + d + y = 666). Several of the Umayyads give a very remarkable account at great length of his end from the mouth of an alleged eyewitness, who presents a marked contrast to the brief statements in the Muhammadan chronicles (ed. E. P. 179 of ed.; ed. Seyfried, 173 of ed.; ed. Seyfried, 117 of ed.). The text of these Umayyad "Turkm and in the Apocalypse of Daniel the conqueror of Merwan is Pitonoga. It is important to note these Christian echoes of the tragedy because the passage of the Caliphate from the Umayyads to the Abbasids seems from the Muhammadan historians to have made no particular impression on the Egyptians. From the point of view of economic history also this transition was of importance.

Under the 'Abbasids the country was ruled by governors, who till the year 742 = 856 were usually Arabs. In this year the last Arab governor left the country, which was henceforth to be governed by Turks only till 'Al-Jalik b. Tahir founded the first Turkish dynasty. 'Al-Jalik was the only Caliph to visit the Nile valley and even the feudal vassals appointed by Mu'awwana and successors between the Caliph and the governors rarely visited Egypt. The most important historical, movement which, though in the main unfulfilled in the pre-Ahmad period, went on down to the Mamluk period, was the spread of Arab culture and the Muslim religion in Egypt. These were not identical developments; for the Egyptians who remained Christians soon began to adopt the language of the ruling classes also and by the fourth century A.D. we find that the Coptic ecclesiastical has to write Arabic if he wishes to be understood. Arab culture was spread by various means; by road and dwelling Arabs, who were concentrated in the capital of Fustat, the Arabs who held the higher offices in the empire, speaking provincials. It was the spread of Arab culture that, at the end of the seventh century, expanded the province. The introduction of the Arabic language in the government offices led to the taking places in 87 (709-708) — in reality both Greek and Arabic were used down to the beginning of the second century — did not affect 1/2 of the population. The chief factor in the spread of Arab culture which gave it so much greater effect than the preceding Helenism was the gradual settlement of the country districts by Arab nomads. Unlike the Greeks who were town-dwellers and built up civic communities of great importance in the history of civilization the Arabs had not from
advantage of their good relations with the Arab rulers to win many Malikites as possible over to their side. For example, they succeeded in getting a double poll-tax levied on Malikites which caused many to become Jacobites. This fund was afterwards used by Islam against Christians of both sects. As the Arabs were at first aided by the Copts as their deliverers from the Byzantine yoke, it naturally followed that even in the early years after the conquest numerous conversions to Islam took place, but on the whole active proselytising was hardly noticeable in the early decades after the conquest. The Arab government, even regularly appointed a patrarch and ‘Abd al-Aziz and others allowed the building of new Christian churches which was quite contrary to the later practice and the Sharia. We get the impression from Christian Arabic sources of the time that the Arabs were only concerned about the money they exorted from the Christians but there were of course at the same time occasional attacks on their religion also; thus, for example, al-Asbagh, the son of ‘Abd al-Aziz forced the Christians to take part in the ‘idāt. The Arab government also found itself forced on economic grounds to take steps against the monastic system which deprived the land of the best of its youthful vigour and it was natural that the Christians had to pay a very considerable tribute, which ceased when they adopted Islam. In spite of official recognition the Christians were sometimes badly treated by the Muhammadan population. All these reasons explain the rather rapid progress of Islam in Egypt and make it seem remarkable that as late as the eighth—ninth century there should have been popular risings on account of the number of Christian officials in the Divan (Makriti, Khatiri, p. 532 et seq.). This war on Christian officials lasts throughout the whole history of Egypt. At the end of the first century A.D. we still find Christians in the highest offices in the civil administration. ‘Amr II’s attempt to replace the lower officials also by Muslims (Quraysh, ii. 340) was premature in failure. In the course of centuries Christians were gradually replaced by Muslims throughout the public offices, but the mechanism of administration was so complicated that its management remained for centuries practically that of the Christian Copts. As late as the Fatimid period we still find Christians and Jews, who at most only formally professed Islam, even in the office of waqf. That the divāns at this time were full of Christian officials is clear from al-Salafi’s polemic in his account of the Divan al-Insān (Salāfī, Divān al-Insān, iii. 564). It was predestined to fail. In the course of centuries Christians were gradually replaced by Muslims throughout the public offices, but the mechanism of administration was so complicated that its management remained for centuries practically that of the Christian Copts. As late as the Fatimid period we still find Christians and Jews, who at most only formally professed Islam, even in the office of waqf. That the divāns at this time were full of Christian officials is clear from al-Salafi’s polemic in his account of the Divan al-Insān (Salāfī, Divān al-Insān, iii. 564). The similar state of affairs in the Mamluk period has already been discussed. In all cases one can see that the government for the time being protected Christians — probably for some reasons — but it had occasionally to make concessions to the fanatism of the mobs, individual rulers also as, for example, the Faiq al-Hakim, had sometimes the same views as the mobs. We can only observe that the demands of the Shiā and the demands of the Christians gradually won greater influence in everyday life, for example the prescription of a distinctive dress for Christians and Jews, the interdiction of riding on horseback, of building new churches etc., but even in times of great excitement these orders were only put into execution for a brief period; for otherwise popular anger against their neglect would not have con-
solidly broken out again. Merchants who dealt with these matters in several passages of his book mark two important dates in the progress of Islam in Egypt. The first of these is the period which followed the great Copt rising in the reign of Mamluk. At this time the gradually increasing pressure of taxation had so alarmed the Copts that several risings took place, which were ultimately put down by Mu‘izz and his generals (see Becker, "Der Islam vor Geschichte der ägypten", p. 129 et seq.). From that time on the Copts, began to adopt Islam and the Arabs gained power in the country. At a much later period we find the Copts coming a crisis not only in the capital but throughout the country in the reign of Nāṣir b. Sālamān in 720 et seq. = 1320 et seq. Churches were destroyed, Christians arrested and in one of the smaller towns such as Kalyub, 450 Christians became converts to Islam in the day (Wattenfeld, "Marx’s Geschichte des Ägyptens", p. 84); this place may be taken as typical of the rest of the country. The last resistance of the Christians seems thereby to have been broken and the advance of Islam reached the stage at which we now see it. It is only in Old Cairo and certain districts of Upper Egypt that Coptic communities of any size have survived. According to a calculation in Becker’s "Religions", p. 133, based on the yield of the jīyān, the proportion of Muslims seems by Salādīn’s time to correspond to what it is to-day. But this is probably not correct, for the average assessment of jīyān is too low. It is known from papyri recently discovered to be much higher than the amount there taken on the authority of the S°bād’s so that the number of Christians in Salādīn’s reign could not be placed at a much higher figure. It is not till the late Mamluk period that we can say that the process of conversion to Islam is concluded although it had made great progress as early as the beginning of the Tālimid period.

The history of Muhammadan Egypt as an independent state begins with the Tālimids (q. v.). Their ascendancy had been preceded by a period of decline in the economic prosperity of the country and its resources had been recklessly exhausted by the government (cf. "Religions", p. 136 et seq.) The government or, more often independent finance-administrators were similarly extravagant. The resources of the country were partly in Damascus and partly into the pockets of successive governors without the country itself benefiting in the slightest from them. This state of affairs was changed on the foundation of an independent dynasty. The income now remained in the country. Where independent of the central government, Aymār b. Tutan (q. v.) no longer made a point of plundering the country but rather tried to make it yield a permanent revenue and increase the glory of his dynasty, from being a dependency Egypt developed into the centre of a great empire, the government increased and general prosperity increased as at all times when the country had a strong government. For the first time for centuries Syria was again ruled from Egypt and the whole history of antiquity as of the later Muhammadan period shows that the destiny of these two countries are closely bound up. In this direction lies the natural expansion of an independent Egyptian kingdom. In one point, however, the Tālimids showed themselves true Persians. While the contemporary Persian dynasties were creating a national civilization, the Tālimids were content to be imitators. Just as at one period the German rulers had each to have their little Versailles, the capital of Egypt was modelled on Samarra and Bagdad. This fact has been much exaggerated and Frang-Cali denied any genuine development in art or culture during the name of the "Supremacy of Cairo", "Rev. Roy. As. Soc.", 1913, p. 23 et seq.). What is undoubtedly true in this, is that a new period in the history of Egypt begins with the Tālimids and that Egypt did not escape the general development of Muslim civilization.

In tracing the history of Egyptian civilization from 128-1212 = 659-1278 the period may be divided into four very distinct periods: the Arabic, the Arabo-Persian, the Perso-Turkish and the pure Turkish; throughout which is must never be forgotten that the backbone of the populace was Arabized Copts. The pre-Tālimid period may be described as the Arabic. The Arabic-Persian period covers the rule of Tālimids, Mamluks and Khaybars. The influence of Persian culture becomes more marked. In spite of their Shi‘ite creed the Fatimids make no break in the development of culture. A new stage begins at the end of the Tālimid period with Salādīn and the Aybūdūs. They brought the spirit and culture of the great Sūqūd empire to Africa also. In art and industry, in political and intellectual life, indeed even in calligraphy the dawn of a new era may be observed which we shall discuss in detail below. This second Perso-Turkish period covers the whole Mamluk period as the Mamluks regarded themselves in everything as the successors of the Aybūdūs, whose political ambitions and even the titles of their court officials they inherited and maintained. The fourth and last period is that of Ottoman rule in which Egypt is a Turkish province. The successors of the Mamluks created nothing of value to civilization.

From the point of view of political history we get quite another picture. The epochs 18-738 = 659-888 and 923-1212 = 1327-1278 serve as prologue and epilogue in the great period of Egyptian independence. The latter falls into three periods of which the Tālimid is the middle one. The pre-Tālimid period is characterised by the struggle of the Turkish governors for independence from the central government of the Caliphate. The independence of the Tālimids, became possible by the great slave rising after the suppression of which the brief glory of the dynasty was soon at an end. Tālimid and his successors had to deal with less resistance, the Mamluk kingdom being a parallel to the Hamunid and Buyid kingdoms, political entities which it came possible on the dissolution of the Mamluk empire. This is the period of the struggle for the right to exercise sovereignty over the Caliph. The two Egyptian dynasties only lasted into the fourth century A.D. They had but a national or a religious form in the country. They were based on the ability of their founders whose kingdoms was held together for some time longer after their death by the community of interest of those who had assisted them. They are real examples of the wonderful chances in a soldier’s career in those days whose rulers were promiscuous generals and yet something different from the Pratertorial rulers of the Mamluk period. The idea of tightful
succession had not yet been quite obscured by license and opportunism. Besides the soldiers we have a further important factor in the manner. A phenomenon like the Mu'izz al-Din family, whose members without the slightest military power at times unofficially ruled Egypt purely by their economic, and a characteristic of the period. The bureaucracy and the tax-farmer, those inheritances from the ancient world, had not yet lost their power before the all-destroying military of the Manilnik period. The pre-Fatimid period differs markedly from the post-Fatimid in its internal structure as well as in its political attitude although the two have many features in common.

The character of the Fatimid period itself is quite different. For the first time Egypt had a dynasty full of vitality founded on a religious basis. Egypt itself was, however, not Shita and the easy manner, in which Saladin restored orthodoxy, shows that the creed which had been forced upon the country had only been formally adopted. But the prestige of religion was of inestimable value for the preservation of the dynasty and for controlling the ambition of the generals which could only find an outlet by becoming at most mayors of the provinces. Mu'izz had not come, like the Fatimids and al-Bashir, as the representative and envoy of a legitimate suzerain to the country but as the autocratic ruler of a powerful kingdom for whom the way had been prepared by his generals. The first Egyptian Fatimid had thus not to gain his position gradually by force of arms but was with all the prestige of a ruler of North Africa and surrounded by the halo of religion and the regal splendor of an Imam and Caliph. The Fatimid kingdom was organised on the model of the Abbasid or rather after still older Persian prototypes. They had nothing to learn when they arrived in Egypt but understood perfectly how to reconcile modern administrative system of the country with their assumptions of hierarchy. Not only were they themselves in various excellent rulers but they took care to surround themselves with statesmen of great ability, whose authority offered the almost insurmountable barrier to the encroachments of the military. In the long run the fate of the Abbasids naturally overtook them also. The Manilnik system arose out of their troops but it was only through Saladin and his successors, more particularly through the military and the abolition of the hereditary intermediaries between the rulers and the people that the Manilnik became an all-powerful power and a scourge to the citizens.

The contemporary political problems of the Fatimid period also were quite different from those of the preceding epoch. It is true that there again was a struggle between Syria and Egypt but in the reign of the sultanate of Egypt — it was no longer however a war against a powerful Caliphate but against the Tayyids and Saladin, between the latter and the Fatimid kingdom a number of small, independent kingdoms some of which died with the East and some with the West. It was not a war between Abbasids and Fatimids for mastery in the Empire. It was an insignificant episode from the point of view of the history of the world but to the Fatimids it was the culmination of their highest ambition when the Empire was pronounced for them and their "Holy fathers." For a brief period (649-650) even in Baghdad, the capital of the Abbasids, by the ephemeral emperors Bu'dah. At its zenith the Fatimid empire was the only great Muhammadan power in the eastern Mediterranean. Here we have the historical antagonism of two great powers — which extended as far as Sicily and South Italy — namely, that of Byzantium and Egypt. They created the pre-eminence of Egypt, which was still further increased by Saladin and survived into the Manilnik period. This golden period in Egypt's history lasted from al-Mustansir to al-Mustansir and has been described so in glowing colors by the Persian Nasir-i Khosrow, shortly before its economic and political collapse in the reign of the last-named Caliph. No other land in Islam could then compare with Egypt. It was only under the great Saladin, that the victory regained its premier position. Syria was lost to the Fatimids before the Saladin invasion. It had still been held by Egypt, Syria might have been able to make a powerful defence against the inroads of the Crusaders had they been shortly to break in upon it, but an infectious plague and the small Attigeb stamets could not do this successfully.

Fatimid power began to decline rapidly everywhere after the famine and rebellions in the reign of al-Mustansir, Bu'dah al-Mansuri [q.v., i., p. 560] and his son al-Abdal [q.v., i., p. 146] could only temporarily check its decline. The government raised the country; another factor was the invasion of the Crusaders and Amaurich stood at the gates of Cairo when the war of the Fatimids was about to end. This period of recrudescence, which was in the third period of Egypt's prosperity under the Ayyubids [q.v., i., p. 224 of this vol.] and the Manilnik [q.v.].

Saladin restored the glory of Egypt anew. The features of the new epoch outlined above are only the expression of a new period in the political history. The well-nigh inexhaustible natural wealth of Egypt enabled every new ruler to devote himself to foreign politics on a large scale, if only he knew how to bring order into domestic affairs. The tasks, which wrecked the declining power of the Fatimids, the suppression of rebellions at home and the repulse of the Crusaders, were successfully accomplished by the Ayyubids and their Ayyubids.

The struggle between East and West now centres round Egypt and the name Damietta [q.v., i., p. 115 of this vol.] in the most important events in the history of the latter Crusaders. Kelying for support on the religious reaction of the Sufi period, the Ayyubids were the true Saladin, who recognized the purpose of their dynasty in war against the enemies of Islam. They reunited Syria and Egypt and held it for a long period. But this glorious dynasty unfortunately lacked any cohesion among the numbers of the family, split into numerous lines, the main object of the dynasty seemed to be extermination itself in internecine warfare. Whoever held Egypt had the advantage, as it was the centre of the kingdom. Saladin, al-Afdal and al-Kamil were essentially Egyptian rulers. The power of the Ayyubids lay in the (Ghuss [q.v.]); here lay the possibility of an ethnic basis for the dynasty but it was destroyed by the rivalry of the individual families. Unity no longer lay in the ruling family but in the aristocratic leadership of the troops or the kingdom consisting almost entirely of slaves (Manilnik). White those who fought under the Ayyubid flag were not all Turks but included Slaves and Greeks, the Turkish element consider-
ably predominated. As they were constantly at war with one another, the various members of the dynasty became more and more dependent on the good will of their generals and ultimately became mere playthings in the hands of ambitious commanders. It thus created a great state when in the end the rulers, whose power had now become purely nominal, disappeared from the scene and those who had for long had the real control of the government now openly assumed responsibility for its government.

The idea of a dynasty slowly disappeared. Although associations with the Ayyubids remained throughout the whole political system and although Kâlabi, among the Bahri Mamluks, was able to found a kind of dynasty, with the Circassian Mamluks the government was a military oligarchy not only in principle, but in practice. The development of the military sake gave an entirely military character to the government. It was a feudal state, based not on the possession of land but on rent, relying for its defence not on foreign vassals but on permanent interest in the military order. The Mamluks had no relation to the state; they were not free. The Mamluk aristocracy was a kind of stratum above the Egyptian people proper, which was at times plundered in the most shameless fashion. Constantly quarrelling with one another, ruling the country as they pleased, ethically a body of foreigners, unscrupulously in no proportion to the native Egyptians, their survival for several centuries, particularly their emergent bearing, and their great architectural activity, which required enormous financial resources, appears at first sight a paradox. It should never be forgotten that it was the Mamluks, who under Baibars formed the barrier which checked the advancing tide of Mongol invasion. The battle of Ain Jalûla was on chance, success, for Kâlabi and other Sulzjans again and again repelled the Mongols (Ikhshûn). This is the great debt that the world owes to these slave Sulzjans, for they saved Egypt from the fate of Târik, and it is due to them that the Nile valley has had a continuity of development in culture and political institutions unlike any other Muslim country. Besides this great feat the final expulsion of the Crusaders seems an insignificant and easy success. The subjection of Nubia also was of less importance for the history of Egypt than for that of the Sudan. On all sides the same great power of expansion can be traced. The Egyptian government stood at the centre of international interest as a powerful vassal. Its relations with the Golden Horde were not of their common opposition to the Ikhshûn, but Byzantium and other European kingdoms also sought the friendship of the powerful Mamluk Sulzjans. During the same period one splendid building arose after another in Cairo in spite of the fact that the constant wars were consuming immense treasure. The old buildings which at the present day still give Cairo its characteristic appearance are almost all Mamluk. Whence came the power and the money to do all this in a state with such a precarious constitution? It was probably in the first place the unusual ability of a series of great rulers like Baibars, Kâlabi, Naîr, Qânûnî, Kut-Bey, that brought the land this prosperity. In a state organized like that of the Mamluks, where every one was a marshals's baton in his kinsman, it was only men of unusual ability that came to the top; there was a kind of survival of the fittest in the system. In spite of their fondness for quarrelling with one another at home, they developed a strong esprit-de-corp in face of danger from abroad. The Mamluks, moreover, were mainly Turks or Circassians, that is to say, unusually powerful members of naturally warlike peoples, selected for their ability. The rivalry among the individual amirs further provided an excellent military training. It was the custom for every amir to build a large house out of Bizantion to offer a home in Cairo to the 'Abhâsîs, driven out of Baghdad by the Mongols. The claim of the Mamluk Sultan to the throne which were by no means sound, were raised above all suspicion by this step. This further crop raised their prestige in a way which can hardly be understood at the present day. The great Mamluks by no means lacked the qualities of rulers. From time to time something was done to improve the state of the country, canals were made, or roads undertak en. The Arab feudalism element had become very strong in the country alongside of the Fellahs, and environs steps had to be taken against it from time to time. Water agriculture was necessarily fundamental. The splendid culture of this period could not possibly have been maintained out of the income from the land alone, although the rural population was very heavily burdened. The great source of the government's revenue was the Indian trade which passed through Egypt as will be discussed below. When it ceased, the decline of the Mamluks came to an end. When the Portuguese obtained a footing in the Indian Ocean and the Red Sea and directed trade with India round the Cape, a blow was struck at the very heart of Egypt's prosperity. Fortune had willed that in the same decade the Turks began to threaten the Nile valley like some inexorable fate. Egypt thus became a Turkish province and its golden age was over. The whole eastern Mediterranean began to sink into the background by the transfer of the world's trade to different routes and the discovery of America. The mists of civilization had shifted. The period 1517-1798 is for Egypt one of stagnation; the great events in the world's history had their scene elsewhere.

Selim I entered Cairo on the last day of Rabûs 1 of the year 943 (29th April 1543). The last Mamluk ruler Tuman Bey had previously been hunged at the Bûl Zuwaibi. Selim and his successor Sulaimân organized the constitution of the country with great caution. The holder of the new Pashalik was not to be too powerful nor was the Mamluk constitution of the military upper classes to be completely suppressed. The Pashas and six bishops of the Levant under Beys with two Irânis and supreme councils were to form the balance. The Mamluk system thus found new scope for its energies. For about a century, the Pashas had some real authority and initiative but after a few unfortunate experiences the Porte began to change its representatives every few years thereby making it impossible for them to have any permanent influence. An endless series of Pashas sits before our eyes, whose authority gradually becomes weaker before the power of the Beys; mutiny, deposition or assassination became daily events and ultimately the Porte was forced to send only Pashas, who were acceptable to the Mamluks and who soon sunk to be mere figureheads. The Şihâb al-Qalb, the governor of the
the first attempt to investigate more closely the constitutional elements of these cycles of legends (Nov., degli Studi Orientali, ii. [1900], p. 97 et seq.; li. [1910], p. 177 et seq.; lv. [1911], p. 47 et seq. and p. 267 et seq.). All accounts of cities and monuments are full of such tales whose existence only can be mentioned here.


In the Arabic geographers and historians we find the administrative unit in the older period the hāra, a district taking its name from its principal town, and in the post-Ptolemaic period the province (a'īal) or more usually placed (āmil). In the modern period the a'īal have been given the name musāfirs. The comparison in Milman, A History of Egypt under the Roman Rule, p. 216 makes it appear that the most important administrative districts of a higher and lower class have remained unaltered from Roman times to Muhammad 'Ali, but closer investigation shows that the similarities between ancient and modern times are accidental. The political configuration of the country has undergone considerable alterations in the course of centuries. The ancient division into nomes was followed in the Roman period by that into pagi and pagarchias, which in their turn under the Byzantines became entirely remodelled in a more complex fashion with the increasing influence of the great landlords. The best account of the conditions in this period is to be found in Mathias Gelzer, Studien zur byzantinischen Verwaltung in Ägypten (Leipzig: Hirt, Abhandlungen, iii.). Islam developed the Byzantine system as it found it. The first accurate information is given by the Ambelu papuzy of the end of the first (beginning of the eighth) century. They yield the following picture, Egypt was at this time a province of the Caliph's empire governed by a muqādās-e-āmil. Upper and Lower Egypt were separate administrative divisions but not, as might perhaps be expected, so that all subdivisions fell into one or other of these two. The heads of theses, which appear as real administrative units and corresponded to the Byzantine pagarchias, were all directly under the governor general. The ancient nomes was now purely a geographical term. The villages (bawār) into which the hāras were divided, were ruled by the (po) (po), C. L. H. E. A., Arab., M. M., pl. M. M. (for further details and bibliography see Der Islam, ii. 364 et seq.) who were under the government of the hāra. We have no detailed account of the further development of this system and the few notices that exist have not yet been systematically studied. The division into hāra remained the basis of the administrative system down to the Fatimid period. We do however find larger areas containing a number of hāras referred to under a single name, such as Das, Das, Lower Egypt, which is sometimes also called Aiz. Das, Das, Lower Egypt, which is sometimes also called Das, Das, was divided into Das, Das, (the land between the two Nile arms) and Das, Das, Das, the fertile Delta land west of the Rosette arm and Das, Das, Das, Das, Das, Das, Das, Das, Das, Das, Das, Das, Das, Das, the Delta land. Upper Egypt, Das, Das, was divided into Upper and Further. But all these names are those of geographical rather than political divisions; and their demarcation varied. The hāras themselves were by no means indissoluble in their boundaries. They were sometimes broken...
up or combined with others. Their identification has further been rendered much more difficult especially in the Delta by the considerable shifting that has taken place and advances of the Nile. Valuable preliminary work in this direction has been done by A. R. Guest, *The Delta in the Middle Ages* in *Journ. R. As. Soc.*, 1912, p. 941 et seq. The number of ḫawāṣir is variously given and certainly varied from time to time. According to Makrizī (Ḳīṭāb, i. 739, 20), there were 25–35 in Lower Egypt, 31–37 according to Guest's investigations. The figures for Upper Egypt vary between 28 and 30. Lists are given in Makrizi, i. 72 et seq., ed. West, i. 30b et seq.; Bibli. Geogr., Arabic, v. 73; iv. 81; ii. 331; Ibn Dubākī, 18, 128, 42; Kalkasjah, untam. Watenfeld, p. 95 et seq.; Yāḥyā, iv. 540. To these must be added the so-called ḥawāṣir of the ḥawāṣir of the Red Sea and the Sinai peninsula (Kalkasjah, ibid. i, 100 et seq.). The census (see Bābists, i. p. 387 et seq.; Dakīlah, i. p. 899 et seq., and Yāḥyā) and it was a separate government. In Makrizī, whose authority is al-Kuṭbī, the number of ṣawāṣir in each ḥawāṣir is given. According to a statement of the year 455 (1065) the number of ṣawāṣir in the whole of Egypt was 4,395 of which 1439 were in Lower and 506 in Upper Egypt (Ḳīṭāb, i. 739, 20; Ibn Dubākī, v. 43). There were said to have still been over 13,000 flourishing ṣawāṣir a century after the Arab conquest but this statement seems to be an exaggeration (Makrizī, ed. West, i. 312). The number is said to have afterwards diminished rapidly.

It is obviously in the steady decline of Egypt's prosperity that we find the reason for the gradual alteration in the political division of the country. The administrative units were gradually reduced in size because the decline in revenues and the decrease in population fail to the combination of districts each of which was a period of more intensive cultivation required separate arrangements for its administration. At the end of the Fatimid period the old ḥawāṣir were replaced by ṣawāṣir. As Manṣūrī still knew the old arrangement and we possess a list of the new ṣawāṣir of the end of the reign of Manṣūrī (Aḥn ṣolṭān, ed. Fawâṣīr, fol. 7, 8), this new arrangement probably dates from Bulān al-Maqrīzī, the fourth governor of the Fatimid kingdom after its collapse. It is clear that there was any thorough reorganisation of the political divisions of the country at one time, but after the catastrophe under Manṣūrī the great seaborne land had received made its effects appear startling suddenness in the administrative practice of the country also. The ṣawāṣir, which is occasionally used as a synonym of ḥawāṣir, was not a wider denomination than the ḥawāṣir but its equivalent. In place of the 50–70 ḥawāṣir we suddenly find 25 ṣawāṣir into which Egypt was divided. (Ḳīṭāb, i. 73, 26 et seq.). Ten of these were in Upper and twelve in Lower Egypt, but the process did not yet come to an end, the land continued to decline and the administrative units increased in extent but decreased in number. The celebrated cadastral survey of Mahmūd b. Kallām, the so-called Ṣawāṣir of 715 = 1215, mentions only 15 provinces, 9 of which were in Upper Egypt (Ḳīṭāb, i. 749, ed. West, i. 312), and when Egypt's prosperity was at its lowest ebb under the Ottomans, the number halved again as low as 12 (V. Hammer, *Geschichte des Osmann. Reiches*, ii, 653) or 14 (de Sacy, *Institut Royal de France*, l. 97), at the time of the French expedition there were 16 including Damietta and Rosetta. The variation in the number of provinces is not of course always directly connected with the prosperity of the country, for in Lower Egypt we find on the other hand the period of the most prosperous and despotic sovereignty there and Rosetta as many as 12 or 15 with Ḫanqah which he counts in Upper Egypt, although he is writing after the abdication of the Ṣawāṣir, but the main reason for the replacement of the numerous ḥawāṣir by a few provinces was undoubtedly the economic decline and demoralisation of the country. A parallel is offered by the history of the political administration of Egypt in the sixteenth century. Writing in the 960s Alfred von Kramer (*Egypten*, ii, 8) mentions the combination of several provinces called Muḥtāriyya since the beginning of the Khālidī period, into one from motives of economy. It is only in quite recent times that these provinces have come to human much than the ancient ḥawāṣir; for their subdivisions called maḥdīs correspond to the ancient ḥawāṣir and the modern muḥtāriyya are simply the ancient ṣawāṣir. To make a general survey possible, we have chosen from the numerous lists of provinces of that of the Ṣawāṣir, that of the Napoleon period and that of the present day but it should not be forgotten that in the intervals considerable variations have taken place. The large cities of Alexandria and Cairo and several fortified towns on the frontiers have always occupied a separate position as can only be briefly indicated here. At the present day the following governments (nāṣirīyya) still exist: Cairo, Alexandria, the coast and the Sinaī under the Ministry of the Interior and al-ʿArabī under the Sinaī, under the Ministry of War (from the Ḍaʿūrīyya Muṣir wa-Muṣirīn, published by the Egyptian Ministry of Public Instruction, ed. i, 131 et seq.). At an earlier period Damīrū, Rosetta, Damietta and the sluice on the Red Sea occupied a similar position.

Rūḳ Nāṣirī of IʿĀmente Present day

<table>
<thead>
<tr>
<th>Number (715)</th>
<th>Present number (1913)</th>
<th>Proportion</th>
</tr>
</thead>
<tbody>
<tr>
<td>4,395</td>
<td>17</td>
<td>1%</td>
</tr>
</tbody>
</table>

Descriptive survey of the provinces of Egypt and the provinces of the country, by the above it is shown that in the period of decline the provinces of the country were divided into the following provinces:

<table>
<thead>
<tr>
<th>Province</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Egypt</td>
<td>Aswan (Nubia)</td>
</tr>
<tr>
<td>2. Akhmim</td>
<td>Buteni (Ptolemais)</td>
</tr>
<tr>
<td>3. Manṣūrī</td>
<td>Girgash (Ptol.)</td>
</tr>
<tr>
<td>4. Ṣawāṣir</td>
<td>Asyût</td>
</tr>
<tr>
<td>5. Manṣūrī</td>
<td>Minya</td>
</tr>
<tr>
<td>6. Bahārān</td>
<td>Boui Boumi</td>
</tr>
<tr>
<td>7. Faiyum</td>
<td>Ben Zeff</td>
</tr>
<tr>
<td>8. Aster</td>
<td>Fayoum</td>
</tr>
<tr>
<td>9. Ḫawāṣir</td>
<td>Faiyum</td>
</tr>
<tr>
<td>10. Ṣawāṣir</td>
<td>Būn</td>
</tr>
<tr>
<td>11. Bahārān</td>
<td>Ḫanqah</td>
</tr>
<tr>
<td>12. Faiyum</td>
<td>Saliyya</td>
</tr>
<tr>
<td>13. Aster</td>
<td>Sharm el Ḫafr</td>
</tr>
<tr>
<td>14. Manṣūrī</td>
<td>Sharm el Ḫafr</td>
</tr>
<tr>
<td>15. Bahārān</td>
<td>Sharm el Ḫafr</td>
</tr>
<tr>
<td>16. Sharm el Ḫafr</td>
<td>Sharm el Ḫafr</td>
</tr>
</tbody>
</table>
A history of Egyptian administration cannot yet be written but a few indications may stimulate further work on the subject. For no period do we have an absolutely clear picture and the Arab period is particularly obscure. The organisation of finance formed the centre of the whole administration, for punctual and abundant revenue from taxation was the main object for which the country was governed. With the money thus obtained the army and the officials were paid and authority maintained. The financial system was from the very first exceedingly complicated and its administration in detail was only understood by Copt officials. Throughout the centuries of the history of Muslim Egypt were regarded by thefellahin as blood-suckers and by the ruling military classes as swindlers. In addition to this most important class of officials, we find in the period of prosperity under Caliph and Sultan a whole series of courts and high central administrative offices about which we are much better informed than about the actual mechanism of the machinery of government.

In the early centuries of Arab rule two political functions were sharply distinguished, the government and the treasury. The governor, Amir, had control over the military and police only—the latter under Şahih al-Kurra—and was appointed Şahih al-Kurra and Tim_BY]. Alongside him was the head of the treasury the Ṭamh who was appointed Şahih al-Kurra. These two officials had to keep a strict watch on each other. As head of the military and executive they were the first, but they were equal in rank and the administrator of the treasury even had the greater influence as an ascendant in al-Kindi, ed. Guest, p. 109 clearly shows. The two offices were only occasionally combined (cf. Belrad, ii. 154).

Ibn Ṭīlīḥ did not become master of the situation until he had obtained control of the taxes also. This division of authority extended throughout the financial system. Under the Arab Amils there were, down to the beginning of the 'Abbasid period, two Copt chief secretaries to the treasury, charṭūrīs, who did not, however, for example, control the districts of Upper and Lower Egypt respectively but administered both jointly. At the beginning of the 'Abbasid period we still find two officials at the head of the treasury but it seems that they administered the two divisions of the country separately. (Severus of Aphrodisias, Hambour, ed. Seybold, 106, 108; the vulgate text of Severus has a different reading.) The receipts for corn delivered to the state granaries also were signed by two officials (Zeitschr. f. Ausserl. xx. 101).

This system taken over from the Byzantines survived for centuries. Even in the Fatimid period and later we still find in addition to the chief of the treasury or to a Mustaṣṣir a Nāṣir, a comptroller, who had to countersign all documents (The Masuar, p. 74: an example is given in Kibrî, i. 82, 85). In the first century A.H. the old eparchy with its doṣr at its head was still retained for financial purposes; below the doṣr were Ṭeyyarīyās, who resided in the province of Fustat. Their duties are not quite clear and in particular it is uncertain what relation the doṣr had to the governors, Şahih al-Kurra or vezīres. We find the governor writing to him and demanding the taxes. He had in appear from time to time at the seat of the government to render accounts and had a representative (dānāirārī) permanently there. The officials (see above) and the clerks were local officers. The collection of revenues in kind were called hawāshî (Ppp. Scbdlk. Rel.). It was done by the community. The Asphrado, ppp. (Ppp. Scbdlk. Rel. i.; Fitz. Ppp. i. iv. x., xxx. 66, 188.), of which information about the taxes at the end of the first period and at the same time of the older period also. The government expected two kinds of taxes from the Şahih al-Kurra, the Ṭamh and the federation. Both were levied on the subdivisions of the hāstim by the central authority in accordance with returns prepared and sent in beforehand, and were communicated to them directly in a document (kawāriṣ), which had, however, to pass through the hands of the Şahih al-Kurra. The Ṭamh, i.e., the regular principal taxes were divided into 1) cawāriṣ jizzārī = jizzārī, a tax paid in money only and 2) cawāriṣ ṭarîbât ul-plan, a tax paid in kind, wheat or barley. The amount of each tax was fixed by the central authority. The system of taxation was therefore a collective one throughout and it was the business of the local officials to distribute these assessments. The jizzāris were provided for out of 1) a land-tax (jizzārī 75%), 2) a poll-tax (kfarīrī, 'āshāmāf); 3) local rates (jizzārāq). Artisans etc. who did not possess land contributed to the land-tax also. The poll-tax was not at first a general one but it is not yet clear what basis it was levied. Besides these taxes in money there was the embula, which was, however, occasionally paid in money also (dānāirārī = dānārī). A portion of it was to be applied to local purposes in the form of provisions (jizzārī) and the remainder sent to the storeshouses in Babylon or Alexandria. The "extraordinary" taxes were quite as regular as the jizzāris. Materials for shipbuilding, tools, or skilled workers and sailors and their pay were demanded from the hāstim. The hāstim had to prepare and provide these and ultimately even to buy them. Substitution by the payment of an equivalent in money was not desired but probably the individual members of the community paid their share in money. All these taxes came under the heading of liturgy. The state as affairs as depicted in the papyri does not agree at all with the statements of the Arab jurists on jizzāris (q.v., i. 1. 1851 et seq.) and ṭarîbât; the points that arise out of this are discussed in these articles. In contrast to the interpretations of the jurists as old historian already by Makīrī Kibrî, 77, 8 seq. (ed. Wies, i. 323 of 6) gives an excellent account of the system, which well illustrates the collective character of the taxation and is quite reconcilable with the evidence of the papyri. At a later period Maḥkādī, (ed. de Goeje, 2nd ed., p. 212, 11) tells us that there really was no proper ṭarîbât in Egypt, but that the soil belonged to the government and the peasant only filed it; the rent was taken in kind by the officials after the harvest, and the remainder was the peasant's share. Although the word ṭarîbât regularly appears in Egyptian documents of the 'Abbasid period with the double meaning of tax in general and land-tax in particular, Maḥkādī's statement is substantially correct because ṭarîbât and rent were combined in Egypt (Zeitschr. f. Ausserl., xx. 719)
To understand the whole agrarian system of Arab Egypt it must be remembered that at the time when the Arabo-Assyrian authority in Egypt, the government was nowhere directly in touch with the actual tax-payers, the peasants, but owing to the Byzantine system of patriarchs an intermediate class of powerful patriarch but came into existence guaranteeing the taxes and those were recognized as landowners. The peasants themselves were bound to the soil and could only change their abodes after obtaining permission. Throughout the early period of Islam we find the struggle to keep these colonists (ṣafṣaf, ṣafṣaṣ) out of certain lands and in how far these great landowners were replaced by regular officials or if they—and this is more probable—remained in existence as private tax-farmers and guarantors till they were gradually replaced by Arabs. In any case the administrative practice of the Fatimid period—and probably we have here the survival of a much older system—recognized three classes of tax-collectors (tābiʿ-manāt). In the public general revenues (ṣafṣaf) on certain sums being guaranteed as rent and taxes, which was practically dānum or tābiʿ-manāt and technically known as ṣafṣaf. These ṣafṣaf originally comprised probably only the government revenues and the ayyah districts (mawār), but, as far as can be seen, more valuable estates were gradually added to them. In the long run it is still doubtful if the firming out of the ṣafṣaf was separated from the administration of other estates. In any case the difference between an official tax-farmer and a private individual, who under the protection of the state guarantees taxes on the land he rents from the state, was not very great especially as the ṣafṣaf included not only the soil but the men who lived on it also and even whole villages. At a later period all the land became ṣafṣaf and ṣafṣaf came to mean the meaning of military tax. This process which has already been investigated by Silvestre de Sacy (cf. his still important work Sur la Nature et les Révolutions du Droit de Propriété territoriale en Egypte, Institut Royal de France, 1871, v. vil.) shows several stages. Under the Abbasids and the dynasty of independent governors the lotting of the names took place annually by a kind of public auction in the summer and afterwards in the Tulfārīd Mosque. The allotment was for a period of four years to make up for failure of harvest and other contingencies. This rent was the ṣafṣaf. Some, specially in improvements, maintenance of canals etc. were allowed to be deducted. The remainder, often very considerable, was the profit of the issue. What the relations of the latter with the local authorities were is not known. Every 30 years a new survey was made (Khitāf, l. 82). At the beginning of the Fatimid period this system remained unaltered, and any one could still be a candidate, but by the later Fatimid period the military formed the great majority. We read of ṣafṣaf-manāt which yielded good return and the soldiers' estates which yielded a poor return (Khitāf, l. 83, sn.). The brunt was called ṣafṣaf. The leases were for 30 years. These conditions the existence of which in Egypt can be dated 502 = 1107-1108 can be shown to have existed in Iraq for centuries previously (V. Krumm, Rekonstruktion des Arabischen Reiches, p. 71). In Iraq as in Egypt the powers of influences and these were in the long run the soldiers' estates gradually paid less and less in taxes and thus these estates took the place of military fedd while the tax or rent due on the land was to be looked on as reward for service. According to Malikī (Khitāf, l. 95, sn.) Nāṣir al-Mulk took the decisive step in this direction (cf. also Bāzār, al-Hàrîm, p. 58) and from the year 450 = 1057 on his example was generally followed. His probably only legalized the actual practice. A great period of prosperity is thus said to have been brought to these estates. This may be true for the districts held in ṣafṣaf by the Emir but for the countless small feds this step spelled ruin. For it was not merely a question of a rent which the state had confirmed but the individual feds and districts passed into the possession of the ṣafṣaf-holders who now took over the ṣafṣaf as the true treasury in the districts concerned. This practice was probably brought to Egypt by Salāḥ al-Dīn or one of his successors. In 515 = 1121 one could still trace a clear distinction between tax-farming and military ṣafṣaf (ṣafṣaf, l. 83). As the troops did not pay anything it had grown up which was remitted in that year. These very ṣafṣaf show it was not yet a question of real military feds which soon afterwards became quite usual. Of course a large share of these estates or their yield still remained at the disposal of the government, for the ruling power for the time could not entirely give up the great rents derived from agriculture. An interesting register of distribution is given in the Khitāf, l. 85, 5 for the Alīyid period after Salāḥ al-Dīn. From time to time the new conditions of allotment were put out of new surveys. The first read in the Māmilık period of an arrangement by which a certain number of villages (ṣafṣaf) of the land to be allotted were reserved for the Sultan, 10 for the Emirs and 10 for the soldiers. We are best informed about the so-called Ḥāʾib Nāṣir, the survey of Muḥammad b. Kānīn al-Fāṭimī of the year 715 = 1315 (Khitāf, l. 87 et seq.). Here the proportion was 10 to the Sultan and 20 to theAPPANAGE. The ṣafṣaf in the country were included for the first time in the ṣafṣaf but a large part of the large towns they were allotted separately. The ṣafṣaf became more and more absolute master of his land, the liftīn's book gives a much later system of division from the end of the Māmilık period. In the Ottoman period the minimum of a ṣafṣaf and its lot was of the direct owner, for which see the Sixt 3. The charters granting feds were called ṣafṣaf in the early period and in later times wakf. In Malikī's time all Egypt was divided into the following seven classes of lands (ṣafṣaf, l. 95, sn.): 1. those belonging to the priyāτ, Ḥāʾib al-Māmilık (this ṣafṣaf replaced the vilâs in the reign of Ibn Qādī, Kallāshah, Wustenfeld, p. 157) and appertain to the Ḥāʾib al-Māmilık (established by Barqūk, Sidāq, p. 156); 2. feda of the
The text is not entirely clear due to the quality of the image, but it appears to discuss the administration of Egypt, mentioning military officers, the Al-Mamluk state, and various officials and their roles. The text seems to be in English and refers to historical conditions in Egypt, particularly regarding the organization and governance of the region.

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EGYPT. 15

...ania and soldiers; 3. wakels of the most varied description; 4. Al-Ahdab: a particular kind of wakel; 5. Al-Ahmid: a native purchased from the treasury which had become private property (the rent from them again became a rent); 6. Kalil, the administrative district of the Faiyum period; it is said that Ibn Tulun abolished the mucki (ibid., 236, et seq.)... The revenues of the state were lawful or unlawful with reference to the Khedives. On the lawfulness of the article 514, the souldiers, were mainly the civil mucki, i.e., a vast amount of small taxes and all sorts of monopolies. The list of the mucki abolished by Saladin in 1212, i.e., 164, gives a good idea of their nature in the Faiyum period; it is said that Ibn Tulun abolished the mhetti (ibid., 157, et seq.) but even Ibn Tulun had to abolish most oppressive abuses of this kind (ibid., 157, et seq.). The abolition of the mucki was a great move by powerful rulers who wished to be assured of popular favour (Ibn Tulun, 157). These taxes were called on the opposition to the bishaddi taxes; the fortune was reckoned by the bishaddi and the latter by the solar year. Ibn Mulahib, the greater antagonist of the Faiyum is said to have been the first to introduce this kind of tax into Egypt (ibid., 157, et seq.). Accounts of the monopoly and other unlawful sources of revenue in the Faiyum period are given in Ishaq, 107-111; Ibn Mammam, 110-112; Kalil and Wustenfeld, 150-151. The warehouses of books, weapons, clothes, etc., which are detailed in Yalkut-Wust, 175 and Ishaq, 112, formed an important part of the Faiyum administration.

But these officials in the Faiyum formed only a part of the hierarchy of officials in the Faiyum period. The latter may be subdivided as follows: 1. Military Officers (Arabk al-Sarri): 1. Officers in the army such as visir, chamberlain (Shihab al-Bah), field-namshali (Zahab al-Bah), etc. 2. The household with numerous officers in more immediate attendance on the Caliph. 3. Civil Officials (Arabk al-At: 1. The ecclesiastical officers (chief hakim, chief dai, maltab, the head of Baal M-M, Amr, 2. The Koran-readers, 3. The court-poets. All these officials lived in the court. Other classes were outside like the governors. Hence we have followed Yalkut-Wust, 157 et seq. For other officials in the provinces see Ibn Mammam, 7 et seq. The Faiyum system of state and court officials developed into the complicated system of Manilk during the period which differed in details. Our sources for the latter are excellent (cf. Ishaq, 204-209 and Ishaq, 204-209; Kalil, 204-209; Wustenfeld, 157 et seq. and 209; Ibn Mammam, 234-269, 204-269; and Yalkut-Wustenfeld, 157 et seq.).

Our sources are for the latter are excellent (cf. Ishaq, 204-209 and 209; Kalil, 204-269; Yalkut-Wustenfeld, 157 et seq. and 209; Ibn Mammam, 234-269, 204-269; and Yalkut-Wustenfeld, 157 et seq.).
through-trade but had a splendid opportunity for realizing its own raw produce and the products of its industry. The importance of these geographical factors was much more apparent in the middle ages than at the present day; with the growing influence of intercourse with foreign countries and the progress of invention. In the middle ages the annual rise of the Nile affected the whole life of the country as may be seen from the example quoted in *Beside*, i. 47 et seq.

The amount of revenue from taxation depended on the Nile and the price of flax and bread varied from day to day with its level. In Assuan the rise of the Nile is first noticed in the last week of June and in Cairo in the beginning of July. The flood has almost reached its height in Cairo about the 15th August and is at its height at the end of September. After fourteen days it begins to fall, but half sunk by the middle of November and reaches its lowest level at the end of May. At the present day the difference between the highest and lowest level is 23 feet in Assuan and in Cairo 16 feet (Bashketel, *Egypt*, p. xlvii). In the middle ages the level of the Nile was measured by Nubians (nubian) in eells (kolsh) and finger-lengths. The Atbara built Nubians in Asyut, Debra, Arja, Huwair and lastly the most famous one, on the island of Rihja (see l. p. 821). In the early centuries of Islam 16 eells was the height desired while 12 and 18 were the critical points below and above; for it was possible to have too much or too little blessing in the same middle ages from the 12th to 18th century the level of the land had so risen that 16 eells were no longer sufficient but 17, 18 eells were the normal and floods rose occasionally as high as 20 eells (Kalkashand-Whittemore, 22 et seq.). When the river did not simply overflow its frequently very high banks but was also led by an extensive system of canals which changed considerably in the course of centuries into the land behind. The canals were closed till the Nile had reached a certain height. The opening of the Khedivial Canal was one of the greatest events of the year and was celebrated with old-time ceremony and splendor, like all the Nile festivals which were taken under patronage practically by Idris (ib. 299 et seq.; Ibn Taghrirah, l. 450 et seq.; *Khayr*, l. 476 et seq.). The greatest and most important of these canals have been described in detail by the writers (Kalk-Wit, 23 et seq.; *Khayr*, l. 70 et seq.). After the fortifying wall had spread over the whole land it was allowed to stand on the fields for some time — in a system of tanks — to deposit its fertilizing elements and then run off again. Seed was then rolled into the still moist earth in the most primitive fashion. The harvest was ripened in a few months and the land lay fallow and dry till the next flood. This cultivation of the flooded land only a year was called the winter crop (*agafh al-ghannama*). Its principal products were wheat, barley, lentils (*fena*), peas, chick-peas, beans, fava beans, clover, onions, leeks, and especially *lukewater*. The winter crop is to be distinguished from the summer crop (*fafa* or *faha*) on land permanently irrigable; the latter's products were sugar-cane, melons, dates, sesame, cotton, colocasia, anuberg, indigo, radishes, turnips, lettuce, radish (from *Khayr*, l. 101 et seq.; Ibn Marmaditt, 29 et seq.; ib. also Kalkashand-Whittemore, 33 et seq.; von Kramer, *Egypt*, l. 346).
Vine, date palms and a few other fruit trees also cultivated. In certain places with a plentiful water supply, such as the Fayyum, rice was also grown. Durra was cultivated in Upper Egypt on permanent watered land as many as three crops might be obtained in a year by following a certain rotation. The Egyptian agricultural and revenue year was the Coptic solar year. It began with the month Tit. In Makrā, Kāfīf, L. 270 et seq. (transl. Casanova, 54 et seq.) and Ibn Mammāzī, p. 26 et seq. there is an instructive list showing agricultural duties and what taxes etc. fell in each month. For comparison with modern conditions we may here recommend the reader to the Textbook of Egyptian Agriculture by G. P. R. Fowden and F. Pritchett, 2 vols., Cairo 1906–1910, published by the Ministry of Education. As the land yielded its harvest by the solar year and taxes were paid by the Arab lunar year a whole year had to be dropped after 33 lunar years as 32 solar years corresponded approximately to 33 lunar years. This equation by which no one lost or gained anything as it only existed on paper was called kafrūl-abnana (Kāfīf, L. 273 et seq.). Casanova, p. 65 et seq. The quality of the soil and with it its rent and tax-paying capacity varied considerably. While in the modern period a district is only made between rates, the land reached by the flood and abnana, the land not affected by it (von Kremers, Ägypten, 1769), the middle ages distinguished a whole series of grades of land, which are detailed by Ibn Mammāzī, p. 28 et seq. Kāfīf, p. 100; Kalkhaussdtt, Wüstenfeld, p. 152. The unit of agricultural land was the jūdūd (≈ acca), which was divided into 400 square kāsās of ḫākhān (Kāfīf, l. 103 et seq.). 1 square kāsā at the present day = 16 square yards; 1 linear kāsā = 4 yards. The el, khudr was smaller (at the present day = 2 feet). On the manner of measuring of Ibn Mammāzī, p. 52 et seq. The most important cubic measure was the ḥarīlā, the ancient Attāhā, 106 cubic feet (4.22 cubic yards), but there were Attāhās of different sizes. The standard weight was the kāntīs (44.9 kg) of 100 riḍā. One riḍā is therefore a little less than 1 lb. A distinction was made of kāntīs and ḥirmi kāntīs (Kāfīf, Wüst, p. 324).

Egypt is usually regarded as the typical agricultural country but Mommaseh has pointed out that in ancient Egypt a large section of the population lived in industry. The industries of Egypt were naturally dependent upon agriculture for their raw material, for example the textile industry, the manufacture of oil and olives, which were also exported. Only a few industries depended on imported raw material such as the unimportant iron manufactures of the scrapyard of Timah and Dīlā in Central Egypt. The silk which was frequently employed in the textile industries was also imported (probably from Syria). The imports of leather were limited to the hides of rare animals as the leather trade of Central Egypt had its materials supplied by the land itself. Weaving was by far the most important industry. It was only carried on on a large scale in the towns which we know to have been centres of the Christian population: Timah, Damietta, Babylon, Aṣyūt and Aḥknān. The Arabs themselves had no manufactures. A distinction may be made between the manufacture of woollen, cotton and linen goods. Lower Egypt was the centre of the linen industry, and to some extent Central Egypt also. While the manufacture of woollen goods seems to have been confined to Central and Upper Egypt. Wool was manufactured into veils, garments and carpets in numerous factories between Bahānā and Aḥknān. Besides the celebrated veils 30-40 long which were sold in pairs, imitations of the red woollen goods of Armanī were manufactured. The wool of goats was used for the manufacture of camel-tooth-like stuffs. The woollen goods made in Upper Egypt were exported in large quantities and were famous as far as Farsīn, Cōtin which at the present day is the dominant factor in Egyptian agriculture, was also grown and manufactured in the Arab period and even earlier. Bahānā was the main centre of this industry. In the other garments were made of the cotton grown there but here the industry was only prosecuted to supply the local demand and nothing seems to have been exported. By far the most important branch of the Egyptian textile industry was the weaving of linen, the great centre of which lay in the northeastern and northwestern corners of the Delta, in Damietta and Timah. The rest and Alexandria in the west. Its products were carried throughout Europe and Asia (All Naftali, Les Manufactures d’Étoffes en Égypte au Moyen Age, Institut Egyptien, 10 April, 1903). We possess very full details of the looms of the east. Among Damietta and Timah there were a number of smaller places in and around the modern Lake Menzaleh in each of which produced its local specialties. Common to them all was the manufacture of a fine linen cloth called shuβd of which a single piece cost as much as 100 dinars. In Damietta it was manufactured only in white and in Timah only in colours. In addition the manufacture of brocades and silk applied work flourished in all these places. Timah alone had 5000 looms. The men and not the women wove as was the case even in the time of Herodoti. This industry was therefore not organised in the women’s apartments but in a way parallel to itself which can be reconstructed by a careful examination of the state rolls. It is thought that the whole industry was a state monopoly. This is incorrect. We can distinguish clearly between state and private enterprises. To understand the gigantic scale of some of the state factories it must be remembered that the robes produced there were officially given away as presents in large quantities; the whole court received new garments twice a year; besides, in those days robes were bestowed as orders are at the present day, perhaps even often and more indiscriminately. Besides, a large wardrobe was a form of investment not to be despised in a period when the hoarding of objects of value was a secure way of saving money than investing capital in industry. Such products of the royal looms no doubt at some time or another filled the wardrobes thus formed by disguised nobles. When the robes were finished in these places of manufacture they were sent in Cairo, where those destined for the Caliph were fitted out in one of the women’s apartments of the palace, where 90 girls worked under the supervision of a master. This is the only trace we find of the Byzantine gynaecaeum. The private factories were organised on quite different lines. Outside Damietta on the river bank lay...
large buildings in the upper stories of which were workrooms which the weavers could hire. It was here that the valuable stuffs were prepared. Unfortunately we do not know who let these looms, whether the state or rich private individuals. All sales were conducted by brokers licensed by the state. They were the only persons who sold the men that it was probably they who supplied the workers with material. They kept accurate note that each worker actually used up, the material supplied him for the manufacture of a certain garment. What was saved in material was deducted from the price paid him. When the garments had been woven their further treatment was a highly specialized branch of industry. The last, most folded them, the second wrapped them up, the third laid them in baskets and boxes and the fourth tied them; each required to be paid and made his sign on the box. They were then loaded on ships and sent away to be sold.

The other industries can only be briefly detailed. Egypt did not have the olive tree; it was only grown here and there as a garden tree. All olive oil had therefore to be imported and a cheap substitute to be found for lamp-oil. The Egyptians prepared the latter even in ancient times by pressing certain seeds which contain oil. The following were cultivated for this purpose: mastic, cape, butter, sesame, saffron, mustard, flax and hemp. The manufacture of oil probably never exceeded the demands of local requirements. The remains of crushed seeds were used as cattle food. The only industrial use of oil was in the soap factories which must have been especially numerous in Alexandria. Soap was used in various colours and was a popular article of currency. The manufacture of wax from the sugar-cane was rather more important. Sugar-cane must have been, as at the present day, very often eaten raw but more usually pressed to obtain the sugar which was considered such a delicacy. We have only to read the accounts of various writers of the castles and figures in sugar which were made in thousands and sent by the Caliph to all the Christians. We can understand that this was a very important industry. Sugar was also exported. Although we know nothing of the organisation of these sugar mills, the actual technical processes are well known. In addition to these most important industries there were smaller ones like the manufacture of paper which disappeared with the introduction of paper in the 18th century. We cannot here go into the great number of smaller industries. The individual trades were under the state and organised into guilds.

Great activity in agriculture, industry and commerce presupposes the development of trade. We are unfortunately not well informed about the corn trade. Like all trade in the produce of the soil it was under strict state control but it was probably not entirely a state monopoly. The revenues of the state in kind were however again sold by the state; e.g., for example the state traffic called bhet [t. p. V, l. 648]. Cora was exported to Arabia and Syria and flour also to the former. We knew almost nothing of private commerce. We can read of the frequent rise in prices produced by speculation but the state also speculated in it usually had exactly the same interests as the organisar of private enterprise. Flax played a certain part as an article of commerce went to

The centre of the flax trade lay above the Faiyum in the Nile valley. The Faiyum itself only produced an inferior quality of flax. The corn trade of Upper Egypt had its centre further south at Manuflik near Assiut. Corn, flax and cotton were exported abroad and even to Italy. Foreign trade in general may be divided into three well-marked periods: i) to Nubia and the Sudan via Assiut and Asyut, the thorough trade in Indian goods via the harbours of the Red Sea and lastly; c) the Mediterranean trade.

Arab gold and silver coins were current up to the second century and above it the trade was carried on entirely by barter. Nubians chiefly exported slaves, which after the foundation of black regiments ('sulta') by Ibn Tulun were required in large numbers. There were also considerable export of gold from the Altass gold-washings. The gold coined at the state mint was obtained chiefly from Taku or the Sudan. We do not know how it came to Egypt, possibly via Assiut and Asyut. Egypt exported to the Sudan in return corn and textiles and also glass beads, combs and coral. (cf. Askali, p. 498-499). In the early centuries of Islam Assiut was ally for the most important town in Upper Egypt. In the Fatimid period Kina gradually rose to prominence and ultimately supplanted it, which was probably due to the prosperity of trade with India. (cf. the artice ASISAT, l. 210). The development of Indian trade was a result of the commercial activity of the Egyptians. The pre-Fatimid period the opening of land and the various trade in corn connected with it formed the usual outlet for the investment of private capital. At all periods ships, kites and mus formed a favourite outlet for private enterprise. But under the Ayyubids and Mamluke Indian trade became the favourite form of investment. It lay in the hands of a company who called themselves Karamites and had their headquarters in Kina and Cairo. The etymology of the word is uncertain. The Karamites had a bank which conducted international business on a large scale. An attempt was made on one occasion under the Mamlukes to meet them from their position as intermediaries in the spice (particularly pepper and cinnamon) trade, but it failed. They had at all times to suffer from the encroachments of the state. All goods passing through Egypt were liable to the alaqa, which in Saladin's time was levied at 5-6 places at the rate of 1/2%, each time. This made a total customs duty of 15% of the value. In the last year of Fatimid rule alaqa rose to the value of 500,000 dinars passed through Cairo. This probably did not increase in the later period. As long as Baghdad flourished, Indian trade went via that city; the Jewish 'Rabbites', who at this time traded between the Mediterranean and the Red Sea did not touch the Nile valley at all. It was only with the decline of Baghdad and especially after its fall that Egypt became the great centre of exchange until this trade lost its importance with the discovery of the sea-route to the East and America.

We have abundant material for the study of the Mediterranean trade of Egypt in western sources and in the commercial treaties published by Amari (Diplomata Arabica). There are two excellent works covering the whole field: Heyd, Geschichte der Konstantinische Welt, Schaar, Handelsgeschichte der Konstantinische Welt der Mittelalter-
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10 publizes. De Groen has recently published a short study entitled, *Internationaal Handelsverkeer in de Middellandse Zee en Middelhoorn, Op. Academie van Wetenschappen, 4th Series, Deel 41.* We further propose to give here a few notes on the tariff policy of Egypt and the state trade with its monopolies carried on through the customshouses of which a clear picture is given by Arabic sources hitherto neglected. It is only for the Fatimid and post-Fatimid period that we have any detailed information, naturally enough as intercourse with Europe only began with the Crusades. Commerce with the Italian cities must have been more important than the trade with Byzantium and the west in the pre-Fatimid period. Customs duties were levied by importing to the value of the goods. In the early period the basis of the tax was one tenth, in Saladin's time a fifth of the value, but it varied between 10% or less and 33% or more according to the nature and place of origin of the goods. The tenth became the favourite levy; for example Pisa paid it on wood, iron and pitch i.e. entirely on articles which Egypt required to import. Precious metals were for brief periods duty-free, but as a rule the tax on them was 2½%. 10% was the policy of the Egyptian tariff system was to attract, to the country, certain raw products which it could not produce without and were not produced in it. These were principally wood and iron from all the articles required for shipbuilding and the armaments of war. Wood, iron and pitch reoccur continually in all commercial treaties; the Egyptians did everything they could to encourage such imports. On the other hand Europeans knew that Egypt required these articles to maintain its military efficiency. The Poles of the Crusading period therefore repeatedly declared those to be contraband of war. The re-export of these articles was also forbidden; for the dogana i.e. the divan, the government customs houses, bought them up at the current price. We thus find the state acting not only as an intermediary but as the purchaser and the process was as follows: when a merchant imported a number of goods, including wood or iron, he paid first of all to pay the duties on his wood and iron. If he had still a fair quantity of the latter left then the government bought it from him, but he did not receive the whole price in gold but only a third while he had to take two thirds in alum. Side by side with the buying up of all imported wood all furs were government property, and on them we have full details (Ali Bahgai, Le Ferro in Egitto, Institute Egypte 1900, p. 141 et seq.). Wood, iron, pitch, cedar, etc. were state monopolies because they were not produced in the country and were necessities. To keep the price as low as possible the government had also a monopoly of such valuable native products as were much desired by foreign countries, notably alum, natron and emeralds, to use them for exchange. Alum was dug up in the Libyan desert and the oasis by Bedouins and brought to certain harbours on the Nile, notably Kâb, Akhmûm, Assûf and Bahmiis. The government purchased it at these places at 30 dinars the cwt, or even cheaper. Private trade was forbidden and strictly punished. The average amount exported by the state through the dogana was 50,000 cwt; it sometimes rose to 150,000 cwt. The market price varied from 4-6 dinars per cwt. Only a small proportion of the alum remained in the country, the chief importers being the dyers as alum is used for red dye; but the total disposed of in Cairo was only 80 cwt. The Egyptians had to pay a higher price than foreigners, viz. 5½-7½ dinars a cwt. The nónot was obtained in Wâli Nâjîn, on the western borders of the Delta. Here the Bedouins only acted as carriers. The large industry itself was in the hands of a staff of officials and workmen appointed by the state. A cwt cost the state about 2 dirhams at the mines and was sold in Cairo and Alexandria for 70 dirhams, which showed a considerable profit in spite of the high cost of transport. The latter was not exorbitant as the Arabs had to carry on one third of every export fre. In the working of the emerald mines of the Arabian desert the state again appears as a monopoliast. The deposits were in cavities which were entered with ladders and ropes. While private enterprise was allowed a free hand in the gold washing industry of the Cûdîk country, the state maintained full control over the emerald mines. The workers were paid by the government, which also supplied them with tools. The workers were only allowed to leave the mines naked so that they could not conceal any stones. The stones obtained went to the Sultan's treasury. On the whole monopolies were a characteristic of the later period. In the Manûlîk period the state claimed first right to everything. This practice, which was however known previously, was called farâ; i.e. the state claimed for itself exclusively the past of middleman. This subject has as yet been but little investigated. M. Sabourin's *Das Zuckermonopol unter Sultan Barsch (*Zeitschr. fur Assyriol., xxvii., 75 et seq.) is a excellent study of one branch of it.*

The above material will shortly appear in an extended form with full references and illustrative passages in Riebrügg, *ii.* Preliminary articles are to be found in Hâlê, *ix., 2, p. 1 et seq., and Der Islam, *191, 93 et seq.* Ibn al-Ajdâjî, *Manûlî et seq.* gives an unrivalled account of the details of trade and industry. With the exception of the works of the French expedition no preliminary work has been done on the economic conditions of the Ottoman period.

4. INTELLECTUAL ACTIVITY AND ART.

It is quite impossible to give a full appreciation of the intellectual activities of Egypt in the Muslim period in the space at our disposal here. We can only emphasise the fact that in Egypt we have an unbroken literary development from the beginnings of Islam to the present day. The bazaars of famous names, who held appointments in mosques and madrasahs, libraries and hospitals as well as in the divans are unnumberable, not to speak of popular intellectual movements, the puritan romancers, and the shadow plays. The architecture and art are to whom the golden age of Egypt owed its splendid edifices are mostly nameless and it is as yet hardly possible to comprehend their influence and inter-connection. Certain it is that we have here a true amount of mental energy to which the whole of medieval Egypt owes its soul. With this wealth of material all that can be investigated here is what are the essential and what the special features of the intellectual culture of Muslim Egypt. Egypt was in the first place the cradle of important schools of Shâfî and Mâlikî Law. Secondly Sinan was elsewhere here
left its special character on external forms of organization. In the third place a love for the Nile valley and the splendour of its ancient history had created a historical tradition, which was unequalled by that of any other Muslim country and lastly Egypt was the home of the Oriental popular tale.

The beginnings of intellectual activity in Egypt are quite obscure. It is clear that the inhabitants of the Nile valley played no part in the decisive controversies of the earliest days of Islam; Egypt was only a province and occupied with other affairs. Maktab as-Salafiyya at Cairo, 352, tells us that the various ruminants followed the teachings of the Commentaries and Tafsir among them. Thus the Egyptians attached themselves to "Abd Allah b. Amr, the son of the conqueror and in a later generation, to Ikhlas b. Sa'id. "Abd Allah is said to have espoused decisions of the Prophets and eschatology. Now there has actually survived a poem by a Shafi'i of "Abdalrahma b. Amr passing under the name of Ibn Laith, with traditions which deal with the last judgment (Eppert Schott-Reinhard, 1. 9). Ibn Laith's is one of the best known traditions of Egypt of the first half of the second century. He and Laith are the principal authorities of the jurists, Al-Kindi, ed. Gueael, provides us with an excellent source on studying how the great religious wars of the East, the development of ritual and of the Fiqh have left their traces in Egyptian practice also. A certain Mawliyat, Zaid b. Abi Habib, in the time of 'Omar II, appears to have been the first actual teacher of Fiqh, who discussed fudūm and nafs. The Mawliyat on the whole played a considerable part in Egypt. The Maliki mulla al-Abbas in 198 = 813 al-Jahili came to Egypt and soon attracted a large following. He worked here till his death in 204 = 820 and his tomb is revered to this day. The Hamani rite was officially represented by a Hamani judge sent from Baghdad, but its first representative at once met with a vigorous opposition, led by Laith b. Sa'id, because he wished to abolish the `id al-Kindi, 371 et seq.; Eshel, ii. 334 et seq.; also ib. ii. 294 et seq.). The Maliki and Shafi'I schools thus remained predominant till the coming of the Fatimids, who organized everything after the Shi'a-Tangs'fi fashion. It is not generally known that the Shi'ite creed was not something new or unheard of in Egypt; in Eshel, ii. 334 et seq. we have not only the background of the beginnings of the Shi'ite but a more particular account of its development in Egypt. Even before the Fatimids period there were sanguinary street-battles and the fanatical orthodox negro militia used to ask the people for their creed: *ma'sa 'alimikum*? Whence they had to answer *'alimun* (ib. 346) — a proceeding which can only be explained by the presence of a strong Shi'ite opposition. The greatest part of the population was, nevertheless, always orthodox and therefore felt it deeply when with the Fatimids the Shi'as at Isma'ili type was declared the only valid madhhab. The well-known addition was at once made to the *qiyas*, the *qiya* was paralleled over *Ali*, Fatimis and their children, the *hakim* had to be altered aloud, certain prescriptions of the *fara'id* were altered, the

ru'yah and the fara'id abolished in Kairoh, the sale of melahdaria, Mu'awiyah's favourite vegetable, forbidden and many other changes made. Under Abu'l-`Abbas they even went so far as to introduce the public execution of the orthodox Caliphs but popular opinion opposed against this and other Shi'a prescriptions also were from time to time replaced by orthodox. During the brief interregnum in 325-326 = 1033-1034, during which the khalif was read for the Imam Musa, there were 4 Kufis; an Imam, as Amma, al-Muwallid, al-Muwallid, and a Murtuz. The old principal orthodox ruminants had thus survived and at once developed combinations which, when Saladin restored the orthodox creed to the land which was his, had a hard time of it.

Even under the Fatimids intellectual pursuits flourished. The vizier Ibn Kilis gathered jurists and dogmaticians, poets and grammarians around him and made great efforts to propagate an Imamite Fiqh in Egypt. The Banu 'Ibn Ma`an, a celebrated family of Kufis during the golden age of the Fatimids, worked with similar aims. (R. Gotthelf in the *Journ. Asoc. As., xxvii. 297—299). Endowments began to be set aside for scholars, the Fārūq al-Dawla, the first Muslim university was founded (Khitif, ii. 344, et seq.), and Khairun, jurists, grammarians and physicians appointed to it. When it was closed, the Fārūq al-Dawla of Fadlullah was opened (ib. i. 442). A staff of 35 lecturers was maintained at the Athar Masque (q. v., i. 552 et seq.) (ib. ii. 547 et seq.). The illness of the Fatimids Caliphs (ibid., i. 407 et seq.) testify to their active interest in intellectual pursuits. This activity did not, however, reach its zenith till the Saladin religious reaction entered Egypt with Saladin. It is a peculiar feature of these warlike times that not only the Ayubids but also the great Mamalis, who were all simple soldiers, took the greatest pleasure in and richly endowed intellectual pursuits, more particularly those connected with religion. Madrassas and Khātāb-s sprung up like mushrooms. The material foundations were now prepared on which the study of the Fiqh and Shi'ism could flourish. Naturally the Khātāb-s were at first built only for the Mālikis and Shafi`i, but even by this period Abu `Umar's school had entered Egypt. The number of Mālikis madrassas was in proportionately great. This is explained by the fact that the Mālikis were an enthusiastic Hamani (ib. ii. 343, et seq.). The appointment of khitifs for the three principal ritualists also dates from this period; Rihabars al-Rumān was the first to add the Hadzalih as a fourth but this ritual never attained great influence in Egypt (Vogel, op. cit., i. 374). The internal arrangements of the madrassas presented features peculiar to Egypt. Each ritual seems originally to have had its own madrasa; Saladin for example, founded madrasa for the three principal rituals. It soon became common for two rituals to unite in one madrasa and in no particular combination. There were frequently separate chairs for Hadzalih and Khātāb reading in addition to the Fiqh. But by 641 = 1244 we find also four madrassas combined in one madrassa (Khitif, ii. 374, et seq.) in large madrassas musalsahs were established, being the sole secular subject (ib. ii. 380, et seq.). It appears particularly remarkable to any one acquainted with the later relation of the Fiqh to Islam that, from the 10th or 11th century on, a Fiqh and a Sunna school were frequently conducted
alongside of one another in the same madrasa and sometimes even the same Sheik had charge of both (ib. ii. 394; al i. 394, al ii. 398, al iii. 399). It is readily understood how, after Saladin, the teachings of 'Ash'ari in dogmatism were regarded as indispensable by all the teachers. This showed itself in the rejection of Ibn Taimiya. With the decline of the madrasa and the mismanagement of the late Mamluk and Ottoman periods the Sheik has more and more become the focus of the intellectual life of Egypt.

In spite of the official patronage of the Hanafi school, it was the old established schools of Maliki and Shafi'i that made the most remarkable development. Even in the early period of Ilkhanid times, we find here among the Sheikh's al-Mursiy and al-Nasiri, one of the six canonical traditionalists, who spent a long time in Egypt; of the later period we may mention the Shafi'i, Bokhtiyar, Zakariya al-Ansari, Ibn 'Abd al-Asghar, Suyuti down to Sharabi and Shabranib. The most important of the Shafi'i scholars, however, were the two great Shafi'i authorities al-Ramli (Alida), and Ibn 'Abd al-Haitham (Tufayl), of whom the first was an Egyptian, while the second began his career elsewhere. The period gives a long list of names of Egyptian Shafi'i scholars of the early period. It was from Egypt that the whole of North Africa and Spain was won for the Maliki school. For the later period special mention should be made of Ibn al-Haidari, the author of the Madhhab, and later still, Lakani, Uqbari and Za'aruni. While all later writers were merely copies of older authorities it was nevertheless true that they kept alive the intellectual interests before the coming of European influence. Their activities were chiefly directed to the Fatwa, through which alone a certain development was possible. Nevertheless a gradual deadening of the intellectual life was going on always.

No preparatory studies have as yet been made for the history of Shafi'i in Egypt; nevertheless, as has always played an important part from the time of the Ayyubids and Mamluks to the present day. One of the earliest mosques in Egypt is the mosque of al-Fajr in the city of Cairo, which was built during the period of the Ayyubids by the master-mason al-Fasih. The mosque is of great importance because it contains the tomb of the famous Sheikh al-Sabri. The mosque was built during the reign of Sultan al-Malik al-Mustansir (1180-1187), and was completed by the Sheik himself. The mosque was later enlarged by his successor, Sultan al-Malik al-Mustansir (1187-1192), and was finally completed by Sultan al-Malik al-Mustansir (1192-1193).

The most important intellectual contribution made by Egypt is its historical literature. There is no country in the world which through its historical monuments has such a stimulus to the study of history as Egypt. Nevertheless the Muslims never succeeded in getting beyond fulness as regards the pre-Islamic history of the country. The fullest survey of this literature (cf. above p. 141) is given by Ibn al-Maqqar. In this early period, however, an interest in the Muslim period itself arose which followed three lines: political
history, biography of scholars and studies in topography and archaeology, the so-called Khitat literature. The same author frequently cultivated all three fields. The origins are very obscure. A. R. Goetz has collected all that is to be known about the early history of the historical literature that has survived in the brilliant introduction to his Al-Khidr, pp. 251–272. Little survived to us, the later subdivision into the above-mentioned branch is not yet found. In Al-Khidr (d. 350 = 951), however, we find them treated in separate sections. In the field of the history of scholarship it was most difficult to preserve local charadters. Here two interests combined, that of the criticism of tradition and the biographies necessary for it and that of pride in local celebrities, among whom were early reknowned scholars who had made a temporary sojourn in Egypt. From Al-Khidr to Ibn Husayn al-Ashtulat, from Ibn al-Umda to Sayyid and Makhtal's Mu'jaz there run unbroken lines. But in Egypt, just as in Spain, these inconstant rules are such that the principle of selection is the connection with Egypt. We likewise only referring here to those who specialized on Egypt among writers of political history, for people like Suhbi for the history of scholars and Nawwak for the historical encyclopaedia belong to another field. What delightful collections of details we owe to the gossip Ibn al-Daula for the Fatimid period, the versatile Ibn Zu'lit, and the diffuse chronicler Musabbihi for the Fatimid period. An appreciation of the whole work of the Fatimid historians is given in Buldaji, 1. A characteristic feature is that the treatise from the earlier period, which becomes gradually less from the Fatimid period on, is the preponderance of the (Hizal) who were historians. Musabbihi gives a wealth of official documents and this becomes the rule with Ibn al-Ma'anih and Kadi Fajjal. The very minute descriptions of etiquette at the Fatimid court in Ibn Taywis seem to be copied from a book of court ceremonial. Ibn Mununis gives from personal knowledge details for the Dbawis and later al-Omari a chancery manual, the most perfect work on the latter's model being Khusrawshadi. In his Tarikh al-Fatimiyin al-Nahalbisi publishes an official memorial and in his Luma'a a thinly veiled justification for reinstatement in office. Finally writers like Ibn Dujun and Ibn Djafar use or reproduce bodily records of official surveys. Of course concurrently with this we have the discussion of history proper, we used only mention Ibn Iyad and the numerous authors in Syria who at that time embraced both Egypt and Syria in their histories of the Empire. There is no Muslim country that can point to so perfect a historical tradition — on its political institutions also — as Egypt.

Lastly the Khitat literature is quite unique. In other countries the rudiments of it may, it is true, be found but nowhere has this style of literature attained such a development as in Egypt. Although according to his Al-Khidr, al-Khidr's and al-Khidr's was a Pisanian, no account of Oriental ideas they maintained a high level of secrecy. An unbroken chain runs from the above-mentioned authors of this literature through Ibn Abi Tahir al-Khatib, Ibn Ma'anih, Ibn al-Daula to Ibn al-Ma'anih, al-Mu'tazzam and al-Mu'tazami, down to Makhtal, an invaluable work in spite of its faults. It is true that Makhtal mentions relatively little of the credit for the book is really the work of contemporaries. If it be taken with the same author's Ma'jaz and the Sufi, we get a fairly good idea of the pre-Ottoman period's contribution to the history of Egypt.

Our sketch of the intellectual life of Egypt would be incomplete without a brief reference to the popular literature, whose home was in Egypt or at least received its final form there. For the tales of the 10th century the reader may be referred to the article AL-FATIMI, MUS'AB ALI, WADILAYS (L. 257E et seq.). The great romances of Antar, Zahir Badrus, Sulay b. Dhu-Yazan and the Baal Shalki have been much less studied (Bibliography in Brocklau, Gesch. d. Arab. Lit., 117, 472, on the significance of the Saff romance, in Der Islam, 1, 272 et seq.). The character of the eccentric Fatimid Hakim early became the subject of a romance (Du Sacy, Exposé de la Religion des Daceurs, 1). Of a more burlesque nature is the Egyptian pseudo-play, on the earliest representative of which, Ibn Dünayj, G. Jacobs has published numerous studies (Geschichte der Schauspieler, p. 36 et seq.; extracts from Ibn Dünayj's sufficiently). Of great importance for the study of the culture depicted in these pieces is G. Jacobs's Einige griechische Lautermarke im XIII. Jahrhundert (Bayer. Abh. d. Wiss. Sitz. Ber., 1910, 19). However difficult it may be to draw a distinction between what is common to Islam in general and what is peculiar to Egypt in the fields of literature and science, in art it is almost impossible, for the development of art and culture in Egypt is indissolubly connected with that of the whole Eastern Mediterranean and the buildings of Cairo are only so often quoted as examples because they are easy of access and as well preserved owing to favourable historical circumstances. As mentioned above, some critics have gone so far as to deny any Egyptian character to this art of Cairo. Art and science were international possessions in Islam. But in spite of all international influences Egyptian art and architecture retained a certain indigenous character; it is more as much at home there as the doctrines of a Malik or a Sha'ti. In the beginnings of Islam Coptic architecture enjoyed a great reputation, for in many foreign buildings we find Coptic appearing as an element provided by the Contra (cf. Der Islam, 1, 407). The earliest buildings of Islam in Egypt must therefore have had a Coptic character although even in the oldest mosques the tradition which the Arabs brought with them decided their general plan and disposition. We know very little about the early centuries. The history of Muslim art in Egypt begins with the Fatimid, on the ornamental and architectural principles of which very little difference of opinion exists (cf. the articles by Herrfeld and Strewig on Der Islam, 1, 396, with the literature given there). More recently Herrfeld, Erster von Bisägur. Berichte über die Ausgrabungen von Sawmiyya, Berlin 1912, have been the ornament, in the principle of pillar and arch construction, the peculiar form of minaret indigenous or imported from Sawmiyya? These are the questions the settlement of which must be left to the historians of art. The general character of the Fatimid culture is in favour of the theory of importation but it is also quite possible that only the external and obvious elements were brought from the east.
and thus initiated in native architecture and art. We meet with similar questions in the Fatimid period with its new and strange art prevailing art, where Persian character cannot be denied (painted arches, immeasurable patterns, exuberant Kufic). Here also Herzfeld sees in the ornamentation continuations from the Fatimid period, while S. Th. von Branca makes this development "Beschreibung der Kunst Moslems in der Zeit der Fatimiden" (St. Petersburg, 1893). Von Branca is the first to discuss Fatimid art in the *Jahres-
zeit," 1900, p. 411 et seq., and Strengowski has more recently dealt with it in *Mäzane und Dschida*. The most important architectural monuments are described in the article *calo*, i.e., *zakat* et seq. A new period begins with Salah-Adin. It is in keeping with the reactionary character of his epoch that the art of the period also shows a new spirit, which finds an external expression in the substitution of Naqsh-i as an decorative script in architecture in place of the previous exuberant Kufic. With the new requirements of the period, new kinds of buildings like the madrasa, or the khāqānā, above, continue to develop under the Mamluk. This style of building was created under the Fatimids, gradually became prevalent and assumed more and more, more markedly eastern forms and we have already seen that the whole Mamluk period was characterised by Persian influence. The use of stalactites as a means of transition from the quadrangular base to the springing of the dome, underwent a constant and richer development. Another borrowing from the East is probably the accentuation of the façade, unknown at an earlier period, which we first find in the Almohad Mosque of the late Fatimid period and attains its artistic zenith in the dome-like domes of the Sultan Hassan-Mosque. For further details see the articles *calo*, *baraqex*, *maram-, *al-mass* as well as the literature given above and the following works, Pierre Pasche, *Cairo*; Saladin-Mounir, *Manuel d'Art Médiéval*; Stanley Lam-Poole, *The Art of the Saracens in Egypt*; E. G. K. Brey, *La Musique nationale de l'Art arabe* (Catalogue); *Egypt, L'Art arabe Fouquet, Contribution à l'Étude de la Cinématographie scientifique (Paris 1909)*; Arm Jauquard, *Contribution à l'Étude du Blason en Orient*. The really scientific study of Egyptian architecture and decorative art is still in its infancy, it has not yet even been satisfactorily explained when by peculiarly Egyptian in it.

A civilization, which excludes foreign influence, is as a rule the result of the establishment of political boundaries. Egypt as a state has only from time to time been limited to the valley of the Nile. Egypt was at first a province of the Caliphs and then the centre of Syria, including Syria and other countries. Thus far-ranging is the composition of Muslim civilization and the migratory tendency of Muslim science, to be brief the picture given above is, at least in the fields of intellectual life and art not exclusively Egyptian but is characteristic of the Muslim civilization of the whole of the Western Asia. Egypt, as we have seen, certainly has indigenous characteristics but it was its intellectual productive power mainly to the continual immigration of powerful intellects, who were attracted by the splendours of Cairo, the city of the Caliphs and Sultans. Medieval Egypt offers a brilliant picture but the Muslim military constitution already contained the seeds of decay. It was an exhausted, impoverished and damned land that the French expedition found on its arrival. The new Egypt is a work of the Khedives and of Europe. As to how a modern advancing Egypt has been developed from the mediæval darkness of the Mamluks, cf. the articles devoted to the Khedives, Mahommed 'Ali and his successors.

**Bibliography:** P. Born, *Geschichte der türkischen Medizin*, p. 57.  (C. H. Bicker.)

**ELIAS.** [See Ilyas.]

**ELISA.** [See Ilyas.] P. 300[?]

**ELIKIR.** A synonym also 'like khalafkhat, the scower means by which the alchemists believed base metals could be transmuted into silver and gold, synonymous with "the philosopher's stone." Although it has not yet been found in the older Greek alchemical works, it can hardly be doubted that the word is derived from the Greek *kalos* "powder for wounds." It is frequently mentioned in the writings of A. H. H. L. H. edited by Brinmolt. It enters the metals and permeates them like poison in a body, a small quantity will transmute a million times its weight in metal to gold. It can only be kept in vessels of gold, silver or rock-crust as it attacks glass. According to the definition in the *MesUfi al-Ulum*, the *elikir* is the drug which transforms metal into gold or silver when it is boiled with it. In excess it causes circles, however, it was also called *mutlib ilajin, mel'mi al-qibli*, famous in some but of unknown composition. The word *elikir* is also considered a means of prolonging life, for once it has made perfect the baser metals and hastened their development, it merely could remove the imperfections of the body, keep it sound and prolong life. Such "elikir of life" were prepared for mortals and are still made out of all sorts of ingredients.
ELUL, Arabic Auli, the name of the twelfth month in the Syriac Calendar; see TAMRISH.

ELVIRA, from the Arabic Iltira (rarely Lezinta and Yitzira); this should be read in Yatiri, l. 348 with Fiechter, v. 40 instead of Beitha from old Beitham, Ilteri, also Elibari, Ilbiri etc. = New Town: in town ferri Belver, (Munich) Florentinum Iltirietum of the Romans), was in the later period of the Arab conquest and under the Unusids the name of the province afterwards called Granada, whose Arab capital was at that time Kasftiya or Medinat Ilbira, only incorrectly called ilbira alone, and lay 111 miles N.W. of Granada, N. of the Genil between the modern Atarfe (Arab al-Tarif) and Pina Puente at the foot of the southern slopes of the Sierra de Elvira which still bears its name; the name once so celebrated is still preserved in the Pozos de Elvira, the "Well of Elvira" and in Granada in the Petra and Calle de Elvira in the N.W. like the ancient Castilla in the hamplace sarre, Castilla, Kasftiya. — Madinar Ilbira was once the rich and flourishing capital of the province of the Arabs from Syria who settled here, but it began to decline strongly in 800 = 1000-1010, when as a result of the great Berber revolution in Cordoba and the provinces the inhabitants migrated to the adjoining town of Granada so that the town in time fell completely into ruins. Its ruins were still considerable in the 14th century when they were visited by Ibn al-Khattab [q.v.]. The question whether the ancient Iberian Roman Ilbiri (of the first known Spanish Council at Elvira in 304 or 305) and the Gothic see lay on the site of the modern Granada [q.v.] or on the site now occupied by the ruins of the Arab Elvira, is probably to be decided in favour of Granada. The Arabs then, following their usual aversion to the capitals of their predecessors, must have in this case also moved the site of the capital of the province and at first retained the old name for the province on Kasftiya Ilbira with the capital Medinat Ilbira = Kasftiya.

ELMALU (Turk. *Attepevi*), a market-town in Asia Minor, the capital of a Kasf of the Sandjak of Tekke in the Vilayet of Konya, S.W. of Adana, between this town and Delvard, at the east end of Lake Van, with about 6000 inhabitants, mostly Moslem peasants (the Christians are merchants and artisans), twenty mosques, three Greek and one Armenian church and five Turkish baths. The climate is healthy and the temperature low. The Kasf has about 20,000 inhabitants of whom several thousand are Jews and includes 73 villages and two Nahiyas, Fenikie and Engerd-Kardul. Fenikie, the name of which reminds one of the Phoenicians, 40 miles south of Elmalu, is a small resort with 3000 inhabitants mainly Greek Orthodox; near it are Lybian tombs and a Phoenician inscription. The country is mountainous and rich in forests and pasture, wine, olives, oranges and building-wood.

There are also three villages of this name in Asia Minor, Turkey, of which one is in the Kasf of Urfa in the Vilayet of Trabzon, the second is on the shores of Lake Van, and the third is in the Sandjak of Malatia, in the Vilayet of Malatia T-Armin.

Bibliography: Ali Elwadi, Litirin Lefghi, Lefghi, p. 118; Sidman 1785, p. 78; Schmoller, A. Leipzig, v. 10245; V. Colson, Transact. d'Arme, i. 864; lii. 377. (C. Huart)

ELWEND, Arwina in the Arab authors and gazetted as Oronz with classical writers (Achæmenid inscription, Semitic legend), still called Elwend or Naxwend in the district, a lofty granite mountain mass, about 17,560 feet high, a spur of the Zagros system, S.W. of Hama.
which owes the fertility of its gardens to its wealth in water and snow. The scanty accounts of the
Arab geographers are mainly confined to in part fantastic stories of a well on the top of the moun-
tain, which Muslim tradition declares to be one of the wells of Paradise no doubt with reference to
older religious ideas which cling to the spot, cf. Juncoson, Ferin Post and Present, p. 146, 170-173.

Abbildung: Yehim. l. 225 et seq.;
Kaswini (transl. by EI, etc.) p. 312; Tenon. R. Am. Sac. 1902, p. 246 and 426; G. Le Strange, England, 143 et seq.; Mitteilungen der k. k. Geogr.
Ge. Wien, 1883, p. 72 et seq.

(R. Hartmann.)

EMIN. [See Amis. l. 243-]

EMIN PASHA, a distinguished German
explorer and colonizer of Africa. Emin whose
real name was Eduard Schnitter was
born in Oppeln (Schlesia) on the 25th
March 1840. From 1858-1864 he studied medicine
and science in Breslau, Berlin and Konigberg, taking
his Dr. Med. degree in March 1865. In autumn
1864 he went to Antwerp which at that time was
still a Turkish possession. Here he began to practice
medicine privately. But in the following summer
he was sent as a resident quarter master for the
district. Schnitter became a particular
favourite of Ismail Paşa, the governor of
northern Albania, who resided in Scutari and his
wife, a native of Transylvania. After Ismail's
death in 1873 he lived for two years with his
wife, whom he left towards the end of 1875 to
return to Konigberg. In the middle of April Gordon,
then governor of the Equatorial Provinces appointed
him governor medical officer in Lado, Schnitter
took up his duties here on the 7th May 1876 and
adopted the name Emin Efendi, professing to be
a Turk educated in Germany. On the 3rd June he
was sent as Gordon's diplomatic agent to king
Mwata of Uganda and in 1877-1878 to Kalunga
of Unyoro and a second time to Mtesa. At the
end of June 1878 Gordon, who had meanwhile
became Governor-General of the Soudan, appointed
Emin governor of the Equatorial Province on the
invitation of the Russian-German explorer Junker.
Emin, who was now received the title Bey, and later
Pascha, displayed a wonderful activity in the ad-
vent of civilization in his new office. He
controlled the Danakil (a kind of irregular soldier)
who were always inclined to raid, furthered trade,
agriculture and civilisation in general and
extended his territory. When he took over the
government, the province showed a deficit of
50,000 annually, but after three years a surplus
of £2000 (cf. G. Schwetscher, Emin Pascha, p. 220
et seq.), which was later perished. When Emin was
cut off by the Mahdists from Egypt was stored in
the form of ivory. When Gordon left the province the number of stations in it was 15;
Emin raised it to 50. At the beginning of the
Mahdits rising (1881-1882) Emin's territory stretched 400 miles from E. to W. and 500 from N.
S. From the middle of April 1883, Emin in consequence of the Mahdist rising was cut off from
any connection with the Egyptian government. In the spring of 1884 Kussim Pasha, the
leader of the Mahdist army which had conquer-
conquered the province of Bahir al-Gumal, demanded
his submission. He refused to surrender and
Dally his position became more difficult. He therefore
left Lado at the end of April 1885 and transferred his headquarters further north to.
Wad Selai. On the 2nd January 1886, Junker who had
been with Emin since January 1884, set out for the east coast of Africa, which he reached on the 14th
December 1886. Another explorer, the Italian Cesati remained with Emin from January 1885 till he was
relieved. Early in 1887 Lado, where a garrison had up till then been maintained, had to be entirely abandoned. Emin took up his
quarters for a brief while in 1886 and for a long period in 1887 at Kubah, his station on the east
shore of the Albert Nyanza. Meanwhile at the instigation of the Royal Scottish Geographical Society a committee of Scottish
commercial gentlemen, perhaps attracted also by the possibilities of the country had equipped an expedition to
relieve Emin. Stanley was appointed to lead it. He
reached Emin (but not the Equatorial Province proper) in the spring of 1888. Stanley's caravans
had suffered so much on the route that its arrival was more of humiliation than use to Emin; nor was the attitude of Stanley calsu-
culated to strengthen Emin's position. When Emin announced to his officers the orders of the
Egyptian government that they should withdraw, the most of them remained behind and kept
Emin a prisoner in Dubbe from the middle of August to the middle of November 1888. On the
17th February 1889 Emin, who had resolved to
depart, joined Stanley on the western shore of the
Albert Nyanza. Their joint expedition reached the
coast at Bagamoyo in the beginning of December 1889. Here Emin was received with the
greatest honour but owing to an unfortunate accident was confined to bed for three months. On his recovery
Emin (at first provisionally) entered the foreign
service of the German Empire. On the 26th April
he left the east coast with two officers (Stuhmann
and Langholtz), 3 Sergeants, 100 soldiers and 592
braziers. His object was to secure the upper
lands south of the Victoria Nyanza. The most im-
portant events of the expedition were the hoisting
of the German flag in Tabora and the foundation of
the station of Bukoba on the west coast of the
Victoria Nyanza. Both these measures were contrary to the will of von Wissemborn the governor of
German East Africa, but approved by Karl Peters
who had been sent by a German committee to
relieve Emin but did not meet him till June 1890
in Moupon. Throughout this expedition Emin showed
himself a bitter enemy to the Arabs, not only in his letters to Wissemborn, but also in the measures
he took to suppress the slave-trade. In the
second half of March 1894 vague rumours of the
death of Emin of fighting between the people he had left in the equatorial province and the surrounding
negroes. Although forbidden by Wissemborn, he now crossed the northern boundary of the German
protectorate to attract his old officers and soldiers
to his side and march with them wherever possible
westwards via Mushaunu and occupy the hinter-
lands of Kamerun. This plan proved quite impracticable. On the 29th September the retreat
was begun from Andebuli (on the upper course of the Ituri or Aruwimi). An epidemic of smallpox
reduced the expedition to a very small state. On the
7th December, Emin sent Stuhmann with the
squad more to Lukondo, while he remained be-
hind with the invalids. In the absence of any
other possible route of retreat he decided to march westwards; he began his journey on the 8th March 1892, first to 1000 near Kilungo-longa on the Aruwimi. He next went up the Aruwimi, then in a southwesterly direction right across the primate forest with the object of reaching Kiloeng, a station on the upper Congo, 100 miles from his base. On the 27th October 1892 by command of the king of Kiloeng, the Belgian Captain Densina found one half of Emir's last diary on entering Nyaswe, the capital of the land of Manyensa, in February 1893 and the other half after the taking of Kiaoosgo, the capital of the notorious slave-trader Tippa Tippa, on the 24th April 1893. Kiloeng, the assassin of Emir's murder, was court-martialed and shot on the 9th January 1894.

While yet in Turkey Emir had completely adopted the externals at least of a Muslim and Turk and resumed this attitude after he had entered the service of Egypt also. (G. Schweritzer, Emir Pasha.) This was the best explanation of the fact that he was so long able to maintain his authority in the Equatorial Province. We have already seen that he was not therefore the less an enemy to the slave-traders. Although he tolerated slavery in his own province, it was only because he could do nothing without slave-labour. At a later period, when in German service, he plotted for a complete separation of the land of the negroes from the Arab territory and for the expulsion of all Arabs without a fixed abode. He thought most highly of Roman Catholic among Christian missions (although himself a Protestant!) because they alone built up pretty stations and made the negroes useful as labourers (Schweritzer, p. 100). Emir was on the whole rather pessimistic about the possibility of cultivating the negro mind also.

(G. Schweritzer, p. 143.) As an administrator Emir was a skillful organiser but hardly a conqueror—a man who made the most of his opportunities but took no risks. In science he achieved a reputation more particularly in oceanoLOGY and ethnography; he was also a brilliant linguist.


(A. Schrader.)

EMIR [SOS ANQ. 1. 3395.]

EMIR SULTAN, i. e. SIRHAH AL-DIN MJEHEM-MEK, R. ALI AL-HUSAINI AL-HURIAK, also called Sayyid Muhammad Talghi, Sayyid Emir Sultan, Emir Sayyid (Ashkaphadzade, p. 148, Hanseball's Chronicle in Lancer, Hist. Mem., p. 541, 545, whence Magazines in Kanonem), the great patron saint of Brasa, born about 770 A. H. migrated to Asia Minor from Bukhaid and settled in Brasa, where he died in the plague in the month of October in 832 A. H. According to tradition Emir Sultan was in high esteem by Rustom L. Vedderim, whose daughter, Khudisi Sultan, he married; when the Sultan took the field, he had his sword graven on by him, and the saint's admonitions persuaded him to give up the drinking of wine (cf. the anecdote in Kwyly, Tvaroth etc., p. 24, = Tawhidie of, p. 32 et seq.), when Bayad sought to slay Timur's envoy, Emir Sultan successfully opposed this breach of international law (Ali, Kitab, v. 53 et seq.). On the capture of Brasa by an advance party of Timur's army in 850 he was taken prisoner and brought to Timur's court. Timur set him free and wanted him to come to Samarkand; but Emir Sultan preferred to return to Brasa (Said al-Din, i. 188 et seq.; Sheref al-Din, i. 28, v. 51). Legend, however, knows nothing of this but says that the saint brought about the withdrawal of Timur's troops from Brasa by a miracle (Said al-Din, iii. 427; Kwyly, ii. 483). When Maral II. succeeded to the throne in 827 A. H., he had his sword graven on by Emir Sultan and the saint is said to have hastened by his prayers the death of the false Muntak, who challenged Maral II.'s claim to the throne (Ali, i. p. 190 et seq.; Lampel, Hist, p. 493 et seq.). In the following year he took part in the siege of Constantiopolis with a train of 500 devils but the fall of the city prophesied by him did not take place. The Byzantine emperor refers to a person who was present at the siege, given in an old and vivid description of Mirastaad the "Protarch of the Turks" as he calls Emir Sultan (p. 466 et seq.; 477 et seq. ed. Honn); while the Ottoman historians say not a word about this mishap.

After his death a splendid mausoleum was erected over his grave which became one of the most popular places of pilgrimage of Selan (Tashkoycendi, i. 76, 377; Said al-Din, i. 188; Lampel, Hist, p. 371 et seq.; v. Hammer, Umphild uss, p. 52 et seq.); and legend begins to tell of the miracles (Mirastaad) of the saint.

Bibliography: Tashkoycendi, i. 76 et seq.; Said al-Din, ii. 425—427; Ali Khan, v. 110; Gildthie of Brasa, p. 69—79.

(7. von der Helm.)

ENNIF, i.e. AT-AZ-ZE, v. "the nave", is the name of one of the second to third magnitude in Pegase or as it is called by the Arabs the larger Horse. Kaswini and Hilgh Beg call this star ennif al-Fareis (= the horse's mouth), the latter also calls it Dafaif al-Fareis (= the horse's lip). Al-Battani has no special name for it, he calls it *the star which is in its (i.e. the horse's) mouth*. The name Eal probably passed from the works of western astronomers into the Latin translations of the middle ages.

Bibliography: al-Battani, Opus astronomicum (ed. Snellius), ii. 144; iii. 254; Al-Kazwini, Knoephilus (ed. Westenfeld), i. 34—35; Lo. Ideler, Untersuchungen über den Ursprung der Sterneamen (Berlin 1809), p. 171.

(H. Sulzer.)

ENNAYER (usually نَيْعَرَ in Arabic text, Benner, the name of the first month of the Julian calendar, among the natives of North Africa who reckon by solar month, and have retained the Latin names of the months (cf. Arzawa, i. 531), also the name of the New Year festival celebrated at the beginning of that month by Christians and Muslims in North Africa; for the Muslims there is a rule take part in different Christian feasts, for example, the feast of the summer solstice or the Aqurra feast (see ANZARA,
A portion of the meal prepared for the day before the Ennayer festival is kept under a dish.

In some districts it is the custom to stew green twigs on the flat roofs of the houses, on the sashes and on the floors of the tents, on the day before Ennayer, so that the new year may be "green," i.e., lucky. In Laghza and Geryznil and among many Berber tribes, the ashes are swept from the hearth, new stones placed in it and sometimes a new salin is dug in another place in the room; it is further the custom to replace an old article of furniture by a new one and put it in another position.

People in some districts collect offerings, such as the figs, and the apples at Nedroum, the @en Ennayan@ at Teiemen and the @en Rughana@ in western Tunisia; a hen (henjel abjalt) in western Tunisia, a camel, etc., are among the disguises adopted.

The day following the first of January, is a day of rejoicing; it is then the custom, in the towns of Morocco, to eat the melon or firu (seven vegetables). It is an almost universal custom to kill a fowl; rich people kill a young goat or a sheep in Kabylia, it is sometimes the occasion of a fiesta; in some places sheeps' heads are eaten instead of fowls.

The condition in which a man is at the Ennayer festival, decides his condition for the whole year. On this day one ought to be happy, amiable, generous and rich. People meeting with one another good luck; parents, engaged couple, landlords and tenants, Muslims and Jews exchange presents and show little attentions to one another. Alms and presents are given and guests entertained. No borrowed articles are allowed in the house and any that have been lent are asked back so that there may be as much good fortune in the house as possible. The house is not swept throughout the whole length of the festival nor are clothes or linen changed nor the fingers-nails trimmed; in Kabylia, however, this is the day chosen for shaving off the first growth of hair on boys.

The country people examine the corn of the barley left over at this festival on the blood of the fowls killed for the feast to find out what sort of weather will prevail during the next months of the year.

Just as used to be the custom in France at Christmas time the Kabils at the Ennayer festival talk to their own and goods.

The housewife places a scorpion beneath the vessel in which the milk is to curdle in order to obtain as much butter as possible. To be able to see clearly they smear the edges of the eyehole with collyrium.

During the festival all work ceases and no journeys are undertaken; mats, carpets or hangings in process of manufacture are wound round the beams of the loom or put out of the way during the festival.

Orthodox Muslims naturally try to restrain their co-religionists from the celebration of this festival as much as possible and the teachers in the Koran schools for the same reason do not grant their pupils holidays for Ennayer. Among the Moslem population of the Senegal and Upper Niger, whose conversion to Islam is comparatively recent and who take great pride in their Moslem festivals, Ennayer and Amara are unknown.

Bibliography: Dottin, Meshech (Paris
and my article Ennayer in the Neue Afrcolais, n. 256, 1st quarter, 1905 (Algiers).

ENOCH. [See 1928.]

ENVERI, AT-HERALI, SADULLAH, Enendi, a native of Trebizond, entered the higher Turkish civil service as Khidja (superintendent of a diwana) and successively filled the office of Teshrifati (1887-1890), Ijebioguler Kurlisi (1897-1900), Teshrifati (1900-1902) and Teshrifati (1902-1905). Bilyuk Teskereli (1901) and from 1902 to his death seven years later an Anahota Mahjasebedjati. At the end of 1882 he was also given the post of Historiographer Royal (Firaki Nwiri), which he held till the end of 1907, with an interval of 12 months (28th Apr. 1908-1909), during which the post was held by Rehdz and Sultanin Molla (cf. Djewdel, II, 133); in 1902, however, when his successor Pascha Enendi went as ambassador to Spain, he was again given the office of official historian and attached to the army. He died in the field during the war with Austria and Russia, while Edik Efendi remained in the capitol in the same capacity (Djewdel, III, 435, 438; iv. 2 et seq.), and still retained the post after his return to the capital in 1905. He died on the 11th or 13th Rabet 1329 (6th or 8th October 1914) at the age of 53 years.

Ennaw left a history of the country in 3 parts, which he presented the first three to the sultan in 194 (Djewdel II, 12); they cover the years 1884-1193, and the following parts cover the period to 1200. The first two volumes of Ennaw's chronicle (1385-1188) were recast by Waff Effendi as the second part of his history (cf. Waffi Pafika, i. 315 and i. 3; ed. Constantinople 1215). Ismail Khalafi (cf. Perach, Ver. d. Tur. Histore, vii, 260) undertook a second recension. Ennaw's original work, which is considered rare, is to be found complete in the Imperial Library in Vienna (no. 1172-1189 of Filgat's Catalogue); the Egyptian printed edition of Ennaw's chronicle referred to by Rehdz and following him, Zockler, no. 940 does not exist.


ENZELL, the harbour of Reykjavík, the capital of Iceland in Persia. Enendi lies on a narrow tongue of land, which has been cut by a channel, between the Caspian Sea and a fresh-water lake called Maradh. From Enendi goes by boat to Peri Bazar on the south side of the Mardish, thence by land to Reykjavík, whence the high road runs via Kars to Teheran. In the Russian wars with Persia Enendi played a considerable part. In 1722 Russian troops landed in Peri Bazar. A Russian demonstration at Enendi in 1804 failed completely on account of the impossibility of penetrating the hinterland. In spite of its unsheltered roadstead Enendi is the most important harbour in the Caspian provinces of Persia (1905-1909: 497; 1905-1906: 320 steamships). The town owes its name to its attained particular importance in the latter half of the 19th century. While it had only 300-400 houses in the early decades of last century according to contemporary accounts, the latest English Consular reports estimate its population at 9000.


ERBIL, the ancient Arbil, celebrated for Alexander's battle there (See Pauly-Wissowa, li, 407 and v, 856 et seq.), situated between the two Zilis on the road from Mosul to Bagdad at the place where it is joined by two roads from the Iranian highlands (cf. Hising, Der Zagros, p. 35 et seq.), the capital of a Kazakh in the Sandjak of Shehri Zor in the Wilayet of Mosul. In the earlier Arab geographers the town is described as a position of the city of Ruyan in the same (cf. Bivac, Geogr. Arab., vi. 6 and 255). Erbil attained its greatest prosperity about 1300 on the capital of the Beggiadjn (cf. v. l, 688 et seq.) and is described as having a high, strong citadel below which lay an extensive market which was the great market for the surrounding country. Erbil today, that is the population of the district Kurda predominated. In the second half of the 6th century under the Mongols we found Erbil in the possession of Kurd Ender of the tribe of Mardkhaj (Notizie ed Esdrastz, xiii, 311 et seq.). Even down to the most recent times the affairs of the town were more often managed by the Kurds of the adjoining mountains than by Turkish officials. Although Erbil was still able to offer considerable resistance to Nadir Shah in 1732, it had no importance of its own for a long time and is now a small country town with 3737 inhabitants (Cinnet).


(R. Hartmann.)

ERDEL, Hungarian Erédely, the old Turkish name for Transylvania or Siebenburgen. After the battle of Mohacs (1526) the boundaries of this country became to a certain extent vassals of Turkey until the Peace of Castlevie (1699), Siebenburgen passed to Austria.

EREGLI, the province of Heraclea, the Theophanees, p. 483, 400; 4 V. Herakleia Komnena of Michael Attaliata, p. 156 (ed. Boman), Theophanes or Egev of Heraclea in the epic of Huges Arcitan, the Hryala of the Arab (Asia), ed. Houton, Knecht, etc. etc. iii. 18, 5, 249, 260. Turk. (R. Freih.)

and occasionally archaeised, Heraclea, Froula, by the
Kroick, Phraeal of the Crusaders (Tarnarach, Zerbistor, Topographer von Meinachem, p. 84, 89, 92), Archeol in Bertrandou de la Boquiere, p. 194 et seq. Ed. Ch. Scheler, was a forrest in the Byzantine frontier on the road from Cipedia to Leonan and was repeatedly taken by the Arabs, notably by Haiin in September 506 (Tafuri, iii, 710 et seq. = Theophanes, i.e.), but remained a Byzantine possession till it was taken from them.
by the Sabellite of Konya (in 484 = 1094, according to Ewliya, iii. 20). At a later period it belonged to the kingdom of the Karmanoghis and with the rest of territory passed to the Ottomans in 1466. The population (about 5000) is almost exclusively Muslim; there is a small Armenian community. 50 years ago there were 10 large and 11 small mosques. Among the larger mosques there is one which according to the Diboumoun was founded by the Karmanoghis Hatunbeg (according to the Merslik al-Husafi by Hilal Arslan); the caravanserai built by the architect Sinan in the 16th century for Constantine Pasha is also mentioned. Legend says that the spring at Hamyani were miraculously produced by the Prophet, in which account the title of the district were a wa'af of Melitina (Liouibouna), Ewliya, cf. Sa'd al-Din, ii. 516. Eregli was formerly a station on the route followed by pilgrims and since 1908 it has been an important station on the Baghdad railway from Konya; the town is the capital of a kafig in the sandjak of Konya.


J. H. MORETTMANN.

EREITREA. The population of the Italian colony of Eritrea may be divided into nomadic, semi-nomadic and settled tribes. In certain cases one section of a tribe leads a nomadic life, a second is semi-nomadic and the third settled. According to a tradition generally believed the earliest settlers in Eritrea were eight tribes who came one after the other, but any definite, reliable reference to their origin or order is quite wanting. This tradition certainly shows that the population of Eritrea has always been numerous and undergoing radical transformation, passing from a nomadic to a settled and from a pastoral to an agricultural life. This was the case in times of peace; in time of war, however, the divisions among the people which resulted thereby, led to confusion which lasted for centuries, now centres gradually arose in other sites out of the rule and step by step became linked up with the mosque or less permanent settlements.

The present population of Eritrea is for the most part of the Hamitic type, which probably showed pure features, in many parts of the area now forming the Italian colony, in the period of Egyptian civilization, but which suffered many changes for the reasons above mentioned. In any case the traditional number, eight, of the peoples in it has now been raised by its learned men in ten or fifteen, or even more. At the present day there are certainly very marked differences in language and customs among the inhabitants of Eritrea whether they are descended from a common ancestor or not.

The Abyssinians, who inhabit the plateau and are quite identical with the Tigritas on the other side of the frontier in the Ethiopian kingdom preponderate. The Abyssinians of the colony number not quite 110,000 and show traces of a culture well organized on a patriarchal system. They all, moreover, as well as agriculturists, form settled communities and live in villages, which usually adjoin one another and are therefore small; this is due to the poverty of the districts inhabited by them. The average number of people in each Abyssinian settlement is about 125. Dainelli and Mari

neli point out that, although small and very small villages preponderate, some have quite a considerable population, apart from those whose development is due to the Italian occupation. At any rate it is improbable that any one has more than 1000 inhabitants. A similar state of affairs probably exists in the Abyssinian provinces, which border on the colony of Eritrea.

Two other settled agricultural peoples, who live in villages, are the Canama (somewhat over 13,000) and the Baris (about 700). Tradition says that these people to the Hamtic stocks and are among the oldest in the colony. They mix to some extent with the Sidamoze. While the Abyssinians are Christians, the Canama and Baris are heathen.

The other peoples in Eritrea are for the most part nomadic and pastoral tribes and the majority profess Islam. Among the most noteworthy are the Bari 'Amur, who have arisen through the fusion and superposition of other peoples; they live by cattle-rearing and alternately their abode between the mountains and the sea. As a rule they speak Bedawy (cf. the art. Bajawa) and form a community of about 40,000 souls. Next come the Habab and other allied tribes who live between the Bari 'Amur and the sea numbering about 24,000 in all, they are wandering herdsmen and speak Tigre; next come the Mena, the Mofia or Marea, the Saldeter, the Tsita, the Hasa, the Danakil, the Dabakali, the Euga, etc., all very ancient peoples, originally coming from the highlands of Ethiopia but intermingled with Egyptian and Greek colonists who made their way inland from the sea. The Bilad, in the valley of Gheren, form an interesting section of this group; they are divided into Copts, Roman Catholics, and Muslims and do not lead quite such a nomadic life as the preceding.

The Bel Taku (4000), the Begina (1000) and the Menas are neighbours of the Bilad. The Abo (900), the Minilimi (5000) and the Hasa (1500) are nomads who rear cattle and devote some attention to agriculture; they profess Islam.

The inhabitants of the Danakil district belong to the Alar type and number about 15,000 in Italian territory. In all probability they are tribes who are mixed with Greek and Egyptian colonists; the majority are nomads and practically all are Muslims.

The islands are only partially inhabited; their total population is about 2500 of various origins, who live chiefly by fishing and pearl trade. About 10,000 people of Scislit origin live on the coast of Massaw in impounding villages.

According to the census of 1905, the Italian colony of Eritrea has a total population of 74,944, of whom 192,177 are Muslims, 208,553 Copts, 12,362 pagans, 7235 Roman Catholics and 297 Protestants. The figures do not include the white population or the Danakil group who live within the boundaries defined in 1908. If these be included, we get a total of 282,000 and not 500,000 or more as has been given in certain unofficial works compiled before the census.

The religious representation in the colony are in the order of importance and number of followers: Islam (in the four sects of the Hablab, Eghida, Malikite, Habbale) Coptic Christianity, Roman Catholic, Evangelical and Greek Christianity, Judaism and Buddhism. Islam is spreading most rapidly and is the most attractive.

The authority of the government is enforced on
the natives by commissioners and residents. For this purpose the colony is divided into five commissionerships to which the central area belongs and five residencies in the frontier districts.

As regards the administration of justice the canons of civil law is that established by royal decree on the 14th May 1908. Until the publication of the code of civil law, any one was considered a subject of the colony, as regards the administration of justice, who was not an Italian or citizen of a recognised foreign power who had been in the colony or belonged to a tribe or race of the colony. Any member of an African or other nation of the Red Sea, who regularly fulfilled or has fulfilled his obligations to the authorities, or lastly has lived for two years continuously in the colony, is also considered a subject of the colony. A foreigner who belongs to a people that does not possess a civilization similar to the European, is regarded in the same light.

Among the natives justice is administered in the first instance by their princes, the assembly of elders, the chiefs of provinces and tribes, the Kadi in the commissionerships and residents, who in cases of appeal deal with the controversies of the Kadi, heads of provinces, tribes and the princes, with the exception of those that come within the jurisdiction of the courts. The government of the colony is always endeavouring to extend further the authority of the ordinary officials of the colony on the basis of a criminal regard for the ethnic and religious distinctions among the various coloured peoples who live in the colony. Italian statutes are applied to the colony with such modifications and alterations as are rendered necessary by the economic conditions, law, everyday life, customs and requirements of the land. Italian law recognizes with limitations the most important and fundamental customs of coloured peoples in the matter of religion also. In the case of the Muslims, as far as it is possible to conform with the spirit of Italian legislation, they approximate to the traditional law as contained in the Koran and expanded by the authorities recognized by each tribe. Italian law is administered in criminal cases and customary law in civil, but particularly in the case of the Muslims and more especially in matrimonial cases, in the Koran, hadith and suna. The exercise of the Muslim religion is freely allowed.

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ERIWAN, Armenian Erebuni, the capital of a government in Russian Transcaucasia, in 40° 15' N. Lat. and 44° 38' E. Long. (Greece), about 3000 feet above sea-level on the left bank of the Zangik, a tributary of the Araxes with a population of about (1827) 50,000, according to the authorities 14,000, but a history dating back to remote antiquity according to the Armenian sources (see St. Martin, Memorie sur l'Arménie, i 116). It is only since the begin-

ning of the Turkish period that the town, written Kewon by the authorities, has obtained any considerable importance in the history of Islam. The tradition given by Evliya places the foundation of Eriwan as late as the 12th or 13th century and that of the crusades about 1000 years later under Shah Ismail. In the reign of Musul Kim, Eriwan which at first belonged to the Safawids, was won for the Turks by Ferhad Pasha and fortified. Shah Abbas I regarrisoned it in 1664. After a series of battles with varying result it was taken by Ferhad IV in 1685, but soon afterwards fell again into the hands of the Persians. A brief survey of the history of the town may be gained from the article ARMENIA I. 442. In 1727 it was taken by the Russian general Pakhnevytsch, who received the title Ekremkawl in honour of its capture. Since the peace of 1829 Eriwan has belonged to Russia. The mosques, celebrated for their fairness and other important buildings, date from the 16th century.

Bibliography: Nesti and C. (Paris), v. 373; Baldacci, Storia Eriwan (Constantinople 1875); v. 673; Le Straus, Eastern Gallic Indie (Paris), p. 148; Ritter, Eriwan (Teil 1, 1873); Cumin, Turquie d'Asie, ii 77; Teutsch, Sitzungsber., der Wiener Akad., 1891, viii. p. 60, 95, 105.

ERTOGRUL, surnamed Sultan and father of 'Otthman II, the founder of the dynasty and empire of the Ottomans. According to the oldest tradition, which is preserved in Eski clsy, he migrated with 400 nomadic Turkish families from the area of Ovey and Suvetil. Atias at Aissa Minor where Sulaiman was born, he found himself in the district of Boghd between Karakash and Adelstickh as winter pastures (Adelstickh) and the hills of Ermenk and Demnuth as summer pastures (gajita). Karakash and Mednicik still belonged to the Byzantine but they paid tribute to 'Ali al-Din 'Aluddin, the father of the Genoese rulers of the district of Amiri Karshehr, Ertogrul settled in Boghd and was buried there; he never engaged in a war. He had three sons, 'Othman, Gahidit and Samsudin (also called Sarath and Sarath), of whom 'Othman succeeded him. According to Nesbit (Zeitschr. d. D. Morgen. Gesellschaft, xii. 188—196) Ertogrul ins-
EROTCHRII — ERZINDJAN.

The town has only borne its modern name since the 16th century. In 1049 the Seljuk's destroyed the town of Arzan, not far east of Karen, and its population moved to Tshedoblopolis = Kaliqal and gave the town the name of Arzan al-Krum "Arzan of the Komans" which became corrupted to Arz-al-Krum and Ard al-Krum "land of the Komans". Shortly afterwards, the Seljuk's finally destroyed Byzantine rule in Armenia. From 588 — 627 (1192 — 1230) Arzan al-Krum formed an independent Seljuk kingdom (cf. Tushnajian).

In 1241 Erzerum was swept by the Mongol invasion. Muzaffar (in the first half of the 13th century) speaks of the numerous churches in the town: it must therefore have been the most part inhabited by Armencians. On the other hand Bajfida found Turkmen tribes preponderating and their doings brought about the ruin of the town. The district of Erzurum from this time on was one of the strongholds of the Ak-Kuyufali; after the wars with the Kara-Kuyufali that followed Timur's invasion, Uzun Hasan, the greatest of the Ak-Kuyufali, built the citadel of Erzerum, but lost it before his death to the Ottoman Mohammed II after the disastrous battle of Torojas in 878 = 1472. Erzerum then became the centre of one of the most important pashaliks in the Ottoman dominions, an outpost whose possession was often disputed by their Persian rivals, but which was always successfully retained by the Turks. It was the capital of the Erzurum Eyalet and was finally assigned for the rebellion of Ahmet Pasha (q.v. v. 1. 6), which was put down in 1627. Since the 12th century the fortress has had to defend, with little success it must be confessed, the Turkish frontier against Russia. After the battle of Dzowi Bayan (q.v. v. 1. 641 et seq.) in 1627 Erzerum was irretrievably lost, but was only surrendered to the Russians after the truce.

If we may believe the various estimates, the population of Erzurum has considerably declined in the last century. Although the lack of any railway or of a good system of roads militates against the importance of Erzerum, the town, which Gaunt credits with 38,906 inhabitants, is still of importance on strategic grounds as it is better fortified with modern, hardly strong enough forts, and is an important commercial centre as the centre of trade for the wilayat (annual exports about £400,000 — mainly products of cattle-rearing; imported £400,000 — £450,000) and its hinterland and as a centre for trade with Turkey.


(ERZINCAN.

The capital of a sanjak, with about 25,000 inhabitants in the wilayet of Erzurum, lying in a fertile plain on the north bank of the Karas-St between Erzurum and Siwa, it is said by the Armencians to date back to pre-Christian times. We first obtain definite facts about the town in the Saldjak period (cf. the article Saldjak). According to Yakut it was inhabited mainly by Armencians. In 627 (1230) the Kayseri-Shah established a rule (q.v. l. 1004) was defeated here by the Seljuk's Al-Adil-Ke-
ES'A'D EFENDI, MÜHAMMAD, a Turkish official and historian, son of Mustafa Ağa İlahi İsmail, born in İbu 'l-Ka'da 1096 (Oct. 1685), filled several judicial offices in the lifetime of his father, accompanied the Turkish army to Belgrade in 1152 (1739), became Kâğız-ağa of Rûmîli in Muhammed I 1157 (Feb. 1744) and succeeded Mustafa Ağa-Muhammed-Zade in office on the 24th Rûdabi 1161 (20th July 1748). He was the author of 'Aṣṣâb al-Türk (Arabic-Turkish Dictionaries), printed in Constantinople 1211 (= 1795), 'Aṣḳānî's Kâğız-ağa ("Book of the Nightingale") and a Tâbrîzî Kâğız-ağa ("Collections of biographies of singers"), and Arabian and Persian poems; he also wrote a Tâhirî in four celebrated poems in praise of the Prophet (Bûsûl, Hamayûn, Yünişeh and Aṭâk-ehbâk). He was a good musician and founded several schools and mosques.

After being deprived of his office for no reason on the accusation of 'Abd Allah Paşa, Sultan Muhammed I's great vizier, in Şevval 1162 (July 1749) he went to Gallipoll and then to İnğilî-Kü, near Constantinople, where he died on the 10th Shawwal 1180 (22nd Aug. 1763).


ES'A'D EFENDI, MUHAMMAD, nicknamed Hândî-Âlî, a Turkish official, son of Şahîkh al-Islâm 'Abd Allah Wâşâtîn, born in 1119 (1707), was imprisoned in Brazil with his father in 1168 (1754-1755), became Kâğız-ağa of Anatolia in 1182 (1772-1775), of Rûmîli in 1186 (1772) and 1190 (1776) Shahîkh al-Islâm, but was deposed eight months later and died in 1194 (1788).

Bibliography: Şems-bey, Kasım al-Fatâmî, ii. 908.

ES'A'D EFENDI, SA'dîD MUHAMMAD, called ŞAMâ'î-Zade ("son of the bookseller"), a Turkish official and historian, son of 'Abdul-Hadîl Âhmâd, who was Muhammed and at the same time a bookseller and later Kâğız of Jerusalem and Cairo, born in Constantinople near the Ayâ Şehâna on the 15th Rabi' I 1204 (6th Dec. 1790), adopted his father's profession and received the position of a judge in Adrianople and Scutari in Albania without actually filling the offices. On the death of Şahî Zade in 1221 (1805) he was appointed Historiographer Royal. He held this office for thirteen years, and in addition in 1247 (1831) he was appointed editor of an official gazette, the "Hâfizî". In 1250 (1834) he was sent to Persia as representative Muhammad Shîh, son of 'Abd Allâh Shi'ah, on his accession to the throne. He died in 1263 (1847) while holding the office of President of the Upper Council of Public Instruction.

He composed numerous orations (Tâbûnîs) on various occasions and wrote a brief account of the dissolution of the corps of Janissaries by Sultan Muhammed II, entitled 'Uṣûl-e Safar ("foundation of victory") which has been translated into French by Cansin de Pencrêl (Paris 1833).

Bibliography: T. Hammer; Geich. der Osman. Dichtkunst, iv. 453; Şems-bey, Kasım al-Fatâmî, ii. 909.

(ÇL. HUÆT.)
ESKI (Er) "old"; frequent in place-names like Eski Sehir "Old-town" [q.v.], Eski Hıjar "Oldcitadel", a name borne by the ancient Daskyleia (see Tomashuk in Studia, ser. II, 2001, p. 5), and Laodicea al-Numan (see 222-232, p. 232) amongst others. Following a very common custom, the Turks usually call ancient ruined sites by the name of some adjacent large town with the prefix Eski, e.g. Eski Shems "Old Damascus", Eski Saray (q.v., p. 75), Eski Meydán, the ancient Balus (see Le Strange, Eastern Cities, p. 99); c.f. Eski Baghāh, see 1. 504 and 920b.

ESKİŞEHİR, on the Fırat-eşi, the capital of the same name in the sanjak of Kınahan, in the province of Rûm, with about 25,000 inhabitants, chiefly Muslims, is celebrated for its hot springs and the morcellon plant near it (see Riehl in Ferevan, 16/7/1851), and has been recently attained considerable importance as a junction on the Constantinople-Kınahan and Constantinople-Ankara railways, of which the main one dates from the Seljuk period, and another was built by Kara Müjaffar Pasha. Eskişehir is the successor of the Byzantine Dorylaion (the Τάραχα) of the Arabs) while the ancient town of that name was two miles to the north at the modern Şarşar-Çuk. In the Byzantine period the Emperor's armies assembled in the plain of Dorylaion before the eastern campaign against the Arabs and Seljuks (see Ibn Khordadbeh, ed. de Goeje, p. 199). In 897-908 al-ʿAbdū b. al-Walid conquered Dorylaion (Tabari, ii. 110); cf. Theophanes, i. 376, ed. de Boor) and Hazau b. Khütab advanced as far as this town in 162-172 (Tabari, iii. 492-493, Theophanes, p. 457). The Emperor Manuel Komnenus in 1173 again fortified the town which had been destroyed by the Seljuks and drove out the Yörüks who led a nomadic life in the neighbourhood (Kınana, p. 294, 297; Niketas, p. 236 et seq., 240), but a few years after the unsuccessful war against Killiyyet in 1188, he had to agree to destroy the fortifications and a short time afterwards the town must have been definitely occupied by the Seljuks. In the 13th century Erteşir settled near Eskişehir in the district of Selçuk uygay (Selçuk uye), Neşat, Zeirbek, A. D. Mecpez, Gaz., stii. 1928, in the sparkly letter of investiture (magg）、of "Alm" al-Din b. Faraj's, the head of the family of Bawazir 688 for Oğün 1 (Varislā, i. 56 of the second edition) the district of Eskişehir is granted to Oğün as a sandjak (cf. Lencel, Hist. Murt., p. 125, 126 et seq.); at a later period it was the residence of the Seljuks of İoanina and a station on the pilgrims' route.

ESME (Egyptian Tawaret, Coptic Snc, Arabic Esni, Greek Latapolis from the Esn Latoth skolith there) a town in Upper Egypt, lying on the left bank of the Nile halfway between Luxor and Esna. It was for a time the capital of a Mamluks, who Markaz in the Mamluks of Kanaw, with 19,105 inhabitants, celebrated for the ruins of the temple of God, Anam, which dates from the Ptolemaic period, in which a number of Roman emperors are depicted in the garb of the Pharaohs. In the Muslim period Esna was a flourish- ing provincial town. According to Edlitter quoted by Mahr, the town had 10,000 houses, and produced annually 40,000 irshads of dates and 10,000 irshads of sahadeh. Bibliography: Yalçin, i. 265 et seq.; Mayer, Khilat, i. 237; Anseline, Gazetteer of Egypt, ii. 172; A. Bonnat Bey, Dictionnaire géographique de l'Egypte (Cairo 1899), p. 183. The most detailed account and one which takes account of economic conditions also is: "All Maharashtra, Khilat Hedale, vili, 59; Bardeker, Egypt." (H. Ritter.)

EUPHRATES, [See Al-Furat.] EUTYCHIUS, Patriarch of Alexandria 321-343 (323-340) known in Arabic as ʿAbd al-Ṭayyib, born at Fustat in 203 (876) was the author of several medical and historical works. The best known is his Arabic chronicle, ناقد al-Hamshar, published by Pococke at Oxford in 1658-1659, which was afterwards continued by Yaḥya b. Saʿīd al-ʿAntaki (c.f. 3-353). The fragment of a history of Sicily contained in a famous Cambridge manuscript (c.f. Browne, History of Makkah, Misc., p. 27, N°. 1697) used to be wrongly ascribed to Eutychius (on this point see Vasiliev, Vostok i Arab., ii, 79 et seq. in the work cited by him). In the same library at Cambridge (Browne, op. cit., p. 281, N°. 1317) there is also a theological pamphlet against Eutychius written by Severus b. al-Makarna.


EWLIYA ÇELEBİ, or as he repeatedly calls himself, EWLIYA MEHMETEEM 1725-1776, the "globe-trotter" Seydihi Abu), was born in Constantinople 1515-16 (1614-1615), and died soon after 1685. For the course of forty years he made a series of long journeys within the borders of the Turkish empire, and took part in the campaigns against Cretae, Hungary, Austria etc., under Defend and Mehmed IV and published his observations and experiences in war and peace under the title Tarih-i Seydi, the Traveller's Chronicon (Vienna 1754, Flügel, N°. 1281; the Stanbul printed edition has Seydi-i-nâm), an elaborate work in ten parts. For information about himself and the life we are limited to his own statements. According to him his father Derwish Mehmed (I. 218; ii. 440-443 of the Stanbul ed., i. 440) had gone with Sultan Suleiman I to Belgrade, Rhodes, Bukov, Stahlwelskens and Sinzig (i. 166, ii. 444) and had been present at the siege of Cyprus (II. 443) and taken part in Mahomed III's campaign against Ertas (iii. 443; he was also "court-jeweller" (Zetev dergâhî ʿâli, or Kamer-i-i-nâm) and had served under Sultan Süleyman I to Hazine (ii. 443; i. 450); he died in 1567 A.H. (i. 443), at the age of 177 (iii. 444). His paternal grandfather, Defend, was the captain of the Karşımea, Mehmed I. His maternal-brother, had taken part in the capture of Constantinople and attained the age of 145 (iii. 444); his maternal-grandfather, Yavuz,
Ewlyy Čelebi was an imaginative writer with a decided fancy for the marvellous and adventurous; he prefers legend to dry historical facts, delights in exaggeration and does not hesitate at times to draw the long bow. Apart from this, his work is a perfect treasure-house of information on points of social life, folklore and geography, whose value is still further increased by simple and unaffected style in which they are vividly described. He rarely quotes from literary sources although a few are referred to (e.g. the chronicles of Mubjy 'I-Din and 'I-Djewiz); he himself has been much used by later writers, unfortunately - as e.g. by von Hammer - usually without any attempt at criticism.

Only the first six parts of Ewlyy's works have yet been printed, Stanboli 1516-1518; the Muhsinbâdh Ewlyy Čelebi (Constantinople 1529 a. ut. 1843) contains extracts from Parts I to v. Hammer translated Parts I to III under the title: Narrative of Travels in Europe, Asia and Africa by Ewlyy Efendi (London 1846-1850, Vol. I and II), after giving in the second volume of his Der Osman. Kolonialstaatsführung etc., p. 455-470 a detailed account of the contents of the first three parts. The only manuscripts of the Zübchâli Cehâbât in Europe are in Vienna and in the British Museum (J. H. Mordtmann).

Ewrenos, the descendent of Ewrenos (Ioqerh), in Achphresbathe and Nesloq (عورومیه) "Aḥṣaf in Dukas, Bâspâr in Manuel Palaiołou, Θραγμα πρωτοχρηματίων, Αθηναίων in Bablon, form with the Miletologist, Malekoghlija and the sons of Tarbâkol the four ancient families of the Ottoman nobility. (Ramberti, Con de Turchi, Bl. 153 f., ed. 1533; c. of Leclerc, Poëte, c. 279.)

Tradition mentions Ghazi Ewrenos among the boys of the Karaleghlija who on the disposition of this dynasty by Sultan Orqhan in 1235 c. ii., entered the service of Saladin as a warrior of Orqhan. He crossed the Hellespont with Saladin Pasha (in 759o or 760i) and was installed by Murâd I as afgânija (frontier-beg) in the Rasielid territory. In this capacity he conquered Kusht, Ispal, Gumuldine (703) Foros (774), Port, Xanthi, Morcone (773), Serefe (784 or 787), Mounastir, Venizelos Waseral and laid the foundations of Ottoman power in western Thrace and Macedonia. After making the pilgrimage he took part in the battle of Kosovo (June 1389), vanquished Kittos and Wodana, and repeatedly led Turkish armies against Albania (1398 and beginning of 1396) and the Mora (1391 and 1395). He then fought in the battle of Nisopolis (Sept. 1396) against the Hungarians and accompanied Bayezid II on his campaign to Wallachia. Finally he fought in the battle of Angora in the war against the Mameluke, under Mîn Sultanmîn he took part in the war against the Karamanoğlus and besieged the
latter in Al-Sharai. He afterwards went over to Muzā Cālebi (in 813 A.H.) and finally in 816 A.H. to Mehemmed I. and fought on the latter’s side in the battle of Camnatt. He seems to have died some time afterwards (according to Iblīsh’s Ḍawāriḵ in 819 or 820 A.H.). If, as the Ottoman historians say, Ewrenos had been a beg under the last Ka-""
under Muhammad ibn al-Fadlan; but the name according to the Arab, 4. f, is as above.

(2. H. Macdonnells)

FADDAN (A.), an Arabic word derived from the Aramaic (cf. Franklin, Die Aram. Formenwelt, p. 129), properly a yoke of oxen for ploughing a piece of ground, an Egyptian measure of area, varying in size with time and place. According to Lane the faddan a few years before his stay in Egypt (1835-1838) measured about 4.1 acres; while during his stay it was increased an equal area was divided into 24许可 and contained 333 1/4 square كيلو, the كيلو being first reckoned at 34 and later at 32 كيلو. In the time of the French expedition there were three different faddans in use; the faddan in use on the banks of the Nile (1,356 square), that in use away from the Nile (2,375 square), and the faddan of Damiette (2,072 square); Upper Egypt (1,670 square) = 5724 square metres, and the Coptic (2,375 square) had each their own faddan besides.

Decondermanchac estimates the ancient faddan of 460 square كيلو (the كيلو being reckoned at the length fixed by al-Hariri; مساحة كيلو of 6 long أهر (Egyptian ell)), at 583.9 square metres, and the modern faddan of 333 1/4 كيلو at 400.53 square metres.

In Syria the faddan also means a single box; as a measure of area it is 333 square كيلو.


fiddhara (A.), "sum, total" from faddhala "and this makes", at the end of an addition.

fadir (See fiddhara.)

fadir (A.) "daybreak", the title al-Sura LXIII.

al-Fadl b. al-Rafi', al-A'mu's vizier.

A descendant of a Syrian slave manumitted by the Caliph Othma; al-Fadl proved himself thoroughly Arab in his attitude and constantly championed the Arab spirit in opposition to the numerous Iranian elements in the 'Abbasid empire. His father al-Rafi' b. Yama had played a part in history as vizier to the two Caliphs al-Mani' and al-Mahdi. When Harun on his accession gave the Barmeclides preference, al-Fadl felt himself slighted and became filled with hatred and jealousy of them. On Khairun's death in 173 (792-793) he was appointed vizier by Harun and filled this office till 178 (794-795) when Vahby b. Kholid b. Barma became the real ruler. Al-Fadl thus did his best to bring about the fall of the Barmeclides and succeeded in once more obtaining the vizierate which he retained under Harun's son and successor al-A'mu. Just as his namesake al-Fadl b. Sahl ruled al-A'mu's brother, afterwards Caliph al-Ma'mun, almost absolutely, al-Fadl exercised an extraordinary influence over al-A'mu. When Harun died suddenly in Kharkhan in June 176 (March 803), while on a campaign against the rebel Rafi' b. Lailat, al-Fadl ordered the whole army destined for Kharkhan back to Baghdad. He succeeded of, al-Fadl then in violation of the death Caliph's last wish, a proceeding which al-A'mu, who was then governor of Kharkhan and was once paid homage to his brother, could not prevent. As al-Fadl feared al-A'mu's vengeance, if the latter should ever become Caliph, he exerted all his influence to induce al-A'mu against his brother. As early as the year 194 (809-810) at the instigation of al-Fadl and Al b. Idr. Is. a former officer of Khir- rasan, the Caliph had his son Must mentioned in public, which was clear evidence of his intention to declare him his successor. In consequence al-Ma'mun broke off all relations with his brother; in Rashid 196 (March-April 812) the latter was taken prisoner and declared deposed, and although he was soon set free and raised to the throne again, al-Fadl thought it advisable to retire.

In 201 (818-819) he came south again from his retirement. The troops in the capital rose against al-Ma'mun's governor, al-Hassan b. Sahl. The commander there, Muhammad b. Abi Khalid, was successful at first; but when he quarrelled with al-Ma'mun's other generals, he was over the rebels by al-Fadl. Now took Muhammad's side; the latter attacked Hassan b. Sahl but was defeated and died of his wounds. Al-Fadl then lived in retirement till his death. On the intercession of Tahir b. al-Hassan, governor of Khurasan he was pardoned by al-Ma'mun. He died in Hadi II, or in Dhul-Hija 208 (843-844).


(2. K. Zettler)

al-Fadl b. Sahil, al-Ma'mun's vizier.

Al-Fadl was a native of Persia and did not adopt Islam till 192 (805-806). His family had been strongly recommended to Harun by the Barmeclides and al-Fadl b. al-Rafi', their implacable opponent, therefore became a personal enemy of Ibn Sahil. At the former was of Arab origin, the latter was also opposed to him as the representative of the Iranian element, and just as Ibn al-Rafi' controlled the one brother, al-A'mu, the other, al-Ma'mun, was simply a tool in the hands of Ibn Sahil. The struggle that ensued between the two sons of Harun was thus also a struggle between their visions or between Arab and Persian culture. As al-Fadl b. al-Rafi', feared that al-A'mu would on Harun's death disregard the arrangements for the succession made by the latter, he persuaded al-Ma'mun to try to accompany Harun to Khorassan in 193 (808). In the following year the Caliph died and when al-A'mu recalled the army sent against Khorassan and al-Ma'mun was thinking of hurrying after the troops and reinforcing them of their duty, Ibn Sahil persuaded him against this. Instead of al-Ma'mun's army was sent to the army; but he could do nothing with them and was received with insults and the army continued its march to Bagdad. In the period following al-Fadl remained the prince's faithful friend and adviser and constantly urged him in all things to insist on his own rights against his brother. It was due to the constant intrigues of Ibn Sahil that al-A'mu allowed himself to be led into granting the command of the army, which he was sending against al-Ma'mun in 195 (811) to the incapable 'Ali b. 'Ali. 'Ali was defeated by Tahir b. al-Hassan; he
himself fell in the battle and his troops were scattered in flight. After this success Al-Ma'mun gave Ibn Sahl the government of the eastern provinces and at the same time gave him the title Dīn al-Qaṣāʾ al-ʿAṣlāmī (Lord of the two highest offices, i.e. of vizier and commander in chief). When the aged general Hartghan b. Ayyad, who had rendered such services to Hārūn, was appointed governor of Arabia and Syria, he decided to go to Ma'mūn in Marw to give him an account of the condition of various parts of the empire. The Caliph commanded him to go to Damascus; but when Hartghan in spite of this appeared in Khurāsān, he was represented by Ibn Sahl as a rebel. The Caliph therefore had him thrown into prison where he was put to death a few days later by Ibn Sahl. Al-Ma'mūn, however, finally found out that the latter did not always tell him the truth and therefore had his former favourite murdered in the bath in Sarāqqān in 202 (818) or 203 (819).


(K. V. Zettersten)

AL-FADIL b. YASSĪNA, a Barmakī, born in Dīn Dīnī (February 766) governor of Dār al-Aziz, Tabaristan, Kūfah etc. 766–178 (792–797) and of Kūfah 778–779(794–795–796–797). On the fall of the Barmakīs in 237 (850) he was thrown into prison. He was released in confinement in al-Raḥil in Ramdān 122 or Muḥarram 103 (605). For further details see above a, 665 (article ARAMAKIDES).

(K. V. Zettersten)

FAĐIL ALLĀH, a family of officials in Cairo under the Mamluks who traced their descent from the Caliph ‘Omar I, so that the individual members are also known by the title al-Qurānī. The founder of the family was Fađil Allāh Dīmān al-Dīn, Abu l-Maṣāḥih b. Izz al-Dīn; one of his sons, Sharaf al-Dīn Abū al-Walāh (died 777 = 1377), was private secretary to Külwīn, another son, Mûsâlî dīn Yāsīn (died 778 = 1378), was likewise private secretary under l-Nâṣir in Damascus, but moved to Cairo in 333 (1332–1333). The latter had a son, Shihāb al-Dīn Abu l-Abbas Ahmed (b. 1301), who first became fađil, then secretary of state, but is best known for his literary works. He compiled a comprehensive, encyclopaedic work entitled Masūd Allāh al-Maṣāḥih fi Masūd al-Maṣāḥih as well as an official letter-writing manual, al-Maṣāḥih al-‘Aṣaṣ, which, however contains much valuable material and was printed in Cairo in 1512 (1602–1603). Other works by the same author are detailed by Brocklänum, Géogr. ar., LIII, II, 121. Shihāb al-Dīn, or as he is usually called, al-Fādīl, died of the plague in Damascus in 748 (1348).

Bibliography: in Brocklänum, pp. 64–67, to which may be added that Thesiger gives extracts from both the above works in his Rescues of Maltravers and of the Ministry of the Lizard, p. 264–271. Cl. also Mathes, Khalīf, 56–67 sp.

FAĐIL ALLĀH, surnamed Hūṣayn, founder of the Hūṣaynid, born in Asṭād in 742 (1330), was a dervish who shared the religious opinions of the Karmağams. He actually seems to have borrowed the system, which develops a whole theology out of the calculation of the numerical value of the Arabic letters, to which he added the four additional letters of the Persian alphabet (cf. Bektash, L, 601 et seq.) from the Jomātians. He was executed in Shirwān in 796 (1393) by Mir-šāhīn, son of Turān. One of his pupils, ‘Alī al-‘Alā, went to Asia Minor, was received into the Jomātian monastery and began to preach Fadil Allâh’s doctrines, which he gave out to be the teaching of Hājiḍ al-Bekāštī. Fađil Allâh considered himself an incarnation of the Deity and impressed belief in this on his pupils; cf. his teaching of the article ‘ahbarī. He is the author of Siyarun-Nabi, composed half in Persian and half in the dialect of Asṭād, also of a religious poem, which was probably called ‘Arsul-nafaʾil, of another poem called ‘Arqul-nafaʾil, "book of the throne" and of a treatise called Muhṣir-nafaʾil, "book of love".


FAĐIL ALLĀH. [See RAGHĪ-AL-DIN]

FAĐIL (Foyd, Puthal), the dynastic name of a group of tribes in South Arabia. Besides this name we also find ‘Osmānī (Ulema), as the founder of the dynasty, Fadil, is said to have been of Turkish origin. They are a branch of the ‘Yābī and formerly bore their same also.

The land of the Fadil lies between 45° 10' and 46° 30' E. Lat. (Greenw.) and has a breadth of 20–30 miles. It is bounded on the south by the Arabian Sea, in the west by Lajdul, in the north by Yari and in the east by the land of the ‘Awādullāh and Dārjānī. In the west there is the large valley of Abyan; with the Wāli’s Baha (Baz, Baha) and Haṣān, both of fair size, which are filled with water during the summer rains. The district in the east of the W. Sāhā may be mentioned among the hills in the east. The soil is fertile only in the west (district of Abyan). The chief product here is cotton. The soil is mainly steppe-country, the capital of the country and residence of the Sultan is the town of Satīs, five miles from the coast, with about 400 inhabitants, a large mosque and the fortresslike palace of the Sultan. The only seaport or commercial town is Shagre (Shaker), with about 100 inhabitants and a palace of the Sultan, who lives here two months of the year. Jews live here only during the trading season, which lasts only a few months in the year. Among the towns in Abyan we may mention: Aja, with about 500 inhabitants (a fifth of whom are Jews, who have a large synagogue here), at one time a flourishing seaport, now much declined, Ma’t on the W. Haṣān, with about 300 inhabitants (including many Jews), a large mosque and a hereditary governor, known as the ‘Ulema dynasty, and Yabu with about 300 inhabitants (including many families of Jews) and a hereditary governor, who bears the title Sultan.

The people of the Fadil country are Sufis.
and devout Muslims. They strictly observe fasting in Ramadan, the prescribed prayers, the prohibition of wine and other prescriptions of the Koran. The Murâbiša and Ask Ela are the most important of the tribes who inhabit the country. They are as a rule free and independent (gadiyâ). The people of Ahwaz and the Jews are on the other hand subject to the Sultan (ra's гар). He levies taxes on them at will and administers justice. If a man commits a murder he is stabbed to death with the knives of the Sultan's soldiers at the murdered man's grave. When a thief is caught for a first offence he is beaten before the Sultan and forced to give back the stolen article, on a second offence his hand is cut off; if he commits the offence again he is thrown into the sea in a loaded sack. Religious transgressions such as the breaking of a fast are punished by imprisonment in chains. Adultery is held equal to murder. If a murderer cannot be found, the so-called "test by fire" is tried (ordal). This is carried out in the presence of the Sultan by the "fire-judge" who places a red-hot knife on the tongue of the suspect. The decision then rests with the fire-judge.

The Fâhîl at one time belonged to the Yâbî and passed with them under the rule of the emirs of Vehuz from whence they afterwards made themselves independent. They later became enemies of the Yâbî and in the fourth decade of last century took from him the fertile district of Ahvaz. They live at hereditary enmity with the so-called "Abasîl of Jasâni and the "Awâlîk, to which latter their district of Dalhán became tributary. On the other hand they are on friendly terms with the Khalbîl, Râshî and Aqârî. Their relations with England down to 1865 were strained. In this year England made war on them and inflicted a severe defeat on them at "Asâra, whereupon they made peace. Since that time they have been on friendly relations with England.

The dynasty of Fâhîl is of great physiological interest because of its possession of six fingers. The Sultan as well as his nearest relatives have a fingerlike growth beside the little finger of each hand and the little toe of each foot, which is regarded as a sign of extraordinary strength among the Southern Arabs as among the Semites generally.


FAGHUR (arabic fâghur, "son of fire") an expression brought by the Arabic theoforms. Fâghur (V. Horn, "Annals of the Seljûq Turks," p. 50) is the designation of the Emperor of China and the translation of the Chinese ti-tu-"Son of heaven" (Ibn-al-Alîq, vii. 224, ult.). The Arabs have preserved the form fâghur, which is more a western form, but fâghur is also found notably in the Arabic inscription in the cemetery at Zaitoun (Tevân-shan), of the year 723 (1323) which has been discussed by M. van Berchem: in Marco Polo (ed. Vyle and Coudière, ii. 145) the name is applied to the last Song Emperor; and as the Mongol Emperors bore the title shâ de (šihâda) it is probable that the title fâghur refers to Chinese sovereigns of native dynasties before the conquest of the country by foreigners.


FAHIL, among the Jews, Pîsâl, called Pîsâl by the Greeks in allusion to the name of the Macedonian town, at the present day ruins of Fâhîl on the western slopes of the land east of Jordan. It belonged to the Decapolis and in particular celebrated because the Christians went thither on leaving Jerusalem before its destruction; it afterwards belonged to Palæstina Secunda and was the seat of a bishop. About six months after the battle of Adhâjiden in Dhu-l-Khâdîya of the year 83 (January 653) the Muslims attacked the Byzantines who had assembled in the land east of Jordan, at Fâhîl. The Byzantines had broken the dams at Basân and turned the water into a marsh but the Muslims crossed the Jordan without mishap and put the enemy to flight whereupon the town surrendered. The battle is also called "the Day of the Swamps".

The geographers mention Fâhîl among the towns of the province of 'Adımı, According to Ya'bî the population as usual in this part of the world was half Arab and half Greek.


FAHIL. By this word Muslim scholars in general understand all things which may be taken from the unbelievers "without fighting," and further very often the lands in conquered territories. The name "fâghur" is explained from the peculiar expression in the Koran, li. 6 and 7, "What God has allowed to return to his apostle" (makhlukun idol-akâbūt). The possession of the unbelievers which are "returned" to the Caliphate.

Verses li., 6, 3 and 10 of the Koran were revealed, according to Muslim tradition when Muhammad had resolved not to divide the fields and orchards left by the Banu 'Abd-al-Nasir, who had been driven out of the country, as hostile of war among those who had taken part in the siege, but to give them to the Muhâjirûn exclusively. He justified this action by arguing that these were really obtained not by fighting but in a peaceful fashion, by surrender.

After the conquest of Ethiopia and Fâhîl also the lands of the Jews there were not wholly divided among the troops as booty but in part placed at the Prophet's disposal. It was probably on this occasion that Koran li. 7 was revealed:
What God hath granted his apostle as far from the people of the town, belongs to God. To his apostle, to his family, to the orphan, to the poor and to the traveller—what the apostle of God gives you, accept; but what he forbids you, abstain from. What would not properly be regarded as booty, was to be managed by the Prophet himself as state property, and the proceeds therefrom as well as the fifth of the Sabaqiyas [q.v.] were to be applied to the general good.

At a later period 'Umar b. al-Khattab, in consequence with the view of his advisers of the Sabaqiyas thought that this principle should be applied to the newly conquered territories also. He ordered that only movable property captured should be divided among the Arab conquerors but not the land. The land was to be applied not for the advantage of the generation then living but as far belonging to all time to the whole community for the benefit of all future generations of Muslims also. It was also feared at that time that if the Arabs devoted themselves to agriculture they would become less capable fighters. As a rule therefore, only the native population was given the choice of converting to Islam and deliver a certain part of the yield as tribute to the Muslim community. This payment (khair badd) was to be bound up with the possession of the land for all time. It was therefore decreted that the inhabitants who cultivated far estates, even if they adopted Islam, should continue to be bound to pay the khair badd. As the payment of khair badd was regarded as a sign of subscription, the Arabs at first felt themselves prevented from acquiring land from an estate that was far. For they would thus have put themselves in a position where they would have to pay khair badd themselves. The only exception was those districts, whose inhabitants had voluntarily surrendered on the approach of the Arab army on condition that they were allowed to retain possession of their lands. In each district (the so-called far al-Sabi q. 9, s. 290) the land did not belong to the far.

When in the course of the first century, the people of the conquered lands adopted Islam, they began, in spite of all measures of the Muslim authorities, to avoid the payment of khair badd and only gave the stubble of the yield of their fields like the Arab Muslims. The land in the conquered provinces thus gradually ceased to be regarded as far.

The views of later Muslim scholars on this point differ; the lands and estates in recently conquered provinces are, according to the scholars, always to be divided among the conquerors as far. According to the Muslims in the far, both, the majority of all Muslims, i.e. as far, while the Hanafis would place them at the estate's disposal so that he may administer them either as far for the common good or divide them as far among the troops according to the cause of Islam may be best advanced.

Besides the land, the khair badd, the faraya and all other tribute to be paid by unbelievers, as for example the duties they have to pay on their goods in order to be allowed to trade in Muslim countries, are included in far. According to Shafi'i teaching a fifth part of the far must be made sale, and applied in face equal portions to the same five purposes as the fifth part of the alms: the other four fifths of the far are, according to the same school, to be used for the payment of the regular troops, the maintenance of mosques, roads and bridges and for other objects of general utility to Muslims. On the other hand the other Farshe schools hold that the faraya should always apply the far in its entirety for the good of the Muslim community as circumstances require it.

Fara (k. a. "proper agent", a technical term in Arabic grammar) is the subject of the verbal sentence, but only of the active verb (like Zulm in the sentence Zulm es-Sabii was committed), while that of the passive verb (like Zulm es-Sabii was committed) is called farawal, i.e. al- Khaili lam yuruma farawal, = the "patient" whose agent is not mentioned) (in Shafi'i, Ch. 8 and 9; other expressions are also given).

The far can be a word only, not a sentence (this is given as a teaching of Shafi'i, in Almabdaad, Kamil i, 289, 13, 14). It must follow its fara (verbs) and is placed by it in the nominative.

In the older grammarians, as, for example, several times in Shafi'i and Kamil (i, 624), the word far also means the active participle, which is later called tam al-fara.

Bibliography: al-Zamakhshari, Musannaf, II. 10; 35; Muhammad Ali, Dictionary of Arabic Terms (ed. Spranger etc.), ii. 1446 ss.; Vieth, Kleine Schriften, I. 80.

Falsaaf, philosopher: he who studies falsafat [q.v., p. 48 et seq.]; frequently used as an epithet for deep thinkers. The Arab philosophos know the literal meaning of this word as anbikth al-khina (lover of wisdom). Al-Kindi (q.v.) was particularly known as the falsafat al- Arab (philosopher of the Arabs), presumably because he was a philosopher of genuine Arab origin in contrast to most Muslim philosophers who belonged to non-Arab nations. (Cf. the correct explanation of this name given to Al-Kindi by T. J. de Buer, in the Archiv für Geschichte der Philosophie, 1899, xi. 156 et seq.); al-Dhikli in quoting a wise saying of Al'ali b. Ali Talib describes him as Falsafat al- Arab (in Mawardi, Manthir al-Balsh, ms. Landberg, now in the Yale University, fol. 45); Dhikli's work from which the quotation is taken is not named). This is quite in keeping with the character which his doctrines give Al'ali in philosophical (or rather halal) matters (Zeitschr. d. Deutsch. Morgenl. Göttingen, Gr. iii. 359). The accuracy of Mawardi's quotation is standards suspicious because in it Dhikli speaks of himself as keeper of Hārūn al-Rashīd's library.

In modern times the Turks have given the name Falsafat [q.v.] to the eminent Stambul scholar Risālı Tewfik, who has published a study of the Hārūn al-Rashīd (Gold Memorial Series, Vol. i.), an account of his work on philosophical literature. In popular language falsafat is applied in
When in later centuries the influx of water to the lake began to diminish for unknown reasons and with the increasing desiccation its shore retreated further to the north, it had finally ceased to act as a regulator of the water supply. When this took place it had not yet been ascertainment, possibly in the Persian or perhaps not till the beginning of the Ptolemaic period (Finders Petrie, Hauver, Bichara and Arriano). At this period the dry land had extended as far as the railway line from Alexandria to Sartines. A further contraction in the lake took place in the Greek period under Ptolemy II Philadelphus in the middle of the third century B.C. C. Whether it reached its present dimensions as early as this must be doubted, for in the deepest parts (140 feet below sealevel) no traces of buildings of the Greek period are found; Keq Kérûn is at a depth of only 65 feet.

It is not absolutely impossible that the deepest parts at least did not emerge from the water till after the beginning of the Christian era; and investigation of the tombs on the south side of the island in the lake might possibly throw light on this point. It was not till then that the lake assumed the form and dimensions that it has at present, a length of 25 miles with a maximum breadth of about 6 miles and an area of 400 square miles. Its greatest known depth which is at the centre, is hardly 16 feet but there are said to be deeper places in the western part. Its transformation from a freshwater lake to a salt has likewise most probably only taken place in the last period of its formation. In spite of the strong and recent venoms increased influx of water no permanent rise in the level may be noticed although there is a slight fluctuation. The great evaporation of the surface on account of its lowly position is, however, not sufficient to explain the disappearance of such vast quantities of water. It is not improbable the water escapes by one or more subterranean passages, naturally to the N. and not to the S. into the Wadi Faiyum. The currents which are sometimes apparent in it would be thus explained. Besides, this has been suggested by Petrie (Tell el Fanaq, 489), who suggests that the lake was drained and re-established to Siwa (Sanctuary). The great wealth in fish, notably in the two kinds salti and uqlaq with eels and large sheet-fish in smaller numbers, which the lake possessed in ancient times, still remains, although it will soon diminish with the vast amount of fishing in which hundreds of boats are engaged.

When the channel that fed the Faiyum ceased to act as an aqueduct when Lake Moeris ceased to be a reservoir, it was divided into a number (8) of canals at its head near the capital Crocodilopolis, which spread over the country principally to the N. W., after three had been led off to the N. and two to the S. Before it reached the capital. In addition three other canals were led off from the aqueduct immediately after its entrance into the Faiyum, probably even in ancient times, one to the S. to irrigate the basin of Charak (Al-Suliq) and two to the north, that of Sula (or Sûla, written syûla or syûla or sula in Arabic) and that of al-Bayy (originally perhaps Bûlah) the latter, which is cut through the limestone for a considerable stretch in rising ground about 100 yards broad and 40 feet deep, shows the scientific skill of the engineers of those days.
The superficial water not required for irrigation, from these canals flowed into the lake. It was this irrigation of the ancient lakes-bed, of which course was not equally productive all over, which gained the Fayyum the prosperity for which it was at all times celebrated, which, combined with the climate, made the district the most valuable province in Egypt.

The waterworks of the Fayyum were at quite an early period described by Muslim tradition, probably under Jewish influence, in the Joseph section of the Bible, but only as a later period, called after him. When vizier of king Rihayt he caused the channel which brought the water to the Fayyum to be dug, the Fayyum which had previously been called al-Djoub, was a basin into which were drained the superficial waters of the Nile from Upper Egypt. Throughout the whole middle period the stream was called al-Rihayt al-Baladn (not montibi); it is only in modern times (first in Djebart) that the name Dyunus appears. The sluices of al-Djoub, which tradition also credits to him, were called al-Rihayt al-Talakht in the middle ages, and only towards their close, do we find the name al-Rihayt al-Djendj. Smaller sluices were called al-Djendj al-Talakht, and finally, founded the town of Fayyum in which there was a Dyunus al-Djendj in the 16th century A. D.

A further personage in the Koran, the fabulously wealthy Khair (Sura xxviii. 76) was likewise formalized by tradition in the Fayyum and held to be the builder of the temple in the late Greek town of Dicymaia at the western end of the lake. As early as the 13th century these ruins were called Kair Khair and were highly esteemed by treasure-seekers (Khitab al-dur al-makhtab by Ahmad Kunafi p. 244—248). The name Kair was only transferred from them to the lake at recent times, for so late as the end of the middle ages it was still called simply al-Djendj al-Djendj al-Djendj (Makhtur, Nahj, l. 240).

The Fayyum has never played any great role in the political history of Egypt. The transition from the old Oriental rule, Egyptian or Persian, to the Europeans of the Greeks and Romans brought the land the greatest material and intellectual prosperity that it ever attained in antiquity. The capital of the district had then over 100,000 inhabitants, the modern town has nothing like half that number. In 639 followed the Muslim invasion and a decline set in, which lasted over a thousand years and reached its lowest level under Turkish rule. This decline was the whole name in all other Muslim lands, notably in the very similar country of Babylonia. It is true that the Fayyum was less affected by the civil wars that ruined Babylonia, but the religious fanaticism of the new rulers which increased as time went on and the oppression of the Christian populace, of which the papyri give a detailed account for the early centuries and which is testified to by the wholesale destruction of Christian churches and monasteries by the Muhammadan, must for the later period (vii—ixth centuries A. D.)—there were still 35 monasteries in the Fayyum in 1216 (Abu Salih, p. 52), and only 13 in 1545 (Othman, Fayyum, p. 24)—were always worse in Egypt than in other countries. But particularly it was the incapability of all the Muslim dynasties to manage the internal affairs of the country in an orderly fashion, notably the finances, of which attempts were made in this direction the incapability of maintaining good government for any length of time. Lastly as in Babylonia there was the immigration of Bedouin tribes, a plague which the rulers of Egypt had been striving to ward off for thousands of years, but in which the gates were now open. The influx and passage through of Arab, afterwards also of Berber tribes and the fighting with them lasted down to the Fatimid period (al-Kindu, K. al-Walid ibn Abi Fadl, ed. Gneuss), which favored the immigration of the Berbers. One Berber tribe, the Luzzat, settled in the Fayyum. In the vii—xii th century its population was predominantly Bedouin; the remnants of the ancient agricultural population had to place themselves under the protection of the immigrants. According to the account of Emir Othman (p. 12—14) these Bedouins belonged to three great tribes:

1. The largest in numbers of gunnali Arab descend the "saint of the dog", Rann El-Khedig, held the largest portion of the land, was settled first, and centred to Taftun (also written Taftun, the Greek Teptum) in the south.

2. The Ranni Kefel, likewise Amals, inhabited the eastern part as far as Sanares; the modern place-name Hawara Kefel near Ilahino shows that they settled there also.

3. The Berber Luzzats in the S. E., as far as the province of Bahmas (Makhtur).

These Bedouin tribes in course of time became settled and have amalgamated with the remanents of the ancient population. But to the present day the inhabitants of many villages still call themselves Bedouins although they may have been peasants or fishermen for generations, possibly only to escape military service.

The decline of the Fayyum in the Muslim period may be best illustrated by the rapid diminution in the yield from taxation. It seems that the land was still tolerably prosperous in the Umayyad and early 'Abbasid period in spite of the manifold administration which began in the second century A. D., although we have no definite figures at our disposal. Our earliest figure date from the ivth century A. D., in the time of Kifur al-Fadl (135 Abu Salih, 336 Makhtur, following Ibn Thalith); Ibn Tahir who was governor then was still able to raise 630,000 dinars in taxes. Under the Fatimids, however, probably especially in the reign of al-Mustansir which unfortunately for the quantity basis half a century, it must have rapidly declined. At the end of the Fatimid period the revenue had sunk to 145,162 dinars in the year 575 (Abu Salih); for 585 152,703 is given (Makhtur, following K. al-Walid's K. Muntakhab al-Djendj al-Djendj) Solaini's gearing of the villages of the Fayyum in far to his Turkish enemies, deserve to be contributed to the prosperity of the district. How the administration of the provinces was conducted under him may be judged from the following example: When the Emir Zirin al-Durr Khudr was sent as governor to the Fayyum in 577, he found nothing better to do than to take all the harvest of the country. He was then recalled and the Fayyum placed under the Minister of Mullet [Munc al-Djendj] (Makhtur, Historia de l'Egypte)
ed. Blochet, p. 142, 144, where Khoutenbourgha should be read for Khoutenbouch. Two years later Saladin granted the Faiyum with Bish and al-Ayyub, not ‘Ankal. Blochet’ to his nephew Taqi al-Din Qumar Shamsah, who usually resided in Hanou.

In the last quarter of this century severe famines raged several times on account of the drouthiness of the Nile, and in each of these there was great loss of life, estimated for three years, 596–598.

We have a touching lament on the decline of the land in the ‘Ayubi period in the book of Elar ‘Othman, who was appointed governor in 547 A.D. In consequence of the settling up of the Belj al-Munhah water could only flow into the Faiyum during four months of the year when the Nile was at its height. The smaller canals in the country were also neglected so that parts of it became swamps and infested with miasma. The population was insiduous without any intellectual interest; even the upper classes had abominable notions of cleanliness.

But its condition was to become much worse. As long as the sheiks had rules, who lived in the country itself, they still took some interest in the maintenance of the irrigation works. Thus we are told of al-Makki al-Najir in 741 that he built a Ghar (dam or sluices). Makki is the time of his time (beginning of the 10th = xv century) to give a detailed account of the canals and their work in the different months of the agricultural year. Sulim ‘Ali Rau (end of this century) visited the Faiyum and saw no less than three times and built a mosque in the capital; he also had access to three and a half square miles of which 800 are under cultivation (Beadholl, The Topography of the Faiyum Province, p. 14). In spite of the advance made by agriculture in the last 30 years, however, the area under cultivation is not yet as large as in the Greek and Roman periods. Large tracts of land in the west and notably in the north are still covered with sand but it is only a question of time till they are regained for the plough.

According to the last census (1907), not very reliable, it must be confessed, the population was 377,000; the capital had 33,000 inhabitants but has probably 40,000 by now, aiming then the Greek element is beginning to play an important part. There were 85 towns and large villages and 1931 small villages.

Very few memorials, and less of all buildings, have survived from the long history of the Faiyum. The most celebrated work of antiquity, which however lay only on the edge of the district, the Labyrinth, has utterly disappeared. From the ancient Egyptian period there have only survived a small pyramidal in the S. It, a tomb ‘of Badrijj; in the middle ages Balutur, 1576 feet long, and the temples, now also demolished, of the two colonnades of Amunahb at Biahom, which were still in existence with their inscriptions in the xvi century. From the Greek period there have survived the ruins of the towns and temples on the borders of the district, Ksar Kari, Dimé, Ksar al-Siga etc., but nothing in the lowlying parts. Practically nothing has survived from the Arab period. The mosque of Kait Rau in Madaine which dates from the end of the middle ages has been absolutely rebuilt in the usual process of conservation. The few churches and monasteries that survive have not yet been investigated, it is hoped that valuable finds, particularly of manuscripts may be found in them; but many are unfortunately been destroyed for ever with the incessant influx under agricultural conditions.

Manuscript. As regards the records of the past we have; however, come to light in much greater quantities with the finds of papyri, which were first made in the winter of 1877-1878 and next from 1884 on in the ruined mounds several miles wide of the ancient capital, and later in other parts of the country. As these cover a period of almost 3000 years
and are written in about ten different alphabets and almost as many languages, they form a hard
some compensation to the study of antiquity for the monuments that have disappeared. The Arabic
papyri, which have come principally to Vienna but also to Heidelberg and Cape Town, contain a consid-
erable number of them, but from their historical value, are the oldest documents of the Arabic language and
alphabet. It is safe to suppose that these treasures are not yet by any means exhausted and fur-
ther finds may be expected with certainty.

Bibliography: Beazley, The Topography and Geology of the Fayum Province; Sloncen-
born, Geologie Assyriens, IV Teliz: Brown, The Fayum and Lake Moeris; Grumel and Hintz,
The Disposition of the Lakes in Amis Arch., Egypt, Egypt, Exeunt, F. Schrauf, Schweinfurth,
Arabic works quoted in text by Abul Sittih, Ibn Diyan, Ibn Iysa, Ibn Faqih. (where the section on the Fayum
has not survived), Djamatii, al-Kindi, Makrizi, Emir Othman, Taghribur. (R. Morice.)

FAIZABAD, properly Faizabad, the name of two modern towns in Central Asia:

1. On Faizabad in Bokhara: cf. the article Faiz-Darya, i. 340. and faizabad in Badakhshan, see
this article. ii. 535 et seq. (where it is erroneously called Faizahdad); Faizabad in Bokhara, lying in
a fertile valley with green pastures throughout the year, is now a town with about 3000 inhabi-
tants, the residence of the tax-collector (molkadari) of the Beg of Bokhara; the citadel is in this
town. Faizabad in Badakhshan lies on the right bank of the Kokha, which is here crossed by a wooden
bridge; the town is a mile or two long and only a quarter of a mile broad. Cf. L. Kostentso, Turk-
omanic, tr. von 1. 149, 204 et seq. D. Logofet, Bokhara’s History, 1. 186 and 248. J. Minajew,
Syzjediniya i stranam po cestavam Amu-Darya (St. Petersburg 1879). Index Faizabad is also the
name of a village near Bokhara, at the tomb of Khodja Baha’ al-Din Nabi Shabd.

(W. BARTHOLOM.

FAIZABAD (FYZABAD), a town, division and district in Oudh (Bihar India). The town of Faizabad lies on the left bank of the river Gogra near Ayodhya, the ancient capital of Oudh, and with this town has a population of
75,088 of whom 17,574 are Musulins (1901). The town was founded by Sa’d-ud-Dawla, son of Sa’d-ud-Dawla (1753–1773), was the first to make it his headquarters after his defeat by the English at Bunar in 1764 and erected a number of buildings there. His tomb still stands there as well as the larger and more beautiful one of his widow Bahi Begum. The division of Faizabad comprises the districts of Faizabad, Bahraich, Gonda, Sultanpur, Patiyah, and Bara Banki and has an area of 11,711 square miles and a population of 6,685,591 inhabitants of whom 14.5% are Musulmans.

Bibliography: Imperial Gazetteer XII, 108 et seq.

FAIZFI NAGHSH ALIHU, FAIZFI Calligraph. Born in 544 (1150), he was the son of the Calligraph
al-Zahr and his real name was Abu ‘1-Kasim Ibn Ajab. After the assassination of his father (30th Mahras
549 = 16th April 1154) he was carried by the visier ‘Abbas out on his horse and placed on the throne before the boy’s father was killed. The gruesome scenes of those days, particularly the sight of his uncle Yusuf and DJhafi slain by the orders of ‘Abbas, are said to have so worked on the mind of the unfortunate boy that he was constantly afflicted with his till his early death. During the six years of his Caliphate the govern-
ment was in the hands of ‘Abbas b. Rustam [q.v.]. Within this period fell the death of ‘Abbas and the execution of his son Naghi, the actual assassin of al-Zahr, and the visitation of Damascus, Tinnus, Rousset and Alexandria by a Sicilian fleet (1550;
Juma 11. 520 = August 1555). al-Fahfi died on the 37th Rajabah 555 = 23rd July 1560 at the
age of 115.

Bibliography: Ibn al-Athir (ed. Tonberg), iii. 127 et seq., 168; Makrizi, Khilafat, i. 314,
357; ii. 359; Wustenfeld, Geschichte der Fälschung im Orient, p. 321 et seq.; S. Larsen-Foide, A
History of Egypt in the Middle Ages, p. 172 et seq.

(E. Geraff)

FAIZFI SHAHIKH. His original name was Abu ‘1-Faqih, and he was the son of Muhammad Shahi, and the elder brother of Abu ‘1-Faqih the historian. He was born at Agra in 1547, during the reign of Selim Shah. He was a poet, and Akbar gave him the title of ‘King of Poets’. He was a

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Lowde's translation, p. 420). There is a long notice of him in the Darb-i Ābār, (Lahore 1898), p. 359, and in another in the Maqālib-i Umrān, ii. 584. He was a voluminous writer and is said to have written 101 books. He formed an extensive library which was taken possession of by Akbar.

**Bibliography:** Faqīr's Letters are in MS. in the British Museum: Rumi, Cal., pp. 572 and 984. His version of Bhāshā, Libnān, was published at Callama in 1625, whereas his Sūṣkūr original was published in 1632. An English translation of his Ādāb was published at Bombay in 1715 by John Taylor. There is also one by Coldicott. (One of these translations is quoted by Longfellow in his Kānaṇghā.) Faqīr's best known poem, the Nāl Dauān, was published at Callama in 1631, and there is a later edition by the Newel Kishpur Press, Lucknow. For notices of Faqīr's poems, see Haman, Rektheek, Vienna, 1838; Ouseley, Biography. Nieüer, Bönemann, Ābār Ābār, Aga Almed, Haji Amīr (Callama 1873, the Markaz Adwār only); Besant, On Dict. and The Dictionaries of Rien and Elbe. (BEVERIDGE)

**FAIZULLAH ERENg (AL-SAYID MUHAMMAD), son of Shāhī Muhammad, Mutti of Erzurum, came to the court of the celebrated Shāhi al-Islām Wāli Erefād, introduced by his father-in-law to the court of Sultan Muhammad IV. He was appointed tutor to Prince Mehmed in 1680 and to Prince Ahmed in 1689 and filled this office till 1697. On the deposition of Mehmed IV he became Shāhi al-Islām under his successor Selim II, on the 12th Rabī' I. 1095 (16th January 1689) but was deposed on the 28th Jumādā I. 1098 (30th April) and banished to Erzurum. When Mehmed IV came to the throne he recalled his former tutor from exile and appointed him Shāhi al-Islām on the 18th Shawwāl 1665 (25th May 1665); in this capacity he completely ruled the weak Sultan, and among other things saw to it that the officers of Nakhl al-Aghsaf and the Karṣakkar of Rumelia and of Anatolia were given to his son and further that the eldest of them was designated his successor. He became universally hated for his love of power and as a ḍīkākūsh — he traced his descent from Shams al-Dīn Tahbīrist — and finally fell a victim to the rising against the Sultan in 1115 A.H. (1703 A.D.); he was deposed on the 13th Rabī' I. (27th July) and afterwards handed over to the rebels who tortured him for several days before putting him to death (10th Rabī' II. = 24th Aug.). His body was dragged through the streets and left on the road of Adaspal, where these events took place, and thrown into the Tuniţa; a Greek priest was forced to officiate in full canonicals as part of the proceedings.


(J. H. MORTKOFF.)

**FAKHĪH, the name of an Arab not far from Mecca, where Hamza b. 'All b. al-Hasan with many others 'Alih met their death on the 9th Dhu al-Hijja 169 (11th June 566), wherefore the death of Fakhi, like that of Kethb, was observed by the Shi'as as a day of mourning and it was the custom among them to talk of the martyrs of Fakhi. Hamza b. al-Hasan was chief of the 'Abhārān troopers, who scattered his little body of followers and slew him. The place where he and his men fell and were buried, now called al-Shukhni, is regarded as sacred by the people of Mecca, who hold an annual festival there on the 14th Safar. Among those who escaped the massacre was the 'Alih Idris b. 'Abd Allāḥ b. Hasan, who fled to the Maghrib and became the ancestor of the Ifrīdīs.

**Bibliography:** Yāḥṣib, al-Ma'ādān, iii. 354; Tabārī (ed. de Goeje), iii. 532 et seq.; al-Ya'zūbī (ed. Houtte), ii. 488; Wāstendorf, Chrestomathia d. Stati. Māhān, iii. 212; Snouck Hurgronje, Mahān, i. 43, ii. 33 et seq.

**FAKHĪL (al-), "glory," a frequent component of titles of honour: Fakhr al-Dīn "glory of the dynasty," the name of a Bāyṣid (see below) and of Ibn Dājīr (q.v.); Fakhr al-Dīn "glory of the faith," a name of al-Riṣāq (q.v.) and of the Drāze chief mentioned below: Fakhr al-Mālik "glory of the kingdom," a name of Ibn Amīr (q.v.), of Muhammad b. "Abū (q.v.) and of Tūnāh's vises (see below p. 45).

**FAKHĪR AL-DAWLA ABU l-Ḥasan ABD al-RUKN AL-DAWLA, a Buṭṭūth governor. After the death of his father in Mecca 356 (September 1257), Fakhīr al-Dawla, who was then about 25 years old, succeeded the government of Mecca in the shadowy capacity of Shāhi al-Islām. He was a member of the family of his elder brother 'Aṣīr al-Dawla with the exception of 'Isāfūn and all that went with it, which went to a third brother Mu'ayyid al-Dawla. But while the latter was following out terms of his father's will, Fakhīr al-Dawla wished to set himself up as an independent ruler and allowed himself to be tempted by his cousin Bakhshāyīr b. Mu'tāz to intrigue against 'Aṣīr al-Dawla. Bakhshāyīr was slain however and in 369 (1272-73) 'Aṣīr al-Dawla sent several bodies of troops against his brother. When he entered Damascus, the latter had to go to flight and seek help in 'Umarī from his father-in-law al-Zubayr b. Wāghūrāh, who the whole of his province fell into the hands of Mu'ayyid al-Dawla. The latter was appointed governor of them and consecrated the war with great success. In 373 (1276) he defeated al-Zubayr at Kūtābā, whereupon Shāhīr and Fakhīr al-Dawla fled to Husān al-Dawla, the Samāndī governor of Khorāsān. An expedition against Dūrūlīn, undertaken by the Khurāsānīs under Husān al-Dawla, al-Zubayr and Fakhīr al-Dawla, was unavailing. Mu'ayyid al-Dawla was, it is true, surrounded; but when he had fought a way through the enemy, one section of the Khurāsān army, which he had previously won over to his side, took to flight and the allies had to return to Khorāsān without accomplishing their object. On the death of Mu'ayyid al-Dawla in 373 (1276-78) Fakhīr al-Dawla was recalled from Syria and remained in possession of the provinces of Mecca, Iraq and Dūrūlīn till his death. 'Aṣīr al-Dawla had died in 372 (1278) and after his death hostilities broke out among his sons. From the war that ensued Bahāt al-Dawla b. 'Aṣīr al-Dawla emerged victorious; but when in 379 (1280-81) he was recognised as Amir al-Umān,
his uncle Fakhr al-Din attempted to seize the whole of the 'Iraq and with this object in view made an alliance with the Kurdish chief Khud- dib, Hansawati. The allies advanced on Bagdad by different routes; but when Haidar al-Dawla sent an army against them and Fakhr al-Dawla's troops were disheartened by an inundation, the plan had to be given up. According to the usual statement Fakhr al-Dawla died in Shaban 597 (August 997); according to others he died earlier, in 583 (993).

Bibliography: Ibn al-Athir (ed. Tumbar), viii, 3, 71, 72, 75, 42, 54; al-Manasir of Hamd Allah Mustawfi, Kasrati, 65 A, 417-426; Wiliken, Gesch. der Sultane in d. Gesch. Osth. Reich nach Mitte, 200, 308, 317; K. V. Zettekten, Fakhr al-Din, a. Kordum, the chief of the DRUSIANS, called FSACADN, FECHERDIN, FECHERMIN or, by European authors, the tribe of Banu Ma'n (or an), born in 980 (1572), was recognized by the Sultanate of the Druze on the death of his father in 994 (1586). In the beginning of his reign the government of affairs was in the hands of his uncle 'Uzayr and his mother, called Sitt ummar (Sitt Nasira) by Marzili, who as long as she lived till 1033 exceeded a great influence over the son. As soon as he had taken the reins of government into his own hands, he devoted his energies to strengthening his power, collected a numerous corps of Sigians around him and rebuilt and fortified Barid, the Suraq residence of his father, which had suffered considerably in the wars with Ibrahim Pasha. He particularly endeavoured to attract European merchants thither and through them to enter into alliances with the Christian rulers of Europe who could be of use to him in the struggle with the Turkish government. At first he remained quiet, paid the tribute demanded by the Porte regularly and meanwhile was gradually extending his authority over all the lands from Damascus to Mount Carmel. But his ambitions soared higher; he hoped with the help of the Christians in Syria and Palestine to found an independent dynasty and thereby made an alliance in 1017 (1608) with Ferdinand I, Grand Duke of Tuscany. When the growing power of the Druze Emir began to arouse the Porte's suspicions, Ahmad Pasha Haidar, governor of Damascus, was ordered to bring him to terms. The latter could do little in these almost inaccessible mountains with their numerous fortresses but, when in 1042 (1635) a Turkish fleet appeared in the Syrian coast, Fakhr al-Din escaped to Livorno in a ship and was received by the Grand Duke Cosma II with great honour. But his hopes of soon returning reinforced by Christian troops and putting an end to the Turkish rule in Syria was not fulfilled. Not even his claims that the Druze were descended from a Christian Comte de Druze and that he himself was a descendant of Godfrey de Bouillon, moved the Christians to a new Crusade. In the meanwhile Fakhr al-Din's son, Ali, whom he had left as his representative in Syria and the other members of his family had been successfully forced by Ahmad Pasha to submit to the Porte and it was not till 1057 (1655) when Ahmad Pasha was recalled from Damascus, that Fakhr al-Din dared return to Syria. But he did not return as Emir, for this rank had passed to Ali, but managed the government business of the latter, notably military affairs. He fought fierce wars with the Banu Siddi (Siddi) governors of Tripolis, his followers captured Mouteinin Fakhr, then governor of Damascus, but he was soon set free again by Fakhr al-Din as he did not wish to bring about an open breach with the Porte; on the contrary he endeavoured to influence the government in his favour by bribing influential Turks. He did this successfully for a period, but finally the eyes of the Porte were opened and they sent Khodjeh Ahmed Pasha with numerous troops to Damascus to put an end to the power of Fakhr al-Din. Ali met his death soon after in 1043 (1635) in an encounter at the Sa'dan and Fakhr al-Din after some unsuccessful fighting in the neighbourhood of Joppa had to take flight. He went first to Sa'dan, then to Balid, but he could not remain there owing to the presence of a Turkish fleet. He therefore retired to the mountains, was captured in Lecce (Casale di Gentile), and brought to Constantinople in chains. There he died in 1055 by the hand of the executioner. His sons and brother were taken prisoners and to death with the exception of a son of Fakhr al-Din and a son of Yosuf, who escaped by flight. The latter, named Muhidin, afterwards became Emir of the Druze.

Bibliography: al-Khlifi, Tarikh Fakhr al-Din al-Mass (Ced. München 427); al-Muhibi, Emirati al-Athir, iii. 266 et seq.; based on these, Watenfeld, Fakhr al-DIN der Druze und seine Zeitgenossen in Abhandlung, Göttingen, xxxii (1866); G. Marini, Itinera di Frascarrutsch am Emir di Drusi (Livorno 1787, 1790); F. E. Roger, La juvelette etc. (Paris 1845, 1864); G. Zuffa, Italia-, Storia della guerra fra Turchi e Persiani (Rome 1857) (important for the previous history).

Fakhr al-Mulk Abru l-Muhammad Ali b. Nisam al-Mulk, a vizier. Fakhr al-Mulk was the eldest son of the celebrated vizier Nisam al-Mulk who was assassinated in Ramaḍan 483 (October 1055). After the death of Sultan Malik Shah in the same year his son Bârkiyân was proclaimed Sultan but had to defend his throne and kingdom against his rebellious uncles. Fakhr al-Mulk was then in Khorasan but when he tried to go to Bârkiyân to offer him his services, he was attacked by the followers of the latter's younger brother, Muhundid al-Mulk, who, as was also set up as a claimant to the throne, and had to flee to Hamadân which in the meanwhile was occupied by Bârkiyân's uncle Tâhtân. The latter was about to slay him but on the intercession of Vâghl Barath spared his life and even made him his vizier. After a short time Fakhr al-Mulk was thrown into prison and only released after Bârkiyân's victory, in which Tâhtân was slain, in Safar 488 (February 1055). In the same year Bârkiyân dismissed Muhyid al-Mulk, Fakhr al-Mulk's brother, and appointed Fakhr al-Mulk his vizier. But Fakhr al-Mulk soon afterwards left Bârkiyân and went to his brother Bârkiyân, who as governor of Khorasan lived in Nishâr, and was taken into his service. Here he was murdered in 502 (1106) at the age of 66 by an Assassin.

Bibliography: Ibn al-Athir (ed. Tumbar), vii. 79-250; Hamd Allah Mustawfi, Kasrati,
Pakhtun, Gadda, ed. Brown, p. 424, 446.
Vallentyne, Missions and Missionaries, 1st ed., 1902, pp. 151-152.
Houtman, Rassen der Terre, relatief a. l'Ethnologie des Sed, ii. 26, 205.
(K. V. Zittel.)

AL-FAKHRI, the title of an Arabic historical work, composed by Ibn al-Mu'tah (q. v.).

FAKHRI, Shams al-Din Muhammad ibn Mansur, a Persian philologist. His greatest work the 4th part of which was published in 1857 by G. Salem (Shams i Fakhri Irvani). Khorasan, ed. 1853, Berlin, 1857. The translation of this edition contains a Latin edition of the Persian edition of the book, which was published in 1853. According to Salem, he also is the author of a mystic poem Marghaz-i Khulad. Nothing else is known of him.

FAKHRI, a native of Cus, the most celebrated silhouett-cutter in Turkey. This art was brought from Persia to Turkey in the 18th century and to the west in the 19th century, where it is still highly popular. The works of this man are specimens of great art. Fakhri's work - the cut-out specimens of calligraphy, flowers and gardens - in the album prepared for Muzaffer, 1911, in the Viennese Hofbibliothek, for Ahmed I. He cut out a Gillian which did not however survive his artist; a Muriel IV in the other hand thought very highly of the artist. He died 1918 and is buried in Constantinople near the Adrianople gate. Cf. Figli, Gilchil (Bruss 1913, 2, p. 532-534; Oulah, Kafkat (Constantinople 1909), pp. 361; J. von Kambeck, Zur orientalischen Alteerumwelt, 4 v., 46, 45, in Silbergeschichte, 4. bd., Abhandl. d. Wiss. Wien, Bd. 172; G. Jacob, Die Herkunft der Silhouettentzarten aus Persien (Berlin 1913). (G. JACOB.)

FAL, a feast, in the first instance, one who possesses knowledge of or understanding about a thing (syn. alim, fakhi). Then as fakih (q. v.) passed from being synonymous with ilm (as in jahil-al-ilm) and became limited to religious knowledge (ilm al-ilm) than the religious law (al-khadiq) and finally to the derivative details of the last (al-fakih) as fakih passed from meaning an intelligent, understanding person to meaning a theologian, then a canon-lawyer, and finally a casuist (Lihra, vol. vii. p. 410). The text attached to Abu Hamid al-Ala al-Kalbi's "The Greater Fakih," i.e. "Ibn al-Kalbi," is on the border-line of the development, and in it (ed. Alhazay, p. 2) fakih is used in a paring general sense. This restriction of meaning was gradually brought about by the employment of the word to translate the (fakir's) pradna of Roman law (cf. Fakhr and Goluzide in Kultur der Go- gen, iii, p. 102). On the distinction between fakih and muqaddikit, see the latter and Dict. of tech. terms, p. 30 et seq., 110 et seq., 1157. In Egypt the word, in the corrupted form faki, has come to mean a schoolmaster or a professional reciter of the Koran, just as khatib in Syria now means a schoolmaster (Lane, Modern Egyptians, chaps. ii.).

Bibliography: under Fakih.
(D. R. MACDONALD.)

FAL, or 'Abd Allah Muhammad. B. 1858 or 1860. Al-A'mir, an Arab historian, wrote at Mecce in 1277 = 875 a chronicle of the city, extracts from which are given by Winsten in the second volume of his Chroniques des Stutt Mekka (Leipzig 1850).

2. 'Abd Allah, a Shami al-Makki. Al-Sheikh al-Nabat, born in 1492, died 1554, wrote the al-Hadid al-Nabat, printed etc., 1509. (C. BROCKENBURG.)

FAKRIR. One who is in need, either physical or spiritual. Thus opposed to ghani, one who is independent, rich, and commonly contrasted with miskin, one who is in a miserable state. A beggar is al-miskin, an asker. Thus in the Kor. xxi, 36, "We are the needy (jumurqin) and Allâh, but Allâh is the Self-sufficient (ghani)." Fakhrir has in consequence come to indicate need in relation to Allâh and dependence (imânur) of every kind upon Allâh, and is used in Arabic-speaking countries for a mendicant dervish (q. v.; cf. also Goldscheider, Periostungen, p. 154). The meaning "to be self-sufficient" or "the self-sufficient" is not translated by Ghani and Fakhrir.
open to Muslims. Fat' in consequence, has good associations, though it may be used of an evil one, while jihād is always had (Laud., XIV. p. 27 as in Dist. of tech. terms, p. 907). But modern usage is confused. Thus Morgen (Niddhe Perché, II, p. 433) gives the usage in the Maghūrib and Kullamān (Turkish Lexicon) in Turkish, as of a happy passage; but Winternitz (Zeitsehr. d. Deutsch. Morgenl. Ges., xil. 154) of the Syrian Desert, and Späth (Arabic-English Lexicon) of Egypt, as the opposite. Further, Fat' has developed from meaning an item which comes of itself unawares, to cover the custom of seeking the items in various artificial ways. Even the most pious Moslems approach the matter of first the eyes, then the ears, counting seven pages back and then reading the first passage on which the eyes fall (Malden, Sketches of Persia, introduction); Laud, Arabic Names, note 15 to chap. 1). Or, among Persians, a copy of the Diwan of Hafiz may be used. There are other more elaborate devices by means of tables to which the term has come to be applied. An untitled Cairo Latin of 54 pages, Qa'ar al-tuyr wey- kalafayat wakhr yi'ahir al' folk, mixture (but not in the original sense) and Fat' and jihād as synonymous. Such tables form an appendix to every calendar. Finally, al-Qazzā'ī uses lālī yādīfat al-Hāj as equivalent to sayā'id. The heart of the Hāj, on the mercy of Allah, he logs in with a statement that he so closes his book that it may be an omen of a happy close to our lives from Allah.


(D. H. MacDOUGALd.)

FALĀK (A.), Daybreak, the title of Sīra CXII.

FALĀKA (see FELAE).

AL-FALAKI, MAHMUD PASHA, an Egyptian geographer, born in 1826 in the province of al-A rad, was educated at Alexandria, then went to the polytechnic (Mahmud Khan) founded by Muhammad 'Ali and was next (1835) sent to Paris, where he continued his studies for nine years. His principal work is a map of Egypt, prepared by order of the Khedive Said Pasha. Other works in Arabic and French are detailed by G. Zaidan (see Rote, i. He represented the Egyptian government at the Geographical Congresses in Paris and Venice. He afterwards received the office of viceroy, but lost his office during the troubled times of 'Abbas Pasha; but again received office, however, as Minister of Public Instruction (al-Maktu', II. 19), and was also (1835) appointed Viceregal Viceroy of Egypt. He was appointed on the 28th Nov. 1855.

Bibliography: Breckenheim, Geschichte der Arab. List., ii. 490 (with further bibliography).

G. Zaidan, Markīs al-Sharq; ii. 132 et sqq.

FALS (pl. FALAS), the copper coin of early Sālim. The name is derived from the late Greek δαράκ (which in its turn comes from the Latin sālia), the name of the Byzantine copper coin of 20 units in the coinage organized by the Emperor Anastasia I. (491–518 A.D.). The Byzantine sālia therefore bore the mark of value M 40 on its reverse. Its weight was originally to have been an ounce (about 30 grammes), but it decreased rapidly; by the time of the conquest of Syria by the Arabs it had sunk to 6 grammes; the smaller Byzantine copper coins marked K ( = 20), I ( = 10) and € ( = 5 nummi) were in a state of absolute confusion in the 8th century A.D. and were not adopted by the Arabs.

After the conquest of Syria the Arabs continued to strike the Byzantine solidi but with the weight considerably reduced. While before the conquest the copper money for the whole of Syria was struck in the one mint of Antioch, the Arabs established numerous mints. Hulbeke, Halieh, Himya, Damascen, al-Rah', Tabariya, 'Amman, Madinah, liyā-Filisya, al-Qayrawan and many others. The earliest fals was at first of the Byzantine type, with figures of the Emperor Heraclius I, Constans II and later they bore the figure of the Caliphs on the obverse, so the reverse at first the mark of value M, later the cross with steps while Arab legends became more and more common.

The oldest Muhammadan copper coin which is also the oldest dated coin of Falas is a fals of Damascus with the date Anno xvii ( = 638). Abd al-Malik's mint enforces (completed in 72 = 696) do not seem to have been concerned with the fals but only to have made the use of the Arabic language on the copper coins also compulsory. The fals was not considered as a standard coin but only as a token currency; its coinage was not a prerogative of the sovereign but were left entirely to the discretion of governors and local authorities. The fals therefore varies between great extremes from town to town in weight and value and also in type, and could not therefore like the dinar and dirham be current throughout the caliphate.

It seems that no legal relationship between silver and copper coins ever existed although there are some grounds for thinking that 48 fals were to be current to a legal dirham; the relationship between the two metals must have been to be re-adjusted from time to time. The Egyptians glass weights for copper coins clearly show that the fals could be any considerable size; we have glass weights of 1, 2, 3, 4 up to 30 yari (farsh) and above, which were used for weighing a certain number of fals.

The fals underwent a peculiar development in Persia; since the beginning of the 19th century it the striking of copper coins has been a privilege of the larger towns; these so-called autonomous coins usually have on the obverse a figure (an animal, a plant or an astrological sign), on the reverse the name of the town but not that of the ruler. These coppers circulated during quite recent times in Transoxiana, Afghanistan, Algharabat, Persia, and in the Bandarb (Cf. S. Prevot, Catalogue of Coins of the Shah of Persia in the British Museum, London 1887; W. H. Valentine, Copper Coins of Modern Muhammadan States, London 1911).
FALSIFA.

**Falsafa.** *Falsafa* is the term applied to the Muslim philosophy as developed under Greek influence. In addition to it other tendencies have to be considered, which constitute a conception of the universe according to the views on scientific methods prevailing in their time at least concern themselves with the general views of the universe and therefore must be considered as philosophical. This is primarily true of the current of speculative theology. Its aim is to raise to a higher intellectual level the dogma of Islam (which presents a noble positive view of Him), and bring them into agreement with the demands of contemporary knowledge. The latter are naturally broadened as regards new ideas, i.e. adopt in a liberal fashion, the former narrow-minded, rejecting them, the ortodos. The former hastily adopt at random and without thorough mental training the new i.e. Greek, Persian, Indian and even Christian and Jewish doctrines, so that they frequently throw aside their Islamic premises almost entirely. Naqshab. c. 845 (Zohak and O. Morgenst. Ges. 188, 724) is the demonstrator for himself a very mixed system which in the main recalls Anaxagoras. Mammar. c. 850 (Arch. F. Systematische Philos. xx. 409 et seq.) follows Indian ideas. Abu Nasir, died 933 (Zaidieh, O. Morgenst. Ges. bii, 301 et seq.) develops his theory of modes, possibly likewise after Indian ideas (cf. Vlastal's *Crítica philos.* philos., xxiv. 360 et seq.). The Samanu. (Arch. F. Systematische Philos. xxiv. 44 et seq.) spread the knowledge of Indian speculation and of Indian scepticism in Persia. The Sufi tendency of heterodox doctrines was immediately followed until about 900, then arose the spirituality of Kauyandi (died 920). 925 there a glowering light on the situation, like a flash of lightning from a cloudless sky. The cry now was: "Back to Orthodoxy!" Ashtari (died 935) dissociated himself from the already more prudent Djibba. He again assumed real qualities in addition to being in God, and further a direct activity and creation by God in regard to all that is not God (dualism of natural causation as it limits the power of God), even human action (predetermination, denial of human freedom). A creature can affect nothing real (occasionalism). This tendency, still too liberal (in the eyes of the old orthodox school), became in course of time identified with orthodoxy. It produced Sayyabini (died 1012), Isfaranji (died 1027), Djawari (died 1085) and Ghazali. Later scholars like Jaf (died 1355), Hujandji et seq. considered that they belonged to it. — Riza defended the homogeneity of things (Hoevte, Die Philosophie des Ahu Ragadj, and Die Lebenswissenschaft des Ahu Ragadj in the Archiv f. Gesch. d. Philosophie, xxiv. 433 and seq.) against Bagshad, where Kauzat brought the diversity of things, an Indian thesis. The influences of these schools were at work for a considerable time after (Goldziher in Der Islam, iii. 213 et seq.; Hoevte, Die Philosophische Problematik, 1910; die Philosophische Systeme der orientalischen Theol. im Islam, 1913).

I appreciate the importance of Muslim philosophy. The Muslims must set out from the defects of the Aristotelian system. The Stagirite is unequalled in this precision of his concepts. But he did not succeed in giving a comprehensive view of the whole universe under some nominal concept. The universe is not traced to a single origin. Matter is eternal and opposed to God in a dualistic system. There are attributes at a critical theory of knowledge, which are, however, interpreted by strong realistic assumptions and put forward in a tame fashion. Who can form some God is all intelligence. He has no voluntary activity. He moves the whole universe as an object of love, not as an end effusively. He further takes no notice of individual things — an anthropophorous deism. It is here that the first philosophy begins, following the Neo-platonic model. The great notion of contingency brings a unity to the whole. It is the light that explains the individual problems and allows them to be examined under the widest points of view. In the things of the world, being and existence are quite different. The two are not materially and necessarily connected. Existence is not the same in things by a self-existent Being and must be permanently maintained by them. The universe is a stream of being which, emanating from an inscrutable source, leads to all that is not God. This idea, which in the whole history of Muslim philosophy down to modern times, is again and again formulated anew more clearly and developed. Only one has not understood it Averroes.

Another aspect of Muslim philosophy is given by the religious beliefs of its representatives. These are stubbornly convinced that Islam is the most perfect revelation of God. The Prophet in supernaturals, enlightenment and vision perceives divine truths unattainable to the natural intelligence (mysteries) and communicates them to man. The philosopher recognizes a part of these truths, with his weak natural intelligence and does so in perfect harmony with the Koranic revelation. Philosophers thus appear as apologists of Islam.

The way for Greek influence within Muslim philosophy was prepared by the translators of the original authorities in question (notably Hunin b. al-Hasib and his son al-Hasib b. Hunin b. 970-990) and a beginning was made by al-Kifl (died 973) and Fakhr (died 956). Both represent an encyclopaedic knowledge but are mainly celebrated as logicians. In Fakhr we already find the main lines on which Aschenna (died 1057) afterwards carried out his great system. This fundamental concept of the whole of Muslim philosophy and suggests the reduction of the totality of the actual under one all-embracing idea. Is the notion of contingency i.e. all things which are not God, being is substantially distinct from existence (distinctius esse inter se et existentiam; cf. Horst, *Kritik der Forhri*, 1060, p. 10 et passim). If there are thus to attain to being they must receive existence, as reality and that, too, from such an agent as possesses it by reason of his very being (esse at et a se). God is thus the self-existent and necessary being, the source of being for the universe, from which the empirical world flows like a stream of being. How important this conception may be seen from the fact that mystic intuition was developed from it. It is only in the whole philosophical process of pantheistic exaggeation is emphasized, modifications of the one substantial being, God. (Hörr, *Mystische Texte aus dem Islam*, Bourn 1912, p. 5). The doctrine of the momentariness of accidental being (the accidents lose their existence such moment to receive it at once again from God, the source of being) which originated under Indian influence and dominates the whole of Muslim theology.
and, of the "restorability" or "non-restorability" (an idea in liberal theology) of beings, is further connected with this. These three in the second rank from the highest magnitude, each reveals existence from the way of being. Through this, the whole universe thereby ran a law of motion which dominated every thing and has no exceptions, it determines every potency when it becomes an actuality, including the so-called free will of man. Everything is thus necessary, the figure of a, the contingent or created, is not. The human mind develops from a purely material to a materia prima principium, actually thinking and possessing knowledge (intellektum acquisitum), which requires actions from the act of active mind, which controls the spheres of the moon. In this there is already contained the doctrine of the universale essentia rerum (in the heavenly world), in re; in things of sense) and par rerum (in our mind) which Avicenna further developed. The human mind attains the level of the prophet's mind, which is unsatisfiable by natural faculties, through a special divine inspiration and connection with the higher world of the angels and the book of fate. The prophet's mind perceives mysteries which surpass the intelli- gence of man, and recognizes them, being free from error, although he communicates them to men in the Koran in forms intelligible to the senses. The Koran thus contains the highest intelligible wisdom in a material form. The dominion of de ex natura are not only distinct in degree but in their essence, and according to the order of being, faith and reason are the two most perfect harmonies, whilst fallible human knowledge is subordinate to the divine knowledge contained in the Koran (philosophia et soli theologien). — The Rabbis al-Basili of Basira (c. 970) formed a school of popular philosophy which develops in many points from these lines in favour of Pythagorean speculations.

After Avicenna has placed the sum total of Greek wisdom at the disposal of the educated Muslim world in a steadily intelligible fashion with his own ingenious developments of it, it was possible for the Arab culture to modify this system in details and to make it a whole capable of being incorporated into Islam. To understand this further development we must keep in mind the faults of Avicenna's system viz.: 1. There is a lack of clearness in the most essential fundamental idea in it. The contingency of things is conceived as something substantial, distinct from being and existence. Existence is said to advance to being "from outside." But being without existence is not real and thus cannot serve as the bearer or host principle of a real. These speculations which create cleanness here and brings over the dualism without dropping the idea of contingency, and regarded as essential developments of the system as they are concerned with the very heart of it. (Suhrawardi, Shirazi, dead 1649). 2. The God of Avicenna works with almost physical necessity and without freedom. The God of the Koran on the other hand creates with unlimited freedom and indeed arbitrarily. A serious cellulism might thus be expected between the two systems. Averroes also took a serious step backwards. He frequently describes God as possessing free choice, but without attaching to him any of the imperfections of human choice. If a philosopher could succeed in defending God's free will in unsuitable logik, he would have made an important advance in the philosophic conception of the universe. This was reserved for Ibn Rushd and later theologians. 3. The theory of Platonic spheres was also satisfactorily proved, and was probably regarded even by Avicenna as not proved. 4. There was a serious gap in the theory of knowledge. He did not succeed in reconciling Aristotelian abstraction with Platonic intuition and emanation. A concept, which we have already obtained from the active intellect by the emanation from the form of knowledge, is to be again acquired by abstraction. The middle course, that the abstraction prepared the mind for the reception of the forms, is rather impracticable. There is still another great problem how properly to fit together the functions of secondary causes in the all-embracing activity of the primary (God) and so avoid the occasionalism of Aristotle on the one hand and the excessive independence of the powers of nature in reference to God, i.e. Deism and Naturalism, on the other (as in Avicenna).

The attacks of the opponents of the system, in the first place Ghazali (died 1111) gave the natural stimuli to the further development of the problems still to be settled. — In his youth he had gone through the school of the philosophers and adapted their teachings in the form given by Averroes. Such a view of the universe, however, could only satisfy an intellectualist. But Ghazali was a voluntarist and sentimentalist. The struggle with the philosophers was thus not without its human cost. It drove him to attack his former friends, the philosophers, and ultimately to seek peace in mysticism. He propounded twenty theses against the philosophers: some seek to prove that the teachings of philosophy are wrong — here we have an attempt at a further development — others to show that the correct teachings belong to the domain of faith, i.e. as mysteries, which cannot penetrate the natural intelligence. The former are mainly concerned with 1. the eternal crystallinity of the world, which is denied: 2. God's knowledge which cannot be called universal, otherwise the knowledge of individual things on God's part cannot be univocal: 3. God as a prime cause operating through necessity: 4. God's free will must be recognized; 5. the resurrection of the body — a purely spiritual conception in the next world, does not satisfy the words in the Koran: 6. the law of causation: this should not be understood as a combination of creative powers and acts, as internally necessary and independent of God. Such a combination cannot be proved to exist on critical investigation. Esotericism points only to the contemporaneity of a series of facts. But no essential dependence of the one on the other can be deduced (cf. Husseini). Averroes gives way to Ghazali in these points, with the exception on the last and, with regard to the fourth, goes so far as to teach that it is a very acceptable doctrine that man receives a transfigured body after death.

The Spanish branch of philosophy became specially well known to the Christian philosophers of the middle ages and for this reason is emphasized in European works as being particularly important, although it remained without influence on the development of philosophy within Islam. Ibn Badis (died 1328) teaches that the gradual perfection of the human spirit to union with the
divine is the object of philosophy. Ibn Tulun's (died 1185) "Philosophus antiquus" became a world classic. He shows that the knowledge obtained by natural means is to the most perfect harmony with the supernatural revelation of the Koran. This conviction is formulated even more elegantly by Averroes (died 1198). He had a difficult time with an inkling for details, and was therefore pre-eminently qualified to be a commentator on Aristotle. He lacked the great gift of speculation and the ability to think concretely bearing all aspects of the question in mind. His cry is "back to Aristotle", a demand as reactionary as if some one were to say at the present day "back to Kaut." Averroes himself fortunately did not follow this strictly, although in reason of it he rejected the idea of an absolute contingency of things; he can only imagine a relative one (cf. Horeau, Die Hauptlehrer des Averroes, p. 67 etc.). In order to fit in with this, he maintains the idea of a creation in the sense that God transfers the world from a pure potentiality, non-being, to existence. This notion of actualisation provides Averroes with a monistic principle of the universe (cf. Horeau, Die Metaphysik des A., preface). In every category of being there exists a per as, which actually possesses the content of that category and can therefore communicate it to all other things, which only possess it potentially and per accidents. 

God perceives all individual things in himself. He is the totality of things existent in him. Pantheistic ideas are more than once sequenced in. The substance of soul is one for all men. Reincarnation in the next world is not thereby impossible. It is a spiritual reincarnation in that substance.

Averroes tried above all to mitigate certain crudities in Avicenna's teaching. In the thesis of the eternity of the world he points out to the theologians that he is at bottom in agreement with them; God created the world out of nothing. He is the all-knowing and all-powerful lord of creation. Whether this creative activity had a beginning in time (theological thesis) or not (philosophical doctrine) is a matter of indifference for the Muslim faith. Besides there was no real time before the world. 2. God does not work with physical necessity, but with necessity, which is the power of freedom, which can also do evil. God can only do what is best (optimism, cf. Leibniz), and this "must" is not an imperfection, for the capability of evil is not a virtue. God's action is above the designation of free or not free. 3. God perceives all individual things as the common teaching of the philosophers shows. Nevertheless his perception cannot be called universal (Avicenna); for the idea of an imperfection might be associated with this. His knowledge, which guides all worldly things in unison, with the divine will in the wisest providence, is raised above the predicates of the universal and particular. 4. The philosophical principle of the "universals" does not make the plenitude of things by God the One (doctrine of creation through the intermediary of the spirits of the spheres) is dropped by Averroes; God directly creates the plenitude of things. The exaggeration of the importance of Averroes, who was called the most important philosopher of Islam, and the erroneous opinion that he was an enemy of religion is a fabrication of the European middle age and is probably based in part at least on errors in translation in the Latin version of his works and on the circumstances that the other philosophers of Islam were not known. Averroes is of no importance for the further development of philosophic thought in the East. The fruitful stimulus to speculation given by Ghazal in was eagerly followed up in the period following him. The great stream of speculative thought and activity begins after Ghazal and is due to him, he made philosophy palatable to Islam and the orthodox school of theologians. It was no longer possible for any one to discuss science and even speculative theology, who had not had a thorough education in Greek philosophy. The two great protagonists were Razi (died 1209) and Tusi (died 1274). The former moves entirely in a world of Greek ideas, which he developed principally in his "mystic investigations" (al-Mukhtab al-Ma'mun, ch. 3 here means Platonic intuition and thus is a hit at Avicenna) with vigorous attacks on separate Aristotelian doctrines. Greek logic is developed by him in an elaborate fashion and almost becomes a model. This is particularly apparent in the technical use of objection — he was known as al-Mushakkhib, the "objector." This followed up the questions posed by Razi, to which were added those of Ibn Kamān (died 1277). The struggle centered around the theses (al-Shat) of Avicenna and lasted down to the sixteenth century; Tusi (c. 1300), Lisān (died 1345) and Razi (Kūth al-Dīn, died 1364) joined in it defending the doctrines of Avicenna and going more deeply into them. Tusi victoriously carried off an unimportant attack by Ṣahāratān 1153 ("the slayer of the Greek philosophers") al-Mufāriq (al-Mufarrīq) in his "The slayer of the slayer," al-Muṭaffeq al-Muṭaffīq.

Under the insinuating influence of such attacks and discussions, philosophy was able to develop to a greater height. Ibn Malka (Abū ʿAbd Allāh, died 1155) wrote his oft-quoted and highly esteemed work: "The worthy of consideration" (al-Muṭṭāhib). Zamakhschārī (died 1143) was at the same time discussing many questions of philosophy with great acuteness. Schussendorf (died 1195) builds up an entirely new system and forms an independent form for later developments. His development begins where Avicenna had left off at questions of great difficulty. Being unable to advance any resistance from outside, he is identical with it. The dualism, which according to Avicenna divides the innermost state of things, is thus overcome. Things are units of reality, in conscious assimilation to the ancient Persian doctrine of light: different forms of the light, which emanating from God lose their perfection and approach the matter of darkness. Light is identical with spiritual substance. In the theory of knowledge also he does away with the well-known dilemma in Avicenna. Knowledge is, as Plato teaches, a perception, in which the true essence of things, which exist for themselves in the heavenly world, illuminates our understanding. He therefore calls it a perception, the philosophy of Illumination (cf. Horeau, Die Philosophie der Erkenntnis nach Suhrawardi, Halle 1912). The best known of the later philosophers is also inspired by these ideas and wrote commentaries on Suhrawardi's teaching, e.g. Shabadi (c. 1250), Shīrāzī (c. 1311), Hāravi (Nūrī al-Dīn, c. 1300), Ibn Kamān (died 1277), Dawdānī (c. 1301) and Ṣūrūrī (died 1640).
A very important work in philosophy is Ami-dari (died 1323). *First-fruits of Thoughts* (Abhār-al-kāfûr) — an authoritv work on logic was the first in the circle of Idā's (died 1359). For Avicenna's major works on logic were the *Guide to Wisdom*, *Logics* (1236), *Hikmatiyya* (die. 1224) — he also compiled an encyclopaedia of philosophy which became celebrated under the title *The Guide to Wisdom*. — Kašī's *logic* (1356) — it survived to see over a score of commentaries from the pens of philosophers of the first rank, the *Rising-places of Luminaries*, a work by Ibn-Hashim (died 1230), Nasif's (died 1238) *Dialectics* and Šamārānšāy's (died 1231) authoritative work which was very frequently commented on, may be mentioned here. The *Leaves* of Šamārānšāy and *The Philosophy of the Intellectual* of Kašī and his commentary on it, the epitome *Šatrā al-Malākāt* exercised a great influence.

Tūs (died 1273) forms an important centre for further development. In his *Dogmatik* (1293), he brought Greek philosophy into the theological speculations of Islam. The fundamental questions of philosophy were lucidly discussed by him. The problem of being and existence was further developed and lucidly discussed particularly by his numerous commentators. With Ǧāli (died 1326), Qādārī (died 1338) we may here give Kubṭū (died 1474) the place of honour. He discussed the most fundamental questions of philosophy in the most thorough and methodical manner. He advanced the problems connected with Avicenna's teachings. It is clear from his exceedingly well-developed terminology that the systematic study of philosophy was in a flourishing condition in his time. The scruples once raised by Ghazzāl against philosophers have for him been long overcome and become negligible. He is particularly attached to Avicenna. But his main work, *The Philosophy of Being* (1315), *Šahārak*, *Šahārdi*, etc., he attempts to utilise the most divergent views of his conception of the universe.

Apart from the works of Ǧāli (died 1340) and Kubṭū (1350) (commentary on Kubṭū), those of Ǧīd (died 1355), especially his *STATO* (1343), and his *Dialectic* form a new and important current of philosophical discussion. In the former work Ǧīd intended to write a speculative theology and the result was an encyclopaedia of philosophy. So thoroughly had Greek science penetrated the minds of educated Muslims that they had imperceptibly identified it with theology. We do not mean to say that they approved all the doctrines of Avicenna. It was rather the development after Avicenna's time that was made most use of, but his teachings were universally defended against his opponents by Ǧīd himself. The name of Ǧīd was confined as much as his own name. Ǧīd's concise and acute formulations stimulated great activity among the commentators. In the same way Ǧīd's *Dogmatik* was the most important at this period. Besides problems of philosophy he discussed the theological questions of the school of Ǧāhār, of which he was the president himself a member. In the meanwhile Tašqārani (1329) appeared and vigorously criticized Avicenna's system in his commentary on Ghazzāl's *The Intentions of the Philosophers*. Ǧīd's circle took up the cudgels on behalf of the old master. We thus find Ǧīd's commentators thoroughly discussing Tašqārani's objections and deriving advantage from them, e.g. Ǧalār (Saif al-Dīn, c. 1400), Fanārī (died 1411), Tūs (died 1423) and notably the extremely well-read Šiyālākī (died 1525). He is well acquainted with the vast philosophical literature of the Muslins, quoting from hundreds of works, is perfectly at home and gives an independent judgment in all philosophical questions.

Kašī (Kājī al-Dīn, died 1364) displayed a great literary activity which considerably advanced the development of philosophy. Although he belonged to none of the above mentioned groups he is quoted by them and regarded as an authority of the first rank. The form which literary activity took was that of commentaries. It must now be inferred that the form of a commentary, which was attached to some standard work, that the thought advanced in it are not quite original. Entirely new ideas are frequently developed in these commentaries and acute criticism exercised; this is true for example of Šafākarī's numerous works, of which the glasses on Ǧīd's *Dogmatik* at one became a centre of new development. In a Logic Tašqārani's work *The Elaboration of Logic* built up a great school with which the greatest names in philosophy are associated. We have now come down to the time of Dādīwāk, the "glory of the true investigators", (died 1501). He approached this school from the most diverse directions while he wrote commentaries on the original works. His commentary on Šafākarī's *The Temple of Light* is as highly esteemed as the numerous glasses on Ǧīd in which he discusses and develops philosophical problems with the greatest acuteness. His peculiar position may be compared with that of his contemporary Cæsarean amongst scholastics. Fārsāni, the commentator on Šafākarī (cf. Horren, *Das Buch der Richtigkeit*), Ǧuršāni (1900) was one of his pupils. Ibn Khalfa (died 1466) propounded questions of the theory of knowledge in a critical fashion. Ǧurshāni (1480), Ǧuršāni (1505) left their mark particularly in the field of logic, Ǧuhrān (died 1525) maintained connection through his *Stephodr* which had commentaries frequently written on it down to last century.

Šuhrān (Ṣadr al-Dīn, died 1327) seems to have been an outstanding thinker of this period. He is quoted by later writers as the "great scholar," Ghiyāth al-Dīn Šuhrān (died 1452) is also mentioned along with him as an authority; like the preceding he wrote a commentary on Tūs. Taḏbīrīzāy (died 1354) was a comprehensive writer on philosophical subjects. Šuhrān (Ṣadr al-Dīn) (died 1460) developed quite a new theory of the universe. Stimulated by Šafākarī Ǧuršāni explained the notion of contingency not as a dualism between being and existence but as a participation in being. Individual things are manifest individuals as a phenomenon. He then developed step by step to more and more perfect beings. His proof of the existence of God is a combination of the proof of contingency with the Platonic from the stage
of perfection (Hurren, "Die Gottheitskunst bei Sühän"). Luhijj (c. 1670) likewise is entirely under the influence of Greek thought (cf. Der Islam, ili, 91—113). Haraw (1695), Mauwé (1625), Tdém (c. 1590) were also regarded as great teachers. (Alquini) Bihari, died 1705, composed the "Stephalder der Werken's", which was frequently annotated. (Pârâî) (1745) incorporated a vast amount of philosophical knowledge in his terminological vocabulary. (Steinbrüke) (1737) was an encyclopedist.


FANÀ, an important technical term of Sühän, meaning "annihilation, dissolution"). The Sühän who attains perfection must be in a kind of state of annihilation. The authors of treatises on Muslim mysticism have often compared the "annihilation" of Sühän with the Buddhist nirvana; but this comparison is not a particularly fitting one. Now we know that the Muslim writers had only a very slight knowledge of Indian philosophy and could not comprehend the notion of nirvana which presupposes a fairly intimate acquaintance with that philosophy. Besides, the Buddhist idea of annihilation is independent of the idea of God and includes the idea of the transmigration of souls, to which nirvana puts an end. To attain this, the desire for existence must be suppressed in the individual; it is only after this desire has been extinguished that one no longer has to return to the cycle of existence. In Muslim mysticism on the other hand there is no question of metempsychosis and the notion of a personal and all-present God is throughout predominant.

The origin of the Muslim conception of fana' has rather to be sought in Christianity from which it seems to be borrowed. This conception simply means the annihilation of the individual human will before the will of God, an idea which forms the entire of all Christian mystician. The conception thus belongs to the domain of ethics and not in the slightest degree to that of metaphysics like the nirvana of the Hindus.

The oldest systematic exposition of pantheistic Sühän Monism is of Muhammed al-Dinwallah ("Revolution: of concealed Matters") gives all the explanation that could be desired of fana'.

The virtue of poverty understood in the mystic sense consists in averting the gaze from all created things, and, in complete annihilation, seeing only the All-One, he hastens towards the fullness of eternal life" (p. 28).— Mystic poverty, we are further told, consists in the annihilation of the human attributes (jedâil), which dwells in the Ego, but that one is now only rich in God and through God. "The Sühän is he that has nothing in his possession nor is himself possessed by anything. This denotes the essence of annihilation (fana')."

When this feeling has attained its perfection it is called fana' al-islâm "absolute annihilation."

The expression fana' is often interchanged with fa'idah "purify"; this word means that the Sühän should keep his soul pure from all attachment to any creature. Fana' is further often associated with kâmilah "substantiality": the man, who has destroyed his own will, henceforth lives in God; the human will is transitory while God's will is eternal.

The author of the Kanîf al-Mahdî (expresses) states (p. 243) that fana' does not mean loss of essence and destruction of personality as some ignorant Sühän think. It is not the essence but the human attributes, which are a danger to the perfection of being, that are destroyed (p. 28). "In India", says the author, "I had a dispute with a man who claimed to be versed in Kâmilat wâliyya and theology. When I examined his pretensions, I found that he knew nothing of annihilation... (p. 243), i.e. he had understood the word fana' in a metaphysical sense.

Bibliography: The Kanîf al-Mahdî by Abû Al'Ukhâb al-Mujâhid BI-Abû (transl. by Nicholson, London 1911); Carre de Vaux, Genâl (Paris 1902), Lâdâs, (Sühän monist); cf. also the Khât al-Mukaddim of Dînîlîâdî, etc. (R. Carre de Vaux).

FANAM, a South Indian coin. [See Yale and Buxton, Hand-book of India, p. 348].

FANAR, the name of the Greek quarter of Stamboul in which the Oecumenical Patriarch took up his residence after the conquest of the town by Mehmed II. Down to 1587 the patriarchate was in the ancient Byzantine church of the Panamartariotes: when this was transformed into a mosque (Fethiye) in that year, the Patriarch moved his see to the little church of St. George. At quite an early period there settled round the see, in addition to the ecclesiastical and secular officials of the patriarchate, the few old Byzantine families that had remained in Constantinople and other distinguished and prosperous members of the community (the so-called beyzâ). In the Patriarchal school (âneakâmîye-i èmîrîye-i beyzâ) conducted by the clergy, which is still flourishing, the ancient-classical studies were cultivated and the Fanarists exalted their claim to be in this respect also the nobrest of the nation. It was from their circles that the Porte used to choose its Christian officials (Dragomans of the Sublime Porte, and of the Arsenal, Hospitades of Moldavia and Wallachia, contractors for the supply of fire and meat to the Serai, etc.). The better known families are the Kantakian, Shahiato, Maurogordato, Ghika, Karatza, S expr., Handjel, Mara, Ippolito, Mara, Kallimachi, Musuro, Aristarchi, etc. In the second half of the eighteenth century many Fanarists went to Kurtz-belgium on the Bosporus. Since the beginning of the Greek War of Liberation the old Fanarist families have been gradually disappearing from public life; many of them migrated.
to Greece. According to tradition Mohammed II granted the Fārābī a number of privileges, but the Greek noble families have never enjoyed any special privileges as such.


**FANUS** (fanes), a folding lantern, made of wire rings surrounded by waxed cloth with the wax inside, and covered with a crown of foil. It is carried by night in the hands to light the way for a body of men on the march, a wedding procession or a personage of high rank in the dark streets.

**Bibliography:** Lane, *Modern Egypt*, 1, 207 (picture on p. 208).

**FAO**, a telegraph station and Turkish fortress at the mouth of the Shatt al-Arab on the right bank. The place, which is not mentioned by Niebuhr, is the capital of a sūfiya which contains about 22 villages with 4000—5000 inhabitants.


**FAR**. [See under Phaen.]

**FĀRĀBĪ, also written Fārāb (e.g. in Ḥāfiz, Mughaddas and most Persian authorities) and Fārāb (e.g. in *Huṣūl al-Adām*, sect. Tausamkī, f. 97); the latter seems to be the original pronunciation, a district (in Ḥāfiz and Ibn Hawkal), in Mughaddas *warzī*, in Yūsūfol-Dawā'ir, in the valley of the Sir-Daryā, lying on both sides of the main stream, which here receives the waters of the Aras on its right bank. According to Ibn Hawkal (p. 211) the district measured less than a day's journey in length and breadth; the soil was in places monotonous and salted; it is marked by long, dry fields, with two small towns, one near the river and the other on the left bank. The capital (p. 211) was called Kādūr and according to Ḥāfiz (p. 330) lies east of the Sir-Daryā half a farsch from the river; it is therefore to be located in the west of the ruins of the later ʿOtrār; the distance between the ruins and the river is about 7 miles on the Russian maps and according to Ḥāfiz-Nāmeh also (Indian ed. II., 167) it was two farsch from ʿOtrār to the Sir-Daryā. On the western bank of the Sir-Daryā, 2 farsch below Kādūr, lay Wastār, which Ibn Hawkal says was the native town of the philosopher Abū Nasr al-ʿAbārī. According to Mughaddas (p. 271) the capital bore the same name as the district; this town of ʿAbārī is described as a large town with a male population of about 70,000, a Friday-Mosque, a cattle and a market; only a few bazaars of the latter were within the walls of the town, the majority being in the suburbia (qānūn). Mughaddas says that Wastār was a small fortified town where a "powerful ruler" lived, with a chief mosque on the market-place, Kādūr recently founded town with an abdul-burād population, where Ḥāfiz's predominated; it was only after " wars" (probably after the suppression of opposition by the capital) that a minaret was erected. There is probably an error here and ʿAbārī, which is mentioned by Ḥāfiz and Ibn Hawkal, is to be regarded as the new and Kādūr the old town; the later ʿOtrār also is constantly identified with the town of ʿAbārī (mentioned by Samʿān, MS. of the *Arabian Nights*, 343, f. 314) and not with Kādūr.

In the histories ʿAbārī is seldom mentioned, only once in ʿAlī, (II. 1604 a) the foot for example in ʿAlī (739) the ruler of Sirāq (Tashkent) at the command of the governor Nūr b. Sāliyār had to wage ʿAbārī b. Sumād who had sought refuge at his court and sent him to ʿAbārī. ʿAbārī was apparently only brought to ʿAbārī for the first time in the ʿAbārī period, after the submission of Asbālād (or ʿAbārī) by Ṣāl, b. Abū Asad in 285 = 893-830 (cf. ʿAbārī, *Al-Ghāri*, p. 327; ʿAbārī, *Fī Manṣūrī* et., c. 58 below), Wastār is again mentioned by Samʿān as a fortress (in *Abū Karīf* et al., c. 93); Abū Muhammad Abū al-Sayyābī Abū Muhammad al-ʿAbārī was summoned Saʿd al-Mulk died there in exile "in the land of the Turks" in *Majārī* 514 = April 1120 for the later history of the district cf. the article OTAR."}


**FAHR, MUHAMMAD B. MUHAMMAD B. TARIKH AL-NABÎ, THE GREATEST PHILOSOPHER OF ISLAM BEFORE AVICENNA, was born in a Turkish family towards the end of the 10th century A. D. at Wastār, a small fortified town in the district of ʿAbārī (ʿOtrār) in Transoxiana. His father is said to have been a general. He studied in Baghdad under the Christian physician ʿOmar b. ʿAbū ʿAbī ʿAbī Matta, a Nestorian Christian, who was a translator of Greek works. He then went to Ḥalab to the court of the Ḥamdānī Sultān al-Dawwār, under whose protection he spent the latter part of his life. In 339 (950) at the age of about 80, in Damascus, whether he had accompanied his king on a campaign.

ʿAbārī was particularly celebrated as a commentator on Aristotle. His works on this field have won him the name *al-ʿallām al-fātih*, "the second teacher" i.e. successor to the first teacher, Aristotle. He commented on the *Categories*, *Hermeneutics*, the *First and Second Analytics*, the *Sophistic*, *Rhetoric* and *Politics* i.e. the whole group of treatises which form branches of logic in the widest sense. To this collection of the *Organon* he prefixed a commentary on the *Regnum* of Porphyry.

He wrote commentaries on the following Greek works on ethics, psychology and science, the *Nicomachean Ethics*, Alexander of Aphrodisias *On the Soul*, Aristotle's *Physics*, *Meteorology* and his writings on the *Heaven* and the *Universe* and lastly on the *Anabasis* of Ptolemy.

His literary activity was by no means confined to the exposition of Greek texts; on the contrary he wrote a large number of original works. Among the latter are his psychological and metaphysical treatises, on the *Intelligence* (sālām) and the *Intelligibility*, on the *Soul* (nafs); the *Formation of the*
Soul, the One and the Unity, Substance, Time, Empty Space, Space and Measure.

Farabi professed the view, which now seems strange and even absurd, but which is explained by the leaning of Oriental philosophers towards mysticism, that ancient philosophy must be understood as two great representative systems: Plato and Aristotle should not contradict one another; their systems ought not to be more than different forms of expressions of one truth. According to this conception the great philosophers of antiquity appear as real prophets and are given the title saints like religious teachers, and their teaching is a kind of revelation which ought not to contain any contradiction or error. Farabi wrote several treatises on the basis of this view. The Agreement between Plato and Aristotle, The Intimacy between Aristotle and Galen, Kilāz al-aqallān bāna ya'na ilājārān āfātīrān āzsāhā bi āfātīrān, The Intimacy of Plato and Aristotle. It should be noted that our philosophy believed in the authenticity of the work entitled Theology of Aristotle (Oktābwiya Ārifwiya), an apocryphal neo-Platonic treatise based on the Similions of Plotinus. This error was such as to falsify in a remarkable fashion the idea that was formed of the Peripatetic system.

Dieterici has edited nine minor treatises by Farabi of which the most celebrated is the epistle entitled The Gnomon of the Sciences (Kilāz fi al-aqallān); this work, which contains many ideas in a very concise form, passed into use in all the schools of the East; there is a commentary on it by Farabi's grandson Farabiz, a writer of the 12th century, which has been printed in the al-Amira press (1291 A.D.) and made the subject of a study by M. Horren.

Besides this group of treatises, Dieterici has published Farabi's *Medici City* (Fiṣīla fī ʿīl al-Madīna al-Fālūjā) an important work in 34 chapters in which the Muslim philosopher, inspired by Plato, explains his conception of the organization of the perfect city. It should be governed by its wise men; its size should be so that here below the perfection of the heavenly city and to prepare its members to obtain felicity in the latter. This theory is of little practical interest, but is of some importance for metaphysics.

Farabi's intention like that of other philosophers of the same school was to extricate the whole cycle of the sciences. He seems to have been quite a good mathematician and a fair physician; he wrote on occult sciences and was also a distinguished musician; it is to his pen that we owe the most important treatise on the theory of music. He was himself a versatile and composer; his talent excited the admiration of Sahl al-Dawla and the Mawlawis cherish still the ancient chants that are attributed to him. Farabi's system is that of the school of philosophers in the proper sense of the word (falsafa); i.e. Muslim Neo-Platonic philosophy. It is the system which al-Khazini had begun to organise before him and which after him found its most complete expression in the works of Avicenna (q.v. and also ibid.) It is fairly probable that Farabi differs from al-Khazini and Avicenna on some points; but it is difficult to define these points. It is better to reserve, if not to suspect, in interpreting the details of his system. Indeed we do not possess his work in its entirety; we are only acquainted with a small part of it; Farabi's style also is somewhat obscure, several of the treatises that have survived are composed in the form of very brief aphorisms placed one after the other in no sort of order. Lastly it is impossible to be certain that there is no contradiction in a work so vast, in which the influence of Plato, Aristotle or Plotinus alternately predominates. The most idea of the system, which is to make a synthesis on one side of Aristotle and Plato and on the other hand of the syncretic philosophy thus obtained with the religious faith of Islam, cannot but be somewhat contradictory in itself.

T. J. de Boer believes he can see a very marked opposition between Farabi and the other members of the school of "Philosophers" notably the celebrated Kātīr (Kātir); Farabi sometimes polemicises against Kātīr who was his contemporary. According to de Boer this opposition consists in that, while Farabi's system is deductive, rational and built up entirely on abstract logic, Kātīr's philosophy is experimental, inductive and is more especially concerned with the concrete. But I do not think that there are really two systems opposed to one another; there are two sides or two aspects of a more general system. Kātīr, who was a physician and distinguished naturalist, emphasizes the concrete aspects of the system while Farabi, who had a more inclination for logic, mathematics and mystic speculation, presents the abstract side of it. In Avicenna we find the two aspects reunited.

I have pointed to a difference between Farabi and Avicenna as regards the position of Mysticism; in Avicenna mysticism appears only at the end of the system to crown his work as it were; it is quite distinct from the other parts of it and Avicenna treats mysticism—very little and with very slight—almost as a chapter in philosophy which he would study in an objective fashion. On the contrary in Farabi mysticism penetrates everything; the terms of Sufism are scattered throughout his works and one can truly say that with him mysticism is not a theory but a subjective state. This point of view further contributes to make his system somewhat obscure.

It has been said that Avicenna is clearer, better arranged and more methodical than Farabi; Muslim scholasticism has clearly a more finished form in Avicenna. On one important point, the question of the personal immortality of the soul, this difference in lucidity between the two philosophers makes itself felt. The rational soul or reason, illuminated by the world of the mind, the world of ideas, or active intellect, is the real man; it is also what remains of man after death. But does the reason of the individual man have itself in the active intellect or does it preserve its own consciousness and individuality? Certain passages in Farabi are written in such a way as to make it credible that he admits the first view. There is, however, no room for doubt that Farabi believed in the personal immortality of the soul; in his treatise on the Medici City there is a passage, where he shews the good souls arriving in the celestial city and each of them enjoying a pleasure so great as the number of the souls, and Tafazzal, who seems to have had no love for Farabi, also says that he had doubts on the personal immortality of the soul (see S. Munk, article Fārābī in the Geschicht der Philosophie); this charge must refer to passages, the language of which is obscure or which are incomplete.
T. J. de Boer has also pointed out as a difference between Farabi and the other philosophers of his school that Avicenna does not, like him, derive matter from God. According to this writer, Farabi conceived matter as having emanated from God by passing through several spiritual intermediaries. I do not think that this statement is quite correct. It is in the treatise on "the principles of the elements of which we possess a Hebrew translation by Moses ben Idlibon (Al-Farabi: ed. by Philippowski in the compilation of Leipagu 1850-1851) that Farabi gives the chain of principles in a way which makes it resemble an emanation; the primary intelligence as first cause comes from God; from it come in their order the intelligences of the spheres; the last is the active intelligence; above it are placed the universal soul, then form and lastly matter. Avicenna's metaphysics are really quite comparable to this system.

The matter which is in question here is the substratum of the world which contains its possibility. The creation is produced by coming from this matter, not created directly from nothing. The celestial spheres, animated by their respective souls, are put into motion by the prime mover, the latter is not God himself but rather the primary intelligence which emanates from him.

Farabi attempts to reconcile Aristotle and Plato on the question of the eternity of the world. In his treatise on the Agreement of the Philosophy of Plato and Aristotle, he claims that Aristotle did not believe in an eternal world. The creator made it spring into existence at once without time, the prime mover, then put it into motion and from the motion of the spheres time was produced. In other words time is logically posterior to the actual creation of the world. "The school of the philosophers has however admitted the possibility of the infinite series retracing into the past: according to Avicenna a real infinite series is impossible; but an infinite series, the terms of which do not actually exist together, is possible. It may be admitted that the celestial spheres have accomplished an infinite number of revolutions in the past and that time accordingly is eternal. One difficulty against this view arises from the fact that the souls of men who have lived in the past continue to exist in reality as they are immortal; there would then be an infinite number of souls actually co-existing. In his treatise on the "Model City", Farabi however speaks of the souls in the other world as if they were finite in number. We cannot really be quite certain that these philosophers do not sometimes contradict one another; they comment with equal confidence on teachers whose doctrines often disagree and their necessarily results a certain amount of hesitation and uncertainty in their systems.

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the town surrendered and was given over to plunder by the soldiers, the citadel, however, only fell after a siege of a month. Timur left Damascus, in the spring of 784 = 1400 to make war on the Sultan Suwayd. — The remainder of Faraj’s reign is occupied with the struggles of the Emirs for influence with the Sultan. The Emirs, who were overthrown in the course of these feuds, were usually imprisoned in Alexandria and executed if they did not succeed in escaping to Syria and collect new followers there. In 788 = 1405 the discontent among the Mamluks reached such a height that Faraj abdicated the throne and went into retirement for a period. The Emirs raised his brother 'Abd al-Askar to the throne under the name al-Malik al-Munif, fortified Aleppo and defended Syria against foreign foes. He went to war with Kharis Yelek, the chief of the white Turkomans, and fell in battle. The most faithful adherent of the Sultan was the above-mentioned Emir Taghribard, his bitter opponent, Sallah al-Din (q.v.), who afterwards became Sultan under the name al-Malik al-Mansur. The war dragged on in Syria with varying success until in 783 a.d. Faraj went there for the seventh time. Against the advice of the dying Emir Taghribard, governor of Damascus, he went to meet the foe, regardless of the exhausted condition of his troops. He was defeated and retired to Damascus. As the Emirs there gave him a hostile reception, the Sultan had to submit; he was deposed, imprisoned, and put to death in prison. His lands had been terribly devastated during his reign by Timur’s invasions and the constant civil wars, while famine and plague ravaged the country. His mortuary edict was made for his extravagant and luxurious mode of life and these he exerted from his subjects in Cairo.

**Bibliography:** Reis, Geschichte der Chaldaer, v. 72-105 and 108-123; his biography is given in detail in the Mabkhah al-Safi, Cairo MS. 1111, Part III. (M. Sohmerheim).

**Al-Farafa (Al-Farathir), an oasis in the Lybian desert, belonging to the Egyptian province of Minyat. It lies between the Wadaiq Bohri and the Wadiq Kild, see the article Wadiq, 530° and 530°, and is about 8 days journey by camel from Minyat. Among the earlier Arab geographers the name al-Farathir appears, for example in al-Bakir, who mentions its great wealth in date-palms, and the numerous villages inhabited by Christian Copts; he also knows of the lake and the ruins which he found there and mentions the hot springs of the oasis. We have no other direct notices of al-Farathir, probably because it was usually reckoned with Desheh (50°, 509° et seq.), as it is clear from Yakhuti (p. 322), for example. It was not till Chalhuch and Letvere’s journey in 1820 that new light was thrown on the oasis and later by G. Kohl’s expedition in 1873-1874. Farathir was then only very loosely connected with Egypt; the only bond was the annual tribute of 10,000 plasters. The land was exceedingly fertile and rich in palms, olives, fruits of all kinds, vegetables and cereals; there was also some cotton, but only oil and dates were exported. Nevertheless the inhabitants were in great poverty as they lost the greater portion of their harvests, as in ancient times, through the constant raids of the Egyptian and Barqa Bedouins as well as of the Arabs of the Nile Valley. Besides this the finest estates were in the possession of members of the Sanaiti, who sent the produce to Tripoli, which was then their headquarters. They had been acquiring a firm footing in the oasis since 1860 and it is to their influence that the great fannism of the population is ascribed. The number of inhabitants was still small at that date but it has been continually increasing since then; Bouchet estimates the population at 345 and the latest figures at 632. The only village is Kafr Farathir.


**Farah,** a town of Afghanistan in the Herat province, situated on the bank of the Farah-rod river, which flows in a south-westerly direction into the Sistan. Farah, although decayed, is still a place of some importance and is the stopping-place of several caravan routes and the centre of a fertile district. It was formerly the capital of Desht, and was included in the medieval province of Sijistan, but is not included in modern Sistan. It has never quite recovered from its devastation by the Mongols under Chinghiz Khan.

The Farah-rod is one of the rivers mentioned in the Zend Avesta (Fradatha) and is the Dhatop of Piles, and the town is the Prophethood of Alexander’s historians and Strabo (Prophethood.being a Greek rendering of ‘Fradatha’ or ‘progress’) as also no doubt the Pab of Justice of Chars. Alexander here detected the plot of Philitas, and from hence, Holbich considers, he made his way up the valley of the Farah-rod to the Maiman pass. In modern times it has been described by Forster and Holbich.

**Bibliography:** A. Stein in The Academy, May 16th 1885; Holbich, The Gates of India, (London 1910); Forster, German Journeyman, (London 1857), Ch. 26: Strache, Book 5, Ch. 5, 8.

(M. Loomisworth, Dames)


He also assisted in Afghanistan in 1842 the celebrated compendium of law al-Shafi‘i and Seyyid, written by al-Shafi‘i, q.v. C. Holbich, Strecker, ed. Plinge, ii. 559.

**Farata** is the name given in the expressly called fixed share in an estate (Va. Vo. Vo. Vo.)
At first glance, it seems to be discussing the distribution of inheritance among the sons and daughters of a deceased individual. It mentions that the Koran and the traditions of Muhammad, as understood by scholars, have provided the basis for these distributions. The text seems to delve into the complexities of Islamic inheritance law, particularly focusing on the rights and obligations of various family members in the event of a death. It appears to be a legal and religious discussion, possibly aimed at clarifying who is entitled to what under Islamic law.
looking back, however, at his career there is much which amply repays an inquiry. That he came of obscure parentage amid the swamps of Eastern Bengal, and should be the first preacher to denounce the superstitions and corrupt beliefs, which long contact with Hindu polytheism had developed, is remarkable enough; but that the aphorism he addressed to his brother should have produced into enthusiasm is still more so. To effect this required a sincere and sym pathetic preacher; and no one ever appealed more strongly to the sympathies of a people than Shahür Allah whose blameless and exemplary life was admired by his countrymen, who generated him as a father able to advise them in times of adversity, and give consolation in cases of affliction.

He is described as a man of middle height, of fair complexion, and with a long, shapely beard.

A very different person was his son, Muhammad Mīyān, better known as Dūdhī Mīyān, who, though of ordinary abilities, exerted an influence far more the equal of his father. His is the household word through the districts of Thrushpur, Perua, Bakarganj, Dhaka, and Nonsalih, and the number of his followers at the present day testifies to the thoroughness of the method with which he and his father fulfilled their mission.

Dūdhī Mīyān was born in 1819, and, while still young, visited Mecca, where, as he asserted and made his followers believe, visions and revelations of a nature tending to his future greatness, were vouchsafed to him. On his return he devoted himself to the spread of his father's doctrines, as well as many more which he himself introduced afresh. For instance, he insisted upon his disciples eating the common grasshopper (plagaga), which they detested because the local (ddhū) was used as food in Arabia, and vigorously contended that there was no greater difference between the two insects than between a great of their villages and one from the banks of the Dhumna.

The most remarkable advance made during Dūdhī Mīyān's lifetime was the organization of the society. Following the example of the Faiznahmā, he divided Eastern Bengal into districts, and appointed a khātīf, or agent, to each, with power to collect contributions for the furtherance of the objects of the central association. They further kept Duṭhī Mīyān's unusually styled, the Ṭhānī, or simply Mawri, acquainted with everything occurring within their jurisdiction, and whenever a zamindar tried to enforce his legal rights against any one member of the sect, funds were provided to run him in the court, or, if it could be safely done, men with clubs were sent to plunder his property and to harass his servants. During his father's lifetime the sect was never opposed to, nor collided with, the law of the land; but the measures adopted by the āmīr united the zamindars and the indigo planters against him. He tried to make all Muhammadan ryots join his sect, and on refusal caused them to be beaten, and excommunicated from the society of the faithful, and destroyed their crops. The zamindars were emboldened to prevent their tenants from joining, and, it is said, often punished them for refusing to be converted. A mode of torture intensely intense, but which left marks to implicate any one, is said to have been adopted on both sides. The bands of recalcitrant ryots were tied together, and red-chili powder given as small. Sorrow, however, filled, and the landholders did little to check the further spread of a similar disturbance.

It was among the cultivators and village workman that Dūthī Mīyān made the largest number of converts. He asserted the divinity of his own soul, and taught that the welfare of the lowly and poor was an object of interest as that of the high and the rich. When a brother fell in distress it was, he taught, the duty of his neighbours to assist him, and nothing, he affirmed, was criminal, or unjustifiable, which might be used as a means to that end. Their enemies, however, alleged, that these names were paid for out of the funds of the association.

Dūthī Mīyān and the Kazi, as his followers were originally called, became objects of dread to the Hindus, old Muhammadans, and European landholders. Evidence to convict a prisoner could not be got. It was, however, against the levying of illegal cesses by landlords that Dūthī Mīyān made his most determined stand. That a Muhammadan man should be obliged to contribute towards the decoration of the image of Durgā, or towards the support of any of the rites of his Hindu landlord, were regarded as intolerable acts of oppression. In this he was certainly right, as the only apology for their continuance was their antiquity, and adaptation to the feelings of the people. But, he advanced a step further; when he proclaimed that the earth is God's, and that no one has a right to occupy it as an inheritance, or levy taxes upon it. The peasants were, therefore, persuaded to settle in Khān Māhāl lands, managed directly by the Government, and thus escape the payment of any taxes, but that of the land revenues, claimed by the State. His rapid success, however, excited the jealousy of the contemporary landlords and many false suits were brought against him. In 1833 he was charged with abetting the plunder of several houses; in 1834 he was committed to the sessions on a charge of murder but was acquitted; in 1844 he was tried for trespass and forming an unlawful assembly, and in 1846 for abduction and plunder. The riot of 1838 assumed at one time a very threatening aspect, and a detachment of Sepoys was sent from Dūthī to check any disturbance. It was, however, impossible to induce witnesses to give evidence, and on each occasion he was acquitted. At Bhabāndār, where he generally resided, every Muhammadan stranger was fed, while Eastern Bengal was frequented by his spies, and the interests of the whole neighbourhood were in keeping. He settled disputes, administered summary justice, and published any Hindu, Muhammadan or Christian who without first referring matters to him dared to bring suits, as for recovery of debt, in the adjoining Muhammadan's courts. Emigrants carried his orders to distant villages, and his letters signed Ahmad mān antânāhin. (Ahmad of unknown name) often had the ordinary Hindu superscription to all suspected. He taught that there was no sin in persecuting those who refused to embrace his doctrines, or who appealed to Government courts against the orders of the society and its acknowledged leaders. Dūthī Mīyān is described as having been a tall handsome man, with a dark flowing beard, and a large turban wound round his head. He died at Bhābāndār 24th September, 1860, and was buried there, but
the Arael Khan river has, within the last few years, washed away every trace of his house and tomb.

Three sons survive, of whom none have as yet exhibited any of the energy, or abilities, of their father and hence the sect is consequently diminishing in number.

The seat of which he was the leader is generally known as the Faras{\textsuperscript{a}} Sek (or sect); and those who purchase his doctrines have been enjoined to say the Zafr (mid-day) Faras (or compulsory) prayer on Fridays instead of the usual Djuma or Farah prayer, which is customary with the majority of the Mussalmans.

(M. Imamet Haidari.)

Al-FARAS, the horse, whether stallion (far\textsuperscript{a}) or mare; as a collective al-kha\textsuperscript{a}l. The horse is considered the most beautiful and noblest creature next to man. The fine proportions of its limbs, the purity of its colour, its swiftness, its obedience to the rider, whether in battle, in pursuit or in flight, its courage and strength, its intelligence and standard of good manners are renowned. A horse is, in the latter, the fact that a well-bred horse discharges neither urine nor excrement while its rider is on its back. This is of great use that no one else is allowed to mount it. It is not before beside him when he is asleep, and wakens him with its foot when danger threatens from the enemy or wild beasts. The horses used in the game of polo (jams\textsuperscript{a}t from the Pers. jang\textsuperscript{a}g\textsuperscript{a}l), watch the ball with the eye and follow it without the rider's needing to guide them. One of the most noteworthy habits of the horse is that it will only drink turbid water; it is afraid of its reflection in clear still water and makes it turbid and frothy with its hoofs.

The following story is told of the creation of the horse. When God wished to create the horse, he said to the south wind: 'I will make a living being out of thee, collect thyself.' He then caused Gabriel to take a handful of wind and from this he created a reddish brown (hamm\textsuperscript{a}t) horse. God said to it: I have created thee the horse and made thee for the Arabic and distinguished thee above all other beasts by swiftness for the gaining of food and booty, thou shalt be ridden on the back and may fortune be attached to thy forehead. Thereupon, he dismissed it and it neighed. Then God said: Blessed be ye neighing, terrify the worshippers of idols and fill their ears and make your feet tremble. He then marked it with spots on the forehead and legs. After the creation of Adam it was led before him and preferred by him to Hur\textsuperscript{a}l (v. 94-95).

According to another tradition the first to ride a horse was Isha\textsuperscript{a}a, the son of Abraham. Others again say that the Arabian horses are descended from those of Solomon. The latter inherited rocco horses from David; when they were being led before him, he forgot the afternoon prayer, enraged at this omission he had them all hamstring except a few that he spared because they had not yet been brought before him. When after this people of the tribe of 'Aax came to visit Solomon and asked for a present on taking leave of him, he gave them one of the steeds to which they gave the name ad-d\textsuperscript{a}l\textsuperscript{a}r; from it are descended all the Arabian horses.

The ancient manuscript literature on the horse (of, e.g., the Catalogues of Blem and Vienna) has as yet hardly been touched; apart from Ferozn's work cited below, Von Hammer-Purgstall gave a preliminary survey of the material in his essay 'Das Pferd bei den Arabern' (Bibliothek der philologischen, kulturhistorischen, und geographischen Wissenschaften, ii. 1851). The English translation of the best part of this study is to be found in the third number of the series 'The Pferd bei den Arabern' (Bibliothek der philologischen, kulturhistorischen, und geographischen Wissenschaften, ii. 1851).

The name al-Far\textsuperscript{a}as al-d\textsuperscript{a}s\textsuperscript{a}m, the great horse, is given to the constellation Pegasi, Nilf al-Far\textsuperscript{a}as to the constellation of the foal, al-Far\textsuperscript{a}as al-Thawr or "complete horse" to a group of stars near Pegasis. "It is not quite clear how the Arab astronomers, who have elsewhere retained the Greek constellations as completely, have come to add a third and complete one to the two incomplete horses." (Ideler, Strommata, p. 1060.)

Bibliography: Ily\textsuperscript{a}w\textsuperscript{a}n al-Sa\textsuperscript{a}f\textsuperscript{a}t (ed. Rom\textsuperscript{a}by), ii. 1455; Mas\textsuperscript{a}\textsuperscript{a}ll\textsuperscript{a}, Mur\textsuperscript{a}d\textsuperscript{a}li al-\textsuperscript{a}Dakh\textsuperscript{a}b (ed. R. de Meynard), iii. 59, iv. 33, iv. 359 et seq.; Kazwini (ed. Wakenfeld), i. 369; Dam\textsuperscript{a}ni, Hay\textsuperscript{a}t al-Maus\textsuperscript{a}lim, ii. 188; i. 259; Conde M. Ros\textsuperscript{a}n\textsuperscript{a}k, Notice sur le Chasse d'Arabie, in Pamph. d. Orient., x. 49; 333; von Hahnmann-Purgstall, Das Pferd bei den Arabern, in Denkschr. d. K. Ak. d. Wiss. zu Wien, xii. (1855); M. Perron, Le Nilf\textsuperscript{a}l, La perfection des deux arts, un trait\textsuperscript{a} de l'histoire de l'astronomy en akhbarie au xe siecle, trad. de l'arabe d'\textsuperscript{a}H\textsuperscript{a}zireh, Beitr. zur Urgeschichte, ii. 1853; i. 1853; ii. 1860; G. Jacob, Studien in arabischen Handschriften, i. 1802, 33 et seq.; J. L. Fink, Briefe aus dem Dehistan und Waschq (1834), p. 343-357; J. E. Polak, Persien, ii. 104-113; W. G. Fal\textsuperscript{a}r\textsuperscript{a}u, Narrative of a Year's Journey through Central and Eastern Arabia, ii. 92; Ch. M. Doughty, Travels in Arabia Deserta, i. 1888; Lady A. Blunt, A Pilgrimage to Naj\textsuperscript{a}d; J. L. Burton, Travels of a Pilgrim in Inner-Arabia, i. 1860, 497 et seq.; L. Ideler, Unterricht der Wissenschaften, n. 111 et seq., 128; Kazwini, op. cit., i. 36.

FAR\textsuperscript{a}S\textsuperscript{a}N (Fars\textsuperscript{a}n), a group of islands in the S.W. of Cape Boj\textsuperscript{a}l\textsuperscript{a}n, opposite the harbour of Al\textsuperscript{a}a Ash\textsuperscript{a} in Tih\textsuperscript{a}ma. The largest of these islands, also known as Far\textsuperscript{a}n, is Far\textsuperscript{a}n\textsuperscript{a}r with the harbour of Kh\textsuperscript{a}r Fars\textsuperscript{a}n and the village Sag\textsuperscript{a}l. Harb and Seyd\textsuperscript{a} are other places worthy of mention besides Kh\textsuperscript{a}r. The inhabitants fish for pearls and catch turtles, which brings them great wealth. Ehrenberg, who discovered the islands, saw many date-groves and fields growing et\textsuperscript{a}l\textsuperscript{a} with melons. Arab antelopes, numerous gazelles and goats there.

Ham\textsuperscript{a}d\textsuperscript{a}t was acquainted with these islands. Their inhabitants, who take their name from the island, are, according to him descended from the great North Arabian tribe of Tag\textsuperscript{a}ll\textsuperscript{a} (q. v.). Like the latter they were once Christians and had many churches on their islands, which had already been destroyed by Ham\textsuperscript{a}d\textsuperscript{a}t's time. They carried on a busy trade with the Abyssinians. According to South Arabian genealogists they are chim\textsuperscript{a}n.

Bibliography: Ham\textsuperscript{a}d\textsuperscript{a}t, D. H. M\textsuperscript{\textsuperscript{a}}ller (ed. D. H. M\textsuperscript{\textsuperscript{a}}ller), p. 47; 54; 55; 54; 74; 75; 81; 92; 96; 110; 119; 119; 123, 124; 124; 126; 128; Kazwini, op. cit., i. 364.
Al-FARAZDĀK (the *lump of dough*: *Ağlabi*, v. 3), whose real name was *Hamzah b. Qāhil b. Ṣafā'a*, was one of the three great Arab *satrātā* of the Arab period [cf. *qātab* and *al-ʾAkhbār*]. He belonged to the Tamimi Ṣafā'ī b. Dārin. He was probably born about the year 20 (640-641) [cf. *Nabīḥa*, ed. Bevan, p. xvii]. We know nothing certain of his early life. It may, however, be true that his father sent him to *ʿAlī* after the *battle of the Camel* (*Aṭba*, v. 6, 46), although tradition gives him an even later date, the 12th year of the *kalimah* in the life of the poet [cf. *Nabīḥa*, op. cit., in opposition to *Hell, Farazdak* *LaVerdure* et al., Munich dissertation, 1900, p. 2 et seq.]. There is more foundation for the statement that he (presumably when about 30 years of age) induced the Caliph *Muḥammad* by threatening poems to deliver up the inheritance of *Hittah*, a fellow tribe of the *Farazdak*, which he had illegally confiscated (*Nabīḥa*, p. 688, 689, et seq., further references are given there notably to ʿĀzurī, v. 96-103). This incident is said to have provoked the eminence of *Ziyād*, *Muḥammad*’s extremely energetic half-brother, against him. *Ziyād*, who was governor in the *Irāq* from 43 to 53 (665-674), in the *Irāq* from 43 to 53 (665-674), was governor of *Khaṭb* on behalf of the *Khaṭbī* b. *ʿAbd Allāh b. Khaṭbī who was badly treated, the poet dedicated laudatory verses to him (*Aḡlabi*, xix. 17). Al-Farazdāk is said to have already been on bad terms with *Khaṭbī* owing to a previous incident (*Aḡlabi*, xix. 60 et seq.). He satisfied him as a *S̄ūr* and son of a *Christian* woman and afterward also his administrative measures. How this affected him has already been told in the article *Ghazāl*.

Al-Farazdāk’s relations with the *ʿUmayyād* were, as we have seen, not good at first. The first Caliph on whom he wrote panegyrics was *ʿAbd al-Malik*. It was not till Sulaimān’s reign (Buṣair, No. 21), that he came to court and he seems to have been in particular favour with the latter. He also dedicated laudatory verses to the other Caliphs from *ʿAbd al-Malik* to *Yazīd II* as an opportunity arose. This was no longer the case with *ʿOmār II* (for details see *Hell, Farazdak* *LaVerdure*, p. 29). He hurled most bitter lumps against *Ḥishām b. ʿAbd al-Malik*, the last Caliph, whom he tried to see, and jeered at him for his surcease and also for his physical incontinences (Buṣair, No. 63 and 133, *Nabīḥa*, p. 984, commentary on verse 10); quite a number of panegyrics on *Ḥishām* have, however, also survived from al-Farazdāk’s pen.

Al-Farazdāk seems to have died in 114 (732-733) of plague, and was buried in *Bāṣr* in the curacy of the *Ṭamīm* (*Aḡlabi*, xix. 44 et seq.; cf. the article *Ṭarḥ*).

After what has been said above there is little need to add much on the *character* of Al-Farazdāk. His most prominent qualities were undoubted bravado, cowardice, cruelty and caprice. The latter seems towards the end of his life to have overcome even his cowardice; cf. his prevaricative attitude against *Ḥishām b. ʿAbd al-Malik* (*Aḡlabi*, xix. 29 et seq.). Apparently chivalrous actions also such as his intercession on behalf of a widow (*Aḡlabi*, xix. 36, 50) on the numerous cases in which he took the blood guilt of a stranger upon himself are really to be explained from his unbounded vanity. His cruelty was proved at the massacre of Greek prisoners...
which Sulaiman once ordered in Medina (cf. 11:116). Some of the stories of his cowardice are most startling (Agáhi, xiv. 35 and particularly 36) as well as those of his lasciviousness. He plays a role in obscene stories in Arabic literature similar to that of Aíya Núrî at a later period. Agáhi, xiv. 35 et seq. is peculiarly characteristic of his lack of scruple in sexual matters. This defect in his character gave his rival Líjar a many an opportunity for well-motivated scorn (Nádhîh, p. 394 et seq.). In his favour it has been urged that he was all his life a faithful supporter of the house of Aíy, but he really only showed this on one occasion, when Prince Húdáid (for details see Agáhi, xiv, 78 and Beucler, op. cit.) was usually content with showing his sympathy in a rather un-conspicuous fashion (Agáhi, xiv. 34, 47 et seq.; Ibn Khallikán, iii. 620). Nor must it be forgotten that on other occasions he shows sympathy which seem to be Khrádji (cf. Hel, in the Zeitsehr. d. Deutsch. Morgenl. Gesellschaft, lix. 593), and which certainly can hardly be reconciled with real attachment to the Alid cause. How deeply he really was still sunk in Béloudi vagabondism may be seen from the fact that he buried in Málúkh the reprobate that his ancestors had never worshiped Yaghâch and that he could not have found on earth a pen to write the pious fäza (Zeitsehr. d. Deutsch. Morgenl. Gesellschaft, lix. 600). Similarly he had little hesitation in weaving passages from the Korâan into an obscene passage (cf. Boucher, No. 188, p. 539 = ext., p. 180, et seq.) from below). The only verses that really came from his heart are those in which he expresses his terror of Ziyâd. In Agáhi, xiv. 12 et seq., he gives a touching elegy on the death of one of his sons and afterwards says that the deceased was not worth his Álîsh. That he appropriated verses by other poets (Agáhi, xiv. 32) without hesitation may be excused from the practice of the times. The Alids make him die a kind of martyr (cf. al-Ashâr, 44). He expresses his sense of piety towards the end of his life and expressed lively fear of the next world in certain verses (Kumil, p. 71, 5, 50). Although al-Farázídah particularly cultivated the satire and its opposite the panegyrical and barmig-poem, other kinds of poems are also found from his pen: Kumil, p. 208 and Boucher, No. 119 as well as Hel, (Dmitre) No. 366 = (Tabari, ii. 103, 110), are epic fragments while Boucher, No. 47 is a song on wine; the verses given in Agáhi, xiv. 35 et seq. from below are simply obscene without personal reference, his haunts have already been mentioned. Al-Farázídah was particularly fond of making short proverbs as these are more effective and neatly preserved (Agáhi, xiv. 53). We may further add as regards the appreciation of Farazídah's poetry by the Arabs that he was particularly esteemed by the Tâtimi, while the Kâts preferred Djàrî. His opponents do not seem to have ever seriously attempted his life, although they often treated him badly. Philologists in later times esteemed him on account of his immense vocabulary (Agáhi, xiv. 45, et seq. from below). A large number of his verses have become proverbial (Agáhi, xiv. 13 et seq.).


(A. Schaad.)

Fard (a. perfect, fardā'-i is singular, unique, without an equal, etc.) The word is a technical term in various branches of knowledge. In theology it designates God as the One, whom there is none like. In the Korâan and in the sayings of Muhammad that have been transmitted in tradition * fard does not appear as an attribute of God. Al-Ashâr on this account disapproves of the application of the word to Allah. But it is possibly simply a paraphrase of the Korâanic hawan Allahâ (i.e. which has the meaning "unique" in this passage only if at all.

In poetry fard means an isolated verse.

In tradition fard is synonymous with chahrab maqâma. This is the term applied to a tradition, whose chain of transmitters is broken, but which is in the second link only by one of the Tabâni (members of the first generation after Muhammad).

In Arabic grammar fard (with wafrad and wahd) is a name for singular.

Bibliography: Muhammed Aâli, Dictionary of Technical Terms, ii. 1087, 1107; Lâne, a. v.

(A. Schaad.)

Fard means that which is strictly prescribed and obligatory. The omission of which will be punished while the execution will be rewarded. According to the Hanif school fard means that which is regarded as duty on the basis of negat arguments; which i.e. necessary or obligatory, which is considered a duty by the Akhbari and the schools of Fath, as well as the other Fath schools, fard and wahd are synonyms. The law distinguishes fard-al-wa'id, to which every one is bound and fard al-khîlâyis (i.e. God's), in which it is only demanded that a sufficient number of Muslims should fulfill the religious duties concerned (as, for example, the performance of the common idhâf in the mosque and the wailing of the holy war). Cf. also the article wahd.


Farghâna. This Farghâna oder, a territory in Russian Turkestan, is the valley of the Sir-Darya. The name strictly is only applicable to the valley itself, bounded in the north by the Cokul range, in the east by the mountains of Farghâna, in the south by the Alai range; in the west the boundary is less sharply defined by the approach of the mountain chains to the river bank, which causes the river to slacken its course, which in Farghâna is predominantly southwesterly, first to a western then to a north-
western direction. Between the mountains and the stream there is here, particularly on the south bank, an open space. It is only on this side that the Farghana valley is connected by a natural road with other lands, and therefore, as Babur notes, only accessible to hostile attacks all the year round at this point. On the sources of the river and their junction in Farghana cf. the article ASEN-DARYA. Under Russian rule, the mountain valleys of the north, northeast, and south, isolated almost exclusively by nomads, have been united with Farghana valley to form one administrative district, just as in the 14th-18th centuries when the Arab geographers reckoned the Oxus valley (Arab. Jirdjildjil) as belonging to Farghana. The administrative district of Farghana has an area of 40,500 square miles of which only 10,000 belong to the valley proper and of these again only 4000 belong to the land irrigated by the river. In 1897, the population was 1,353,238 (now nearly two million) of whom by far the greater number live on the land irrigated by the river. Unlike all other lands of Russian Central Asia, Farghana suffers on this account from want of land and over-population; there are only about 1.8 acres of irrigated land to each inhabitant and about 10 acres to each landlord.

Our oldest notices of Farghana are due to the Chinese envoy Chang-k’ien (c. 128 B.C.). In these and the other early Chinese accounts the country is usually called Ta-yi’an; the name Farghana (the oldest Chinese transliteration is P’o-k’an, later P’o-kan, P’o-k’an, and Fei-k’an) only appears in the fifth century A.D. Even the Chinese found an agricultural population here; it numbered only 50,000 families (about 300,000 people); there were 70 towns (apparently villages). The Chinese claim to have brought their iron industry, as well as the art of making articles of gold and silver, to Farghana; as Hirth suggests, the ironware mentioned by Ptolomy was possibly exported from Farghana. On the other hand the Chinese first became acquainted with the vine and the lucerne (as horse-fodder) in Farghana. It has been suggested by several Sinologists, including Hirth, that the cultivation of the vine was first introduced into Central Asia by the Greeks and that the Chinese p’o-kan is derived from the Greek βελανία. The name, however, could only have reached China through the intermediary of Persia, which seems out of the question, as no similar Iranian word has yet been shown to exist and besides Strabo (Chap. 72) expressly says that the Greeks had found the vine cultivated everywhere in Central Asia from the Indus to the Euphrates. Farghana was little affected by Greek-Bactrian culture, which is evident from the fact that the use of coins was still unknown there in the second century B.C., a fact that other state of affairs existed later and whether coin was struck at all in Farghana in the pre-Ma’munnid period as they were in Samarkand, Balkh, and Khstat, is not yet definitely known. Central Asia owed to the Graeco-Roman West, apart from the undeniable influence of Greek art, its glass industry which was still fairly important in the early centuries of the Hijsjan; the progress of this industry from the west through Iran and Central Asia may also be traced in the language (Greek Bbαλας, Pers. šīlūr, and šuš, Chin. 西螺 and 西胡), no mention is made of the development of this industry in Farghana in the authorities, but its products at least were common in Farghana also at a later period as the excavations conducted in Aksblija in 1885 have shown. Farghana is not mentioned by the classical geographers; very little of what they tell us about the upper course of the Jaxartes can be reconciled with the later and more accurate accounts of the Arabs; the name Arslan of the people mentioned by Ptolemy seems, for example, to correspond to the name of the river and district of Urans in Osh (cf. below) (W. Tomasek, Sogdiana, p. 48).

As early as 104 and 101 B.C. the Chinese undertook campaigns against Farghana but only the history of the centuries immediately preceding Islam is that known with some certainty from Chinese sources. According to the Fei-shih, the statements in which refer mainly to the 7th century A.D., the capital of the country had a circumference of only 4 km (about 2 miles); the king’s throne was in the shape of a golden camel; his army was several thousands strong. According to the T’ang-shih (which comes down to 754 A.D.) there were 6 large and about 100 small towns in the country; the same authority says that the same dynasty ruled the country without interruption from the 7th to the 8th century A.D. The king of the country was slain between 627 and 649 in a battle with the Turks whom on a Turkish dynasty seized Farghana. But the power of the late king was only able to hold out in a portion of the country. The town of Kāns (Chin. 良安) is mentioned as the residence of the Turkish ruler; the native rulers lived in the town of Hu-Men (P). When after the collapse of the great Western Turkish empire (658) the country was organized as a Chinese province for a brief period, Kāns was the capital of the whole country; at a later period the native dynasty seems to have been utterly uprooted by the Turks, for a Turkish ruler (Araban Turbuk) is mentioned in 1739 as ruler of all Farghana. The native dynasty seems to have lost its importance long before this for in 650 Han-Cheng found no single ruler of Farghana but several who were fighting with one another; the land had been for some decades previously in the condition in which this traveller found it. In the latest Chinese source, the T’ang-shih, Aksblija (Chin. 阿史軼) appears as the capital of Farghana as in Baktu Buri (ed. de Groot, p. 420); on the other hand the majority of the accounts of the Arabic campaigns of conquest regard Kāns as the capital (Yu’kqin, Geyler, p. 304; Ido, Ibi, iv. 478; Tabari, ii. 1257, 15). At the present day the same Kāns is borne by two towns adjacent to one another, Yakari-Kāns (Upper Kāns) with about 4700 inhabitants and Karsu-Kāns with about 8000; somewhat in the north of Yakari-Kāns lie the ruins of an old fortress (only about 61/4 acres in area), which are called Sheg-Gorghān (the fortress of the fire-worshippers) by the natives (see the ruins of A. Iravani in the Projects Turc, brahala Leifel, 142 at no. 466).

The Arabs seem practically to have been the same conditions existing in Farghana as in the other parts of Mu’ta wās’ al-Nahār. The landowners or knights (dabkān, Arab. plu. dabkān) formed the ruling class; the king was no more than the first knight in his country and was called like them dabkān (Haddoul al-Nahār, ed. Tumanski, P. 105); he also bore the Iranian regal title shahid (cf. particularly Tabari, ii. 1342, N. 8.).
The rulers of Farghânâ offered a stubborn resistance to the Arab conquerors; more than a century was to pass between the first campaign under Kusâba b. Muslim (96 = 712–713) and the final submission of the country. In the year 96 = 713 Kusâba rebelled in Farghânâ against the Caliph Sulaimân and was slain by his own soldiers; according to Tâbrîzî (ed. Schefer, p. 377) he was in the village of Kâlâb, according to Djamâl al-Kâmil (in Barthold, Turkestan etc., i. 148) in the village of Kûlîf (the two names seem to be identical and the difference is due to corruption in the manuscript). At the present day the tomb of the "Imâm Shâhî Kâtalî" is still pointed out in Tacîl-Kâtalî, a community (qawwâl) now belonging to the circle of Andšâmî, and formerly to that of Osh (Protopl. Turk. Khvâr. etc., iii. 3, etc.) but as far as is known it has never been described or reproduced. According to the opinion of the Arabs this district was "in China" (cf. the verses by the poet Ibn Lujûnîn al-Bailî in Bahdârî, p. 204).

Nasr b. Sâliûr had probably in 94 a. H. left Išâm (Abû Allîf b. Abî Êlibî) behind in Farghânâ (Tabîrî, i. 1440, 2); a route was called behind from Išâm; it lay on the road from Farghânâ to Kâlâbî (Tabîrî, ii. 1276, 3) and in the region (qâalîb) of Isfâm (Tabîrî, i. 1440, 1). After Kusâba's death the Arabs seem to have driven out of Farghânâ, for the ruler of Farghânâ was able in 103 = 722 to offer the "râvîn of Išâm" to immigrants from Sogd (Tabîrî, i. 1440); but no mention is made in the historians of the defeat and expulsion of the Arabs. According to a later story (first given by al-Kurâshî, in Barthold, Turkestan etc., i. 148), Muhammad b. Ḭâfîr fell at the head of 3000 "companions and their followers" (sâqîâû wa râvînâû) in battle against the inhabitants of Sâliû b. Abî Êlibî (possibly Kâmâbû or Isfâm) in Farghânâ (in the neighbourhood of Kâlâbî) under the Caliph Óthâmân; the same story is told with some alterations in a work popular throughout Central Asia, presumably translated from the Arabic into Persian and thence into Türkî (Protopl. Türk. etc., iv. 149 ff. etc.).

Nasr b. Sâliûr was the first to be able to send a government to Farghânâ again (121 = 739, cf. Tabîrî, ii. 1604, 3); but on this occasion again Arab rule did not last long. From Yaâbûlî (ii. 465) it may be assumed that the rulers of Farghânâ had returned to Kâlâbî; even there they were defeated in the reign of Ḥâdî (136 = 158 = 734–737), had to flee for peace and stay a large man. His name was thrown into prison for a firm refusal to adopt Islam and only released in the reign of al-Mahdi (153–169 = 775–785). An army was sent by al-Mahdi against Farghânâ under Abû Ḥâsîm b. Abâd; Kâtalî is again mentioned in connection with this expedition as the residence of the king, who apparently had been back his country in the interval (Yaâbûlî, i. 418). In the time of Ḥâdî al-Râshîd, during the governorship of Ḥâsam b. Aiî (175–176 = 792–793), "Amr b. Iṣâam al-Aṣîr was ordered to drive the army of the Dâghûkân (probably the successor of the Türkî Kâtalî) out of Farghânâ (Gardet, in Barthold, Turkestan etc., ii. 207). Under al-Mu'âsir (192 = 818–833) an army had once more to face against the rebellious inhabitants of Farghânâ; at the command of this Caliph the administration of certain parts of Murâd was entrusted by the governor Ibmân b. Aḥsîb (203–205 = 819–821) to the Sûmâdî family. The Sûmâdîs Nûh b. Aḥsîb (184 = 844) was the last governor under whom Farghânâ (Kâtalî and Órâs) had to be reconquered on account of the hostility tier inhabitants from Ólâmî (Bahdârî, p. 450). When the native dynasty was finally overthrown it is not related. In the reign of Mu'âsir (218 = 827 = 833–843) there were seen from Farghânâ (Farghânâ) in the Caliph's bodyguard (Bahdârî, p. 431). In 224 = 838–839 Farghânâ was visited by a severe earthquake (Gardet in Barthold, Turkestan etc., i. 3).

The Farghânâ of the Samanî period is described in great detail by the Arab geographers. The focus of the industrial and commercial life of the country seems at this time to have been transferred to the lands south of the Sir-Darya. The oldest Arab geographers, like Ibn Khûshâlîbîh (d. de Goeje, p. 30), make the high road from Western Asia to the eastern boundaries of the Caliph's dominions cross the Sir-Darya at Khârâz, thence follow the right bank as far as Akhâshkât, thence across the river to Kâtalî, Osh and Órgân. On the other hand Išâkî regards the road through the lands lying south of the Sir-Darya as the main route; on this route lays Kund (in Hârâr, ed. Beveridge, t. 4, p. 5, Kand-ı Bâdûn, the modern Küni-ı Küstâmî; Sâká (the modern Sar-Kâshû); Sîkîb is now the name of a certain village on the same river but considerably farther south). Rîshân (still bears the same name), Zandûrânûm and Kûbel (the modern Küvâ; there was only a by-road from Sâká via Khojû (the former capital) to Akhâshkât. Akhâshkât was still considered the capital (yâyâbû). Kâtalî only the second town (Išâkî, p. 333); but Mîkâladût (p. 274) says that Kâtalî is larger and more beautiful than Akhâshkât; and ought really to have considered the capital. The third town in importance was Osh on the frontier; there was a large kâbîf (fortified military station) there, into which warriors of the faith poured from all sides (Mûsâdît, loc. cit.), the movement of the Tâzûnûs were watched from the hill near Osh. Úrgân was about 1/4 smaller than Osh; it is called the "town of the Diğîân Dir-Ṭeqûnîn" (this is the proper reading) by Ibn Khûshâlîbîh (p. 30) and Kûltûm (p. 208), so that it was probably the residence of a Turkish prince; Dir-Ṭeqûnî is the modern name of a district east of the Yezî pûn (Petruwski in Enplikî vez. ed. Resûl, an. 191, 192). The towns of Bûkandû and Salût were also regarded as "gateways to the Turks" by which came the regular tribute of the district of Miyan-Râshûm (between the Norin and the Sir-Darya; the modern Bi-šâhr-arâb) and the district was named Miyan-Râshûm in the "seven villages") and had, as Ibn Ḥâwî (p. 367) says, been taken from the Turks only a short time before; it is apparently the same district as was later called Vîtîkand (or Alţîkand) (Turkî-REC. KÂH. transplant, E. D. Ross, p. 180).

The land was divided into several districts (ašrâr, or ašwar); besides Miyan-Râshûn, Bûkandû and Salût, Ibn Ḥâwî (p. 365, 366, 367) mentions the following districts, Upper Nûṣî with Sâká, Kûbûl and Zandûdidn, Lower Nûṣî (to the east) with Marâgûn, Zandûrânûm and Anûlûk (the modern Anûlûk), Sûmâdû (Isfâm) in the plain and in the mountains, Nûṣîb in the mountains, with the town of Miskûn (q. asrâr from Kâtalî,
Djidighi (in the valley of Cotkal, with the town of Ardbulakhat and Urs [near Osih]; several smaller districts are also mentioned. Akkad-Abbasi, who was the head of this district and makes the whole of Farghana one kirah, divides the country into three parts, viz., the land between the Nahr and the Kan-Derya, the land south of the Sir-Derya and the land to the north of the Juttah river; it is apparently on this that the name of the town of Farghana is derived from the three parts mentioned.

Miyanta-Urgiya, Naukt (near Nauky), and Wughitya is named, although some towns south of the Sir-Derya are erroneously reckoned by Akkad-Abbasi among the Miyanta-Urgiya (e.g., Zumbartshah) or the Wughitya (e.g., Anwul and Miakhekh-Khalat in the Sir-Derya, and was the chief town in Miyam-Rudil), it lay on the Nahr (the river itself is called Ruhil-Khalat in the Sir-Derya), and was the birthplace of the Samanids. Abu I-Fasa's Naq, the eldest son of Ahmad b. Asad (possibly a king, probably the same Ahmad b. Asad of Naur), and the chief of the Samband Naq, and Akkad-Abbasi, is named. According to Akkad-Abbasi there were in all 40 places in Farghana with Friday mosques. As Iskakhri (p. 533) notes the villages in Mor war al-Nahr were nowhere as large as in Farghana; it sometimes happened that a village stretched for a whole day's journey on account of the number of its inhabitants and extent of their fields and pastures.

The mountains of Farghana yielded gold, silver, mercury, according to Akkad-Abbasi (p. 376, at Kuld), petroleum, turquoises (at Kohskand, cf. Muhammad Bakr of Buxhold, Turkestan, i. 81), iron, copper, lead, and sal-ammoniac (at Uzgend, cf. Iskakhri), the Hawal (p. 506, 1) mentions tarragon as a special feature of Farghana, the seed of which was exported to all countries and an article called khalta or halila (cf. Bibl. Grecq-Arab. le. 344); according to the passage there quoted from Vallier's Lexicon it was a black wood, which was used as a remedy for certain diseases, notably worms in the intestines. There were deposits of coal at Iskabad, the price of coal even in those days was as high as in Khiva, was Iskakhri, p. 334), 1 dhamm for three anfounds (what, plur. anfoud): as an anfoud contained at least 60 kg, this was very cheap; at the time of the Russian conquest one pod (16.38 kg) was being sold at 32 kopecks (about 1/12 dirhems) and even today the price of coal is incommensurably higher than in the Samanid period. The manufacture of iron, which had been introduced by the Chinese, no longer existed; according to Akkad-Abbasi (p. 345, vs), Turkish slaves, white clothes, shawls, and swords, copper and iron were exported from Farghana and Isfandikh, the last four articles must refer not to Isfandikh but to Farghana only. Under Samanid rule the land developed considerably: according to Ibn Ekorizilik (p. 38, 12) the revenue from taxes in Farghana was only 250,000 dirhems, in the Hawala (p. 345, 5) he states it had risen to 4 million. It seems by this time to have had undisputed sway; whether there were Christians, Manichaeans and fire-worshippers here,
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appropriated the treasures (khudai) of Aighih and Ughanh (cf. CAGHATAI, p. 824 et seq.).

Several buildings in addition to a considerable number of tombs have survived in Ugananz from the period vii—the eighth century at least. Among them is the gateway of a beautiful domed mosque with an inscription where the date of the death of the individual buried there is given as 388 = 1121; beside it there is a second mausoleum and a minaret whose height is about 60 feet. These tombs have survived among the present-day inhabitants regarding the origin of these tombs, according to some, the saint Barhat al-Khuzi is buried here. This place is also mentioned by Ljami al-Karashi in Barthold, Turkestan, l. 149 others say there are the tombs of two brothers, the kings of Aighih and Sadauld Mrad; in reality the latter's (died 552 = 1157) tomb is in Merw; *Likad Mrad* was Nasr b. Ali (died 403 = 1012-1013) the conqueror of Aighih al-Nahr according to the historians was actually buried in Ugananz, although his tomb has not survived.

Kuhistan is not mentioned after the 16th-18th century, the prosperity of the town of was of such short duration is not known: the story of the famous Khan of Kuhistan in the 19th century by Manzur, Kajaran, and the Turkic of Uzbekistan, by Ildefonso (ed. Brown, 174 et seq.), with reference to Nusrat al-Din al-Khizari, is certainly legendary. Besides Ugananz, Marghanj, had attained considerable importance. The town was of incomparably greater importance in the 16th-17th century, now appears as a mere village in the districts of Marghanj (Yaqut, II, 751); the author of the Hitay, for example, (died 593 = 1197) called himself Marghanj, although he was really born in Kuhistan. Towards the end of the 15th—16th century Farghannah was given a new capital, Aighih, founded by Khurshid and Dawat, which corresponded to the Andakhan of the Arab geographers; the new form appears first in Djamul al-Karashi (in Barthold, Turkestan, l. 149 et seq.) although the old is still found in the Zafar-Nama (false ed., I, 283 et seq.); in Saltan Omor Shakh's Uighur document of the year 1472 = 1546 (published by Mileranski in the Zafar-Nama, Oid. Arsh. Oqt. v. 109 et seq.) the town is called Aighih.

An Arabic inscription of the Karakhanid period dated 29th December 1041 in three short, the Muhammad, Sultan of Persia and the Khwarazmians, are written in Persian, and the region in the southern part of Farghannah in the Terkistan of Khwarazm (south of Isfahan) (Preston: Turk. Khwarizm Litt. Arsh. v. 45 et seq.).

Tinuz and the Timrids had often to fight for the possession of Farghannah with the rulers of the modern Chinese Turkestan; it is evidence of the close connection between Farghannah and Chinese Turkestan that amongst other things in both countries the smallest division for purposes of taxation (which as communities corresponded roughly to the subcaste of the older period) was called *smez* (cf. Nasrani, ed. Beveridge, I, 1511), while in the other parts of Aighih al-Nahr the word *smez* was never used. In Persia, Omor Shakh, a descendant of Timur, called Farghannah an independent kingdom from 873-999 = 1400-1494.

On his successor and the conquest of Farghannah by the Uzbeks cf. Uzam (I, 540 et seq.). In Bakhor's time there were eight cities in Farghannah (exclusive of Khudaijan, which is also included in Farghannah); of these two (Aighih — the name Akhshar Kistew?) was only known to Bakhor from local — and Kahan, north of the Six Darya and six to the south of it; of the latter he describes Andijan, Ogh, Marghanj and Isfahan; Sjsham is nowhere mentioned by Bakhor as a town although Ljami al-Karashi (in Barthold, Turkestan, l. 148 et seq.) says that the tomb of a Muslim saint, the Imam Abul Ahmad b. Ali, a brother of the Imam Muhammad b. Khairkhan, was there. The name itself is written Kahan by Bakhor (l. 103 et seq.) as the name of a district (kahan): in the 18th century (e.g. in the Tadjfar al-Khwarizm of Muhammad Wafi Karimnag, MS. of the Asiatic Museum, x 381, l. 576) the term Kahan appears and in the other Kuhistan notices Kahan: the form Kahan, Russian Kakan, only returned in the 18th century through literary tradition. In the capital Andijan the Turc language was already predominant in Bakhor's time; there was no one in the city or in the marketplace who did not understand it; Bakhor even says that the dialect of Andijan was identical with the Eastern Turkish of the Dagestanis, as described by Mir Ali Shirk Nora. On the other hand "Sarkish" was still spoken in Marghanj, i.e., according to the Usbeks of the time, Persian. Of the products of Farghannah Bakhor particularly extols various kinds of fruits; besides orchards there were flower gardens, which stretched along both sides of the river from Andijan up to Ogh. The Khulji Sultan's mountain in Ogh is mentioned by Ljami al-Karashi under the name Barakta, by Bakhor (l. 360) as Barakht; Bakhor makes no mention of the localisation here of Solomonic legends (he only mentions that there were many mythological advantages of Ogh), but this localisation must have taken place by his time. Bakhor says that the tomb of the victor Aqil b. Barakhta (9 v., I, 476 et seq.) was not far from the mountain. During the last years of the reign of Omor Shakh a rock of a red and white colour was discovered on this mountain, from which mine-handles and other articles were made; a tree called *shipi* (Sperma armena) also grew in the mountains which Bakhor (l. 533) thought was found nowhere else (in reality it also grows in South Russia), the wood of which was used for making bird-cages, quivers etc. As to the mines and mining we are only told that tin and copper and iron are found in the mountains: no mention is now made of the manufacture of arms and other ironwork; the term of the country "with good government" was sufficient to maintain an army of 30000-40000 men.

Farghannah from the 18th—19th century belonged to the Uzbeks kingdom. Andijan is sometimes mentioned as the residence of one of the many minor rulers of the Skhantian dynasty; in the 17th-18th century the land was for the most part in the possession of Khirshul Sultan. *Farghannah* had even been replaced by *Andijan* as the name of the country in the deck al-Mutawakkil of Abu Muhammad b. Walli (Cod. India Office, 572, I, 102 et seq.) the following note on main Farghannah, is only the Andijan must be used. Towards the end of this century, after the collapse
of the Uzbek kingdom, authority in Farghānā, as in Chinese Turkestan and at a later period in Tajikistan, passed to a number of Khudzas who lived in Čakar north of the Sir-Daryā; this place is mentioned as early as the 17th century (Maḥmūdī, p. 262, 6), where Čakar must be a mistake for an unknown town. From the 13th century the region was destroyed by Shahrūkh Bū who succeeded in founding an independent Uzbek kingdom in Farghānā with Khudzand as capital; according to Mulla Niyās Maḥmūdī (Tāʾrīḵ-i Shahrūkhī, ed. Fandusov, p. 21) this took place in 1123 = 1700-1710. On this kingdom, which lasted till its overthrow by the Russians in 1876, cf. the article Shahrūkh. During this period also the name "Farghānā" seems only to have been known to people with a literary education: "Abū al-Kurān Ḥabštārī (ed. Schefer, p. 43 et seq.) for example says that the kingdom of Khudzand in earlier times (daw awrūd) was called "Farghānā." The same historian mentions "Farghānā and Taḵt-i Sukanāt" as the seventh town in the kingdom (after Khudzand, Taqhisht, Khudzand, Amlībān, Namangān, and Marghīān (Marghabīn) which shows that the name Farghānā was chiefly applied to the town of Čakar. Since the establishment of Russian rule a complete transformation in the economic conditions has been effected in Farghānā, particularly through the rapid development of the cultivation of cotton. Previously the land was only able to export a very small quantity of raw material after supplying its own needs; since the introduction of American varieties this article has become of importance for the Russian market; about 15 million kg. are annually exported, which supply one third of the amount required by the Russian cotton mills. The cultivation of cotton now brings the country an income of about 40 million rubles; this influx of money was naturally followed by a rise in all prices and a severe economic crisis, which has not been without evil results to the people; the rising in 1898 was undeniably influenced by this crisis. The silk trade is next in importance; it is not mentioned by the geographers of the middle ages and seems only to have developed in Farghānā in the 18th century under the influence of China, as in Samarkand under the influence of Persia. In 1896 about 245,000 kg. of raw silk were exported, valued at 3 million rubles; the amount produced is now about 242,400 kg., but prices have sunk so that this industry now yields only about 2 million rubles. The growth of cereals has declined with the development of cotton so that the country can now only meet its requirements by imports from the district of Samarkand. Little has yet been done to develop other branches of industry or the mines and the deposits of coal. Means of communication are still very unsatisfactory; although since 1899 the country has been traversed by a railway as far as Amlībān; in 1912 a branch line from Khudzand to Namangān was also opened; there is an almost endless lack of good roads and strong bridges are particularly scarce. The former capital Khudzand still forms the focus of transport and commercial life of the country; it is now a city with about 110,000 inhabitants; Namangān, first mentioned as a village in the 16th century, is now the second town in the country with over 70,000 inhabitants. The town of "New Margelan" was called Skoblew, founded by the Russians, the residence of the military governor, has a population of only 12,000. This relatively thickly populated territory is of less consideration for purposes of colonization than the other parts of Russian Turkestan. 17 Russian villages of which six are in the Farghānā valley proper, have been founded in Farghānā.

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tial at Ferrara in 1491; Nuremberg 1457 and Paris 1516. Jakob Christmann made a Latin translation from Ansbach’s Hebrew version, which was published at Frankfurt a/M. in 1590. Jacobus Golius published the Arabic text with a Latin translation and a full commentary in 1699 at Amsterdam under the title: Muhammad an, Kitab Farghānī, qui vulgo Farghānīc, seu vulgo Ozraghānīc Roberto, Bibliotheca orientalis, Arabia et Libyca. Besides this work, which attracted a greater circulation in the west before, Regionsschütz and that of any other Arab astronomer because it was fairly short and in a form readily intelligible, al-Farghānī wrote two works on the astrolabe, al-Khāmil al-Lezvākī and al’-Janab’ al-Lezvākī, which still exist in Arabic in Berlin and Paris.


FARHAD Va SHIRIN, a celebrated pair of Persian lovers, and hence the title of a romantic poem; several poets (e.g. Æsch, Grundriss der Iran. Phil., II, 246 et seq.) have written poems with this title. Farrād, the architect, was the unfortunate rival of Kusurā — there are also several poems called Kusurā o Shirin; Nūrān (q. v.) was the first to write on this latter subject, — who had almost horded through the mountain Buzād in the hand of his beloved, when he fell dead on hasting falsely told that Shirin was dead. Turkish poets, notably Mir ‘Ali Shīr have also dealt with the same subject.

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FARHANG, Farghān (Pahl. farghān, education, instruction), the name given by the Persians to dictionaries of their language. The four principal ones are the Farghān’s Dājanghā (1505) by order of Akbar by Dharmal al-Dīn Husain Iṣfī, an ‘Alī, and Shiraz; and finished in 1517 (1658) in the reign of Dājanghā; the Farghān’s Rūghī of Abū ‘Abd Allāh, an ‘Alī of Tabriz, who was still alive in 1609 (1618); the Farghān’s Shāfī, printed at Constantinople in 1515 = 1702; the Khāmil Nūrī of Muntakhab us-Sufī of Kāh Kūhil Khāmil, historical at Tehran in 1228 = 1774. — Farhang was the name of a Persian poet, Mirzâ-Farhang (Abu ‘Abd al-Kawām) who lived at Shiraz and died about 1802; he was the fourth son of Wāzīr (Mirzâ Kūhil) and was 31 years old in 1825 (1798). He was made poet-laureate to Muḥammad al-Tawla Tāhmasp Mirzâ, governor of Fars.

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PARIS AL-SHIDyOK, an epitaph of Allah, [24 v. 5] 213° et seq. and of Shimag Gondi [7 v.]

FARIDA (24 v.), Firda, Fardā, q. v., p. 36° et seq. and also the article Zendah.

FARIDKOT, a town and state in the Ranjhi surrounded almost entirely by the British district of Ferozepur. The town was founded about 400 years ago and is named after the saint Bāghirī Fārid Shah Bahārānī, whose shrine is at Fakruddin near by. He died in 1264 (1855). A state was founded here by a Sūhī Īṣā family in Akbar’s time, and the Rajās adopted the Sūhī religion, which is now prevalent among the cultivating classes. The Muhammadan population mainly Rajputs, Īṣās and Arains, is about one fourth of the whole. Area 1,245 sq. m. Population 42,471, in 1901. The state was saved from absorption by Ranjhit Singh through the assistance of the British power in the early 19th century, and it has since been maintained as a Jumilary area. The present Rajī is a minor.

PARIDPUR district of India in Eastern Bengal, lying in the delta of the Ganges. Pop. (1911), 2,127,014, of whom 52%, are Muhammadans. Here was the birthplace of Hasāī Shāh ‘Alī, the founder of the reforming sect of Fāridiyya (q. v.) of Farsi, and of his son Dūdī Mīyān, who caused some trouble to the British Government in the middle of the 19th century. The town is still numerous in Faridpur. The town (pop. 11, 649) takes its name from a saint, Farsi Shāh, who is buried there.


FARIKH, in Arabic, a "large body of men" also a "section of a caravan" thus in Turkish, since the reforms (Tutvik), the general of a division in the army and vice-admiral in the fleet. This rank corresponds to that of Tundebeg under the hierarchy of the 'Ulama', Rathofli ali (Sirf-i awam) in the civil service and beylerbeyi of Rumi in the civil administrative organizations: there are also Bihatīh Fartī (of the first class), whose rank is somewhat inferior to that of "civil). The latter have the right to be called "Qutl-i qadim" (honorable) while the former have to be content with the title Schott-i fortunaten; both titles are followed by the expression Hazziddes which is translated "His Excellency" in the Turkish diplomatic service.

PARIS AL-SHIDYOK, Ahmad e. Vühe, an Arabic journalist and author, born in Isfahan, is the son of a Maronite parent, was educated at a Maronite school in Cairo and then for some time collaborated with Shiah al-Dīn on the Egyptian official gazette al-Wasā’il al-Muhammadiyya. He next resided in Malta where he worked as a teacher of Arabic. While he was in this position in Malta, he wrote his Kitāb al-Muhammadiyya, Arabic and English grammatical exercises and familiar Dialogues (Malta 1840). He gave an account of his experiences in Malta and his first contact with the results of European civilisation in his Kitāb al-Maṣla al-Muhammadiyya bi ‘l-Wasā’il lil-Muṣaffa wa al-Maṣla al-Muhammadiyya an Fakru ‘l-walid, which was first published in Tunis in 1285 = 1866 and in a second edition at Stambul 1299 = 1884. In the beginning of the titles he made a journey to
Paris where he composed his *Grammaire française de l'usage des Arabes de l'Algérie, de l'Égypte et de la Syrie* (Paris 1854) with G. Dugat, and to London. He gave an account of his journey, which suggested to him many critical observations on the Arabs and other peoples. In his *Kitāb al-Sāḥīf ilā Tābi'īn* (ed. by W. F. Salmons, London 1854) appeared at the same time. From London he went to Stamboul and there he became a convert to Islam. At the end of July 1860 he founded the Arabic weekly *al-Diwan* there, which, established by the Turkish government, took up the cause of Islam but also gave Muslims a knowledge of Europe. At the beginning of the eighties his papers enjoyed the greatest prestige throughout the whole Muslim world, but his son Safi, who undertook the editorship on the death of his father in 1905 - 1884, was unable to maintain the same level. He published selections from this newspaper in seven volumes (Stambl 1888 - 1928) entitled *Kanz al-Ruhānī fi Munāqashat al-Diwan* containing essays on literary subjects, a history of the Frangophones in Arabic, poems on panegyric on himself and in the last three volumes a history of the Ottoman Empire to 1298. He also found time for serious philological studies. Besides an Arabic primer he published studies in Arabic etymology entitled *Sīr al-Lugāy 2.6.6* (ed. Abu al-Abīd, Stambl 1884); a grammar, *Shuygat al-Tābi'ī* (ed. Abu al-Masyūd al-Qādī al-Bahrām, Stambl 1890); a Persian-Turk-Arab Dictionary, *Kanz al-Ruhānī*, Batuni 1876 and critical contributions to Arabic lexicography in *al-Diwan* (ed. Abu al-Abīd, Stambl 1399).


**Fāris al-Shawk**

FARIS al-Shawk, as he was usually called, lived in Holwān and other places in the neighbourhood 401 - 437 (1010 - 1046). He inherited his power from his father, Abu l-Fath Muhammad b. Ammiq, who had held away for about twenty years in Dakhil, Holwān, etc. Abu l-Shawk was at war during almost the whole period of his rule with neighbouring rulers and with his own family. His first fight was with al-Masyūd of al-Hilla, but it ended in peace by a marriage between his son and al-Masyūd and a sister (or daughter) of Abu l-Shawk. His next quarrel, with Tahir b. Hilla, a descendant of Isār b. Hamawih, (q.v.) was at first unsuccessful, as his brother Sa’di was also by Tahir and he himself had to take to flight in spite of the help given him by al-Masyūd, who was now his ally, but it also ended with a marriage. When peace had actually been concluded, Abu l-Shawk killed Tahir to revenge his brother (406 = 1015 - 1016). In 431 (1030) he regained possession of Dakhil which he had lost in the interval by the *Sāhil al-Ma‘ālik b. Hadda*; he won Karoun and Khulānjīn in 430 = 1039. In the following year, however, a war broke out between his son Abu l-Fath, who governed Dinawar for him, and his brother Mahdī, to whom he had ceded Shahtūrī. The uncle was victorious and took his nephew prisoner and gave him a sound thrashing. Abu l-Shawk felt himself thereby forced to bestow his brother in Shahtūrī but did not attain his object because Mahdī invited 'Ali al-Dawāsir b. Kākāya (see the article *Mujaddam u. Daghmadanīya*) against him and another brother called Surūjī also seized the opportunity to take the field against Abu l-Shawk. Although he succeeded in forcing 'Ali al-Dawāsir to retreat, he had to settle Dinawar to him. He did not dispose of his brother so readily; it was only when a much more dangerous enemy, the Sulayhī Frithshāb, appeared against him, Abu l-Shawk deprived him of a considerable portion of his territory and even plundered and burned the capital Holwān in 437 (1046), that he made peace with his brother, the more readily as his son had in the meanwhile died in prison. But his day was done, for he died a few weeks later. His brother Mahdī took possession of Karoun and Dinawar and his son Sa’di, whom the Kurds treacherously left in the lurch, sought and found refuge with Tahir b. Hilla. The conflict with Mahdī thereupon broke out again but, although even the measures of the Sulayhī Frithshāb (442 = 1050) bought no lasting peace, the further course of this family feud is not of sufficient historical interest to be detailed here.

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**Af-Parkādānī (dual of *Parkādānī*) the two calves*, is the name given by the Arabs to the two brighter stars α and γ in the quadrilateral of the Little Bear (cf. the article *Al-Dawāsir* i. 1078); α is called *Anwar al-Farkādānī* (the brighter of the two calves) and γ = *Alkāf al-Farkādānī* (the darker of the two calves).

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**Farṣ, [See Mayāfarṣ.]**

**Farkān, [See Farkān.]**

**Farnūl, a mountainous district in Afghanistan lying to the west of Kūhāl, inhabited by a race of Tajik origin known as Farnūlīs.** (M. *Lodge and Sharif*.)

**Farrukhābād.** The name of a district and town in the United Provinces of British India. It is one of the districts of the Allāhpūra division and situated in the eastern part of the Doāth between the Ganges and Jumna between 36° 46' and 27° 43' N. and 80° 8' and 80° 17' E. The area is 1685 sq. m. and the population (in 1901) 925,812. The proportion of Muhammadans is larger than in most of the neighbouring districts, chiefly owing to the extensive Afghan immigration in the thirteenth and fourteenth centuries. The principal town is Farrukhābād which is joined as a municipality with the civil and military station at Patighar close by. Pop. 67,328. Another important town is Khānāgūr; Pop. 18,522.

There are several ancient sites of importance in the district the principal of which are Sāntānī, which is mentioned by the Chinese pilgrim Hsien Thang, Kampālīs the capital of the kingdom of Farnūlīs, and Khānāgūr plays a great part in early Indian history. It was Harshā's capital in the fifth cent. a.d., and afterwards the centre of the powerful empire of the Pratihāras. It was plundered by Muhammad b. Sūr's invasion.
in 589 (1193). The conqueror himself struck coins there in the Indian style, and it was afterwards a temporary capital of Muhammad III, b. Tughluk. In the xvii century a semi-independent state was founded by Muhammad Khan Bangash, a member of the Afghan colony which had settled in the neighborhood during the reign of Awrangzeb. He founded a new town on the banks of the Ganges which he named Farrukhabad after the Emperor Farrukshiyar in 1126 (1714), and it soon attained great prosperity, and became an imperial mint. Muhammad Khan died in 1146 (1745) and was succeeded by his son Khair Khan who was killed in 1161 (1748) in a battle against the Rohilla. A large part of the territory of the Nawabs of Farrukhabad was lost, and the state seemed to have come to an end, the Emperor (Ahmad Shah) being hostile to the Bangash family. But its fortunes were revived by Ahmad Khan, a younger brother of Khair Khan, who defeated the Wazir Safdar Jung and recovered Farrukhabad 1163 (1750). From him the town derived its second name of Ahamdunagar Farrukhabad, which appears on the coins of Ahamd II., Shah Dahan III. and Shah Alam II. the earliest being dated 1170. After many vicissitudes and the temporary loss of his dominions Ahmad Khan finally succeeded in recovering a great part of them and lived till 1285 (1771); the state however remained subordinate to Oudh. The first British occupation of Farrukhabad took place in 1777 when a body of troops and a Resident were posted there by Warren Hastings, but the Nawab continued to hold it till 1802 when it was incorporated in the British Dominions. Nasir Jung being then Nawab. In 1804 the Mahrattas were defeated close to Farrukhabad in 1804 by Lord Lake. The Nawabs retained their private estates, but lost the last of them, Tafazal Husain, joined the mutinous Bengal army in 1857 and obtained possession of Farrukhabad which he held till Jan. 1858. He was expelled and went to Mecca in 1859. After the British occupation Farrukhabad, which had been one of Shah Alam's principal mints, became a mint of the East India Company who continued to issue coins bearing the name of Shah Alam and the reign year 45, up to 1825, although Shah Alam had died in 1221 (1805). These coins were in Persia and followed Shah Alam's inscriptions. They were known as the Farrukhabsi Sixes rupees, from the word 'shikla' with which the Persian legend commenced. 

of his reign is largely a record of his abortive plots against the brothers. In 1719 Hassau, 'Ali Khat, hastened from the Dakhmash, his viceroyalty, to support his brother at court and on March 1, the emperor was dragged from the women's apartments of his palace, where he had taken refuge, and thrown into prison, the Saiyids raising to the throne, under the title of Ræf al-Darraghil, a puppet prince, cousin to Farrukhsiyar who was murdered or committed suicide in prison two months later. His reign is memorable in the annals of British India for the famous feran, exemplifying the English Company's policy of purchase and trade. The feran was annually, from customs duties throughout the sub-continent, the chief source of revenue for the British government. The influent of Indian emperors, such as Farrukhsiyar, who had accompanied a mission to Delhi and earned Farrukhsiyar's gratitude by curing him of an obstruction disease.

FARSAKH (from the Old Persian Ferş or Persia in the narrowest sense, the national home of the Persians, a province of Persia in the E. of the modern Iran, with its capital Sâtrak, bounded in the N. by Irau, Adjunt, in the S. by the Persian Gulf, in the E. by Kermán and in the W. by Kâbulistan. It was divided into three states in the middle ages: Ispahan, Ardestâk-Hamadân, and Zâhah, the former being a mountainous country and the latter a lowland plain. The feran was used from the middle ages in the Bazar of the Feran is an inch, equivalent to the distance covered in an hour by a horse walking. This feran contained 100,000 drachmas or Piastra cori (83 and 126 decins), and the S, C. of Persia, 1930, A. Meillet in the Mémorial de la Soc. de Linguistique, viii. (1914), 427.

FARSÍSTÁN. [See PERSIA.]

AL-FARUKH. [See 'OMAR B. AL-KHAJÁ.]

AL-FARUKH, an Arab poet born at al-Mawjil in 1254 (790), took pride in being a descendant of the Prophet, and therefore bore the nickname al-Farukh and al-'Omar. Little is known of his life; we only know that he accompanied his cousin, 'Abd al-Rahman, when the latter was sent by the Sufi Sain Liber to Baghdad to destroy the power of the Manduks there, and when this expedition was unsuccessful he went with the next expedition for the same purpose under 'Ali Riza. Farkh was the last to put into the rule of the world and the Manduks, and al-Farukh remained with him in Baghdad as Sekhâr of the wilayet till his death in 1258 (1862). 'Olamu of al-Mawjil published in Cairo in 1510 (1859) at-Tavqul al-Farukhān wa Manqīdat al-Farukhāt of his poetry. Besides this, Farukh composed another entitled Akhilat al-Masha'ir, and compiled a number of the works known as 'Nashr al-Duhâ' and 'Tahrîr al-Fushû' al-A'zam.

Bibliography: G. Zandeh, Maghâr al-Shâb, ii. 197; id. al-Sarâ'af. AL-FARUKH, MULK MAHMUD B. MUHAMMAD was born 933=1535 at Dzsampir. He received his early education from his grandfather and father, Ali al-Mulk, Muhammad Afjal al-Dzsampiri and after completing his course at the age of 17, began to deliver lectures in the students who then thronged in Dzsampir from all parts of India. His literary fame and scholarly attainments soon became known to the Emperor Suleiman the Magnificent, who wrote against him the Magnific (offer) of Suleiman (three hundred cases per month) and showered royal favours upon him. He was one of the most eminent scholars, not only in India, but in the whole Islamic world of his time. When he went with the Emperor to Lahore and visited 'Abdul-Mir' al-Shafi'i, the saint reprimanded him for being too much engrossed in worldly affairs and advised him to abandon the Emperor's
service. Accordingly he resigned the royal service and went to his native land where he passed his last days in delivering lectures to Muslim students and writing books. As a scholar in philosophy and rhetoric, it may be said that Mahmud was one of the most distinguished scholars in the Islamic world and his works on these subjects have been adopted in the final courses in all the Indian Universities, and certificates of competency are awarded to only those students who are found proficient in his works. He died 1062 = 1651.

He is the author of the following works:


II. Al-Farawi fi Sharh al-Farangi, a commentary on 'Abd al-Rahman b. Ahmad al-Mil's work on rhetoric entitled al-Farangi al-Ghazawiyya. Printed, Cawnpore.

III. Qida fi Usn al-Hayrili, a treatise on the first matter (Hayrili). Ind. Off. 561.


FARUKI DYNASTY. This dynasty was founded by Malik Raza, son of Khaudzlan Faruki, who claimed descent from the second Khaufi, 'Umar al-Faruki ('the Discriminator') and was one of the sources of 'Ala al-Din Khalji and Muhammad b. Taghib. First Taghib gave Malik Raza a gharar in Khudes and afterwards made him governor of that province. On the dissolution of the empire after the death of Fira in 1388 he became virtually independent and his eldest son Naseer Khan, who succeeded him in his seat (April 9, 1396), formally proclaimed his independence. Having established his authority throughout his small principality by capturing baggage from a Hindustan chieftain he gave to his dominions the name of Khudes, derived from his own title of Khan, and founded, as his capital, the city of Bahu. From 1430 to 1447 Naseer Khan invaded the dominions of his son-in-law, 'Ala al-Din Ahmad II (Bahmani) of the Deccan, but was defeated, and Khaudzlan was laid waste. He died in Oct. 1, 1437, and was succeeded by his eldest son, Mirza Afdal Khan I. who was murdered on April 30, 1441, and was succeeded by his son Mirza Muhammad Khan II, who died, after a peaceful reign, on June 5, 1457. His son, Malik Alam (or Ghani) succeeded him in 1457, and was one of the most powerful of the Faruki emperors, attempted to keep his state from its condition of semi-independence on Ghurjan, but was compelled by Mahammi to purchase pacan by payment of annexes of tribute. He died on Jan. 15, 1492, and was succeeded by his brother, Daud Khan, who died on Aug. 29, 1505. After a civil war Daud's cousin, 'Adil Khan III, was placed on the throne (April 4, 1506) by his maternal grandfather, Mahmud I, of Gujrat. 'Adil Khan III died on Aug. 24, 1520, and was succeeded by Mirza Muhammad Shah, his son by a princess of Gujrat. After an eventful reign in Khandes Mirza Muhammad was raised to the throne of Gujrat, on the death of his natural uncle, Bahadur Shah, but died (May 4, 1536) before he could make his will effective, and was succeeded in Khandes by his brother, Mirza Mubarak Shah. On Dec. 10, 1566, Mubarak died and was succeeded by his eldest son Mirza Muhammad II, on whose death in 1576 his infant son Hukain was proclaimed Shah, but Muhammad's younger brother Raja Ali, who had escaped Akbar's service, hastened from Agra to Khandes, deposed his nephew, and ascended the throne as Akbar's vassal, Hospying the title of Shah, which had been in use since the elevation of Muhammad I to the throne of Gujrat. His policy of preventing, by means of conciliation, imperial intervention in the Khandes was followed by one detachment in Ahmadnagar, and the appeal of one party to Delhi. He resisted Akbar's first act of aggression but was compelled to support the emperor in the campaign which ended in the annexation of Berar and lost his life in the battle of Sonipat (1566) fighting on the imperial side against the sultan Shalil Khan, who was attempting to recover Berar for Ahmadnagar. His son and successor Bahadur Khan, a dissolute and foible ruler, revered his father's wise policy and measured his strength with that of the emperor. Asaigah fell (1599-1600) after a siege of ten months, Khandes was annexed and Bahadur died, a state prisoner in Lahir, in 1623-1624.

Khandes never enjoyed complete independence under the Faruki dynasty but was always tributary either to Gujrat or Mauza, usually to the former, and owed its existence as a separate state to the mutual jealousy of these two Kingdoms and their common fear of the Kingdom of the Deccan.

Bibliography: Tour in British India, II. (T. W. Hahn.)

FARWAN or FARWAN, a small town on the Pendiaht River north of Kish and south of a range bearing the same name which crosses the Hindo-Kush range into Afghan Turkestan at a height of 14,000 ft.

Farwan was a mint of the Ghaznavids, coins having been struck there by Alp.)-_z, Shiahuddin, Jami-ul and Mahamud. It seems to have been in Alpini's possession as early as 355 when he struck coins in the name of Mucouz b. Nuh his Sh transactions. It is mentioned also by 'Abd al-Salih (as Karvan), Tithihi and Abu 'l-Fida'. Bahmar calls it by its modern name of Farwan, which is used by all recent travellers such as Lord, Masson and Holbach. In 1448 'Abd al-Din Manjirani Khudrii Shah inflicted a defeat at Farwan or Farwana on the Mongol forces.

FARWÂN—FARWARDIN.

The visitors, a pavilion for the Sultan, etc., the principal which form the Sultan's private residence recognisable by its roofs of green tiles, the pavilion reserved for the reception of foreign envoys, the imperial menagerie, the Arsenal, the new Medrassa, the gardens of Latha Amina and Agnadjal. The town which is traversed from N. to S. by a street of shops, is rather watched in appearance. The houses often half in ruins, are a ruin, only one story and their interiors lack the luxurious adornment which characterises the houses of Fas al-Bali. Several mosques rise from among the lowels; the most notable are the "Great Mosque", the "Red Mosque" and the "Green Mosque" so called from the colour of their minarets, all three built by the Marinids, and lastly the mosque of Milly "Aïd Allah built in the xviith century by the sultans which is used as a mausoleum for the Sultans of the ruling family. The population (numbering 10000—7000) consists for the most part of soldiers who live in the town with their families in the intervals of military expeditions so that Fas al-Ljuddi is half empty when the Sultan and the Damghans are away. Finally, separated from the Muslim town and surrounding the palace there is the Jewish quarter or "Mellah" which is overcrowded, numbering perhaps a third more than the population of the Muslim town, is crowded together in narrow streets with houses several stories high and forms a striking contrast by its animation to the quiet of the Moorish quarters.

Fas al-Ljuddi is really only an annex of Fas al-Bali, which the inhabitants call "Medmas" ("the city"). Its site is much more irregular and picturesque than that of the new town. The difference in level between highest and lowest points is 900 ft. The town lies along the narrow valley of the Wadi Fas; its houses, mosques and gardens rise up the steep slopes of the hills that enclose the Wadi from its bed to the walls that crown the ridges. A wall of which the oldest parts date from the Amourids, completely surrounds the town; it is flanked at some distance to the north and south by two stone bastions, called Berjil el-Qua and Berjil Fathú from the names of the adjoining gates. Built in 1583 by Ahmed el-Mansur el model of European fortifications by Christian slaves, these forts command the whole town. In spite of the illadvised condition of these defences they suffice to protect the inhabitants from the attacks of the Berbers of the neighbourhood, of which they live in constant fear; they have even on many occasions enabled them to resist the Sultan himself. Access to the town is obtained through the gates into the massive walls. These are in the north, Bab al-Gna, in the N. E., Bab al-Mahroufi (the "Gate of the Burnt Marsh") so called in memory of a Berber chief whose body was burned there when the building was completed, and where since then the heads of rebels slain in combat of the Sultan's expeditions are exposed; in the S. E., Bab al-Fathú, in the S. Bab al-Ljuddi below which runs the main arm of the river, in the S. E. Bab al-Hadid.

The space marked out by the walls is divided into three quarters (corama or faras) el-Lemdiùin, el-Audalis and "Adras. The quarter of the Lemdiùin takes its name from the Lemdiùin Berber tribe of the neighbourhood who peopled it originally.
It occupies the southern part of Fás and corresponds to the Alcázar de la Almudaina of the Almohad period. In it is the Kasbah of the Filalas, a fortress built by the Almohad Amir Muhammad al-Nasir and allotted by him to the Maghribi. In the 12th century to his companions from Tâbil as a residence. The whole of this quarter, which is principally inhabited by members of tribes who have settled in Fás, is well provided with gardens. The Andalus quarter comprises the part of the town that adjoins the river and a zone of gardens stretching between Bâh al-Djâdîd and Bâh al-Hacîd. It is the heart of the city and contains the principal mosques (Karawiyîn, Milâyât Elîrîs); it includes the network of alleys of the Ksar ayt Charif, occupied by all kinds of merchants and tradesmen, noisy and animated during the day but deserted and silent at night and the soukâ or warehouses of the merchants. Lastly the Aasan quarter which corresponds to the Amâns de Alandalus of the Idrisids lies all along the right bank of the Wâdi Fás. It is a quiet and thinly populated district, its Mosques are old and peaceful mosquitias that give a sense of peace and serenity to the place." writes Gaillard. "Its quiet and picturesque streets are sought by "tâlûm" and religious believers who come to the house to pray or to the mosque to meditate. The streets of the different quarters are as a rule very narrow and shut in by houses which almost meet overhead and shut out the sun. The majority are on slopes and, as they are not paved, after rain become regular sewers. Still narrower alleys branch off from each street.

The abundance of running water is one of the features of Fás. The Wâdi Fás never dries up even in summer, and the situation of the city enables its water to be used for all domestic purposes. The Wâdi, which rises half a day's journey to the west, flows undiminished into Fás al-Djâdîd; it then sends off on the right a number of arms which fall in cascades into the Wâdi al-Zîrûn to reunite again, flow into Fás al-Bâlî under the name Wâdi al-Kâchîr and feed an artificial channel called the Mgâmita. The Wâdi Fás itself, on leaving Fás al-Djâdîd, divides into two streams which in their turn break up into an infinite number of small brooks which after flowing through the various quarters reunite beyond the walls. Special conduits supply the inhabitants with drinking water; other brooks irrigate the gardens, drive the mills, flush the sewers and clean the streets. This last is a very ancient practice for it is mentioned by Ibn Hâçîf: "In summer water from the river is allowed to run through the city to clean the ground and refresh the air" (Description de l'Algérie, trad. du Slane, Journal Asiatique, 1842, p. 256). The richness of Fás in running water is one of the themes on which the Arab authors delight to dwell; they even claim that the water of the Wâdi has medicinal properties. According to the author of the Book of the land, it cures in stone in the bladders and dispels foul odours; it softens the skin and destroys foul smells; it makes the pleasures of the senses more agreeable, etc.

Fás is celebrated throughout the Maghrib not only for the beauty of its site but also for the number and importance of its religious monuments. The various dynasties that have succeeded one another there, have devoted great attention to enriching it with monuments of this kind so that there are no less than 850 religious edifices of all orders and of all sizes in the city, mosques, madrasas, mausoleas, and zawiyas or chapels built on the tomb of some holy person. The mosques all present the same general arrangement, an outer court with a fountain for ablutions, opening on to a central court surrounded by arcades forming one or more naves. They differ in size, in the form of the minarets which flank them and in the details of the ornamentation. The type of minaret, for example, has sensibly changed in the course of centuries. At first squat and without ornament, such as may be seen in the mosque of the Kasbah, it becomes more slender and elegant in the Almohad period. In imitation of the Moorish minarets of Spain, it attains a quadrangular form and terminates in a capron. The sides have majorca borders and the pannels are decorated with designs in relief forming trilises. This type was retained under the Almohads and Marmânos. From the 13th century, the trilises in relief disappear; the borders of finance of many colours give place to others in green and gold; sometimes even the panels are inlaid entirely with enamelled jockets of one colour. At the same time the porches of carved wood which sheltered the doors were abandoned and replaced by plaster moldings which were more easily worked. Nevertheless, the general principles of architecture (arcades, arches etc.) the process of construction and decoration which were handed down from generation to generation remained the same as in the Middle Ages.

The chief mosques in Fás al-Bâlî are the mosque of the Madrasa Bî Aïnûn, the mosque of the Kasbah of the Filalas, those of Sînî Alâmad al-Shâwa, Sînî Alâmad al-Fakîrî, of Bâh al-Gâsa and lastly in the Kasbah quarter, the Dûrân al-Newârî, the most ancient sanctuary in Fás, also called the mosque of the Sheîhs and built near the wall of the city. The present day says that Mûsîb Elîrîs used to come and sit with his Shaikh to watch the building of the city. Three mosques are much more celebrated than any of the others, viz.: the mosques of the Andalusians, of Karawiyîn and the greatest of all that of Mûsîb Elîrîs. At the first a simple oratory in the time of the Idrisids the mosque of the Andalusian was made a Zâwa of a mosque in 531 A. H. (935 A. D.) by the Zanîtî Innàb Alâmad al-Hamadânî, provided with a minaret by the Emir Alâmad b. Bâlî Râkî, then enlarged by the Almohad al-Nasir to its present dimensions. The Mosque of Karawiyîn (of the people of Karawiyîn) dates the preceding from the Idrisid period. Begun in 248 A. H. (861-863) it was enlarged by the Emir Alâmad b. Bâlî Râkî, who built its minaret and finally greatly altered in the reign of Alâmad al-Nasir. The author of the Zàwa says that at that time covered a whole quarter of the city and contained 120 pillars forming 16 naves. Al-Karawiyîn is the largest mosque in the whole of the Maghrib. It is also the oldest mosque in which the people are accustomed to hear the Sultân's proclamations. But if al-Karawiyîn is the most important mosque in Fás, the Zawiyah of Mûsîb Elîrîs is certainly the most venerated, for it is built on the tomb of the founder of Fás. As the original sanctuary had fallen into ruins, it was rebuilt in 1308 A. D. on the same site and restored in 1720 by Mîsîb Elîrîs. Finally in 1660 Mîsîb Alî al-Râkî built a new mosque beside the old one. The Zawiyah of Mîsîb Elîrîs thus comprises the Kasbah or tomb of the saint, two mosques, with various
buildings attached to them; among them one to lodge persons who seek refuge within the bounds of the Zawiya. Like the majority of the religious buildings of Fès, the Zawiya of ‘Ali ‘Abd al-Malik is well screened and even the quarters surrounding it are enclosed or walled, and there is a provision for small and private latrines. The Zawiya is besides an inevitable sanctuary where individuals passed by the Mahdis, free from their creditors and a safe asylum. ‘Ali ‘Abd al-Malik has a position apart, among all the saints of Fès. As the patron saint of the city, ‘Ali ‘Abd al-Malik is the object of a veritable cult on the part of its inhabitants. He is "the very genius of Fès, the supernatural power which makes it a city unique in the world and its inhabitants superior to all other men." This cult is relatively modern; it hardly dates from the Marinid period and seems to have been particularly developed by the descendants of the Jews who became converts to Islam at that time. The reputation of the tombs of ‘Ali ‘Abd al-Malik attires pilgrims both from all parts of Morocco andparticles the ‘Ifrisid ‘Abd al-Malik who share amongst themselves the gifts in money and kind brought about by the faithful. The Zawiya possesses in addition considerable fame, the revenue from which is exclusively used for the upkeep of the sanctuary. Other saints also invite the piety of the faithful, who come to visit their sanctuaries on fixed days and often purchase very dearly the privilege of being interred near their tombs. Their Zawiya is scattered up and down the city or in the suburbs or both. In all, ‘Ali ‘Abd al-Malik and Sidi al-Gha’i, These saints or ‘‘Abd al-Malik are the glory of Fès. Their number is so considerable that entire works like the Zawiya al-Badri of Ibn al-Kajj (sixteenth century A.D.) and in our days the Zawiya al-Musa of Sharif Muhammad el-Katirini are consecrated in recording their names and virtues. Among those most celebrated may be mentioned, Abu Bakr al-Arabi al-Mahfi (died 543 A.D.), Sidi Mas‘ud al-Filali, Sidi ‘Abd Allâh al-Tawil, Sidi Muhammad b. al-Hajj (died 595 A.H.), Sidi Bughad (Bâ Ghati), a native of Andalusia (died 578 A.H.), whose tombs are visited by women and sick persons; Sidi Hanan (Harranli), a famous professor in law; Sidi Ahmad al-Safawi who divines spirits away; Sidi Ahmad al-Safawi, Sidi al-Ejji, Sidi al-Barmak, etc. whose tombs are a valuable asset to the Sharif families.

The population of Fès focuses, as regards its natives, a typical badawiya, i.e., a settled city population, comprising merchants, scholars, officials, which has long ago attained a fairly advanced level of civilization. It is composed of various elements which in the long run have mingled with one another to form a new type, the Fési. In the first place from its geographical situation and secondly by its fame as a city of culture and sanctity, Fès has at all times been a centre of attraction for the Muslims of Morocco and the adjoining countries. "Since its foundation" it has been "always friendly to the strangers who have settled in it." The possessions of its founder were joined by the Reisins of the neighbourhood (Garbala, Făwara, Awriba and Maingwa) whose descendants in time have mingled with those of families who came originally from Cordova and Kairawan. For centuries political, economic and intellectual relations were maintained between the north of Morocco and Spain and contributed to introduce and maintain the civilization of Andalusia at Fès. After the fall of Granada numbers of Christians came to settle in the Moorish capital where they soon attained a prominent position. It was the same with the Jews, who were converted in the time of Ya‘qûb b. ‘Abd al-Malik, whose descendants, the Benl Shaklan, the Cohen, the Bensal etc. are numbered among the richest citizens at the present day. In the sixteenth century the oppugnare by the Turks followed by the French occupation forced numbers of Algerians to move to Fès. The Temchiris, for example, form a body of 2,500 in Fès at the present day. To these diverse elements must still be added isolated individuals who have come from all parts of Morocco, Filaga, Bishara, Lâhdir, others who form the population of cereals and gardeners. Finally, in a class by themselves are the Shari, some belong to various branches of the ‘Ifrisid family, others came with the present dynasty from Tafiltel ('Aliw Sharif) and others again came from other countries long ago, like the Siqal and the ‘Ifrisid, the former hailing from Sicily originally and the latter from Mesopotamia. These Sharif are organized in corporations each of which is governed by a chief or ‘almari. There is nothing to distinguish them from the other inhabitants except the appellation Sidi or ‘Ali ‘Abd al-Malik that is usually given them. They may practice all manner of trades but not all public offices except those of adil (notaries) or secretaries to the mahquis. In addition, to the gifts which they receive from the piety of the faithful or the generosity of the Sultans, they possess certain privileges of which the chief is exemption from all taxation — even from the market dues on the produce of their lands — when they possess property or estates.

The Fesi are celebrated throughout the Maghreb for their piety and also for their fondness for a life of elegance and self-indulgences. Their religious feelings express themselves not only in the rigorous observance of the ordinances of the Koran but also in countless acts such as visiting the tombs of saints and joining religious orders. Ordinary people prefer to join the ‘Ajwâwa or Hammâda, the comfortable middle classes rather adopt the rule of the Dawla, Talhiani, Tâjiana or Kadiyya. These religious preoccupations are not, however, made their neglect more worthily. The Fési are fond of luxury in dress and at table, receptacles of music adorned by revelations of poetry or songs by celebrated artists, known as shiffa or ashiffa. The homes of rich citizens are remarkable for the sumptuousness of their interior decorations, their pavements of enameled bricks, their panels of plaster mouldings in arabesques, theirceilings of carved and gilded wood, their marble fountains sometimes inlaid with mosaics. The homes of merchant princes or of certain officials of the mahquis have thus, the appearance of veritable palaces. A much appreciated luxury is that of gardens, planted with orange, citron or henna trees. These gardens are very numerous in the higher parts of the city and sometimes extend pastures in which the owner takes up his abode for the summer. In politics the people of Fès frequently show themselves ready to rebel to authority; the history of the city since the sixteenth century is a series of rebellions. Public opinion, very often inspired by the Sharif or the 'Ulama'.
There are two schools, however, founded by this association which have about 300 pupils.

As to Europeans, they have long been banished from Fas by the fanaticism of the Muslim populace. According to Châtelier (Recherches sur les Maures, Vol. III, p. 643), it was required in his time the express permission of the Sultan in Fas that they were allowed to enter the city. In the course of the last fifty years several Europeans, diplomatists or merchants have made stays of some length in Fas. Some even took up their abode there. American and English religious missions were established there in 1887 and in 1896 but without exercising any influence on the inhabitants. Vice-consulships filled by Europeans were created there by England in 1854, France in 1853, and by Germany in 1862; French and English military instructors were placed at the disposal of the mahkzen and a number of Italians commissioned to organize an arsenal. In the reign of Abd al-'Aziz, the European colony comprised about thirty individuals (officers, diplomatists, doctors and merchants). The establishment of the French protectorate will probably soon alter this state of affairs.

Fas is not only a holy city, it is also a commercial city where trade is held in no less honour than piety. Goods manufactured in Europe or in Fas itself are here exchanged for the products of the south notably the hides and hides of Tafilalet. The trade with Europe is carried on via Tangier and the harbours of the Atlantic coast, with Algeria by the road through Tann et Ujda, at least when communication is not cut off by rebel tribes. This traffic is in the hands of Muslims and not Jews as is the case in the towns of the coast. The merchants of Fas are energetic, prudent and enterprising men; they have put themselves in direct communication with Europe; they have offices in Manchester for the purchase of cotton goods; others have founded establishments at Genoa and Marseilles. They are to be found in Oran, Algiers, Toulon and even on the Senegal. Some are bankers as well as merchants, like the Christian merchants of the middle ages. Some of them make large fortunes and as soon as they do this, hasten to build themselves luxurious houses. This commercial middle class enjoys great influence and forms with the 'ulama' the controlling class in the state. Local industries also are quite prosperous; besides the articles of every-day requirements they furnish several things famous throughout Morocco, which are even exported beyond the limits of the Sharif emirate. The most flourishing industries are the manufacture of pottery, of the enamelled tins used in the interior decoration of houses, the weaving of silk and wool, dyeing, leather-working (tanning and shoemaking), which occupies over 2,000 work people andLastly the mills, which use the waters of the Wad Fas and its various branches as motive power. The mills which belong to the Java but are let to private individuals number 160. This industry is very old and Guilhard is wrong in attributing its introduction to the Almohad Yusuf 5. This fact is a matter of fact and it is already mentioned in the Hafsi's description of the city in the 13th century.

A city of sanctity and commerce, Fas is also a city of learning. Its reputation on this score is very old. "Since its foundation" we read in the Al-Fasi. *Fas has been a great centre where angels,
They should not hesitate, if occasion demands it, to give their thrones to just protoestates. The moral influence of this small body of some seven or eight hundred scholars, for the most part members of Moorish families in Fez, is thus considerable and sufficient to form a check on the Sultan's authority.

The students live in "madrasas," buildings erected to house the pupils, somewhat analogous to the colleges of the middle ages. Originally, certain courses of instruction were sometimes given in them, but this practice has almost entirely disappeared. The poor pupils receive a daily allowance of bread furnished by the "fakirs" and also benefit from presents sent by people of importance or pious individuals; if necessary they solicit the charity of the public. The period of their stay in the madrasas, which was at one time ten years, is now reduced to three. The oldest madrasas were built by the Marinids; others were built by the Almohads. The madrasas which are now inhabited number 9, viz., al-Saffa' (built in 1233), by Abi Sa'id al-Omna; al-Ajalun (built in the same year), by al-Mahataba; built by Abu T-Hanun (751-753 A.D.); a professor named Abu T-Daykhi, on the last two; and was built by Abu Naimun in 753-755 A.D.; al-Schecheri, which is now in the charge of a French missionary, was built by the Almohads in 638 A.H. and was restored by Europeans.

The foundations of the madrasas were 350-400 students. The student lives in a small cell, with a bed, a table, and a lamp; he has a small garden, a minaret, and a mosque. The students are supported by the "fakirs" and the Sultan. The students are selected by the Sultan, who receives the names of the candidates, and a list is made known to the "fakirs." The students are then examined by the Sultan, and the students who are approved are admitted. The students are then given a uniform and a purse.

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The students live in the "madrasa," buildings erected to house the pupils, somewhat analogous to the colleges of the middle ages. Originally, certain courses of instruction were sometimes given in them, but this practice has almost entirely disappeared. The poor pupils receive a daily allowance of bread furnished by the "fakirs" and also benefit from presents sent by people of importance or pious individuals; if necessary they solicit the charity of the public. The period of their stay in the madrasa, which was at one time ten years, is now reduced to three. The oldest madrasas were built by the Marinids; others were built by the Almohads. The madrasas which are now inhabited number 9, viz., al-Saffa' (built in 1233), by Abi Sa'id al-Omna; al-Ajalun (built in the same year), by al-Mahataba; built by Abu T-Hanun (751-753 A.D.); a professor named Abu T-Daykhi, on the last two; and was built by Abu Naimun in 753-755 A.D.; al-Schecheri, which is now in the charge of a French missionary, was built by the Almohads in 638 A.H. and was restored by Europeans.

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at a spot called Karmuda; he was buried in the latter. The new town received the name of Fis, the origin of which is still very uncertain, in spite of the explanations which Arabs written have attempted to give. Some say the word is derived from *fad*, a piece, in allusion to the instrument used by Idries to trace the line of the walls; others say that it is the name of an old walled town which was inverted, the ruins of which then existed in the neighbourhood. Another story is that the city took its name from the first person met by Idries. He was called Fades, a word which, in consequence of a defect in his speech, was understood as Fis.

In any case, Fis was populated rapidly. The Arab companions of Idries were joined by Berbers from the neighbouring tribes, Awabs, Haouras and Lellputs and immigrants came from Spain and Idfruya. For example, 300 families from Cordova settled there, as a result of the suppression of a revolt against the Caliph al-Hakam b. Hadiun. Three hundred families of Kairawaïs who had left their native land for similar reasons also settled there. Most of these groups looked up to the right bank of the Wadi Fis, which then took the name of Adawi al-Andalun (bank or district of the Andalusians) and the second on the left bank which was henceforth called Adawi al-Karawiyine. Each of these quarters was endowed with a mosque by Yalqub b. Muhammad, grandson of Idris II.

The history of Fis during the early centuries of its existence was a very troubled one. On the death of Idris, Fis fell to Muhammad his eldest son; but his possession was disputed among the descendants of this prince and the representatives of other Idrisid families. At the beginning of the third century A.D., we find the inhabitants of the quarter of the Andalusians expelling Yalqub II and placing 'Ali b. Idris b. Omar, ruler of the Rif, in his stead, while the people of Adawi al-Karawiyine proclaimed Yalqub b. Kasum b. Idris who in the end was victorious. In the next century Fis suffered much from the rivalry of the Idrisids and Fajûnaids. In 258 = 920, Yalqub b. Idris b. Omar, successor of Yalqub b. al-Kasum, besieged by Figûla, chief of the Miknâes, found himself forced to recognize the suzerainty of 'Ubayd Allah al-Madhi. In 305 = 913, Fis was definitively occupied by the Fajûnaid army, Yalqub exiled to Arrar and a Kairawaïi governor placed on his throne. The people of the Andalusian quarter, however, remained faithful to the Idrisids. One of them, al-Hanan, regained (313 = 925) possession of this part of the town for a period and remained there till 314 = 926, when an ally of the Fajûnaids, Mibr b. Abi 'Ali, Ayta, succeeded in taking it. His revolt in favour of the Omayyads brought the Kairawaïi force to Fis. The Jazira counter-attack which was expelled and authority in the city again passed to an Idrisid; this ruler having then recognized the suzerainty of the Omayyad Caliph, a Spanish governor was set over the city (318 = 930). Ten years later the Fajûnaids took the offensive; their general Djafar seized Fis (347 = 958) and sent the Omayyad governor prisoner to Kairawaïi. The triumph of the Fajûnaids was not of long duration, for in 352 = 953, Fis was replaced under Omayyad rule by Ghâlib b. 'Abd al-Rahman the Caliph al-Hakam II, general. Two Spanish officers were appointed to rule the town, one to each quarter.

The rivalry between the Omayyads and Fajûnaids was followed by a struggle between the Omayyads and the Zenitids. Ziri b. Ayta, chief of the Maghribi tribes, governor of Fis on behalf of the Omayyads (since 381 = 991) rose against the regent al-Mansur but was defeated at Tangier by the latter's son, Abû al-Malik, in 388 (998) and driven from Fis. Ziri's son, Abû al-Malik, was however permitted to govern Fis by Abû al-Malik in 397 (1005) and bequeathed it to his son Hammâm in 416 (1025). Soon afterwards the Maghribi tribes refused to defend themselves against another Berber tribe, the Banû Ifran, whose chief Tamir seized Fis (403 A.D.) He plundered the town and wrought particular devastation in the Jewish quarter. He was expelled in turn by Hammâm in 408. Ziri's descendants held out in Fis till the Almoravid invasion, in spite of the brief occupation of the town by the Hammâmids in 416. After a first attempt in 443 = 1055, which failed, Yûsuf b. Tâdžiun succeeded in taking Fis in 452 (1060-1070). The city was sacked by the conquerors. The Maghribi tribes, Banû Ifran and Zenitids were massacred; 3000 persons were, as we are told, slaughtered in the mosque of the Andalusians and in that of al-Karawiyin.

In spite of these troubled times, Fis developed rapidly under the Idrisids and Zenitids. At the end of the 16th century the Hawâli says that "in the abundance of its fruits, vegetables, and provisions, in the quantity of merchandise and other articles to be found there and in the considerable revenue, which it yields to the sovereign, Fis surpasses all other towns of the land of al-Hassan". Al-Bâhî, a century later, mentions that it contains 300 mills, which presuppose a considerable population. The "town, large and rich, is more numerous than in any town of the Maghrib". The two quarters of the Andalusians and the Kairawâni became at that time two separate towns, each surrounded by a wall; their inhabitants were often at daggers drawn with one another. On the death of the Zenitid prince, Daqsar, we find, for example, the Andalusians proclaiming one of his sons, al-Fâhî, Sultan, while another son, al-'Adîs, reigned over al-Adawi al-Karawiyin. The people of the two towns moreover had different customs and occupations. The people of al-Adawi al-Andalus, writes the author of the Kûfî, were very brave and for the most part engaged in various trades and agriculture; those of al-Adawi al-Karawiyin, on the contrary, loved luxury and maintained their houses, their dress and their table; they were occupied only with commerce and the arts. Under the Almoravids, the aspect of Fis began to be modified. Yûsuf b. Tâdžiun built the walls which separate the two "Adawi (452 = 1060) and the space between gradually became filled up with buildings. The mosque al-Karawiyin was enlarged and a fortress built on the site of the present kasbah of el-Djezzar. This transformation continued under the Almohads whose leader Abû 'Abd al-Mu'min had captured Fis after a very arduous siege (340 = 1145-1146). To overcome the resistance of the inhabitants he was forced to build a dam across the Wadi Fis which enabled him to deflect the waters and flood the town. When in possession of the town, Abû al-Mu'min's first task was to destroy the houses of the Almoravids as well as a portion of the ramparts. Fis could not, however, remain without defenders. Yalqub b. 'Abd al-Mansur entered the walls which his grandfather had destroyed to be
rebuilt, a work which was finished in the reign of his son al-Nasir b. al-Mansur in 600 = 1204. Al-Nasir also rebuilt the citadel. The period of the Almohads seems on the whole to have been a prospeous one for Fés. According to the Nihāya, there were at that time 715 mosques or chapels, 93 public baths and 472 stalls in the city. In the reign of al-Nasir there were 90,226 houses, 9082 shops, 2 bazars and 5004 workshops. Houses were small, and gardens disappeared to make room for buildings. Industries flourished, copper and leather were the chief manufactures, and paper was also made. The population probably numbered more than it does at the present day.

The succession of the Marinids to the Almohads made no alteration in this state of affairs. It was in 940 = 1538 that the Marinid Abu Yahya took possession of Fés and received the oath of fealty from its inhabitants. The latter, however, were not long in rising against him and were so successful that he had to lay siege to the town for seven months before he could enter it again. The execution of a Spanish priest, the last object of this rebellion, caused the people of Fés of any desire to offer further resistance to their new master. For the three centuries that the Marinid dynasty lasted, Fés had a less troubled history than in the previous period. Fés was for a few days in 1309 however in the power of the Christian militia whose chief Gonvalves rose against the Sultan; in 1316 Abu 'All went for a time from his father Abu Said. Later, after the death of Abu Alauddin, the pretender al-Mansur succeeded in taking Fés al-Bahri and Abu al-Said b. Abu Alauddin and the regent al-Hassan closely up in Fés al-Djaffal. They were able to hold out long enough for Abu Said, brother of the late Sultan, to come and relieve them. In 1374 the pretender Abu l-'Abd b. Ahmad al-Mahboub with the help of the king of Granada occupied Fés. He was driven out of it in 1384 by another pretender, Minal, but entered into permanent possession of it again in 1387.

The period of the Marinids is none the less the most brilliant in history of Fés. The city then regained the position of capital, which it had lost under the Almohads and Almoravids in favour of Marrakesh. It was further embellished with new buildings of all kinds, which have perpetuated among the people the memory of the rulers who built them. They built a new town, Fés al-Djaffal to house their soldiers and government officials. The first stanza was laid on the 3rd Shawwal 674 = 1276 by Ya'qūb b. 'Abd al-Haqq. He built a mosque there, a palace, a mint and an aqueduct; he allotted a special quarter to the Jews who were forced to leave the ancient city where they had hitherto lived unless they would become Muslims. The new town, was first called Madinat al-Balī, the "white city", because of the colour of its buildings, but afterwards received the name of Fés al-Djaffal in opposition to Fés al-Bahri. The ancient town was not, however, neglected by the Marinids, who delighted in avoiding it with religious buildings. 5% of the madrasas are present existing dating from this period and five of them are in Fés al-Bahri. The immigration of Andalusian Moors also helped to increase the prosperity of Fés.

We must obtain a good idea of it from the description given in the beginning of the xvith century by Leo Africanus. According to him the population was 125,000 including 10,000 Jews. Among the sights of the city were "500 temples and churches, of which 50 were very beautifully built, ornamented with columns of marble and fountains in mosaic", 600 public fountains, 100 baths, 200 schools for children, 200 hostellers, of which many were disorderly houses, an asylum for lepers which is still carried on practically as Leo describes it. Private houses attainted attention by their decoration of "mosaics and bricks of ancient type, dappled and variegated in colours". Commerce and industry flourished if we may judge by the interminable lists of workshops and shops which filled the fifteen sections of the Kairuany and the environment of the mosque al-Karaouiyin. Industry on a large scale was represented by the textile factories, employing 10,000 hands, the tanneries, bleaching works for the spun wool, mills etc. Among the merchants frequenting the city of Fés, there must certainly have been Christians, Marmol says a special quarter was reserved for them in Fés al-Djaffal. Around the city were suburbs that have now disappeared, such as al-Habib, much as from the Bah al-Ghās, near groves in which they used to be interned by order of "Abd al-Haqq"; they were in the suburbs of Fés al-Djaffal, of Mars 'l-Kudin and al-Qaswín, peopled by pastors. In the north, on the spur now called Kolla, rose the Kay or castle of the Banū Mūrim, of which traces still remain with the tombs of four princes of this dynasty, "Abd al-'Azz b. Abū l-'Hasan; (879 = 1239), "Abu l-'Abid b. Abu Sufiyan (909 = 1309), "Abd al-'Azz b. Abū l-'Abid (709 = 1307) and "Abd al-Haqq b. Abu Said. Gardens, where the rich people spent the summer from April to September, occupied large areas in the south of the town and beyond the walls attached other orchards which formed a public park for the citizens. Whatever Leo Africanus may have exaggerated, Fés none the less appears to have been in the xvith century the metropolis of western Morocco and the heir to the civilisation of the Moors of Spain.

Descended set in with the coming of the Sa'di Sharifs. In 1550 Muhammad Al-Mahdi took Fés from the Marinids. The city had been valiantly defended by Bu Hassain, brother of Sultan Ajjun, but a section of the Sa'dis were won over by the Sharif by bribery and persuaded the inhabitants to capitulate. Bu Hassain having succeeded in interesting the Turks of Algeria in his cause, attempted to regain Fés. Sihâl Râ'is's army defeated Muhammad Al-Mahdi at Tîlî on the banks of the Bouhâr and again under the walls of Fés. On the 6th January 1554 Bu Hassain re-entered Fés which the Sa'dis did not even attempt to defend. The Turks sacked the city and then withdrew leaving Bu Hassain with his own troops only. The Marinid restoration was thus of short duration. On the 25th August 1554 Muhammad Al-Mahdi regained possession of Fés after a short battle in which the Marinid prince was slain. The Sa'di, finding himself of the partisans of Bu Hassain in the female executions, then abandoned the city, contenting himself with leaving his son Milītīy 'Abd Alhīs as governor there.

The people of Fés bore this change of government with a bad grace and their discontent found vent in their participation in the disorders which in the first half of the xvith century ruined the
So'din power. We find them alternately proclaiming and disowning Zitun, until recognizing him, then fighting against his son al-Mansur. Two competitors Sa'd and Sinnah al-Mardiyah disputed the power until Siman was assassinated by his rival. In the meanwhile 'Abd Allah b. al-Mansur had entrenched himself in Fas al-Djadd and was blockading Fas al-Bili. In the end the Fas opened the gates to 'Abd Allah al-Mardiyah, who with the help of his fellow tribesmen, the Lente, had tried to somnolent disorders, was out but to draw. 'Abd Allah, however, could not long hold out in Fas al-Bili; he was driven from it but held Fas al-Djadd till his death in 1624. In the same year, 'Abd al-Malik, another son of Zitun, set himself up in Fas al-Bili but was dislodged by his brother Abu Ahmad.

Since Fas itself passed completely from the hands of Muhammad al-Mujjidi, the marabouts of Dilla, succeeded in making himself master of it and placed a governor in it in his name. Illuminated by this situation, the Fas revolted (1649) and called in the help of Mullah Muhammad Sharif of Sun. But this move was defeated by Muhammad al-Mardiyah and had to evacuate Fas, the evacuate of which sound threatened once more to reconquer the authority of the Lente. On re-entering Fas, Muhammad ordered his soldiers to sack the Kouna of Mullah Idris and scatter the remainders of the al-Mansuri clan who were buried in the tombs of the Idrisids. He remained master of the town undisturbed till 1662, when a certain Didi succeeded in taking it for a time. Vicious over this rival, Muhammad was however forced soon after to retire to Fas al-Djadd, while Fas al-Bili acknowledged B. Salah, chief of the Asiri quarter and A. Saghiri, chief of the Lente quarter.

The occupation of Fas by Mullah al-Rajabli put an end to these disorders. He had previously tried in 1662 to gain the city, but it was not till 1667 that after two months' siege he took Fas al-Djadd. The two chiefs of Fas al-Bili fled: the people opened the gates to the Sharif and swore fealty to him. Al-Rajabli built the Kasbah of Khonim (now the Kasbah al-Shennara) for his troops. To him also the city owes the Mada'mus al-Shennara and the bridge over the Sehla, which facilitates access to Fas to caravans coming from the Taiz district. The inhabitants did not yet resign themselves to submit to the rule of the Alawi Sharifs and never missed an opportunity to show their discontent. Thus, on the death of al-Rajabli, they refused to recognize Mullah Ismail as his successor and proclaimed his nephew 'Abd al-Malik b. Mahran Ismaili b. Ahmad as Mullah Ismail, and forced to moderate a regular siege. The operations, conducted by the Sharif under the command of Pinto, lasted a year. At the end of their resources the Fas opened the gates while the pretenders fled to the south. Mullah Ismaili retained a grudge to the end of his life against the Fas for their hostile attitude and, while adorning his favourite residence Mekhins with magnificent buildings, all that he did in Fas was to restore the Zawaya of Mullah Idris. Reinstated in the path of duty by the energy of the Salmas, the Fas lost no time after his death in satisfying their instincts for independence and opposition. They refused obeisance to 'Abd al-Malik and recognized as chief another son of the late Sultan, 'Abd al-Malik, as their sovereign. 'Abd al-Malik was only able to force an armistice to Fas after five months' bombardment (1728). Ismail's successor, Mullah 'Abd Allah, was not more fortunate and had to entrust the city to the hands of his brother from May to October 1729. While these operations were going on, he established his camp at a place called Dar Ummah (the house of the little banner). He afterwards built a palace surrounded by gardens here and made his usual residence till his death there in 1735. The rebellion of Fas was severely punished; the fortifications were dismantled and the citizens suffered a great deal from the extortions and cruelties of the governors appointed by the Sultan. Many of them emigrated to Algeria, Tunisia, Egypt, and even to the Sudan. It is therefore not surprising that they rose again in 1735 and that in 1736 they proclaimed a brother of the Sultan, Muhammad b. Ali, as the ruler of Fas. Soon they dropped him in favour of another son of Mullah Ismail al-marjadji. Tired of the latter they drove him out and restored Mullah 'Abd Allah al-Marjadji in revenge laid siege to Fas; at the head of an army furnished by the Berber tribes of the neighbourhood, and was repulsed in 1740. As to 'Abd Allah, the people of Fas al-Bili refused to receive his son and even suppressed his name, Mullah Muhammad against whom they had rebelled, put his father, the support of the Alawi. The revolution of father and son brought peace to Fas again. Mullah Muhammad restored order by expelling the Ulama, who had made themselves notorious by their turmoils and replaced them by the 'Abdis.

Mullah Muhammad's reign was peaceful but some troubles broke out in the reign of Mullah Siman. In 1734 A. H. the people rose in rebellion to obtain the dismissal of the governor; in 1735 the Ulama took advantage of the absence of the Sultan in Marrakesh to rise and sack the Mekhins. In 1736, dissatisfied with the recall of the Mui, the Fas took up arms once more and proclaimed two pretenders in succession. Mullah Siman was forced to besiege Fas al-Bili for ten months but he could reduce them. The beginning of the reign of 'Abd al-Rajman (cf. this article, 1-34 et seq.) was marked by the rebellion of the Ulama who held Fas al-Djadd for ten months (1747 = 1751). In the second half of the sixteenth century a rebellion not less serious broke out on the accession of Mullah Hayan (1590 = 1753). The people of Fas al-Bili led by the Ulama and the prophecies of a 'blind Sharif' refused to take the oath of obedience to the new Sultan and closed the city gates against him. Old Fas was once more besieged but Mullah Hayan did not dare to proceed. Standard the capital for feet of injuring the mosque of Mullah Idris and for having removed the turban of the citizens to boiling-point. The blockade dragged on till the imperial troops succeeded in making a breach in the Kasbah of the Fasala and thus entering the town. After Mullah Hayan had regained his capital he carried out considerable improvements there (erection of the palaces of Diqiat and Lalla Amina and the new Meshwesh, connection of New with Old Fas, etc.; cf. ii. p. 72).

The improvements attempted by Mullah Hayan's successor, 'Abd al-Ata, aroused great excitement among the people of Fas. In December 1607 troubles again broke out and while the Sultan was away to Kabil on a journey, Mullah Hufe
had risen in rebellion against his brother soon afterwards, the Fāsī at once decided to take his side. On the 18th November 1908 the "Ummī" and notables declared that "Abd al-"Azīz had forfeited his authority by selling himself to the unbelievers; they then proclaimed Muḥammad ibn aḥyā as the new Caliph. The Abbasids were unable to enforce their authority; the town was declared independent, and the Caliph founded the "Ummī"...
that expression is relevant in the passage in question.


(A. Schaab)

FASIDJDA, the former name of a large province and its capital on the west bank of the White Nile in the Anglo-Egyptian Sudan, in 32° 30' E. Long. and 10° 8' N. Lat., 469 miles from Khartoum.

The district of Fasidjda had been reached as early as the thirteenth century by Syrian expeditions of the Khedive Muhammad 'Ali Pasha but it is not until since the period of the great explorers of the Nile, from about 1860 onwards, that our more accurate knowledge of it dates.

Fasidjda was then, as it still is, the centre of the great Shilluk people, who inhabit the banks of the White Nile for a stretch of 200 miles from Kaka in the N. to the mouth of the Barh al-Ghazali and Sobat in the S.; their territory measures 50-60 hours' journey in breadth. Their submission to Egyptian rule took place in the fifth century, but although it cost no battles of importance could hardly be said to be completed till 1871. The number of their villages was estimated at 3000 with a population of 1,200,000. To secure the possession of the conquered territory the fortified station of Fasidjda was built at the time of Th. v. Hauglin's visit in March 1864 and made the administrative centre of the newly constituted province (mulukjda). The name Fasidjda is believed to have been given by the Arabs while the Shilluk called the new town Denab after their last king. The new province was divided into four large districts: 1. Dukdai, N. of Fasidjda with 14 nubiahs, 2. Fashoda itself with 31, 3. Roldai, in the south on both banks of the Nile, with 15, 4. al-Danakia on the east bank of the river with 5 nubiahs.

After the expansion of Egyptian power southwards, the importance of Fasidjda lay mainly in its position, as it formed the connecting link between the Sudan proper and its capital Khartoum with the European Provinces and Barh al-Ghazali. When Fasidjda fell into the hands of the Mahdists in 1884, these two provinces were cut off from Egypt and lost. In the Mahdist period Fasidjda was of great importance for the provisioning of Omdurman (Omdurman) as the agricultural population was almost entirely transported to other parts of the Sudan; it was, however, only in 1889 that the Mahdists succeeded in completely subjugating the Shilluk.

After Egypt had officially and formally given up all claims to the Sudan provinces, Fasidjda was occupied as uma mulukjda on the 10th July 1898 by a French expedition which had reached it from the west under Major Marchand; a number of attempts by the Mahdists to dislodge them were easily repulsed. On the 16th September Khader appeared before Fasidjda after his victory over the Mahdists. The ultimate possession of the place was only decided after long diplomatic negotiations in Europe; on the 11th December 1898 the French had to vacate Fasidjda which now became a province again, this time of the new Anglo-Egyptian Sudan. After Khader had left the Sudan and the revolts had been concluded between England and France, the name of the town of Fasidjda was changed to Kodak which had previously been the name of a group of Shilluk villages in the north. Since 1904 the name Fasidjda, officially at least, has ceased to exist.

The modern town lies about 1000 yards from the Nile; its chief building is the Mulliyana house which has been built in the Egyptian fortress, which was restored by Major Marchand. The town is hardly destined to a great future, on account of its low situation within the area of high water. On the other hand, when agriculture has been further developed, the province may attain considerable prosperity, if the Shilluk can be persuaded to work regularly; but this has not been brought about by the efforts of the town.

Bibliography: Schwenfurt, Im Herzen von Afrika; Supplement to the Handbook of the Sudan; Court Gledhill, The Anglo-Egyptian Sudan; Wellin Judd, The Egyptian Sudan; Westermann, The Shilluk people.

(E. Morte)

AL-FAS†I. [See ISN AS- SAB.] AL-FASÌ, MUHAMMAD b. ABU MUSA b. 'Ali b. 'Umar. 'AºL-TAªºR b. DIb b. MAªºK b. MAººK b. AL-Hajjāºº, an Arab historian born on the 10th Rajab 1277 = 31st August 1373 at Mecca, where his early life, with the exception of six years in Madinah, was spent. In 797 = 1395 he began to travel for purposes of study and visited Cairo, Damascus, Jerusalem, Alexandria and Yemen. In 807 = 1405 he became maªºl of Mecca and in 812 = 1417 received a maªºl chair in addition. He was twice deprived of these offices for brief periods in 817 = 1414 and 819 = 1417 and had to resign the judicial office in 828 = 1425 through illness, but the Maªºl Muªºl in Cairo at his personal request granted him a certificate that he was capable of exercising his judicial duties. Nevertheless, two years later he was deposed and died on Wednesday 5th Shawwal 832 = 7th July 1429. His literary activity was almost entirely devoted to the history of his native city. His first work on this subject was the Kitâb al-Râºººl al- Privit 1, 2; Toªºrâººl al-Dulal al-Masâººº, with special reference to tenography and biography, printed Mecca, 1354 A. H. ; on the margin is his Kitâb al-Râºººl al-Privit 1, 2; Toªºrâººl al-Masâººº, with Toªºrâººl al-Râºººl. He made two epitomations of it. Of the second edition of the second epitomized Kitâb al-Charîb aªºl-Akhab aªºl-Dulal al-Hurman several chapters are given by Wustenfeld in his Chronik des Sud al-Mekka, ii. 55 et sqq.

He made five further abridgments of the Kitâb al-Nawami, Kitâb al-Rumâººº al-Afrî, cod. Wettstein i, Nr. 289 (Ahmed, Ver. i, Nr. 9828), fol. 2157; Suyûtí, Taªººººl al-Huffî, ii, 6; Wustenfeld, Geschichtschreiber der Araber, p. 423; Brockelmann, Geschichte der Araber, ii, 172.

(F. Brockelmann)

FASIK (i.e. slander) means not only one who has committed a gross sin but also one who has been guilty of everyday telling others against the law. In the latter respect, in the enormous number of the fakes almost every Muslim is to be considered a faksik.

The testimony of a faksik has no legal weight; only the irreproachable Muslim (âld) is a credible witness. This is the origin of the custom of having certain persons of good reputation to act as professional witnesses at the conclusion of all contracts (of marriage also). Such persons are often called alld or xâldjâld, of the literature quoted by
FASIL — AL-FATHI

Marriage is also invalid, according to the Shafi`i (and some Hanbali), if the nearest relative (ma`ful), who gives the bride in marriage, is faṣlah at the conclusion of the marriage contract; it is therefore the custom in some Shafi`i districts to precede the conclusion of the contract by the "convention" of a ma`ul or even a slave who is transferred from his to a better way of life is again a considered "ma`ul.

Ch. Henry, "Hunting in the Indian Gables", 1834, p. 170 (et seq.).

FAŠILA (s.), "interval", a term in a seismology applied to a group of three or four vocalized consonants followed by a quiescent consonant. There are two kinds of fašila, the buhū, the greater and ḍhaghā, the lesser. The former is composed of five consonants, four of which are vocalized and the fifth quiescent e.g., tamākwara (w. fish), thilāmwa (with a quill), ḍhargha ḍhaghama- ṣan ṭarab (Ahmad went out of his town). The latter consists of four consonants, of which the three are vocalized and the fourth is quiescent, e.g., ṭuwra ṭušíʕa ṭušíʕa ṭušíʕa (a bull was there with bent sticks).

MOUL BEN CHERKAL

FAṢKH means in general the amnulling of a contract, e.g., of a sale on the ground of hidden defects which the buyer discovers in the article, after he has bought it, or of a political treaty which is declared void by one or both parties. In the first case one speaks of faṣkh in the second of misfaṣkh. Cf. the Fațil Allah al-ʿQurashi, al- ʿIstifār, in "Maṣlaḥat al-Shafi`i", p. 170 (et seq.). A marriage contract in particular can be declared null and void, if after the completion of the ceremony it transpires that one or other of the parties does not fulfill certain conditions. Legal grounds for faṣkh in the latter case are, e.g., by Shafi`i law the inability of the man, to keep his wife in sufficient fashion or to pay her the dower; according to most maḥāriḍi, certain diseases and physical defects, also valid grounds. The views of the Ḥanbalis on various questions of detail faṣkh differ in many respects.

As a rule the grounds which justify the amnulling of a marriage are not numerous and are besides mostly difficult of proof. A married woman can thus seldom obtain a dissolution of her marriage by faṣkh and therewith the possibility of entering into a new marriage if she is neglected or ill-treated by her husband. Thence arises the custom of some countries (a large part of the Dutch East Indies) which makes the woman pronounce a certain fath (repudiation) over her wife immediately after the marriage contract is signed. He must, for example, say: "If I do not maintain my wife" (or "if I beat her", etc.) "she is repudiated by me".

FAŠILA (s.), "interval", a term in seismology applied to a group of three or four vocalized consonants followed by a quiescent consonant. There are two kinds of fašila, the buhū, the greater and ḍhaghā, the lesser. The former is composed of five consonants, four of which are vocalized and the fifth quiescent e.g., tamākwara (w. fish), thilāmwa (with a quill), ḍhargha ḍhaghama-ṣan ṭarab (Ahmad went out of his town). The latter consists of four consonants, of which the three are vocalized and the fourth is quiescent, e.g., ṭuwra ṭušíʕa ṭušíʕa ṭušíʕa (a bull was there with bent sticks).

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HISTORY: Besides the chapter on marriage in the collection on Tractation and the first books: Dimitri, "Raʾis al-ʿUmmama al-ʿIṣail wa-mamāma al-ʿIṣail" (1200), p. 187; N. von Tannen, "Das Mecklenburg-Recht" (Leipzig, 1855), p. 77 (et seq.); A. Querry, "Droit musulman" (Paris, 1837), p. 708 (et seq.); M. Perron, "Précis de jurisprudence musulmane" (Paris, 1838), translated, De Alfaqi, "L'explication de l'Algérie", Paris 1849, p. 80 (et seq.) (in French), v. 80 (et seq.) (in Persian). - A. Shams, "Die Heirat", in "The Arabisches", 1849, vol. 2, p. 267 and "Das Handbuch des Islamischen Gewissens" by the author of this article (Leiden, 1850), p. 226 (et seq.); 333 (et seq.). - Al-Fath (AL-FATHI), literally "opening", a term in Arabic grammar for the pronunciation of a consonant with the vowel a, the sign is therefore called faštah. In Shiʿawi (e.g. ed. Dhahaballa, p. 125) faštah is still accustomed to the pronunciation of the fricative without a vocal, i.e., the opposite of inwa. - Iṣrail's faštah means the place of a number. There are other technical uses of the word for which see Muhammad b. Al-Fatihi, "Die Heirat", in "The Arabisches", 1849, vol. 2, p. 267 and "Das Handbuch des Islamischen Gewissens" by the author of this article (Leiden, 1850), p. 226 (et seq.); 333 (et seq.). - A. Schadel.

AL-FATHI, "victory", title of the 8th century and one of the titles of Sūra xxv, usually called al-Nāṣr,

AL-FATHI, ABD AL-MAJID b. LABBĀS b. RĀDI b. ZARJAM b. AL-FATIHI b. YĀ,:), better known as AL-FATHI IDRĪS AL-FATIHI, for the biographers do not agree as to his genealogy, was born at Sīkāri al-Walid, a village near Alkālī in Real (Alkālī Yakhūb), a district in Greece.

Among his teachers are mentioned Abū ʿIyān b. al-Suʿūdī, Abū ʿIyān b. Zārjām, Abū ʿAbd Allāh Muhammad b. ʿAbdān, Ibn Dārād al-Kālītī, the celebrated scholar Abū Muhammad Abū Aḥmad b. Muhammad b. Sūd al-Habībāyy, etc.

In his youth he was a shameless vagabond, almost always half asleep; till he obtained a position as secretary to the governor of Granada, Abū ʿAbd Allāh Tāfuṭī b. Āli. He went to Marrakesh, and was assassinated there in a fanduk on the 10th of Rabī' al-Awwal 122 (20th July 1314) or Sunday 22nd of Moharram 1229 (13th November 1314) or according to others again, in 1226 (17th August 1314-18th August 1314) by order, it seems, of Abū al-Qasim b. al-Ṭāsim b. Tāfuṭī b. al-Ṭāsim, friar of Abī ʿAbd Allāh Ṭāfuṭī b. Āli, to whom he had dedicated his "Nabāʾīn". He was buried in the cemetery of liš al-Mālikīyyah. He composed the following works: ʿIṣril al-Nabāʾīn wa al-Mālikīyyah, a kind of biographical anthology of those who had lived some time before him and particularly of his contemporaries who had returned with him (orally) Ibn Bīḍār, with whom he planned at the end of the work, divided into four parts: 1. kings and princes, 2. visitors, 3. šaʾīʿa and scholars, 4. men of letters and poets (publ. at Paris in 1277 by Malik al-Hāriri, in the journal al-Dhāfī, at ʿAbdīn, 1284). A commentary was written on the ʿIṣril al-Nabāʾīn by Muḥammad b. Kāsim Ibn Bīḍār (died 20th Moharam 1220) entitled Tafsir ʿIṣril al-Nabāʾīn bi Fard al-Suwāqīyy bi ʿIṣril al-Nabāʾīn (there is a copy in a private library in Algiers, the French translation appears by L'Abbé E. Bourdage in 1885). It has never appeared, in spite of the statements by Deneburg, Brockelmann and Hurdi. - A. Majmūʿ al-ṣawāhīl wa ʿIṣril al-Tawāwul al-Mālikīyyah bi ʿIṣril al-Nabāʾīn, a kind of appendix to the preceding work; there were, it seems, two or three editions or rather recensions of it, a large and a small or a large, a medium and a small, of which the
small was published at Constantinople in 1305 (al-Dimārī) and at Cairo in 1523. — 3. A biography of his teacher, 'Abd al-Allah b. Muhammad b. al-Sūd al-Baytuwī (differently from him died in 1299), in the third part of his Tābih al-Dīn, which was published in the Esquaire (Dresd., Les Mna. de l'Esquaire, 448). This biography is followed by a kind of anthropology containing letters and poems by Ibn al-Sūd and other scholars, the majority of his contemporaries. — 4. Maktaba' on Ibn al-Sūd al-Baytuwī, preserved in the Esquaire (Dresd., Les Mna. de l'Esquaire, 558). — 5. Bhidīya' al-Maghafir (On the power of the Maghafir), thought to be lost. — 6. Maktaba' Kāmilī, also attributed to him.

Al-Fath has Kālidī more often written in rhyme prose, in which he is usually excellent, and also a verse which is mediocre. He seems to have plagiarised his contemporaries or even appropriated their works bodily; they did not dare accuse the thief for fear of losing his position, which showed itself as much in his everyday life as in his literary works. In any case, we must not look in his Kālidī al-Maghafir for historical facts, the value of the work lies rather in the elegance of its style.


(M. BEN CHENEH)

FATH-ALI ARBUZKUR (Bak. Arbusov), an Azar-Turk dramatist, was the son of a village schoolmaster, took service in the Russian army and attained the rank of captain. When the governor-general, Wazemoff, of the Caucasian territory built a theatre in Tiflis in 1860—1850, the Turkish officer wrote 6 comedies for it, besides a historical dialogue in the Turkic dialect of Adiguheids, which he dedicated to Field-Marshal Prince Bariemski and which were printed in 1796—1850 at Tiflis under the title Tschelkus. They have been translated into Persian by Muhammad Di'ir al-Manṣūr. The following is a list of them:

3. Kherzā Khudār-Khan (1873), translated into French by Berlitz in Meynad (l'œuvre de Fezels, extract from the Knauss de Textes et de Productions, Paris 1860).
4. Wibrā Khaṣṣā Satr (presented at Tiflis, for the first time on the 13th November 1903).


(C. Huart)

FATH-ALI-SHAH, a Persian Shah of the Qajār dynasty, was born in 1825 (1271), succeeded his uncle Aqā Muhammad-Shah in 1272 (1857) on the throne and died in 1850 (1254) after a reign of 38 years and five months (which won him the title Shāh Shāh) and was buried in Konī. He was at first known as Bihār-Khan. The Murder of Aqā Muhammad had thrown the army into the greatest confusion, Mirzā Muhammad-Khan Sa'dī, the eldest son of Bihār-Khan, seized the gates of Tshardan till the arrival of Bihār-Khan who was then in South Russia. He was at once proclaimed king but only enthroned at the beginning of the following year. After his victory over his brother Hussein-Kuli-Khan, Muhammad-Khan Zand and Sultan-Khan Shāhī, he succeeded in winning recognition from the chief of Khorāsān. After a long war with the Russians he lost Georgia, which was finally ceded by the peace of Galița in Oct. 1823. He had fought the support of Napoleon I, who sent Kominci and Jabber on a mission to him and later General Garnier with the title Ambassador (1805), but thinking that Ferezi could not be of any help to him at that time, he sought the friendship of England, who sent Sir John Malcolm, Sir Harford Jones Bridges and Sir Gore Ousley to his court. The rebellion in Khurasan, fomented by Maimund-Shah of Afghanistan, gave Fath 'Ali an opportunity to seize Herat (1813), but he could not keep it. A war with the Porte (1821—1824)
long, to the earnestness of the building; the top of this capital is thus connected with a gallery, running round the upper part of the room and communicating by staircases (made in the thickness of the wall) both with the roof and the courtyard below. It is not possible to enumerate here all the other buildings connected with the emperor and his court, but special mention must be made of the great mosque, which is one of the finest monuments of Mogul architecture. It covers an area of 438 ft. by 542 ft., having a central court (360 ft. by 439 ft.) enclosed by cloisters, except at the three gateways, of which the Balinad Darwaza (facing the South), erected in 1452, to commemorate his victories in the Dakhana ranks as one of the noblest gateways in India. In the court of the mosque stands the tomb of Shaikh Salim Cright, a single-storied building, raised in white marble and surmounted by a dome; the marble lattice screens which enclose the veranda of this building are of extraordinary dexterity and intricacy of geometrical pattern; over the cenotaph is a wooden canopy, inlaid with mother-of-pearl arranged in beautiful geometrical designs.


FATIHA, THE FLOWER AND MOST POPULAR SURA IN THE KORAN. Its name means the "opener" (i.e. of the Koran). This short Sura which only contains seven verses has a certain number of peculiar features; it is at the beginning of the book, while all the other short Suras are at the end; it is in the form of a prayer while the others are in the form of a sermon or lecture; in reciting the seven words (amir) is added to it, which is not done in any of the other Suras.

In Sura xxv, 37 there is an allusion to the Fatihah under the name of the seven (i.e. verses) which ought to be constantly repeated (Sahih al-Muslimat); and these seven verses occupy a special position, with reference to the parable of the Koran revealed at that time. "We have already given thee the seven verses which ought to be constantly repeated as well as the great Koran." At the period then, when Sura xxv, which is Meccan, was revealed, the Fatihah was already the favourite prayer of the little community of believers.

It has been said that this Sura is the oldest or one of the oldest in the Koran. Noldeke has urged against this view that it contains expressions which are not found in the Suras of the first period; probably certain epithets of Attila, "the merciless, the compassionless, of Korham, of Kohin" appear there for the first time. Nevertheless the Fatihah is relatively old and should be placed at the end of the first Meccan period. It is, as we have just mentioned, quoted in Sura xxv, which belongs to the second period; and its first verse "glory be to God, the Lord of the worlds"
is repeated at the end of Sura xxxvii. (verse 482) which also belongs to the second period.

The words al-Muqaddimah alhithim “those against whom God is enraged”, and al-Dawla, those who err, in verse 7 of the Sura; refer respectively to the Jews and Christians.

The Fatima forms part of the daily prayer (Namaz) of the Muslim; its recitation is a divine ordinance (hukm), while Abu Hamid says it is only suggestive (hikmah). Various scholars have written on the virtues of this Sura.

Bibliography: Th. Noldeke, Geschiickte der Qorans, p. 110 et seq. d’Ossine, Tableau general de l’Empire Ottoman, p. 79, 83; the annotated translations of and commentaries on the Koran.

(R. Carrera de Vacs.)

Fatima, the name of three rulers of the Muhayl dynasty. [q.v.]

Fatima, the daughter of Muhammad and the aged Khaadija, born in Mecca. Unlike the other children of the Prophet, we have solid grounds for believing in her existence, not so reliable and solid in the case of her descendents. She is one of the few persons of her own, in which however historical facts are rather scarce, a slight but appreciable advantage over her sisters, notably Ruqayya and Umm Kulthum, always associated as sisters and confused even in the most thrilling incidents of their lives. The poetry of the first century is, however, entirely unshaded to mention her. The date of her birth still remains to be settled. This question implies another, also still unsolved,—the place in order among the four daughters of the Prophet occupied by Fatima. All except Umm Kulthum have been claimed to be the eldest. In this controversy the compilers of the Sira and of Tradition thought that the advanced age of Khaadija ought to be taken into account. On the other hand, they wished to avoid too great an age for Fatima at the time of her marriage with ‘Ali. According to the degree of importance accorded to these two considerations, so difficult to reconcile, the various writers have sometimes brought forward and sometimes set back the date of her birth. It is principally among the Shiites, who endow Fatima with all physical graces and all mental gifts and virtues, that it has been looked upon as more suitable to make her the youngest. Her sisters are suppressed by the Sira to have been married before Fatima, for “as a good-joint family”, so they reason “the Prophet must have settled the elder daughters first”. This insistence on the youth of Fatima is quite natural; otherwise it would have to be admitted that Muhammad was indifferent to his daughter, that the companions showed a shocking lack of enthusiasm to enter the Prophet’s family and finally that Fatima was a blemish if she remained unmarried for a period too long for the ordinary period of celibacy, so dreaded by Arab women.

In this chronological discussion, in the absence of any direct information — it is useless to suppose with Sprunger that traditions have been lost — the starting-point is furnished by the death of Fatima, which all agree in placing in the year 44. To the 44 years thus obtained are added the three, separating the Hijira from the death of Khaadija. Above all, there is no agreement among our authors. But represented Fatima as the eldest or as the eldest of her sisters, it is because they wished to avoid the objection arising from the advanced years of her mother. Others, thinking only of the laicness of her marriage to ‘Ali, have sought to place the birth of Fatima about the period of the “prophetic calling” of her father, shortly before or shortly after. The boldest supporters of this view are the writers devoted to the house of ‘Ali. ‘Abd al-Malik places the birth of Fatima “eight years before the Hijira”, i.e. at a date when her mother would have been at least 60 years of age. This isolated view, which is followed by the statement in the Sira that ‘Aisha was married at the tender age of nine, is an attempt to give Fatima the same advantage. In more than one respect Fatima is the Shi’ite counterpart of the very prominent figure of ‘Aisha.

The oldest historians and the early Sira such as that of Ibn Hisham devote relatively little attention to Fatima. In Ibn Hisham’s compilation, the Musnad of Fatima only occupies a page against the 350 devoted to ‘Aisha. The Tabaqat of Ibn Sa’d manage to give an account of ‘Ali without even mentioning the name of his wife. She hardly appears at all in the first帐, al-A’zam, in spite of the pronounced “Ali” sympathies of the compilation. We know nothing of Fatima for the pre-Hijira period except her biography “Umm Abiha” and her grief at the death of Khaadija. No one among the persons in the Sira speaks as much as Fatima except perhaps Abu Bakr; tears are a manifestation of physical pain in the daughter of the Prophet and of religious fervour, a veritable ‘azimah, in the rough Khaadija trade. Fatima seems to have had a melancholy temperament always wrapped as it were in gloom. Physically she was no better endowed; her weak constitution, her thinness, her frequent illnesses made her unfit for the hard tasks allotted to Arab women. Unlike her sister Ruqayya, there is hardly any allusion to Fatima’s beauty and nowhere does Mahomed declare, as he does for Zainab, that she is “the most capable (azza) of his daughters”. All this explains why she waited so long before finding a husband. One asks, without being able to explain, why this mistress of “the wealthy merchant Khaadija” had no dowry. Tradition would attribute all the delay to the absence but to the number and exceptional qualities of her suitors, Abu Bakr, ‘Omar etc. Mahomed, in anticipation of a divine command, decided on ‘Ali. She is usually said to have been 15 years of age then; others speak of “15 years or more”. As a matter of fact this last figure must have been exceeded if she was about thirty at her death, but it is a very probable one. As for a writer this is according to this reason of the strictness for girls in Arabia usually married between 9 and 12. Hence again there is an allusion to ‘Aisha, who was married at the age of nine.

After the Hijira, ‘Ali or rather Zaid b. Harithah undertook to bring her to Medina, while her sister Zainab remained in Mecca. As to her marriage, it is as rule not placed before the battle of Badr; others place it after ‘Uhad. If Abu l-Kaisam settled his daughters in the order of seniority, Fatima, supposed to be the youngest, could not marry before her sister Umm Kulthum who was married to ‘Umar in the period between the two battles. Other authors claim to reconcile all discrepancies by distinguishing, as in the case of ‘Aisha, between the conclusion of the marriage before flight and its consummation after ‘Uhad but this is again
an artifice to tone down the lack of expression for the marriage on both sides. Ali at first declined the match on the ground of his poverty. Muhammad, had to remind him of the beautiful cousin, now at Bayt; this has been made an argument for placing the marriage immediately after this victory. Fatima on her side showed no more enthusiasm. Although a brave soldier, Ali was poor and was even said not to be particularly intelligent.

A union concluded under such auspices could hardly promise to be happy ever. Discount soon followed. The married pair, a beautiful scene in the home. Muhammad settled the newly married pair near him, Ali quarrels with Ali caused him a great deal of pain. Muhammad had continually to intervene without succeeding in restoring peace. The birth of Hassan and Husain, one born a year after the other, probably in 5 and 6 A.H., did not mark any turn for the better. Their mother did not feel strong enough to nurse her children herself and Tradition has turned this fact to the advantage of the Caliphs of Baghdad, by saying they were nursed by one of the wives of Aisha, who had remained in Mecca with all his family till the surrender of the latter (62.6-7). The marriage of Ali and Fatima, whom Ali did not marry, is problematic; it is affirmed principally by the Shi'ites. There were also two daughters, Zainab and Umm Kuthaym, the latter born in the last year of Fatima's life.

No outstanding event interrupts the course of this monotonous and obscure life. Fatima had little influence with her father and was thrown into the background far behind the entertaining and Formidable Aisha and even the other female members of the Prophet's household. Her relations with the former were particularly strained. For the sake of peace, Muhammad fixed for them a date to separate. Tired of monagamy and the trying temperament of Fatima, Ali mediated doing her the grave wrong of marrying a Mahomet's and a daughter of Ali Luhah, Muhammad was very indignant and offensive to his cousin by the alliance between Fatima or divorce; she "he added a portion of my flesh". Other details given by Tradition and obviously blessed show us the poverty and weak health of Fatima, forced to do the hardest tasks with her father or husband, offering to assist her. Creel and harsh is his wife and exasperated by her constant recriminations, Ali is said to have so far forgotten himself as to maltreat his invalid wife, forcing her to take refuge with her father. On his part he began to avoid the conjugal domicile preferring to sleep in the mosque.

The period of the greatest foreign activity in the Prophet, now head of the state, begins with the fifth year A.H., in the interval between the defeat of Uhud and the siege of Medina by the Arab confederates of Najd. The period coincides with the married life of Fatima, Absorbed in his wars and his great schemes of political organisation, he began to neglect his daughter, so poorly endowed by nature and constantly worrying him with her troubles and appeals to his generosity. Not finding the help expected from her husband, a brave soldier, but unceasingly for intelligence, he turned to the circle of Abi Bakr and Omer; this was to put himself completely under Aisha's influence, openly hostile to Ali and Fatima. The Sibli and the Masa'id do their best to clear away this unfavourable impression. Thus we are told that the Prophet, when he had finished his talk, would go to announce the hour of prayer at Fatima's door. These collections are full of insisting on the affection shown by him to his granddaughters. A whole cycle of traditions of the Prophet's family life has thus arisen, in which Muhammad in deshabille plays even at prayer with the "two Haumun". The Sibli on the other hand emphasizes the marks of tenderness lavished by Abu Talib's son on the children of his daughter Zainab, on those of Zaid ibn Harithah, of Djasir, and even of Zubair ibn al-Awwam, not to mention the little. Al-Ash'ab: orthodox tactics to neutralise the dangerous exaggerations of the Shi'ites. The son of Fatima does seem nevertheless to have won back his grandfather's affection, particularly when he saw all his children taken from him, and his modesty and perseverance well have expressed from him the disinterested words: "Ali shall perpetuate my line."

A passage in the Koran (iii. 60) has furnished the framework of an anecdote which has been cleverly exploited; it is Muhammad's interview with the Christian envoy from Najd. Wishing to test the effect of his impressionable (mushakhab) against them, he arrived, surrounded by Fatima and her family. This scene has inspired another, still more celebrated in Shi'ite literature, that of the Aisha of Jawf ("privileged sons of the cloaks"). He is said to have called out one day while conversing "Ali and Fatima and the two Haumun under his cloak: These are the members of my family, since then that group of live persons has been known to Tradition as the "people of the cloak". We can see the object of this, to associate the Ali's with the Prophet, vindicate them for the privilege of forming, to the exclusion of all others, the "people of the house" (Abd ul-taha), and the sole possession of the special purity, as announced in the Koran (xxxi. 33): "Ali will cleanse you, people of the house, and purify you", a verse that is directly addressed to the wives of Muhammad, and not to the Ali's and Fatimas who are nowhere mentioned in the Koran.

When he became owner of the rich oasis of the northern Hijaz, Muhammad decided to allot to Fatima an annual allowance of 5,000 loads of wheat, as she had done for his wives. Ali Salih arrived in Mecca to renew the treaty of Hudaybiya. Fatima is mentioned among the people whom the Usayyad chief sought to interrogate in the conclusion of this treaty: the first act of a comedy which was to end in the treaty, the surrender of Mecca. She accompanied her father on the military outing, in which, without striking a blow, he became master of the Ka'bah capital. She is also said to have been present at the farewell pilgrimage. Towards the end of 41 A.H., the Prophet was overthrown, by his last illness. Fatima made her way to the bedside of her dying father over whom Aisha was jealously watching, to hear the prediction that she would be the first of the family to rejoin him.
The number of her devotees increases as Islam begins to feel the need of a theology for the use of the weaker sex. Her story, being vague, lends itself much better to edifying amplification than the too well-known story of the romantic daughter of Abū Bakr. On the day of the resurrection Fāṭima will be on the same level as her father and the two will form a group. When she passes, an angel will say: “Lower your eyes, ye virgins!” The Mahdi will be born from her posterity. The above is a mode of translating the drivel of the specifically Fāṭimid literature, cultivated by later orthodox writers; it will give an idea of the rest. The real and only importance of Fāṭima consists entirely in the fact that through her Muhammad’s line has been perpetuated. She participates in the inerrancy accorded by Islam to its founder. Veneration for Fāṭima cannot be earlier than the tragedy at Karbala (61). This cult developed fabulously. Ancient orthodoxy rightly detected in it a danger to the unity of Islam and the Arab empire; the Caliphs of Baghdad, after having exploited it, endeavoured to turn the veneration for her into a weapon which might be as useful to the descendants of ‘Abdullāh as it is difficult to explain why the descendants of Muhammad’s other daughters did not participate in this veneration to the same degree as the Fāṭimids, a name frequently given to the descendants of Fāṭima.

Fāṭima is a name that covers a real personality but one that eludes the investigations of the critic. Around this inconstant figure the struggle between Shī‘ites and Sunnis has centred; it has been an irregular battle with underhand stratagems and parallel tactics, in which the details conceal and distort our view of the whole conflict. This strife, lacking in sincerity and grandeur, a regular farce, a war fought in surpluses, utterly distorts the eye of the historian, who desires to fix his attention on this fleeting figure, the lightly painted portrait of the heroine, the cause of and the stake in the struggle. When the two great Muslim parties had taken the field, the dispute was further complicated by the quarrels of the schools, by particular sentiments, each claiming to be authenticated by the example of this daughter of the Prophet, to make a dogma, a rule of conduct, or moral or ritual prescriptions prevail. Under pressure of the Shī‘ites, the school of ‘Abbāsids, the rival to that of Medina, developed the exaltation of Fāṭima, in opposition to the glorification of ‘Abdullāh, elaborated in the Ḥijāj, just as it transformed the brief history of her husband ‘Alī into an answer to the Medinan legend of Abū Bakr. Relying on the precautions, which it believed itself to be secured by, orthodoxy seems to have set its mind at rest by thinking of the honour, which would be reflected from the cult on the Prophet and his family. While filling up a lacuna in the Seerah, they at the same time freed him from the reproach of indifference to his family. Even the ‘Abdallāhis found it opportune to abandon their hostile neutrality; this was not a disinterested change of attitude but one in which their crafty policy is quite apparent. The scientist henceforth has tolerated the glorification of ‘Abī and Fāṭima among the authors, who worked under their supervision, on condition that they emphasised the obligations of the ‘Alīis to their powerful Fāṭimī descendants, and depicted them as
FATIMIDS.

The origin of the Fatimid movement is to be sought among the Ismailis, whose centre was about from the middle of the third century A. D. the small town of Salамyia between Hamilt and Hims. Among the abus [q. v. l. 895 of opr], who went forth from here to the various Muslim countries, particularly to Morocco, Persia and the Yemen, to engage in very successful missionary work, Abú 'Abd Allâh [q. v. l. 84], who became famous under the name al-Ásî, was the first to gain a firm footing in Maghrib, among the Berber tribe of Kázam (from the rest of 832 = 897) and gradually undermined the power of the Aglabids. This incident the turn of the Ismaili sect, 'Ubaydallâh (who seems originally to have been called Sâ'd) went first to Egypt about 854 = 915, and thence to the west when he found himself subject to constant persecution, naming himself the 'Abdallâh; hence, however, he was thrown into prison in Sitjîlima by order of 'Abd al-Malik. Al-Ásî's brilliant and victorious campaign which after the capture of Tálibîn and Rakkâd, made an end of Aglabid rule, led to his release and, on the 26th Rabi' II. 292 (15th January 902), he was able to make his ceremonial entry into Rakkâd and to take the name of al-Mahdi and the title Ansâr al-Mu'minîn. They at once set to work in the most earnest fashion with the introduction of the Shi'ah creed but they never succeeded in overcoming the Malikite of the natives for more than a brief period. Al-Mahdiyya (on the coast not far from Rakkâd), which received its name from that of the Caliph, was made the capital in 848 = 902. The next two years were devoted to the resettlement of their own—Abî 'l-Ásî (Muhammad al-Ásî), while still a prince, built al-Muhâmmadiyya, while al-Munâf built al-Mansûriyya—but these never attained any particular importance.

Such was the origin of the Fatimid. Their name refers to the descent, which they claimed from 'Ali and Fātimâ, a claim the justice of which cannot even now be decided with certainty, although there are abundantly grave reasons against it, so that 'Ubaydallâh's descent from Mâinûn, a Persian sculler, which is upheld by the other side, is not improbable. In any case, it appears that suspicion of the dynasty only appears at a comparatively late period in literature; the unlikelihood of certain important authorities like Abû Muhammad (see C. H. Beckers, Geschichte des Islam, p. 304) is likewise demonstrable: It is obvious also that any means must have seemed legitimate to the 'Abdallâh, to overcome their dangerous and superior rivals but it is held that this was done by the defenders of the legitimacy of the Fatimids, among whom Makrizi and Ibn Khaldûn are prominent, that 'Ubaydallâh would never have had to suffer from the plots and persecution of the Caliph of Bagdad already referred to, if the latter had not feared him as an 'Ali, it can be said in reply to this argument that 'Ubaydallâh was at that time no obscure or utterly unknown personality, but well known as the grand-mother of the Ismailis and that this might be the reason why he was suspected. Nor is the objection quite conclusive that, with the great number and wide distribution of the 'Alids at this time, it would have been impossible for their adherents to attach themselves to the descendants of a Magus (the sculler Mâinûn) or Jew. This latter assertion that 'Ubaydallâh was of Jewish descent, is certainly to be referred to the hatred of his enemies (cf. I. Goldziher, Muharramnnadah, Studien, l. 895), but it must not be forgotten that the 'Alids themselves have repeatedly attacked the genuineness of the Fatimid pedigree with great vigour and have also taken up a directly hostile attitude to them. What is particularly surprising, however, is the absolute uncertainty of tradition everywhere regarding the genealogy of the Fatimids (cf. Wustenfeld, p. 32 of opr.). August Müller (l. 897) has already shown
how their genuineness is shaken by the contradictions with the view of the Druze, who simply make Maimoun an 'Alid.

The energies of the new ruling house were for the next two generations constantly occupied with an unceasing series of domestic troubles. 'Ubaydallah's treacherous murder only a year after his accession of the strongest supporter of his rule, al-Shu'ri, who was desiring to obtain by force the recognition of his son, was severely avenged. The principal trouble was the rebellion of the Zenata and of the Kharitun with them. The war with the former was only brought to an end with the coming of their king, the Tihri, by_Majalla in 239 = 954, the latter then surrendered. While the Tihri but Fas was left to a prince of this house; soon afterwards he conquered Sijilmassa also. His power thus formed a bulwark of the Fatimid interests in the west till his death in 312 = 924. But his successor, Ibn Abi'l-'Ala, although at first able to win even more brilliant successes by subduing the whole of the Maghrib as far as Ceuta, where a few Istidrlis still held out, thought it better to submit to 'Abd al-Rahman III, who had occupied Ceuta, in view of his threatening proximity. It was only in the reign of 'Ubaidallah that some of these Istidrlis were subdued, but not by force. Ibn al-Ka'im (334-341 = 946-953) led an expedition into the interior of the north, and the conquered territory restored to the Fatimid rule. But all these troubles paled into insignificance before the rebellion of Abu Yazid (q.v., L. 117 et seq.), which broke out in 322 = 933-934 and threatened to be the greatest danger to which Fatimid power had yet been exposed. He was able to win considerable support, particularly among the Qarawiyyin tribes in the Awdas and the greatest cities of the empire fell one by one before the onslaught of his Berber hosts. He was so successful that he laid siege to the Caliph in al-Mahdiya. Although he was forced to raise the siege after blockading the city for a year, al-Ka'im was again besieged from the outside in Ma'mun, where he succeeded in the hardishns of his enemies. His son al-Mansur (334-341 = 946-953) finally succeeded in putting an end to the civil war after severe fighting in which Abu Yazid was slain. The always uncertain attitude of the Idrisids and Zenata in the West also became rather more settled about this time so that for once the empire could find a breathing space after a long period of internal convulsions.

These decades of unrest, to which were added earthquakes, plague and famine, naturally impeded to a considerable degree the efforts of the early Fatimids to expand their power. From the beginning they devoted most of their energies to advancing eastwards towards Egypt, but the attempts to conquer the country in this period all ended in failure. In the reign of 'Ubaidallah his son Abu 'l-Khurasan twice (301-302 = 913-915 and 307-309 = 918-921) invaded the Nile valley; in both cases initial successes were followed by severe defeats, in the second campaign as well. Banka Bene was retained as a permanent conquest. When he became Caliph, Abu 'l-Khurasan sent a third expedition against Egypt in 323 = 935, but this was unable to bridge the vicious resistance of the Khurasan. Much less attention was devoted to Sicily (q.v.), where a Fatimid governor had been installed immediately after the overthrow of the Aghlabids. Although after his expulsion the island made itself independent under Ibn Kurbub the Caliph did nothing to regain it and it was only when the rebel was driven up to him by his own people (354 = 965), that he finally came into possession of Sicily. The corsairs from Sicily on the coasts of Southern Italy and France, the capture of Genoa (343 = 955) and the devastation of Santalina and Corsesi had no permanent results. From the end of 336 or beginning of 337 = 948 Sicily won practical independence through the skill of the Khari insan b. 'Ali. For the further vicissitudes of this western outpost of the empire to its conquest by the Normans in 450-454 = 1050-1051, the reader may be referred to the article Sicily, as they do not concern Fatimid history.

It was only under al-Mansur's successor al-Mu'izz (341-356 = 953-967) that the empire found the internal peace and security, which allowed it to make a fresh start with a powerful policy of conquest, through the sober diplomacy of this Caliph and the great military skill of his general Ladhwar [q.v., l. 1023], who succeeded in definitely conquering the far west, after an aggressive war in 344-345 = 955-956 by 'Abd al-Rahman III, which threatened to be dangerous, had been continued. The goal of this policy was naturally Egypt which had hitherto been attacked in vain. The country, utterly disorganized, could not resist a qawwar and on the 26th Shawwal 353 = 6th July 966 al-Fatimid general made his victorious entry into Fustat. Egypt, formally at least, thus became a Shi'ite country for two centuries. The conqueror at once set about with great prudence the introduction of measures to alleviate the famine raging among the people and personally saw to the restoration of law and order. At the same time he began the building of a new quarter, the modern Cairo (q.v., L. 821 et seq.), and the foundations of the Azhar Mosque also dates from his time. He also endeavoured to extend Fatimid power beyond the frontiers of the land of the Nile. Mecca and Medina, where the way had been cleverly prepared for the advance, submitted without delay to Mu'taz and Fatimid suzerainty, and the Muslim cities listed till the end of the dynasty in spite of frequent interruptions — for the recognition of a successor was largely a question of money with the covetous Sharifs (for details of, Snouck Hurgronje, Mecca, l. 53 et seq.). It was more difficult to gain a firm footing in Syria. The Karajans (q.v.) proved the chief obstacle, although they originally sprang from the same movement as the Sammita. Ladhwar's second-in-command, Ladhur b. Falahi, who had occupied Damascus for a brief period, soon fell before them, readily supported by the Bajuris of Bagdad. But when they appeared before the gates of Cairo they could not resist the military genius of Ladhur nor to a certain extent his gold. Jaffa also was now recaptured; but further progress remained impossible. Mu'izz himself, who had saturated the affaire of the west, which had been pacified by Balshka's (q.v., l. 704) strong arm, to this devoted Shafi'ite chief, and moved his residence to Egypt in 352 = 963, had to ward off a new invasion by the tenacious Karajans in the following year. Following up his victory, which was won by Jaffa, he succeeded in again takingDamascus through disembarrassment among the Karajans; but it was soon lost to the Turk Af takush in the troubled times that followed. In 367 =
of the vizier al-Djardjara and the rapid downfall of Fatimid power could no longer be averted. Palestine rebelled again under Hassân, Aleppo at once fell to the Mirdâd Mûtâa. The Egyptians, twice, in 546 = 1046 and 547 = 1047, sought in vain to regain it; although the prince above mentioned submitted again in 549 = 1051, the town was lost to Fatimid hands——this time forever. In 552 = 1062 the apparent success, which will be recorded elsewhere, such as the submission of Hašanî in Bagdad (550 = 1058), the surrender of al-Sulabi, who was able to enforce the resignation of their Caliphate in the Hijâz and Dâera from Mecca to Hadrâm, went but a little way to balance the loss of their power in Syria; for a new danger was already steadily advancing from the east in the rising might of the Seljuks. In 563 = 1071 Jerusalem fell to them, in 568 = 1076 Damascus and after this date it is impossible to speak of Fatimid power in Syria; although there was an attempt to restore it and numerous battles on Syrian soil, of which more will be said below.

Egypt was therefore the only land left of which the Fatimids could really maintain a permanent hold, in which they impressed the stamp of their race. By the end of 574 = 1082 the Nile valley will only be dealt with in its main outlines here; for the details the reader is referred to the separate articles and to the articles Azyr [ii. 4th ed.]. Their power was placed on a sound basis by the cautious and deliberate policy of the two first Egyptian Caliphs al-Muzâ'ir and al-'Azz, as well as by the careful organization of the mechanism of administration and finance in which they found a most valuable adviser in Ibn Khallîn in spite of many faults. Under the second of these rulers he received the rank of vizier, an office which in course of further developments became of the highest importance. He was a Jew by descent, although a convert to Islam; one of his immediate successors, 'Abd b. Nanturia, was a Christian; the same Canaan was appointed to govern Syria, so that nearly as this remarkable fact show how the Christians, which is characteristic of the Fatimids. By the time of Azz, however, we find a rather strong reaction from the Muslim side, but even under his successor al-Hâkim, the son of a Christian mother, whose tyrannical mood periodically found expression in savage oppression of Christians and Jews, we find Christians in the highest offices. The reign of this Caliph forms in other points also a marked contrast to those of his two predecessors. Although many luxurious institutions and important foundations such as the House of Sciences are due to him, his cruel despotic rule on the whole a great misfortune for the land as he led to the utter disintegration in the country. This showed itself from the rebellion of the Spanish Omarî Abu Ra'yà, which was only suppressed with difficulty. The danger from the mercenary troops of Turks and nestorians in the north became visible; they had first been employed in addition to the Berber troops by al-Azz, and their insubordination and constant quarrelling among themseves became the chief reason for the gradual collapse of the kingdom. After the rule, following the extreme development of the Isma'ili system had claimed to be a duty, and conditions in the capital had become unbearable, he disappeared in the night of the 27th Shawwal 574.
puppet in the hands of the all-powerful vizier. The rebellion of his elder brother, Nizar, was suppressed. Al-Afdal resumed his father's attempts to regain Syria, but now there was a further anxiety to be faced, the Crusaders, whose importance he does not seem to have recognized in time, till the capture of Jerusalem (982 = 1099), which he had won from the Franks only a short time before, by the Christian knights opened his eyes to this new danger. The next two decades were filled with battles with varying results between the Egyptians and the Crusaders, but finally only Tyre and Ascalon remained in the hands of the Fatimids, when the vizier was murdered in 1121 at the instigation of the Caliph al-Manṣūr (997–1101–1153) who wished to escape from his tutelage. His by no means incapable successor, Ibn al-Balṭikhi, was not able to replace him; al-Qāmid, a malignant despot, then sought to govern alone, to the country's misfortune till he perished at the hands of the Assassins in 1124. After a brief interregnum by a son of al-Afdal, who had prayed said in name of the "expected Imām", his cousin al-Hāfiz, a man of mature years, ascended the throne, for the first time by a break in the direct line of succession, as the murdered Caliph had left no son. He also attempted to govern independently for a time, but after poisoning his brilliant vizier Yānīs, Resulīs of the turban and constant humiliations of the powerless ruler marked the beginning of the end and the attrition, which history relates of the brief reign of his young son al-Zafar (1154–1158) makes it clear how far the degeneration and decline of the dynasty had proceeded by this time. Once more, however, a strong personality took over the reins of government in the courtly Ṭallāt b. Razīk, whom the panic-stricken women of the palace called upon after al-Zafar's tragic end. The country had need of such a man. Al-Fārsī, a sickly child of five, chosen Caliph by his father's murderers, sat on the throne; to Palestine Ascalon, the great fortress against the Franks, had fallen in 1158 = 1155; the Egyptian Egyptian expedition cost in 1155 = 1155 by a Sicilian fleet. The new dictator first of all won that law and order were successfully restored in the land and his general Dirghānī (cf. p. 978) was a great victory over the Franks at Ghazzā in 1158. Shortly after the accession of the last Fatimid, al-ʿAḍl, ʿṬalāt also was all too soon, treacherously murdered, his son and successor soon afterwards met the same fate. Egypt now became a pawn in the game between the two great Syrian powers, Damascus, where the Zārjī, Nūr al-Dīn now ruled, and Jerusalem, with whose policy of aggression the quarrel developing between the two most powerful cities in the declining state, Shiraz and Damascus, coincided. The young Caliph, one of the few figures among the later Fatimids that awakened sympathy, was too weak to avert the approaching downfall of his house and the appointment of the Damascene general Shābkī as vizier, with which the independence of the dynasty practically ceased, put an end to all these protracted wars and turmoil. Shābkī's successor, Shāblān, formally put an end to the dynasty when, in the beginning of 1171, he reintroduced the prayer for the "Abūlānī. A few days later the unfortunate al-ʿAḍl died and with him the Fatimid family disappears from history.
'Usbuddīdd's successors, although not very successful in their foreign policy after their conquest of Egypt, nevertheless were able for long to maintain a position of splendour and power. This they owed in large measure to Lord Poole's support to their foreign guards, who on the completion thereof soon showed themselves a source of danger, but to the administrative ability of the two first great Caliphs in Cairo, to the mild rule of most of their successors, as well as to the energy of great viziers and generals, of whom more than one raised the kingdom to a new prosperity after grave periods of depression. Traces of the Shi'i fanaticism of the early decades are only rarely noticed in the Egyptian period. The great endeavour of the dynasty, whose legitimacy was always disputed, was, after it settled in Cairo, to create a pantheistically regulated ceremonial and carefully graduated categories of officers and officials, as well as to develop an unを集ted luxury of living and an extraordinary splendour at court. In this respect, as William of Tyre's accounts even in the days of al-ʿAdil show, they have been equalled by few Muslim rulers, and to this day the Arch, Ḥakim, Aḥmar and Ǧurjūṣī Monasteries, as well as the great gates, Bīb al-Nasr, Bīb al-Ṭahār, and Bīb Zuwayla testify to the grandeur of the buildings erected by them.

**Bibliography:** The most important Oriental sources are collected in Wüstenfeld, Geschiche des Fatimid-Charifs, in the preface; C. H. Becker, Beiträge zur Geschichte Ägyptens aus den Jahren 1870, Part 1 and 2, 1885; and G. von Effendi, Geschichte der Elfen bei den Arabern, in the 2nd vol of 1886; and F. Nāṣir, Nosse ins anatolique de l'Afrique, 1, 1893; K. Böckler, Geschichte der Kurfürsten, A. Müller, Ders. im Morgen- und Abendland, i, 1895; and R. W. Low, A History of Egypt, p. 22 et seq.; Inostrebčický, Prosvětění východních Fatimidů v Champelově Zápisníku, 2 vols., 1842; and E. Haenisch, Ders. in the Cambridge History of Islam, i, 1894.

**Fatān.** Poros, a minor official (khuṭṭi) at the sublime Porte, died at the end of the sixties of the last century, wrote the biographies of the Ottoman poets and vernacular poets from 1125 to his own time under the title Tārīkh-i ʿAkbarī, published as a continuation of the Tārīkh-e Moṣṭafā Saʿda (1132 ʿA. H.) and of ʿAbdollāh Tāhir (1134 ʿA. H.) at the request of several patrons of high rank. The work, which the author completed in 1366, was lithographed in 1271 (1858-1859) in Constantinople and deserves notice for its biographical data concerning contemporary writers.

**Bibliography:** V. Schlechtsh-Wassert, in Studien, d. phil.-hist. Cl. d. Wiener Ak., Vol. xx., iii, 1897, pp. 8 et seq.; Derr, Deutsche Geschichtskunde der Frankenzeit, p. 197; Angerberger, Die Zeit, Suppl. to the No. 24, 1896; and 1853. Slightly Blamstein, 189; Ms. in the Wiener Hofbibl., No. 1424 of Flogel's Catalogue.

**Fatān.** Rahim, Feisalunn, and Hanunmuns, the interval between the revelation of Suras 83 and 70 of the Korān. Feeling that inspiration had forsaken him, the Prophet suffered great mental depression. He began to wander about, and his mind was, as it were, "possessed" (mujaffar), and meditated suicide by casting himself from mount Hirāʾ, but a mysterious power is said to have restrained him and the suspension of "intermission" lasted 2½ to 3 years.

(A. S. FELTON)

**Fatān.** "The Opener," one of the names of God (cf. L. 304).

**Fatān.** Qaytṣ ʿAbdu, a Persian poet, died 859 (1448-1449) or 853 (1449-1530), but at first the same Tāfāfi (in allusion to Societ in Socot a "little apple"); he also took the names, Khamira and Arārij. He wrote a great work entitled Hādīn u Dīl, "Beauty and Heart," a romance full of allegory, allegorical and symbolical expressions, trans. into English by A. Brown (Dublin 1807) and W. Price (London 1825), into German by R. Drotč (Vienna 1880) and imitated in Turkish by Ğabi and Walī his Shudin-i K̄ar (in the London and Paris Mss. Nikāb). "Abode of Fancy," is a collection of tales, stories and jeux d'esprit in rhyme and prose, of which the first chapter has been published and translated by H. Eṣṭē (Leipzig 1868).

**Bibliography:** V. H. Hammer, Todasuche des Persers, p. 290; Khandi, Sinbād, 1, 1897; Oswalt-Shih, ed. Brown, p. 171; Rien, Catal. Pers. Brit., in., p. 741; Eṣṭē, Calligraphes, p. 85; Eṭbā in the Grote strie der Iran, Phil. 111, 1933 et seq.

**Fatāwā.** A fatāwā is a formal legal opinion given by a mufti or canon lawyer of standing, in answer to a question submitted to him either by a judge or by a private individual. On the basis of such an "opinion," a judge may decide a case, or an individual may regulate his personal life. It must be rendered in precise accordance with fixed precedent; a mufti cannot now follow his own judgment. But inasmuch as these opinions deal with actual cases, as opposed to the abstractions of treatises on the law, published collections of them, which are numerous, are valuable as exhibits of real situations. In the ideal Muslim state, where canon law would rule absolutely, all these decisions would be equally backed by state authority, and would be the law of the land. But as the case is, in practically all Muslim states, a distinction has entered, and the canon law, expressed in these fatāwās, rules only in matters of marriage, inheritance and divorce. All other legal questions are decided by other codes or by the will of the sovereign. And fatāwās on the side of canon law, which regulates the details of the personal religious life, have validity only for the plea. Further, there is a tendency in some Muslim states to favor some one or other of the four legal schools. Thus Turkey everywhere upholds the Hanafite school and appoints Hanafite judges only. It may appoint muftis of all four schools but only the fatāwās of Hanafite muftis are admitted in the law courts. The others are purely for the private convenience of the followers of the other schools.
FAWQIDAR was the title of the chief military and police officers of a zāwir (revenue district) under Muḥammadan rule in India. His duties were the maintenance of order, the punishment of rebels and rioters, and, frequently, the collection of the revenue. Though subordinate to the provincial authorities, the fawqidar enjoyed the privilege of direct correspondence with the imperial court and the appointment was often a stepping-stone to the highest offices.

The title of fawqidar was also given, under the house of Timur, to subordinate officers in the elephant stables.


History: — The Fażara under Ḫadīsh b. Ḫul and his son Ǧumayl b. Ḫul played a prominent part. In the war which lasted for decades between the Abī and the Dāḥūshīn, the so-called Dāḥīn war. They took part in the battles of Dān al-Maṣfūlī, Khuzīra, Hula'a, Raqīm etc. In the early years of Dānīn they gave a good deal of trouble to the Prophet, and members of their chief, Ḫul had visited the Prophet, he bought his first horse, which he rode as Khud from one of the Fażara. In the year 6 (562) under Uṣayn b. Ḫul they besieged Medina in alliance with other tribes of the Gharifān and the Jews of Khuzār (the so-called "Battle of the Ditch"). In the following year a number of the Fażara raised a herd of camels belonging to the Prophet at al-Qulbī, a few miles from Medina, plundered a caravan from Medina and wounded its tender Zafl
Ottoman poet. The son of a saddler, born in Constantiopyle, he devoted himself to the study of mysticism as a pupil of Zarif and, according to "Abdi, entered the Khatibu under. He soon showed himself a poet of talent. His teacher, Zarif, himself celebrated as a poet, succeeded in drawing Sultan Sulayman's attention to him in 1552, and found him the circumcision of Prince Mejmed, Musta'ai and Sultan. The Sultan liked him and appointed him secretary to the divan to his son Mejmed who was going off as governor of Magnesia. He remained in this office after Mejmed's death, with Prince Musta'ai till the latter's execution in 1552, when prince Selim, afterwards Sultan, took him into his service as secretary of the divan. Faṣṭl died in 1570 (1552-1553). Unpretentious and ascetic in his life, he displayed a glowing passion as a poet. Faṣṭl is one of the more important poets of the reign of Sultan Sulayman, not unjustly called the golden age of Ottoman poetry. He wrote a Dosān, as seems to be the unwritten rule, with all Ottoman poets, with ghazals, kahfas and quatrains (vaz'āt) and a wahibī (plainsong), a mixture, a prose and a verse, closely modeled on Şāhī's Gūlībān. But his greatest importance as a poet lies in his Me'mar, the history of love-affairs in 5000 verses entitled, Hūma'īn u Maumū, in the style of Kāravān u Sārim, is probably an imitation or reproduction of the poem of the same name by the Persian poet, Kāravān of Kirmān. Faṣṭl's most celebrated work is the romantic allegorical Me'mar, Gūl u Bāshīl (the Rose and the Nightingale), in the style of the Gūl u Nevel, the allegorical story of the love of the nightingale for the rose. Written in 963 (1553-1554) the poem is dedicated to Prince Musta'ai. The work is one of the most beautiful of its kind, although Faṣṭl cannot entirely be credited with originality in the subject. It is ingeniously treated and its language is particularly brilliant. It has become known in Europe also through Hammar's translation and translation. But he no longer suits the modern taste with his frankness for soluble allegory.

Rīhābīyat: ʿAbduʾr Rāḥīm, p. 245; Meşhed Tufiyya, Şūfuṭi u ʿAlauddīn, iv. 33; Hammar, Gezic, d. esmai. Dīcēk, ii, 300; and Gūl u Bāshīl, as stated above, with an introduction by Gūlībān, 1884; ʿElī, Dīv anā, m. s. m. Khān, d. h. 2, Ḥazābīhū in Wien (1895-1896), I. 679; Ghib, A History of Ottoman Poetry, iii. 108. (TIL MENCZL)

FALZULLAH, Turkish pronunciation of Faṣṭl.

AŻLĀR.

FĀZŪĞHĪ, a mountainous district in the Angle-.tell-Gianuha Sudān situated between lat. 10° and 11° N. and extending from the Blue Nile to the Asyrian frontier and beyond. The chief places are Fāzūghī and Šamāna on the Blue Nile. The district is inhabited by the Negroid tribes among whom Islam and the Arabic language have spread to a certain extent since the time of the Fung conquest; their ethnological position has not yet been determined, the principal tribes are Barīn, Barta, Hamud (Hameg) and Hejdasana. The Fung who once ruled the country have now almost completely died out. There are also a certain number of Arabs who immigrated into the district from other parts of the Sudān.

Since an early period Fāzūghī was famous for its export of slaves and gold. A certain quantity of the latter is still obtained, but the principal gold-producing district, that of Band Shanqilī (Shangil) is in Abyssinian territory.

In the time prior to the Egyptian conquest Fāzūghī was a naval state of the Fung kingdom of Senārawa. The Fung are stated to have conquered it under their king Unu, the son of Nāṣir who reigned at the close of the 17th century. The European Bruce who visited Senāraw and Abyssinia in the 18th century states that the Fung left the old ruling family in possession, only forcing them to acknowledge their sovereignty and to pay tribute. This is contradicted by the French traveller Cailliaud (quoted by Shāhīr) according to whom the kings of Fāzūghī belonged to a branch of the royal family of the Fung. A list of the kings extending over 815 years prior to the Egyptian conquest is given by Cailliaud (quoted by Naʾūm Shāhīr).

Fāzūghī was occupied by the Egyptians under Ismaʿīl Pāshā in 1822. Ismaʿīl visited the gold district of Band Shanqilī, which disappointed his expectations. Since then the district shared in the history of the Egyptian Sudān, but during the time of the Mahdi and his successor Fāzūghī was independent of the Sudanese government and part of it became subject to Abyssinia.

Under the present administration the greater part of Fāzūghī belongs to the Sundar province of the Angle-geführt-Gianuha Sudān.

Bibliography: James Bruce, Travels to discover the sources of the Nile, 2nd ed. (Edinburgh 1804), vol. VI; Cantor, Naʾūm Bay Shāhīr, Tawāf al-Sudān ( Cairo, 1906) see index; The Angle-geführt-Gianuha Sudān: a compendium... ed. by Count Griesch (London, 1905), vol. II, see index; E. A. Wallis Budge, The Egyptian Sudān (London 1917); on ethnology cp. L. Waterston, Report upon the physical characteristics of some of the Nilotic Negroid tribes in Titled Report of the Wilson Research laboratory at the Gordon College, Khartum by Anthony Balfour (London, 1908), p. 475 et seq. (S. HILLERSON).

FEDŪ. [See FEŽA.]

FEHİM, an Ottoman poet and scholar; his full name was FEHİM SULAYMAN EVREN. He is also known as ḤUṉA FEHİM. Born in 1203 (1787-1788) in Constantinople, he first of all became an official, in the Divan, in the Mint and Customs service, and ultimately a kātib-in-crem in Rumelia. He retired from office and obtained a reputation as a teacher of Persian in Constantinople. He died in 1262 (1845-1846). Fehım principally composed ghazals and his Divan has been published. He wrote a commentary (ṣadrī Shāqī) on selected ghazals of the Persian poet, Ẓalīb al-Iṣfahānī, translated the "Biographies of Poets" (Taḥkīrāt) of Dawla-Sîṭh under the title Safat al-Shārīa into Turkish (also printed).

Bibliography: M. Naṭīb, Mejīmāt u Muḥāʾīm (Constantinople 1504), No. 74; Mejīmūh Tufiyya, Şūfuṭi u ʿAlauddīn (1588-1615), iv. 301; Şūm, Ẓalīb al-Iṣfahānī (1666-1683), ii. 3436. (TIL MENCZL)

FEHİM, UNGU-ZAHM MĪŠĀPA CECERI, known in literature as Fehım of Constantinople, an Ottoman poet of the late classical period (under Murad IV. and Idrisîh 1622-1648), and one of the few more important representatives of
the period. A simple scholar, without any proper teaching, he attached himself to men of note. He came to Cairo in the train of Eivdsh Pasha who had been appointed governor of Egypt. But he could not accommodate himself to life here, as the litter verses, veritable Trizba, which he wrote there against Egypt, show. When he lost the favour of the Pasha, absolutely penniless, he had to appeal to a prominent citizen of Cairo who sent him home with the annual caravan bearing the Egyptian tribute. But he was doomed never to see it again, for he died at Elhün near Konya in the plague. It is said, in 1654 (1644) or 1658 (1648), that he was on a journey through Thrace.

Felek's works are throughout lyrical. He compiled his Diván at the early age of 18. The spirit of the new school is already active in Felek, who lived at the beginning of the struggle between the Persian and Turkish schools. He sought the subjects of his glories in the trivial events of everyday life. His influence, down to the most recent times, is undisputed. Kamil, for example, began his career as a poet with verses in imitation of Felek's.


FELEKE, properly fâlûqû, an instrument of torture, consisting of a wooden pole to which two extremities of which a cord is attached to form a bow; the legs of the victim are passed between the pole and the cord; the instrument is then turned round several times to bind them tightly and make criminal motionless. In this position he is beaten with a stick on the soles of the feet. Schoolmasters and hands of workshops use it to punish children and apprentices in Turkey, when the Agha of Janissaries and to make them take a tour of inspection in the capital, he was always accompanied by soldiers carrying the falûqû, called falûqû sâhib. The word of latter was at the service of the Porte in the time of the grand vizier. It had to see to the execution of the punishments ordered by this minister.

Bibliography: H. Dagi, Supplement, ii. p. 250, after Cherbonnais, Definition lexicographique; Barthelemy de Mairan, Dictionnaire turco-français, ii. 425; Pallek, Felek, L 330; M. von Hammer, Histoire et choeur en Perse, p. 145, n. 1. (Cl. Huart.)

FELLANI. [See VIII.]

FELATTA. [See PERHAT.]

FERIDÂN U DHÎRîN. [See FERDÎN'DEH.]

FERIDÜN Ahmed. bey, Nîshânî. (Keeper of the Great Seal) and Keeper of the State Archives. We know nothing of his birthplace or his ancestors. He was educated in the house of the Deatrâh Câevâd-ibn Ahmed Câevâd and entered the service of Mohammed-Sokollû Pasha as Secretary in 960 = 1552-1553. He afterwards became Secretary to the Privy Council (Dârân-ü Khâtîr), took part in the campaign against Naqshbandî (1544) and particularly distinguished himself at the siege of Suîr (1565). On the 27th Mabarrâm 978 (10th June 1568) he became Ra's al-Kattash and Nîshânî on the 3rd Ramazân 987 (24th Dec.

1577). When, after Selim II. 's death, his successor Murad III. was hastening from Mâzâd to the capital, he crossed from Mâzâd to Constantinople on a galley belonging to Ferîdân, which happened to be lying ready to sail in Mâzâd. (2nd Ramazân 982 = 21st Dec. 1574). A month later on the 9th Shawâwî (22nd Jan. 1575) Ferîdân laid his life's work, the Mâzâhîr el-Salâmah before the Sultan.

Only a year later he lost the Sultan's favour and was dismissed on the 10th April 1576 (Gerâch, Tagebuch, p. 175). In August 1577 he went as ambassador to Semândiâr where he arrived at the end of the year (Gerâch, p. 375; Schâwager, Geschichte der osman. Dichter, p. 30); from there he was transferred to Kastoria and afterwards to Hammer, Geschichte der osman. Dichter, iv. 32 note e). In Moharram 989 (February 1581) the Sultan recalled him to the capital and restored him the office of NÎshânî. On the 12th Rabî' I. 990 (6th April 1582), he married Âğe Nîshânî, daughter of Rustâm Pasha and the princess Milîmedî, and he died on the 21st Safar 991 (16th March 1583).

The Mâzâhîr el-Salâmah (chronogram for the year of its compilation, 982 a. 1575), according to Selimî, (p. 137), contained 1880 historical documents in 11 volumes from the foundation of the Ottoman Empire to the accession of Murad III. The work has been twice printed in Constantinople in 1828 (1828:1849) and 1845 (1845). The first edition contains 753 documents, including 43 from the beginnings of Islam, the second a number of translations of Arabic and Persian documents, 100 more than the first edition. If Selimî's figures are correct, the two editions contain much less than the original work; on the other hand they contain a large number of documents of a later period, which have apparently been added by later writers in continuation of the work. The book is preserved by an ethnomusicologist Mîsrefîl Demir (chronogram for the year 982 a. 1575); an appendix there is a long essay on agrarian affairs in Egypt, written in the reign of Murad III. in which he defends his theory of the race, Neçahâr el-Salâmah, in his preface, the translation of which is on the history of France, which Ferîdân ordered to be prepared while Ra's al-Kattash, exists in manuscript in Dresden.

Bibliography: Our chief authorities are Ferîdân himself in the preface to the Mâzâhîr el-Salâmah; they are the authorities used by the bibliographers ALTERMÖLLER, L. 330 et seq., and Ahmed Resîmi, Sevket el-Kâtch, p. 12 et seq.; v. Hammer, Gesch. d. osman. Dichter, iv. passim; on the Mâzâhîr el-Salâmah and its MSS. cf. Langhans in Not et Extraits, v. 668 et seq.; v. Hammer, op. cit., i. 41, 536 et seq., ii. viii. 161; iii. 197 et seq.; Flügel, Geschichte der osman. Dichter, x. 383 et seq., 293 et seq.; Krafft, ibid., i. 85; Rieu, Cilt Bital. Munz., p. 80 et seq.

FERMÂN (faaz; Old Pers. farnâmâ, Pahl. fraîmān, properly a command (hence "written order", "letter's patent" or "diploma"); the word has passed from Turkist into French and English with the pronunciation famân. Such documents were always written in the chancelleries in a special hand and to this day the osmanî is used in Persia for this purpose and the dansâli in Turkey.

Several princes of the Persian Royal Family,
e.g. Fethi All Şah's eldest son who was governor of Fez for 40 years, beautified Fez with the garden Bahia-i Naw and wrote several works, have borne the title Ferma-of-regency ("issuing orders").

Bibliography: E. V. Browne, A Year among the Fezans, p. 272. (CL. HUARD.)

FEROZ. [See Fez.]

FEROZKHAN. [See Fez.]

FEROZPUR. [See Fez.]

FEROZSHAH. [See Fez.]

FES (written Fas in Spanish), a red cap word by the Turks, taking its name from the city of Fes (Fasa) where it was first manufactured. The introduction of reforms (sunit) in Turkey was marked in dress by the abolition of the turban, which was only retained by the Ulama. All civil and military officers and private individuals in the capital now wear the fez; in the provinces, however, the turban has to a great extent survived, so that a distinction is made between fesli (wearer of a fez) and sari (wearer of a turban). In 1847 (1852) a decree of Sultan Mahmut II. declared the fes to be the Turkish national head-dress, which was to be worn by all religious communities alike to abolish all external distinction between Muslems and non-Muslems. These caps came from Tunisia and France, although Austria carried on the greater part of the import trade. To put a stop to this foreign competition Mahmut II. founded a factory, called ferghareh, which still exists in combination with a cotton-mill, and with the latter is under the supervision of the Minister of War.

Bibliography: A. Ullman, Lettres sur la Tunisie, p. 390. (CL. HUARD.)

PETWÁ. [See FETWA.]

FEZ. [See FES.]

FEZZAN is the name of the largest group of oases in the Central Sahara. While Tripoli is the name given to the country that slopes from the Sahara to the Gulf of Syrtès, Fezzan is a part of the Sahara plateau itself; it has an average height of 600–1500 feet above sea-level. It is bounded on the north by the table-lands of Djerba el-Sa'dé, Djerba Sharqiyah and Harratul-Awwad, in the south by the eastern arm of the Tesli of the Alger Tafilalet and by the Tamaris or War mountains. The eastern and western frontiers are undefined, but may be said to be approximately delineated by the Accras range in the southeast in the northwest by the sources of the Waddi el-Sabi, and the east by Wad el-Saghur (area 136,000 sq. miles). The country consists almost entirely of horizontal deposits of palagonite, sandstone and limestone, which are in part bare stony deserts (asseditar), but in other districts (south and northwest of Marsa) covered by extensive areas of sandhills. In many places there are deep初次 of cactuslike bushes in the ground, which form ditches and depressions in which the surface water can collect and form soft crumhled earth (kahal, califorous alluvial sand). It is here that agriculture is pursued as in these places alone is there any possibility of a permanent settlement being made. But Fezzan is almost entirely (c. 95%) of the area) bare desert which does nor even yield enough vegetation for the inhabitants who have to find their cattle to Tripoli to pasture there. — The climate is only known in its main outlines, for meteorological observations have not yet been systematically made. On account of its central position in the midst of the Sahara its cool winters are followed by long hot summers, the nights in which are sometimes quite cool; however, great drought-characterizes both seasons (there are no genes or bugs) and the annual rainfall must be under four inches. There is therefore practically no wild vegetal. At the same time the wild fauna is exceedingly scanty and is limited to a few hares, snakes, and lizards and the venomous snakes. The inhabitants of Fezzan first appear under the name Faramante and the land as Phanomites, with the capiltal Garama (the modern Djurra in the Waddi T-jfarbi), which Cornalides Balbus was for Rome in 19 B.C. About 100 A.D. Fezzan utterly disappears from our knowledge and does not reappear till 643 A.D., when 'Ukba Ibn Nāfi', the successor of the Il-hand, won it over for Islam on an expedition from Barq, so that Arab blood was thus introduced among the Garamantes. In the beginning of the 7th century the power of the al-Khatibi family of the tribe of the Hārara was in the ascendant, they made Zawila (east of Murzuk) their capital and reigned till the end of the 9th century, when the first Turk sovereigns Sharaf al-Dīn Kāizi entered the country and overpowered the old dynasty. After a few decades later the kings of Kāizi extended their sway over Fezzan, which was governed for them by a governor who lived in Trigilem and afterwards became very independent. It is probably since then that there has been a large infusion of negro blood. The family of Kermanî, who also chose Zawila as their capital, next (when is unknown) ruled Fezzan. In the beginning of the 17th century they were followed by the Awlad MuÎammad dynasty, whose capital was Murzuk and in the seventies of the 18th century history sheds a brighter light on Fezzan, for it sought to defend its independence in battle with the rulers of Tripoli. Peace reigned after the first invasion from Tripoli (1577–1577) as long as the rulers of Fezzan paid the tribute which the Awlad MuÎammad always followed their refusal which happened irregularly every few years. It was not till 1714 that the suzerainty of Tripoli was definitely recognised and peace reigned for half a century. But in 1804 the rule of the Awlad MuÎammad came to an violent end at the hands of the Al-Mukri. During his rule he led many campaigns against the lands of Tripoli and as far as Bagrem [q.v. i 5700 sq. miles] and also destroyed the prosperity of the Arab Bedouin tribe of Awlad Solaiman. A member of the latter, Abd al-Galîl, seized Fezzan about 1814 and fought bitterly against the Turks who had conquered Tripoli and were trying to conquer Fezzan also. In 1847, he, the last ruler of Fezzan fell in the destructive battle of al-Baghdâ. Henceforth till 1912, Fezzan was a Turkish Musulûnik until it was ceded to the Italians at the end of that year. — These events have strongly influenced the constitution of the present population of Fezzan. In the south there are pure black Todda, in the west light coloured Tufreg and pure Lhûn Barbas in the north and east with negroes from the central Sudán. In the larger area it is almost only these readily recognisable races that are to be seen side by side with types which are the results of intermarriage among them. In consequence of its situation which commands the caravan route from Tripoli to Lake Chad, so important only twenty years ago, the population of
Fezzan is readily exposed to modification by immigrants and people passing through the country. Nevertheless, remnants of the ancient Caramanites seem to have survived in the more remote oases (e.g. of Wadi T-shair), the inhabitants of which are large-boned, black-brown and fairly honest (cf. the similar Barbaras of Nubia). Their mother-tongue is Arabic, they call themselves Fazzānīs (sing. Fazzāni). The population of Fazzān is about 40,000 of whom about a fifth are nomads. The average density of population is thus about one square mile.

The scarcity of soil (only 2% of the whole surface) and of pasture (3%), as well as its remoteness in desert wastes, prevents any considerable development of agriculture. Cultivation is still carried on entirely by the spade (without the plough), is limited to the oases and is only possible by artificial irrigation. The chief wealth of Fazzān is in date-palms among which grow wheat, barley, diaries, doblis, vegetables, lucerne, clover and fig-trees. The only domestic animals are the indigenous camel, poultry and pigeons, while cattle and a few horses have been imported from Tripolitania and sheep from the Tuareg and Ténéré countries. Industries are very few, in keeping with lamentable level of civilization generally. Trade with the Mediterranean lands and the Sudan gave Fazzān quite an important position from ancient times to the beginning of the last decade of the sixteenth century, while the traffic in goatskins, ostrich feathers, ivory, cotton goods, indigo, dates, tamarinds, horn and negro-slates passed through it from the Sudan to the north. Since the opening of new waterways and railroads in the Sudan, however, by far the greater part of this trade has been diverted to the Guina coast and the roads across the Sahara, always very insecure, are now deserted. — None of the settlements has attained to any size on account of the way in which the small patches of arable land are scattered. Murzuk [q.v.] in the centre of a series of oases running from Murzuk to east and west has become the capital with a population of 8,000—10,000 and it lies at the intersection of the roads from Tripoli to Lake Chad and to Ghāt and Cyrenaica. The only villages with 1,500 inhabitants are Song and Jumild in the north and Kāţrīn in the south, which all lie on the main line of traffic from north to south.

FIDAI (A.), "rassam". — According to Lane, Masters and Customs, i. 110 et seq., the sacrifice offered at Minā is called "rassam", as it is performed in commemoration of the rassam (cf. Ṣaḥra, xxvii, 107) of Iṣma'il by the sacrifice of a ram.

FIDAI (in vulgar Arabic Ḩidā'a), he who offers up his life, a name given to the Ismā'īlīs, particularly to the assassins appointed to murder their victims (Jim Burgo, i. 167; v. Hammer, Feuereuren des Orient, iii. 284, n. 2, Anm. 293, p. 38); but the word has frequently also a good sense, "paladin, knightly, courageous, brave, unhampered" (Quatremerie, Mongols, 124; cf. v. Oppenheim, Fons Monumentorum Persicorum, ii. 100). In Algeria Ḥidā'a means a narrator of heroic deeds and Ḥidāa, a tale or song of heroic deeds. During the Persian revolution Ḥidāā was applied in the first place to the adherents of the republican party and then to the defenders of liberal ideas and the constitution.

Fītā or Fīţa was also the pen-name of Shāh Ḩabīl-ullāh, who was sent by the Saih-e Shāh Ismā'īl as ambassador to Muhammad Khan Shāhī and afterwards returned to Shiraz, where he died (Raja Khān Khan, Majmū' al-Faṣūṣ, ii. 127). It was also the pen-name of Sāyi'd Mirza Ṣa'īd of Ardĭstān, who lived in 17th century and was the favourite poet of Muhammad Khan Shāhī (Raja Khān Khan, ii. 383).

AL-FINDA. silver. It is nearly pure gold in composition and would have become gold, if it had not been affected by cold during its formation in the interior of the earth; it is cold and dry in equal proportions. It cannot be alloyed with copper and rāqīs (lead or tin) but is easily separated from them. It is consumed by fire if long exposed to its action, and is also decomposed in the earth in course of time. If it is affected by quick-silver vapour, it becomes brittle and breaks under the hammer. Sulphur vapour blackens it; and if sulphur is thrown on molten silver, it is consumed, becomes black and breaks like glass. But if some borax is put on it, it returns to its former condition, only its mass is at the same time diminished. Borax also facilitates the smelting of silver.

These are practically the statements of the Ikhwān al-Safā, they are nearer or less expanded or corrupted in the "Petrology of Aristotle" and are also found in Rawandi. Rawandi frequently talks of lead and quicksilver vapours; lead and tin do not make silver invisible, as it is stated in Witenfeld's text, but "destroy" or "alter" it (read ṣabbūn or ṣabū'hān fī ṣabā'īn), That...
dent and crittall are contained in silver seems to be a late addtion to Aristotle’s Psychology.

Mas’udi, on the authority of a Copit, says that in consequence of the heat and drought in Jahanzi the silver in the land is transformed into gold. Numerous silver-mines are mentioned by the geographers and cosmographers. The medical application of silver in the form of filings, which are mixed with drugs, is based on the belief that it dries up the pus and also said to be of great palpation of the heart.

Bibliography: Khwān al-Safā (ed. Bahnhay), II. 703; Steinbuch des Arabisten (ed. Ruskov), p. 58; Kazenw (ed. Wassenfeld), II. 206; Mas’udi, Mottu al-Tabrīz (278; Dimilight, Cosmographer (ed. Muthes), cf. the Index s.v.

(J. Ruskav)

FIQDĀR. The Fiqdar days, which are said to be so called because they fell in the holy months during which the Koran could not be waged (wherefore the participants said fiqdar, “we have sinned”), are discussed in the literature of the Aṣīrān al-ʿArabī (see above I. 218; s.v. “’es). There were a few days at the end of the year, and the people fasted as well.

The last of these days was fought between the Kaurakhs and their allies, the Kınınum and the Hanın (s.v. “‘). Tradition varies as to the date; according to one, it was 20th of age at the time. Cf. Im Sa`d, Ḥibbāl, ed. Mithnway, IV. 574; Aḥār, ed. Vâkāt, Malunim, III. 579.

Bibliography: See under the article Aṣīrān al-ʿArabī and also Āṣif al-Da’er, I. 296–318.

FIDYA (i.e., “reward”). Sura II. 180, 192, demands a ḥidya on the omission of certain religious duties (see Kitab al-bidgam). The same passage indicates what it should consist and further details are given in the commentaries. Cf. Juyjobi, Handbuch des Hijāj, Geetz, p. 122; on the ḥidya: ḥidya in Jābus and Sama’at, for salat counted in a lifetime, cf. Sonick Hurgross, The Asbarran, I. 453 et seq. — See also the article KARABA.

The people of Syria and the country east of Jordan give the name ḥidya or ṣallah to a bloody sacrifice, by which it is hoped to protect children or property (house or cattle) from misfortune or destruction, or which is offered for (to) the dead, cf. S. I. Curtiss, Greek- Syrian Religion, Index s.v. ṣallah, ḥidya, Hamann, Church of the Arab, p. 357 et seq. and 365 et seq. — Mission arche, in Arabic, I. 474.

In Morocco ḥidya is the name of a peculiar ceremony, also performed in several parts of Algeria under the name ṣallah, at which a man, in the hope of securing freedom from punishment in the next world, has all the preparations for his burial made, after which a number of qibla recite the sections of the Qur’an used at burials, cf. W. Maspalla, Feziti arabian de Tangier (Dict. de l’Ecole des Langues Orient. Pers., Vol. I, p. 400 (glossary).

FIGHÁN (Jada), a Peralan poet, the son of a butcher in Sijrā, whose first pen-name Şahāki, the creator of a new style, which was imitated by his successors, but did not meet the taste of his contemporaries. He left ten and the court of Sultan Husain to go to Tabriz, to enter the service of Sultan Wāṣi of the Aṣ-Ṣanyak dynasty (883–896 = 1472–1491), who gave him the title Rabiib Şขนาด, “father of poets.” After the death of the Sultan he went to Shiraz in Khorāsān and died in 923 (1519) or 925 (1519) at Meshed. His Dhawān contains ghazals of which ten have been published by Bland in his Century IV. 34–57, 68– and a💵 (quarters and dinars).

Fīgīšāt is also the pen-name of a Turkish poet Ramādān of Trebizond, who became by studying medicine and then devoted himself to literature. His propatome composed by him on the grand visit of Sultan Padha on the transporting of three statues from Buda-Pest brought about his excommunication by the bow-stringing (935 = 1526). Cf. von Karstal, Zur Orient, Alterthumskunde, I. 98 (Sufik, o. C. Abad. d. Wild. in Wien, Vol. 172). He left ghazals and šiḥbān.

Fīgahān was further the pen-name of an older poet, Fīgahān, secretary to prince Abal-Ilāh, son of Ilyasul II., who composed an Ṣahāiur-Name amongst other works.

Bibliography: Hammer, Reihnamah Pers., p. 313; Rien, Curs. Pers., Miss., p. 631; Riche, Grund., der franz. Plüken, II. 307; Gobio, Ottoman Poetry, III. 34, 40 Note 1, (Cl. H. Hāy.)

FIGUGI (Figuig), an oasis in Morocco, 76 miles S. of Afn Sefra and 3 miles W. of the French station of Gela Unit (39° 18’. 54” N. Lat. and 1° 26’. 54” W. Long, Greenwich). For long closed to Europeans, it was visited only by the two travellers, Kohls and Scandi; the district was practically only known from information collected by the Service des Affaires Indigènes and remained somewhat mysterious down to the beginning of the 20th century. Since then the program of the French occupation of the Sahara, the conclusion of the Moroccan agreements and lastly the building of a railway have dispelled this mystery and rendered access to Figugi possible even to tourists.

The group of oases known by the general name of Figugi, lies at a height of about 3000 feet in a mountainous hollow surrounded by serrated peaks separated from one another by rather narrow passes. On the north rise the Djebel Guar, the Djebel Hamed and the Djebel Ejame Tlil. On the south the hollow is bounded by the Djebel Melala and the Djebel Madjādab, between which runs the Tnet (pass) Ma’tah, then, above the Par of the Jebrar, the Djebel Zenaga (3490 feet), the Djebel Taghd (3730 feet), cut off from the preceding Par of Zenaga, and lastly above the town of Mapaza, the Djebel Sidī Yūnus. All this town is, if it were, surrounded by a natural ramp which protects it from the incursions of the tribes of the Sahara or of the high plateaus of Morocco. The bottoms of the hollow are thus marked out by, with the exception of a denuded zone called the plain of Tabaghat (a name given throughout South Morocco in general to flat areas devoid of vegetation), covered with palm-groves which cover a space of about 4 miles by 2 and enclose about 500,000 palms. Their irrigation is secured by two wells, the Wāṭi Sheggaqat al-Abild and the Wāṭi al-Arjī, and also by a subterranean spring of water which rises to numerous springs. The water is led through the palm-groves by a system of canals, some above ground (sijya, qanat) and some subterranean (figugiy, plur. figugiy). They also fill reservoirs, the contents of which are used in
the dry season (July to October). As in all the same the water-supply is administered by an ancient and complicated system of laws. The kharāba, or perpetual right of disposing of two-thirds of the water furnished by a spring, twice a month, for one hour, costs about £24. Disputes over the water-supply have on several occasions provoked bloody conflicts between the inhabitants of different oases, who had sought to divert the course of the water to appropriate it to the detriment of their neighbours. The gardens thus watered are planted with fruit trees and vegetables; a few poor patches of barley and wheat are scattered over the plain of Baghdad. The gardens are worked either by the owners with the help of labourers, or by cameliers, who receive one-tenth of the produce, or by slaves alone, who in this case receive a seventh of the yield.

The population is distributed among seven villages of the forming five groups: 1. Udağhit and al-'Aqd in the N.W.— 2. al-Ma'âz. 3. Ulaâ al-Mââz. 4. al-Hamâmah al-Fâshâni. 5. al-Hamâmah al-Tâlibânî in the N.E.— 6. Zenâzâg. 7. Zenâzâq. All these are fertile, large oases; they receive water from the waters of 'Atâ Taddert, which springs up between their village and that of Udağhit; its ownership has been the cause of frequent quarrels between the two. Each of these townships is surrounded by walls, within which the houses of unbricked brick are huddled together, sometimes several stories high and forming a labyrinth of narrow, tortuous streets often washed over by the houses. The most important of these village is that of Zenâzâg, which is divided into five quarters, Râbi Dârî, Udaâ al-Mudââ or Tidit, Ulaâ al-Maâz or Maamâm, Atamana, and Udaâ al-Ktil. Udaâ al-Ma'âz is the best in importance to Zenâzâq. The others are much smaller, that of al-'Aqd being almost entirely in ruins. It may be added that the inhabitants of Figûig, notably those of Zenâzâg, possess a certain number of small oases in the neighbourhood, such as al-Atâfâ, Tadit, Meqâbâr, Tarîa, Mezin, Tâkâmân, Mââzâ, and Bingâl and Beni Unif.

The total population of Figûig is about 15,000, the great majority of Berber origin, among whom the Gnaouâ, a section of the Udaâ al-Ma'âz or Maamâm, according to tradition, represents the oldest established element in the country. Among the inhabitants we find many berbètes (cl. the ar. bâbâ) reduced, as in all the Berber regions of Morocco, to a condition of social inferiority. They are particularly numerous at Zenâzâq, where they live in a separate quarter, called al-Brik. The slaves owned by the people of the village used at one time to come from Tâtir but since the occupation of this country by French troops, they are now bought in Tafiltel.

Finally may be mentioned various nomadic tribes who come regularly to encamp in the neighbourhood of the village: such are the Amâr, the Udaâ al-'Abdalidh, the Beni Gafir and the Udaâ al-Masâr al-Qubârâ.

The Jews number about 5000 and live in separate quarters or well tribes at Udaâghit and Zenâzâq. They are all Moslems, and are said to have a master to whom they pay tribute. They live, however, not such a hard one as that of their co-religionists in Southern Morocco. They are for the most part engaged in various industries, particularly goldsmith's work in which they have a practical monopoly. The other industries practised by the people of the village are the weaving of burlap and carpets ornamented with geometrical designs, the manufacture of pottery, and embroidery on leather, which is dying out. On the other hand, from its geographical situation at the intersection of the routes from the High Plateaus to the Sahara oases on the one side and from Tafiltel to the central Maghreb on the other, and also on account of its proximity to the railway, which facilitates the importation of European goods, Figûig is still a commercial centre of considerable importance.

Although the mosque of Udaâghit contains the tombs of three rather celebrated saints, Sidi 'Abd (Tas), Sidi Muhammad or al-Maâz, Sidi 'Abd al-Wâl, and although the instruction given in the mosque of al-'Aqd attracts a certain number of pupils, the religious influences that predominate in Figûig are foreign.

Marabouts calling themselves Sharâbî, but rapidly marrying the daughters of the férobans and others less numerous but more exclusive, attached to the Udaâ al-Shâib Gheriba, forms a religious aristocracy. The brotherhoods of the Talibânî, governed by the Shâib of Wazzân, the Kerbâ, which is under the influence of Kerâz, of the Zayyânî attached to the Zaibâ of Krenissi and lastly of the Najâ, attached to the Zaibâ of Sidi Ahmad al-Nâsir in Tinguéré, number among their members the great majority of the people of the village. The other brotherhoods, Tâlîbânî, Kudrâ, Askâr and Alâtîr only find a very few adherents.

The languages in use at Figûig are Berber and Arabic. Besides the learned men, a certain number of men have some knowledge of the latter but practically all the women are ignorant of it. The language in common use is a dialect of Shafîa mixed with Zantita elements and with Arabic, sufficiently allied to the dialect of 'Atâ Seura and of Morocco. For these reasons the inhabitants of these regions understand the people of Figûig with greater facility, but on the other hand quite unintelligible to the Berber. This language says Mr. Rüssl, is very poor. It seems to be a kind of patois strongly mixed with Arabic, but, nevertheless, is one of the most interesting, as under this seeming primitiveness it is the sole relic of the dialect spoken on the high plateaus and in the Sahara of Algeria, Oued and Morocco before the invasion of the Beni Hidîl and the emigration of the Hagha, which was spoken for a time also at Tlemçen at the court of Yaghmuris and the Beni Zîyan, who originally belonged to the Wâsitan tribe of Abîl al-Wâl.

The history of Figûig is very obscure. For ancient times, the only evidence we have of the existence in these regions of a settled population is contained in rock inscriptions. The country was perhaps peopled by Berbers of the Senhadj tribe. At the time of the Arab conquest, all the land between the Atlas, the Lâhreal, 'Amâm and Figûig, was occupied by the Beni Badis, a branch of the Beni Whânâ. The name Figûig itself only appears in the 16th century A.D., when this district seems to have inherited the commercial prosperity of Sûhîmah. It was then governed by the Beni Sidi al-Mââz al-Qubârâ, from the Maghreb family, a section of the Beni Fârîn. Figûig says Ibn Khaldûn, to whom we owe this information, consists of several town-
ships quite close to one another and forming a large town into which flew the products of the desert and, owing to its distance from the Tell, it enjoyed complete independence (Histoire des Berbères, trans. de Sianay, Vol. I. 240). In the 17th century, Leo Africanus mentions "the three castles of Figuig built in the desert" (Leo Africanus, ed. Scheffer, Vol. III. 240). In the 18th century, the pilgrim al-Ashyghi, who visited Figuig in 1774 (1653 A.D.), describes the district as prosperous and possessing celebrated libraries (Berbruger, Voyage de la Soudan et des Eaux du Nord, Paris, 1846, p. 159). About this time, Figuig fell into the hands of the Sultan of Morocco, who were seeking to extend their power over the oases of the Sahara. According to the Fouxsy (transl. Rouads, p. 59), Mûlay Ismâîl conquered Figuig in 1679. He established a negro garrison there. The name al-Abdí born by one of the kâgr a this day is perhaps connected with this event. Moroccan rule, in any case, was established in the oasis in the beginning of the 18th century A.D., for a Sharif kâgr, named Muhammad al-Saghir al-Djazari, was in command there in 1708. And in 1713, the kâgr of the oasis was succeeded in recovering their independence, however, no doubt favoured by the troubles that followed the death of Mûlay Ismâîl. They retained it throughout the whole of the 18th century. A second expedition was sent against them in 1806 by Mûlay Shânûn, who had taken up the plans and policy of his ancestor. A third expedition was perhaps sent in 1839. These various attempts had no effect on the country however, and Figuig remained independent. Each of the kâgs of the gnaouas lived on the proceeds of his own land and did not cultivate the land of his subjects. The gnaouas remained independent of one another; they could unite however in case of a common danger, but did not elect a chief.

The agreement of Lalla Maghnia (18th March 1845) which divided the kâgr of South Sahara between France and Morocco granted Figuig, without any real reason, to Morocco. The sovereignty of the Sharif, however, remained purely nominal. The Makhzen could not insist a permanent representative in the oasis; it did not succeed in obtaining regular payment of tribute; it proved utterly incapable of repressing the excesses of the kâgrs. The latter, indeed, on every occasion, sent their agents to Algerian mintmasons (Ukhd Ou Sidi Yahia, Hil. Ait Amâna) and encouraged the immigration of the Zegouts or mussulmans bâchi, who, after being organised in Figuig, raised the Algerian forced service and returned to get rid of their booty in the kâgr. The French government, although the treaty of Lalla Maghnia conferred on it the right of pursuit on Moroccan territory, declined an audience of international policy to punish the people of the kâgr. Napoleon III. in 1867 refused to authorize General Deligny to conquer Figuig and, in 1870 at the time of the Napoleonic expedition, forbade General de Wimpffen to go near the oasis. Demonstrations were made but without effect. In 1886, for example, Colonel de Coloma's troops advanced as far as al-Arij. In 1888, Colonel Colonies's encamped at Taghit, a mile from Zenegu. Encouraged by their impunity, the kâgrs continued their misdeeds, until the French government and the Sharif Makhzen decided to come to an agreement to put an end to the state of affairs. By the protocol of Paris of the 20th July 1907, the two governments resolved that the necessary measures be taken "to establish peace and security on a more solid basis and initiate a commercial scheme destined to render the border regions of Algeria and Morocco richer and more populous. Two commissions, one French and the other Moroccan were appointed to find the practical means of obtaining this result. Their labours ended in the agreement of the 20th April 1903 which decided on the installation of Figuig of a Moroccan "servis" supported by a Sharif garrison and of a French commissioner in Beji Oualil, the establishment of outposts to guard the different passes and the method of collecting the customs dues etc. Difficulties still continued however. The "servis" did not succeed in enforcing his authority and remained blocked with his garrison in the kâgr of Wadigh. Finally, in 1905, the governor-general of Algeria, M. Journira having come to examine the situation on the spot and confer with the "servis", was attacked by the kâgrs near the Zenegu pass and lost several of his escort. This attack was severely punished. A French colonial under General O'Connor appeared before the walls of Zenegu, the kâgr was bombarded in June 1903 and the gnaouas sued for peace. They had to hand over to the French the culprits who had taken refuge in the kâgr, to deliver hostages and pay an indemnity of 2,400 francs. The memory of this punishment, above all the progress and consolidation of the French occupation in the whole region, and the advantages which the kâgrs themselves have reaped in being able to trade freely with the French established in their neighbourhood, have since then assured perfect tranquillity to Figuig.


PIHL. [See FAHIL]

AL-FIHRI, AND ISLAM IN EHZELTE M. AND YA-
SAN ALLA B. AHMAD, compiled in 632 = 1234 a selec-
FIRHIST. (x. 111) is particularly a catalogue of books; hence the title of several bibliographical works, e. al-Safadi, 1160, 1661.

FIKIH (Intelligence, knowledge) is the name given to jurisprudence in Islam. It is, like the jurisprudence of some ancient nations, a science without metilla and in its widest sense covers all aspects of religious, political and civil life. In addition to the laws regulating ritual and religious observances (Shari'a), as far as concerns performance and abstinence, it includes the whole field of family law, the law of inheritance of property and of contracts, in a word provisions for all the legal questions that arise in social life (mu'awadah); it also includes criminal law and procedure and finally constitutional law and laws regulating the administration of the state and the conduct of war.

All aspects of public and private life and business should be regulated by laws recognized by religion; the science of these laws is Fiqh.

In older theological language the word had not the same meaning: it was rather used in opposition to 'ilm. While the latter denotes, besides the Kor'an and its exposition, the accurate knowledge of the legal decisions handed down from the Prophet and his companions (Ibn Sa'd, II. ii. 327, 330 al-rajulat wa al-ilm, synonymously), the term Fiqh is applied to the independant exercise of the intelligence, the decision of legal points by one's own judgment in the absence or ignorance of tradition bearing on the case in question. The result of such independent consideration is 'a'ra'ay (opinion, opinio praeconitium), with which it is also sometimes used synonymously. In this sense Fiqh and Fiqh are regarded as distinct qualities of the theologians (in Nawawi, Tusi, ed. Wustenfeld, 1867, 368, 369 as wa-ismu' al-ilm, synonymously) (Ibn Sa'd, v. 327, 329).

The sum total of all wisdom is defined by Mosaddeq (in explanation of Sura, ii. 270, men yu'ud bin bikan) as composed of the following elements: al-ilmun wa al-ṣabab wa al-ṣli (Tahari, Tahrir, iii. 56). Even the Jewish Karaitic expositors of the Bible, Sephard, b. Al (1040 - 980 a. D.) has adopted this distinction for he translates ḥaqq in Daniel, ii. 3, 34; Margoliouth, Anenda Comm., 1889, p. 43, 44; ibid. al-ṣabab wa al-ṣli. Ĥarim al-Rashidi instructs his governor Hashtami to consult the al-ṣabab fi din al-ṣabab and the al-ṣabab bi-din al-ṣabab in doubtful cases (Tahari, Asma, ii. 717). Further passages are quoted in Mod. Stud., ii. 176, note 6.

In this sense the 'a'ra'ay (plural 'a'ra'ayi) is distinguished from the 'a'ra'ay (plural, 'a'ra'ayi) or the combination of both sciences in one individual is expressed by the combination of these two epithets or their synonyms. Ibn Umar was distinctly 'a'ra'ayi but not 'a'ra'ay al-'a'ra'ay (Ibn Sa'd, II. ii. 425); on the other hand Ibn 'Abbas was 'a'ra'ay with reference to decisions handed down by Tradition and at the same time 'a'ra'ay (or 'a'ra'ayi) in new cases that arose, for which no precedent could be found in Tradition and in which it was necessary to use one's own judgment (Ibn. 425, 424, 424); the same is true of Zaid b. Tahir (Tahari, ii. 331). Ygl. 'a'ra'ay b. 'Abdul 'Aziz ibn Umar is 'a'ra'ayi (Ibn. iii. 158). So Ibn al-'Abbas in 'a'ra'ay al-'a'ra'ay in such cases and 'a'ra'ay al-'a'ra'ay' in others (Ibn. ii. 129, 130, 139, 140, 140) on the other. Among the Tahari there were 'a'ra'ayi men 'a'ra'ay on the one hand and 'a'ra'ayi men 'a'ra'ay on the other (Ibn. ii. 129, 130, 139, 140, 140).
that: commendendum aut eram perpetuo civilis juxta lex erit secto b: no legi (nandem) 2. unde; auscultatione autem legis obtineri deboet; sed, non diurna, et non consequens attentionis comprehari leges inimica.

It was quite natural from the changed conditions after the conquests that the distinction of the law, not only in its special provisions, but particularly in its method of view and its method of deductive operation. (Mus. Synod., 1. 75) as laid down in Fihā, was greatly influenced by what the authorities on the development of law in Syria and Mesopotamia were able to learn of Roman law, sometimes of the special laws for the particular provinces. It was obvious that a quite uncultured people coming from a land in a primitive stage of social development into countries with an ancient civilization, where they established themselves as rulers, would adopt from among their new surroundings as much of the customary law of the conquered lands as could be fitted in with the conditions created by the conquest and by a combination with the demand of new religious ideas. The detailed investigation of this fact in the history of law, which, although emphasised and established in its main outlines long ago, has only been sporadically investigated within a limited field, is one of the most attractive problems of this branch of the study of Islam. Santillana has collected much material for the investigation of this subject in his plan for a Code Civil et Commercial France (Paris, 1899). The comparative study of one code of private law has yielded the most conclusive proofs of the thorough-going adoption of Roman law by the jurists of Islam (Franz Frederich Schmidt, Die Oecumens von Islamic in its Civil and Commercial Law [Paris, 1928], 190). The present writer had previously in his essay made the suggestion that even the names of legal operations (fikā: intelligence) and of its students fakāha (intelligent) have been influenced by the Latin terms (jus: prudence) and (jus: prudence) in their special application to the study of law and teachers of law. An analogous example in support of the influence of Roman Law is the use of the words dhakāna and chakānā among the Jews of Palestine (Kudrak 8. Gegenwart, Vol. I. Part. III. 15th half, p. 103, Zeit. d. Deutsch. Morgenl. Ges., XXXII, 318).

Roman Law, however, does not exhaust the sources drawn upon in the development of Muslim Law. The exception-character which marks the formation and development of Islam also found expression, naturally first of all in matters of ritual (Wensinck in Der Islam, I. 107) in borrowings from Jewish Law (cf. Recueil des Études Juives, xxviii: 78, 8). E. Mitre, Zur Entstehungsgeschichte der islamischen Gebote, in: Kultur und Weisheit der frühen Islam, Hamelin 1913). According to Kremer (Calcuttaag, 8. Orient, j. 535) even many of the provisions of Roman Law that have been adopted by Islam only found a place in Fihā through the intermediacy of the Jews. — It still remains to be investigated, however, if and in what degree Persian influence can be traced in the development of many details of Muslim Law.

We thus have four "roots" in operation for the deduction of law, as methodical principles from which legal provisions may be legitimately laid down, viz.: 1. Korān, 2. Sunna, 3. Fikāh, 4. Qiyās. With the gradual recognition of the sources of legal knowledge the terms fikāh and fakāh gradually lost their original limitation to deductions not based on tradition. Fikāh next became the science which co-ordinated and included all the branches of knowledge derived from the four sources, and in so doing it was called fikāh i. e. jurisprudence. Fikāh was also used as the result of deduction from the positive sources of law, the sum total of the deductions derived from them, e.g. the qiyās. Fikāh or jurisprudence (Munir, The Fiqh, 529, 71, 83). Fikāh was used in opposition to the study of poetry, Aqīdah, v. 55: "Ali ibn Abī Thalib asked the question: "What is fikāh?" Fikāh was applied to students of religion, theologians (not only students of law) e.g. jābhar, Tafsir, xii. 73: "fikāh, was-un-muqaddimāt-Kuwait, jihāla, 118, 0, where Abū Ubaid al-Kindī b. Sulaman says with his man: "I have been teaching fikāh to the students of religion, the theologians (not only the students of law)." Abūa. Ma'mar of a word in the Korān contradictory to the traditional explanation: fikāh, dā'ir al-'lā-mil mimah, "the fikāh are more convergent with exigesis than he", (who is not a theologian but only a philologist); c. also Zabihī, p. 19. In eastern and western dialects of spoken Arabic the word fīthā, fīth, fīth (fall from fikāh) has come to mean an elementary school.
the state was, theoretically at least, to be brought into absolute harmony with canon law. The starting-point was naturally always the azam, but in spite of a most generous recognition of apocalyptic traditions there was a necessity to some extent for the use of sīlah, particularly if the amount of freedom was even allowed to individual opinion in base of methodological analogy (fikhr) by allowing practical considerations also to be taken into account. This is expressed in the term šiffrūn (holding for better). The legal authority is justified in deviating from a ruling suggested by the šiffrūn, if due consideration showed him that another procedure was more suitable to the conditions in question. (Early examples of šiffrūn are given in Abu Yusef, Kitāb al-Khārijī [Cairo 1325], p. 191, 181; Abu Yusef, Kitāb al-Khārijī [Cairo 1325], p. 191, 181.

The most vivid efforts to create a code of law were made in the Iṣṭak, where about the same time the other schools (philosophy, philosophy, exact sciences and dogmatism) were being industriously pursued. Although the Hāfiz school recognized the validity of rā'y without restriction and made free use of it in establishing legal principles, the Iṣṭak school excelled them in many ways in their use of this source of law. Hāfiz ʿAbū Bakr Abū ʿAbd Allāh Abū al-ʿAṣrāb (died 157 = 774; 'Abd Allāh, 524) was teaching a system of Fikh which remained in force even in the Middle Ages. The ed. Codex, N.8751, till the Medina system was introduced there by disciples of Malik and became supreme. The most vigorous efforts to create a code of law were made in the Iṣṭak, where about the same time the other schools (philosophy, philosophy, exact sciences and dogmatism) were being industriously pursued. Although the Hāfiz school recognized the validity of rā'y without restriction and made free use of it in establishing legal principles, the Iṣṭak school excelled them in many ways in their use of this source of law. Hāfiz ʿAbdu ʿl-Walī Abū ʿAbd Allāh Muḥammad Abū Ṭabbr (died 162 = 779), whose system remained for long authoritative even among the Muslims of the Maghrib (Abū ʿl-Maghrīb, ed. Popper, p. 130, 131); his system has, however, like that of the above mentioned ʿAbd Allāh, not survived in its entirety but is only known in its application to isolated cases, particularly in points where it differed from other schools (fikhrūn).

Although the foundations of Muslim jurisprudence as outlined above met with the approval of authoritative circles in the Muslim world, from the very beginning of its development it had, in content with a hostile minority who refused to recognize rā'y as a proper basis for the definition of laws. This opposition was largely due to the little casuist (Zāʾīʿad Allāh ʿAbd Allāh Muḥammad Karawī, ed. Wüstenfeld, ii. 134–153; 211, at the foot) which the Iṣṭak jurists exercised in a mostosophical fashion in their use of rā'y (cf. the author's Verstehungen über den Iṣṭak, p. 67, 68). A reason, "what do you think (i.e. of what is presupposed in a sophistical fashion)?" in the formulae with which such tests of ingenuity were introduced (early examples in the Kitāb al-Khārijī, 361; Muṣnaḥi, l. 37; 330; iii. 19) and therefore the wrath of those, who regarded this legal skill as idle abuse of the law, was roused against this formula (cf. Zebânibân, p. 173 f. Bū Ṣalāh, vi. 68, 132 maḥfīl al-ṣīlah arbaʿa wāḥidāh "and a single word has been bestowed on the principle of the Simon al-Durriyya, p. 37, Abū Ṣalāḥ, 37). Although the Hāfiz school did not entirely decline the use of rā'y, it made a moderate use of it in comparison with the Iṣṭak school, from which it differs in many ways (its results, and the Hāfiz school had many objections to the application of Hāfiz by
the jurist of Iraq (e. Mub. Studien, ii. 78-83). This distinction is due to a time when it did not yet exist to the earliest of the Iraqi school; even the Calliph Abulf-Malik is made to eulogise against the eastern school in favour of Mecca. (Iibr Si'd, v. 460, 1. 173; 1, 658.)

There can be no doubt that he did not agree to recognize the opinion of any mortal (unless the Prophet himself) as a deciding factor in legislation. It was not conceivable, they said, that God and his Prophet had not provided legislation for all contingencies that might arise. "We have omitted nothing in the scripture" (Sirr, vi. 38) and if a point is not expressly provided for in the KorAn, Muhammad has certainly expounded it in a hadith by God's command. They quoted in this connection the combination al-hadith wa al-Qur'an (cf. Zeititch, ii. 276. Morgenst. Gelehrte, 1, 869 et seq.), which appear in so many passages in the KorAn, which the silencer to this view explained as referring to the KorAn and Sunna (in Tabari, Ta'hib, ii. 275, xxii. 7). With the vast number of hadiths that had been forged, it was quite easy to quote a hadith on any point and then readily to dispense with ra'y and fiqh. To be able to give a ruling from hadiths on all cases that arose, one had, however, to refrain from the exercise of strict criticism and be ready to use blindly authenticated, interrupted and isolated traditions. To be correct, in form at least, an opinion, which was hitherto admitted to be ra'y, was clothed in the form of a hadith, given a pious sound, and traced back to the Prophet, and thus the main distinction between Aqīdah al-Maliki and Aqīdah al-Khudhi, a mediator between the two extremes now appeared in the person of Muhammad b. Ismaîl al-Shafiî (died 204-850). His great claim to fame is that he systematised the method of deduction of laws from the sources of law (Uṣûl al-Fiqh) and laid down the exact limits within which each might be used. In his NihaI (two editions, Cairo, ed. Kâmilî, 1326; Mâsha'a 'l-Ilyâ, 1318), he created the science of the aṣb, which could be made of speculative disputation without losing the undisputed principles of Scripturo and Tradition; he regulated their application and limited their arbitrary use by strict rules. For example, he did not approve the subjective iṣbah (q. v.); on the other hand, with the principle of iṣbah (q. v.), he opened up a fruitful source for juridical prosecution. His school might be said to belong to the Aqīdah al-Maliki as readily as to the Aqīdah al-Khudhi, but out of it, through preponderating attachment to the latter, there again developed a tendency to overemphasize hadith which was based on traditional sources, first of all in the school of Ahmad b. Hanbal (died 241 = 855; v. i. 158 et seq.), and this tendency was even more marked in the Zahiriyâ school founded by Dâwûd b. 'Ali al-Zahirî (died 270 = 883; v. i. 156), which used speculative elements and carried the limitation for the deduction of law traditional sources to extremes, but had soon to confess that it would soon be at a standstill without a moderate use of iṣbah.

Among the opponents of iṣbah at this time is mentioned Yahyâ b. 'Askânî (died 223 = 836), an old contemporary of Dâwûd and celebrated Shâfi'î and Khâfî of Baghdad under Ma'mûn; he wrote a work (KhaH al-Tambîkh), which is wholly devoted to an attack on the 'Iraq school; he constantly exchanged ideas with Dâwûd b. 'Ali (ibn al-Hallâq, Nî, 503, ed. Wissmîrî, 1. 44). Such attacks, however, were only of theoretical importance; they were quite without influence on the practical administration of law.

Down to the beginning of the third century, the historical development of the study of law had produced two divisions of the science of Fiqh, viz.: 1. the science of the Uṣûl al-Fiqh, i.e., the doctrine of the "roots", the sources of law and the methodology of their application; 2. that of the Furu' al-Fiqh, the doctrine of the branches, i.e., applied Fiqh, the systematic elaboration of positive law under its separate heads. The latter can show authoritative works even from the period of the founders of the schools; its important Furu' works were published by immediate pupils or edited and handed down to them as lectures of their teachers (see the separate articles).

In the present day Fiqh has developed in four directions within orthodox Sunna Islam, each of which goes back to codifications of the last differing in little details, by the independently developing schools of the above mentioned founders of the second and third centuries A. D., and which in course of time were considerably developed along these lines. These four schools (nawâdibrânsh, sing. iṣbah; only after ignorance can they call them sects) have survived to the present day and prevail in different parts of the Muslim world are called after the Imams on whose teachings they are founded: 1. the Hanafi, which is followed in by far the greater part of the Muslim world (the Turkish empire, Central Asia and the Indian subcontinent); 2. the Shafi'i (Egypt, South Arabia, the Indian Archipelago, East Africa and Syria after it had supplanted the Awzâ', mağhīlî there in 284 = 897; cf. Sahîk, Zâhib, al-Shafi'i, ii. 174) at the foot, 214, and the extremely important data given, i. v. 134 et seq. and 214 et seq.; 3. the Maliki (the Maghribi, to a great extent in Upper Egypt also, German and English West Africa) and the 4. Hanbali, strongly represented (down to the viii. = eighth century) in the 'Iraq, Egypt, Syria and Palestine (cf. the article 'Ałmâr b. Manâbi), now limited to Arabia (Najd) (cf. the article waRâbî; the Hanâfî madhab has become the only authoritative code of law in the public life and official administration of justice in all the provinces of the Ottoman empire. All the other once prominent schools of Fiqh have disappeared from the field after a brief existence; for example, at a very early period the school of Awzâ' (see above), that of Sufyâni al-Dhawî (in 403 = 1014 the last maftî taught according to this madhab, cf. Abu 'l-Malâbî, ed. Poppes, p. 150, in), that of the Zahirîtes already mentioned and the school founded by the celebrated historian Fârâbî (q. v.) called anâbirânsh, which scholar expended in numerous works which no longer exist (Wies, Zeitschr. f. d. Kunde des Moslems, ii. 564). The teachings of these obsolete schools are not taken account of in the Nihâyah of Sunna Islam; the four madhabîn above mentioned are considered equally orthodox elements of it; they differ from one another only in details of Furu' which according to the orthodox conception do not form fundamental differences. In the Ashur mosque (q. v., i. 532 et seq.), the most impor-
tant. Muslim university of the present day, all four schools are still represented by teachers and pupils just as before the coming of Ottoman supremacy, whereby the Hanafi masābīḥ became supreme, all four systems were represented in the great centres of Islam by judicial functionaries, who gave their decisions in important cases at a joint conference. Each of these four masābīḥ has produced an enormous literature of codices, commentaries and commentaries in the schools of the lands in which its adherents are found.

Cases not provided for in such codices, as well as new points of law that crop up, are decided by professional jurists in fatwā (decisions) of which considerable collections have been and are still being made. Since various European countries have extended their authority over Muslims, in their possessions and protectorates in the east, handbooks of Fikh of the masābīḥ prevailing in the respective countries have been published in western languages also, and in this connection editions and translations of the best known works on Fikh have been prepared by European scholars.

The dissenting sects of the Khārijīt and Shi'ahs have developed the legal system along lines parallel to the Fikh of the Sunni. The most fundamental differences between these systems and that of the Sunnis are naturally to be found in questions of constitutional law (Khilafat). The Shi'ahs also show differences in their law of marriage (wuzū'; marriage with women of the Abī Al-Kāhidh) and are more rigid in their laws regulating intercourse with unbelievers. In their liturgy (ṣalāt) their devotions diverge from the usage of the Sunnis may also be noted; in their calendar of feasts also there are certain feast days peculiar to them. Otherwise the differences in law between these sects and the Sunnis are scarcely more considerable than those of the different orthodox masābīḥ within Sunni Islam from one another (cf. Forster, Geschichte der islamischen Jurisprudenz, p. 237—239). Among the Shi'ahs, behind the Imámī "Twelvers" the sect of Zaidī (particularly strong in South Arabia) has developed a very rich Fikh literature, of which M. K. Strohmüller has lately given a very thorough account (Jahrb. Gesch., I. 354—356; II. 49—78; Der Staat des Zaiditen (Strassburg 1912); Der Kultur der Zaiditen (ibid. 1912).

In giving an appreciation of Fikh one must not forget to mention the fact that the codifications from a very early period for the most part represent an academic code of law, a system given ideal validity, a doctrine of duties, as Snouck Hurgronje, the creator of the historical criticism of Fikh, so admirably described it, which the theologians represent as alone corresponding to the ideal demands of religion. History teaches us that, as is the case at the present day, even in the oldest period of Islam, the actual practice adopted in many instances a different form from that required by the demands of the law (Siṣhah). Certain parts of Fikh have been quite obsolete for centuries; on the other hand in many distant districts customary law (aṣā'ir, aδο), which for the most part can be traced back to pre-Muslim Medinan times, has retained its validity (cf. the article Aṣā'ir, l. 1721 et seq.). Modern conditions have also produced many reforms of legal practice in Muslim countries and have produced a system of civil law different from the

religious law (aṣā'ir) alongside of the latter. This dualism in the administration of justice can be traced back to an earlier period in which it also existed. (Zähler, p. 205, note 3, a collection from Egypt, 15th century A. H.; Ibn Kajīm Al-Djangirī, al-Jamī al-Bayānī, f. 4b, Shāfi'i al-Shāfī'i [Cairo 1337], p. 318, dual system of law in Syria; Massinger, Mission en Mésopotamie, ii. [Cairo 1913], p. 30, the Shāfī'i carāwānī were in operation in the 'Iraq under Mongol rule alongside of the Shāfī'i Shāfī'; Ibn Binjūt, Paris, lib. 11, from Kādirī.)


Islamic literature on Fikh according to the different Madhhabīs and the European editions see Jaynboili, i.e., p. 350—363 and the pertinent sections in Blockslamn, Geschichte der westlichen Literatur.

(1. GROßNER.)

FIKR, ABD ALLAH PASHA, Egyptian statesman and man of letters, born in Mecca in 1250 (1834), where his father, Muhammad Efendi Baligh, who had chosen the profession of arms and reached the rank of naṣibīl, was stationed at the time of his son's birth. His grandfather, 'Abd Allah b. Muhammad, however, was professor at the Aqmar university at the time of the French occupation and had to give up his studies in his steps. As he lost his father in 1261 (1845), when only eleven years of age, he was brought up by a relative, studied at the Aqmar and at the same time studied Turkish industriously to qualify for a place in the Twain. In 1267 (1851) he entered the civil service, held positions in various districts and accompanied Ismail Pasha to Stamml in 1279 (1862) when the latter went
there to receive his investiture from the Sultan. He often returned there and in 1284 (1866) was appointed tutor to the princes Mohammed Tewfiq, Hassan and Hassam. In 1286 he was transferred to the Ministry of Finance and commissioned to organise the Egyptian Library. In 1288 (1870) he was appointed wakil in the Ministry of Public Instruction under 'Abd Pasha Mubarak [q.v.] and finally became Minister, although for a brief period only on account of the political turmoil of the time [cf. the article 'Abd-al-Rahim Mubarak, 1866]. He was even imprisoned after the rebellion had been put down, but finally released. He then lived the life of a private citizen, making pilgrimages to Mecca in 1292 (1875) and visiting the Syriac lands the following year and visited Stockholm in 1306 (1889) as delegate of the Egyptian government to the Oriental Congress. On his return to Egypt he occupied himself with an account of this journey but death overtook him on the 11th Dhu 'l-Hijjja 1307 (27th July 1890) when he had only finished the opening chapters.

'Abd Allâh Pasha Elfiri was a good stylist and wrote several works, some of which were only printed after his death by his son 'Abdul 'Aziz Pasha Elfiri, who had accompanied him to Stockholm. This son, born in Cairo 1272 (1856), also wrote an 'Akhyâr fi Sâlihiyya and the Shâdât (Cairo 1290), and died young (January 1295). He published a collection of his father's poems, letters, etc. entitled: 'Abd-al-Rahim al-Shâbîyâ (Cairo 1315), and the above mentioned account of his journey: 'Abd-al-Rahim al-Shâbîyâ wa Mas'ûda' ur-Ra'idh, Cairo 1287. Other works by his father: 'Abd-al-Rahim al-Shâbîyâ wa Shâbîyâ al-Mas'ûda, Cairo 1304 (Elementary grammar for schools); Nasir El-Adl wa Fî-Ilkâm wa Shâbîyâ, Cairo 1308; Mas'ûda' ur-Ra'idh, Cairo 1289 and often reprinted.

Biography: 'Abd Pasha Mubarak, Köhler's Lexicon, ii. 45 et seq.; G. Zaidan, Muzakka, ii. 316 et seq. (cf. also ibid., p. 177 et seq.; Maghârib, 1891, p. 752 et seq.; Brockeimann, Geschichte der Arab., Lett., ii. 474 et seq.).

AL-FIL, the elephant, also called al-Zobîbâl, which latter name is applied to the smaller animals or according to some writers the females. In spite of its bulk and heavy figure it is one of the swiftest and most mobile of animals. As its neck is very short it has a long trunk of cartilage, flesh and sinew, which is of the same use to it as hands to man. With it it carries food and water to its mouth; it can move it round its whole body and fights with it. Its two ears are like shields; it flaps them constantly to drive away flies and mosquitoes from its mouth, which is always open. Its powerful tusks, each of a weight of 200 or even 500 sonn, its tongue is covered; that is, it is attached to the front of the mouth, if this were not so, according to the view of the Indians, it would learn to speak like a man. Its cry is like that of a boy and is weak in comparison to its size. It only has joints in the shoulders and in the thighs; it therefore sleeps standing or leaning against a tree. When it falls on its side it cannot get on its feet again; the other elephants help it up, while a large elephant throws its trunk under the side of the fallen one and the others help till it is up again. When it wants to tear up a tree, it twists its trunk around it and uproots it with ease.

The elephant becomes reproductive in its fifth year. Its testicles are inside its body near the kidneys. When the animal has conceived it is no longer covered by the male. After two years the young one is born and one every seven years afterwards. As the female brings forth in a standing position and has no joints, it goes into a river with an abundant flow of water, it drops the young one into it to avoid letting it fall on the hard ground. The male elephant watches by it and protects it and the young one from snakes, which it tramples upon with its feet. It also eats snakes when it is ill. The elephants exported to India do not lose their numbers and so not die out; in India they may live to be several hundred years old.

The elephant cannot bear the rhinoceros and lives from its neighbourhood; when they fight with each other both are often killed. But its most deadly enemy is the sukkâr, an animal smaller than the lynx, of reddish-yellow colour with fiery eyes, exceedingly agile in jumping; it sprays its urine on elephants and men so that they fall dead if it touches them. The elephant is also afraid of the sun; it is said that the kings of Persia when fighting with the Indians used to let cats loose on the elephants to put them to flight; a similar stratagem is related by the poet and freedman Harûn b. Miskâl. This stratagem tells us how wild elephants are caught: a long pit with steep sides is dug, which slopes gradually downwards to a depth equal to the height of the elephant and so narrow that, though it can easily go in, it cannot turn round or come out. Rice and other fodder is then scattered round this pit, most thickly around the entrance and in the pit itself. When a young elephant comes along, it follows the fodder in its greed until it reaches the deep end of the pit and then does not know what to do. The hunters then come dressed in dull-coloured red, blue and yellow and beat it with sticks; the elephant tries to trample those who attack it with its fore foot but cannot get out of the narrow pit. A man dressed in white then comes to its help, drives away its tormentors, brings food and water and remains near it to accustom the elephant to him. After a time he goes away and the others return and again the elephant still more unconsciously wills and the man in white appears for the second time and repeats the process of driving off the tormentors and feeding the elephant. This alternation is continued till the elephant has such confidence in the watcher that it allows him to touch it and mount it. When the elephant has become sufficiently used to him, the earth in front of the elephant is dug out so that it can come out of the pit. The elephant-driver (fâyâd) sits on the elephant's back and has a crooked stick (mâshfûw) in his hand, with which he touches the elephant's head when he wants it to do anything.

Numerous stories are told of the vivacity of elephants. It is said to be as great as that of the camel. For example, a fâyâd had beaten an elephant severely; the latter was so ill on one occasion he was bound to a tree while the driver lay down to sleep a little distance off. The elephant broke a branch off, twisted it through the driver's bushy hair till it was quite entangled, then pulled him towards itself and crushed him.

Its docility, patience and tractability are, however,
by the Arabs to the Roman Province of Palæstina Prima, practically Judæa and Samaria, with Caesarea ad Mare as capital. De Goeje, Wellhausen and Cautley have brought order into the confused accounts of the conquest of this district by the Muslims, notably by disputing and correcting Sunn's account, although various details still remain uncertain; for example, the date of the outbreak of hostilities. While the Arab historians do not make Abū Bakr send an army to Western Palestine via Alla under 'Amr b. al-Asi till the year 13 (begun 7th March 654), according to a Syrian authority published by Land, the first conflict between Greek and Muslim arms took place as early as February 634 at a place about three hours east of al-Jaffa [v. c.]. Although this source is not very reliable otherwise, in favour of its accuracy, on this point it may be urged that it gives more time for the operations of the Arabs before the battle of Ḍaḥilā [v. c. i. 141] and that Ḥāfīz, who had been summoned from Syria to assist, could thus have actually arrived during Easter in April in Marjū ṭabī in Tadmor, year 1,170 [although in contradiction of l. 27 xiv]. The Greeks were defeated in this battle and their leader slain whilst retreating. 'Amr was now able to take Ḍaḥilā and then advanced on Caesarea with his troops and began to besiege it in July 634 (Qumrān 1. 13). He was, however, forced to retire to Arabia by the approach of a larger Greek force; here he was joined by the troops coming from the district east of the Jordan and thereupon advanced against the Greeks who were utterly defeated at Ḍaḥilā at the end of July or in August. It was probably immediately after this victory that 'Amr conquered the towns in Filastin, detailed by Bāšāh, Samūs, Sīdān, Lydda, Jaffa, 'Ayn al-Bī‘, Bait Dāmūs, and Ṭabhā. After joining the main army and taking part in the deciding battles, he was able to return in Autumn 636 after the battle of Yarmuk and proceeded to the siege of Jerusalem which finally surrendered in 16 or 17 (637 or 638). Caesarea, which was strongly fortified, now alone remained. 'Amr began the siege anew, but was called to Egypt in 640 and had to leave the conduct of the siege in the hands of Ya'qūb b. Abl Sufyān, the commander-in-chief in Syria; but it was only after the latter's death that his brother Maš'ūkī succeeded in taking the town with the help of a traitor (according to Wādīdār and others in 19, according to Ibn Ṭabīb not till 20). The conquest of Filastin was finally completed by Maš'ūkī's capture of Aškalūn.

The Arabs, as they usually did elsewhere, here retained the organisation they found there and Palæstina Prima remained a separate province under the name Ḥimṣ (military district) Filastin, although its centre was shifted from Caesarea to Lydāt. At a later period the place of Lydāt was taken by the new foundation of Ramla which Schumacher b. Abī al-Mallik had built while governor of Filastin and where he was laid of living even after he became Caliph.

As to the extent of the conquered provinces, Tadmor (l. 21460,) northern Elath as the northeastern limit, and at 3150, 'Arabu is described as a part of Filastin. Iṣkākār defines its length from the frontier towns of Ṭabhā and Lydūn and the breadth by Yāḥū and Jezīzah, Zibād and, at a later period Khālid al-Ḫārīt, give similar state-
men's, although the latter, like the author of the *Muṣtafa* ('middle of the eleventh century'), gives a emplotment. In this point, Iskandy gives the following details of Fālāṣtīn, the southern part of al-Ghawār ('v. v'), al-Dūbāl and al-Sharāṭ as far as Alīa. In Mūkaddas on the other hand al-Sharāṭ is given as an independent *šarāf* alongside of Fālāṣtīn with Zoghar as its capital, while in compensation, as it were, it recovers Amānūk, the capital of al-Balqā', to Fālāṣtīn. Iskandy says that Ramla is the largest town in the province, with Jerusalem second, which in Yākūt is the capital.

Iskandy describes Fālāṣtīn as one of the most fertile parts of Syria and emphasizes the fact that it depends for its irrigation entirely on the rain-fall; there is running water only at Sichem. Yākūt remarks on the generally mountainous character of the land. Mūkaddas knows the following exports of Fālāṣtīn: olive oil, small figs, raisins, cucumbers, and various sorts of textiles, and soap of Jerusalem especially cheese, fine sorts of raisins, apples, pomegranates, looking-glasses, lamps, and needles from Jērūshām (cf. al-Ma'ālik).

He also mentions the quarries of white stone and the marble quarries at Fālāṣtīn.

The statements on the public revenues of this province in the *Abādī* period are of special interest. Ibn Khālidin gives a list from the second half of the ninth century A.D., according to which the annual revenue of Fālāṣtīn was 310,000 dinars besides a payment in kind of 300,000 ma'ṣ of olive oil. In Hārūn al-Rāshīd's time, 310,000 dinars with a payment in kind of 300,000 ma'ṣ of olive oil, according to 'Alī al-Kāshānī. In the reign of Yūsuf, according to the same author, 310,000 dinars. According to Ibn Khudābdī in 864, 300,000 dinars and the same figure is given by Ibn al-Fākhr for 903, while Yākūt, who flourished in the interval only gives 500,000 dinars.

The old provincial division was abolished during the Crusades and from the *Abādī* period onwards replaced by a division into *shābān* which we find in Mūkaddas and Khwālī al-'Azhar. The lands of the Greek practically corresponded to the ancient Fālāṣtīn.

The following is given by the commentaries on Surah 46 of the Korān; it is a longer or shorter orion of the Amalakite kings, like Karkh and Kish, of the Kings of the Persians and Romans. The verb *tāfṣīr* means "to be arrogant and tyrannical", hence the Korānic *Fārān* is called *al-Dīdibot* the "tyrant" by al-Yaḥṣūbī (ed. Houtsma), p. 33.

A number of *Fārans* are mentioned in Arabic literature; their number is very differently given. In the Korān, however, *Fārān* is always the king with whom Mūsā and Hārūn had to deal; the word is here clearly understood as a proper name.

The Korānic data concerning *Fārans* are on some points fuller than the Biblical. The most important are the following: in place of his daughter's husband, his sons, *aylām* (v. 4, p. 457), is mentioned; a certain Fārans is also mentioned who (Surā xxviii, 38, 38) is commissioned to build a tower (ṣayfā'ī).
which shall reach to heaven, by which Fir'awn will ascend to Mīṣ'ē's God. There are obviously several confusions here; Hūmān is an echo of the
visier of this name in the Book of Esther; the
tower; and its description recall the Tower of Babel.
It is probably the Biblical account of the building of the
*terrace cities, Rāmas and Pitom*, that has
given rise to the confusion last mentioned.

Another member of Fir'awn's suite who appears
is the Kūrān is not mentioned by name. When
Fir'awn wanted to slay Mīṣ'ē, then a believer and
Fir'awn's people, who had concealed his faith
said: Will ye slay a man because he says: My
Lord is Allah, when he has come to you with
manifest signs from your Lord? If he be a liar,
against him is his lie; but if he speaks the truth,
there will befall you something of that with which
he threatens you" etc. (Sūra xl. 29 et seq.).

Fir'awn is twice called "he of the pegs" in
the Kūrān (Qūra 'A-srā'ā, Sūra xxxviii. 11, lxxxvi. 9). This expression is variously explained by the
commentators; some say that it means; that his dynasty is
firmly established as by tent pegs, while others say that
the pegs are the armies mounted by the pegs. Others
again say that he bound people to be punished hand and
foot, to pegs driven into the ground.

A further addition to the Biblical narrative is the statement that the magicians were threatened
with dreadful punishment by Fir'awn when they
became converts (Sūra vii. 111 et seq.; xxvii. 45 et seq.). Finally Fir'awn himself is said to have become
converted the moment he was being drowned;
but God did not accept his conversion and caused his
body to be cast upon land: as an example for
others (Sūra ii. 90 et seq.).

It is said of him that he had himself worshipped
as a God (Sūra xxvii. 53). On the day of the
resurrection he will go into Hell at the head of his
people (Sūra xl. 100). The Kūrān makes
no distinction between the Pharaoh of the Bondage
and of the Exodus. This is clear from the fact
that when Mīṣ'ē and Hūmān come to him Fir'awn
recognises the former (Sūra xxvi. 17).

Muslim Tradition gives the following account
of the Fir'awn. In contrast to the Kūrānic account,
Fir'awn are mentioned as early as the stories of
Abraham and Joseph and some even tell us that
Joseph's first Fir'awn was called al-Ra'ayā b. al-Walid
and his successor Kūhūs b. Muṣ'īlā. According
to another Joseph was the visier of al-Walid (or Hūmān)
and al-Ra'ayān. Tradition is not unanimous with
regard to the Fir'awn between Joseph and Mīṣ'ē.
The sources which are less directly influenced by the
Rūmī say that the above mentioned Kūhūs b.
Muṣ'īlā was the first husband of Amīna and Mīṣ'ē's foster-father. When Mīṣ'ē received the
divine mission, Kūhūs was already dead, and his
successor was his brother Walid b. Muṣ'īlā ("Ibn
barī's Taqqār and Bājdāw on Sūra ii. 16; Tuhairi
ed. de Goesb, L. 443 et seq.).

Ibn Hājjī in Tuhairi (ed. de Goesb), L. 444 et seq.,
closely follows Exodus, L. 8: when Joseph
and his Pharaoh, al-Ra'ayā b. al-Walid, had died,
the throne was occupied by Amālikītia Fir'awn to
the time when al-Walid b. Muṣ'īlā ascended it;
Mīṣ'ē was sent to him; he was the most arrogant
and tyrannical of all and reigned for the longest period.

In the 8th century! According to Ibn 'Abī Hāṣīn (121)
and Mas'ūdī (R. 397) there were two kings be-
tween Joseph's Pharaoh and Mīṣ'ē's foster-father.
Zamakhsharī (1207) on Sūra vii. 10 says that
400 years passed between Joseph's arrival in Egypt
and Mīṣ'ē's return from Midian; this agrees very
well with Exodus xii. 40.

The other Egyptian kings who are mentioned in
connection with the history of the kings of
Israel, are also called Fir'awn in Tradition, often
with an attribute like al-`Arā'īd etc.

The Kūrānic accounts of Fir'awn assume the
following form in Tradition. Fir'awn had enslaved
the Israelites and instituted forced labour. When his
astrologers or priests one day told him or, as
others say, when he heard that an Israelite
would be born who was destined to rob him of
his power, he commanded that every newborn
Israelite boy should henceforth be slain. When a
want of servants thus began to be felt, he altered
the edict so that they were preserved in alternate
years. This explains how Hūmān, who was older
than Mīṣ'ē, was saved.

Concerning the member of his suite who, ac-
ccording to the Kūrān, was a convert, we are told
that he was called Kahtūs, Shī'ān or Hūmān.
According to some he was a nephew of Fir'awn,
according to others his treasurer, or an Israelite car-
ner who had made the box for Mīṣ'ē's mother
in which the child was exposed. He is said to
have been slain by Fir'awn with the magicians,
along with his wife, the prisoner's maid, who
shared the beliefs of her husband; but it is also
said that he was present at the passage of the
Red Sea.

Tradition also gives further details of the building
of the tower. The object of building it was to
strengthen Fir'awn's position because he feared
that his subjects would follow Mīṣ'ē. He also
wished to reach the God of Mīṣ'ē. The tower
was the highest that had ever been built. When
the sun was rising its shadow darkened the west
and when it was setting, the east. When it was
completed Fir'awn climbed up and shot an arrow
upwards to strike Mīṣ'ē's God. Then God tested
him; he caused the arrow to fall down blood-
red. Fir'awn then thought he had achieved his
purpose. But Gabriel came and broke the
tower into three pieces with his wings; one of
them fell in India, one into the Ocean and a
third in the Maghrib, so high was the tower.
According to Zamakhsharī on Sūra xxviii. 38, a
piece fell on Fir'awn's army and slew many of
his soldiers.

At the passage of the Red Sea Hūmān com-
manded Fir'awn's vanguard. When no one dared
to enter the sea, Gabriel rode in front on a mare;
attracted by the mare the stallions of the Egyptians
could not be restrained and the whole host rode
in and was drowned. When Fir'awn uttered the
words professing conversion given in the Kūrān,
Gabriel descended and closed his mouth with a
piece of mud so that he might not be able to obtain
the mercy of God by repeating the words. God
then caused Fir'awn's body to be cast up so that
the Israelites might believe that he was really
dead. — Fantastic details of Fir'awn's person
and reign are further given by Waistfeld in Oriente
Orientalis, L. 338 et seq. In Makḥrit also many data
are given which are not in agreement with the
Kūrān and Muslim Tradition as such. Cf. also
the article Mīṣ'ē.

Bibliography: The Kūrān commentaries
FIRDAWSI

FIRDAWSI or Firdawsi was an artificially formed singular to firdado which was taken by the Arabs from firdāwār and understood by them as a plural (G. Hoffmann in Zeitschr. d. Deutsch. Morgenl. Ges., xxxii, p. 764). The true measure Fahūm (Lumadun, Arabic Grammar, p. 365, 368) was probably chosen to distinguish it from a form (perhaps firdaw) derived from the genuinely Arabic root jardas (Lamb., vii, p. 43; Lane, s.v.). Firdaws occurs in old Arabic poetry in the sense of a fertile hollow of land (Becht. Geseh. Wüstenf., Wildenfied, p. 314; Yeah, iii, p. 570 et seq.; and twice in the Korāi (xiv., 187; xxii. 11)) and was evidently for Muhammad a synonym for ḍāmūn in the ordinary sense, "garden". Firdaws occurs as a proper name at Damascus and Aleppo (Yahsy, iii, p. 562 et seq.). it is curious that the fundamental sense of the Zend paete-dah, "a place walled in", survives even in the remote derivative Arabic, and a firdaws is defined by the lexicons more narrowly as ḍāmūn. It also suggests grapevines and palm trees (Bail., in Kor. xviii. 107). In Firdawi (xvi, pp. 25-27) are given the senses of the earliest translators, only two points having any basis—that is a rīf word and indicates a vineyard. Otherwise they say that it is the lordliest, finest, widest and loftiest part of the Garden, the abode of those who in life commanded kindliness and falsehood disdained actions. To Muhammad himself tales are traceable back that it is the uppermost portion of the Heaven, that forms the four rivers of Paradise divide, etc. On this point are more details in the abbreviation by al-Shārāni of the Taufik of al-Kurtubi (Cairo ed. 1324), p. 83, and on al-Firdawisi generally on p. 84 and 86. But the Salīf Murshidi in his commentary on the Sūfī (vol. 3, p. 525) says that it is the second story of Paradise below the ayg of Allah, and that above it comes ḍamān ḍa. Others, again, held that ḍa is the loftiest; see a long discussion, involving the doctrine of the vision of Allah and the presence of Muhammad with his people in the Garden, in the Jānā of Ahmad b. al-Malikab, p. 277 et seq. of Cairo 1389.

Bibliography is given above.

(D. B. Macdonald)

FIRDAWSI (Abū’l-Kārim), a Persian poet, whose proper is uncertain (Mansūr, of Ahmad, or Hasan), probably born in 320 (932) at Tabrīz, one of the quarters of the town of Tus (Khurasān). His father left him a small estate on which he lived in a modest way. He received his education from his compatriot Asaf. A šahīb or landed proprietor, who was a friend of his, gave him a Book of Kings to put into verse; it was thus that, at his request, the Shahnameh (book of kings), an epic of about 50,000 lines in which he incorporated the traditions already extant by the end of the 9th century, was completed. The composition of this gigantic work lasted thirty-five years and was completed on the 25th February 1010 (400 A.H.) when the poet was nearly eighty years of age; it must therefore have been begun when he had reached a fairly mature age. The poem was dedicated to Sultan Mahommed of Ghur, who had conquered Khurasan in 328 (999), and presented to him by his minister Hasu-i Ahmad; the Sultan ordered a present of twenty thousand dirhams to be given to the poet but the latter, who expected a much more munificent reward, gave half of it to a bath attendant and the other half to a seller of figs (a kind of beer). Threatened with being tranquelled to death by elephants, Firdawsi in revenge composed a scathing satire and took refuge with the Ispahbād Shahriyar i-i Shara, ruler of Tabrīz, after remaining six months in concealment at Herat. This prince purchased the entire from him for 100,000 dirhams, at the rate of 1000 for each line, and had it destroyed; nevertheless, the text has survived and is usually published with editions of the Shahnameh.

After writing the poem Firdawis o Zalikhi (pub. by Eth., Anecdota Orientis, Arcanum Series: II; German trans. by O. Schlechter-Wassilieff, Vienna 1889) for the Bijuyāsh al-Dowla or his son Sultan al-Dowla, he returned to his native town where he died; he was buried near Tus in a piece of ground that belonged to him; as he was looked upon as a heretic, he could not rest in the Muslim cathedral. It is said that, while his funeral cortège was passing through the gate of Sanayn (the name of a neighbouring village) a caravanserai by that of Rūdawahr bringing the 60,000 dirhams that the poet had hoped for. His daughter refused to accept this sum and the Sultan devoted it to purses works (the ribāt ofCalah). Dastār-Shīh gives the date of his death as 421 (1030-1031).

The Shahnameh, which comprises the whole mythical and legendary history of Persia down to the Arab conquest, is a national epic which has rendered its author immortal. Firdawsi possessed the epic sense in a high degree; his descriptions of battle show an extraordinary vigour and movement; he felt the heart of his native land beating within him. The poet Yūnus, u. Zalikhi written to show auspicious the epics of ancient Persia was not his only love, is no whit inferior to his predecessor in spite of the advanced age at which it was written by the author.

The Shahnameh has been several times published; Lumadun's edition, The Shah Nameh (Calcutta, 1811), only contains the first volume; T. Nant's edition (Calcutta 1829) and Mohi's (Paris 1878) are complete while that of Vallars (Leiden 1877-1884) lacks the fourth volume. There have also been lithographed editions published in the East.

Translations: Arabic (ed. the ark. At-bahā'is, Ein Firdaws, published at Tunkent 1326; Gjallaturated by J. E. Monat, Bombay 1857-1864; French by J. Mohl, opposite his text and separately at Paris in 1857-1861; Italian by Friz, Turin 1886-1888; English by Aitken opposite his edition of the text and separately, London 1832 (several times reprinted), by Warner, London 1905-1910,
and Rogers, London 1907; German by Von Schack, Berlin 1853—1856 and by F. Rückert, Berlin 1890—1895. For further bibliography we may refer the reader to the works quoted below.


**FIRDAWSI** (Firdawsi), an Ottoman poet of Rum in the time of Sultan Bayezîd II (1481—1512), to distinguish him from the great Persian poet Firdawsi, called Firdawsi Rûmî or more frequently Usân Firdawsi or Firdawsi Târîf (2958). (27 Firdawsi) were celebrated. His masterpiece is the *Sâlânîn Namah*, composed for Sultan Bayezid by his command, in 360 or 380 volumes, in prose and poetry, a complete encyclopedia in which he included all the knowledge of his time in philosophy, astrology, genealogy, history, etc. The Sultan, however, only chose 160, or, according to others, 99 volumes and had the others burned. Firdawsi was deeply hurt, and like his Persian namesake, is said to haveendowed himself by lumps and went to Persia, where he died.


**FIRKE** (from *farkh* "to impose", so pronounced in the Egyptian dialect, while in the middle ages *farkh* and more usually *firdaâ* was used) is an extraordinary imposition usually levied for some special purpose. Lane in his *Manners and Customs* (see below) says that Muhammad Ali Pasha (1801—1848) in the first half of the 19th century levied a *farkh* of one-twelfth of the income of each subject, without distinction of religion. When this expenditure diminished, the tax was abolished. A similar *farkh* was at the same time levied on prostitutes. As already mentioned *farkh* (plur. *farkâh*) is almost always used with the sense of *farkh* in the historians and inscriptions of the middle ages.

**Bibliography:** Dow, Supplementum in Dictionarium urbis Under: *farkh* and *firdaâ*; Quatremère, Sultan Memâhid, DP. 186, 1871; E. W. Lane, An Account of the Manners and Customs of the Modern Egyptians, 5th ed. 1871, i, 105; ii, 91, 289. (M. Schreiber.)

**FIRKISHA** (Fr. Malak).

**FIRKISHA, Muhammad Zâhid Hîndî, Shah**, known as *Firdawsi* (born 909—1052, died after 1053—1058), of Amidzâd in northern Persia, was brought to Almasnag as a child in the reign of 'Abbas Nâshî Shah I and, while yet a youth, entered the service of Murtza 'Abdallah Shah I. The persecution of foreign scholars, which followed the murder of 'Abbas II drove him to Bâlîlûner where, in January 1356, he entered the service of 'Abdallah 'Adîl Shah II. Shortly afterwards he wrote *Îbahâ'îs ûlîn* (Parsi), a work on medicine, and Firdawsi, pleased with its style and aware of Firdawsi's devotion to historical studies, urged him to undertake a comprehensive history of the Mughal rule in India. Firdawsi at first declined the task as being beyond his powers, but eventually offered to submit for approval a few chapters of such a work as he could undertake. Among the specimen passages thus presented was an account of the disgraceful circumstances of the death of 'Ali 'Adîl Shah I, Ibrahim's father. Ibrahim correctly interpreted the selection of this subject as a hint that the historian demanded unfettered liberty in the relation of facts, and gave him permission to proceed with his work.

Firdawsi, who was an industrious compiler, mentions in the preface to his history no less than thirty-two books which he had collected and consulted, and adds to some others in the body of his work. The *epistola novâ* of his authorities are so often found in his pages that he has been atagiminated, with scant justice, as a mere copyist. He was, however, utterly devoid of the critical faculty and has made several glaring errors even in the annals of the Tabâris, which were his own peculiar province. The value of his work is further impaired by his gross ignorance of geography, and it is unsafe to follow the example of Brigg, his best known translator, in accepting it as a thoroughly satisfactory account of the rise and progress of the Muhammadan power in India. The history, which was begun in 1606 and finished in 1611, consists of an introduction, twelve sections dealing with the Ghânawid kings of Lâhor, the emperors of Dîlî, the independent Muhammadan dynasties of the Dâkhan, 'Gâdîrâs, Mâhâ, Khozâisâ, Bangul (including Djarâq), Mâlîk, Gâdîr, Kâshân and Mâlâdâs, and the vallies of India, and a conclusion, and embraces the whole history of the Muhammadan rule in India, excepting that of the Arab conquerors of Sând, to the beginning of the seventeenth century. Firdawsi complained with truth that until his time the only work which pretended to deal comprehensively with the subject was Nişam al-Dîn 'Abdallah Abuâîbîy, which was too brief and conducd to be of much value to the student of history, and boasted with justice that he had produced a work the like of which had not previously appeared in India. His History (ed. Bombay, 1831;Lucknow, 1281 = 1865) despite its many defects, is valuable not only as a summary of known authorities, but also because it embodies fragments of works of which the originals have been lost. A critical translation (those existent in English are enumerated Morley, Catal. E. A. Soc., p. 67) is the best of that of Brigg, London 1829; or, at least, a careful and intelligent edition of the text is much to be desired.

FIRISHTÉ-ZÁDE, AND AL-MALIK IBN AL-DIN, in Turkish also called Firishté-zade and in Arabic Abi Al Noum (from the phrase "the principal disciples of Pauls Allah [i.e., 37] the founder of the Huriyéh sect, died in 787 (1450). In 1333 (1430) he wrote a book on the doctrines of the sect in Turkish, entitled 'Abd al-Malik ibn Ali the Prophet's Stepfather' (Book of Conduct) in Turkish and an Al-Hadith-nome (Book of Future Life). The Ikhf-nome has been lithographed at Constantinople (1828 = 1511).


FIRMAN. [See Ferrara.]

FIRÓZA, Arab. "farangiz," the turquoise, a well-known precious stone of a bright green or "mountain green" to sky-blue colour with a glass-like wax; in composition it is a hydrated clay phosphate with a small but essential proportion of copper and iron. The colour is not permanent in all stones, and is said to be particularly affected by perspiration. It is almost always cut in an octagonal or cabochon i.e., with a convex upper surface, and when an inscription is given, a flat upper surface. The provenance of serviceable stones is limited to a few places whose history may be traced back for thousands of years. Turquoise mines were worked by the kings of Egypt in the peninsula of Sinai. Major Macdonald discovered them again in 1845 in the Wadi Mughra and its neighbourhood and worked them again for a number of years. The hieroglyphic inscriptions on the stones date, according to H. Brugsch, from King Sneferu of the third dynasty to Kames II. Brugsch takes the word "variegated" to be the same name of the mineral. No mention of the stone or the mines has survived from the Hellenistic period on the other hand in addition to wonderful data of the method of procuring the pale green called "Turquoise," Pliny knows a good deal about its properties, which can only refer to our turquoise for the statement that the "Turquoise" loses its colour when affected by oil or ointment is found in al-Kindi in the "Farangiz" and in all later mineralogical works. It can hardly be doubted that the turquoise was obtained in the Sinai period and even earlier in the mines around Nishabur. Tiftakh says of the kings of Persia that they adorned their hands and necks with turquoise, because they avowed danger of death by land or water; but we often meet with the assertion that the turquoise derives from the majesty of kings. It was considered to contain copper and to be formed in the vicinity of copper mines. Different kinds are distinguished according to the different colours (sky-blue, milk-blue, green, spotted); the best kind is considered to be the "Turquoise" (i.e., Ali festival) and the finest variety of this is the sky-blue "kert." Large pieces are very rare and are correspondingly costly, small pieces on the other hand are very common. The best specimens retain their colour, apart from the influences detailed below; after 10-12 years many lose their colour entirely and the stone is then said to be dead. All stones, however, show a certain variation in colour. They are brilliant in a clear sky, and dim when the sky is overcast. They alter their colour with the state of health of the wearer, and when affected by sweat, oil or sand; fat restores the colour again. Taken internally it is a poison, but in collyrium it is useful for clearing the sight, also if it is smeared at some time. Gold takes away its beauty (unlike lapis lazuli), i.e., probably, the greenish-blue colour does not harmonise as well with the yellow of the gold as the dark blue of the lapis lazuli. Akkuri explains the name "farangiz" as "stone of victory," whence it is also called "gulşar al-adhab." The word "farangiz" is found in many corrupt forms in the Latin translations of the middle ages (ferrugine, ferugiana, ferangiz, etc.), but none of these can be considered the original of the word "turquoise" for as early as the 13th century we find the term "turcoza" in Arabic and "turquise," and it may safely be assumed, that this was also the name given to the stone from the land of its origin, the ancient home of the Turks; cf. Arnoldus Saxo, "Thucydi," etc., 15. The value of the exports varies from £10,000—£15,000 annually, which is believed to be about a third of the total yield.

Brugsch states, that according to present day belief, the alteration in the stone presented indicates increase or decrease in the friendship of the donor. The large, quadrilateral turquoise, polished flat, which were at one time engraved with inscriptions and arabesques in gold and worn on the upper arm, are no longer held in such estimation. Stones for rings are always mounted in silver or tin, not in gold; Brugsch connects this with the Muslim prohibition of the wearing of the most precious metal or with very ancient notions of the demonic meaning of gold. He was rather inclined to believe that the real reason is good taste, as has been mentioned above, for religious prohibitions are not mentioned by any writers; besides diamonds also are only mounted in silver.

originally wrote in Persian (e. Pedrich, Doc. pers. 
Hdb. der krott. Bibliothek zu Geiers, No. 33) and which 
was translated into Arabic in 648 (1430) 
by Abu 'Ubayd Muhammad b. Muhammad al-Magh- 
ribm al-Miqd, Cairo in 3. (Catalogue of Geiers, No. 2837) with the al-Farid al-Kabir wu Fath al-
Kabir fi 'Ught al-Taghfi of Wall Allah b. 'Abd 
al-Rahim on the margin.

Bibliography: al-Nu'mani, al-Rawd al-
Afri, coll. Wettstein, ii. 496 (Albard, op. cit., 
No. 9,686), fol. 218 r.; Ta'liqat al-Salih, al-
Nu'maniya (on the margin of Ibn Khallikan, 
illu. 1299), i. 922; Sumit. Baghat al-Wat, 
Cairo 1326, 1377; Whitenthwaite, Geschichtliche 
Abhandl., No. 404; Borchmann, Gesch. 
d. arap. Literatur, H. 181.

(F. ROER) (C. BROCKELMANN)

FIRUZKOH (FERGOSI), A MOUNTAIN FORTRESS IN THE COUNTRY OF GHOR, now the HAYA 
HIGHLANDS OF AFGHANISTAN. It was founded by 
Kutb al-Din Muhammad (known as the Malik ab-
Ghidsh or mountain king), in a territory known as 
Warghah, and continued by his brother Shah al-
Din Sami who succeeded in 1344. It remained 
capital of Ghor as long as that kingdom lasted, and 
was much embellished during the victorious reign of 
Mu'tasim al-Din Muhammad b. Sami from the spoils 
of India. The Cidcnel or Qan' is described as of 
great magnificence. It was taken by Ali al-
Din Khwairam Shah in 607, and finally destroyed 
during the Mongol invasions under Ogontu son of 
Chinggis Khan in 619-620. The exact position of 
Firuzkoh is doubtful. It was on the bank of a 
river which may have been the upper Marghah 
or the upper Hari-rud, or one of its tributaries. 
Raverty favours the latter view, but Holdich, who 
surveyed the country in 1844-1855, could find no 
site corresponding with it in these valleys, and 
identifies it with the extensive ruins of Tawar-y 
on an alluvial of the Farah-rud, still locally known 
by the name of Ghor. The tribe bearing the name of 
Firuzkoh now inhabits the Marghah valley, but 
that it was a separate valley is not therefore necessary 
to suppose. This Firuzkoh is not the Firuzkoh valley, 
Tawar-y is in the country of the kindred Tajmeh 
tribe, and has communications with Herat, 
Farah and the upper Hari-rud valley. It may 
therefore be considered as the actual site of 
Firuzkoh.

Bibliography: To Khusheh Najir, tr. 
Raverty, London 1831; Holdich, The 

(M. LONGWORTH DAVIS)

FIRUZPUR (FIRGHOR). A district in the 
Punjab which takes its name from the prin-
cipal town. It forms part of the Dalhousie 
division, lying between 29° 52' and 31° 9' N. and 
73° 7' and 73° 27' E. Area 4,502 sq. m. Popu-
lacion 958,073 of which 457,015 are Muhammadan. The principal Muhammadan tribes are 
Rajputs, Apan, Dogars and Wattus; there is also 
an ascetic tribe known as Bedla, who are 
believed to possess powers of incantation. The 
ancient site of Janzer, supposed to be the Ha-
Sib of Balsah, was the capital of the Fauwa 
Rajputs. Soon after the Muhammadan invasion 
the Raja Rajputs adopted Islam and invaded the 
district from the south. The Gid, Dilluwall and 
other Dogar tribes entered it later. The Dogars, 
a wild and predatory tribe, are more recent 
immigrants. The town of Firuzpur was founded in 
the time of Salt of Forts Shird IV of Delhi and 
was named after him. In Akbar's time it was part of the 
Sindh of Malik and of Sindh, and probably lay on the right bank of the river Sat-
Jal, and not on the left as at present. The Singh 
Djas appear towards the end of Akbar's reign 
and soon adopted the Sikh religion. It was in 
this tract that Guru Govind was destined after a 
three days flight by Awrangzeb's army; the site 
is now held sacred and the tank ('Mahal-sar' = Tank of Salvation) has become a place of pil-
gimage, where a 3-days' festival is held in January.

After the retirement of Ahmad Shah Durrani, 
the Bhangi Misri under Gadar Singh took the 
principal part in the conquest. Ranjit Singh threatened 
this country with the minor Sikh states, and this 
move (1808) led to British intervention. Firuzpur 
was occupied, and annexed in 1835, thus inter-
vening between Ranjit Singh's kingdom and the 
minor states, which have been preserved to 
the present day. The Munshi Khan Nawab of Kamar 
also found a refuge at their estate of Mandot 
near Firuzpur in 1807, and were recognized as 
ruling chiefs. Their territory was annexed owing 
to mismanagement in 1835, but was afterwards 
restored and is still held by the Nawabs. It is 
a large and wealthy estate. The present Nawab 
Ghulam Shah al-Din Khan is a minor.

The first Sikh war between the British and the 
Khalsa army was fought in this tract. The Sikh 
army crossed the Satlaj in Dec. 1845. The battles 
of Mandot and Pakhu-shahr (often wrongly 
called Fergosha or Fergush) were fought soon 
after. The Sikh army was repulsed but not 
destroyed, and recrossed the Satlaj, only to invade 
British territory again higher up the river near 
Ludhiana. The decisive battle of Atwal was fought 
outside the district of Fergosha, but the desperate struggle 
of Subhaw (Sobaman) which ended the war, 
was fought within its limits.

In more recent times the district was enlarged 
by the addition of the Tahsil of Fateh in the 
Punjab from the former district of Sirsa (1884).

The sand dunes in the semi-desert south of the 
district have been rendered fertile by the irri-
cation from the Sirhind canal, and the inundation-
canals constructed by Col. Grey in the rivulet 
tract have also added greatly to its productiv-
ess. The Singh Djas are excellent farmers and 
take full advantage of these conditions; the Mu-
hammadan tribes in this part are inferior cultivation.

There is at present a large export of wheat 
from the Firuzpur district.

Bibliography: Various provincial and 
district Gazetteer and settlement reports 
issued by Punjab Govt. Press Lahore; Cunningham, 
History of the Sikhs, London 1849; Itherton, 
Outlines of Punjab Ethnography, Calcutta 1883.

(M. LONGWORTH DAVIS)

FIRUZ SHAH KHILJI (DILKHAH-AL-DIN), 
the twelfth Muhammadan emperor of Delhi, 
wrested for a time the Khilji or Chilhah tribe 
which first rose to eminence in Delhi's reign 
and later became governor of Sambhar. When 
Muhammad al-Din Kaikhsuh fell sick, he was 
summoned to Delhi to assume the direction of 
able, but encountered much opposition from the Khilji 
party, who, as the emperor grew feeble, pro-
claimed his infant son, Shah Muhammad.
Firuz acknowledged the child but removed him from the custody of the Turks and ascended the palace of Kullugh, where, with his concubine, Kai'ub Hadji was assassinated. The child disappeared shortly afterwards and, on June 13, 1290, Firuz ascended the throne. His chief difficulties were the dissipation of the people of Dili, who resented the rule of an Afghan, and a rebellion headed by Malik Chahj, a nephew of Balban, who claimed his uncle's throne. The prejudices of the citizens were confirmed by wildness and the rebellion was crushed, but the old emperor's culpable leniency both to rebels and robbers was much resented by his successors, who refused to accept his plea of conscience. A conspiracy of the dastardly assassins was detected and punished, but more severity was shown towards Seljuk, an influential opponent suspected of plotting the emperor's assassination, who was put to death. Firuz had appointed his nephew and son-in-law, Ali, sultan of Kurr, and this adventurous prince, hearing of the great wealth of Devaragir in the Dakhan, led a daring raid into that kingdom and returned laden with plunder, but declined to visit his uncle at Dili, taunting apprehension of punishment for having undertaken such an enterprise without permission. The dying old emperor was at length persuaded, against the advice of his counsellors, to visit his nephew in Kurr, and on July 19, 1290, was stabbed to death on the bank of the Ganges before the eyes of the empress and under the orders of Ali al-Din, who immediately caused himself to be proclaimed emperor.


**FIRUZ SHAH TAGHLAK**, son of Malik Rājjal, brother of Ghiyāh, sultan of Muhammad, son of Taghlaq, on whose death near Thātha on March 30, 1351, he was induced to ascend the throne. He extremity the army then employed in India from its difficulty and led it back to Dīl, where he died. Ayas Khudājī-yi Dāshān, whom Muḥammad had left in charge of the capital, too hastily crediting a report that Firuz had been slain in an encounter with the Moghuls, had placed on the throne a supposititious son of Mūhammad. Firuz would have pardoned and reinstated Ahmad, but was overruled by his advisers, who caused the aged minister to be put to death. The wars of Firuz Shah's reign were two expeditions into Bengal in 1353 and 1359, one into Ujāt in the latter year, one against Navgarh in 1362, and one to Thātha in 1364. A certain measure of success attended all these campaigns, but Firuz's generalship in each was hampers and stampa, and after the submission of the Emirate of Thātha in 1350 he devoted the rest of his reign to military glory. The rest of his long reign was passed, if the suppression of one or two minor uprisings be excepted, in the indulgence of his passion for architecture and the chase. His public works included cities, palaces, tanks, irrigation works, mosques and colleges, but he devoted his activity as such to the neglect of all other public business and tolerance of corruption and inefficiency in others. He had to little of the jealousy which is a usual attribute of sovereignty that at different times he associated two of his sons to himself in the imperial dignity. He was endeared to his people by his abolition of many vexations imposed by the general levity of his rule, which contrasted strongly with that of his predecessor. He died, at the age of more than 80 years, in the latter half of January, 1388, and was succeeded by Taghlaq II, the son of his deceased eldest son, Fath Khān. The remote cause of the ruin of his empire was Timur's invasion, but the insufficiency of his own administration contributed largely to its disruption.


**FITNET.** A Persian poetess, whose real name was Zobida, the daughter of the Shāhih al-Ilādār Muḥammad Es-sud Esfand, died (894) (1480). Of her life we only know that she made an unfortunate marriage with Dervish Esfand, Kābi' of Rumelia under Selim III. Her Divān (printed Stamnul 1238 = 1880 and often since) contains chiefly of lyric poems, ghazals, Outa, and a few ridfis; some poems show a philosophic strain, which according to Gibb, is due to the influence of her friend Ḥājjī Pahlī [q. v.]. Her total writings were of small bulk.

**Bibliography:** Gibb, A History of Ottoman Poetry, W. 151 et seq. (the Turkish sources are also given there).

**FITRA.** [See 'ID AL-FITRA.]

**FITRA** is a "word of kind" (Wright, L. 125) to the infinitle jat and means (an Ethiopic loan-meaning, Schurro in Zelts, der Dichter, Berlin, 1899, 159 et seq.; Nichtek, New Berlin, p. 49), "a kind or way of creating or being created." It occurs in Kur. xxx. 29 (shī'ah, Bāb) and other forms of its verb in the same meaning occur 14 times. But though Muḥammad uses derived forms freely, it was obscure to his hearers. The 'Abbasids did not understand it. They wrote in Arabic it, and the Bedawin probably cannot the generics. The sense of kātib (Levi, vi. p. 362, l. 29). Its theologically important usage is in the saying of Muḥammad, "Every infant is born according to the jāt (also jirt); i.e. Allah's kind or way of creating; "on God's plan", cf. Macdonald, Religious Attitude in Islam, p. 243). This is one of several contradictory traditions on the similarity of the infants of unbelievers. On the whole question the theologians were uncertain and in disagreement. This text evidently means that every child is born naturally a Muslim; but it is preserved after birth by his environment. But on this as that of the Mu'tassites (q. art. Taqīkay, ed. Leron, ii. p. 1094)—there were found serious theological and legal difficulties. (1) It interferes with the sovereign will (natā'ay) and guidance (abdāy) of Allah. Orthodox Islam, therefore, holds that the parents could be only a secondary cause (nabāha) and that the guiding sight and leading strait must come from Allah himself. (2) This view, and indeed
almost any view of the tradition, would involve that such an infant, if his parents died before he reached years of discretion, could not inherit from them, and that if he died before years of discretion, his parents could not inherit from him. For this presupposes that he is a Muslim up to years of discretion, and canon law lays down that a Muslim cannot inherit from a non-Muslim or vice versa (Khāṣaṣ of al-Balātīrī on the sharh of Ibn Khaldun on the wacaw of Aḥad al-Shārī, ed. Cairo 1397, vol. ii. p. 74 et seq. and Sachau, Muhāsinātān Kitāb, p. 186, 204, 206 — a favorite subject for law-splitting). Two attempts have been made to escape this. (a) To suggest that a Muslim named by Muhammad is to be regarded as a decision (fāsah) and was abrogated by the later decision as to inheritance. But it is pointed out that it is not really a decision, but a narrative (Khāṣaṣ) and that narratives are not abrogated. (b.) The being made a Jew, Christian or Magian is to be regarded as not actual, but figurative, and takes place in this figurative sense from the point of birth; the legal religion of the infant is automatically that of his parents, although he comes actually to embrace that religion only with maturity of mind. Another view was that being created according to the fāsah meant only being created in a healthy condition, like a sick animal with a capacity of either belief or unbelief when the time should come. Another was that fāsah meant only "beginning" (bāsah). Still another was that it referred to Allah's creating man with a capacity of either belief or unbelief and then laying on them the covenant of the "Day of A-flat" (Kāfūr, vii. 171). Finally it was that it is to which Allah turns the hearts of men.


(1. D. B. MacInally)

POMHALTAW (also Pomhalteh and Pomhalte) = sam al-taw ("the fish's mouth") is the star of first second magnitude in the Southern Pisces. Pimela and following him al-Battālī, however, reckon it in Aquarius, but add that it also lies in the month of the Southern Pisces. According to Kāfūr and Ghardīnī, it was called al-taw = the first frog, according to Arab nomenclature, to distinguish it from a star of the Whale. It is also called al-taw = the ostrich by Khawāsīnī.


(H. SUTER)

FU'AĐ PASHA (Muhammad Kādir Zīk), an Ottoman statesman, born in 1230—1230. in Constantinople, the son of the poet Izzet Mūlla [v.]. who mentions him in his Miḥāsinātān, studied medicine after leaving the school of Galata—Serai and entered the army medical service with the rank of yāsīfīgī (captain) and was sent to Tripoli in North Africa. Returning in 1253—1257 to Constantinople, he entered the service of the Porte as interpreter, was sent to London in 1256—1256 as its secretary to the embassy and in 1261—1265 attended the coronation of Queen Isabella of Spain as Envoy Extraordinary. In 1265—1267 he became Dragoman of the Imperial Dignitaries, in 1265—1267 envoy extraordinary, then he was sent on a special mission in Wallachia and Moldavia and finally appointed ambassador in St. Petersburg. In 1266—1265 he was under-secretary of state to the Grand Vizier, in 1265—1268 on a mission to Egypt and on his return from these became Minister of Foreign Affairs, but in the following year resigned in consequence of the intrigues of Mutschikoff. In 1270—1275 he was entrusted with the task of suppressing the unrest provoked by Greek landladies in Janina and Veliš-Keşhev, and succeeded in restoring order. As a member of the Grand Council for Reforms he drew up a series of laws and regulations and on his appointment for the second time to the Ministry of Foreign Affairs, became, as at the same time President of this body. He was imprisoned in both offices in 1273—1276, but was given them again in the following year. He attended the Paris congress as the delegate of Turkey and after the massacres of Christians in Lebanon (1276—1286) he was sent to see him extraordinary with civil and military powers. In this capacity he had Mas'ūdī Pasha shot to remove any pretext for General Beauport d'Antoul to march on Damascus with the troops under his command. After the accession of Sultan Abū l-'Aṣrāf (1276—1276) he became President of the High Court of Justice (maqālīd al-dhātī, or dhātī, Minister of Foreign Affairs for the fourth time and Grand Vizier in the same year. After filling this office for fourteen months he was dismissed in 1279—1276, but was afterwards appointed Scarpeljet, and Adjecten-general, retaining this title, Grand Vizier for the second time in 1273—1276. He retained this position for nearly three years and introduced reforms during his tenure of office. On his dismissal he retired to his palace on the Bosporus (Yalı). He accompanied the Sultan on his journey to the Paris Exhibition of (1287—1284) and remained in Europe for his health and died at Nice in Shawaq 1285 (Feb. 1659) at the age of 55. His remains were interred in Constantinople in a mausoleum beside the small mosque built by him in the Gedik-Pasha quarter. Pasha played an important part in the history of modern Turkey; with "Al-Pasha he is to be numbered among those who were men for reforms. With Jezewitz and Efendi (afterwards Paşa) he compiled the first grammar of Ottoman Turkish that was ever printed (Koalleh khānsārān, 1257; transl. into German by H. Kellgren, Helsingfors, 1875). The political testament of the last named was addressed to Sultan 'Abd al-Aziz, sworn to him in a literary skill probably from the pen of the Persian envoy Malcolm-Khān.

Turkey (London 1866), with Fudal's Formas on the title-page, p. 121 sq. & seq.  

(C. Huart.)

AL-FUDAIL. [See al-Fudal.]

AL-FUDAYIL. [See al-Fudal.]

FUDHIL. [See FUDAYIL.]

FULDE. [See FUL.]

FULK. [See FUL.]

The usual name for a ship in the Koran (safa is only found four times). Navigation seems to have made a profound impression on Muhammad's mind, as various passages in the Koran (Sura iv. 37; 11. 14; vii. 33; xx. 33; 33; xxxv. 73; etc.) - the fact that God has given men power over the waters (nahr kamawm), so that they may build ships, is quoted by Muhammad as a special proof of God's grace.

FULK is more particularly Noah's Ark. The Koran does so in some extent but it is rather the histories of the Prophets that give all sorts of interesting details of the building and equipment of the ark. By God's command Noah had first to plant the trees necessary for the building of the ark and he planted plant-trees (al-sa'af). During the forty years that these were growing, no children were born on earth. Being asked what form the ark was to assume, God answered: 'that the upper part and the back were to be like that of a cock and the hull also to be like the body of a bird, and that it was to have three stories (al-safala)'. The dimensions are variously given; according to the "posse of a scripture" it was 50 (sic) ells long, 30 broad and 30 high; according to other statements the dimensions were 600, 350 and 35 ells. The ark was lined in the ordinary way (al-fudha al-dawri), Sura liv. 35 and covered with pitch internally and externally; God caused a spring of pitch to well forth for this special purpose. On one occasion the disciples of Jesus asked their master to raise a man from the dead who would tell them what the ark was like. Jesus raised up 50 men according to Tabari, i. 107 (sic) of the Koran, the son of Nuh, from a piece of earth, and told them that the ark was 1,000 ells long, 600 broad and had three stories, one for quadrupeds, one for birds and the third for human beings. When the accumulation of terrors became a nuisance, Nuh seized the tail of an elephant and from it was produced a pair of swine which troubled the excrement; the mice became a plague, so he struck the lion on the forehead and a pair of cats came forth from its nose and destroyed the mice. According to the Koran (Sura xli. 46), the landing-place of the Ark was the mountain Gafni. (Cf. this article i. 1059 & seq.).


(H. Baier.)

FUNCAM. [See ar-Fudal.]

FUNDOK. [See Fudal.] The funduk is the fruit of a tree, round like a nut, enclosing a kernel like the pistachio-nut (Lilium). Also (in the dialect of Syria and Morocco) a house at which travellers alight, by the way side or in a town; an inn or hostel, corresponding to the Persian khana. The derivation is probably from the Greek xaldeos.

(A. S. Fulton.)

FUNDUKLY or FUNDUQLY, the name of the old gold coin of Turkey, said to be derived from the pearl border, which was likened to grains of corn (funduk) (Isma'il Ghalib, Takwint, p. 274). This name only came into general use when two different gold coins began to be struck. The Turkish gold coin that had been in use till then, usually called simply  Aviv based its weight on that of the dastuk. Down to the conquest of Constantinople, European, usually of Venetian origin and later Hungarian and Dutch dastuka, circulated almost exclusively in the Ottoman dominions. To make them pass current in Turkey they were countermarked 'pakh' by the authorities. The oldest native gold coin dates from 883 (1478) and was struck in Constantinople. These gold coins were of the same value as European dastuka and are therefore of about 23½ carat fine, and weigh 3.49 grammes (Hungarian dastuk 3.491 grammes, Dutch, 3.494), but well preserved specimens run from 3.43 downwards. This coin bore the most distinctive names: Alivin, Zelin (Zecchin), Florino, or Filère (Florence), Shahr (in the province bordering on Persia), Ashgir (in Egypt), Safin (in the Barbary States), Zenghi, Zedeliv, from the omnification etc.

A second gold coin was introduced alongside of the dastuk in the reign of Sulaym Anwari III. (1145-1345) = 1703-1730), of the weight of 2.6 grammes, and was called nephud (q.v.), and the old gold coin received the name fundukly. The latter has not been struck since the reign of Mahmud II.

FUNG (Fungi), a tribe or mixture of tribes in the Anglo-Egyptian Sudan. The name is said to be derived from a Shilluk word denoting "stranger" and is originally applied to a negroid race related to or identical with the Shilluk on the White Nile. They became prominent at the end of the 19th century a.d. by conquering an extensive portion of the eastern Sudan where they founded the famous kingdom of Sevatis. At the time of its conquest and subsequently to it their kings and notable intermarried with Sudan Arabs and ultimately claimed Arab descent, which for the most part genealogists traced back to the Mahdi in Mahal Khassala. It is noteworthy that the names borne by their kings a considerate proportion are non-Arabic and non-Muslim.

The Fung dynasty or Sevatis was founded by "Amrul Dunka" (Amara, the son of Dunka), who reigned from A.D. 1505 to 1534. In alliance with "Abd Allah Domba", the chief of the "Abdalik tribe, he conquered the country between the White and Blue Niles and established himself at Sevati, while "Abd Allah founded a semi-independent dynasty at Khartoum. The Fung dynasty lasted down to 1789 in which year the throne was usurped by the Mahdi, who reigned until the time of the Egyptian conquest.

This was the fall of the Fung kingdom, the last of the many. The Sonner family then replaced the Fung kings, who were in reality the Fung.

The Fung rise is a matter of the special interest to the Fung people, whilst the present Sudan has its own tribal rulers who were tributary to the Fung.

The present Sevati are a negro people in the Sudan province. Their district, called Dar Fung, extends south of North Lat. 12, from the Abyssinian frontier to the White Nile. Their head (shali) is a direct descendant of the old Fung king, but his tribe is small in numbers and unimportant. Even at its most flourishing period it seems to have made little advance in civilization, and their kings cultivated Muslim sciences only to the extent of occasionally attracting Arab scholars in their service.

Bibliography: There are several Media histories of the Fung kingdom, e.g. the Br. Mission. Or. 2745 (1885); others were used by Na'Im Shawk, but their mutual relationships have not been studied.

Cf. further: Na'Im Bey Shawk, "Twelfth Section of the Sudan" (Caire, 1905), chap. II.; J. Bruce, "Journey to the Source of the Nile in the Years 1768-1773" (London and Edinburgh, 1813), vol. II.; C. F. Wallis, "Seventeenth and Eighteenth Century" (Paris, 1876-1878); K. H. F. Wallis, "Le Sevati" (Paris, 1876); E. H. K. Schulte, "Islam in the Land of the Fung and the Sevati" (Berlin, 1893).
which flow the Nahar Kar fists and the Nahar al-Zarb, which irrigates by a branch Mitlat, is crossed by the celebrated caravan track of Khabur, the modern Khabur-l-Azad (see Von der Gabelentz, ‘Die Statuen der zweiten K.u.K. Expedition’ in the Zeitschrift für Assyriologie, viii., 1896, p. 328 et seq.; Lehmann-Haupt, ‘Assyriologie’ 1901, p. 486). On the west bank the Euphrates receives the Nahar Hanfis (Boyuk-Cal) which still preserves the name of the capital of the old district of Amtais and then enters the cataract district, which it does not leave till it reaches Gergar (see von Moitke, ‘Briefe über die Züchtung der Reis 1898’, p. 305—310; E. Huntington in ‘Zeitschrift für Assyriologie’, 1901, p. 183—204).

Leaving the mountainous country the Euphrates divides the flat tableland into two, and forms the boundary between Syria and al-Jazirah below Samasat. At first the river continues as before to receive important tributaries from the west only. Of these the most important is the Nahar Sudjar or Nahar al-Azir which crossed by the famous Kordiye Bridge, which, like the Singas of the ancients (cf. Kiepert, ‘Pommae Orbis Antiqui’, text to sheet 5, p. 1), is certainly to be identified with the Gok- 

Sü and not with the Bollam-Sü, on account of the Roman bridge that still survives in the latter (see Humann and Puchstein, ‘Reisen’, p. 303 et seq.). Below the rocky caisles of Kafur al-Koña and the crossing of al-Bina, of particular importance since the Crusading period (cf. al-Makrizi, l. 723 et seq.), there is still the Nahar Sudjar to be mentioned. In the early middle ages (12th—13th cent.), the later Kafur al-Najim, and al-Raaka were the main places where the Euphrates could be crossed. Below the last named place the al-Balq, rising in the neighborhood of Harran, joins the main stream at Raaka al-Sawwa, the modern ruins of al-Suruk (see Herzfeld, ‘Archiv fü r Orientforschung und Tigris-Gesell’, l. 160). It is true that the modern very important crossing at Der al-Zor [q.v., l. 936] seems to have had a predecessor in an ancient birtha (see above l. 724 et seq.), and is probably mentioned by Yakeh, ii. 662 as Dair Rumein, but it has only become of any considerable importance in modern times. The place of Der al-Zor at the present day was held in ancient times by Caracaces, the Kirkisya of the Arabs at the mouth of the Khabur, which flowing from Ra’s al-Abi, according to the repeated statements of the Arab authors, formed with its tributary the Karimis, from Tibr-Abi, a navigable connection between the Euphrates and the Tigris in the Nahar al-Thalathin, but, according to the recent investigations of Steck and Herzfeld, ‘Al-Makrizi’, l. 197, this must be regarded as more than doubtful. The place of the ancient Caracaces, the modern Der al-Zor, was filled, particularly in the later middle ages, by the double village of Ruhis, and the ‘Dullah of Malik b. Tawk, a little south of the former, the lands of which were watered by the Nahar al-Sahr, which began before Kirkisya, and was called after Sahn b. Abd al-Malik b. Marwan (see Peters, ‘Nippar’, l. 127 and 129 et seq.; A. Musil, ‘In Nordost-Turchien und Südstan- gastrophy’in p. 10 of the reprint from the ‘Archiv der phil.-hist. Kl. der Wiener Akad. 1913, u.

While modern geographers make Southern Mesopotamia begin at ‘Ana [q.v., l. 344 et seq.], already celebrated in the middle ages for its palms, where the cultivation of the date-palms in the Euphrates valley begins, the sitiof the middle ages as a rule place the boundary between al-Djestin and al-Tham much farther south on the Euphrates. The Chari Sable, which was led out of the Euphrates downstream from Harran, could be traced almost as far as Nadjid (see Peters, ‘Nippar’, l. 313 et seq.; but cf. L. Meisner, ‘ Von Babylon nach den Quellen von Ilirs und Hyrana’ in the ‘Archiv für Orientforschung und Tigris-Gesell’, 1913, p. 153), has unfortunately not yet been sufficiently explored for its real importance and relation to Khandak Sajib (see Nödeke, ‘Sammlung’, p. 57); G. Le Strange, ‘Eastern Caliphate’, p. 65 and to the Wadi ‘Ali al-Tamur (see Musil, ‘op. cit., p. 11), which, according to Ibn Serefan, flowed from the Euphrates at al-Rabb, far inside from al-Anbar, 12 from Harran possibly the Yam al-Ra’im in Peters, ‘Nippar’, in this part to the Tigre near Bakur (see Steck, ‘Die alte Land- schaft der Babylonier’, p. 24), but it seems to have been silent since, as the later geographers give this name only to a Tigre canal perhaps originally connected with the ancient Djudjail (see Steck, ‘op. cit., p. 33 and 220 et seq.).

Only a little further down at al-Anbar [q.v., l. 348], begins the great network of the Babylonian canal system which dates back to remob antiquity, although only the remains survive to-day. The main identification of the four main canals, Nahar al-Dahr, Nahar al-Sharar, Nahar al-Makass and Nahar Tujid, led from the Euphrates, is given in the article IBLA, l. 969 et seq. (for details see Steck, ‘op. cit., p. 25 et seq.); but in the present state of our knowledge of the country it can only be regarded as highly hypothetical. Shortly after they branch off, the Euphrates divides into two arms. The western arm, according to the Arabs, the river proper, which flows past Kifia and is finally lost in the Bathyra [q.v., l. 675 et seq.], west of Wasi, is also called al-Akbam, which Musil (‘op. cit., p. 11) has found E.N.E. of Kerteba as the name of an ancient canal, perhaps forming the northern continuation of the modern Hindyeh arm. The eastern arm of the Euphrates, which even in Ibn Serefan’s time held a greater stream of water, for the first part of it corresponded to the bed of the modern Euphrates proper, until about 1880 the river began to pour the greater part of its water into the Hindyeh arm (see Peters, ‘Nippar’, in this part to the modern Hindyeh, p. 38 and 37), again divided near Bakur. In its eastern arm, which flows to the Tigris under the modern name al-Makass, Sartah al-Khafir, Nahar al-Khafir, in Nahar al-Sarha via the town of al-Nil, the modern Nillie, has been thoroughly explored by Steck and Herzfeld (‘Archiv für Orientforschung und Tigris-Gesell’, 1914, p. 344—347) except for its eastern extremity. How far the western branch, the Nahar Surt al-Asaf, corresponds to the modern course of the Euphrates or the canal Shajal al-Nil, Shajal al-Kar which flow to the southeast, cannot yet be exactly determined. This arm likewise ends in the great swampy area of the Bathyra, the outflow from which, Nahar Abi ‘Ammal, which runs into the Djudjail al-Azwir, may in a way be described as the lowest course of the Euphrates. This is in its main outline the picture drawn by the Arab geographers, particularly Ibn Serefan. That the details, which these writers give us, are not always intelligible, is remarkable considering the limitations in our knowledge of the country; but contradictions seem to be found in them, not least to surprise, when we consider how much the river has changed its course, of which the
shifting to the south in quite recent times in its
conference with the Tigris— a striking example
(see Gage, Journal, xxxv. 11 with map). The
Arabs themselves knew of considerable changes
in the course of the Euphrates; for example, Maserati
(Marq. 1, 216) says, that in the period of Mura’s
prosperity sea-going ships came up as far as Nodjef
in the old river (al-Aff). A detailed account has already
been given [1, 575 et seq.] of the Arabi’s knowledge of the history of the Euphrates. It is
perhaps evidence of the gradual alteration in this
area of arroyos that, according to certain
authors (see Bibl. Gage, Ar. iv. 200, note 1; also Yaqut, S. 5), an arm of the Euphrates—
which can probably only be that of the NafrSah al-Asil— entered the Tigris at Waith. Not only
is the history of the Euphrates in antiquity and the
middle ages still very obscure, but we have only
very meager information regarding the changes
in its course in recent times. For what is
known on this subject we can only here refer the
reader to the general textbooks on geography
and the encyclopedias as well as for the
important role of the river.

Bibliography: The Arabic geographers and
the more important western writers are given
under NABATA: we may here mention the
compendium of C. F. Kreger’s excellent Nava nar
Athabata (1, 400,000). Important monographs are
mentioned in the text. For further details
of the separate articles. (R. HARTMANN.)

FURKAN (â‘), Discrimination, revelation,
salvation. The word is found in Arabic
literature as an original Arabic word and also as
one borrowed from the Aramaic. The meaning
of the word in various passages in the Koran
cannot always be exactly determined. Muhammad
made a wide use of it; he was fond of words with a long vowel in the last syllable on account
of their solemn sound.

The Arabic word means separation, designation, proof. Probably, however, this meaning is
not found in the Koran, although the commentators
sometimes explain it as having the theological sense of meaning of “discrimination
between true and false”. It is not impossible that Muhammad came by this means to use it in the
meaning of

2. Revelation, as this meaning of the word is
not found in the Arabic. Thus it is applied in the Koran in pre-Muslim revelations, e. g.
Sura xx. 95, iii. 2, where, according to Zamakhshari, it is a name for the whole class of heavenly
books. But it is used of the Koran in Sura xx. 1, which is a description of the Bible. It is thus that
sent the Sura to his servants that “he might be a warner to the creatures”, and naming its
writers it has become a synonym for Koran.

3. In the meaning “salvation” the word is certainly an Aramaic loanword. Thus in Sura viii. 42
“... and what we have revealed to our servant
on the day of the Sura, on the day when the
twelve beasts met”, Here the battle of Badr is called the “day of the Sura”, Some of the commentators
on this passage give the meaning “day of victory”. But this is the Arabic furkân, synonymous with the Hebrew yâsîr “salvation”.

Bibliography: A. Geiger, Was hat
Mohammed aus dem Judäenthal aufgesammelt, p. 53 et seq.; Schwally, Zeitschr. des Deutschen
Morgenland. Gesellschaft, iii. 134 et seq.; Noldeke—Schwally, Geschichte des Qorans, i. 34; Noldeke,
Neue Beiträge zur orientalischen Sprachwissenschaft, p. 33 et seq.; C. A. Dictionary of technical
Terms (Bibliotheca Indica), ii. 1159.

FURU’ (See above, P. 104).

FURUDD (See Yark and Yark, ii. 119 and 119).

FURQAN (Abu ’l-Kasim Khun), a Persian
poet, born in Khusn, descendant of Fath-Allah Khun, the prince of princes, lived for long in Khorasan,
then settled in Tehran, where he lived a retired life only associating with mystics. He lived in the six
century; we do not know the dates of his birth or death. Among his poems he wrote verses on
the death of Muhammad Shah and the accession of Nasir al-Din.

Bibliography: Reih Kuhl Khan, Modinjma

FURQAN AL-DIN (Muhammad Mahaou), a
Persian poet, born in Tabris in 1323 (1508); an
aristocratic student from the age of seven, he entered the service of various individuals of high
rank, among them Perudin Mirzâ, a prince of the
royal family, who had written poems under the name Yarrâkh (a name of the hero Ferdinand)
Ferdowsi). Yarhâz, from whom he took the
title Furqan; Farehzi. In Tehran he held a
high position in the office of the chancellor.
He collected his Arabic and Persian poems in
His Thanhâr al-Shâh ("Memoirs of Youth"), which
forms a kind of autobiography.

Bibliography: Reih Kuhl Khan, Modinjma
al-Furqan, ii. ii. p. 396–400.

FURQANI, i. Surname of the Persian poet
Muhammad of Isfahan, who had studied the
Al-Quran of Falsafi and became poet laureate to
Tondor Shah Durrani after spending his youth in
travel.

2. The surname of a janissary of Ahwaz in the
time of Sultan Shâhân, skilled in music and the
composition of melodies.

3. The surname of Mirzâ Muhammad Hassain Jafar Khan Zaki al-Mulk, a Persian poet and editor of
the Farhâz, who died in 1695.

Bibliography: Reih Kuhl Khan, Modinjma
al-Furqan, ii. ii. p. 382; Hammer, Geschichte
des isma. Dieckhaus, ii. 491; Browne, The
Persian Revolution, p. 404.

FUSTAT. [See Cairo, i. 310 et seq.]

FUTA DJALLO, a district in West Africa,
the N.W. of French Guinea, to which it is
politically attached. It consists of a
mountainous area, the most important in West Africa
with an average height of 3000, 3500 feet. These
highlands border on the E. on the mountains of
the Mandingo territory; in the S. they slope in
a series of sloping spurs to the level of the
Atlantic Ocean, while in the N. they gradually
slope down to the latter. The geographical
and orographical conditions of the land are slightly
known at present. The most recent journeys of
exploration have mainly established that the south
and west borders are formed of sandstone plateaus,
while the other kinds of stone, granite and gneiss,
occupy the centre. The structure of the mountains
is rather irregular; the general picture is of a
plateau from which rise peaks 600 to 1000 feet
high, bordered by a sandstone range deeply cut
by erosion.
The average elevation of Futa assures the land a more moderate and healthy climate than the coast lands. The temperature is lower than on the coast and the thermometer shows considerable variations at all seasons of the year. During the dry season (December to June) differences of 25, 30 and 35° C. may be noticed in the course of a single day; during the winter or rainy season (May to November) the nights are always fresh. Nor does rain ever entirely stop during the dry season, but falls very heavily in winter, and reaches its maximum in spring when the winds laden with moisture from the Atlantic Ocean set in. Although Futa Djallon has a smaller rainfall than the coast, it has a better supply than the neighbouring lands on the Upper Senegal and the Upper Niger.

Futa Djallon is one of the most important hydrographic centres of Africa. We may distinguish two great watersheds, one in the S. in the district of Timbo, where the Balato (Bafing), the Teme, the Kinkosso, a tributary of the Niger, and the Konkoune, which flows into the Atlantic Ocean, are, and another in the N., in the neighbourhood of Labé, from which flow the Gmaila and the Salla (Komm, also known as the Konkoune; Béagnou). To go beyond the boundaries of Futa the rivers with a S. or S.W. course have to cross the mountain wall, which they do in numerous falls, rapids and deep ravines, usually running from N. E. to S. W. Although the slope of the country is much more gradual in the N., the valleys here are quite as narrow and often overhung by steep cliffs.

Futa has long been regarded as a country with a rich and luxuriant vegetation, but it does not seem to deserve this reputation, at least not everywhere. The most frequent feature in the structure of the country is the "bovalo," a rocky plateau covered with ferruginous boulders, sometimes overgrown with thorn scrub, but sometimes so bare and stony that some travellers compare it with the desert of the Sahara. During the rainy season the ground is covered with grass and a kind of grassy vegetation which varies in thickness with the nature of the country and lasts for longer or shorter periods. Trees are lacking except in the immediate neighbourhood of the water-courses; nevertheless, the valleys are very well wooded; on the slopes and in the ravines which collect the necessary soil, little wooded islands (dambien) are formed which, where they are found in large numbers, seem to form an extensive continuous forest. The villages are surrounded by orchards of oranges, melon, kola and mango trees. The kurite or butter tree and various kinds of bamboo are widely diffused, but the palms are small and few in number. Finally in some granite districts we find meadows, cultivated fields and plantations beside one another which give the country a certain similarity to parts of Switzerland and the Aveyron. But this is the exception.

The fauna is not so rich as in the Soudan; it is represented by antelopes, gazelles and especially monkeys, the latter being so numerous that the inhabitants have to institute "drives" to protect their crops from being ruined by them. The scarcity of large carnivores has favoured the development of cattle-raising, so that at the present day there are three kinds of sheep and four of cattle in Futa, of which one, the buffalo, used as a beast of burden, was introduced into the country by the pastoral Fulbe.

The number of inhabitants is unknown; it is roughly estimated at 500,000 - 700,000. The principal settlements are Timbo, the residence of the Aimow (9000 inhabitants), Lake (5000), Medina, Kade and Fugumba (10,000), the holy city, where the rulers are consecrated. The population is composed of various elements, among which the Mande predominate. We find representatives of the different branches of this race here, Fulbe, Senoufou, Wolof and Bantche breeds like the Kassawenke and notably the Fulbe, who are the result of a mixture of the Mande and Fulbe and during the last 150 years have become supreme over the other groups. There also are Feulh or Fulbe, but they are less numerous in Futa proper than in the surrounding territories and follow the pastoral life of their forefathers, although there is a marked tendency among them to exchange a nomadic for a settled life.

The social divisions of the people correspond to some extent to this diversity of origin. The highest class consists of an ecclesiastical and military aristocracy, the former composed of marabouts, the latter of professional Fulbe, the descendants of Muslim immigrants or native chiefs who have become converted. The former have special titles (alpha, cheikh etc.) are grouped in families like the Roman "civitas" and take an active part in the political life of the country; they have seats in the assemblies and supply the Almanys with their civil and military officers. Next to them are the negros and the Muslim Fulbe; they attend the assemblies as vassals of the nobles but as a rule take no part in their deliberations; they live in villages which are called ger. A third class comprises the non-Muslim freemen. These are usually artisans (weavers, carpenters, shoemakers) and live in separate groups in the ger or near them. They are endogamous and are excluded from any share in political life. Lastly slaves are very numerous, because the conquerors of the Soudan, e.g. Al-Hadjj Omar and Sanah by importing there to exchange their kind of grain for the powerful vegetation which varies in thickness with the nature of the country and lasts for longer or shorter periods. Trees are lacking except in the immediate neighbourhood of the water-courses; nevertheless, the valleys are very well wooded; on the slopes and in the ravines which collect the necessary soil, little wooded islands (dambien) are formed which, where they are found in large numbers, seem to form an extensive continuous forest. The villages are surrounded by orchards of oranges, melon, kola and mango trees. The kurite or butter tree and various kinds of bamboo are widely diffused, but the palms are small and few in number. Finally in some granite districts we find meadows, cultivated fields and plantations beside one another which give the country a certain similarity to parts of Switzerland and the Aveyron. But this is the exception.

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important social position. They form a kind of hierarchy; at the top are the *fula* who have often studied among the Moors of Tangier, next come the *fanis* or heads of mosques, then the *terss* and the *sok* who have charge of the schools.

The government is a kind of aristocratic republic with an elected sovereign. The executive power is in the hands of a *sultan* (*salamone*) who is at once head of the army, judge and high priest. Before the establishment of the protectorate the sultan was chosen by the Council of Elders, acclaimed by the assembly of freemen, and received the turban of investiture in the town of Fagua. He was chosen from among the descendants of the two founders of the Fula state, the *Allaya* (descendants of Karamoko Affa) and the *Soroy* (descendants of Ibrahim Sor). In principle the elected sovereign ruled for two years, after which he retired for two years in favour of a representative of the rival family. Devoted to prevent rivalry and civil war, this rule of alternation was not always regularly observed. The Council of the Elders which chose the sovereign, could also on occasion dispose of him; in normal times it decided, under the presidency of the sultan, all questions of any importance of politics, law and religion.

Futa was divided into provinces or *sarrac* (9 in the 18th century, 13 in 1831, 11 in 1847), in which tributary regions were attached, whose numbers varied with the success of Fula expansion. Each *sarrac* was administered by a governor (*sambo*), appointed by the sultan and assisted by a council of notables. The villages obeyed the authority of chiefs, who likewise were assisted by a council. In this organisation, which some European travellers have compared to that of the Carolingian Empire, the central power was very weak. Some governors, those of Labé for example, were masters of territory more extensive than that of the sovereign and had at their disposal resources greater than his. Rivalry between the larger needed to secure his election, impoverished by the necessity of keeping open tables for his adepts, the sultan, and in general incapable of imposing his authority respected.

The history of Futa Djallon down to the 18th century is obscure. About this time we find the Djallonke in the land, who had driven out the original inhabitants, besides them a body of Fulb strewed by the extensive pastures, and finally the Fula already in such numbers that their name was applied by Europeans to this part of Africa (the name *Fons Gueram, land of the Fula*, is found in a map by d'Avrille of the year 1717). Among the Fula were many Mubbalians, who undertook the conversion of the fetish-worshipping tribes to Islam under the leadership of *sarracenas*. They overcame and formed small communities of their own, whose chiefs recognised the authority of the Djallonke. In the second half of the 18th century the Fula succeeded in liberating themselves and founding an independent state. This transformation was the work of two men, the慕三舍 Basham Sanbego, who claimed to be of Arab and Sherif origin, and his cousin Sor for his energy and bravery. A holy war was proclaimed against the infidels and the lands to be conquered promised as spoil to all the chiefs who took part. The Fulbe adopted Islam as sacred, but the Djallonke resisted and were conquered. Their lives were respected, but a third of their lands and cattle divided among the conquerors. An assembly at Timbo then chose Ibrahim as sultan, and he took the name Karamoko Affa. The new sovereign received the turban of investiture at Fagua from the heads of Fula Othama Seriakhe, governor of the town; he made the Fula chief swear fealty to him and gave Sory command of the army. The conquered country was divided into provinces or *sarrac* to the number of 9 in memory of the companions of the Prophet.

Karamoko became sultan in 1791 and was replaced by his son, son of Karamoko (1801). This youth of fifteen proved incapable of securing order in the interior and could not prevent the invasion of Futa by the Wasoojunka. Sory had to be recalled; he drove out the enemy and ruled the country without opposition till his death (1814). Power passed to his son, Nadu, but Fula Sultan protested and was supported by a party of nobles. Two rival off-springs were thus formed, the Affas and the Soroy, whose rivalry steeped Futa in blood for fifty years. An agreement was finally reached between Abdullaye Badumbu, chief of the Affas, and Alfa I-Ganfei (*Abd al-Allah*), chief of the Soroy, it was decided that each of the two chiefs should govern alternately for periods of two years each. This arrangement was violated almost as soon as it was concluded. Abduljadeii lahad his colleague assassinated and remained sole master of Futa for 15 years.

On his death (1847) disorder again broke out. The Soroy and Affas each chose an alim, and flew to arms. Al-Hadjii Oumt attempted without great success to bring about a truce between the two parties; it was only after 1856 that peace was finally established in the country. For 26 years, Affas and Soroy lived on good terms and governed almamy by turn. This was the most brilliant epoch in the history of Futa. The almamy succeeded in restraining the turbulent spirits of the nobles and subjected the lands adjoining Futa to their authority.

The collapse of Djallonke, the fetish-worshippers of the upper Casamance, the Gambia and the Rio Nuces had to become tributary to Futa.

Europeans had for long been trying to enter into relations with Futa. During the first half of the 19th century French and English travellers were sent out from the 'factories' of Gambia and Sierra Leone penetrated into the interior. Such were the Frenchmen Moliere (1819) and René Cuillé (1827), and the Englishman Cooper Thompson as well as various missionaries. In 1850 Hecqard spent a year there, taking and collecting valuable information on the history and civilization of the country. Lambart explored it in 1859. From 1850 on French missions began to increase in number. Olivier de Sendeval, Gabin and Amadou endeavoured to find accessible routes to Futa and entered into commercial relations with the natives and made preliminary surveys for the building of a railway into the interior. In 1881 Doctor Bayol signed a treaty with the almamy giving the French the exclusive right of establishing commercial depots in Futa and its dependencies.

The disorders that again broke out about this time facilitated the task of the French agents.
The asylum Ibrahim Sory, having to give up his powers after his two years of office, was abandoned by every one, but, armed with slaves, he overcame his adversaries and resigned alone till 1887. On his death two Surya rivals, Aliu Mamadou and Bokar Mamadou, disputed the title of asylum. Bokar won and, feeling the need of support against his enemies, fell back on the French. He therefore gave a good reception to the mission under Flat and Fria and concluded with them a treaty which placed Futa Djallon under the protection of France. For several years he remained faithful to his agreement, but thus adopted a hostile attitude and tried to impede the passage of caravans through his country. Wishing to get rid of the Council of Elders, he aroused the discontent of the nobles, who deserted him and proclaimed his brother Abdalaye in his stead. Bokar triumphed over the rebels, took Abdalaye prisoner and put him to death; but some of the people took advantage of the occasion to demand the release of Bokar’s prisoners, invaded Futa, Bokar tried without success to offer resistance; he was conquered and slain (November 1896). The French chose a new asylum, the province of Timbo, Baris and Kalen were left to him while the other “divels” were declared independent. A French resident was installed in Timbo. Since then the geographical and economic survey of the country has been pursued by several expeditions of which the most important have been those of Dr. Maclean (1868-1899), while a railway, which has now reached Timbo, was begun to connect the Upper Niger and French Guinea through Futa.

**Bibliography:** Bérenger-Féraud, Les Peuples de la Mandingue, Paris 1871; Dr. Bayol, Voyage dans la Casamance, Paris 1886; René Caillié, Jour de Fét à Terang, Paris 1878; Brijd, Reisboek van Nederlandsch Zuid, 1873, ii. 292 et seq. L. isthe related of the Caliph al-Nasir ibn Muhammad (577-663) who died 1180-1182, who according to the Khiriat al-Maghrib, was an Imam, that he granted several princes and nobles the rank of fatwâ, with which he associated the privilege of rayw al-adilin. Installation consisted in the ceremonial putting on of a pair of trousers, called salwar al-fatwa or livha al-fatwa, and drinking the knight’s cup (bah al-fatwa). The knight, whose rank was hereditary, had the right to depel the cup or trousers or both on his arm. — According to the Khiriat al-Talib, the ‘Aid family of the Al Muriya had from the time of al-Nasir the right to grant fatwâ. The Al-Maghrib al-Din Muhammad, who belonged to this family, also granted the al-Maghrib al-adilin. Ibn Djalal, 28th ed., p. 260, where on l. 11 the reading خيرات (in Arabic) is to be retained mentions a brotherhood in Syria who proved their fatwah by ruthlessly attacking the Ruspiy, an oath sworn by them at the fatwah was kept in all circumstances.

In Asia Minor the Bajjita found brotherhoods whose members (ahsuf) had for the most part the same trade and lived together in a monastery (ahlasya) under a superior called alif on the earnings of which they did outside. After dining together they spent the evening in song and dances. The dress consisted of a cloak (qaf), a white woolen cup (fahsa), and a position of which was a strip of cloth an ell. long, and shoes (ahl sa). In the girdle they wore a knife two ells long. They were hospitable to strangers and were ruthless in their opposition to the.servers (in the same governor) and their followers (ed. Paris, ii. 260 et seq.). — In Kansya the same traveller stayed in the alyasi of the hajj the Kalam pupils, whose inmates (ahl sa) wore alif and traced their fatwah rule to “All. They were distinguished for their hospitality (ed. Paris, ii. 358 et seq.). — During his travels Ibn Bajjita frequently found hospitality in such Chiyasi monasteries (cf. ed., 270-275 passim).

In the language of the Sufi fatwah is the expression for a disposition which is manifested in dif-
FUTUWA — GABES.

GABAN, properly GANNOUAT (cf. Abr. 1-Fa-
ma, Omans. Soyr, ed. Brune, p. 359 and Karloviczy,
Spets, Claschnitt, I, 8), an Armenian moun-
tain stronghold on the Taber-Sou, a tributary of the Tchajun, now called Gecem and belonging to the Tchajun and the
banks of the midland of Taber-Sou.

Gabes (Kasba), a town in Southern Tu-

ants, in 33° 52' 28" N. Lat. 10° 4' 6" E. Long. (Georgiev), 60 miles south of Sfax and 250 south of Tunis, on the west coast of the Gulf of Gabes or Leke Ortiz, on the site of a rocky lth-

the sea from Shott el-Fedjed. It is the capital of the district of Gabes.

Gabes includes three settlements, the town of Gabes, a European suburb with 12000 inhabitants of whom 500 are French, and the native villages of Diars (4000 inhabitants), Chenini (1000) and Mensli (3500). The European town lies on the right bank of the Wadi Gabes about half a mile from the sea. The mouth of the river has been made into'a harbour which ships of small draught can enter. Larger ships have to anchor in the open sea in an insecure roadstead, full of shallows where the

side rises 9 feet. The traffic in the harbour is not very considerable as the total exports and imports scarcely exceeded 25,000 tons. The native settlements lie in groups on the river along the Wadi Gabes. This stream, which rises about 8 miles from the sea, assumes the vegetation of a beautiful oasis in the verdure of which forms a striking contrast to the barrenness of the surrounding country. The gardens which contain 150,000 palms and about 200000 olive trees, cover an area of 7000 acres of which 3000 are watered by the Wadi itself. This area is about 4 miles long by 5 to 6 broad. The distribution of the water is regulated by mechanical means, some ancient and some modern. The palms are of very fine quality but the dates are only mediocre. Fruit-trees on the other hand grow in a marvellous fashion, whereas the orange and olive trees have always been the submission of visitors. It has been said and with reason", writes the Sheikh el-Tidjani in the sixt century, that Gabes is an earthly paradise and a little Damascus". The soil, it is true, is extremely unhealthy, and the dwell-
inghouses have had to be built outside the gardens in which only a few negroes live regularly. Beyond the palm-groves lie areas which are at present practically desert but might be fertilised by irrigation works. Gabes deserves the description of a "town which is both maritaine and Saharan" given it by el-Tidjani, from its geographical situation and appearance.

In ancient times the town of Tangier stood on the site of Gabes. Founded by the Phoenicians it was one of the most flourishing seaports
of the "Syrte", it passed to the Carthaginians, then to the Romans and under the empire was raised to the status of a colony. Nothing else is known of the town however; some of its ruins were still standing in Shaw's time (1793 - Ch. iv.), and were used in the building of Gabes. We are equally ignorant of the circumstances under which Gabes fell into the power of the Arab. After the triumph of the Fatimids the town was placed under the governorship of the Kedans Lokman, whose descendants still exercised their authority in al-Bakri's time. Under the rule of the Fatimids and Zirids Gabes seems to have enjoyed great prosperity, Ibn Hawkal extols the fertility of the oasis, the excellence of the silk and wool manufactured in it, the activity of its trade and the number of the merchants who frequented the port. A century later al-Bakri adds a few details to this picture, the main outlines of which are unchanged. "The town", he says, "is surrounded by a wall of large stone from ancient debris, possesses a magnificent mosque, and numerous houms and caravanserais." The gardens included, besides innumerable fruit-trees, mulberries and also plantations of sugar-cane which is no longer found there. The population was composed of Arabs and Alifri, i.e. the descendants of Labinis Berbera. The environs of the town were occupied by sections of the great Berber tribes of Lebdia, Nefisa, Zogha etc. These natives, who were rude and uncultured, had most probably retained Abid doctrines. Ibn Hawkal indeed describes them as "people, inclined to evil and professing a religion which is corrupted by an admixture of heresy".

The Hīfīl invasion introduced new Arab elements to Gabes and its neighbourhood. According to Ibn Khaldun (Barberia, transl. de Szoe, p. 33, 34 and li. 21) the Caliph al-Mustanṣir granted the district of Gabes to the tribe of Zogha when he sent the Hīfīl against the Zirid Sultan. Whatever be the truth of this statement, it is a fact that the Zogha, after inflicting a severe defeat on the help of the Kedans and the Alifri the Zirid al-Mustanṣir on the plateau of Haidereen, settled in Gabes. On the plains the Zogha established a little state there, which remained independent down to the middle of the 15th century. After the capture of Madîna by the Sicilian fleet Gabes recognized the authority of the king of Sicily for several years (1488-1559 A.D.) until in 553 (1559-1660) it was taken by "Abd al-Mu'min and the last representative of the Beni Djam" in Morocco.

The Almohads, however, had great difficulty in enforcing their sovereignty on the people of Gabes. From the end of the 14th century they constantly tried to throw off the yoke and took an active part in the struggle of the Bani Ghibiyan against "Abd al-Mu'min's successors. Ali ibn Ghibiyan and his ally Karakabî became masters of the town (551 = 1159 A.D.). The defeat of this adventurer and the Almohads' arms enabled the Almohad Caliph al-Mu'azzam to regain possession of Gabes (584 = 1187 A.D.), but Karakabî was not long in re-entering it again. He was again driven out in 591 (1195) but Yahya ibn Ghibiyan installed himself there in his turn and it was only in 601 (1204-1205) that the Almohad al-Nijm definitively recovered the town. The allegiance of the people of Gabes nevertheless remained very uncertain; throughout the 13th and 14th centuries they showed themselves as independent of the Hīfīlī as they had been of the Almohads. From 1288-1344 the Beni-Mekki who ruled at Gabes freed themselves of their allegiance to the sovereign of Tunes. Hīfīlī authority had hardly been re-established when the Mamluk expedition into Ifriqiya gave the people of Gabes an opportunity to rebel once more. Revolts again broke out in 1379 and 1387, stirred up by a certain "Abd al-Wahhab, a descendant of the Beni Mekki. To put an end to this state of affairs Abu 'l-Abbas had to lay waste the oasis and cut down the palms, but a century later in 1469 a rebellion again gave evidence of the turbulent spirit of the inhabitants.

The constant turmoil seriously affected the prosperity of Gabes without however destroying it. The Hīfīl invasion does not seem, however, to have produced in Gabes the disastrous results that it did in the rest of Tunisia. Idriit is still able to describe Gabes as a considerable town with a large quantity of merchandise in its bazaars. He notes, however, the disappearance of the silk industry; but trade by sea was still active and remained so throughout the middle ages. It attracted to Gabes merchants from all parts of the Muslim world and even Christians such as the Phoons were allowed to trade there. The tomb of one of the companions of the Prophet, "Ab al-Bakr al-Anṣarî, was also a much frequented place of pilgrimage. Nevertheless, from the beginning of the 18th century a.d. manifest signs of decline may be noted in Sheikh al-Tijani's account. A number of buildings had fallen into ruins, for example the palace al-Arbaiss, built in the Khaṣba by Rashid ib. Djemâ' and the al-Mennâr tower mentioned by al-Bakri. In the 18th century it was still worse. "This city", writes Los Aficamans, "has much diminished in honesty and good manners since it was sacked by the Arabs..." The inhabitants are negroes, poor labourers and fishermen who are much oppressed by the kings of Tunis and of the Arabs.

The lot of Gabes hardly changed under Turkish rule, although the harbour continued to export the products of the Siidân which were brought thither in caravans.

Gabes was occupied by the French in 1831. After the conclusion of the treaty of Ksar Schla, great unrest was manifested in the south of Tunisia. Immediately after the bombardment of Sfax, therefore, the French troops were sent to Gabes, the inhabitants of which had taken arms. Djemâ' and Mezidi surrendered almost without resistance on the 23rd July. A. camp was pitched at Râs al-Wâlî to command the river on whose waters the existence of the oasis depended. When peace was established a European town was built between the oasis and the sea. Since then Gabes has become the headquarters of a military command which extends over the whole of Southern Tunisia and is the residence of the civil commissioner. But the attempts made to bring back to this part of the caravans which, since the French occupation, have been deflected to Tripoli and have restored the town its former economic importance have in yet produced magnificent results.

to provision Kairawän. The surrounding country was dotted with equally prosperous villages. Over 200 could be counted which were called the "Kuûs of Gafsa". The general wealth was attested by the amount of taxation which annually reached 50,000 dinars (£ 25,000), Idrisi confides. As-Bakri's account. "The inhabitants" he adds "have become Barbers, the majority of them speak African Latin". Many of them had still remained faithful to Abd-al-Dar's doctrines. As-Bakri in fact mentions their custom of fattening dogs for food, as was the custom in various regions, particularly Sidjilmasa. Cynophagy is still practised by the Abdis of Djerba.

The Ifhili invasion introduced a new element into the population of the country round Gafsa. The Almohad tribe settled near the town. With the help of these nomads, who after devastating the country remained and entered the service of local chiefs to be enabled to live, a certain 'Abd 'Abd b. Muhammad b. al-Rand founded a kingdom in 449 (1053-1054) which comprised in addition to Gafsa the greater part of Ksíyila and lasted for over a century. The territory of the Banû Rand, although overthrown by 'Abd-al-Mu'in in 524 (1130-1131) and restored on his death, did not finally disappear till 576 (1180). The rule of the Almohads and Hafsid was, however, never solidly established in Gafsa. The inhabitants of the town, like those of the Djebel, were distinguished for their turbulence and their rebellions. In the course of the wars between the Banû Ghânîya and the Almohads Kârâjîlly installed a garrison there under the Kadi Kârâjîlly. The Almohad Caliph after retaking the town destroyed its walls, but took the town again. In 1522 Gafsa fell into the power of the pretender Ibn 'Abd Amara; in 1538 a new rebellion broke out under Abu Bekr b. Yemân. At the time of Hasan's invasion of Ifhiliya, the people of Gafsa hastened to recognise the authority of the Marinid sovereign. At a later period the Hafsid Abu 'L-Absâd had to suppress several rebellions but he only put an end to them by pouring down the palm-trees. During the second half of the 17th century Gafsa finally made itself independent under princesses of the Banû Khaif family. The town suffered considerably from these disorders. "The town", says Leo Africanus at the beginning of the 16th century, "is inhabited but the buildings are ugly except the temple and some other small mosques..... The inhabitants are courteous but very poor because they are much oppressed by the king of Tunis". Turkish rule was not of such a nature as to restore Gafsa its former prosperity. It was a very wretched little town when it was occupied by French troops under the command of General Freycinet on the 29th November 1841.

GAGAUSES, a people of Turkish origin speaking a pure Turkish language but professing the orthodox faith; their numbers are small. They live in isolated colonies and at the present day are found chiefly scattered over Bessarabia (mainly within the triangle formed by joining Iasi-Sofia-Kagul, in the district of Trajan's wall and also at Bender and Akkerman), on the west coast of the Black Sea from the mouth of the Danube and Sislaw to Cape Emine, in the Dobrudja in Romania (Nicolae and Taita) and in Bulgaria, also in the wilayet of Adrianople particularly in the kazas of Haya, in the mandjas of Seres (Sinni and Selhovo) and in Kazan Karabagh. In the Balkan Peninsula they seem to call themselves Sırğed or Sérğ; in preference to 'Gagauzes' which is, however, also used there.

The origin of the Gagauzes is somewhat obscure. As in the East it is not linguistic or ethnological features that are considered essential but religion alone, they were classed by the Ottomans as Christians with the Christian Bulgars. It seems remarkable that in Russia also, even in Bessarabia, where the great mass of the Gagauzes now reside, their proper name is little known and it is only at a comparatively late period that the name Gagauzes appears in Russian authors. They were officially and usually are simply identified with the Bulgars and in all statistics classed with them. In consequence of this confusion, accurate figures cannot be obtained. In popular language on the other hand they are correctly called frausnemego turki (Orthodox Turks).

The Gagauzes are certainly Turks and probably the descendants of the so-called Kara Kâplak and therefore, like the Ottomans, descended from the Oghuzs or Uzes, as is already suggested by their name Gagues, in which case there is a contraction for *ek-* while gey (probably equal to gah or goh) is a distinguishing mark of the clan. The Oghuz horde while still hitherto separated on their westward migration. While one section, the Saldajks and later after them the Kungly, the present Ottomans, went through Persia to Asia Minor and adopted Islam, other sections went to the steppes of South Russia, where they led a nomadic life; first the Polcenaghi who were next pressed westward by the Uzes or Torks, who were related to them, till finally the Rumans or Polowzes, who came last in the middle of the 18th century, forced the main body of the Polceneghi and Uzes over the Danube, where they settled in Byzantine territory, the majority in the Balkan Peninsula. One section, however, which settled in Russian territory, was comprised by the Russians and at the same time, it seems, converted to Christianity, and served like the Cossacks as frontier guards against the Polceneghi, Turks, Kuyes and Berendeyers under the collective name of Kara Kâplak (Cerugio Klohashi "Black-caps"). But before the Slavifying process which began with the conversion to Christianity had been completed, the great Mongol invasion took place in the 13th century, which forced the tribes already Christian to migrate to the Balkan Peninsula, Hungary, the Caspian and even to Asia Minor (Phrygia) and Egypt. The remnants that settled in the Balkans retained their language and religion even under Ottoman rule, while their relatives who had settled there as pagans in the 13th century became Muslims and were merged in the Ottomans; the other branches that had broken off also lost their identity.

From 1750 to 1846 an interesting migration took place of the Gagauzes of the Balkans — along with a similar movement among the Bulgars — back to Russia over the Danube (till 1760 into the New Russian district, 1787—1791 in the Duma district); in larger numbers in 1801—1812 in Bessarabia, this seems to have taken place without the co-operation of the Russian government, which did not till a later period begin to allot lands and provide for their administration systematically. The reason for this emigration was presumably the persecutions, still commemorated in Gagauz songs by the robber bands (the Dogly and Kyry (yaly) of Pawzandoglu (Pascha oglyh 'Ottoman') the notorious Pascha of Widdea and Kara Füzi.

In the sixteenth century the Gagauzes numbered about 24 Gagauz colonies in Bessarabia numbering over 26,000 souls (38% of the total population), which has now grown to over 70,000 according to Moghkov's estimate, but this is certainly exaggerated. Romania contains about 3,500 Gagauz to which may be now added 1,747 Gagauzes in the recently ceded district of Sislawia. The figures for Bulgaria and Turkey are unknown to me. In any case the total number of Gagauzes including the Sırğedi does not exceed 100,000. As they live in isolated groups and have no common intellectual bond they are destined to be slowly but certainly merged in the peoples among whom they dwell.

The administration of the Gagauzes of Bessarabia still enjoys certain colonial privileges (according to the colonial statute of 1819) and certain liberal institutions which date from the period of Romanian rule in Bessarabia.

On the whole they are comparatively poor and are almost entirely engaged in cultivating vegetables and the vine. At an earlier period they were also shepherds and cattle-rearers. They are no longer distinguished in dress or manner of life from their neighbours. The position of women among them is a relatively low one.

The most striking features in the character of the Gagauzes are frugality, an extraordinary avarice and want of hospitality. To these are added cunning and a certain pride and independence of spirit, which prevents even the poorest from entering a position of servitude among the neighbouring peoples. They seem to have displayed very little intellectual activity. They are accused of being stupid and among the Rumans the name "Gagauz" is used as a synonym for "blockhead" and it is said to be used as an epithet of contempt among the Albanians, like 'Tob' among the Ottomans. The Russian Gagauzes therefore are said of calling themselves Bulgars after the official example. The Gagauzes have a great contempt for the Ottomans. Numerous popular etymologies attempt to explain the remarkable phenomenon of the combination of the Christian religion and Turkish language by former despotist measures on the part of the Ottomans.

The language employed in the home is exclusively Turkish. The women as a rule under-
stand no other language, while the men are forced to know several languages. The divine service of the Gagauziis is still in Greek after the Greek rite and that of those in Russia Slavonic. The people of both often communicate with his congregation through the medium of Russian which is unintelligible to the majority of them. The Russifying process has, however, made great progress by the foundation of the school in Kishlak, the compulsory use of Russian as the language to be used in all church and country schools and above all by military service.

The language of the Bessarabian Gagauzi is as well as that of those across the Danube is, apart from Christian elements, practically identical with primitive Ottoman Turkish, which is explained by their common origin. The vowel harmony is very strictly carried out except in loanwords. One peculiarity is the tendency to weakening. With weak vowels all consonants are weakened, even when the latter are weak already. The numerous peculiarities of pronunciation in the different colonies are explained by their isolation from one another. The language is not a rich one: a certain lacunae and a certain poverty, particularly in synonyms, is noticeable in it. There appears to be no written literature, although there is no lack of tales and songs handed down by oral tradition.


GAIKHATU, a Mongol prince (Dilghits) of Persia (690-944 = 1291-1345), brother and successor of Arghun (qv. b. 1236-1241), he received the name Tugdan Dungii (In Wengii Tugrii) *most powerful prince*, which he bore on his coins; after his accession from his Buddhist priests (according to Tungus from Chinese): the same name was, according to Wengii, also placed on the currency notes issued in Gaikhatu’s reign. Before his accession he was governor of Asia Minor. Musulmans were particularly favoured in his reign unlike that of his predecessor Kai al-Din Ahmad al-Khaqani (also called Zanjani from his birthplace, and al-Chau after his unfortunate experiment with paper money, who was appointed minister (Gaihk-Divansh) on the 8th Divan 951 = 13 November 1292, received the title Zauk-Dilghits and the military rank of a commander of 10,000. His brother Kuhb al-Din Ahmad as chief of the title Alghit-Dilghits. The Mongol Emirs were completely excluded from any share in the administration of the empire by Saua-Lihuan; no distinction was made between the revenues of the royal estates (kuhau) and the state revenues proper (chakul). All attempts of the Emir to overthrow the minister failed; the downfall of the minister at the hands of the minister by Gaikhatu’s orders was pardoned by him; he was strictly forbidden to bring such complaints in future. Unlike all other rulers of this dynasty, particularly his predecessor Arghun, Gaikhatu did not stain his brief reign by any atrocities; on the other hand he plunged the land into a critical condition by his extravagances and excesses; matters were made worse by a severe murrain (1247); the treasury had to borrow large sums to meet the expenses of the court and was not in a position to repay them. In these circumstances the first and last attempt in Western Asia was made to force a paper currency (chakul) after the Chinese model into circulation (934 = 1294); but the crisis was only intensified by this measure and the prestige of the ruler and his minister undermined. After only two months the note had to be withdrawn; as Dura (Grande, d. dieu, ii. 575) has pointed out not even the word chakul has survived in Persian; European paper-money is always known by the Arabic name fattan; but chakul is still found in Persian literature of Central Asia in the xiii-xiv century with the meaning “dissolved coin”. (V. Teitel, Quellenstudien zur neueren Geschichte der Chakul, p. 74).

On the deposition and murder of Gaikhatu cf. Krito, 1. 591.

a suburb of Constantinople [p.p., l. 573c et seq.].

GAMROON, also written GAMRON, see above 1. 0544 infra sqq., a seaport on the Persian Gulf called Bandar 'Abbas since the reign of 'Abbás I. To the Bibliography given above 1. 0655 may be added, Vule and Brunell, Babvun-
Zobol, s.v. Gamron.

GANDAPUR, the name of an Afghan tribe living in the Dūmān of the Dūmān-i-Khan District [see Art. DĀNAX]. The tribe is said to be of Sāyīd descent, and like the Bāghārīs who also claim the same origin, was originally attached to the Bāghārī tribe. In the time of the Dūmān kings they descended into the plain and settled in the Dūmān. Their country extends from Dūmān in the south to Pashtūn in the north. Kānōn is the principal town, and the residence of the chief. The country is barren but receives some irrigation from mountain torrents, especially from branches of the Gānūlī River. The name Gandapūr is accounted for by a legend that Tārus son of Stūrā (eponymous founder of the Sāz̨ān tribe) married without his father's consent a girl of the Sāz̨ān tribe, and hence was called by him Gandā pu or 'evil son'. This story does not point to the fact that the tribe is of mixed descent. The Gandapūr, though formerly turbulent, are now a peaceable tribe living entirely in British territory. Their language is the Kandoz̨āri variety of Pashto.

Bibliography: Muhammad Ḥay̨at Khān, Afghānūshtān (the Ḥāy̨at-ābād i Ḥaftūh), trans. Priestley (London 1874); H. Edwardes, A Year on the Fāzūlī Frontier (London 1851); Raverty, Notes on Afghānūshtān (London 1880).

(M. LONGWORTH DAVIS.)

GANDJA, Arab. Dzandha, Russian Jelisawetpol since 1864, (the old name alone is still used by the native population), a town in the Cauca-
sus. The town was first founded under Arab rule, according to the Armenian Moses Kalankatna (transl. by Petrosian, p. 270; cf. I. Marquart, Osmans̨įc̨iskįe und osmanischen Sprachen, p. 462) about 843, according to I. Hoard, Allah Qawam (in Scherian, Saz̨ān Nahād, supplement, p. 227) in the year 39 (535). The town is not noted as the wealthiest, and is no longer as important as it was in the days of its former glory. It was visited by, Marco Polo, the Venetian traveller, and by, Ibn Khordadbeh, the Persian geographer, and by, Abu Ali al- Ḥusain ibn Abi Shāhīb, the Persian geographer, and by, Abu Ali al- Ḥusain ibn Abi Shāhīb, the Persian geographer, and by, Abu Ali al- Ḥusain ibn Abi Shāhīb, the Persian geographer, and by, Abu Ali al-


(B. LONGWORTH DAVIS.)
GANDJA — GARDZIE

Demetrius, king of Georgia, sacked the ruined town and carried off one of its gates. Tudal al-Din says that the Georgians built a new town in their country, gave it the name Jumma, and set up the gate they had carried off there; soon afterwards Kard-Samok destroyed the new town and brought the gate back to Gandja. The latter statement does not agree with the facts; the gate that was carried off still exists in the Tbilisí monastery of the Virgin. A Georgian inscription given in an account of its removal: and there has also survived on the gate itself an Arabic inscription of the year 435 = 1043 (the year of its erection) which has been deciphered by Futala (Mém., v. 1820, etc. see). Kard-Samok died in 533 = 1140-1141, his successor Qawwál in Djamhad 1, 534; 23 Oct.-7 Nov. 1146). Qawwál was next mentioned as ruler of Arna (Q asthma, etc., I. 253); but a few years later we find Afsaka again united with Arabo-Ghurids under the rule of the Timurids. The town of Gandja is said to have been rebuilt by Kard-Samok. In the 17th century it was considered one of the most beautiful cities of Western Asia (cf. the verses in Haalul Alí Khwájál (i.e. the poet Nizám Gandjí: Arna (et al. 251) calls Gandja 'mother of the cities of Arna'). When the Mongols appeared before Gandja in 618 = 1221, they fired not attack the strongly fortified town, the inhabitants of which had proved their courage in frequent battles with the Georgians, but the retreat of the army had to be purchased with money and cloth. In 622 = 1225, the inhabitants, under their leader Sultán Khán, had saved from capture, was taken by Dzhik Al-Din Khorasání. A few years later all the Khánis were massacred in a rebellion of the inhabitants; nevertheless, after suppressing this rising Dzhik Al-Din refused to allow his troops to sack the town and only had the rough-skinned 36 in all, executed (625 = 1228). Four years later (1230) the town was captured and burned by the Mongols. On this occasion again the town was soon rebuilt but does not seem to have attained great importance again. After the foundation of a Mogul empire in Persia, Arna with Gandja as capital became the most powerful of the provinces in it and the blood of the Timurids was said to be the most prominent of the Khánis and from Isfán Shah Safáis' reign was imparted a portion of the Persian kingdom; under Persia the governor of Gandja bore the title Khan. In 1553 Khan Ismail Khán was defeated by the Turk, the town itself taken in 1558 by Khan Ismail Khalís. In 1559 the Persians, under Shah Abbas, again after a six months' siege, Shah Abbas transferred the town to another site about 4 ̆oshóh higher, i.e. to the southwest. The new town and was taken by Nadir Shah in 1724, remaining till his death under the rule of Khatun, who was eventually succeeded by her son and his power ended. The town was destroyed in the 20th century, was stormed on the 3rd (15th) January 1856, by the Russians under Prince Czitnowski and definitively ceded to Russia by the Peace of Gulistan (p. e.). On the 17th (30th) Sept. 1826, Paskevitch defeated a Persian army under Absály Mirzá in the neighborhood of Gandja (about 5 miles from it). As a Russian town Jemstevkof had, according to Ritter's Geography of the Ottoman Empire (3rd ed. 1869), only 13,109 inhabitants, in 1861, 20,794, while, according to the census of 1876, the number had risen to 33,149.

The modern town (the writer visited it in 1908) lies on both banks of the Gandja, a tributary of the Kura (also called by the Russians (Gandalj), which is connected by a bridge. The western part of the town is inhabited by 'Tatars' (Achardjids) and Persians, the eastern mainly by Russians and Armenians; the government offices and the garrison are in the latter; in the former remains of fortifications (Illustrated in Faschiet, Persia Past and Present, p. 3) and the so-called 'Tatar' mosque have survived from the time of 'Abd 'Abbas; the 'Persian' mosque belongs to a later period. Only the ruins remain (2-3 miles east of the town; illustrated in Zef. Vest. Obi. Arch. Okhak., ed. 1877, p. 94-105, of the mosque (bas/d) of the poet Nizám, mentioned by Iskandar Münzur (77 Pers. ed. 1857, p. 192). South of the town (5-6 miles) on the right bank of the Gandja, are the flourishing German colonies of Heilbronn and. The climate of Jemstevkof is regarded as unhealthy and unhealthy; on the other hand the climatic conditions favour the development of vegetation, particularly the horticulture: the town garden (now the nearest to the) is one of the best in South Russia; wines, tobacco and silk are also produced. (V. HARKHÓK.)

GANDJA, the kingdom of the Fulbe in the Western Sudan (cf. the article Villes.)

GAC. (See also Gac.)

GARDZIE, a Tartar town in Chazak, near the Persian frontier. Nothing is known of his life. As his name shows he was born in Chazak (usually written Kázd in Arabic, n. g. Yezid, ir. 258, but sometimes also Djazir as throughout 'Abdul-Táhir to which the spelling with 'A, a day's journey from Ghara on the road to India (Mulzim, ed. of Grant, p. 349). His work (Zain al-Din-i-Muhammad) was written in the reign of 'Abd al-Rasid the Gharaanan (444-455 = 1049-1055). It contains a history of the kings of Persia, of Muhammad and the Caliphs in the year 425-1032 a detailed history of Khwarazm from the Arab conquest to 452-1051; included are in all essays on Arabic sciences (Djor Muhabbaté Rûmsian), on chronology and the religious festivals of various peoples. The last chapters deal with genealogies (historical and sciences (cuff) and the title of the Turkestan of great value for the geography of Central Asia and one on India. No historical sources are quoted by Gardzie; in the chapter on the Turks he relates the story of the Khan Khudîshá, Dádsí and Hn Münzir. He says he received information about Indian festivals from Allâmâ, so that he referred to a pupil of the latter. Gardzie exerted little influence on historical tradition in the East and is seldom quoted (cf. Rez., Catalogué, p. 221-2); the manuscript in the Bodleian (Ouseley 240) of the year 1442 = 1786 is the only one that has been generally used by European scholars and is frequently printed in the German, e. Jumul. PF N. 356 (3) described as unique; from MS, the chapter on the Turks has twice been printed (W. Hartfeld, Oge, u. gr. w. Geschichte Asiens, St. Petersburg 1897, p. 38 et seq.; Géza Kunde, Relié Kázd,
The history of the Muhammadan kings of Bengal, and some account of Gaur will be found in his Saladin’s Reis’-el Salifin, translated by Abd al-Salam, Callarina, 1522, and in Stewart’s History of Bengal.

(G. E. Leveridge)

GAYOS, a tribe in Atjesh (q.v.). [p. 506]

GAZA. [See GHAZA.]

GAZULI. [See GAZULI.]

GEBA. [See GEBA.]

GEBA (or Geba), the name of the Persian Zar-dastian, the origin of which is not quite certain. The word is usually considered to be the Arabic jafsa (unbeliever; Turk. jasir). For other etymologies see the Genealogies, in, from, Philia, xi, 597. Cf. art. KASHAN.

GEBA, an Albanian tribe, i, p. 459.

GEORGIA (Russ. GRUSIA, Pers.-Turk. GURUSTAN, GURUSTAN, Georg. SAKMARTVELI). In the wider sense an area in Western and Central Transcaucasia, inhabited by people who speak Kharthwelian languages, stretching from the Black Sea to somewhat over 60 miles N.E. of Tiflis, in the narrower sense practically the government of Tiflis. From the time of historical geography, which is still to some extent valid, it comprises the provinces and districts of Kakhetia with the mountain districts of Tusheti, Paeawia and Khoszvar, Karthia, Imeruthia, Swanetia, Guria, Mingrelia and Meshika. The Kharthwelian languages include the Georgian, Mingrel, Avarian (the latter only spoken in the extreme southwest corner on the Turkish frontier while the majority of the Lazes, also called Taus, live in Turkey) and Swabian; the latter spoken in Swanetia and Mingrel in Mingrelia. Georgian is spoken in all the other provinces. The greater proportion of the Kharthwelian peoples profess Christianity in the Greek Orthodox form; only in a few places have they adopted Islam, namely in the extreme east, in the district of Sakheliti, the Englemans (Georgian language), also entirely in the southwest, in the Batum circle, the Adjars (the Lazes are likewise Muslims). Georgians have lost a considerable number of adherents in the Circassian district and on the upper courses of the Kizil, i.e. in the Adjarian district and in the districts of Akhalbhukti (q.v. i. 237) and Alghakhelaki, where Georgian was still spoken two hundred years ago and now has been supplanted by Turkish. The people have forgotten their language and origin and call themselves Turks.

The beginnings of Georgian history are wrapped in obscurity. Kartlia and Kakhetia formed the nucleus for the formation of a new state. The western Kharthwelian country had by then already passed under Byzantine suzerainty in its Eastern Roman form spread over the Western Transcaucasia. Saint Nino is regarded as the bringer of Christianity. She is said to have converted King Mirius in the beginning of the fourth century (the dates given vary). The Georgian church was granted its independence in the sixth council in 680 at Constantinople.

As Georgia lay in the centre of a circle on the circumference of which powerful states had grown up, it suffered terrible vicissitudes till it became Russian territory in 1801. Down to the seventh century Byzantium and Persia were fighting for its possession; soon after 627 (Mamman’s victory over the Sclavians) the Arabs advanced on Georgia. From the end of the eighth century

GAREBEK, a Javanese name for the Muslim festivals: garebein = 'Id al-Adha' (v. g.), garebek = 'Id al-Fitr (q.v.), and garebek manado on the 15th of Ramadhan.

GAUR. The old capital of Bengal, situated in the district of Middia, Eastern Bengal and Assam. Lat. 24° 34’ N., Long. 88° 8’ E. It lies east of the Ganges, on a narrow and deserted channel of that river, and is twelve miles from the town of Middia. The same Gaur is old, and according to Firishta it was founded many centuries ago by a Hindu named Shanku. In later times it was known by the name of Lakshmiwati, an abridgment of Lakshminavatiti, a name derived from the Hindu king of Bengal. It was captured by the Mahommedans in 1197 or 1198. In 1243-1244 it was visited by Mislah ad-din who gives a short description of it in his Jami‘-la‘il Kiya (Kavvavry’s translation i. 584). It was then time to move the capital of the Mahommedan empire to Bengal, though they also resided at the town of Pamlis about 20 m. to the N.W. of Gaur. In 1553 Humayun visited Gaur and changed its name to Nimishatuli, as he regarded the same Gaur as supersitious on account of its resemblance to the Persian gur, a sepulchre. Akbar’s general Mun’un Khum occupied it, but had to abandon it in 1572 on account of the outbreak of a pestilence. It was last inhabited by a prince whose Saliche, Shadil was there in the middle of the 17th century. It is now in utter ruin, but possesses a magnificent tank, the Sagar Dighi. The remains of the mosques etc. are preserved by Government. There is a good account of Gaur in the Imperial Gazetteer of India, vol. xxi. It was visited by the Portingals in the 17th century, and in 1665 Sir William Hedges was there and gave an account of it in his Diary (Hakluyt Society, 1857-1869). The earliest detailed account of it is in Henry Crefifton’s Relation of Gaur described, London, 1817, but J. H. Ravenshaw’s Gaur, edited by his widow, is more accurate (London, 1828). It is also described in the Archaeological Reports of India, vol. xvi. See also Dr. Buchanan’s Eastern India, and a Note on Major-Franches’ art, Description of Gaur, Jour., As. Soc. Beng., Vol. i.iii. Part 1, p. 85 & sqq., and the review of H. W. Bohn’s Itinerario Dutchmens in the same Journal, Vol. iv. Part 1, p. 194.
the power of the Bagratid dynasty in Lower (with Byzantine help) in South Georgia. In the 12th century the Shahs of Persia conquered the land. It was only after the Crusaders had entered Jerusalem that David the Remover drove out the Turks in 1106. Under this king (1083–1125) a period of prosperity for Georgia began, which lasted until after the death of Titus (1124–1132). A great decline in the fortunes of the land set in from the 13th–18th centuries, the Mongol invasions (Timur’s stone was the first in the country between 1567 and 1495) had most disastrous consequences. Scarcely had the country been united under the Bagratids, than it broke up in the 18th century into three kingdoms, Kartli, Kakheti, and Georgia. The principalities and henceforth its history is that of a single country. After the fall of the Byzantine empire, Georgia was left without a protector and the armies of the Tatars, Turks, Persians, and Georgians were more frequent. Persian influence, in particular, became very strong, and in the 18th century the kings of Kartli and Kakheti became a mere vassals for the Shah of Persia.

Kakheti was the only hope and to it Georgia had turned at quite an early period. In 1538, Lawam, the Shah of Persia, besought the King of Kakheti to assist him against the Persians; in 1540, the Shah of Persia returned to Persia, and the King of Kakheti lent him to the Persian Emperor. In 1569, Tushen ended an embassy to the court of the Shah of Persia, who was the Janicul of the Tatars of the Turkish and Persian troops. But Georgia was not yet within the sphere of Russian interests and the old state of affairs continued. It was only in the 18th century that Georgia regained strength or more under King Vakhtang VI. (1673–1708) was once more able to assert the independence of Persia and the Turkish and Persian dominion, temporarily at least, but when he died the country had been weakened by domestic troubles, the plague (1709), the destruction of Tbilisi by Agha Muhammad Khan (1758) and other enemies. General XI, the son of Heraclius, resolved to place his kingdom under Russian protection (1801). A few years later (1809), Curtiss also became a Russian province; and after the last Russian-Turkish war, the Muscovian-Southwestern districts of the Eleniy, Khegkhan, Arzogtin, Alti, Arzogtin, and Kura also passed under Russian rule. (cf. Armenia: p. 443).


GERMEŠIR (K.) Garmir is the name given to the hot coast region of Fars and Kirseh, in opposition to the cooler highlands (Pirast). These words have been mistranslided by the Arab geographers in the forms Luristan and Sorkh or Sorkh.

GERMANOGLU, the name of a Turcoman dynasty, which made itself independent on the fall of the Seljuk empire in Asia Minor and made Kushtah, the ancient Cysten, its capital; German was originally the name of a tribe and afterwards was applied to the dynasty (of Hormuz, Ismail, Iv. 229, 232, 252, et seq.; 232, et seq.; and the expression "Arystan er Kushtah") in Pachymeres, II. 49, as well as the titles of Seljuk and Garman (in Salamantha’s inscription). The pronunciation is German or Kreman (to be compared with Germany and Kurdistan). Schiller, in his Historical, p. 64, Garman, Sarman (through confusion with Karaman). Schiller’s (II. 49, et seq.) on the other hand, Almohad, Wechsel, Lehrl, 640, writes German (cf. burhj, transcribed German throughout). The term German is, however, not by Ibn Battuta, 271, also seems to be in favour of German. At the end of the 13th century the beginning of the 14th century (written "Arystan, "Arystan, "Arystan; by the Byzantines, "Arystan, or the court of Cysten") is mentioned with Osman, Sarbik, Mechtish, etc. as one of the invaded by Byzantine lands in Asia Minor; amongst other places, he had seized Kushtah and Tripoli on the Maccabees and attempted to take Philadelphus (Alaghdir) but was severely defeated in battle with the Kushtahans and Almahavec (1304–1356) according to Murad (see Pachymeres, II. 421 et seq.; Montaut, et. 205). According to Turkish sources, in the time of Ertogol "Arystan, father of German" was reigning over Aflun Kushtah (Neghch, and the copyist). Shahsad, in his history of the dynasty of the Kushtahans, knows of German, son of "Arystan, as lord of Kushtah, and Ibn al-Saleh, the seafarers and vezir of Kushtah, as lord of Kushtah. This agrees with a coin of German Khan of the year 707 (1307), struck at Shah sad German (unique, described by ibn al-Saleh in the Catalogue of his collection of Shah sad, coins, No. 1751. Our knowledge of the history of the dynasty of German from the end of the 13th century is lamentably small. Amadzadababur, II. 49 et seq., gives the following list of rulers: German, "Arystan, "Arystan, etc. This cannot be reconciled with other statements of contemporary historians, and even these are not always consistent. We learn from an inscription of Kushtah of the year 759 (1377) that Shah sadan, son of "Arystan, and grandson of "Arystan, ruled over German about this time. According to Halm and Edhem, this Shah sad is identical with the "great Emir" in the Cysten of "Arystan’s father, "Arystan, might thus be the lord of German of this same name, mentioned by the Byzantines and Ottoman historians and can hardly be identified with Karim (A. S.) and Toghel (Houtman, evol. II. 199), who was slain in the! reign of Keis. Armenia IV (565–567). According to the Abyssinian account of his grandson "Arystan (1. Muhammad), conqueror of Kushtah and Cairo; in his reign or that of his successor, the districts of Kushtah and Demari were incorporated into the kingdom of German. Selman (in the Turkish historians usually called Germanuroghlu) married his daughter, Khadeja, to Sultan in 789 (1381) to prince Bayrakd (1381–1390), son of Murad L, and granted her as dowry the most important towns in his land, including the capital, his son "Arystan (2) who succeeded him (1385), was taken prisoner by Bayrakd in 790 (1390), interned in Iskand and his land confiscated in 792 (1392). "Arystan escaped from Iskand to Timur and, after the battle
of Angora was restored by Timur like the other petty rulers who had been dispossessed by Bâyazid. When Timur left Anatolia he gave Yavâlû the task of guarding the province of Bâyazid I, and his captive son, Mişâr Celâbî. Yavâlû then handed both over to Mehmed Celâbî. He was on friendly terms with the latter and with Murâd II, and remained in undisturbed possession of his lands till his death. When he died without male heirs in 832 (1428-1429) the land of German was acquired by Murâd II. A pretender, who rose in rebellion in 1453 on the accession of Mehmed II, supported by the Kamânonâgî, was quickly disposed of. The Germania country has since then been divided into two sub-divisions, Germania and Karâkâhâri Salahî; Kusâkhis in 1453 became the seat of the Beylerbîy of Anatolia. The following dynasty table is based on the material available:

<table>
<thead>
<tr>
<th>Alâîbî (about 792 A.H.)</th>
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<tbody>
<tr>
<td>Mehmed</td>
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<tr>
<td>Suleimângî (about 779 A.H.)</td>
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<tr>
<td>Yavâlû II (790-793; 805-812)</td>
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The chief critical authority is Halîd Edhem in the Encyclopædia Biblica et Historica Ottomanica, p. 172 et seq.; the preceding rare copy of Suleimângî and Yavâlû II, is described by Ahmed Tekbîlî in the fourth part of the Catalogue of the Books in the Ottoman Museum, p. 294 et seq. (J. H. Murgmann).

**GHADAMES.** A town and oasis in the Sahara, 450 miles S.W. of Tripoli and 430 miles S.S.W. of Caïbar, in 30° 11' 48'' N. Lat. and 28° 48' E. Long. (Greens), with 5000-6000 inhabitants.

The town occupies the southwestern part of the oasis. It forms a Kan of about 1300 houses surrounded by a dilapidated wall and intersected by narrow streets which are vaulted over almost their whole length. The only architectural monuments are the mosque (44 in number) of unpretending exterior. According to al-Hâfîz, the tomb of two companions of the Prophet, Sulî al-Hasîr and Sulî 'Uthmân, was venerated there. The town, which is protected by a wall about 1 mile in circumference, 1/2 mile broad and has an area of 400 acres of which not more than 100 are planted with palms. Water procured from an artesian well and two warm and seven or eight ordinary springs assure the irrigation of the gardens, each of which contains five or six palms. The total number of trees estimated by Duveyrier in 1860 at 63,000 seems in reality to exceed 35,000.

The free inhabitants fall into four groups: (1) the Berber Beni Wazîr and Beni 'Ullâ, who consider themselves the descendants of the founders of the town; (2) the Arab 'Uulâ Belîlî; (3) the Atriya, i.e. negroes or inhabitants descended from seminomadic slaves; (4) Tunis Moors, who are partly slaves and the remainder are caravans traders or bandits and "proctectors" of the traders.

The pidgin languages in Ghadames are first, Arabic as the language of commerce, second Hausa spoken by a number of slaves and lastly a Berber dialect, the language of everyday life, which is between the dialect of the Djebel Nefous and the Tamacheq, but is more closely connected with the former. The women only know the last of these.

The indigenous industries are of little importance although Ghadames has always been celebrated for its basket work (Spanish pandanus). The situation of the town however between the sandhills of the Eastern Erg (cf. AREN, I, 428) and those of the Desert has made it a great centre of exchange for the traffic of the Sahara; but its importance from this point of view has considerably decreased since the abolition of the slave trade and the estimates of Duveyrier and Largeau, who put the annual value of the business of Ghadames at 12 million francs (£ 48,000), were much exaggerated. According to most recent investigations the annual value of the goods sold in the city barely reaches £ 1000. The inhabitants nevertheless are very busy and clever tradesmen. We find them not only in Tripoli and Tunis, where the young men serve their apprenticeship, but in all the trading centres of the Stâf from the shores of Lake Chad to the banks of the Niger.

Ghadames is the Cydames of the ancients. Native legends ascribe its foundation sometimes to Nimrod and sometimes to Yûm 'I-Karamân (Alexander). According to Pliny (Hist. Nat., v. v.) Cydames was inhabited by Egyptians from Libya. Possibly it was one of the building centres of the Libyans, which Duveyrier regards as evidence of a civilisation which he calls Caramantine. In the year 19 A.D. Cydames was occupied by Cornelius Balbus, under the empire it was garrisoned by a detachment of the Legio Aegyptia, stationed in Lamiunscus, and under the Byzantines it was the see of a bishop. Ibn Khaldîn is therefore wrong when (Hist. des Berbères, trad. de Slane, in p. 535) he ascribes the foundation of the town to the Banû Wâlî, a branch of the Beni Marni, who built Ghadames in the early days of Islam.

In the year 46 (866-867) 'Uthmân b. Na'îr sent a detachment from his army to occupy Ghadames. In the following century, however, the inhabitants greatly adopted the Arab customs introduced by their countrymen. Abu 'l-Munâfîn Mu'amîr b. Darar. This ford was one of the five "transmitters of knowledge" who spread heretical doctrines in Africa. When Ghadames returned to Christianity it was not known, but the Abyssinian sees it seems to have disappeared during al-Hasîr's time as this author describes the inhabitants of Ghadames as Muslim Berbers (Moor, de l'AFRIQUE SÉPULTE, trad. de Slane, p. 597).

During the centuries that followed, Ghadames seems to have retained its independence, as the few historical statements that we possess of this period concerning the town refer to attempts made by the rulers of Feisâya to take the town. For example in 609 (1213-1214) Abu 'l-Ule-Idris occupied Ghadames for a brief period and in 809 (1406-1407) the Mâlid Abuî Paris forced the inhabitants to pay him tribute. The latter seems to have feared themselves of this burden, as in the second half of the 18th century we find the princes of Tunis undertaking their campaigns against Ghadames. Leo Alcâtaneus (ed. Schefer, Vol. iii., p. 565) in the beginning of the 18th century mentions that the people of Ghadames were independent. The Turks of Naples in spite of several campaigns undertaken by Durward Fer
(1962) and Ramadan Bey (1609) were, like the Hafids before them, not able to enforce their authority on Ghadames. During the 17th and early 18th centuries Ghadames was an independent republic, but in 1830 the inhabitants had to recognize the supremacy of the last Libertarian Bey of Tripoli. After the expulsion of the Karamani Bey of Ghadames, Ali Mefid, the northern frontier of the Turks and a maude who was afterwards (1862) replaced by a "Crida" was appointed to govern it and a small garrison was attached there.

The increasing importance of the place attracted the attention of Europeans to it in the 18th century. The following travellers visited it, failing (1845), Richardion (1845), Dacken (1852), M. Capellini de Bourbon (1856) and Duveyrier (1862), [M. Micher, V. de Vaudnay and P. Polignac] concluded a commercial treaty with the Tuaregs; they were followed by the travellers Rohoff (1864-1865), Commes-Dupont, J. Langans (1875) and Pater Richard (1875); since then, however, Ghadames has remained closed to Europeans owing to the jealousy of the Tuaregs. The French have vigorously disputed that for many years, the troops of the protectorate in Tripolitania. The Anglo-French treaty of 1899 decided that Ghadames must be withdrawn from Turkish territory and the Franco-Turkish agreement of 19th May 1910 regarding the delimitation of the frontier between Tunisia and Tripolitania laid it down that the frontier should be 50 miles west of Ghadames. Thecession of Tripolitania to Italy, made Ghadames an Italian possession.

is also found among Sunnis, viz., the Prophet on journey back from Huldibiyah (according to others from the farewell pilgrimage) here said of 'Abd: Whosoever I am lord of, his lord is 'Ali abdel. In memory of this in later times a feast was observed by the Shi'is.


(A. HAHN.)

GAFFAR (A.), "Pardoning", one of the beautiful names of Allah, cf. 1. 304.

GAFFARI (Abdul w. Musaamad), a Persian man of letters, a descendant of the Shi'i jurist 'Ali Nadjm al-Din 'Abd al-Gaffar al-Karawi, who died in 666 A.D. His father, who was Kafi of Ra'y, wrote poetry under the pseudonym Wasti and died in 973 or 1027. Ahmad al-Ghaffar was likewise a Kafi and lived in 975-1027. Saadi (Najd) on the return journey from Mekkah in his book, entitled his Nastirasah ("picture-gallery"), completed in 979 or 1052, to Tahmasb I; it is a collection of anecdotes collected from works of various periods (Muh. Boushy 1245 and 1275 and also Calecuti; he also wrote a history of the world in two books entitled Nusabhi Qurban-Ari (972 = 1563).


(C. HAHN.)

GAFFIR (A.), one of the titles of al-Sura.

GAFUR (A.), "Pardoning", one of the beautiful names of Allah, cf. YADAH.

GAHIB (Arabic alphabet, numerical value 1000; cf. the article ānaa'ī), the character ga-fa-h is a variant of umma. In most modern dialects it is pronounced as a post-velar fricative, which is similar to the velar pharyngeal, described as a guttural, but seems very doubtful if ever really pronounced as a post-velar fricative. The character ga-fa-h is used in many modern dialects. For details see the article ARABS.

GAHIB (GAHIB), an Arab musical instrument, very popular in North Africa and some districts of Southern Europe, a kind of cylindrical bagpipe with a movable wooden mouthpiece (yafaq) and rather wide bell-mouth. The cylindrical portion has seven holes on the upper side. The first hole below the mouthpiece is called yafaq, the second yazzah, the third yalluf, the fourth jaldh, the fifth nada, the sixth nada, and the seventh nada. On the lower side midway between the yafaq and the shaddah is an eighth hole called libzayn. The names of these holes are used by native musicians to denote the fingers required in playing the instrument and also to denote the key of a piece or a scale. In playing, the player puts the mouthpiece in his mouth as far as a kind of a catch (rubab) in the form of a disc 1/4 inches across. The compass of the instrument is about an octave.
The ghâfi is used by the Arabs particularly as a military musical instrument; it is almost always accompanied by the jâdû, a kind of drum, which is beaten with two sticks, and the samârâ, a large drum, which is beaten with the bone of an animal.

The jâdû is often called samârâ; in the south of Tunisia and the province of Constantine it is also called sâmâ, whence the Turkish word sahâda, jâdû-player. Ibn Khaldûn describes it under the name sâmâ, perhaps a metathesis of samâra (Ferlig, ii. 333; ed. Quatremœur, Paris 1854). But the name jâdû was well known to the writers of the middle ages, as well as to those of Muslim Spain (cf. Dom. Suppl. aux Dict. Arab., ii. 235; Simonet, Grammaire de la langue monarchique, Madrid 1885, p. 239).

This instrument still exists in modern Spain under the same name or name, in lands where Turkish is spoken; it is fairly common and is called jâdû (cf. Barthe de Meynaud, Diction. Turkofrançais, ii. 93).


**GHALAPIKA** (Ghalifa, Akka, the Divi Sabasorum of St. Pity). At this time a flourishing seaport in Yemen, near Bait al-Fahm (q.v., 157 et seq.). It was an important emporium and was known as the harbour of Zabid. About a century before Nirolha’s journey in Yemen the harbour of Ghalifa became inaccessible through coral reefs, whereupon the rich traders of this country went to Bait al-Fahm, which rapidly became a flourishing commercial town. During his stay in Yemen, Nirolha saw only a few walls, a mosque and several tombs, remains of this once prosperous town.


**GHALCA.** The name Ghalca is applied by the Tarkhi-speaking population to the group of tribes of Iranian origin inhabiting the country near the sources of the Ousso, the Fisna, and even on the east of the Serrideli, the upper Varzand, and (in the case of the Eminah) the southern slope of the Hindu-Kush. These seem to belong to a type differing from that of the ordinary Tadjiks of Badakhshan, etc.; they are called by anthropologists as a branch of the branchyphalii, Alpana race and known as Highland Tadjiks (cf. Armeenvia, 1, 1541). The word Ghulca is Persian, and according to Vullers means a mound or moundful. However, and fig. Ghulca suggests a possible connection with the old form of the name Ghuljak, as Geiger suggests that the original meaning may be 'mountaineer' from the word *ghul* 'mountain' used in these languages and also in Pashto. They are Skh by creed and therefore sharply separated from their orthodox neighbours, and speak a number of distinct dialects of an Iranian language, each valley having its own speech. These dialects are as follows: Wakhán on the upper Panj river, under Afghan rule. The language and people are called Wakhís. A distinct dialect of Wakhí is that spoken in Ishkham, lower down the Panj river, known as Ishkhamí. The valleys of the Wartaj and its tributary the Kóká are occupied by the people of Sanghí, speaking Sanghí and of Mundín speaking Mundín. These territories lie under Afghan rule. The upper Wartaj valley leads to the Dírúz Pass, the principal route through the Hindu-Kush into Cirít, and on the southern side of this pass dwells the Yuldísh tribe, speaking the Yuldísh language which comes within the British sphere. Where the Panjí joins with the main streams of the Oxus are the territories of Shorásán and Koshán (in the Russian sphere) in which the Shorásán language spoken in an area related to it is the Saráshí spoken by the Saráshí on the Eastern slope of the Pamír. Still farther south, lies the valley of Yaghúkh on one of the upper affluents of the Zarásan, where the Yaghúkh language is spoken (cf. AZARBAJIAN, i. 156). Little is known of the history of this inaccessible region and its inhabitants, but it is probable that they formerly extended farther into Badakhshan and gradually retreated from the open country as the time of the Muslim conquest. In fact, spread among them, in its Shorásán form at a later date, a variant of the language which populated Badakhshan with Kuchis. In a second century B.C. was also found in the neighbourhood, and to the north of the river Laki was settled the Wakhán on the western side of the Yaghúkh, under Afghan rule.

Bibliography on the Ghalîca languages see Geiger, supra. (M. Longworth Jones.)

GHALÍ (a.), plus. ghalît, "one who exaggerates or goes beyond all bounds", perhaps derived from the names of individual persons, possibly Ali and the Allâdîs, and considers them incarnations of the Deity. What results in the case of a poet being called ghalît, depends on the point of the view of the writer, but as a rule those who have adopted such notions, originally foreign to Islam, assimilated (ghalît), metamorphosised (cessîrî, etc.); are considered to be ghalît. Cf. Frieslander in the Journal of the Amer. Oriental, Sec. xxii. 12.

GHALİD, the poetical name of NAQĪM AB-DAWLÂ DÂRÎ, AL-MULK MIHÂR AZÂD ALLÂH KHÂN, a distinguished Persian and Urdu scholar and poet, famous for his excellent and polished style of composition. In his Persian poems he has occasionally taken the pseudonym Azâd, and is also called Mîhâr Nâşîgh.

Ghalîd was of Turanian descent. His grandfather left his ancestral home and came to Dîlî during the reign of Shâh 'Alâm. His father, 'Abd Allâh Beg Khân, lived for some time at Lucknow, and went thence to Hyderabad in the service of Nawwâb Nâşîgh 'Alî Khân. After a time he went to Agra and served under Râjâ Khîber Singh, where he was killed in battle. His son, Azâd Allâh Khân, then only 5 years of age, was adopted by his uncle Nâşîgh Beg Khân, Sîbadar of Agra. In a.d. 1806, when the district of Agra was made into a Commissionership under General Lake, his niece was pensioned off, and, on her death, Ghalîd, then 9 years old, received a sum of Rs. of the estate to the amount of Rs. 1,530. After the accession to the throne of Wâdîd 'Ali Shâh in a.d. 1847, Ghalîd received a yearly allowance of Rs. 500 in recognition of his poetical abilities. The Nawwâb of Rampur, hearing of his fame as a poet, sent him own poetic compositions to Ghalîd, for correction, and in a.d. 1859 assigned him an allowance of Rs. 1,500 a month. After living some time at Rampur, Ghalîd returned to Dîlî, where he died in a.d. 1869, at the age of 73.

J. F. Blumhânedt.

GHALÎD DEDÉ, after Fâqîh, Nâşîgh and Nâsrîn, the last of the four great poets of the old school of Ottoman literature, his real name was NAQĪM MUHAMMAD EDâD, but he is best known by his pen-name SHAHIKH GHALÎD or SHAIKH GHALÎD. Born in 1715. 1772 left as a youth of 57 years at the service of the secretary Mustâfî Rashîd Efendi in Constantinople and went easily connected with the Mevlevi order in whose monastery, in Yenî Kapu, his father is also said to have acted as battle-drummer. Following his father's example he first entered the service of the sultan but soon left it to devote himself wholly to the order. He began his novitiate in the parent monastery of the order in Kôruss. Having afterwards driven back, however, to Constantinople, where he remained in the Yenî Kapu monastery till in 1795 (1790-1791) he was appointed Shakil of the Mevlevi monastery in Galatta, which is probably the best known to Europeans of all the monasteries of the dancing dervishes. The fame of which is due to him, held by Seljuk Selim III., the Sultan-Mother and other high personages, greatly benefited this monastery, which was entirely rebuilt at his request in 1795.

Ghalîd died at the era, age of 44 on the 26th Râdîjah 1215 (9th Jan. 1799). He is buried in the Galatta monastery in a separate mausoleum. (Ghalîd who numbered among the excellent scholars, who were connected with the great Ghalî, the Châhid, was himself not unknown as a poet, composed the work which has given him an abiding place among the poets of first rank in his nation, at the era, age of 20 (in 1897) — the figures as seems to be wrong —; this is the romantic and allégorical poem Muṣâr wa 'Abbâs (the pronunciation Hess is foreign to Turkish), "Beauty and Love". It was written as a kind of protest against Nâsir's Mevlevih, Aibâb-i-Nâsir which was extraordinarily Persian in style, and stands alone on a level never attained before or after in an Ottoman Mevlevih through its originality of thought, so rare in Ottoman poets, its inspiration which recalls the Divan Evrenos, and the loveliness of its verse, the beauty and relative simplicity of its language. In the struggle between the Persians and the Nationalist schools Ghalîd unhesitatingly took the side of the latter and developed a simple yet dignified language more fitting the Ottoman spirit in the happiest way than the artificial language which was then as much in vogue. The influence of this Mevlevih on Turkish literature to the present day has been enormous; the number of Ghalîd's admirers is still large; according to them the Hüsân a 'Abbâs is the noblest work not only of the romantic school but of all that Ottoman poetry which draws its inspiration from Asia.

Ghalîd's Divân which contains a large number of ghâzâls, āstâns and râbis is on the other hand relatively unimportant, that is to say, in a number of anonymous divans of his time; it has, however, a certain historical value as an account of its era's evolution.

From writings also exist from Ghalîd's pen: he translated and wrote a commentary on Shâhâb Kâmil Alâeddâd's (who is buried in Konya) work, al-Tâfi al-hâbîbât wa l-Turh al-Mekâniyât, entitled al-Šâhâb al-Mekâniyât. He also wrote a commentary on the Divan-i-Mevlevih of Yûsuf Sinî-i-Cir, and a collection of biographies (Tâbîyât) of Mevlevi poets, which was continued by al-Sa'îdî. His Divân with the āstâns, râbis and ñuânûs and the ñuânûs a 'Abbâs was printed at Bâlî, in three parts in 1252; the Mevlevih has often been printed in Constantinople e.g. in 1704, the greater part of it is also given in Farâh Panah's anthology of Mevlevih, Aibâb-i-Nâsir, Tâbîyât-i-Ghalî, 1791. A biography of Ghalîd is given by his contemporary Khâlid Nâzîr Bey, the poet and historian, in his history.


GHALÎD, Fatîh, one of the celebrated Ottoman Ministers Edârî Efendi, born at Constantinople on the 25th Djuhâb 1285 (15th November 1479), entered the service of the Sultans in 1447, became a member of the Privy Council and ultimately became amanuensis (counselor) for the province of Greece; he died in Constantinople on the 15th December 1603. Ghalîd
Hey was the founder of the scientific study of manuscripts among the Ottomans and enormously advanced this science by his standard works on the coins of the Ottomans (Tekniz Melihettin Dinsoy, Constantinople, 1607) and of the Seldjuk (Tekniz Melihettin Seçilie, ibid., 1620); also in French under the title Essai de Numismatique d'Empire Seldjoukide, Constantinople 1654). Of great importance are his catalogues of the Urdjildi-coiners of the city of Mardin and coins of the Caliphate in the Ottomans: Mecen (Melihettin Pardevan) Istanbul, Constantinople, 1632, also in French, Catalogue des monnaies Turcomanes, Constantinople, 1634; and Melihettin Kedisir Sofanlı, ibid., 1634. Finally, several smaller writings may be mentioned (Quelques mots sur les monnaies maurescques ou mone-
gennes parissiennes, Constantinople, 1648. Sur une monnaie Mounnsina, Constantinople, 1649; Une monnaie d'Alaeddin Çelebi III in Revue monétaire, July 1653). Ghali's works and collections were purchased by the government after his death for the Imperial Mint Collection (pari-
semble monétaires, ed. 1856). [J. H. MONTENDERS]

GHALIL PASHA, Member (1672) of the Grand Vizir of Turkey under Mehmed I, 12th Dec. 1652—15th Sept. 1654. Ghali was born in Constantinople in 1617 (1673-1674) and entered the service of the state in 1625 (1678-1679). In 1678 (1680) he went to Paris to conduct the peace negotiations with France. He also conducted the negotiations with Russia which ended in the Peace of Bucharest, 25 May 1812. Soon afterwards he was disgraced and dismissed to Asia. He spent the same fat years some years later when he was deprived of the grand viziership, but afterwards served as governor of Ere-
sum and commander of the eastern troops. In 1644 (1685-1689) Ghali died at Balikcem.

Bibliography: Guedel, Eslali, Tschib, vol. 228 et seq., M., 90 et seq.; Saint Rey, Yezid el-Tchib, v. 3745.

GHALILZAI, a large and important Afghan tribe with numerous subdivisions which occupies the country nearillaume and eastward as far as Quast and Waziristan, also the upper valley of the Tarbuk, Arghandab and Aqhi (cf. arghanda,

This is largely nomadic, and migrates a small number annually at the commencement of the cold weather usually via the Gen-

The Tarbuk valley is the most prominent tributary of the

The origin of Ghali is obscure, and is at the present day one of the most important elements is the Afghan race, and speak the Pushto language, but there is good ground for be-

Believing that they are of mixed blood, and have abandoned both Tajiks and Turkmens. Attempts have been made to identify them with the Khalil Turks who entered Afghanistan and took service with the Ghaznavid monarchs; this rests solely on the similarity of the name Khalil (sometimes written Khlil) with Ghali. (sometimes written Ghalil in 1824). But there is no evidence of this, though the appearance of the Ghalils favors the idea that there is a Turkish element in the race, which is historically probable, considering the large bodies of (Sten, 1840) and other tribes which entered their country from the 12th to the 14th centuries, many of whom fought as mercenaries under the Ghaznavid and Ghurids. According to the legend in the Mohmandi Atfiyat (the Ghazis are descendent from Maisa daughter of Sultan who had an illicit connection, afterwards legitimized by marriage, with Shah Hussain a refugee prince of Ghilzai. Owing to the clandestine nature of his birth the son who was born there was called Ghali-one the thief's son', whence the name Ghali. The great Lodi tribe (including the Satt and Lohan) was of the same descent (cf. Afghanistan, l. 152). This legend no doubt conceals the mixed Afghan and Tajik origin of these tribes. The Ghalils proper do not emerge from obscurity until after the Lodi and Satt who founded dynasties in India in the 16th and 10th centuries. They came into notice during the 19th century, when their power and influence in the Baluchistan increased owing to the transportation of a large section of the Baluchi to the Khorassan province by Shah 'Ali Khan (1645), and at the commencement of the 18th century under Shah 'Ali Khan. Khudabander. When in 1800 the Emperor of Ghilzai, Mir Waiz was arrested and taken prisoner to Ispahan, while the Ghalils were very severely treated by the Georgian governor Gurgin Khan. Mir Waiz, however, obtained the clemency of Shah Husain, and was allowed to go on a pilgrimage to Mecca. On his return he obtained permission to return to Kandahar. Gurgin Khan, to humiliate him, demanded his daughter from him. Mir Waiz pretended to submit and substituted another woman, for his daughter, but murdered Gurgin Khan and his followers at a banquet to which he had invited him. The Ghali-

Ghali now openly rebelled, drove out the Persian garrisons and took possession of Kandahar. Mir Waiz became master of the province, but died shortly after in 1775 (1755). His brothers 'Abd al-Aziz succeeded but was soon murdered by Maimud al-din son of Mir Waiz, who became ruler himself, and gathered strength during the next few years. He was encouraged by the weakness of the Persian government and the success of the Afghans who rebelled successfully in 1729 (1727).

In 1734 (1732) Maimud ventured to invade Persia itself, and occupied Kandahar almost without opposition, but was soon expelled by 'Ali Khân, and retired to Kandahar. Next year, however, he again invaded Persia, assisted by large bodies of Afghanis and Baluchis, took Kandahar and Yezd and arrived into Ispahan in 1735 (March 1722) and overthrew the Persian army at the battle of Gahilzai. He did not obtain possession of Ispahan, however, and was in October, when Shah Husain died, and Maimud became Shah of Persia being invested by Shah Husain, himself, in 1135 (1722). The Ghali rule in Persia lasted for seven years, 1135 to 1142 (1722 to 1729). Timur Khan II, however, set his claim to the throne throughout this period, and was ultimately restored through Nadir Shah's help. Maimud began his rule well, but soon showed himself a tyrannical tyrant. The invasions of the Turks and Russians apparently deprived him of all self-control, and wholesale massacres in Ispahan followed. He seems to have lost his reason and died (as was killed) whilst insane. He was succeeded by Aghaef, son of his uncle 'Abd Allah, during whose reign the war with Turkey and Russian continued, Persia losing many provinces. Aghaef ended peace with the Turks by appealing
to their sympathy as a Samni who was restoring the true faith among the Persian Shi'ite. Kandahar had meanwhile fallen into the possession of Mahdi bin Shabthi, who seized a division among the Ghilzais in their own country and weakened them in Persia. Nadir's victory at Tundhak in 1728 (1735), and at Murz-Abad the same year put an end to the Ghilzai rule. Ashraf fled; his army mutinied and was attacked everywhere by the local tribes, and finally Ashraf himself was slain by 'Abd Allah Khan Batal. He was a brave warrior but unfitted by nature for the rule of a great country. Very few of the Ghilzais ever found their way back to their native land. The tribe dispersed into obscurity and has never since produced a ruler with the exception of Azad Khan, a Salimkhan Khoi Ghilzai who obtained ephemeral power at Tehra between 1766 and 1767 (1770-1772) and disputed the supremacy with Karim Khan Zand, by whom he was defeated and captured, but well treated. In Afghanistan, after the time of Nadir Shah, the power fell into the hands of the Dururrns and the Ghilzais have been obliged to submit to their rule from the time of Ahmad Shah to the present day. Nadir Shah took the Dururrns into favor and expelled the Ghilzais from the lands which they had occupied near Kandahar. They were nominally banished to the Herat country; but seem in reality to have turned to their old homes near Ghuristan, and many settled in the Khost province, still part of the Mughal Empire of India. It was this settlement which led to Nadir Shah's invasion of Khost, which was followed by that of India itself. In the disputes which took place between the members of the Sadat family after Nadir Shah's death the Ghilzais took the side of Shah Shujah against Maljumn and assisted him to take Kandahar in 1728 (1805). The celebrated Babarkazi chief 'Abd Allah Khan, father of Dost Mohammad, married a Ghilzai wife among others, and has sons Khoondi, Perdii, Shiridi and Mirfot hold possession of Kandahar and had great influence with the Ghilzai tribe. In more modern times the principal incidents in their history are the flight of Ahmad Khan (1880) when a Ghilzai force attacked and was defeated by the Persian forces under Shirwani which was marching from Kandahar to Tehra, and the rebellion against the Emir 'Abd al-Rahman in 1886 (see A. B. PIRZABAD, KAZAS., I, 60).

The Ghilzais have a very democratic constitution and pay little obedience to their nominal chiefs. They are divided into two main sections known as Turan and Burjan (or Bahrizan). Possibly some alliance with a Turkic origin is implied by the name Tuzun. Each of these sections comprises several important clans, among the Turan the principal are Hazak (from which the Persian invaders sprang) and the Tazghe. The Naudas and Khoondi are sometimes included, but they are generally considered not to be Ghilzais at all. Among the Burjan the principal are the Salinan, Khoi and the most important of all Ghilzai clans the Turuksh, the Awdar, the Khoi, and others of minor importance.

Bibliography: Muhammad Hayat Khan, Afghan Afgh (Eng. transl. Afghanistan, Lahore 1879); Brough, Notes of Afghanistan (Calcuta 1890); 'Abd Allah Maltakhan of Afghanistan (M. R. Az. Soc., vii., Durr., History of the


GHANA, an ancient town in the Western Sudan which has now disappeared. According to Barth it lay in 15° 11' N., Lat. and 8° 8' W., Long. (Gren.) not far from Waktiag. M. Delafosse however, relying on certain statements by Arab geographers, notably Al-Bakri, places Ghana in the Arkah district within the triangle Waktiag, Nema, Basaltam, i.e. about 250 miles north of the Niger on the meridian of Samaria. Martin Hartmann (and this is also Desbois-Goudry's opinion) thinks that Ghana must have been nearer the Niger, not far from Timbuktu. In addition J. Miquart, Die Benin-Sammlung der Niederl. Kolonialverwaltungen, f. Aulard (Berlin, 1912), where this question is fully discussed, particularly pages 232 et seq., and calls et seq.; Editors.

Bork and Delafosse agree in placing the foundation of Ghana about 300 A.D., and assume it to have been a white race. Barth suggests that Falpa, Delafosse on the other hand makes the bold suggestion that immigrant Jewish-Syrian tribes from Egypt were the founders. One of the leaders of these immigrants named Kaka settled in Akka and founded a state there which maintained, under the rule of its descendants till about the end of the eighth century. This dynasty was succeeded by another of Sohneke negroes whose first ruler was called Kaya-Maghian. His successors, the Slave Tunkara extended their kingdom in the east as far as the Niger, in the west to the Atlantic Ocean, in the south to Tekrur and in the north to the Sahara. In the 19th century these kings had to wage long wars with the Pobars who had settled in Toguarta, notably the Lomumu, the lords of Awdaghoss (1790, i. 516), but they finally won the upper hand, took the town of Awdaghoss in 1900 A.D. and installed a negro as governor for them. During the next fifty years the kingdom of Ghana was the most powerful state in the Sudan.

According to Al-Bakri's description (written in 470 = 1067-1068) Ghana consisted of two towns lying in a plain. One of these was inhabited by Muslims, contained twelve mosques and numbered males and other scholars among its inhabitants. The other town six miles distant was the royal residence. The king's palace consisted of a palace and about four hundred houses, was well enclosed with walls. Near the royal court of justice was a mosque allotted to the king who appeared on special missions before the king. The houses were built of stone, probably the only one of its size in the Sudan, or of the wood of the agave tree. The royal residence had received the name ghinah (the wood) from the wood around it. In these woods were the dwellings of the magistrates and priests whose duty it was to guard the idols. These also were the royal tombs and the priests. The people like their rulers were named mash'-mallatib, but the latter thought highly of Muslims and therefore chose his interpreters, his treasurer, and the majority of his ministers from among them.

In situation between the Sudan and Sahara made Ghana an important trading centre at an early period. Copper and abalms were imported from
the Maghribi, while carravaux laden with salt came from the Sahara. The most important article of commerce however was the gold obtained in the mines of Wagga (the area drained by the Upper Senegal and the Falémé), which the merchants obtained in Gao.-day, eight days' journey from Ghana. The gold and ivory were transported to the Sénégal, and although Abu Bakr says that the king commanded 200,000 soldiers, including 40,000 archers, Ghana could not resist the attacks of the Almoravides. 'Abd Allah b. Yäsin (634-685) seized the town of Awdaghoout in 646 (1054-1055). While one section of the Almoravides were conquering the Maghribi, other troops invaded the Sahelunder Abu Bakr. After fifteen years of war Abu Bakr finally succeeded in taking Ghana in 776. The inhabitants in part were forced, in part massacred. The king had to pay tribute.

The death of Abu Bakr gained the kings of Ghana independence once more but did not restore their former power. The tributary lands regained their independence, one by one, so that at the end of the 11th century A.D. the state of Ghana only consisted of Askar and Bassar. It left a bare existence for a century more until, in the year 1023, Sumbagirin-Kanete, chief of the Shilk conquered Ghana and incorporated it into his dominions. Soon afterwards a number of the inhabitants, led by a Shilk named Isma'il, left the town and founded Wallata at some distance to the northeast. Finally in the year 1240 the Mali chief Sundiata overthrew the kingdom of the Sunn and invaded Ghana (Mali) the ground.

514/1217, 1274, 1281 and 1290. Description de l'Afrique, trad. de Sane to the Generals. v. 1842, p. 240. (Abu Bakr, Description de l'Afrique septentrionale, trad. de Sane, 1281; 276.)

Ghanaian sources, apparatus
descriptions, and the rest. The texts were

GHANI (q.v.). *The self-sufficient*, one of the beautiful names of God. Cf. Allah, i. 309.

GHANI. A tribe in North Africa. A tribe in the Kifs b. 'Alla and related to the Ghana (p. 1244 and 729) who lived around Hissi Parti in the Mali and were neighbours of the Tály with whom they were constantly in contact. In the time of the Dáhili they were shipped to the Arabs in the Láit, Manar and the Láit, all of whom are mentioned in the Korán (Sura xxv, 62). The great pre-Islamic poet Tafat b. 'Aww, called Tafit al-Khalif (the chief of his khalif in heaving the bow) belonged to the Ghana. Among the settlements of the Ghana were: Abyab, Abyub, Al-Adr, Abyub, Beja, 'Ali, Al-Adr, Abyub, Beja, 'Ali. Among the mountains that belonged to them are: l-dakh (a large mountain), Kabil, Kalah, La-
Unbelievers, who are taken prisoners of war by Muslim's—women and children as well as men—are divided into three groups: the first is treated as prisoners of war; the second is treated as captives; the third is treated as slaves. The first group is allowed to retain their property but are not allowed to trade or own land. The second group is allowed to retain their property but are not allowed to trade or own land. The third group is allowed to retain their property but are not allowed to trade or own land.

The rules regulating the division of prisoners were established by the Islamic law. The division of prisoners was based on the Islamic principles of justice and fairness. The prisoners were treated according to their status and their treatment was based on the Islamic law.

Bibliography: The commentaries on the Koran and the Hadith are the primary sources for understanding the Islamic law. The Koran is the holy book of the Muslims and the Hadith are the sayings and practices of the Prophet Muhammad. These sources are used to interpret the Islamic law and the interpretation of these sources varies from one school of thought to another.

Gisiz, Gharib (G. G. I., 1960). The Islamic law allows the state to make laws and regulations for the benefit of the society. The state is allowed to make laws that are in the interest of the society. The Islamic law also allows the state to make laws that are in the interest of the state.

Ghuristán (Gharistán, Ghariztan) is a tract on the upper valley of the Murghab in Afghanistan. It seems to have corresponded with the country now occupied by the Fronkans, although a passage in the manuscript of Mamluk speaks of the town of Buzayn being on a mountain beneath which flows the river which passes through Ghuristán. It seems to have been the site of a town which was probably called Ghuristán in the Murghab valley. The town was probably called Ghuristán in the Murghab valley. The town was probably called Ghuristán in the Murghab valley. The town was probably called Ghuristán in the Murghab valley. The town was probably called Ghuristán in the Murghab valley.
to a new list of rulers and land accounts which are full of contradictions, e.g. Hamza and Abu 'l-Fidas give thirty-one rulers of this dynasty, while Ibn Khallab and Mas'udi only give ten of them. Hamza makes long 'Abdallah b. 'Ujaih (q.v.) about whom we are fairly well informed by the contemporary Byzantine chronicler, Malchus, 'Abd al-Fas. 'Abd al-Fas reigns only six years, while no account of his reign can be found in any other source. Reverting to the usual Arab tradition the 'Abdallahs were descended from the South Arabian tribe of Asd. The latter is said to have left the Yemen after the breaking of the dawr at Marib and to have gone to Mecca (al-Mas'ar near Mecca). At a later period one section of the Asd led by 'Amr b. 'Umar Masmikah went to Syria; they are said to have received the name 'Abdallah from a stay of some considerable time at the pond of Ghatmus in the Syrian desert. (This name however had already been borne by a tribe of the same name.) According to 'Abdallah and Ibn 'Abd al-Malik, it was 'Abdallah b. 'Amr, a great-grandson of 'Abd al-Malik, who led them to Syria. 'Abdallah b. 'Amr and his sons is the one considered the founder of the dynasty. In Syria they had laid down an annual tribute to the Byzantine pharaoh therein for the 'Abdallahs of the tribe of Sallab, probably descendants of the Christian pharaoh Zezqas, mentioned by the ecclesiastical historian Suraqunius. Ultimately they refused to pay this, conquered the 'Abdallahs and took their place, in which they were recognized by the Byzantine emperor Anastasius (probably about the end of the fifth century A.D.), who made use of them as frontier guards against the Lakhmids of Hira.

The most important and the first ruler of this dynasty, whose existence is certain, was 'Abd al-Fas b. 'Uajah (Greek: 'Apostas ref. 'Abdallah). He is said to have been born about 419-420 A.D. From 422 to 424 he ruled over all the Arab tribes in Syria by the Emperor Justinian and received the titles Pharaoh and Patriarch, the highest rank next to the Emperor in Byzantium at that time. In the same year he took part in the suppression of the rebellion of the Samarians on the side of the Byzantines. The greater part of his reign was occupied with wars with al-Mundhir III. of Hira. In 428 he was victorious over his opponent. About two years later he again quarrelled with al-Mundhir and was called "Scarcity", the land on both sides of the military road from Damascus to Palmyra as far as Syriopolis, to which he laid claim. In 424 'Abd al-Fas fought in the Byzantine army under Justinian in Mesopotamia. But when he returned home to Syria by a different route from the Byzantine army without having won any success in the course of his march, he was accused of treachery to the imperial cause. In a later war between al-'Hajjaj and al-Mundhir (about 444) the latter took prisoner a son of the former and married him to the daughter of al-'Uzza, the Arab Aphrodite. In 454 al-'Hajjaj won a decisive victory over al-Mundhir, who fell in battle in the districts of Sammarin (Chalea), probably at al-'Uzza. This battle is perhaps identical with that celebrated by the Arab
as the "Day of Halima" (according to the common Arab tradition, so called because Halima, daughter of al-Harith, maltreated the warriors with her own hands with molotai, a perfumed ointment), but it is very possible a phenomenon of the after-effects of grief was afterwards wrought to avenge al-Mundhir’s death and make a raid into Syria. In 593 al-Harith went to Constantineople to give an account of these doings to the Emperor and to advise what measures should be taken. He also took advantage of his stay there to discuss the appointment of his successor with the Emperor. He died in 599 or 570. We may have mention the Arab tradition according to which al-Harith bequeathed the Jaf al-Sama’al b. Adiya in his stead to Akhla in Tadm and slew his son because al-Sama’al would have not the emirates left with him by the poet Imru’r-Ru’ūs b. Kay (v.).

Before his journey to Constantineople.

Al-Mundhir was succeeded by his son al-Mundhir (Greek Thummilaeus). Soon after his accession the Persian Arabs invaded the Ghassân territory. Al-Mundhir defeated their king Rabban, apparently in the battle of "Ain Uqhab so often celebrated by Arab poets. The Emperor Zeno mistrusted the Arab amir, so far as his father, was an ardent protector of the Monophysite, and tried to have him assassinated by unknown means. After the attempt on him had failed, al-Mundhir rebelled and refused allegiance to the Emperor for three years. On account of the renewed incursions of Persian Arabs into Byzantine territory, the Byzantines were forced to make peace with al-Mundhir and a treaty was concluded after several unsuccessful overtures at the tomb of St. Sergius in Rumeiya (Somaliland) by a special envoy from Constantineople. Two years after Justin’s death (568) al-Mundhir came with two of his sons to Constantineople and was received with great honour by Tiberius from whom he received the actual crown (δυνάμις) in place of the previous diadem (διαδήματος). In Constantineople he also held an assembly of his co-religionists and endeavoured to smooth over the disputes among them. In the same year al-Mundhir raised his son, burnt the town and brought back rich booty. This success did not serve to dissipate the general mistrust of him of the suspicion that he had had a treacherous understanding with the enemy on a raid into Persian territory undertaken with Murthinos, Comes of Anastasii, and the Syrian Magnus was commissioned to make him prisoner. Magnus was early able to attain his end at the dedication of a church in the village of Harwîm (between Damascen and Palmyra), to which al-Mundhir had come as a guest, and he was taken prisoner to Constantinople (581).

The surrender of al-Mundhir and the cessation of the payment of subsidies (cometes) at the same time to his family provoked his four sons under the leadership of the eldest, al-Nu’man (Greek Nauonos), to raid Byzantine territory which they had wasted in a terrible fashion. The Emperor Tiberius therefore equipped an expedition against them under the leadership of the above-mentioned Syrian Magnus. The last success is recorded in capturing al-Nu’man who was likewise brought to Constantinople.

After the capture of al-Mundhir and al-Nu’man speedily broke out in the Syrian desert, the various tribes chose their own chiefs and some went over to the Persians. With the capture of Jerusalem and Damascus (613-614) by the Sassanian Khazar

raw Parthia, the power of the Ghassânids seems also to have collapsed. Whether the phylarchate was restored on the reconquest of Syria by the Byzantine (629) is uncertain. According to the usual Arab tradition, Tiberius killed the last king of the house of Ghassân. In the battle on the Tadmak (635-636) he fought on the side of the emperor Heraclius against the Muslims. When the defeated Emperor then retired to Constanteople, Djabala is said to have submitted to the Caliph ‘Umar and adopted Islam but to have afterwards taken refuge with the Byzantines in Constantineople and adopted Christianity again.


GHĀT, a town in the Sahara of Tripolitania, belonging to the sandy frontier of Fezzan, 400 miles S.E. of Ghadammas and 250 W.S.W. of Murzuk; in 24° 57’ N. lat. and 17° 2’-30’ E. long. (Greenwich), at the intersection of the caravan routes which lead to the Sudan via Fezzan and Ghadammas. This exceptional position at the intersection of important commercial routes has caused it to become one of the busiest trade centres in the Sahara. It is one of the starting points for trade with Central Africa.

Its toponymy is known, but is far from certain. The accounts of the European explorers who have visited it, notably Dəvergén and Erwin von Bary, there is nothing remarkable in it. Like all towns in the Sahara it is surrounded by a wall with six gates which winds around it. The three of these bear the name Tamelgagh in common, a fourth is the gate of Tafelghat, a fifth Fezzan, and the sixth the Wall of Al-Khair. The streets are narrow,
tortuous and full of sand. The houses are very
primitive. Among the public buildings are a school
and a mosque with a minaret. In the center of the
town is a broad square called Tiflis, from which
radiate six streets to the six gates, cutting the
town into six sections.

Ghât owes its importance entirely to the caravan
traffic. The town itself has barely 600 houses and
4000 inhabitants, its suburbs are the two little
villages al-Tashkant and Tîmûn, about half a mile
beyond the town wall.
The ground between these villages and Ghât is a
scene of great animation when the caravans
arrive from the Sûdân. Dates, skins, cotton-stuffs,
salt and musk are the principal articles traded here.
Industry is limited to local needs. The chief
manufactures are bars, wooden vessels, trappings
and cases for weapons.

The population of Ghât consists of about equal
elements of Berber, Arab and Sûdânese. It in-
cludes: a. The Kil Ghât or Ghâtians proper,
grouped into 8 sections: A’imam-Assam, Kil Kheïsa,
Yâdjaoun, Kil Talâj, Kil Yann, Kil Tanougdît, Kil
Térit, Kil Tarâj; b. Colonies of foreign trad-
ers, chiefly from Ghâtudine; c. Transitory bodies of
Türük, who are caravan traders and lastly;
d. Harâtîn, negroes who fill the soil.

The Ghâtians speak Arabic and Hausa in their
business transactions with foreigners. Among them-
selves they use a peculiar Berber dialect called
Túrükchî, which is not connected with the groups
of Túrük dialects.

For the history of Ghât there is an absolute
absence of documents. Its origins are obscure.
Durvyser (Touareg du Nôd, p. 267) proposes to
identify it with the oppidum of Rupis mentioned
by Pliny, the Eldar among the centres conquered
by the Roman general Cornelius Balbus about
the year 19 a. d., but his hypothesis, which is not
based on any certain facts, has still to be verified.
Nor can any more be made of the local legends
which attribute the foundation of the town to the
Turkish tribe of Yâdjaoun with the help of the
Kil Kheïsa, the Kil Tarâj, the Kil Talâj and the
Imam-Assam. There are no historical texts to
support this tradition.

Ghât: in fact only began to play a part in the
history of the Sahara about the middle of the
sixth century, at the time of the great expeditions
of exploration in the Sahara. The majority of the
travellers who have attempted to reach Central
Africa from Tripoli have chosen it as the centre
of their negotiations with the Tûrêg, from whom it
was necessary to obtain permission to traverse
the Sûdân.

From 1845 to 1876 it was successively visited
by Richardson (1845), Barrâ, Richardson and Over-
weg (1850), Janui ‘Ull Debris (1853), Durvyser
(1856) and Erwan von Bâry (1876-1877). Before
this it was ruled by the Tûrêg to Italy, it was ruled
by a Berber chief whose power was hereditary,
according to the Tûrêg custom.

In 1873 the Turks took advantage of a war
which broke out between the Aqjâl and Hoqgar,
two Tûrêg tribes, to install their authority in
Ghât. It passed from them for a brief period in
1886 as a result of a rebellion of the Aqjâl,
asquashed by a sherif named Sâli ‘Ull Bâkri. Ghât
fell into the hands of the Tûrêg and a portion of
the garrison was massacred. In the end: the
Aqjâl made peace with the Turks and the town
was again occupied by Ottoman troops. It was
governed by a ‘Umâmah for civil matters and
by a Pasha for military affairs.

History: Ghât—Ghâtâfân.

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On the Berber dialect spoken at Ghât, cf.
Stanhope Fresnay, A Grammatical Sketch of the
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Ghâtâfân, thought by Laizac to be a kind of
bird, apparently in error (Lamr), the
name of two Arab tribes, Ghâtân in S. d. d. d.
Malik b. Ḥārum b. Dūhâm, a south Arabian tribe,
and Ghâtân in S. d. d. b. Kāśî ‘Allân. The latter
alone is important. The pasturing-grounds of
the Kāšî Ghâtân extended eastwards from Kīhārah
and the borders of the Ḥajja to Adiql and Shām
the mountains of the Bāntu ‘Utbâ. (For their camp-
ing-places see Wüstenfeld, Geograph. Tafeln,
Regesten, p. 171). Ghâtân was divided into two
large branches, Ashhâjî, which inhabited his country in
the neighbourhood of Yalîhan, and Baghîl, sub-
divided into Baghîl and Dûbûyûn, whose territory
lay round about Shārah and Bâbanîn. Their
neighbours were the tribes of Kāšîs b. Kāśî ‘Allân,
the most important being Sinaim on their south
boundary, and further south Hâwâstân, brother-
tribe to Shâlam.

History: The history of the tribes of Kāshâs
and Ghâtân commences from the middle of the
sixth century, when the dominion of the Yemen
over the Ma‘ālûd tribes came to an end. The
chief of all (ḥutafât at this time was Zuhâr b.
Dīghâlûn of ‘Ābā [q. v. l. 73]. He held the title of
king (malik), and received tribute from Hāwâstân
also. He was assassinated by a Ḥawâstân, who
became independent chief of that tribe. Zuhâr
was succeeded by his son Kâd, as chief of ‘Ābā
only. His eldest son, ‘Ull Dīghâlûn of ‘Ābā,
was sent away by Zuhâr, who wished to avoid
the capital punishment of the Hâwâstân, which would
have been incurred. The waves of the Hâwâstân
passed between the tribes of ‘Ābâ and Dûbûyûn (see art.
‘Ābâ). During the war Kâfîd who had killed
Zahair was himself slain by Harith b. Zalim al-Dhubaythi, whilst 'both of them were guests of the Lakhmid prince. Harith took refuge with Ghatafan who refused him protection; but after some wanderings he returned secretly to them, but brought upon them the vengeance of Bahsha whose son he had wrongfully killed. Owing to the insurrection of Hulafai and other chiefs by Aba, all the remaining clans of Ghatafan became united against 'Abbas, who migrated and after many wanderings became guests of 'Amir b. Sa'd who were at war with Tantis. Dhuylbin joined Tantis. Thus two tribal wars became merged in one and the situation may have been further complicated by the outbreak of a third war between Hulafai and Khutha (see art. 12348). 'Aba having quarrelled with each of their hosts in turn became reconciled to the rest of Ghatafan.

No sooner had Ghatafan become reunited than they were involved in a war with Khattab (Hawra and Sulaim), which consisted largely of skirmishes and assassinations rather than pitched battles and ended only with the rise of the power of Muhammad. A principal figure in the early stages of this war is that of Durani b. al-Simma. [q.v. l. 10582] of Hulafai [q.v.]. At that time the opponents of Ghatafan were chiefly Hulafai, but in the later stages, Durani growing old, Sulaim took the lead under Mu'awiyah and 'Sakhr, the brothers of the poetess al-Khansh. [q.v.]

When this war had burned itself out (Ghatafan joined with Sulaim against the rising power of Muhammad. Year after year mutual raiding took place between these two opposing powers. In the second year of the Hijra Ghatafan and Sulaim joined in an attack upon Mada'in, but Muhammad, marching out to Ka'bah al-Mukarrar, dispersed them. In the following year occurred the expedition to 'Uqayr, which had a similar result, Ghatafan again retiring into their mountains. And again in the fourth or beginning of the fifth year the raid of 'Uqayr al-Ruj'ah produced the same result. In the fifth year also Ghatafan was amongst the tribes which took part in the investment of Madina known as the battle of the Trench. In the following year 'Uqayr, the chieftain of Fazaran, raided the canals of Muhammad close to the city. Muhammad pursued the robbers as far as 'Uqayr al-Karim. In the seventh year Ghatafan set out to the relief of 'Uqayr but finding Muhammad stationed between them and the town they fell back. Muhammad's guide in this expedition was an Aqaba who also divulged the whereabouts of a party of Khatabi against whom Beirih b. Sa'd was sent. At last in the year six, Sulaim threw in their lot with the Muslims and was followed by Ghatafan, and the wisdom of their action was shown by the conquest of Madina shortly afterwards.

That their faith was not very deep is also shown by the celerity with which they fell away upon the death of Muhammad, and the leading part played by 'Uqayr b. Hujayj, the Fazaran chief, together with 'Aba and Dhubaythi in threatening Madina, the Aqabah threat alone holding back. Their attack on the city was twice repulsed by Abu Bakr. In retaliation they put to death those of theirubby number who were Muslims. As soon as reinforcements had reached Abu Bakr (through the return of the cavalry from Syria), he again attacked them; and drove them out of the district of Rihlah, in which they had congregated. They be- took themselves to Tabitha, the prophet of the Arab tribe, and when the latter was defeated by Khattab b. al-Walid in the battle of Badr, Ghatafan, and especially Fazaran under 'Uqayr, bore the brunt of the fighting: Ghatafan, further troops became Muslims and those who had put to death the faithful believers of their tribe having been executed, were pardoned.

In the year 14 A.H., we find the tribesmen of Ghatafan swelling the forces of Sada b. Abi Waqas. They took part in the battle of the Camel in the year 15 and sided with the Umayyahs as against the 'Abshairah, being present at the battle of the Zab in 132.

Bibliography: Tabari, ib. index, Abu T-Mard, Hist. Antiquium, ed. Fleischner, p. 146; Calasanz de Peresval, Elasti, ii. 408 et seq.

GHAZANI (a), Par. of Ghaza, [p. v.]

AL-GHAWAR, AL-GHOZR, "depression", "low lying ground among hills", it is often found as an Arab geographical term.

1. The best known is Ghawar in Palestine, the Akba of the Greeks, i.e. the deep hollow through which the Jordan flows, the south end of which forms the Dead Sea. The Arab geographers define its boundaries as Tiberias in the north and Geshur in the south. The portion north of Beisan belonged to the province of al-Urdum, the remainder to Filastin (q.v., l. 107 et seq.)

It is described as a very hot, unhealthy district with bad water, but there were a number of springs, rivers, palm-groves and villages in it. Yafiz says that its principal product was sugar-cane, Idhrt indigo. Besides Jericho, the capital, the following towns are mentioned, Tiberiades, Beisan, Amaziah and Geshur. Al-Asarat in the Ghawar of Filastin, whose, according to Ibn Ishaq (Tabari, l. 1105; on the other hand 2105, q. Ghawar al-Asarat), 'Amr b. al-A'asi joined the army which came east of Jordan before the battle of Badr, is probably to be sought for at the south end of the Dead Sea.

2. Another Ghawar is Ghawar Thammat al-Yaman or Ghawar Thammat (Farasakh, ed. Bocher, p. 20, 10), also as dual: Ghawar Thammat (Tabari, l. 210, et seq.). The statements by the geographers regarding it are very vague, for it is sometimes identified with Thammat and sometimes described as a district adjoining it or for example, according to Kudum b. 'Umayr it stretched from Najad to the extreme borders of Tiberias; according to a passage in al-Razi it lay between Thammat (the district from 'Uqayr 'irk to 'Asa') journey beyond Mecca and al-Sarah.


GHAZI (from the nose, "defilement") an epithet of the Kutha [q.v.], the head of the Shi'ah hierarchy of saints. It is used of him only when he is thought of as one whose help is sought; but that, from the nature of the Kutha, is practically always. Thus it is a normal request to Kutha. Others say that the Ghazi is immediately below the Kutha in the hierarchy.

THE ENCYCLOPAEDIA OF ISLAM, II
GHAZAL (A.S.), a short poem or more than four but less than fifteen lines. The first two have the same rhyme, which is repeated at the end of the fourth, sixth etc. lines; the poet usually mentions his own name (rabdanmi) in the last line. The matter is usually erotic, but other subjects, wise, spring, fate etc. are not excluded. The form should be the most perfect possible, especially from the point of view of language: vulgar and kakhophones words are to be most rigorously avoided. The ghazal is the kind of poem most favoured in Persian and the Indian and Turkish literature influenced by it.

Bibliography: Garcio de Teresa, Historia de la literatura hispano e hispano-turca, t. 31, Gilib., A History of Ottoman Poetry, t. 35 et al.

AL-GHAZALI (For the evidence at present available on this name see the Journal of the Royal Asiatic Soc., 1902, pp. 13-22. Apparently Ibn al-San'ani preferred the double Z). Abū HAMĪD MUHAMMAD IBN MUHAMMAD AL-FARĀ'Ī AL-GHAZALI was the most original thinker that Islam has produced and its greatest theologian.

I. Life. He was born at Tus in A.D. 450 (A.H. 1058) and was educated there and at Naisibin, especially under the Imām al-Harāmīn with whom he remained until the Imām's death in 478. A sceptical attitude showed itself in him from the first. Although a Sufi environment and the Sufi exercises, as impression was made on him by these, and he preferred to investigate theological and legal subtleties. This began when he was under twenty; with ṣafiah (acceptance of religious dogmas as an authority) he had broken from his earliest youth. From Naisibin he went to the court of Nīqān al-Mulk, the ṣulṭān, and formed part of his retinue of канonists and theologians until 483, when he was appointed to teach in the Nīqānite madrasa at Baghdad. During this time he became an absolute sceptic, not only to religion but also to the possibility of any certain knowledge. This scepticism he never overcame as far as philosophy was concerned. At Baghdad he taught and wrote on canon law; he wrote also controversial books against the Ta'limites (Iṣāma, Iṣāma, Iṣāma al-Mulk and Malik Shīh were assassinated by them in 484. For himself he laboured to recover a possible intellectual and theological position and from 483 to 487 studied diligently the different schools of thought around him, especially philosophy. Finally he turned seriously to Sufism. Intellectualism had failed him; what of religious experience? He had returned to belief in God, prophecy and the last judgment — or, as he put it, God had restored to him those beliefs and fear of that Day of Woe, which had been with him. From Kadhji to Dhus l-Ka'da he was in the throes of a conversion wrought by terror; and under it he suffered physically and mentally. Finally, in Dhus l-Ka'da he put behind him his brilliant position and worldly ambitions and fled from Baghdad as a wandering dervish. By giving himself to the ascetic and contemplative life he sought peace for his soul and certainty for his mind. And these he gained. From that time his position was pragmatic and he taught that the intellect should only be used to destroy trust in itself and that the only trustworthy knowledge was that gained through experience. A purely philosophical structure could have no base. On that his dialectic was as inexcusable as that of Hume. Even the systems of the speculative theologians had no true intellectual certainty, although their doctrines were correct. By speculative methods they could not be proved; but only by the direct knowledge with which God fills the heart of the believer. By that personal experience (ma-rja) the fact of prophetic revelation is established and the truth of the theological structure assured. Yet there can be no question that his thinking had been indefinitely clarified by his philosophical studies and that with him the forms of Greek dialectic made their final entry into Muslim thought. What al-Kahtân half consciously began, al-Ghazālī willingly finished. Further, that he used the forms of Greek dialectic to found a pragmatic system is its originality and distinction. The later theologians did not always understand or follow him in this, but modern Islam seems to be receding from his method. That the account which he himself gives of all this in the Muḥīth min al-falā'il is true cannot be doubted; the philosophical necessity, both for al-Ghazālī, as an individual, and for the development of Muslim thought, both of which had gone into a iṣlāh, is plain. As in al-Kahtân's case only a great emotional experience could break the fetters of tradition and give the personal force needed to turn the current of the age. Political complications may have helped to bring on his nervous breakdown. Barkiyārā, became Great Seljuq and killed his uncle Turash immediately before the flight of al-Ghazālī, and the khilafah at whose court al-Ghazālī held important place declared for Turash. Similarily his return to active life in 499 followed the death of Barkiyārā in 498. About two years he passed in strict retirement at Našīfūr; finally pilgrimaging the end of 499. Then came two years of retreat in different places, and then, from time to time, periods of return to his family and the world. The Ḥiyā and other books were written, and he preached at Našīfūr and taught the Ḥiyā there and at Damascus. Finally "the Sultan of the time" (Muḥāmmed, sult. of 1 · 3 0 35, p. 4·20) compelled him to become a teacher in the Niṣāfīte madrasa at Naṣīfūr, and he consented in Dhus l-Ka'da 499. The times called for some strong reforming influence. That he had himself recognized and also that there was need of a powerful and religious-minded ruler who would crush heresy and unbelief. Such a ruler was apparently found in Naṣīfūr, the brother of Barkiyārā, who became Great Seljuq in 498, and to whom he addressed the original Persian form of his Tāh al-iṣlāh, a manual of ethical guidance for kings. The immediate influence in reality, however, Fakhr al-Mulk, the son of his old patron, Niṣāfī al-Mulk, who was wise Naṣīfūr to Sandjar, the governor of Khorāsān. But he did not long stay in public life. His yearnings to quiet and contemplation continually drew him and there are stories, too, of friction. He returned to Tūs and lived there in retirement with some personal disciples, having charge of a madrasa and a khānah or Sufi monastery.
there he died on the 13th of Djamâd II 505 (Dec. 19th 1116).

2. Doctrine and influence. Although a formative canon lawyer of a rank short only of the first, he yet despised Fähef from the position it had usurped, lashed its casuistry and refused it a place as a part of religion. He dealt similarly with the intellectual subtleties of Kâfir and especially denounced the tendency to make the faith of the masses a structure of logically demonstrated articles (šamâl). In this he followed the foundations of his maqâmâd, el-Sânâ. He opposed the Mâlikâli also in the definiteness which they had despised. All, he taught, who agreed in the broad principles of Islam were believers. He lays down in his Tafsîh; but he taught also in the Itzâm (ed. of 1305, pp. 33, 34, 38, 62) and the Musâfi'id (ed. of 1305, p. 47) that the religion of the unlearned should be protected by the secular arm of the state. These reforms his high rank as a scholar and popularity as a preacher carried through. They have been accepted by the Agreement of the Muslim people (al-âdâbî) and he himself is reckoned as not only the mughâllâc (remover) of his century, but as the great restorer of the faith. Of course both canon lawyers and speculative theologians continued and still continue to attack their systems and to try to enforce them. He also brought philosophy into the open and dissipated the glamour of mystery which had surrounded it. It was simply "thinking", and the philosophers and their systems could be understood by any intelligent man. Further, by philosophy the ultimate and unconditioned could not be reached; there could be no metaphysics on a basis of pure thought. This agnosticism was a development into more perfect form of the system of the later Ashâ'iris. On the positive side he combined the work of al-Kâshâî and gave Shâfiin a firm standing in Muslim orthodoxy. In this al-Ghazâlî marked the second great epoch of development as Ashâ'iris with his applying of logical argument to the defence of orthodoxies he marked the first. Thus in al-Ghazâlî the basis of all religious certainty was ecstatic experience. By it he and all Shâfiis (those who have direct experiential knowledge; perhaps a translation of "gnostic", v. Baur, Dogmârêt al-Ghazâlîyî, p. 351) learn that the theological positions of the Fathers (al-sâlihî) are true, and how these should be interpreted. To that age of simple faith he looked back with longing. This led him to what might be called a Biblical theologically-study of the Kâbir and of the record of the teachings of Mahânâm. Practically he endeavoured to arouse men to religion and lead them back to the old ways by preaching the Wreath to come at the second judgment. His own conversion had been under the prevalence of fear, strongly exercised and forming the paradox of his position in the emphasis which he laid on the love of Allâh. It is part of the contrast between the emotional life of the salutes with Allâh which he had known, and the inhuman dogmatism of the theological system which he felt compelled to accept. In spite of the ecumenically tolerant passage to the faith of the masses referred to above, his influence has been and is for charity, the stimulation of free inquiry and intellectual life. His immediate influence on European thought, even the most modest, has also been marked. It flowed through the Purgi Fîlhi of Ramîn Marti and affected, first, Thomas Aquinas and, later. Pasch. For his alleged relationship to the Alâids and to the book Alâfî, see Arabic above (vol. 6, p. 995) and references there and for his real relationship to magic, see Nûrî above (vol. 6, p. 770) and Dece. of A. and Thob. MSS. in Newberry Library, Chicago, pp. 6 et seq.

3. Sincerity. Even by his contemporaries the reality of his conversion was doubted; the change, it was said, was so great, the ascetic and sceptical canonist to the ecstatic saint with his sermons on the fear of God. Later, the philosopher, hard hit by his dialectic, and unable to believe that a man who knew philosophy so well should not be, at least secretly, a philosopher, sought in his writings proofs of an ecstatic teaching. Two things aided them in that. He had openly preached an economy of teaching and had written a book with that publically as its title, al-Mâqâmât bâliî al-gâtî qâlitî bâšîî — "That which is to be concealed from those who are not worthy of it" — a book, however, in which there is no heretical doctrine. In his Dâwây, an answer to attacks upon his Iftâî, he bitterly defends, with the examples of the Prophet and the Companions, the practice of keeping certain theological speculations and developments secret from those who are not in a position to understand them and who might thereby be led astray either in faith or in practice (ed. on margin of Tāfârîs al-Âbdî, Cairo 1311, pp. 45, 55—164, 225 et seq. 247 et seq.). There are other references to the same practice in the Ahrâm (ed. of 1224, pp. 35 et seq.); the Dâwây (ed. of 1229, pp. 25 et seq. exp. 30 et seq.) all very important passages on the order in which his books were written; the Mizâjî (ed. of 1324, pp. 54 et seq.) and the Mizâjî al-ânâm (ed. of 1326, pp. 212 et seq.) of mukhâbâts, and what a man has a right to keep to himself. And this had really been the practice of Islam from the beginning. Even al-Shâ'î, while denouncing kalâm, had admitted that some should study it for the defence of the faith. The position of Ibn-Kâshîr, at the extreme end of the development, was similar, only in his day the need had passed (ed. Nâhir, li. 433; al-Shâ, li. 653). It was always a fait accompli and not a fait fini and had a similar origin with the hikâya of al-Ashâ'î. Thus the advanced doctrine did not contradict, but only developed, based and deepened the simper faith, and knowledge of it was open to all who would fit themselves for it. In the end, this led most irrationally to the Averroistic doctrine of the two-fold truth. That was only a special case of the multiform truth which Islam has always admitted. 2. Those direct perceptions of religious truths which al-Ghazâlî had reached in ecstasy he was compelled to express in language by means of metaphor and symbol. He teaches consistently that there are ideas which language cannot render in exact terms and the concept of which can be suggested only by pictures. When, then, such expressions were examined and held to account as intellectually exact statements, misunderstanding was certain to follow. Thus Ibn-Kâshîr is led by the metaphor of the sun in the Mizâjî (p. 55) to believe that al-Ghazâlî was thus teaching the Neoplatonic doctrine of emanation (wa'ir). But the context is on the truth of such an explanation, and the metaphor is one frequently used by al-Ghazâlî to suggest the relationship
between God and the world. On this point and on the Mişkât generally I would refer to a paper by W. H. T. Gairdner of Cairo, shortly to be published. I am indebted to him also for several chronological and bibliographical suggestions.

4. Works. Our knowledge of al-Ghazzâlî's works is still incomplete both as to extent and relative order, not to speak of dating. For lists approximately complete reference can be made to the introduction by the Siyâsit al-Murtadâ (based on al-Suhâkî) prefixed to his İhya‘ al-Îtîbât, a commentary on the İhya‘ (ed. Cairo, 1351, vol. ii., p. 419; also published in German, ed. C. W. Schubert, Berlin, 1894, pp. 421–438). The following is an attempt at a classified list of the works which have been printed and are accessible. The İhya‘ al-İrâm al-din (the title expresses al-Ghazzâlî's consciousness of the part the book was to play, cf. Bauer in Der Islam, iv. 159 et seq.) as a compendium of his whole system stands by itself, although it does not go into the ultimate details, either on philosophy, kalâm or Şî’ism. On its date see above. It divides into two parts, each consisting of two quaterns (187); the first is on external acts of devotion and religious usage, the second upon the inner spiritual acts of devotion and religious consciousness. It covers the period from the middle of the 11th to the middle of the 12th century. The four quaterns are Rûb‘ al-İrâm (Acts of a creature towards his Lord); Rûb‘ al-İlâm (usages of life); Rûb‘ al-mukkât (Defensive matter in life); Rûb‘ al-munżifât (Saving matters). Each contains ten Books; the first of the forty is on İhsân, the second on kalâm and the last on exegology. Otherwise all is expiastic, traditional and practical. The present writer has translated Book vii. in Rûb‘ li., on the relation of music and singing (sânâ‘î) to the Şî’î sect, in the Journal of the Royal Asiatic Soc., for 1903–1905; he has analyzed with extracts Book ii. Rûb‘ li., on the marvels of the human heart, in the Archive vi. xx., of his Religious Attitudes, and Book vi. of Rûb‘ li., on the love of Allah, in Hastings’ Dict. of Religion, vol. ii., pp. 677–680. A great part of the İhya‘ is also analyzed by Miguel Asín in his İhtîfâl; a translation of the whole work is being prepared by H. Bauer. Another compend of introduction on İhsân in general is his Fîlîhât al-İhliyât, it resembles the first book of the İhya‘. His remaining printed works may be classified as follows:

1. İbn-i-i Sûrî: Kitâb al-râjîf – the smallest of his general treatises on İhsân; al-Murtadâ, the smallest of his general treatises on İhsân; İyâ‘ al-İhsân, written after his return (ed. of 1322, pp. 3 et seq.).

2. Logic and books against the philosophers: Kitâb al--Islâm, an elemental treatise on logic; Kitâb al-İkhtiyâr, a smaller book; Kitâb al-İsfâhânî, statement of their teachings on all subjects save the absolutely demonstrable, professes to be a Kitâb only partly ed. by C. Seznec, diss. 1888; Tahâfût al-İsfâhânî, demonstration that they could not by reason prove their system (ed. of De Boor, Wissenschaftliche Bibliothek; there are translations also in Asin’s İhtîfâl, pp. 735–880; also a translation begun by Carra de Vaux in Mémions, vol. xviii.), 5. Contra Râfî‘îyat: al-Kutub al-musafihûn, 4. Speculative theology: Kitâb al-İslâm, incorporated in İhya‘ as Kitâb al-İrâm, an abridgment of his book by H. Bauer, Die Dogmatik al-Ghazzâlî, Halle, 1899; İyâ‘ al-İhsân, an expansion of the preceding and his most elaborate treatise on İhsân, 5. Books to be kept from those unfitted for them: al-Mujâhid bîni’ al-İsfâhânî, on İhsân and his creation — on angels, djinn etc. — on prophets and miracles — on exegology; al-Mujâhid bîni’ al-İlsâhî, on the mystical meaning of İhsân as Light and on the guidance of the Inner Light to İhsân — a book of the end of his life. 6. Expositions of the Faith of the Şî‘ahs on the basis of the Korân and traditions: İyâ‘ al-İrâm, a second part of preceding; al-Muradî, fi ‘ismî İhsân İhsân al-İhsân (exhortation to imitation of the divine qualities); al-İhâla fi mutâhâfî‘î İhsân, evidence of creation for the wisdom of İhsân; al-Daraw al-darawî, exegology (text and transl. by L. Gautier), al-Nafdh wa-tarîqah fi ‘ismî İhsân İhsân al-İhsân, how all mankind have strayed from obedience; İyâ‘ al-İhliyât, on İhsân as ṭâbî‘ (see above); İhliyât al-munção, mother İhliyât, 7. Books of religious experience and edification, personal and systematizing: al-Mu‘izzî, al-İslâm, on knowledge which is gained immediately from İhsân; İhliyât al-İhâla, origin in Persian traditions of the Doctrine of Three (trans. by A. Homann), İyâ‘ al-İhâla, on the need of works besides knowledge (text and transl. by C. Seznec), 1890, on saving works: İhliyât al-ta‘lîf fi ‘ismî İhsân, what is worth while in religion — from the Persian and, if genuine, of the very end of his life; İhliyât al-ta‘lîf, his last book, dictated (the preface is translated by Asin in his İhtîfâl, pp. 881–899). 8. Defences of himself: İhsân al-İhsân, a small treatise, margin of İhsân al-İhsân, vol. i., pp. 41–252; al-Tawâf al-darawî, on principles of dream interpretation; on a Kashida of al-Ghazzâlî and Mâzûrî, min al-İhsân, written after 500 (trans. by C. Seznec in Asin’s İhtîfâl, vol. iv. 1890).
GHAZAN, MAMULKHU KHANS, in the Mongol empire of the 13th century. Born in Persia (604-703 = 1205-1204) and in the year 670 = 1271. On the accession of his father Arghun (q.v., i. 450) he was appointed governor of Khurasan, Maranjab and Ray; he administered these provinces in the reign of Ghiyath also (cf. above p. 128). Ghiyath had however brought up as a Buddhist and, while governor, ordered a Buddhist temple to be built in the town of Kashan; shortly before his accession, during the war with Buld (q.v. i. 591), his general Nasr, persuaded him to adopt Islam. In his reign Islam was recognised as the State religion, the Mongol empire organised on a basis of Muslim culture, splendid buildings erected in and around the new capital Tabriz, notably charitable endowments, mosques, theological schools, etc., the descendants of the Prophet sometimes mentioned in the first place in the state records, before the princes and princesses of the ruling house, and lastly the turban introduced as the court headgear. But Ghiyath was more a Mongol than a Muslim; as a ruler and law-giver he displayed great activity entirely free from biased prejudice, of which his physician and actual minister Ragbeg al-Din (the famous Soltan al-Din, al-Smiri filled this office) in name only and had in reality, no say in the government, gives a detailed account. Particular attention was devoted to the finances of the country, the currency, etc. Ghiyath no longer appears on his coins (the inscriptions on which are in three languages Arabic, Mongol and Tibetan), like his predecessors, as representative of the Great Khan who lived in Pekin, but as ruler "by the grace of God" (Mongod Temgir Khanjüber) by the power of heaven. Ghiyath carried out his plans with vigour and bloodshed in the teeth of the opposition of the Mongol Emirs and even against the princes of the ruling house; every one whom he believed to be dangerous to the peace of the country or his autocratic rule, was dis-
posed of with ruthless cruelty; among these were the Emir Nawruz himself, to whom he owed his throne. On the other hand Ghazi's measures increased the prosperity of the country and in particular protected the country people from oppression and extortion. The revenues of the state rose and in Ghazi's reign amounted to 2,000,000 dinars a year, i.e., about £2,000,000. Like other Mongoi rulers Ghazi particularly esteemed those arts and sciences which might be useful to the State; he is himself said to have been conversant with natural history, medicine, astronomy, chemistry, and even with several trades; an observatory was built by his orders in Tabris with a school for secular sciences (bibliobyd) in connection with it. Ghazi is said to have known several languages in addition to Mongol, his mother-tongue, and to have been acquainted with the history of many lands and peoples. He devoted particular attention to the history of his own people and had all that could be learned about it collected by Rashid al-Din in a great work to which this passage in a Ghazi biography was given; the author says that he received much of this information embodied in the work from his royal master Ghazi's activity abroad was less successful; he did not succeed in effectively defending the eastern frontier from invasion from Central Asia nor in conquering Syria.

**Bibliography:** DvOessan, *Historie des Mongols. I.*, p. 143 et seq.; Hammer-Purgstall, *Geschichte der Hethiter*, b. 1 et seq.; Howorth, *History of the Mongols*, iii. 393 et seq. The section of the *Tawhid Gha'ul* dealing with Ghazi's activities as a ruler and law-giver has not yet been published in the original; in the *Germanische Forschungen*, p. 576, Ghazi's legal code is quoted according to the extract from Khodzhatr translated by G. Kirkpatrick (*New Asiatic Miscellany*, i. p. 149 et seq.; Calculus, 1789). On Persia under Ghazi see Khattri, a. al., W. Barbara, *Parsiartena nöbjet orto xeoon Anzhi-kei wotzii Mazand*, St. Petersburg, 1911 (Anzhi-kei service, No. 5) and in *Iraniana*, l. 76 et seq. (W. Barbara).

**GHAZAT or GHAZWA (π.), Raids against unbelievers.**

**GHAZI (γ.),** plural *Ghazari*, one who undertakes a *ghara*, particularly the leader of one; hence an honorary title for one who distinguishes himself in war against the unbelievers. For other meanings of the word see the Supplement, s.v.

**GHAZI, Sultan al-Din, son of Zangi, born 500 (1406-1107), was the first Mowjil (al-Mawsl) 541—544 (1446-1449). When the *Azbeg* Zangi was murdered by his own men in 544 (1446), the most prominent of his followers, including the vizier al-Djawad al-Jahani [q.v., p. 1039?], attempted to persuade the troops to recognize the authority of the Salluq Alp Arslan b. Muhazzar. But they were only successful with a section of them; another section went to Syria with Zangi [s.v., p. 544] the son of Zangi, afterwards so famous. Those who paid homage to Alp Arslan took the road to al-Mawsl where Zain al-Din, the Khud, was in command as Zangi's representative. But because Alp Arslan did not show the courage to play the part allotted to him, it was decided to recognize instead the authority of another of Zangi's sons named Ghazi, to whom the Saljuq Masul had granted Shahrizur in Sef. The latter accepted the call, went to al-Mawsl, took Alp Arslan prisoner and henceforth ruled over this town and Dyzor Rafa. There is not much to be told of his short reign — he died in 544 (1149). The inhabitants of Damascus besieged by the Crusaders called him to their help and he went thither with his brother Nuz al-Din, but no fighting resulted as in the meanwhile the people of Damascus had succeeded in forcing the Crusaders to retire. Ghazi is further celebrated because he was a friend to learning and founded a madrasa in al-Mawsl, which was called at-Telek and became his last resting-place. Among his pupils was the poet Husayn Bajr. He was succeeded as Azbeg al-Mawsl by his son, who was brought up by his uncle Nuz al-Din and died young, but by his brother 'Abd al-Din Mowdud [q.v.].


**GHAZI, Sayf al-Din, son of Kutb al-Din Mowdud [q.v., p. 576] , was the first Mowjil (al-Mawsil) 545—576 (1149-1170). On Mowdud's death: it was not his eldest son 'Imad al-Din, who was recognized as his successor, but Ghazi, through the influence of his mother, a daughter of Tughril, who had the powerful support of Pahlavi al-Din 'Abd al-Ma'mu, who held the reins of government in Mowdud's reign. 'Imad al-Din had spent almost all his life with his uncle Nuz al-Din and married the latter's daughter and for this very reason was hated by 'Abd al-Ma'mu, apparently a Christian by birth. But 'Imad al-Din appealed to the powerful Nuz al-Din and the latter at once marched against al-Mawsl, conquered Rakka, Nisibis and Sinjar, but made peace with Ghazi, when he reached al-Mawsl, by the terms of which Ghazi was left in power and Sinjar alone given to 'Imad al-Din. When Nuz al-Din died in 599 (1174), Ghazi seized the towns of Harran, Nisibis, Kalkin, Edessa, Khirbat and Sinjar but had to come into conflict with 'Abd al-Din al-Mowdud as a result of this. The latter came to Syria in the following year and agreed as far as he had dealt with the Syrians and the Christians, he put the Muslims to flight near Hamah (10th Ramadhan 570 = 13th April 1775). Ghazi had in the meanwhile besieged his brother 'Imad al-Din, who naturally had not taken part in the campaign against 'Abd al-Din, in Sinjar, but, when he heard of the defeat at Hamah, he raised the siege and retired to al-Mawsl. In the following year (571) he again set out against Nishabur to fight 'Abd al-Din again in company with the Syrian rulers who were his allies, but he had again to take refuge in al-Mawsl after the battle of Tell el-Salibin (between Hamuh and Halab). He held out here till his death on the 3rd Safar 572 = 13th Aug. 1176. His brother 'Abd al-Din Mawdud [q.v., p. 576] succeeded him.


**GHAZI, see [ad-Malik] al-Zahir.**

**GHAZI 'ALI PASHA, see 'Ali Pasha, s.v., p. 294 et seq., (2nd ed.).**
GHÂZI GIRÂY, name of three Khân of the Crimea. Ghâzi Girây I reigned only about six months in the year 1029—1521; Ghâzi Girây II, twenty years (1053—1573); the Ghâzi Girây III, three years (1116—1119=1704—1707). Only the reign of the Ghâzi Girây II, is of importance; he was known as Eran = storm from his impetuous bravery and was the son of Dewlet Girây I. and reigned after his brothers Muhammed Girây and Safâr Girây. Before his accession he had taken part with the Turkish army in the campaigns against Persia and spent seven years as a prisoner in the Persian fortress of Kalpahan; he afterwards came to Constantinople and enjoyed the favour of Sultan Mahomed III. (984—1003 = 1574—1595). As Khân he undertook a campaign in 1591 against Moscow, was defeated and wounded; in the following year he sent his brother, the heir-apparent (Fâth) Fath Girây, to lay waste the Russian frontiers and on this occasion a larger number of prisoners were taken than had ever been taken before. At a later period Ghâzi Girây took part in the campaigns against Hungary. About 1005 = 1596—1597 he lost the favour of Sultan Mahomed III. (1003—1012 = 1595—1605) for a short time, when deposed in favour of Fath Girây, went to Sinope, while there received a grant of confirmation from the Sultan, returned to the Crimea and was recognised as Khân by the people. He was succeeded by his son Toktamish, but the latter was not confirmed by the Porte and could not hold out against his uncle Selim Girây. In Ghâzi Girây II's reign, Gdalis (the modern Enguri) was made capital for a short time in place of Hâghe-Sen. [q.v.]. 522 et seq., C. V. Smirnov, Krimsky Khrust (St.-Petersburg 1887, p. 443 et seq.); O. Godovozov, Die Maimen der Ghâzi, Moscow 1902, p. 100 et seq. (W. Baring).
GHĀZĪ MIYĀN. This celebrated personage is venerated by both Hindus and Muhammadans, and his *āshūr* or *wird* is a popular institution among the people throughout Hindustan. In the northwestern parts of India he is identified with Sālār Masʿūd, the nephew of Mahmūd of Ghazna, who was born at Ardjūn a. h. 405 (1014) and after performing prodigies of valour in battle against the infidels, and capturing Dihlī and Ayodhā, settled at Bahārī in Oudh. Here he was attacked by the Hindus under Rādī Sharh Daul and Hus Daul, and in the battle that ensued he was killed and his army destroyed. This occurrence took place on the 14th of Rajab, a. h. 433 (1043).

Around this, the myth of his name structure and incredible stories have accumulated. It is believed in Oudh that only the bones of the hero were discovered in the 14th century, and that, whilst being exhumed, many miraculous events occurred; but a native historian informs us that Sikandra Lālī in the 15th century abolished throughout his dominions the annual procession the banner of Sālār Masʿūd because of its being contrary to orthodox belief. No legislation, however, could stop such a popular festival as this has always been.

It is impossible to explain the meaning of the ritual performed by persons while celebrating the *āshūr* of Ghāzī Miyān.

At Gagārī in the Bāndā district, a fair is annually held in the month of Baisakh (April–May) in honour of Ghāzī Miyān, at which *Darfīl faḵīrī* (madrassī beggars who sing and dance to the accompaniment of a drum) the coloured rags, and henna hair on the top of a long bamboo, round which they sing and often burn incense.

In some parts of India Ghāzī Miyān is described as the son of a famous general who served under the King of Dihlī, and who subsequently adopted the garb of a faḵīr (madrassī), retired from the world, and shortly afterwards died, whereupon the son, Mādur, joined the troops of a Pathān leader, and distinguished himself by his bravery and hatred for the Hindus. Hence his name has come to be regarded as a symbol of warlike prowess, and is used up to present times as a battle-cry by Hindustani soldiers. While his nāqurl ceremonies were being celebrated, the enemy appeared, and in his attempt to drive them back he was himself slain. The present day celebrations in honour of Ghāzī Miyān are hence supposed to represent the incident of his untimely death and the capture of his nāqurl banners and emblems by the enemy.

On the first Sunday of Dūsh (May–June), a great fair is held at the tomb of Sālār Masʿūd, at Bahārī when crowds of pilgrims make liberal offerings at the shrine; at Monir also, near the junction of the Sone and the Ganges, the anniversary of the death of Ghāzī Miyān is celebrated. The history of this fair is interesting as showing how legends about one holy man come to be absorbed in another quite different from him.

Van Graft, sailing up the Ganges in 1669, stopped at Monir. The inhabitants were poor cultivators and the country was formerly a desert until a very holy man, "His Monier" (Vāyūk Unnār, a famous saint who is the author of the *Shāhān Nnān* and died a. h. 782, see Kān, *Cat. of Persian Ms.,* vol. 1, p. 492) struck by the general features of the place, fixed his abode there; and after having exterminated the wild beasts, erected a small chapel where he performed many miracles. At his death he left much money, with which, his village built a mosque and a tank, frequented by faithfuls who were more interested in working miracles. The mosque still stands, but the tank, finding the worship of Ghāzī Miyān more profitable, established a fair in his honour instead.

The festival of Ghāzī Miyān is not popular in Eastern Bengal, but few villages are without a shrine dedicated to Ghāzī Shāhī. This spot is usually a diminutive *Darfīl* (shrine), with a raised mound of earth in the middle, before which every Muhammadan and Hindu makes obeisance as he passes, and, whenever his family is attacked with any malady, the villagers make votive offerings of flowers, milk and sweetmeats, along the banks of the Lakhnūt, on the outskirts of the village, a mound of earth, stands beneath a grass thatch. This mound has generally two knobs on the top, said to represent the tombs of Ghāzī Miyān and his younger brother Kān. On the 22nd day after a cow has calved, the first milk drawn is poured over the mound as a libation, and in time of sickness rice, plants, and sweetmeats are offered.

Bibliography: Elliot, *History of India,* vol. 2, pp. 493–549, and supplementary Glossary, i. 235; *Asiatic Annual Register,* vol. 1801; *Asiatic Journal,* vol. 75; *Statistical and Descriptive Account of the North-West Provinces of India,* i. 118 (Allahabad, 1874); and *Voyages et* *Nouvelles Géographiques* (Amsterdam, 1790). (M. HUDAYT HOSAIN.)

GHĀZĪ MUHAMMAD, called KĀN-MULLA (the Russian, a Muslim leader in the war of liberation in the Caucasus. [See the article IMAMAT.]"

GHĀZIPUR, district of India in the United Provinces, lying on both sides of the Ganges below Benaras. Pop. (1911), 339,725, of whom 10% are Muslims. It includes the site of the battle-field where Shah Shāh decisively defeated Humayun in 1539. The town of Ghāzipur stands on the N. bank of the Ganges, length. (1911), 39,449. Before the opening of railways, it was a considerable centre for river traffic. It contains the Government opium factory, for the poppy products of the United Provinces, and is also famous for rose water and ottu of roses, made from roses grown in the neighbourhood. The name is traditionally derived from a Sāyid named Māmūd Malik al-Salātī Ghāzī, who is said to have defeated the Hindīs near it and founded the city about 1530.

The most notable buildings are the tomb and tank of Bahārī Shāhī, governor in 1530; and the Chālī Sattīn, or tank of forty pillars," the palace of 'Abd Allah Khan, governor in the 18th cent., which is still owned by his descendants.


(J. S. COTTON.)
GHAZNA (otherwise known as GHAZNA, GHANZ) is an ancient town in Afghanistan situated in lat. 68° 18' E. long. 33° 44' N. on Jolly ground 7280 ft. above sea-level on the watershed of the Arghandab and Tarnah rivers. It is now an insignificant town, its place as the northern capital of the country having been taken by Kabul, but has some importance still as a centre of the Ghaznavi traders who proceed annually from British India by the Toor and Ghazni routes. It is still hallowed and the ruins and monu-ments to the north and east testify to its former extent.

Its early history is obscure. Suggestions have been made of its identity with Phokomy's Gazaca and with the Greek Gazas, but there is little to support these conjectures. On the other hand the 6th-zeit of Huan Thang (which V. d. St. Martin first identified with Ghazna), seems to correspond with it accurately. He approached it from India either by the Gunal via Wans or by the Toor via Band. Either of these names might represent Varana, which is designated by the Buddhist pilgrim. It was the capital of the kingdom of Taxo-kin-to and of great extent. Buddhism still flourished there at that period (the 7th cent. A. D.). It is not however till the rise of the Ghaznavi dynasty which took its name from the town that Ghazna became famous. It is doubtful whether Ghazna was included in the S maintain dominions. It was certainly not one of their mint-towns. Alp-Tagh conquered it from a certain lawl which position is uncertain. After his death his son Ishák was driven out of Ghazna by Lawl, but recovered it with the aid of Manjir b. Nahl Simnand. Balkhtighe his slave succeeded him in Ghazna, and was himself succeeded by Pri who allied himself with Lawl and the Hindu Shah of Kabul, but Sabukkhan another servant of Alp Tagh attacked them and became master of Ghazna in 356 (966). It was the head quarters of Sabukkhan in his Indian expeditions and here in 380 (990) he imprisoned his son Mamlút for some time. After Mamlút had become an independent sovereign in 389 (998), Ghazna rose in importance owing to its commanding position towards India, although the actual residence of Alp Tagh was in Ghazna. He took the idol from the Samadhi temple, part of it being thrown in front of the great mosque and part in front of his palace. It was one of his mints, although the coinages of Nahrpí, Herat and Balkh are more important. Farwán, his father's only mint, was quite given up. Mamlút I does not seem to have existed at Ghazna, but after his time the Ghaznavids were occupied by the rise of the Saljúq monarchy and the growing strength of the Ghurids in the eastern part of Afghanistan, and Ghazna became the actual capital and the principal mint-town. During the reign of the later kings of this dynasty the town underwent a series of misfortunes. In the time of Añán there was a destructive fire said to have been caused by lightning, and in the same reign it was taken by Sultan Sanjar (Saljúq) and made over to Bahárdin Shah. In the wars between Bahárdin Shah and the Ghurids it was more than once taken, and in 544 (1149) 'Ali al-Din Husain attacked and destroyed the town, thereby earning the name of Džáhán-é-št. It is stated by chroniclers to have been utterly destroyed, nevertheless it continued to be an important capital under the Ghurids, Mu¿izz al-Din Mu¿ammad b. Sám became governor here under his brother in 568 (1173), and began his expeditions into India. It was to Ghazna he brought the first Ghaznavid king (Khusrau Malik before sending him to Fars-Lib. and here in later years he accumulated the treasure which came to his Indian conquests, although all his accounts are given. After Mu¿ammad b. Sám's death in 607 (1209) Ghazna again became an object of dispute. Yábud held it for several years and after his death in 618 (1221) Ibn Badis who visited it, says it fell into the hands of 'Ali al-Din Khánran Shah, who in his turn was driven out by the Mongols. All these events are marked in the coinage of the Ghurids, Yábud and 'Ali al-Din are found on the Ghazna mint, but after their time it relapses into obscurity. Djalal al-Din Mangubarti held it till driven out by Cingis Khán. The great conqueror sent his son Qoqal who took the city, massacred the greater part of its inhabitants and carried the remainder away as prisoners, and from this calamity Ghazna never recovered. This occurred in 618 (1221). Ibn Batúta who visited it, says it was more than a hundred years after found it still a heap of ruins, 733 (1333). In the succeeding period we hear little of Ghazna. In Ibn Batúta's time it had been taken by the Amir Husain Kúrt after his defeat of Tármághrán, 727 (1326), and in Búq (1401) Thábit granted it to his grandson Pir Mu¿ammad, but on obtaining possession of it in 1500 (908) and in his autobiography gives an interesting description. He found it a poor place, and expressed his astonishment that former kings should have made it their capital in preference to Khoúsán. He also mentions the tomb of Sultan Mu¿ammad (EÁWÁY) and that of Mas'úd and Ibrahim as existing in Ghazna. The Misáre or columns of victory erected by Mu¿ammad and Mas'úd III are still standing. Mu¿ammad's tomb also exists and was described by Vigne. The outer gate superseded to be the main entrance to Shám Shám in Dághzín according to Mu¿ammad, and brought to India by the Governor General Lord Eltenborough in 1842, are now considered to be the original gates of the tomb, as they show no sign of Indian style. Under the rule of the Moghul Emperor of India, and afterwards under the Duráns and Bakhtráns, Ghazna, or rather Gházna as it is now called, played no important part. It was however a strong fortress, and had the popular reputation of impregnable. At the commencement of the war of 1839-42 it was stormed by a British force under K. R. Rawlinson, and captured, and the great buildings, including the mosque and the tomb of the Emperor, and other places of interest, were much damaged. The city is now a ruin, and has been deserted for many years.
since Forster in 1783 described it as maintained only by a few traders. Vigné's description in 1836 was more favorable. It was garrisoned by a small force of sepoyes under British officers and was besieged from Nov. 1858 to May 1859 when it was taken by a Bābakī force. Nott re-took it in September the same year, and in returning to India brought away, by Lord Elgin's orders, the supposed gates of Sīvānā. In more recent times Gāzān was the scene of the imprisonment of Afrād Khan by Shaṭ Ali and his rescue by 'Abd al-Rahmān after defeating Shaṭ Ali at Sāfshān close by. In 1866 however Gāzān was again the scene of fighting when Qāsem and 'Abd al-Rahmān were defeated by Shaṭ Ali's forces. In 1880-81 Gāzān was traversed by Stewart's force marching from Kābul to Kābul and by Roberts from Kābul to Kandahār.

The name Gāzān is found on coins and in Arabic chronicles. The form Ghazne is used in the Tāhāfūt Nāṣrī and other Persian chronicles such as Firīūz, up to modern times. The final ə has been dropped and the form Ghaznī is now generally used.

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GHAZNAVIDS. The rise of the dynasty known as Ghaznavid or Ghaznavi (from the capital Ghazna) is connected with the struggle between the Iranian and Turkish races for the mastery of the borderland of Persia in the 9th century. The Samanids, an Iranian stock from Sughdī, had risen to power at the commencement of the 9th century, becoming practically independent of the authority of the Khalifs. After the year 300, however, Turkish names begin to appear among their governors and generals; these were the so-called Turkish slaves, who distinguished themselves in war, and, gradually rising to positions of importance, paved the way for the Turkish and Mongol invasions which swept away the independence of the Iranian races of Persia, Mas'ud al-Nahr, Tugāfbūt and the regions now included in Afghanistan. The most important of the many Alp-togs [q.v.], 321], who became Khudgil or chamberlain, and in 344 (955) governor of Bābur. At the accession of Manṣūr ib. Nūh he fell out of favor and betook himself to the eastern border of the kingdom, where he not only resisted all attempts to subdue him but himself conquered Ghazna, where he died in 352 (963). There is no evidence that Ghazna had previously formed part of the Samanid kingdom. It had been overrun, with the whole of Zahālistan and Kābul, by the Saffāris by 280 (893), but it is doubtful how far their power was permanent, and even when the Samanids became paramount there is no evidence that Kābul and Ghazna were under them. The ruler of Ghazna, as described Dādghāzān was allied to the Hindu Ghaznavīs of Kābul. These titles were not as yet used by Muḥammadan caliphs. The Dādghāzān Lawat was probably a Hindu Chief, even though some Māl. of the Tāhāfūt Nāṣrī give him the name of Abu Bakr or Abu 'Ali. Alp-tog was succeeded by his son Iṣhāq, but the power fell into the hands of other Turkish slaves Bābakāt and Subserkī. Bābakāt-tog was the first to obtain the power. He was an old servant of the Samanids, and had struck coins in his own name under their supremacy at Bābakāt as far back as 324 = 935 (very much as Alp-tog had done at Amurīd). But his coinage of 339 (999) at Ghazna is that town's first appearance as a mint-town. The capital of Fārān in the Hindukush was also used as a mint by Alp-tog and Bābakāt-tog. Bābakāt-tog was succeeded by Pārī, who was perhaps a local man, as he allied himself with Lāwthī, the former ruler of Ghazna, and with the Hindu Śāhīs. Subserkī, who had perhaps remained at Fārān, attacked the allies and routed them, obtaining possession of Ghazna in 367 (1077). He continued to issue coins (which are still abundant) at Fārān in his own name with that of Nīb b. Manṣūr. Subserkī rapidly spread his power through Tocharistan, Zabul, Kandahār and Ghūz, and even Kunār (now in Balfudz), and then turned his arms against the Hindu Śāhī Djīpālī who is described as Fādghāzān of Hind. This title may be due to confusion of Hind (India) with his capital Ghādīr, now well known as Ghādīr. This expedition against Dājīrī marks the commencement of the wars which ended in the destruction of the powerful Hindu kingdom of Bābakāt. The Marāmás, now spoken of as the Hindu kings of Kābul, Kābul, however, had at this time passed out of their possessions, though they still held the lower Kābul valley and the territory between the Indus and Dīlūshân. Their dominions in India extended far beyond these bounds to the east, along the line of the Hinduās, as far as Kārān, and through the northern and central Punjab to Māhrjū on the Hārā river (now dry owing to the diversion of the Suchā) to join the Ṣindī. It has been held by some writers (see Kroyer, Notes on Afghan, p. 370, followed by Sotīll, Early History of India, 3rd Ed., p. 353) that the kingdom of Kābul, with its capital at Māhrjū, was distinct from that of Kābul, and that Elliott and Downes were mistaken in treating them as one. Nevertheless there seems to be no good evidence in support of this theory, which involves the supposition that there were two Dājīrī reigning side by side, both of whom were simultaneously at war with the Ghaznavīs, and both of whom were succeeded by sons named Amrudī. Kroyer himself says that Dājīrī of Māhrjū lost both Lāhūīn and Khurāb to Subserkī, yet these territories were an integral part of the Śāhī kingdom, the last part of the Hindu valley held by them after the loss of Kābul itself. It is seen that it is probable that the first Hindu kingdom of Kābul was distinct from that of the central Punjab, but that the earlier kings whose names end in dāva had been replaced (by succession or conquest) by the Rādjiīs, dynasty of the central Punjab who adopted the ancient Kusān title of Śāhī. Their names all end in dāva like those of other Rudjar sovereigns of the tiga. Dājīrī appears to have succeeded to Bāgha Dāva and to have been allied to the kings of Kāshīnān who had married into the Bāgha Dāva's family and afterwards assisted Tolūšān Pālī (Dājīrī's grandson) in his war with Mānīūrī. It is evident therefore that the wars of Subserkī and Mānīūrī with Dājīrī
and his successors were directed against the most powerful kingdom of northwestern India. In 382 (993) Sulukhtig defeated Djaidu and plundered Langah which was taken again in 378 (988) when Djaidu seems to have been the aggressor. He was defeated, possibly in the Kurnu valley, and forced to surrender some forts in the neighbourhood of Ghazna. Malamud first came prominently forward during these wars, and was more inclined to extreme measures than his father. There was some disagreement between them, and Malamud was imprisoned for some time in 380 (993) in the fort of Ghazna. During this period Sulukhtig, although practically independent, administered the ascendancy of the Samanid kings and fought their battles for them, especially in 382 (993) and 385 (995) against Abul 'Ali Sunnab. He was made governor of Khorasan with the title of Najar al-Dayn, and Malamud was at the same time given the military command, with the title of Sult al-Dawla, which is commemorated in a coin struck by him at Nishapur in 385 (995). Sulukhtig died in 387 (997) leaving by his conquests and firm character laid the foundation for the wider empire of his son Malamud.

In 391, Sulukhtig was succeeded by his younger son Lamurid who, however, was speedily put out of the way by his envious brother.

Malamud succeeded in 380 (993) at the time when the Samanid kingdom had been dethroned by a rebellion. Malamud ostensibly sided with his suzerain, but utilized the opportunity to assume the title of Avest and to obtain investiture from the Khalifs al-Kadhir Billah as Vana al-dawla and Avest al-milada, and these titles henceforth appear on his coins.

Malamud finding himself now an independent ruler, and the once powerful Samanid monarchy having vanished, proceeded to consolidate his authority over the greater part of the dominions of that monarchy, and in addition to carry out a systematic series of invasions of India which had been beyond its scope. The position of his new and rising capital of Ghazna on the crest of the high plateau overlooking the plains of Northern India with which it possessed easy communications by the valleys of the Kabul, Kizil, Tock and Gomal rivers, gave him peculiar advantages for such expeditions. Nevertheless he did not at first make Ghazna his capital. He chose rather the ancient centre of Takhristan, Balakhi, and issued his coinage there, as well as at Walawila in the same province, and Bent and Nishapur in Khorasan. Expeditions against Ilk Khokht in Takhristan, who had captured the last Samanid prince, and also against the Malika of Sulji and Ghur consolidated his home power and left him free for his almost annual cold weather raids into India. For further details of these expeditions which occupied the greater part of his reign see also.Ststabes.

At the end of his life a danger which was soon to threaten the security of his successors made its first appearance. The Seljuk Turks crossed the Oxus and invaded Takhristan. Malamud hastened northwards and defeated them, and then turned westwards to Itrah where also his arms were triumphant over the Byzantines till then the dominant family and masters of the caliphate, and Shafis by creed. After annexing Persian Itrah Malamud re-established the Sunni faith and made his son Muhammad governor over Lythak and Rayy. He returned to Balakh and afterwards to Ghazna but was attacked by a severe illness and died soon after his arrival in 421 (1030).

Malamud's dominions at the end of his reign comprised the whole of Khorasan and Persian Itrak in the west, Takhristan and part of Miwash al-Nahr in the north, Sidjistan, Zanadjarab and Kjarak in the south, and the Pansh and Multan and part of Sind in the east, with an admitted suzerainty over the Hindu kingdoms of the Ganges valley and the south coast. His authority was admitted too by the chiefs of Ghur and Ghuristan and the mountain Afghans. From the beginning of his accession he had recognized the nominal authority of the Khalifs al-Kadhir Billah instead of the deposed Khalif al-Dawla Billah whom the Sunnites and Sulukhtig had acknowledged. The only part of his Indian conquests which was permanent was the establishment of a strong kingdom with its capital at Lahore, which now first becomes known in history as a centre of government. The Ghaznavid rule in the Panjshir outlasted that in the northern and western provinces of the empire, which fell into the hands of the Khalifs of Turkestane or the Great Shakhis of Persia; or in the centre, where the growing power of the chiefs of Ghur gradually overshadowed that of Malamud's descendants; and Lahore was the last refuge of the kings of the dynasty. Malamud's fame is mainly based on his Indian conquests, and probably also on the actual realization of his projects they had the effect of showing that, in spite of the bravery of the Pansh, India lay open to a resolute invader from the north-west, who, himself screen by an impregnable mountain barrier, was able to strike the divided tribes of the plains with weather and opportunism served; and thus they led to the final overthrow of the Hindu states of northern India by Mutas al-Din two hundred years later. The weakness of the Ghiznavid monarchy was the want of a strong central body of supporters of their own race. They were themselves intruders, and were obliged to recruit their army from various sources, wild Ghur and Afghan tribesmen, Khorasani Turks, and even Indians from the new Panjshir dominions. Such a rule could only be held together by a strong central influence, and no king after Malamud was able to exercise such influence. In religion Malamud was a strong Sunnite. He admitted the authority and sought the recognition of the Khalifs al-Kadhir Billah, even when he was a powerful tool in the hands of the Shafis by creed, and when he himself occupied the Hindu territory in Persian Itrak he put down the Shafis creed with severity. In the same way he acted towards the Sunnites, whom he found still powerful in Multan and Ghuristan. In the eyes of his contemporaries his greatest glory was the spreading of the light of Islam in pagan India and the destruction and plunder of celebrated shrines like Mathura and Sunamith. His name is a household word in the east to the present day, and innumerable tales of a folklore type are told about him and his faithful servant Ayyub, some of which began to find their way at an early period into chronicles like the Ishan at-Ishani. His ill-treatment of the poet Firdausi is not mentioned by early writers, but some probability is lent to the story by Firdausi's fierce denunciation of Malamud in the ode.

Muhammad. On Malamud's death the process of disintegration soon began. Muhammad was ab-
sent in his government of Dederi and Mas'ud (his twin brother) in his government of Isfahan. The sympathizers of the former called him to Ghazna and he was declared Amir, but he was rejected by the army, whereas Mas'ud as a bold leader was popular. Mas'ud sent 'Amir an invitation to return; proceeding towards Ghazna; a deputation went to meet him and Muhammad sent a force to stop them headed by a Hindu commander named Siwadud (Siwana Nandali) but he failed to do so. The deputation met Mas'ud at Hazrat and offered him the crown. Muhammad was soon de-throned, blinded and imprisoned.

Mas'ud I. Mas'ud was declared king in Shawkal 424 (1030). His history is related in considerable detail by al-Baladhuri. He was of a bold and generous but rash disposition, a brave warrior but given to excess in drinking. He attempted to rival his father's fame both to the east and west, but was more successful in India than in Makkah where he was opposed by the rising power of the Seljuk Turks under Tughril Beg. For details of his Indian wars see art. MAHMOOD. Mas'ud engaged in various warlike adventures in the west in the intervals of his Indian expeditions. He took Kirmansh from the Bayids in 424 (1032) but lost it again soon afterwards. In 425 (1033) he had invaded Makkah with a force containing a large Indian element, but without effecting much. Now the Seljuk invasion was in greater force and Mas'ud made a desperate effort to arrest it. He met Tughril Beg at Damghanjan 431 (1050) and, after a hard-fought battle which lasted three days, met with a disastrous defeat. He retired on Ghazna through the hilly country of Gharjistia, and immediately collecting his family and treasures marched into India, leaving his son Mas'ud to defend Balkh, while Mas'ud was sent to Lahore. His blinded brother Muhammad accompanied the march, and a conspiracy was formed to dethrone Mas'ud in favour of Muhammad. On reaching the Margalla Pass between the Indus and the Jhelum, Mas'ud was seized and bound. [See art. MAHMOOD.]

Muhammad (2nd reign). Muhammad became Amir a second time, and his son Ahmad killed Mas'ud in prison at Ghazna in 433 (1041). Mas'ud on hearing the news marched from Balkh to Ghazna and thence to the Bābul valley where he met Muhammad's army and defeated it at Naghrahār in 434 (1042), and afterwards took vengeance on all his father's murderers, "both Turk and Tadjik". Fathabad, near Dschaidabad, was founded by Mas'ud in honour of this victory.

Mas'ud II. 433-441 (1041-1058). Mas'ud now succeeded to the throne, but displayed no qualities calculated to delay the disintegration of his kingdom. His brother Mas'ud immediately rebelled and seized on the Səwailak province, lately annexed by Mas'ud, but he died suddenly not without suspicion of poison. The Hindus were not slow to take advantage of the discord, and the ruler of Delhi (a town recently founded) took not only Hind and Thānās, but recovered the strong fortresses of Naghrahār, Kāshgār, and thus advanced on Lahore which he then took without much difficulty. Three Rājās are said to have joined in this attack. Mas'ud made no move to assist his harassed subjects. On the western side the Seljuk invasions continued, Mas'ud sent one general after another against them, but did not take the field himself. In 434 (1043) Tekhiristan was invaded and the Haiji Arslan who was sent against the enemy failed to save Balkh, and was disgraced and beheaded. In 436 (1045) we hear of the Seljuks as far south as Ipsula, and the next year they plundered both Balkh and Mehrabān. In 439 (1052) Mas'ud sent an invasion of his own but the Seljuks did not return to Ghazna. The general sent against them was named Tughril Beg. He inflicted a defeat upon them, but himself joined in traitorous plots and fled. The Ghori Malik subsequently took advantage of the Seljuk invasions to throw off the Ghaznavid yoke. The general who succeeded Tughril Beg was named Bāstīgene. He obtained the alliance of one of the Ghori Malik named Yabys and attacked the other, Abi 'Ali, who possessed a strong mountain fort. After this the fort was taken and Yabys was executed as well as Abi 'Ali. The Seljuks under Emir All was defeated by Bāstīgene near Bunt, and he also put down a rising in Kajest. The chief to the Seljuks was only temporary and Mas'ud at length marched against them in person, but was taken ill after starting and returned to Ghazna where he died in 441 (1059).

Mas'ud II. An infant son of Mas'ud named Mas'ud was enthroned through a palace intrigue, but quickly disposed of by Abi 'Ali, a son of Mas'ud I.

Abi 'Ali. "Abi 'Ali only reigned for two years, during which the process of decay continued, and the mountain Afghans, regarding whom we hear nothing since their punishment by Mahmu, now began to take part in the internal discord. In 441 (1058) a successful rebellion was headed by Abi al-Kasidi.

Abi al-Kasidi. He was a son of Mahmu and was with Mas'ud I at the battle of Damghanjan. He was declared Amir with the assistance of Nosh-i Qalchi who became one of his generals and recovered the fort of Naghrahār from the Hindus who had taken it in Mas'ud's reign. Tughril Beg in spite of his treacherous conduct under Mas'ud is found still in command of the western army, as on the former occasion he inflicted a fruitless defeat on the Seljuks and put down a rebellion in Siwijest, but immediately his treacherous plot into execution, took possession of Ghazna, murdered 'Abd al-Kasidi and declared himself Amir."

The invasion of Tughril of Nosh-i Qalchi on hearing of these events marched from India towards Ghazna. Tughril was killed before his arrival, and he installed Farruhkānd, a son of Mas'ud I, who with his brother Ibrahim had long been imprisoned. Farruhkānd. This prince ruled mainly on Nosh-i Qalchi who successfully repelled an invasion of Caghri Beg (Dawud) Seljuk and his son Alp Avshin. (The Tschěbuk Nosh-i Qalchi.) Nothing of this invasion which is recorded by Firdausi. Farruhkānd is also said to have earned popularity by remitting the taxes of Zabulista reduced by frequent invasions. Farruhkānd died in 454 (1062), like Mas'ud from a disease which seems to have been cholera.

Ibrahim, Ibrahim, his brother, succeeded to the throne peacefully. About the same time Alp-Avshin succeeded his father Caghri Beg (Dawud) as governor of Khurasan, and, in 455 (1063), he succeeded Caghri as Sultan of the whole Seljuk empire. Khurasan and Transoxiana were now permanently lost to the Ghaznavid kingdom, which seemed on the point of extinction. Ibrahim's long reign however restored some measure of prosperity. He
made peace with the Sahljiks, and married his son Ma’sud (afterwards Ma’sud III) to a daughter of Malik Shah who succeeded Alp-Arslan in 465 (1072). This marriage had a great influence on subsequent history. He pursued the arts of peace with success and also strengthened his position in the Qarakhanid. He took the fort of Aqshkan on the Bysam, now known as Pathanistan, and celebrated for the shrine of Baha Fasili (Shukarganj). Fireights undertaken two other strong places which he took, the Kura and Dura. The latter was situated in a mountainous country, and may be Dura Diin, Ibrahim was the first Ghazi-Afghan monarch to use the title Sultan on his coins in imitation of Tughjil Sahljik. He died in 492 (1099) after a reign of forty-one years.

Ma’sud III. His son Ma’sud succeeded and reigned for sixteen years. The conditions of his reign were similar to those of the preceding one. He enjoyed peace at home, and sent expeditions into India, one of which under Tughjil-Din Hajiq of Lahore penetrated beyond the Ganges and brought back great spoil. The rise of the Ghori Malikis became noticeable in this reign. I’tim al-Din Husain received the government of Ghori in 499 (1099). Ma’sud III died in 508 (1115).

Shirazid. His son Shirazid who succeeded him was killed next year by his brother Arslan.

Arslan assumed the crown in the Garmsar ruins of Arslan in 505 (1116) and the remaining another. Shirazid, died in the court of the Sahljiks at the hands of SS. Malik, the latter ascended to power. The Ghori Malikis became a threat to the Sahljiks. Shirazid was set up in Ghora, but Arslan returned and drove him out as soon as the Sahljiks had departed. Shirazid returned and again took Ghora. This time Arslan was captured, and appears to have been put to death. Cf. i. 463.

Bahrám Shah. [4, v, 1, 586] Bahrám Shah’s reign began in 511 (1117) and lasted till 547 (1153) but the independent monarchy of Ghara was now at an end. Sahljid was his successor, and his name was placed on Bahrám Shah’s coins below that of the Khitai (except on the coins of Indian type struck at Lahore). The Indian dominions were in fact the only part of the monarchy free from the Sahljiks power. Bahrám Shah’s dominions were however due not to his Sahljik suzerain but to the rapid rise of the chiefs of Ghor. In the beginning of his reign he had to deal with the rebellions of Muhammad Bahlam, who had been governor of the Indian provinces. He attempted to assert his independence and built a fort at Nagor in the most remote part of the Sahljik dominions, a province which had been conquered by Ma’sud I, but by Mawddi, and apparently reoccupied afterwards, although of this there is no record. (For the importance of Nagor see Cunningham, Épigraphies, in Transactions 9th Oriental Congress, p. 34 and Thoms, Chronicles of Fatham King of Delhi, p. 47.) Bahrám Shah reorganized the Ghori dominions near Multan and defeated him, returning to Ghora in 532 (1128). The rebellion of the Ghori chiefs was due to the murder of Kuli al-Din who was a refugee at Ghora by Bahrám Khin’s orders. His brother Sahlj, the principal mamluk, after driving Bahrám Shah out of Ghora for a time, was himself driven out by the latter who collected a force of Afghans and Khitai Turks in the Kujan valley. Sahlj was himself captured and executed with great ignominy, 534 (1143). Then Sahlj’s successor Sa’d with his brother Husain advanced towards Ghora, and Sahlj having died, Husain (Ali al-Din Husain, nicknamed ‘Al-Hakim’) took Ghora and ravaged it in a merciless manner, hence earning his nickname. Bahlam Shah probably recovered possession of Ghora for a short time after his departure, but accounts are contradictory. Husain, on his return march through Zamin, destroyed the celebrated city of Rust, capital of that province. It has lain in ruins ever since, and Khwarizm soon took its place as the capital. Bahlam Shah died in 547 (1153).

Khwarazm Shah. His son Khwarazm Shah succeeded and would not doubt have received the support of his suzerain Sundar who had been at war with Husain, but had not Sundar himself been defeated and taken prisoner by the Ghori, moreover in 548 (1153). He died soon after his release four months later. The Ghori rapidly overran the whole country, the Bahlams in their mountains alone being untouched. Khwarazm Shah was not in a position to resist them. He abandoned Ghora for the last time and the Ghori Afghans henceforward held only the Indian territory. Khwarazm Shah died at Lahore in 555 (1160).

Khwarazm Shah. He was succeeded by his son Khwarazm Malik. (There is a good deal of discrepancy as to dates in the chronicles but the date 555 is fixed as being the year of the death of the Khitai al-Mulk who bears the name appearing on the coins of Bahlam Khin Shah and Khwarazm Malik). He was the last of the Ghori Afghans of Ghous, and ruled the Punjab till 582 (1187). The Ghori Sultan Mu’ass al-Din b. Sahlj, who recovered Ghora from the Ghori in 509 (1173), almost immediately began his invasions of India, but did not attack the Lahore kingdom till after his expeditions to the south. After the campaigns of Mu’ass, Na’um and Dhaib he made his first attack on Pavaharar which belonged to Khwara, and threatened Lahore. He occupied and strengthened the fort of Syakht in the country of the Khokhar, a powerful tribe, and made it an outpost of his rule. Khwarazm Malik tried to retake it with the help of the Khokhar, and the Sahljis of Dariqan, who considered the Khokhar his own subjects, turned against Khwarazm Malik and took the side of Mu’ass al-Din. The latter finally entraped Khwarazm Malik by pretended negotiations, surrounded him, and took him prisoner. Lahore and the Pandja fell into the hands of the conqueror. The unfortunate Ghori Afghans were sent first to Ghora, then to Ghori al-Din at Ferzik and lastly to the fort of Balarwa in Ghuristan, where he and his son Bahlam Shah were put to death in 587 (1191).

Thus the great Ghori Afghans empire came to an inglorious end. Had it not perished when it did, it must inevitably have been swept away, like its successors, by the Mughal flood, for it had no stability. It was a purely military rent with no national force behind it, and to such a weakness and domestic feuds must be attributed. Its fate is due to its having come to the Mu’assalman conquest of Northern India, and established a firm foothold in the Pandja which made Mu’ass al-Din’s future conquests possible.
The coinage of the Ghurids was full, and although it is an enigmatic record of the principal events from Alp Arslan’s rise to Khusraw Malik’s fall. Particularly noteworthy are the small issues of Baluch-tirgan at Farwana, imitation bullions of metal, and the coinage of the Hind Shihab, followed by Muhammad and Marjul I who adopted the house's type used by the same kings, with their own names above the horoscope in Kufic letters. Later kings adopted the bull of Siva from the same coinage and even borrowed the title of the 'Sama-AbdAllah Deen in Namsung letters from the Shahid coinage. Very remarkable also is Mahmud's bullion coins in Arabic, and Sanskrit struck at Mahmudpur (Lahore). Side by side with these Indian coins the regular series of shams and dinars, following the models of the 'Abbasid Caliphs, went on. Mahmud's early assumption (during his father's life) of the title of Saff al-Dawla under the Samanids is illustrated by a shrift struck at Nushapur in 383, which bears the figure of a sword and the title Saff al-Dawla Mahmud ben Shams al-Tirgan. The extensive coinage of Khorasan and Turkamanis issued from the mints of Herat, Ni- shapur, Balkh and Balkhistan comes to an end in the reign of Mas'ud I; as these pieces fell into the hands of the Saljuqs. This title Saff was the only one used at first. The coiners give Mahmud and his immediate successors the title of Saff, but it does not appear on the coins till Ithnashir's reign.

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GHAZZA: the ancient Azizi, Greek Fazze, an important commercial town in south-western Judea, near the coast at the intersection of the chief route to Egypt and several caravan routes from Arabia. The town belonged to the Philistines and was not taken by the Jews till the time of Alexander Jannaeus who had it destroyed. It was rebuilt by Gabinius somewhat farther south than the ancient town the ruins of which were still visible in the 5th century. The harbour of Malteses (cf. Maltahausen in Nachfahren de Deutsch. Pal. Verein, 1901, p. 62) was 2-3 miles away. Under Roman rule it belonged to the province of Syria Palestina and later to Palestine. Prima in Mahmud's time it is described by Antoninus Martyr as a splendid and luxurious city, whose inhabitants were kindly welcome to foreign visitors. The town was of great importance to the merchants of Mecca who sent their great caravans to Syria every year. According to the Tradition the Prophet's great grandfather Ishaq (q.v.) died in Ghaza and is buried there, which gave 'Ishaq's Ghaza', as it was called, a particular sanctity in the eyes of Musliims; Omar also is said to have won his wealth there. When Abu Bakr sent a mission of the Arabos to troops to Palestine, the Patriarch of Ghaza was deposed at Dib简称 (Balshadi, p. 109; cf. Thirgai, 107), where this battle is confused with one in al-Ain with the Tigris (Kutayb, Annals, ed. Pococke, ii. 275), about three hours east of Ghaza (cf. the article Maima), which was won afterwards by 'Amr b. al-Ajij. Whether Suli's account of the siege of Ghaza by 'Aljama b. Mahjum has any historical value, remains to be proved; at any rate its details are a repetition of what is related of 'Amr himself. In 767 the celebrated jurist al-Shafi'i was born in Ghaza. Towards the end of the 9th century the town, like several others in the neighbourhood, was devastated by the bloody seefs of several Arab tribes. It recovered, however, for in the 10th century the Bagdadis and Mahjumta described it as a large and wealthy city with a beautiful chief mosque. It must, however, have been laid waste again, when the Crusaders came there, it was in ruins. In 1152 it was rebuilt by the Christians and a fortress built in it, which was granted to the Templars and garnished by them. It is from this period that Idris's brief mention of the city dates. The unfortified part of the town had been sacked with great cruelty by Salaf al-Din in 1170 but it was only after the battle of Haftin in 1187 that the garrison fell into his hands. Richard L. Cotter de Llos succeeded for a while in holding it again, but it was finally lost by the Muslims again who held it henceforth. On the division of the country into mandate, Ghaza became the capital of one of them. In the 12th century Abu'l-Fida describes it as a town of medium size, with a small fort and flourishing orchards which were separated by sandhills from the sea; Ibn Hawqa on the other hand calls it a large, thickly populated town without walls and with many mosques, including one newly built by Amir Bawwâl, which had taken the place of the old chief mosque (perhaps the present chief mosque, which it may be added, was originally a Jumâ mosque of the 16th century). In the 16th century Khâtî al-Ghazzî speaks of Ghaza as the capital of an extensive amanns and calls it a beautiful town, in a flat country, rich in fruit and having houses, schools and other fine buildings worthy of admiration.

At the present day Ghaza is very prosperous (about 40,000 inhabitants); the surrounding orchards yield a rich harvest and the market is a very busy one. Many pieces of marble from the ancient buildings are built into the houses but otherwise the town is not rich in relics of antiquity. The above mentioned harbour of Maltese is certainly mentioned by Mahadda, al-Hakiri and Idrisi as "Maima", or some similar name. The last named, however, says that the harbour of Ghaza is Tell, which al-Hakiri merely mentions along with Maima; it is the ancient Antipatris, the site of which Cott has discovered an hour's journey N.W. of the town.


ThESBA. A Moslem tribe of Kādījīt, living associated with the Dāhī tribe, and occupying a considerable part of the Fātīh District, Tāhjīn, though not a large tribe they have a good social position. They are a branch of the Fātih Kādījīt and related to the Tāhjīn and Syāl tribes. Legend provides them with three founders, sons of Rāt Shāhār, named Tāhjīn, Sāfī, and Ghālib, the first ancestor of the Tāhjīn tribe, the second of the Syāl tribe, and the third of the Khawās tribe. The Thēsba were nearly independent till subdued by Rāmūnī Shawsh. The period of their conversion to Islam is not known.


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GHIFAR, an Aabah tribe, belonging to the Mu'adh (Hamālī) group. Their genealogy as Ghifār, b. Malaik, b. Qa'wa, b. Bakh b. Abū Mālah b. Kūtābi; they were closely allied to the Hamālī.

They lived in the Hājīl. The following place belonged to them: Alkhāla (near Mecca), Marīf (near Talfin, also given as a hill), Shadakh (to common with the Ulūm), Gūhāla, Wāddhāl (both on the latter between Mecca and Medina), al-Tanīdāl and the hill of Mustah.

In the year 8 (590) the Ghifār adopted Islam. In the same year they took part in the conquest of Mecca along with the Mūsulmaan, Dhu'al-Hamāl, Sūrām, Aswād, Kala and other tribes under Khālid b. al-Wallī. After the death of the Prophet, they recognized the Caliph Abū Bakr and fought for his party against the rebel tribes.

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CHILZAI. (See CHILZAI.)

CHIRKH. [See CHIRKH.]

CHIYAR (A.), a distinctive mark or strip of cloth which the Dhimma (Christians, Jews, Maganans), fasten on their shoulders, the colour of which is different from that of their clothes. The obligation to wear such a badge as well as that of subscribing the wearing of the sambūr and forbad ing riding on horseback, is said to date from 'Amar b. Ḥassān, but no such edict was expressly proclaimed till the reign of Ḥusain b. ʿAbd al-Rahmān in 759 (807) (Tahāt, ed. de Gejze, i. 712 et seq.). The edict in question was repeatedly followed by caliphs from time to time and made more strict, namely by al-Mansūrī in 235 (849-850), by Tahāt, i. 1359 et seq., al-Mu'tadī (Ibn Tharghār, ed. Jaynhīd), ii. 175, al-Mu'tadī (Ibn al-Aswūj, ed. Tornberg), x. 123. The same is related to the Fātīhīn caliph al-Ḥusayn in 935 (1005), cf. de Sacy, Études de l'histoire des Druzes, introd., xvii. 1 et seq., and of the Mandāk-Sulṭān al-Nāṣir in 700 (1054), cf. Lamsa-Poole, A History of Egypt, p. 301. These laws were enforced with particular rigour in the Maghūl, especially with reference to the Jews. The term used there is (Canadah) alshahāb; cf. Fugān in Recueil des textes juifs, 1894, p. 274 et seq. As is well-known, this example was followed in various Christian countries.

As to the colour of the γιayı, it is said in the Fātīhīn books that it should be blue (for Christians, yellow for Jews, and black or red for a Magian, but in the regulations of the various caliphs and Muslim rulers mentioned above we meet with arbitrary deviations from this rule. A honey-coloured piece of cloth, for example, is almost always prescribed, so that 'arai' is used for γιayı without further qualification. It is clear that the regulations were usually allowed to be forgotten, or exemption from them could be obtained by a payment of a certain sum, so that they had repeated to be enforced, once set up, especially if they fell utterly into desuetude. Nevertheless, Muslims still hesitate to wear a European hat and tie, because they regard these to some extent as mockery and γιayı.


GHAYTH AL-DIN BALBAN SIA. (See BALBAN, I. 6109, KARSHĀH, SAMARQAND, SIA.)

GHAYTH AL-DIN TAJGHĀL, eighteenth Mūsulman emperor of Dīhil, was born a Kārshāhī Turk, but of Indian descent through his mother. He began his career as a private soldier under the brother of Ali al-Dīhil Khālid but early in the reign of Kāmil al-Dīhil Muhārak Khālid was in command of the frontier district of Dīhil. Here, by his services against the Maghūl, when he encountered no less than twenty-nine times, he earned the title of Ghāzī Mahāl, and when Mahārak's vise favourable, Khawsī al-Dīhil, slew his master and usurped his throne. Tajghāl's eldest son, Fakhr al-Dīhil Dīhil, set

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from Dihli and persuaded his father to take up arms against the outcast. Khurram was defeated on Sept. 5th 1620, and on the following day Taghlaq was proclaimed emperor. The restoration of order in the capital occupied him but one week, and, after modifying the harsh laws of the Khudji and founding his new capital of Taghlaqabad, he dispatched his son, Asim, to his other sons, Khudji, Khan, with the Dehghan. Details of Ullugh Khán’s campaigns cannot be given here but he carried his arms to the extreme south of the Indian Peninsula. The defeat of an expedition against Wazangal has been variously attributed by historians to a military mutiny and to the failure of Ullugh Khan to persuade the whole army to join him in a rebellion against his father, but he had no difficulty in convincing Taghlaq of his innocence, and in 1624 was summoned from Telingana to act as regent during the absence of Taghlaq, who had resolved to lead an expedition into Bengal, where two brothers, Jalal al-Din Baghur and Ghivath al-Din Bakhilur, were contending for sovereignty. The former submitted and the latter was captured, and on his return towards Dihli Taghlaq was received with great pomp in a temporary pavilion which had been erected by his son at Aghädar, six miles from Taghlaqabad. The building fell and crushed its occupants, and Ullugh Khan has been accused by some historians of having contrived the disaster, but many circumstances, besides the clumsiness of the artifices, combine to render his guilt doubtful. Taghlaq died in February or March 1625.

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**GHIYATH AL-DIN TAGHLAK II, fourth emperor of Dihli of the Taghlaq dynasty, was the son of Fateh Khân, eldest son of Firuz Shah Taghlaq. On the death of Firuz in Sept. 1625, his second son, Muhammad, was in rebellion, and Ghiyath was placed on the throne. In accordance with his grandfather’s will, he attempted without success, to crush his uncle’s rebellion, and, after he had reigned five months, he and his minister Malik Firuz Khadijuddin were put to death (Feb. 10th 1626) by Malik Kulk al-Din Cauha, and his cousin Abul Bajar was raised to the throne.

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**Ghomara (Gomara in Leo Africanus), a Ber., is located in the western Maghrib. Ibn Khalidin numbers it among the Maghribi tribes and traces it back to Ghomara, a son of Musaid, or, according to another tradition, son of Mezzof b. Meizz b. Maghid. The Ghomara are divided into a large number of clans (Bent Hamid, Mattwa, Bent Nif, Aghastwa, Bent Wazarell, Medjaiz, etc), names which are still to be found at the present day among a number of Rif tribes. It is rather difficult to define exactly the territory occupied by the Ghomara. According to Ibn Khalidin, it was five days’ journey in length (from the plains of Maghrib) to Tangier and about the same in breadth (from Ksar Ketana to the Wadi Wregha). It ran along the Atlantic coast between Agilli and Anfi and bore the lands of the Berghawda. Al-Bakri no longer reckons the district of Tangier and Casa, to the Ghomara and gives Nukar in the east and Karshihat in the west as their boundaries.

The Ghomara were settled in this part of the Maghrib long before Islam was introduced into those regions. Conquered by Must b. Naqiriy, they became vassals in the first period of Islam, but in the second century A.H. they adopted Kharidi doctrine and took part in the rebellion of the Maliks. Even after the defeat of the Kharidjian they still showed themselves disposed to heretical doctrine. They believe in the gudsh, “the greater,” (cf. the art. A’sim). He belonged to the tribe of the Medjaiez, appeared in the district of Tetouan in 313 (1915), and fell in 315 (1922-23) in battle against the Maghrib. Hasm all gave his followers civil and religious laws, limited the cost of Kunda to three days, abolished the command to make the pilgrimage and composed a Kuran in the Berber language, from which al-Bakri and Ibn Khaldun quote a few passages. At a later period another prophet named Asim b. Djenaf al-Yandadjiam appeared in 325 (1927). A rebellion broke out instigated by a certain Abn L-Tawjudia, who claimed to be a prophet and magician. The Ghomara have always had a particular fondness for magic. Al-Bakri makes a number of references to it and Ibn Khaldun says that the black art was particularly practised by young women.

As to the political history of the Ghomara, they have undergone many changes. From the 11th-16th (with 16th-19th) centuries the eastern part of their lands belonged to the kingdom of Nukar. One of their chiefs named Sopjen attempted in 144 (761) to seize the reins of government then held by the Bent Selli, the descendants of the founder of the Nukar kingdom, but failed. On the division of the Maghrib kingdom, the eastern tribes passed under Oumar b. Idra and his descendants. They remained loyal to them even after the Maghrib had been driven from the west by the Almoravids and stood by them to the last in their wars with the Spanish Umayyads. After the disappearance of the Almoravids from the scene (264 = 974), the Ghomara first recognized the sovereignty of the Umayyads, then that of the Hammudids of Casa until the coming of the Almoravids. On the rise of the Almoravids the Ghomara returned to adopt the new teaching and assisted Abn al-Murri in his expedition against Casa (541 = 1146). But this loyalty, which had won them the particular favour of the Calif, did not last long. Abn Ya’qub in 562 (1166-1167) had to take the field in person to suppress a rising led by a Gomara chief named Sebna b. Menaghi. The rebel was defeated in battle, slain and Abn Ya’qub appointed his brother to govern Casa and watch the Rif.

The Almoravids also found it difficult to conquer the unruly Ghomara. They only succeeded in subduing them by taking advantage of the feud between the various rif. But this conquest was by no means permanent. "At the present day," writes Ibn Khaldun (trans. the Same, i. 157 et seq.), "the Gomara have become powerful and numerous; they pay homage and tribute however to the Marhrid government as far as the latter
can exist from them; but as soon as the government once shows itself weak, ... it has to order troops from the capital to bring the tribes back to their allegiance. Protected by inaccessible mountains, they do not hesitate to offer an asylum to members of the royal family and to all rebels who seek refuge with them. From the 4th century onwards details of the history of the Ghurids are entirely lacking; their name is still mentioned by Leo Africanus, however, in the 5th century and it is still borne by a powerful tribe of Dzhala.


GHOR, a mountainous country now included in Afghanistan [q. v., i. 149] occupying the country between the Helmand valley and Herat, and corresponding roughly with the modern Huzistan, occupied by the Ghurids and the Kharizm, tribes. The country gave its name to the Ghurids [q. v.] who succeeded the Ghurids in power, and was part of the kingdom of the Samanids and the Ghurids. The Ghurids themselves were conquered by the Sultans of Khurasan and shortly afterwards, in the 1st part of the 5th thirteenth century, the country came under Mongol rule, and in the 15th century it was captured by a Turkic tribe. The name Ghur gradually disappears from history, and has not been in use in modern times.

Bibliography: For authorities see under art. AMIRABAD, p. 114 and SHAMSHAB.

(M. LONGWORTH DAMES.)

GHORIDS. The family of the Malikzad of Ghur claimed an illustrious Iranian descent, and took the name of Shamshābāt from Shamshān a supposed descendant of Zuhair, but nothing is known of their actual history before the time of the Saffarids, when Ya'qūb ibn Lakhū invade Hamidāwar and Bārū. At that time the mountain region of Ghur (sometimes called Mandīša) was under the rule of a Malik named Shīrī, and the population were not yet converted to Islam. His son Muḥammad who was attacked by Mamūn Ghurwālī was also stated in the Ramān al-Shişī to have been still a pagan, in spite of his name, and al-Abbas called him a Hindū. Muḥammad took his stronghold in the year 400 (1009) and carried the chief into captivity, where he is said to have poisoned himself. His son Abū ʿAlī, who was put in his place by Muḥammad, no doubt had embraced Islam, and is said to have built mamluks. Nevertheless he was seized and imprisoned by his nephews Alī and ʿAbd Allāh, who had succeeded to the throne of Ghur. Abū ʿAlī was the most powerful ruler and built himself a strong castle in the mountains of Mandīša. Maḥmūd himself is stated by ʿAbd Allāh to have conducted warlike operations in the Ghur country against Ghurids named Abū l-Ḥasan and Wārbāh, but no allusion is made to Muḥammad, Abū ʿAlī or ʿAbd Allāh. It is probable that there were at that period several tribes in Ghur under separate chiefs, and that there was no central government. Abū ʿAlī seems to have continued in power under Ghurid suzerainty until he was deposed by Sulaymān, who put his own grandson in his place. Through this comparatively peaceful period, when the raids of the Saljuqs were suspended, the power of the Ghurids must have been sufficiently strong to exact obedience from the hill tribes. The mamluks who succeeded Muḥammad were Khāqān al-Dīn Ḥusayn and ʿAbd Allāh (1059-1073). The latter came into collision with Sulaymān, who then ruled in Ghur, in 651 (1253), and was taken prisoner but released again in 1255. After this his allegiance appears to have been divided between the Saljuqs on the east and the Ghurids on the west. Maḥmūd III confirmed him as chief in 695 (1299). After his time the family divided into the two branches of the Ghurids and Bānīyān. ʿAbd Allāh al-Dīn is said to have died in 752 (1350), but this is evidently a late date. His son, Saʿd al-Dīn Shīrī, succeeded as principal chief, being the eldest of the sons of a mother of high rank, and they had been given the title of mamlūk by Muḥammad al-Dīn, the son of a Turkish woman, and another, the son of a serving woman, named Khāqān al-Dīn Muḥammad. Shīrī made a division of his father's dominions awarding a part of the mountain tract of Ghur called Warshā (perhaps corresponding to the Taimani county of to-day) to Khāqān al-Dīn, who founded there the fortress of Firmān, and was known as Malik al-Dīnah. ʿAbd Allāh al-Dīnah (or al-Dīnah) received the northern territory of Bānīyān with Ṭahkhrīṣīt and, according to the Taḏkera (see Ṭahkhrīṣīt), was given the title of Bānīyān and the country up to the boundary of Ṭūbāh. But it is clear that his authority over the more remote parts of this region must have been very slight. The later history of the Bānīyān may be here briefly given before continuing that of the main Ghurid family. ʿAbd Allāh al-Dīnah was succeeded by Shams al-Dīn Muḥammad, who is said to have extended his power to Bālḵsh and Badakhshān, and to have subdued Ṭūbāh, which evidently had not been really subdued before. He took the title of Sultan with the consent of his uncle of Ghurids, who had held the same title. He was able to keep this position as a sort of power in the north, but his title ran to great power as will be seen. His son Hāfez al-Dīn Shīrī succeeded him in 588 (1193) and reigned till 602 (1205) when he died (soon after the murder of Muʿāwīya al-Dīn Muḥammad al-Sūn). His son Ṭalāq al-Dīn ʿAllāt who held power after him, assisted his brother Alī al-Dīnah in seizing the throne of Ghur, and himself obtained great power. Alī al-Dīnah having being expelled from Ghur by Valdūn, Ṭalāq al-Dīnah again assembled a force said to consist of Ghurids, Ghurids and Belqū (or Eastern Turks), but met with a successful resistance and was himself taken prisoner by Valdūn, but was released and recovered possession of Bānīyān which he kept, and at the same time was somewhat kept by his uncle Alī al-Dīnah. Alī al-Dīnah continued to reign till the invasion of Alī al-Dīnah Khurram-Shah, when he was defeated and put to death 612 (1215). Belqū al-Dīnah and Ṭalāq al-Dīnah were rulers of great importance and the last of the Shamsānids race to enjoy real power. Cédès of both of them are known. It is necessary now to return to Saʿd al-Dīnah Shīrī and carry on the story of the main line.

The origin of the Choraz in the Encyclopedia of Islam, II.
Maliks is not very clear, but apparently the Malik al-Djibbil quarelled with his half-brothers and took refuge with Bahram Shah in Ghazna. It is probable that this was connected with the enmity between Bahram Shah and Sulayh Sanjih, who had been making overtures to the Ghori Maliks. Whatever the cause, Bahram Shah became suspicious of the Malik al-Djibbil and put him to death by poison 554 (1446). Shur, on hearing this news, marched on Ghazna which he took. Bahram Shah retired to Kasa and there assembled an army of Aftabans and Khitai. Meanwhile Shur had declared himself Sulayh at Ghazna and made over Ghor to his brother Bahar al-Din Sam, but on the approach of Bahram Shah the leading men of Ghura rose against him. He attempted to return to Ghur, but was surrounded, captured and executed.

His brother Bahar al-Din Sam who succeeded him in 544 (1149) had already taken charge of Ghur in his absence and compiled the annals of his two forerunners. Fitrjiksh abandoned by the Malik al-Djibbil when he went to Ghazna, on hearing of the death of Shur he collected an army and marched towards Ghazna, but died at Kid-rak on the way in the year of his accession. His brother 'Ali al-Din Husayn succeeded him, and took up the work of avenging his brothers. Bahram Shah's army met him near Tjoghul Khánh in the plain country of Zambulawar but was defeated at Inwai Shah, son of Bahram Shah, being killed. The chronicles enlarge upon the various deeds of these two champions in 'Ali al-Din's army both around Karmal, who fought with Bahram Shah's war-elephants. Nearer to Ghur Bahram Shah's troops tried repeated resistance, but 'Ali al-Din defeated them and took Ghur by storm. His revenge was terrible. The city was fired and its inhabitants slaughtered; and the remains of the later Ghurav monarchs were dug up and burned. The name of Djaljut was given to 'Ali al-Din on account of this terrible event. He did not attempt to hold Ghur, but retired upon the west of his kingdom by land Sanjih Schupik. Shur's chroniclers attempt to show that Bahram Shah was dead, and had been succeeded by Shurkaw Shah before the fall of Ghur but this is improbable.

The author of the Tabakat-i Nafis states that he recovered Ghur from 'Ali al-Din's departure. The latter, after leaving Ghur, marched by way of Kust, which he utterly destroyed so that it has been a ruin ever since, and then spent some time in his capital Fitrjiksh till ravaged by Sanjih's advance. The army met at Sal in the valley of the Gari-rak, 'Ali al-Din was beset by his Turkish, Kishai and Ghizer troops. The Ghoris were defeated and 'Ali al-Din takes prisoner. After a time he found favour with Sanjih who restored him to the throne of Ghur. He re-established his power and extended it northwards, getting possession of the Moghoth valley (Ghuristan) and the strong fort of Tijab. The defeat and capture of Sanjih by the Ghurs probably made this development possible, and 'Ali al-Din was himself at Harrat at the time of his death in 555 (1156). His son Sald al-Din Muhammed succeeded at Fitrjiksh. The two sons of Shur, Shurkaw and Mezur al-Din, who had been exterminated by his father he set as kings, and also began a persecution of the Maliks who had obtained influence to 'Ali al-Din's time. He was soon recalled by the incursions of the Ghurs who were rapidly increasing in power, and was defeated and killed in a battle with them near Marv in 558 (1162). From this time it appears that his brother Warnaq whom Sald al-Din had killed during his absence, Ghur's al-Din, was with him at the time, and he brought back and raised to the throne by the army at Firsitksh. Mezur al-Din who had been at Bamiyan with Fakhr al-Din joined his brother and became his principal support. They soon killed Abu l-'Abbas, and then had to meet an attack from their uncle Fakhr al-Din assisted by Tadj al-Din Valdus of Harrat. Fakhr al-Din considered that the Ghori territories should belong to him and not to his nephew, and obtained the support of the Khans (Valdus) and Bakht (Kinchil), no doubt Turksh clerks. The Ghori chiefs met their army at Raghjzari in the Hari-rud valley and defeated them. Both Valdus and Kinchil were killed and the latter's head was sent to Fakhr al-Din. The defeated uncle was received with imperial courtesy by his nephews, who however released him and restored him to his own territory of Bamiyan in 559 (1163). Ghursh al-Din then proceeded to finish with other parts of his territory. He made the intriguing Ghur al-Din, who had taken possession of Ghara and the land of Sald al-Din Muhammad the year before, and retained it till 560 (1173) when Mezur al-Din conquered him and got possession of the old Ghuravide capital. The last Ghuravide kings had abandoned it and made Lahore their capital. Ghursh al-Din then installed his brother Mezur al-Din as Sulayh at Ghara, himself retaining the suzerainty over that kingdom and the actual rule over Ghur, as may be seen from the coins, on which Ghursh al-Din appears as al-Salsh al-Din maar and Mezur al-Din as al-Muzzir al-Din ammur. Ghursh al-Din himself operated against Harrat which had fallen into the possession of one of Sulayh al-Din's Turkish slaves named Tughril, and obtained possession of the city in 572 (1175), but no doubt it was recovered by Tughril who was not finally disposed of till 588 (1192). Ghursh al-Din also received the allegiance of Tadj al-Din Harib, Malik of Sujistan, who accepted his suzerainty, though it is not the case as stated by Raverty in a note on p. 192 of his translation of the Tabakat-i Nafis that the name of Sulayh Ghursh al-Din was put on the coins (see A. H. C. 'Orient, Coin, Additions, vol. 1, s. v. p. 268). Mezur al-Din after consolidating his authority at Ghara then began to conduct expeditions into India, where the Ghuravide king Khusraw Maliks was still reigning at Lahore, while Maliks had fallen back into the hands of the Karmahans who had been expelled by Mahayun. He took Multih in 570 (1174) and Urch soon after. The latter place was held by a khalif of the Bajj tribe, and according to Firdaws Mezur al-Din obtained possession of it through an irrogation with the Khalif's wife. In 574 he marched to attack Dinh-Din's king of Niruwala (Anhillawa on the Ghor valley coast), but was defeated and forced to retreat. In 575 (1176) he took Peshawar and advanced to Multih, where Mezur al-Din and Mezur al-Din al-Muzzir at Lahore, in 578 (1182) he turned south again and took Dinh-Din on the western coast. In 582 (1186) or perhaps the following year he defeated Khusraw Maliks and obtained possession of Lahore and Multih, and from that time onwards the Ghori kings,
having destroyed the last remnants of the dynasty of Mahmud, considered themselves his heirs and all his conquests. In 558 (1162) Mu'izz al-Din joined his brother in battle and was killed in an attack of Sultan Shâh, son of the Khwarizm-Shah, who was finally defeated at Khîlah on the Murghâb River. Taghriir of Hârât, who had joined Sultan Shâh, was killed in this battle, and the unfortunate Khawûs Malik was put to death the same year. Mubârak was taken from the Khwarizm-Shah in 556 (1160) or perhaps the year after, but was not held for long, and the rising power of Ala' al-Dîn ibn Tâhâkân, the Khwarizm-Shah, soon became predominant in Khurasan, although Ghîyâsh al-Dîn and Mubârak al-Dîn were able to hold him at bay as long as they lived, and Mu'izz al-Dîn was able to prosecute his Indian conquests.

Ghîyâsh al-Dîn died in 559 (1202) at Herât leaving a very wide-spread empire. His brother Mâ'izz al-Dîn was at that time in Khurasan. On succeeding to the throne he bestowed the government of Ghur on his cousin Ziyâd al-Dîn, who took the name of Ala' al-Dîn Muhammad. Mâ'izz al-Dîn during his brother's life had been pursuing his schemes of Indian empire since his conquest of the last of the Ghâ-finids. Immediately after his occupation of Lahore, in 557 (1161), he began the struggle for the Bihâris on the Bhatjoda and leaving Ziyâd al-Dîn in charge advanced towards the Djamant to attack the Kâhidjib of Dihl. (It may be noted that in many histories of this period Mu'izz al-Dîn is alluded to by his earlier name Shihât al-Dîn).

Since Mahmud's invasion the great kingdom of Kânamih had recovered some of its former prosperity under the Ghâfinid dynasty which had succeeded to the Frâhârin. Dihl, a recent foundation, had been taken a short time before from the Tâmar or Tawar tribe by the Chamahs whose capital was at Adînûl. The Caliâh Jâdî on the time of Mu'izz al-Dîn's invasion was Frâhârib Râšî, popularly called Râj Fîrûzib, who was married to the daughter of the Râj of Kânamih with whom he had eloped. He was a bold and successful warrior, and is still famous in folklore. The kingdom of Adînûl and Dihl stood in the way of a conqueror from the north-west, and must first be subdued before the more eastern regions could be attacked. It was therefore against this kingdom that Mu'izz al-Dîn's efforts were directed, and in Frâhârib Râshî he met a worthy antagonist. Frâhârib Râshî met him at Fitârîrî, accompanied by his brother Ghâlid Râj for Kânâmih Râj, governor of Dihl. A desperate battle ensued in which Mu'izz al-Dîn was wounded by Ghâlid Râj, and saved with difficulty by one of his Khâljî following. His army met with a defeat and was forced to retire on Lahore. Frâhârib Râshî advanced on Bhatjoda to which he laid siege, but Mu'izz al-Dîn appeared in the field again in 558 (1162). Frâhârib Râshî had just gained possession of Bhatjoda, when they fell back to his former position at Fitârîrî. (The name Ghâfan is given to the Chamahs by the Turtwârt by rivers, but Turtwârt is the actual name and was so in Fitârîrî's time. It is situated between Kermâ and Tûhilûn). Here he was again attacked by Mu'izz al-Dîn, this time with complete success. Ghâlid Râj was killed in the battle and Frâhârib Râshî in the pursuit. This battle destroyed all power of resistance. The whole territory of Sâvâlakh southwards to Adînûl, including Hamâd and Singat (now Sima) fell into the conqueror's hands. The Sultan returned to Ghaizâ leaving his general Kâhâ ibn Ašhâk to prosecute his conquests. Mirâfiz was soon taken by this commander and Dihl the next year. In 559 (1163) Mu'izz al-Dîn again took the field and advanced against Kânâmih. He was met by the Kâhidjib of Kânâmih at Aqshân near Yâhun not far from Kânâmih and on the banks of the Bhatjoda which was killed in the battle and over 500 elephants taken. Next year he took Thâfâr (now Bûhâr) and Ghîyâshileh soon followed. Kâtâr al-Dîn, son of the conquerors, arrived from the Islamic kingdom and advanced towards Fitârîrî and Anbûlûz (Yâhun) where Thâfâr Dîn who had once expelled Mu'izz al-Dîn was now defeated. Another general Ghîyâsh al-Dîn, Khalîl carried the war into Bihâr, which he subdued, destroying Hindu and Buddhists shrines in great numbers. He also took Nunâ (Nînà) and drove out its king Râj Laktumân, who took refuge in Bang (Bengal) Lasakhân to which movement of the Muhammadan seat of government, Kâhidjib was also taken by Kâtâr al-Dîn in 559 (1163).

In these later conquests Mu'izz al-Dîn does not seem to have taken part personally. He was in fact occupied jointly with his brother Ghîyâsh al-Dîn, in the affairs of Khurasan and in resisting the growing power of the Khwârizm-Shahs. He was in Khurasan when his brother died in 559 (1203) and succeeded to his supreme government. In 561 (1264) he organized a powerful army to invade Khwârizm and put an end to the Ala' al-Dîn Muhammad's depredations, but was unsuccessful and had to retire followed by the enemy. He was despatched by his al-Dîn Atâbâh, one of his principal ministers, and was for a time in great danger. He escaped to Ghâzin with the wreck of his army. An outbreak then took place among some of the Pândâb tribes, especially the Khôlkhâs near Lahore. The same tribe that had turned against Khwârizm Malik in favour of Mu'izz al-Dîn. The Sultan marched into the Pândâb and punished this tribe. On his return march when encamped at Dânyâsh on the banks of the Indus he was assassinated by a fanatic of the Maîlûkî tribe who he had persecuted at an earlier time. The Khôlkhâs have also been named in the act, and by evidence of names its responsibility has been placed on the Gakharis but the Tuhârbâr Nîghân, by far the best authority, supports the account here given.

The death of Mu'izz al-Dîn broke up the Ghâfinid empire. The power in India passed to the Türkish khan and generals. Kâhidjib al-Dîn remained at Dihl and Taqû al-Dîn Yâhun who was in Kânuh (the Kûran valley) took possession of Ghaizâ, defeating the Ghâfinid maliks of Bûhâr. Ghîyâsh al-Dîn Muhammad, son of Ghîyâsh al-Dîn Muhammad, was slain in the battle of Aqshân which culminated in the reduction of Ghâzin to something like its original importance, and despoiled and imprisoned Ala' al-Dîn Muhammad who had been installed by Mu'izz al-Dîn. Sultan Mahmud emigrated to rule at Fitârîrî, and at the request of the Khwârizm-Shah imprisoned there the latter's brother 'All Shâh. He was assassinated by 'All Shâh's followers in 569 (1173). His son 'Abd al-Dîn succeeded and 'All Shâh was set at liberty, apparently as a defection to the Khwârizmians. The latter then attacked and took Khwârizm. His son 'Abd al-Dîn, a son of 'Abd al-Dîn, became nominal Sultan under Khwârizmian suver-
siety; he was attacked by the Ghurids by order of Valdus in 644 (1241) and killed. Ata al-Din Muhammad who had been imprisoned in 622 was again made nominal sultan by Yalalan, but after the latter's death next year he surrendered to the Khwarizm-Shahs who took him. In 642 (1245) to Khwarizm where he died some time after. The same year, as already related, the last of the Bilqis branch of the Ghurid family were swept away by the Khwarizm-Shah, and the dynasty was now extinct.

The territories in Ghur, Gharana and Khorasan now formed part of the Khwarizm kingdom, soon to disappear before the advancing Maghabs. The Indian conquests although they passed away from the family were more permanent. The Turkih slave generals maintained their traditions, and took from Malza al-Din their title of Malza Sultan. The most faithful of these slaves Taki al-Din Val-b

Bibliography: The only valuable contemporary authority is the Tahsila: Nairi of Minhajuddin Siyai (Raverty's text, London 1881); also see Thomas, Chronicles of Farkh in the Gulf of Dubai, London 1872; Defrémery, Histories du Sultanat de Byblos, extraites de Mir-khan, Paris 1864; Hurlou, Almk-ustana, Fartashast (ed. Brown), I. 466-471; Elliot and Dowson, Hist. of India, London, 1869; Firtha's History (text of Lucknow). For coins, see B. M. Catalogue (Original coins, Additional, Vol. I. to iv. and Sultanah of Dubai); Khalif Instituts, Hist. of India, London 1866; Firtha, Notes on Afghanistan, London 1886.

GHORI DYNASTY, the, of Malza, was founded by Jinain, entitled Dilwar Khan, an aover of Farkh Shah Taghiali of Dihl, claiming descent from Syah al-Din Munammad b. Sh. Iltukar Khan, having been appointed governor of Malza by Muhammad Shah; son of Farkh, became independent in 1421, after the overthrow of the empire of Dihl by Timur. He died in A.D. 1408-1409, and was succeeded by his son Hulagha, who was suspected of having poisoned him. Hulagha, who built the fortress of Mashal, was chiefly occupied during his reign in incessant warfare with Gudjarat. In 1420 he reduced the Gulf kingdom of Khuras to the condition of a tributary state, and in 1422 led a raid into the distant Hindu kingdom of Hindustan and returned with much plunder. In 1423, he besieged Gwalior without result, and in 1428, having forced Ahmad Sagh Shahmani I to raise the siege of Khuras, pursued him, but was himself defeated in 1432 he was captured. The reign of his were embittered by disputes between his sons, the eldest of whom, Gharin Khan, was, not without opposition, raised to the throne under the title of

Muhammad Shah on Hulagha's death in July 1432. Muhammad Shah's debauchery and his cruelty towards his brothers and their sons alienated the affection of his subjects, and he foolishly quarreled with his powerful cousin and brother-in-law, Mahmud Khan Khalifz, to whom he owed the throne. Mahmud Khan caused him to be poisoned and the latter's proclaimed Mahmud Khan's elder son, Mas'ud, a boy of thirteen years of age, king; but Mas'ud and his brother 'Umar Khan fled and the throne, after having been declined by Muhk Mughliz, the father of 'Umar, was usurped by Mahmud, and the kingdom of the Ghurids passed, i.e. A.D. 1436, to the Khalifz.
GHRUSHI — GHUL.

Leen, p. 431, and in Cod. Leid. 1025 (2). The Nabh-Cardi had their peculiar reverence, whereby his name appears in the name of this order. Further materials for his biography may perhaps be found in the manuscripts described by Persbusch (which exist elsewhere however also but are not accessible for publication): Cod. Gothanus, Cat., p. 124 and Cod. Bertol., Cat., no. 266. Cf. also Rhup, Cat. of Parisian Miss. (Brit. Museum), 804 and Hierol. Bibliotheca orient., v. v. Agmân.

GHUBRAN (A.), pardon of sins.

GHUL. For the ancient Arabs the ghill (temp. ghost and ghillia) was a particularly blest animal, and of the varieties of the animals which attracted them from their path, by assuming different forms, then fell upon them unsuspected, destitute, and devoured them. In the root seem to lie two ideas: (a) changing into different appearances and (b) treacherously assailing and destroying. There are many references to them in the early poets. According to the Agha'it (vol. xxiv, 209 if torx.) Tabbuha-Scharrin spoke frequently in his verses of them. See especially his description of one (ibid., p. 212 note) and his boastful and his boastful_up with them as a wanderer of deserts (ibid., p. 210 note). It was said to be the same as the sákh (pl. súkhíy) which had a similar power of transforming itself, and which was called on that account the sorceress (álhála) of the ghill. The masculine of the ghill was said to be the ghilli. It is plain that the word ghull is a descriptive, for it can be used, and not apparently as a metaphor, of any destruction which comes upon a man: so even of spiritual things in the Tawmat al-Ighdšt, and here and Here, Zohar, p. 335.

Otherwise a man could hardly have been called Abu l-Ghull (Afsúra, ed. Frytag), p. 34.) and Ka'b, in his Barla-pooem could not have compared Su'ad, even in her chastenedness, to a ghill. For some reason Muhammad disliked the word, and only one derivative from the root occurs in the Kur'an (xxvii, 46) ghilli, "insidious destruction," used of the effects of wine (cf. Mufaddálat al-Khulý, p. 372). In a tradition, also, he declares that there is no such thing as a ghill (Linda, iv, p. 31, II, 10 estc.). This has justified Muslims, especially Mentalists, in denying the existence of the ghill altogether, e. v. Zanád, p. 261, and Kur, xxxiii, 46 (ed. Calcutta, p. 1305. But others held that it was only the changing of appearance (kâhamu), which the Prophet declared, and they quoted traditions from him telling how to drive away the ghill by reciting the agall. For the mediatorial system in which the ghill is fully accepted, see Dami and once, also under agall and su'ad; Suyúr; Jaykar's trad., vol. ii, 47 if teq. Ka'uni classifies the ghill among the diabolical (mushabihat) spirit (ed. Whittenfeld, i, 370) and that is overwhelmingly the later attitude. The popular mind ghill (also ghibl; similarly su'ard) was an ordinary word for zanádul, whether human or demonic, and thus became equivalent to the European age, and the standard Méraubes told elsewhere of ogres are connected with them. For Persia see Sir John Malcolm's Sketches of Persia, chap. xxii; for Egypt, Spitta's Centur, arabs, by, and for North Africa, Stammme, Mêrëns und Tophši, palm; for Turkey, Künes, Türkische Volksbiren, by index under Derv and Dervis and palmum. See also in Arabic.
Bengal. This work, entitled *Firdaw al-Salāf*, was completed in 1768, and is the fullest account in Persian of the Muhammadan history of Bengal. It was published in the Bibliotheca Indica, (1860-1891). Ghulam Husain died in 1733 A.D. (1777 A.D.).

**Bibliography:** The *Riyāsa-i-Salātā*, a history of Bengal by Ghulam Husain Salih, translated from the original Persian, by Muhammad Abulfatim Salih, in *Bibliotheca Indica, Calcutta, 1903-1904*, ii. 233-253.

**Ghulam Husain Khan** 9. Hariyad Ali Khan al-Husain al-Tarakhk, historian, born 1740 A.H., author of *Siraj al-Mara'if i'dhdh (or Mumans of the Moderns)*, a history of India from 1118 to 1195 (1707-1781), compiling the reigns of the successors of Averaghl (q. v.), and an account of the progress of the English in Bengal, together with a critical examination of their government and policy; published in India several times, e.g., Calcutta, 1836, London, 1860, translated into English by Baynham (Haji Mustafa), Calicut, 1860, and a revised edition by Joseph E. Royce (only one vol. published), London, 1853.

**Bibliography:** Arabic Annual Register, (Charleville, p. 28-32 (London, 1853); Elliot-Dowson, xvi. 194 of supp. Rio, Cal. Pers. Mss. Ind. Mus., i. 260.

**Ghumdán**, a castle in 534 in the Vaman, famous for its size and splendor. Humdán and other contemporary geographers give very full descriptions of it, but by this time it had long been merely a gigantic ruin. It is said to have been already destroyed when the Ayyubid s overcame the Vaman in 525 A.H. It was then rebuilt, however, for according to an old quoted verse, which is inscribed by the father of the celebrated Umeyy b. Ali b. Talib, it was the abode of Ubn Yazan's sons, after the Persians had conquered South Arabia about 570. Several authors say that it was the Caliph 'Obaidullah who finally destroyed it, but D. H. Muller considers this to be probably a malicious invention. In any case its destruction was connected with the Muslim conquest of the country. From several poems, whose South Arabian origin is confirmed in an interesting way by a number of technical expressions which are also found in Sabæan inscriptions, it is clear that the castle was built on a rock and that the lower part was built of freestone and the upper part of brick masonry. According to Humdán, the ruins of the two first stories of the chief mosque, he was still able to see a stronghold on the top, where the Karmania and had encamped in 908. E. Charle has actually discovered, northeast of the chief mosque, a large mound of ruins in the lower part of which were many beautiful freestone blocks; the large mosque has been built on the site of the ancient castle as the style and size of the stones show.

GHUMDAN — AL-GHZULI.

of the Anti-Lebanon, to its disappearance in the Lake of 'Atbara, the ancient Sea of Damascus, a number of lakebeds only intermittently filled with water. The Ghul is protected by this network of ponds with their reedbeds from the advance of the desert. The area reclaimed on the east looks like a green mountain spur thrust boldly into the sea of sand. (Masayb). The same Ghul, as found in the Umayyad poets, Ibn Qais al-Rakaybi, Akhmad ibn al-Raf'a, and in Hadith, where it is designated by the Prophet as the scene of a future great battle (Maraj Rabi'l), it is the most wonderful oasis (but Damascus) just as the glory of sinking is one of the four paradises on earth. Tradition says that Abraham was born here and points out the site which served him and his mother as a refuge (Qorin, xxvii, 52). Its greatest distance is from west to east. The statements of the authorities as to its area vary; 18 square miles or 2 days journey (mar's) in length and sea in breadth, it is entirely covered with gardens and plantations particularly olives, from which one celebrates the fruits of Damascus, especially apricots, which are exported great distances with villages buried among them, quite recalling the 'Abdi al-Afrin or 'Abidil of Imn Kala al-Rakaybi (ed. Rokokomakia, p. 209). Several of these villages, says Salibi, possess the impregnancy of towns, such as al-Mura, Djami'a, Huraiti and Dabaa. Others have disappeared like Dair Murrin (q.v.) or 958, Bait Lihay, which Salibi prefers to its likeness with a quarter in Damascus. The same writer also mentions the Draai, Payama'a (if these places come from the word Tell, on the western slope of Hermon) as already mentioned. According to the old geographers, the Ghul was occupied chiefly by the Banat Ghassan (cf. Ablam) and the Banat Kalleh and various groups of the Kais. Salibi counts 2854 beatin or estates and 550 vineyards in its day (7th century A.D.). He interested the monograph which he has devoted in the Ghul: Darom al-Fa'id wa 'ala ghulta (ms. in Laden, no. 18662; section on cosmography. Rikabi, 34, 35; Ibn Rostuq, 22 (ed. Ghibli), p. 205), editor of Ghibli, Geography (ed. De Goeje), p. 91, Ibn al-Fakhr, Damiqa (ed. De Goeje), p. 103, 140; Mabrut, Aswa' al-Sa'duti (ed. De Goeje), p. 33, 444, 160; Bokhor, Mabrut, Geography (ed. De Goeje), p. 59, 103; Abul Fadhl, Geography (ed. De Goeje), p. 214, 315; Bakr, Meqam, p. 703; Ghibli, tr. R.; xvii, 55; von Kerssenbrock, Mitteleuropa und Damaskus, p. 109 et seq.; Weismann in Zeitschrift, der Deutschen Morgenl. Ges., xi, 475 et seq.; Le Strange, Palestine under the Moslems, t. i. (LAMMERS).

AL-GHZULI, A.D. 1212 A.D. AND ALLAH-AL-DIN AL-DIMASHQI, AN ARAB AUCTOR, of Berber origin, who died in 515 = 1125, according to the title Hul al-Din fi Masalih al-Sfur, he composed an anthology after the model of the Aflat books but which, as the author in his preface rightly points himself, is favourably distinguished from the mass of these books by its contents. He deals with the history and its parts, with all the pleasures of life and sport and the accidents required for them. He illustrates these subjects by anecdotes and verses; from the later poetry, thereby giving to the work a very rich touch of material, which is still far from being exhausted, for the study of the history of Muslim culture, similar to the Kith al-Masakin, to which it is superior.
however in the greater area covered by its subject matter. The book was printed in two volumes in Cairo in 1239-40 A.D. (C. Buckelmann).

GHUZZ, the Arabic name for the Oghuz branch of the Turkish people. This seems to have been the name of the great people who ruled all the tribes from China to the Black Sea into one nomad-empire in the eighth century A.D.; in the Oryqhon inscriptions of the ninth century they are also called Tokuz-Oghuz ("the nine Oghuz") so that they were divided into nine tribes. On the linguistic and ethnological relationship of the Oghuz to other Turkish peoples opinions differ. Ramstedt (in his article on the Oghuz in the *Zentralblatt fur Kaffirwissenschaft*, Vol. LIII, 23-26) and with him A.F. Schmitz (in his work *Les races semi-durcissantes*, *ibid.*, p. 374 et seq.) prove that Oghuz is to be identified with the Mongol *Ogut* (properly *Oqut* or *Oquut*) which has no support, any more than the equation to Ughur and Uighur proposed on the same philological grounds by different scholars (H. Münkast, et al.).

The Tokuz-Oghuz (called Taghluq-ghuz by the Arabs) are mentioned for the last time in the west in 205 = 209-210, when they are said to have invaded the land of the Tabar-tagh (Talgar) (Din burkh, 1804). The Mongol era in the 13th-14th century call the people living in the west Ghuz alone without the addition of a numeral. These Ghuz were the immediate neighbours of the Dür al-Islam from Djarqan on the Caspian Sea to Firdh and Ashtiz in the Firdawr territory; in the west their territory was bounded by the lands of the Khazar and Bulghar, in the east by the lands of the Kharli, in the north by the lands of the Kaimik (in Turkish probably Kaimik), cf. *Ishqart*, ed. de Goeje, p. 9, on the other hand to reach the land of the Taghluqghuz from the Dür al-Islam, one had to traverse the whole of the broad territory of the Kharli, more than 20 days' journey, sitting out from the eastern frontier of Firdawr (Ibn Hawāl, p. 21). The boundary between the Ghuz and the Kaimik was formed by the upper course of the river Jih, i.e. the Kama (Ishqart, p. 244). In the same century a section of the Ghuz had separated from its fellow-tribesmen and migrated to the previously uninhabited peninsula of Siyleftright (Mangbeleik) (ebd., p. 219). The headquarters of these people were on the lower course of the Sir Darya (Ibn Hawāl, p. 393). According to Ibn al-Atîr (ed. Tornerh, li, 117) these Ghuz had separated from the Taghluqghuz in the time of the Caliph al-Mahdi 153-169 = 775-785 and even at this early period practised Islam; in reality Islam only began to spread among the Ghuz in the 15th-16th century; one section of them had adopted Christianity perhaps even earlier (Kazant, ed. Wästensfeld, li, 394). The Muslim Ghuz were also called Turkman (Turkomen); this name (of uncertain origin), which was later to supersede the name Ghuz entirely, first appears in Makanadis (ed. de Goeje, p. 274 et seq.).

The migration of the Ghuz to Muslim territory began at the end of the 13th century and at the beginning of the 14th; they first settled at Nur in Bulghur; as an earlier period Constantinople Porphyrogenitos mentions the advance of another branch of the Ghuz (Oghuz), called Tokri in the Russian annals, westwards over the Volga against the Pechenegs. In the 14th-15th century considerable bodies migrated in both directions; in Western Asia the Ghuz or Turkomans, sometimes as robber bands and sometimes under the leadership of their chiefs, penetrated all the civilised lands up to the Mediterranean; in the west the Uz crossed the Danube in 1065 and ravaged the Balkan peninsula as far as Thessalonica and Hélia; but were soon afterwards almost exterminated by the Pechenegs and Bulghurs; the remainder entered Byzantine service and seem afterwards to have become merged in other peoples. The campaigns of conquest of the Ghuz did not destroy, nevertheless, great influence in the ethnographic condition of Western Asia. The Seljuk dynasty which arose from among the Ghuz gradually succeeded in subduing all the lands from Chinese Turkestan to the frontiers of Egypt and the Byzantine empire. The Seljuk seem to have been a bond of setting their numerically relatively on the western frontier of their empire and thus Asia Minor and the northern provinces of Iran received their Turkish population. Only one movement of the Ghuz in the east of any importance is mentioned; in 549 = 1153 the tribes settled around Bulghur rose against Sultan Sanjar, rising which resulted in the taking prize of the Sultan and the devastation of Khwarizm and several other provinces, but these events only affected political conditions for a brief period and the ethnographic not at all, as far as can be seen. The lands abandoned by the Ghuz in the Sir-Darya and north of the Caspian Sea and Sea of Aral were occupied by the Kipchak, also written Kipchak, a branch of the Kaimik (so Gardi in Barnhold, Odebro in Padmore's *Savvymuy Aşık*, p. 83). As early as 481 = 1030 we find the Kipchak mentioned as neighbours of Khwarizm (Bulhar, ed. Murady, p. 91 at the foot); Najir Khanwar (in Brown, *A Literary History of Persia*, ii, 237) already uses the term "desert" (mkhār) of the Kipchak," afterwards adopted by the Muslim geographers, in the same sense as iskand (p. 217 et seq.) at an earlier period uses the term "desert of the Ghuz" (mughūz al-Ghuzzak).

Ibn al-Atîr, (xi, 54) mentions the division of the Ghuz into two groups of tribes, the Uçuk and the Ruzuk; we do not learn further details of this division, or of the 24 tribes of the Oghuz and their common ancestor, the eponymous hero Oghuz Khan till the *Turkshā Gāhehāt* of Rashid al-Din (cf. the article Oghuz, li, 149 et seq.); the same authority gives the totem (annemat) and seal (takhtat) of each tribe. Oghuz Khan appears as early as this as a Muslim hero; geographically also the saga is for the main part localised in Western Asia, Egypt and Europe (even the Franks are subdued by Oghuz Khan). Another version of the same saga, still free from Muslim colouring, in the Uighur text, but composed in a dialect differing from Uighur (such Persian words as dūz and ashūjan are also found in it), has been published by W. Radloff; nothing is known of the origin of this version or the date of its composition. The geographical proper names mentioned in it refer mostly to Eastern Asia and unite the Mongol period; a similar saga was utilized by Rashid al-Din in another section of his work (in the section on the Turks; *al-Buran Rasan in Collections Scienctifiques*, iii, 97 et seq.) and by Abu-T-Ghazal. All that is given by later Muslim writers of Oghuz Khan and the 24 tribes of the Oghuz may be traced to the *Turkshā Gāhehāt*; this is particularly true of the *Turshā Gāhehāt* and simply substituted Oghuz for.
Khan for Çingà Khan. Led satay by this falsification, a Turkish scholar has recently propounded the thesis that we have the foundations of the celebrated Čësàk of Çingà Khan in the book of laws of the Oghuz Turks (cf. M. Hartmann, Der Fragebrei, iii. 57 et seq.). As late as the sixteenth century the Turkomans of the Caspian Sea still considered Čësà Khan (for Oghuz Khan) as the ancestor of their people (Gailhans, Einige vergessene \v soteriache materielle \re genus Arabi in Ortsnamen
den, St. Petersburg 1886, p. 51); popular legends of his life and deeds are not yet known.

In Arabs Minor even in the Ottoman period the "times of the Oghuz" (Oghûns-nâmâs) were of long literary; every saga handed down by the bard (mâna) about the past was called an Oghûns-
nâmâ; a collection of such legends is contained in the *Arâbî Sûrî Dëlköf. Kurşû* which is preserved in a unique manuscript in Dresden (Fleischer, N.°, 86). The Kurshû or Kuršû, who appears in this book, is also known on the Sir-Daryâ (the erewhithe abode of the Oghûz) and in the Turko- man steppes as a saint, bard and sage; similar legends were also current at one time in Alt teżêk. In these "Oghûns-nâmâs" (cf. E. Grisar, L'âge du sultanat, p. 184) and in Asia Minor. The view propounded by Fontanarresta (Zapiski vost. etd. arkh. otd., xx. 100 et seq.) that this Kurshû may be identical with the Korshû b. 'Abd al-Hamîd, mentioned by Imad al-Dîn Isfahânî (ed. Houtsma, p. 281 et seq.) and by Ibn al-'Azîr (xi. 54), will hardly hold; the sagas certainly be older and have been known to the Oghûz even at the beginning of their wanderings; their wide dissemination cannot be otherwise explained.


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\textit{Gâaur (v.)} : Gaisar, q.v., i. 754.

\textit{Gâaur Dagh.} The Turkish name for the Amuus mountains, to be more accurate, for the northern part of the range (cf. i. 314).

\textit{Gibraltar, a rocky limestone peninsula belonging to Great Britain in the S.E. of the Spanish province of Cádiz (q. v., i. 516) almost the most southerly point in Spain (5 miles from N. to S., greatest breadth one mile with an area of 2 square miles and greatest height 1450 feet) with a town and harbour of the same name lying along the gentler western slope, with 18,000 Spanish, English, Jewish and Moroccan inhabitants (including a garrison of 7000 men). Being the key of the Mediterranean, it is very strongly fortified and honeycombed with batteries; in the Bay of Gibraltar or Algiers (q.v., opposite it to the west) there was in ancient times the European pillar of Hercules (Herakles — Phoenician-Punic Melqart from Mallìqart = king of the city) also called Calpe or Byba. Mouns, opposite (15 miles) the African Column Abyla or atena, the modern Canta (q.v., p. 335 et seq.), with Castillio and Monte del Año (600 feet high) and Puente de las Almás, but not along the strait like the whole chain of the Sierra Bullones [as Boksercik still has it] or of the Dulce Mar (called after Muss b. Nasir). The very ancient Caria (Carthia) on the most northerly point of the Bay of Gibraltar, east of the mouth of the Guadalronque, seems to have been of Iberian origin in spite of the Phoenician name, and played a part in history under the Carthaginians as a seaport in 171 B.C. It received the first Roman colony on the peninsula and under the Romans it was called Carthago Nova (Cartagena); in the middle centuries its name was still called Cartaja or Cartagena, the modern Torre del Roscalillo on the Farm el Roscalillo with low mounds of ruins. Gibraltar from the north-east commands the whole of the strait between Europe and Africa; between the Atlantic and Mediterranean usually called the strait of Gibraltar, Stratus von Gibraltar, Estrecho de Gibraltar, in ancient times the *Purastrum* of Hâwân, Fratua Gadirum (from Gadara, Cidês or Herculea, Arabic (Rasul) al-Zahéb, (canal of) the street (cf. *îmârât al-Musulûmîn*) After 711 Gibraltar was taken by 'Abd al-Mu'âmîn strengthened the fortifications of the rock; in 1309 Gibraltar was taken by Alfonso Pérez Guminu el Bueno for Ferdinand IV of Castile, but in 1333 it passed to the Makhins of Morocco from whom it was taken in 1412 by the Peirlh Tuncis. Abu 'I'abî (p. 516) of Granada, and finally on the 20th August 1462 it was won for Henry IV of Castile by Don Guinam of Medina Sidonia. From 1462 it was with the whole mountainous Campo de Gibraltar, in the N.W. of Gibraltar (previously the whole Sierra de las Garzas) the hereditary fief of
the Guarnina de Madrid sold to 1502, when it passed to the crown. In 1540 Gibraltar was plundered by the Algerian corsairs Ghazi al-Din, and in 1578 by Captain Alonso de Vara under the command of don Juan de Mendonza. The fortress was captured from the Moors in 1612 that Admiral Don Juan de Mendonza shipped the banished Moriscos back to Africa. During the war of the Spanish Succession Gibraltar was taken by the English in 1704 and had subsequently to suffer severe sieges, notably in 1779-1783 under General Elliot against the French and Spanish.

Bibliography: Adam, Description de l'Afrique et de l'Espagne, p. 177 = transl. 215; Geographie d'Aboueljall, p. 65 = transl. Sg; Marqués al-Hijii, v. 23 et sq., The Kabylés, Histoire des Berbères (Stahn), v. Index; Encyclopédie arabe (Dictionnaire), vol. 283-296; Seybold, Zur spanisch-arabischen Geographie der Fossen Cadi, Hall 1906 (a. Cadi), Haudeker, Spanien und Portugal, with plan; Gayangos, History of the Mohammedan Dynasties in Spain, II. 355 "Gibraltar was afterwards taken from the South Moors by Mohammed, named al-Ghansi-ibn" and Index a.v. Jebel-Tripik, "recovered by Mohammed IV" with misunderstanding of Maqiba's (text i. 355); it is rather the conquest of Algerians in 1360 by Mohammed V (not al-Ghansi-ibn) of the Kutubiyya sect. See also M. J. T. Vernon, "Sevres, the Prince of Persia"

GILAN (province of the Gila, Gheila, 1840), a province of Persia, north of the Caspian Sea and south of the Elburz chain. It is bounded in the east by Taurusistan or Mazandaran, and its northern limit is marked by the junction of the Kar and the Amsos; its political boundary with Russia, however, is marked by the Amsos stream. The chief town is Reft. The interior is swampy (whence the popular etymology of the name from gil, mosil) and covered with woods and marshy groves; the mountainous part bears the name Dalan; the natives call themselves Gilák. The Safá River flows into the sea near Lahijan. The silk industry and the cultivation of rice flourish in it.

The perpetual moisture of the climate has a relaxing effect; the mild and wet winter is broken by the dry gurâ (warm wind). Seen from the forest, the appearance of the vast sea of green, to them a kind of tiger, resembling that of India, is found.

According to the recent reforms Gilân forms an independent wilayet of the first class with Reft as capital and its sub-province Esnilî (q.v., v. 48) ranks among its principal towns. The population numbers about 250,000 and increases annually at 25,278 families. The province is divided into four districts: Tawilâgh (chief town Kergân-Rud), Lâhindjan, Langè-Rud (with Rádiar and Kâshik) and Mandîji (with Kâhchîhâñ). It was formerly divided into two districts: Kâsañ, Lâhindjan, Reft, Fâmân and Gerzî. Fâmân was once considered the capital and the most important places were Tâlen, Lâhindjan, Binañeh, Kâsañ, Safá and Dânâjan. The natives, however, only recognize the geographical division of the province into two districts of the Safá-Rud: Bây-xan (district of Reft) and Bây-xan (district of Lâhindjan); in the dialect of the country the word Safá River is rendered hâlêh, Halêh, quoted by Scherer, Christ, Pers., II. 187; cf. Mêljanâd, p. 250, note: Dorn, Caspia, p. 49). After remaining for long independent Gilân was conquered by Hâlêh, who raised the fortifications of Shahrizor to the ground in 1227, and was finally incorporated in Persia by the Safawids; under

'Alâdîr, I. the capital was Reft. Tahbîn in the north was separated from it and the greater part added to Russia by the Treaty of Gulista (1873).

Vâhî mentions a tribe named Lâjšân, which emigrated from Iškâhîn to Bây-xan; according to a verse by Irâk, al-Kaîs they entered the service of the rulers as miners and masons (Van Vloten, Wiss. Zeitschr., f. d. Kultur, Morgen., vol. 1984, p. 61); it is probably Gêls that are referred to.


[Go. HEARE]

AL-GILDÁK (Gilâk or Gilâk) "All, b. Adhamâh & el, is a city, according to other authorities, in the 'Al-Dim 'Aliân b. 'All. author of a number of works dealing with occult sciences, notably alchemy which are detailed by Brockelmann, Gesch. der arab. Litteratur, II. 139, who gives the following as print: al-Mâjdânî fi Arâb (in Al-Mâjdânî, Bombay 1902, and Nâšijî al-Fâlî fi Aškâl al-Mâjdânî, Bây-xan, 1340 a.d.). Almost nothing is known of his life; all we are certain of is that he composed one of his works in 740 (1340) in Damascus and another in 742 (1342) in the Gilân and Shahrizor. The work in 743 (1343) is usually given as the date of his death; Brockelmann, however, also gives 746 (1350). See Brockelmann, Gesch. der arab. Litteratur, II. 139.

GILGIT. A province in the extreme N.W. of the Indian empire, the capital of which is the small town of Gilgit, situated on a valley 4,800 feet above sea-level, on the Gilgit, which is a tributary of the Indus. It is surrounded by great mountain ranges, and is opposite to the gap leading to Himâ, beyond which the northeastern Hindû Kush separates it from Wâkhto and the Mânshûr from Chinese territory. The population consists of the Shina race, and the Shina language, one of the Pashtû groups, is spoken. This race is probably nearly pure Aryan, the people being good cultivators and fond of sport, light-hearted and cheerful, but with a reputation for treachery. The route by which Gilgit is approached from India leads down the Gilgit towards the town with the Indus near Budjil, and hence to Keybuzh, via the Träglük and Buzfall passes or to Abottâbândé by Gilgit, the Dihbar pass and the Kâghtâh valley. In Gilgit the whole population is Mohammedan, mostly Shî, and not fanatical. Little is known of the earlier history. In Furtânis lists the cities of the Shinâ region (Shinâ) and mentioned the Padâla. Al-Biton mentions Gilîk and says that the people speak Turkish and that their king is called Bûlar. It is improbable that Turkish was actually spoken, but the Shinâ still claim relationship with the...
Mughals of India. Till recently Gírít was under kings of the Trukhkí family, from a former king Trukhí, who reigned in the 15th cent. and established the Muhammadan faith. The title of the kings before that period was Khán, but since then it has been Chál-ván. The country is also said to have been formerly called Sriyán, and afterwards Gírít.

In 1844 the last of the legitimate rulers Karim Khán was expelled by Gáhára Ráman (or Gáhára Amin), a member of the Khánchákí family of Yasan who made himself master of the country, and proved to be a cruel tyrant. The expelled ruler took refuge with the Síkhs, government of Kanhí, who invaded Gírít and set up Karim Khán again in 1845. He ruled under Sikh suzerainty, and when Gáhára Singh Dégí became Márádára of Kanhí in 1846, Gírít passed to him with the other Sikh possessions. In 1852 however, Gáhára Ráman attacked and routed the Dégíras while they were invading Hánza, and Karim Khán was killed. The Dégíras recovered possession in 1860, and shortly afterwards 'Abdul Khán, an infant, was installed by them as Khán. He was a son of the late Sháh Súri, and was considered the representative of the Trukhkí family. The Gírítí agency under Bidálahí was first established in 1877, and renewed afterwards under Dúrám in 1889. In 1895, at the time of the Círát, Gírít was occupied by a small force which advanced on Círát via the Biáríd Phus. (See art. Círát.)

The country has continued to form part of the Kanhí kingdom, but the relations with the local chiefs are controlled by the Ittihási agent at Gírít.

**Bibliography:** Bidálahí, Tribes of the Mánfúat Ráshid (Cálcutta 1865); Dégíra, The Ittihási Winshání of the Círát, London 1892; Capt. V. K. Robertson, The Círát Expedition, Cálcutta 1868; Gírít, The Pirás Léngargi, London 1906.

**Gímbrí, Gímbrí.** [See Gímbrí.]

**Gíráy, a Tátar dynasty, which ruled the Círmán peninsula for three centuries (1200–1400).** The accounts of the beginnings of the dynasty and the deeds of its founder Hadílúr Gíráy b. Gíyásh al-Ibn b. Tațh-Tímír, a prince of the kingdom of the Golden Horde, are very uncertain. His oldest known name of the year 845 = 1445 is Hán-Ráshidí. He founded the foundations of his power at a considerably earlier period with the help of the rulers of Múháng and Perán, on whom he afterwards continued to rely till his death (871 = 1465). We have no reliable information on the origin of the name Gíráy. According to local tradition the tutar (melkà) of the prince is said to have belonged to the tribe of Gíráy (this tribal name is still known in Central Asia where it is pronounced "Kíráy"); according to the West, Pérsus says in his Díctionári (p. 194), without giving authorities, that Gíráy is a Mongol word, pronounced "Giray" in Mongol and used with the meaning "servitor, worthy, qualified" (šaúzdušš, šábölì, šáhì). Hadílúr does not seem to have intended to transmit this name to his descendants; only one of his sons, Mengíl, and his wife, the eldest or the immediate successor of his father, bore the name Gíráy; on the other hand, this name was given to every prince of the ruling house from Mengíl's time onwards. After the conquest of Káfí by the Tátares (880 = 1475) the Círmán peninsula was added to the Tátar empire. The southern coast passed directly under Turkish rule while the Gíráy retained possession of the remainder as vassals of the Porte; but, whether the relations of the Tátares continued to Káfí to the Khán or the relations of the Khán himself to the Porte were accurately defined it was only after the reign of Isámí Gíráy II (924–925 = 1526–1528) that the Sultan's name was mentioned before the Khán's name in the Friday services; the coins were afterwards struck in the name of the Khán only. The earliest Khán (Hadílúr Gíráy, Náy Dávíd and Mengíl-Gíráy before the Tátar conquest) bore the title "Súlán" on their coins, the latter afterwards contented themselves with the title Khán; the word "Súlán" denoted, among the Tátares and Káfí, a prince of the reigning house, who was not actually ruling. The seal (nasq) of a characteristic of the coins and documents of the Gíráy. Several Khání extended their power far beyond the bounds of the peninsula, sometimes independently and sometimes by authority of the Sultan of Turkey; northwards to Mosłém or Central Asia, southwards to the Indus and the Mexican Sea. In 1526 the peninsula was occupied successively for the first time by the Russian and in 1531 it was permanently conquered and has never been vacated since then, although, according to the terms of the peace of Káfí-Kindarán (1574) and of the treaty of Ósmán-Kaşw (1779), the Khán was to be chosen freely by the Tátar population and was to rule his land as an independent prince, free of the Porte and Russia alike. In 1763 the Círmán was incorporated in the Russian empire on condition that the rule of the Khán, came to an end; the last Gíráy to bear the title Khán, Márádára Khán, died 1913 = January 6th on the island of Myrítí. Cf. also article Khán (E.-SÁRNI, 1. 562 et seq., where Bibliography is given).

(W. BARTHOLD.)

**Gíríg, a province (múndjúdž), district (múndjúdž), and town in Upper Egypt.** The etymology is uncertain. The name of Súnt Gíríz (Georgio) is presumably concealed in Gíráy. "Al-Máhárí" mentions it with a cognate of Dúrím known in the same district (the latter place is also mentioned by Ibn Dívání, p. 99 and Ibn Dhírámí, s. 477). The river Egyptian, agrees to the extent of being designated with Gíráy so that it is not mentioned in Khúyán's list of rivers; it is given by Yáhúd however. The name first appears so as that of a province in the Msúpón (270) = 1708); it is not yet found in the Nák Núyúú of 715 = 1315. The province of Gíríz is therefore probably first arose in the Ottoman period. In the Mohammedan period Súnt became capital of the province of Gíríz, while Gíráy itself declined to the level of the chief town of a district. The town was celebrated for its industries in wood and leather, which, like all Egyptian industries, were in the hands of Christians. Its large Christian population is evidence of this age. The town flourished as long as the pilgrims' caravans went via Kyur, as its inhabitants provided the pilgrims with provisions, particularly breakfast (Sec. 22). With the exception of the little house of Mişirá (210) under Múhántí, all the towns, which was well built, suffered from the inundations of the Nile, but it was saved from destruction by protective works under Sáhú Kúhí. At the present day
the population of the town is 19,843, of whom 5,443 are Copts, and that of the province about 4,1 of a million.


GIZEH (Djeh), town in Egypt. [C. I. 821° infra. 3°.]

GOGO and MAGOG. [See VOGOG, VOGOG.]

GOGO, a town in the Sudan on the left bank of the Niger, about 280 miles east of Timbuktu in 16° 12’ 4° N. Lat. and 4° 53’ E. (Green.) The name Gogo (کوگو) has been written in various ways by the European translators of the Arab geographers; we find the following forms, Kasgo, Kocant, Kankko, Kocuri, and Gogo in Leo Africanus. Barth writes Gao or Gogo. The etymology of the name gommi is obscure. Al-Bakri (Cartesie de l’Afrique, transal. de Sane, p. 590) gives a fantastic explanation of it. ‘The title of the name Gogó is not known, nor to which tribe it belongs, but it is said to be a town because the town made a sacrifice, of which sacrifice the town itself bears witness very distinctly.’ According to Houbas, (Turkik o-Soudan, transal., p. 6, Note 3), these various forms are corruptions of Kabuy Koyba ‘the king’s town’, the first of these two names having been taken for a place-name.

Gogo was the capital of the Songhai empire (cf. the articles SUDAN, SONGHAI). It was founded in the 10th century A.D. When Daf (28) al-Ma’mun had settled at Gugoi (Kukuy of the Arab authors), on the right bank of the Niger, a section of the Songhai, the Sorco-Farko, who lived in these regions, had to go northward and build a new town Gogo, about 100 miles up the river on its left bank. About 900, according to Barth, the sovereigns or Dafs of Gugoi seized Gogo. Even at this time Gogo was an important commercial centre to which the caravans from Tripolitania and Ifrīqiya docked. This is how (according to Ibn Khaldun, Hist. des Berblcs, transal. of Sane, iii. 201), Abd Yahl, the alderman of the Fātimids, came to be born in this town during a business journey which his father had taken him to the Sudan. The presence of these merchants from the north made Gogo a centre of Muslim propaganda. The fifteenth prince of the dynasty of the Daf, Daf Kuser, became a convert to Islam, perhaps during a journey to Gogo, about 1000 = 1409-1010 and moved his capital to the latter town. M. Delafosse thinks that this change of residence was brought about at the request of Arab and Berber merchants, whose caravans ran the risk of being pillaged between Gogo and Gugoi by the Sorco or by the Taheg of Awelmedin and for whom the presence of the sovereign was a guarantee of security.

In any case, we find Gogo one of the most prosperous cities in the Sudan in al-Bakri’s time. It consisted of two parts, the native and the foreign inhabited by indigents in the midst of which rose the government palace and the merchants’ quarter occupied by Muslim traders. The population consisted of negroes, Berbers, and Arabs. The Arabs called the natives Banu ‘Jama, a word which Sl tsunami (t. c.) connected with the Persian word bawursh (the great) or baskin (merchants). Although the rulers had adopted Islam, the mass of the people had retained pagan and never abandoned their ancient beliefs. Commerce was active but money was unknown; its place was taken by salt, which came from the mines of Tantuk in the middle of the Sahara, 6 days’ journey beyond Tadmokka (see Sikk). J. d’Héricet also emphasizes the economic importance of Gogo and describes the port taken by the natives in the trade. ‘Persons of importance and the notables (transal., p. 132) far from keeping apart from the merchant class, visit them, associate on equal terms with them and supply them with means for their commercial undertakings by entrusting them with merchandise and money from them in return for a share of the profit’. Ibn Khaldun says that a man who spent some time at Gogo in 1552 (1335) says that it is ‘one of the largest and richest cities of the land of the negroes and the hot supplied with provisions’.

About 1335 A.D., the king Daf Assahi had to acknowledge himself a vassal of the empire of Malli (Mele), but by 1339 his son, Ali Keder, escaping from the court of Malli where he had been kept as a hostage, recaptured Gogo and restored its independence. Ali Keder was the founder of the Songhi dynasty, of which 19 successors reigned under the names of Dafins (1335-1595) until the last of the dynasty, Dafin Ali (1494-1498), who conquered Timbuktu (1465) and Djenné (1473). Under the Askia dynasty whose founder was the Songhi Muhammed Turi (Muhammad Askia) Gogo became the capital of a vast empire comprising the greater part of the country enclosed in the northern part of the bend of the Niger. The description of Gogo given by Leo Africanus gives a very clear idea of the great city of the Sudan. ‘Gogo’, he says, ‘is a very large city, like the above-mentioned (Kalana) i.e. without walls and about 400 miles south of Timbuktu. The great majority of the houses are ugly in appearance; however, it does contain a certain number of buildings of considerable beauty and convenience, in which the king and his court live. The inhabitants are rich merchants, who spend their time on the marketplace, selling their merchandise and trading in all directions. A vast number of negroes come to this city, who being gold in immense quantities to buy and carry away the goods brought from Europe and Barbary, but they cannot find sufficient goods, so great is the sum of dinars that they bring with them, so that they are forced to return home taking a half or a third of their money with them. The other towns of the negroes cannot equal it in culture’. The slave-trade was a busy one, the negroes sold, particularly salt and European goods, fetched very high prices.

Gogo’s reputation for wealth attracted the attention and covetousness of the Sherifs of Morocco. Profiting by the dissensions in the second half of the 18th century, which were embroiling the power of the Askia, Ahmad al-Mansur al-Dhahabi appointed Djidjar Pasha to conquer the Sudan. The Askia Ismail II’s army was routed on the 25th April 1591 at Tawangdaba, about 35 miles N. of Gogo. With their ruler’s orders, the inhabitants then evacuated the town and retired to the opposite bank of the Niger. The Moroccos entered the capital without resistance and only found, among those left, an aged khitib, several students and foreign merchants. Djidjar Pasha was then able to confirm how exaggerated was the reputation of the Sudanese capital.
The palace of the Askia" he wrote to the Sherif "is not equal to the home of the chief mutleter of Marrakouch".

Djibouti's expedition put an end to the Gogo empire. The Askia of the north who continued to reside in this town till the war contrary were now subordinated to the Montevideo pasha of Timbuktu. A garrison was installed in the town to protect it against the attacks of the Askia of the south who had succeeded in maintaining their independence in the region of Say and against the insurrections of the Tuaregs. The Tuaregs ultimately however succeeded in taking Gogo from which they expelled the Moorish garrison in 1680. The Peula Mandjir Seiholder retore the town in 1688 but did not leave a garrison in it. After 1770 (according to Barthold) all trace of Moorish domination disappeared and the Melillitmen were henceforth masters of Gogo.

The town continued to decline more and more. When the expedition passed through it in 1854 it was only a village of 500-600 huts, built on the edge of a dry arm of the Niger and inhabited by Songhai, Tuaregs and Ruma, degraded descendants of the Moorish conquerors. Of the monuments of architecture praised by Leo Africanus there only survived a tower about 60 feet high and some traces of the great mosque (Djumma) where Muhammad Askia was buried. Much, however, claims to have recognition the site of the ancient town, the circumference of which must have been about 4 miles. At the present day Gogo is "a collection of large villages of straw huts" (Hocart). As a result of the occupation of the Timbuktu region by the French, a station was established at Gogo (1868) which has become the centre of a region and of a military circle in the Soudan.


Marquart, Beiträge-Sammlung, p. cix, observes that no fewer than seven places in the Soudan are to be distinguished which have names written in the same or similar ways and proceeds to discuss them in detail.

GOKCAY, Torkhah, Gokcay-tengin ("blue sea"); Armenian Sengwa (Seng-wank = "black chateau"); a freshwater lake in Russian Armenia (governement of Erivan), 7000 feet above sea-level, covering an area of 60 square miles and drained by one stream, the Zagha, which descends into the Azeres, At La Strada "Les Lands of the Eastern California", p. 153, points out, the same first appears in Hamil Allah Karzini; in the Melillitmen sources of the pre-Mongol period the lake is not mentioned at all. The monastery from which the lake has received its Armenian name lies on an island near the northwestern shore. At the present day the Gokcay is best known for its wealth in fishes (troat, Turk. ışkhan, Armen. gokcay). Cl. E. Weidenbaumen, Patrociulul ye Karanov, p. (W. BARTHOLO).

GOKLAN, a Turkoman tribe who dwell in the mountainous country, between the upper course of the Gogens and Artek [42° 15' E. 68° 0' N.], in Persia (territory), but some are said to live in Russian territory in Khiva, Karakul and Candirn. They are divided into the following clans: Cakur, Kirkir, Bayandi, Kaly, Yangaq, Saghir, Kari, Belkha, Ayerdewill, Arkadi and Salich Kibichi. The total number of the Goklans cannot be accurately ascertained; Schuyler gives 5000 akh-meor, or 15,000 souls, in which Vambrny agrees. While Yate gives only 2000 akh-mor (10,000); in other accounts quoted by Vambrny high figures are given, which is perhaps explained by the fact that these records date from an earlier period and the numbers have meanwhile decreased. The Goklans are nomads but follow agriculture and grow silks. They are fairly prosperous and pay the Subah a fixed annual tribute. It cannot be ascertained how long they have been in these lands, but probably they were there as early as the Seljuk period. The Goklans used to live with their neighbours to the west, the Yomud, and with the Khars of Kandah. The Goklans seem to be rather lax Muslims but hold their religious feasts (khidjas) in great respect.

Bibliography: Vambrny, Das Turkistan, p. 305 et seq.; Schuyler, Turkistan, li. 584; Yate, Khurasan and Sistan, p. 218 et seq.; Sykes, Ten thousand miles in Persia etc., p. 18, Note (varying statements).

GOKSUN or GOKSUN (the ancient Cucumo) a village in Turkey in Asia, the capital of a noshia of the hazi of Andrin in the sanjek of Mari, in the province of Askud. It lies in a low, swampy plain, surrounded by rugged hills and consists only of huts built on log-trunks. On the heights there still stand the ruins of several Armenian castles; the land around is almost entirely desert. St. Chrysostom spent some time here in
Gök Tepe ("Blue Hill"), a Turkoman stronghold, was captured by Skelcher's campaign (1880-1881). The name properly belongs to a stronghold afterwards called Kuhu-Gök Tepe (Old Gök Tepe), abandoned by the Turkomans in 1875; and a wider sense the same name was given to the whole capital, in which the Tóke tribe had collected their forces on the approach of the Russians. The strongest fortress was Divriq-Gök Tepe (vicinity about 3 miles, about 5 miles S. of Old Gök Tepe) which was successfully defended in 1879. Shortly before Skelcher's arrival defences had been erected. It is said, under the direction of the English officer Butler, to give the stronghold, greater power of resistance; but the besieged (about 12,000 men not under a single leader) had only one cannon at their disposal, captured from the Persians in 1868; two light guns were captured from the Russians during the siege but the Turkomans could do nothing with them. The Russian troops numbered 8,000 with 70 guns. On the 24th January 1881 Gök Tepe was stormed after a twenty days' siege and garrison is believed to have perished by the soldiers for four days; the number of Turkomans who fell during the siege and storming of the fortress was 3,000-5,000; the Russians won their success at greater sacrifice than all their other victories in Central Asia, the total loss in killed and wounded being over 1,000 men; the battle before Gök Tepe was moreover the only one in which the Russian troops in Turkestan had casualties and guns captured from them. Cf. the latest and fullest account of these battles in M. Termeuou, Interiya zanevyaznanyh Sredstv Avii, ill. 137 at 290.

The name Gök Tepe is now borne by the station on the Trans-Caspian Railway (30 miles W. of Askhabad), built close beside Daqiqi Tepe; there also is a museum of the campaign of 1880-1881, which is visited by the passengers during the wait made by the train at the station (10-15 min.).

W. BARTHOLOMEW

GOL, a large assemblage of stagnant water, lake or pond, also the name of two oases in Asiatic Turkey at which the Kais is in the Khas of Kopta (sandak of Amuabulak, wilayet of Sivas) and contains 45 villages, and the second attached to the capital of the vilayet of Kastamuni and including 61 villages.

Bibliography: Sivas 1325, p. 820, 821.

(C. BRATT)

GOLDEN HORDE. [See the articles TCHAK and TCHAKANS]

AL-GOLEA (Al-Kulafa), a keyar and oasis in the Algerian Sahara, 166 miles south of Sbeitla, 240 southeast of Wadgha and 245 north of Tebessa, 20° 50' E. long., 36° 7' 30" E. (Greenw.), population 2,500.

Al-golea, the name of which means "the little fortress", called in Berber Taiss, consists of two parts, the k粑 proper built on the northern flank of a "canal" which serves as a watercourse for the nomads and a lower part occupied by the settled population. The latter is composed of Zengias, who came from Gazaria and of ammaliated negroes who cultivate the gardens of the oasis. A subterranean water supply fed by the Wadi Seguier, Zerga, Mehdiugen and Losu assures the irrigation of the palmyrene containing about 7,000 date palms. It would also suffice to put a valley 7 miles long and 2 broad under cultivation. The water brought to the surface by arせずal, would give rise to a small lake called Jed Aid, the neighbourhood of which renders the oasis very unhealthy. The Shabo Mouri led a nomadic life around al-Golea and are divided into five sections.

Little is known of the history of al-Golea. This k粑 seems to have been first occupied by Zenerat Berbers and to have enjoyed a fair amount of prosperity, owing no doubt, to its situation between the eastern and western Fig on the road leading from the Maus to Valti and Talibalti. In the 18th century, according to the traveller ab'Aligye, al-Golea belonged to the Sultan of Wadgha who maintained a governor there. In the 19th century the k粑 was visited in the first time by a European, Duvieret, in 1839. In 1842 a French column reached it under General de Galliffet and a permanent garrison was established in 1848. With its purpose, Fort Mirebel and Fort Macdon (Hass Shetbe), al-Golea was the most advanced French station in the Saharan until the occupation of the Saharan masses in 1900.

Bibliography: Vojage d'Al-Assiah, Explo, alivin al-Sahebah. 19, 20, 21, 22, 23, p. 36 and sqq.


GOLETTA, the harbour of Tunisia.

GOLKONDA, a city and fortress in the Deccan, formerly the capital of the Mughal emperors of Telingana. Its site was originally occupied by a small fort built by the Hindu rulers of the country and the primitive structure was strengthened and improved by the Bahman kings of the Deccan. Sultan Kutt Kublub, who appointed governor of western Telingana in 1495 by Mohammed Shah Bahman, made Golconda the headquarters of his administration, rebuilt the fortifications with stone, and called his city Mahommeda, a name which he never replaced the earlier appellation. In 1552 this city became independent and made Golconda its capital. It became the capital of the Kutt Shah kings until 1557, when Muhammad Kutt Kublub, fifth king of the dynasty, built Hyderabad, afterwards called Hasiradish, at a distance of seven bulles from the old fortress, and moved his court thither. Golconda afterward, however, the capital, and the court moved thither when danger threatened. Abd Allah Kutt Shah, seventh king of the dynasty, was besieged there in 1656 by Awrangzeb, when victory of the Moghal provinces of the Deccan, but the
prince was obliged by his father's orders to raise the siege. Awangarth, after his accession to the throne, set himself in the course to extinguish the two remaining independent dynasties of the Dakhun and, having captured Bighjar, in 1687 besiegèd Abd'l-Hamid Kitti Shah, sithgh of the last king of the Kitti dynasty, the ruler of Golconda. The latter fell after a siege of eight months, and the king was sent captive to Dwayitesth, where he ended his days twelve years later.

Golconda was famous as the diamond mart of southern India, most of the mines being situated in the kingdom of which it was the capital.

**Bibliography:** Historia Littorale of the Deccan, by Major T. W. Haig.

(T. W. HAGL.)

**GORDOS,** the capital of the king of the same name in the sandak of Sirkhand, in the willage of Adin, important for its manufactures of carpets (particularly the so-called prayer-carpet), originally belonged to the territory of the Kernaughts and passed with the rest under Ottoman rule in 1540; the modern town has about 5000 inhabitants of whom 4000 are Muhammadans and 1000 Greeks (Mincjddjiminhagh, iii. 39; Esliim- sunn, p. 633; Cutner, Truste d'Asie, ii. 536 et seq.).

(J. H. MOOREMANN.)

**GOUM** (in written Arabic كوم), the form and pronunciation usual in the Arab lands of North Africa, is the name given to the body of armed horsemen or of fighting men of a tribe. Its derivative goes means "a levy of gooms, or troupes, or a bold raid, rebellion, or revolt." The singular Arabic form goes is also found in the dialects of North Africa, with the meaning of "people, nation, tribe, etc." (Beaugeois, Dict. franc. arabe-français des dialectes parlés en Algérie et en Tunisie). It should, however, be noted that goes in written Arabic may also mean "camels" or a "body of men going out to plunder." (Dony, Supplement, ii. 424).

The Gooms, the old Barbary corsairs of Algiers and Tunis, received their official position in the service of the Turks, who based on them their system of military occupation of the country. All the tribes were divided by them into merkou or auxiliaries, exempted from most of the taxes and rents, who were subject to all taxation. When one or more tribes of the latter class refused to pay taxes or for any cause rose in rebellion the Turkish army speedily moved to the territory of the rebels. This army supplemented its small numbers by exceedingly mobile bodies of horsemen of the Gooms, as soon as the enemy was aligned, the Gooms of the merkous tribes, under the leadership of the chief of the tribe or khan, charged straight upon them in front of them and continued the pursuit till they had overtaken the. The regular army followed as quickly as possible in the direction of the Gooms to assist them to form a position where these horsemen could reform if they were driven back by the rebels; as a rule, however, the little body of Turkish regular troops only arrived in time to be present at the triumph of the Gooms of the merkous.

After the occupation of the regency of Algiers the French saw the advantage to be derived from these Gooms. But since the country was purified the merkous or auxiliary troops disappeared. The organisation of Gooms was thus extended to all tribes without exception. The Gooms under the command of chiefs, had either or again invested with authority by France, had to render accounts with the military police in the maintenance of security in the country, to protect them from plunder and to maintain the peace in the provinces of trading caravans.

In military territory the number of Gooms as members of a goom varies with the requirements of the district from time to time. The Gooms draw a monthly allowance and encamp on the state lands, which are at their disposal, but they must pay the cost of maintenance of their equipment and horses. (On service they have also a claim on the muqadda, a special allowance for services).

In civil territory the Gooms are free and mount themselves and their horses at their own expense. They receive no pay but when they are called upon for service they receive the special allowance for services. The gooms of civil territory are only called up in case of rebellion or a European war. It is a regular territorial militia under the command of the chief of the tribes and receiving its orders from the government. The gooms of each mixed or native commune contains 700 horsemen. The gooms have the right to carry arms. Their discipline has never been as strict as the gendarmerie and the gendarmerie is exempted from the war-tax and the gooms themselves are exempted from the aduicate, or castle-tax. The natives consider it an honour to be a member of a goom and any condemnation for a serious crime or habitual evil living causes their exclusion from the body.

The French government has been encouraged by the warlike nature of the gooms to use their services in case of war on the Algerian frontier or in Morocco. It was the gooms of the military circle of Mahdina under their Commandant Pelu took the Udaia by surprise in 1697. Other gooms have successfully co-operated in the campaign of Western Morocco with the regular French troops. When in this latter case the government calls upon the horsemen of the gooms, service is voluntary and the period does not exceed six months, the expenses of the march and of any sickness being paid by the state. The men are subjected to medical examination before their departure. On the other hand, the gooms were usually employed as auxiliaries and retain their own organisation. On an expedition they camp apart from the regular troops and bring their own provisions and maintain themselves on the country occupied.


(A. CONK.)

**GRANADA,** capital of the former Spanish province and of the former kingdom of Granada, which, besides the present province, included in addition the province of Malaga in the west and that of Almeria in the east, has at the
present day 80,000 inhabitants, while at the end of the Moorish period it sheltered half a millium within its walls. It lies 1,300 feet above sea-level at the foot of the north-east terraces of the Sierra Nevada (Cerro de Mulhacén, 11,000 feet high), called after 'Ali Abi ul-Hasan (1464—1485) on the right (north) bank of the Guadalquivir (Guadi, Latin Susitius, Arabic 'Abdul), which rises to the southeast and on both sides of the Darro (Arab.: r, in the older period: Kutarun, or Cauhan, Salom de la, and later called Hadadir), cf. Dory, Averroes, l. 340—344, A tributary from the southeast which flows into the Guadalquivir south of Granada, almost at the east end of the town, and forms a fertile and healthy upper valley of the Vega, (probably from the Arabic, vola'af, and taghia) (Vocabulario, Castilla and Al-Andalus), which runs 33 miles westward to Loja (Arab.: Lilla, the ancient Lusa [Hudza], ibopila major, usually however called at-Taghia, al-Madrig, el-Taghia), by the Andalusian authors; cf. also al-Bik: Coelosyria, the upper valley of the Lomotes, al-Luat (between Lebanon and Anti-Lebanus). Whether the Arabian Guadix or Alghamra (Aghramita, the corresponding nisba of Laghamita and in popular language Laghamita, Granadino), is connected with a Berber place-name Kermita (Idrisi, Description de l'Afrique et de l'Espagne, p. 56, 79) or perhaps merely represents a Roman name (Granata, and is connected with the Hebraic, oT?al-Harama, is pomegranate citadel, the ancient Akanatz, al-Kafzat, al-Taghia, the old narrow settlement in Granada on the hill to the west afterwards and still called Albacete, while the new Akanatz, al-Kafzat, al-Taghia, gradually advanced eastward down to the Darro and became linked up with it (especially in the time of the Zirids 1013—1090, whose residence Dar al-Ma'mar house of the weathercock is perpetuated in the names at least Caille and Casa del Gallo [de la Lora] near Santa Isabel de la Reina, just opposite the corresponding fortress-topped hill of the Alhambra (afterwards the residence of the Nasrids 1332—1413) east of the Darro, which is mentioned occasionally at quite an early date, can no longer be definitely ascertained; the true connection with the Arabic publican and Roman Liberia is also difficult to ascertain, cf. the article ALHAMA, ii. 244. The only certain fact is that Granada has gradually extended itself from the two parallel hills, commanding the Darro and Genil plain (afterwards called) Albacete and Albacete (al-Tabarra) the red forehead) in the north, as it is again doing at the present day, southwards on both sides of the Darro towards the Genil. Besides the Alhambra (q.v., l. 278 et seq.) on the whole well preserved, with the summer residence of the Nasrids to the east of it, the garden palace of Generalife (older Genarifte = Arab. Djamiar, al-Arife, garden of the architect) the relics of the Arab period are very few in number, of the walls which surrounded al-Kafzat al-Taghia and al-Genil, for example, there only remains the northwest side with several gates on the north side of Albacete which at the present day is mainly occupied by piazzas, Biblioteca, Bib-Elvira, Bib-Elvira, and further north the outer wall of the hills which included the western suburbs with the Bib al-Bayyana (the falconers' gate) whence comes the name Albacete (al-Taghia and Rabat al-Taghia is not so called from immigrants from Bassa, which would be al-Taghia with ate [ate] in Arabic) and Bib Falahat, lausa, Fassamass (= Almohad raving gate, Bib Faldal al-Zamara), while gates and walls have entirely disappeared in the south of the town in the Darro-Genil plain and only al-Falalah al-Zamara (Almohad Nueba) in the Casa del Carbon has survived. Of the nine Arab bridges over the Darro the majority of those in the south have been incorporated in the covering of the river, while the old bridge over the Genil, Kastilarr Besi, in the east above the mouth of the Darro, is still in existence (Puente del Genil). The old mosques have mostly been turned into churches, e.g., the great mosque of Granada (with Granadina inside) El-Badri, cf. labi = abda, humut = humousa, etc.) El-Nakhar is represented by the modern cathedral (particularly by the Sagrario); northeast of the great mosque was the high school (madrasa) south east of the great bazaar or market, Almazar (al-Khatira), burned down in 1543 and afterwards rebuilt with the old pillars; the great street of second-hand shops El-Zamala (el-Sagheena) runs southwards; both led westwards to the great Plaza de Hildas (al-Khad), where the Rabat al-Rama, on the upper side of the city wall on the west, with the Bib al-Rama (destroyed in 1873 near the modern Puerta Real) joined the Rambla of the Darro. Of many Arab baths there only survives perhaps the "true bath" Hamman el-Quasa (Baño del Nogal) in the Kanjarat el-Kadi (Puentecito del Alcaldé). As the whole of the little northeast part of Granada is now called Alhambra so is called the southwestern slope called Antequera, so called after the immigration of the Muslim from the town of Antequera (Arab. Anta, the ancient Antigera, S.W. of Granada, north of Malaga, Yebi, l. 370). On the southwestern hill which runs parallel to the Alhambra, the modern Campo de los Mártires there lay also the Jewish quarter with a synagogue (Diyana al-Vidrada) which is also called Guadix or Mashit al-Feidi. On the N.W. spur lay the Hija Murra, the still existing Torre Bermeja of the southwestern fortifications of Greater Granada, while on the slope and in the valley of the Darro there ran Rabata and Rabat el-Mártiri el Azra (Azra-ash-Sharq), Eastgate, Puerta del Sol, the whole range of the Campo de los Mártires is called Monte Moro after these Mahdijfi of Moorish Moron de la Frontera between Sevilla and Ronda. On the history of Granada cf. the articles ALHAMBRA, ELVIRA, ZIRIDS AND NASRID.

Bibliography: Cf. the article ALHAMBRA (where should be added to the bibliography, the large plan (the best) by the Architecto Director de la Alhambra D. Montero Condeyo, 1899], ELVIRA (Cordoba); Idrisi, p. 204 et seq.; Yebi, l. 788; Maritsi-al-Ideh, l. 307; Kawani, l. 193 (Al-Quasa); Abu el-Fadala, l. 107; Ibn Batuta, Index; Bibliotheca Gracae, Accra, Indices Magne, Dictionnaire s.v.; Bourke's Spanish and Portuguese (with good plans); L. Sega de la Ciencia, Guia geografia y artistica de Granada, 1900; Denis, Plan de Granada abreviado (preliminary to a prolong of D. Mariano Gaspar Remura (Director del Centro de Estudios Historicos de Granada and of the map of this Centro) 1909, in which various studies on Moorish Granada are compressed and made clear to the eye on the excellent plan, although there are several errors still in it; as for example when Munat: (Munat. see above)
is explained by del Morano, de los Marranos, Rabín al-Goreva (Calle de Goreva or Goreva) appear wrongly, in the article, compared with the classical Girera, Zeina (cf. however, south of Granada, Alhamar = Kays al-Mundia and S. hand. Hespanh (without article): Doy, Rodr. Verdon). A: 545. The uncritical Historia de Granada, 1843 (altered reprint: Granada 1904—1907), by Miguel Lafuente Alcántara is useless as it is based on Conde's make-believe of 1820. The next best would be a good edition and critical translation of Ibn-al-Khatib's (died 1374) Tába fi Turqi Charaše (Cairo 1315, 1 v. ii. is only the synopsis Merke al-Fatlha, which still lacks Vol. III). (C. F. SEVROLD.)

GUARD ... GUARD ... in a large number of Spanish river-names like Guadalquivir (p. v.), Guadiana (q.v.), from the Arabian guad (water, valley, particularly a river which dries up in summer), which is the case with the majority, especially the smaller rivers of Spain, cf. also rasoul (from the Arabian rasul, a dry sandy bed, which becomes used as a road), cf. La Rambla de Cataluna, the Corn or Barcelona = the Italian lacrara (source) (and so in the west is called, kald, kald (French kald), in Granada kald (Pedro de Alcalá, like fik for fik etc.) (e. g. Guadalquivir also corrupted to Guadalquivir) = kald al-kell, white river = Turia at Valencia and = Segura de Murcia; Guadaltejo from Wild, kald; Guadalhorce, Guadalhorce at Málaga; Guadiana (Alcenda) at Sevilla; Guadiaro (with Guadalquivir rating at Ronda = Arab. Kad al-a'ra or ar, also ar, ar, ar, ar, ar, ar; salmo, a mountain brook east of Huessa, with (f in a solitary instance): Guajara, Guajarcar from Guadalquivir, Guadahacar; Guadarrama, Granadines, a mountain brook east of Linares; it is readily transferred from rivers (valleys) to towns: e.g. Guadalcázar (q. v.), Guadalix (q. v.), Guarrum, contracted from Wedararomnem, pomegranate river, a small town north of Linares; also transferred to mountains, e.g. Guadarramas, from Wedararomnem (mountain-river); still as the same as a river, village and mountain, e.g. Guadalete; from Wedaralhich, font, Spanish font; from arabic al-kad or kald; Wild, while the Spanish salmo, is borrowed from the Arabian kalh meaning in North Africa means not *kald* but *kad*, a mountain and village, while the stream is called Guadalupe and Guadalpago; Guadalix is also the name of a southern tributary of the lower Rio; Guadelpase a mountain at Serpa on the lower Guadalquivir; Guadalin = Alcarache, a stream on the borders of Spain and Portugal south of Badajoz. In Portuguese, Spanish Guadi is (usually) represented by Oid... Oid... e.g. Oidana = Guadias (q. v.), Oidrella, Oideixe, Oidelra, Oileidela, Oidelide, Oidelide, Oidelide, Oideixe, Oidra... Oideixe, Dyer = Oidlle, cf. the Oidle with its tributary Oiderras in the province of Huelva, adjoining South Portugal with the Guadalquivir between Linares and Huelva, Guadalquivir on the upper Tajo, and many others. (C. F. SEVROLD.)

GUADALAJARA, the capital of the Spanish province of the same name, on the Aragón (2,000 feet high), at southeastern Castile, with 12,000 inhabitants, is the ancient Ariana (from arai, Basque *atik*), on the left (eastern) bank of the Henares, the river which the Arabs called Wabi "Hayderi or "Stone-river" (name adopted in modern Toledoan, whence the name Guada-
(Salius Tugimenis and Argentarius Moons), receives on the left bank the Guadiana Minor formed of the Guadal or Barbata (with the Culler), Fardes and Guadalantuma, and after running for a considerable distance between the Sierra Magina and Luna de Ucés is joined by the Guadalimar (with the Guadiana and Guadalantuma) on the right bank; these three together form the source of the Guadalquivir. Of further tributaries there may be mentioned on the right bank the Jándula, the Guadamelete formed of the Matalmeca, Cosma (Arab. Kinena) and Guadalbarbo above Córdoba, the Guadiato below it, the Bembair with the Benjueal, the Viar with the Bembair, the Ribera de Huelva (with the Carla) near Seville, the Guadalimar, which flows through the immense district of Ajafran or Azarate (between Seville and Niebla) rich in olive trees (Arabic al-Sharaf or Sharaf Isháyiya, raised undulating ground, hill-country) and flows into the salt swamps on the coast (the Marismas) formed by the inundations of the sea. On the left the Guadalquivir receives the waters of the Guadullón (from Guadullon) and the Guadijar (Wádat Sháqî), which flows through the fertile Campilión (Arab. Fanníya and Amáníya), south of Córdoba, but its most notable tributary is the Genil (Arab. Shenil [Shenâlî]) from the ancient Singiño) which runs through Granada, Loja and Ecula [q.v.], and next the Corbones and Guadaira (Wâdal Athâr) to Rábate and Kából are the modern Laiz Mayor and Mensa.

Bibliography: Madoz, Diccion. Geogr., p. 27; Aboulela, Geographie, p. 172 = 247. 4, but where it is wrongly said of Mérida (Ar. Ama Edit na na Bahyleh) its "south of Guadiana" for "north" [east and west] often confused, particularly in the Maghrebi script; Crónica de los Reyes (ed. Gayangas 1854), p. 62, where probably Uclés should be read for the puzzling Richein. (C. F. Seymor)

GUADIX, the capital of a district in the northern slopes of the Sierra Nevada (Arab. As-Setir = Al-Qolzâr = Solarion Mons, Oubel al-Thallâd = "snow-mountains"), the ancient Oudis (Colonia Julia Gemella, which was however about 7 miles N.W. (Baedeker wrongly S.E.) of the modern Guadix and is distinguished as Guadix el Viejo), one of the oldest bishoprics in Spain (Sede Avulsa), with 13,000 inhabitants, on the left bank of the river of the same name which rises to the south (Rio de Guadix), with a Moors (Arab. Al-Qalân), in Arabic called Wâdâbak, more rarely Wâdâbak (and Wâdâbak) also in poetry Wâdâbak and Wâdâbak, with suffix in (from in his), wrongly explained by Mirmal as "water of life" (an explanation which is still given everywhere, e.g. Baedeker, Spain and Portugal, 1913, p. 330) and confused with biqâ = life, whereas biqâ, biqâ is of course. = Abû. In the Barris (suburb) of Santiago there are remarkable cave dwellings inhabited by gypsies. West of Guadix on the Fardes (Auchuron) is the ancient Arab bath Gueiros (from the Arabic al-Jâlamah = Juliana), celebrated for its apples, hence called Juliana al-Tâfâl (Yakht, Geogr. Wâdirân, i. 109). Smoking (Geographie, p. 84 = transl. p. 99) speaks of black aman- cowry (Abkhâ al-amín) as "water of el-Qalân," which is obtained near Guadix. The whole of the norther slopes of the Sierra Nevada around Guadix are called in Arabic Sened Wâdâbak = slope of Guadix, which still exists in the Spanish Marquesado del Zenete (cf. Jerónimo de los Marquesados), S.W. of Guadix, N.E. of the highest peaks of the Sierra Nevada and the citadel built in 1510 for Rodrigo de Mendoza, Marqués del Zenete, south of Guadix above Alhúdia (Arab. Aâlûd = hill) de Guadix in the little town of La Calahorra (arabized from the Iberian Caballaria, cf. Gibeis,
GUADIX — GUJJIARAT.

mountains in Hindostan, Jammu, Kângrej and Cindol they are still nomad herdsmen and speak a dialect of their own, known as Gujarati or Gudjîri, in which Gujar was said to be a strong resemblance to the Mowr dialect of eastern Raîjputana. This seems to show that, during the days of Gujjar power, when their headquarters were in Raîjputana, they adopted the language of that country, which has been retained by their less civilized outlying northern branch even now though isolated among speakers of Panjûli and Western Pathâr dialects. In Peshawar the name Gujar is often used as a synonym of herdsman in general. The other settled Gujjars are not numerous in the modern district of Gujût where they are an important element in the population numbering 111,000 in 1901. In Harza (settled and pastoral) they number 91,670, and are found in both districts, as well as in the whole of the North and West of Panjûli they are all Muslims. Further east Gujjars are numerous in Hâsh-yarpur and in the districts along the Jumna both in the Panjûli and the United Province, but here the majority remain Hindus. In the whole Panjûli the Gujjar number 739,622 and in the U.P. 344,000. In the whole of India they number 2,103,000 and are found in most provinces especially (in addition to those already mentioned) Raîjputana, Central India and Bombay.

It is generally believed that most of the pastoral Gujjars of the plains were forced to settle in fixed villages in Akbar's time, and that the Panjûli Gujar got its name at that time. The connection of Islam is attributed to the reign of Aurangzeb, but有种 tradition puts it down to the time of Timur, which is very improbable. In addition to the Northern and Southern Gujjars the tribe has given its name to Gujûrâvâla in the Panjûli (where however Gujjars are not numerous) and to a part of the district of Shabansk Pur named formerly called Gujjûra. The Gujar language derives its name from the Southern Gujarât province, and has no connection with the tribe.

GUJARAT (GUDHAR, GUDJ partisan) The name of a very widely spread tribe in Northern India akin to the Raîjputs and Jats and like them supposed to be descended from Scythian immigrants about the 6th century A.D. Their characteristics show them to be of the purest Indo-Aryan type without Dravidian admixture. It has been shown by V. A. Smith (Journ. Roy. Asi. Soc., 1898) by A. M. T. Jackson (Indian Antiquary, 1896, Vol. I. pt. I.) and by D. R. Bhandarkar (Epigraphi Notes and Quotations, ill.) that the Gujjars entered Northern India about 500 B.C. or soon after the White Huns. The Gujjars are first mentioned in Bâga's Harangâpur which couples them with the Hugas as enemies of Hara's father. They founded a powerful state with its capital at Burtûnâ near M. A. From the southern branch of this kingdom comes the name of the southern Gujjar, while the ruling families of the central part developed into Raîjput tribes especially the Pratihâras or Parāshas clan. But the bulk of the Gujjars are represented by the Gujjars of the present day, and their wide distribution bears witness to the former extent of their rule. The Gujjars were mainly a pastoral tribe given to war and plunder, and the same tendencies are found in many at the present day. They have lost the same reputation as steady cultivators as their near kin, the Delhi, but still they have largely adopted a settled life. In the extreme north-west of India, especially in the outer fringes of the
GUDJARAT — GUDJARAT.

where he died. His successor, Sulajjā Pirās Shāh established his authority in the country, which previously remained under Muhammadan governo-

ness, one of whom was Zafar Khān, because an inde-

pendent ruler of Gudjarat, under the title of Mu-

saddar Khān, after the central power at Dhihli had been crushed by the invasion of Timūr. This ruler was a notable general and in his time destroyed Sūmmār for a third time, and subdued Idar, Dāhār and Mandū. He also saved the Dhihit ruler from the attack of Bāhān Shirāq of Dājānpur. He was suc-

ceeded by his grand-nephew Ahmad I who founded Ahmadābād in 1443 A.D. These rulers attacked at different times Cāmpānīr, Dālūhār, Idar, Cītar and Kāch, and greatly extended their power; but towards the close of the dynasty they became embarrassed by the Turks and Portuguese.

The country was invaded in 1532—1575 by the emperor Akbar, who came in person to Ahmadābād, Barhāla, Cambūr and Sūrā, and from that time forward the Gudjaratis receded to the Musalman viceregy of the Dhihit court until the rise of the Marāṭhs and the advent of the English put an end to the Musalman domination of these parts. The revenue settlement of it was made by the famous Tūdar Māl. Among the best known viceroys were Mīrās Amta Kūkālīg, foster brother of the emperor Akbar, Mīrās Khān, afterwards dignified with the title of Khān Khānān; Prince Khurram, afterwards the emperor Shāh Shāhān, in 1618—1622; Prince Awanīghī in 1634, and his brother Dīnī Shīkhī in 1638—1652, and Murād Bakhshī in 1638—1652. In 1659—1662, Muhammad I Rashādī of Dījānpur was governor. Early in the 18th century the power of the Marāths became more and more aggressive, and the government fell more and more into confusion, Sūrā being marked once by Mālik Mahmūd and twice by Ṣāvādī. An attempt by the Musalman to recover Ahmadābād after the battle of Pānāpūr (1761 A.D.) failed, and the Gudjarāt making terms for himself, apart from the Fīgūl, the British took possession of the Gudjarat country of the mainland in 1818.


(H. C. Fanehaw.)

GUDJARATI, a modern language spoken by a million persons in Western India, and by more than one million persons from Gudjarat who have settled in other parts of the country; it has a distinct character of its own, a modification of the Dwēkāgārī, and its literature extends back to the fourteenth century. It is the chief commercial language of Western India, and, as such, acquires modifications according to the class to which it is used, while most of the Musalman of Gudjarat speak Urdu, those who are descended from Hindu converts speak Gudjarati, and the educated members of this class introduce into the vocabulary of their native language a large number of Urdu (and, through it, Arabic and Persian) words. The Musalman have employed Gudjarati but little

as a medium for literary expression, and have preferred to write either in Persian (in some recent times) in Urdu. The few works written in Gudjarati by Musalman consist mainly of translations from Arabic, Persian and Urdu, or of religious tracts and elementary books of religious instruction.


GUDJARANWALA. A district in the Punjab, 310 sq. miles in extent with a population in 1901 of 890,577 of whom 662,648 are Musalman. The district lies in a level plain between the Gānis and Ravi rivers, but does not extend to the latter river. Like Gudjarat it obtains its name from the Gudjar tribe, but there is not a large Gudjar element in the population apart from their pithis.

The district took its name from the town which was founded by Gudjaras. Ṣafja (especially Bhāta) Dīja and Sam is now the most numerous tribe. There are Buddhist remains at Ṭak which has been identified with the Ta-tūl of the Chinese pilgrimage Hwun Tseng. The ruins of Shākhkot in the south perhaps represent the Sākada of the Han king Mihrakula. Under the Mughal emperors this tract was prosperous, and some of the principal towns were founded. Emmā Ṭaṭī (properly Anmatkhālā) was founded by Muhammad Amin, and Ṣamīfā Ṭaṭī by Ṣafja, both in Akhār's reign, and Shīkhpura (properly Shīkh-purā) by the prince Shāhī Shīkhī, son of Shīkhī Dānī, who made an irrigation channel there while his grandfather Dāhār was still living. In the eighteenth century the country was nearly deserted, and was afterwards colonized by the Sikhs. Rājdī Shīkhī was born at Gudjarānwa and erected there a monument to his father Mahān Singh. The principal towns are Gudjarānwāla (pop. 29,224), and Wāsināshāh (pop. 18,096). The Canal line in the Gāni river irrigates a large tract in the Shīkhpura and Dāhār regio. Wāsināshāh is an important railway junction.

Bibliography: Local Gazetteers and statistical reports (Lahore), Gazetteer of India, Punjab Section (1900).

GUDJRĀT (Punjab). The name of a district in the Punjab in British India, lying between 33° and 35° 3' N. and 72° 17' and 74° 30' E. It contains an area of 2,451 sq. m., and a population of 7,50,458 (in 1901), of which the greater part (87 per cent.) is Musalman. It is a submontane district, lying between the Gāni River to the S.E. and the Dījānī to the N.W. The outer fringe of the Hariāda bounds it to the N.E., and the open waste of Shīkhpūr to the S.W. A great part of the waste land of Gudjrāt and Shīkhpōr is now being brought under cultivation through irrigation from the Dījānī Canal.

The district was traversed by Alexander who crossed the Hydaspes, (Vistab, Vēhār of Diājanī), near the modern town of Dījānī, and skirted the mountains crossing the Aceshāla (Gāni), near the point where it issues into the plain. It seems to have formed the central portion of the kingdom of Pānák, but afterwards formed part of the kingdom of the Mārujas and the Kūhāns, but does
not seem to have been included in the Gupta kingdom nor in that of Harsa. The prevalence of the Gūḍrāj tribe, and of the name Gūḍrāj, makes it probable that the great Gūḍrāj kingdom which had its centre at Bhīmānī in Rājasthān included this tract. But the local princes had no doubt been long separated from the central kingdom, which had its capital at Kannauj when the territory known as Gūḍrāj or corresponding roughly with the Gūḍrāj district was ceded by the king reigning at Jammū to the king of Kashmir in the 9th century. In later times this tract from its position must have been the thoroughfare of every invading army, including those of Malīmūn, Muḥammad b. Śāh Timūr, Bābur, and Nadir Shāh. Its popularity, whether Fīrūz, Rūṣūdūt or Gūḍrāj, was gradually transferred to the Muhammadan faith; the Sikh religion has never made much progress and the country remains mainly a Moslem tract. In modern times a rather less heretical sect known as Diṭṭēśhāhī has arisen in this district. They consider the founder: Diṭṭē Śhāh Arān as to be a true rival and disregard the strict doctrines and ceremonies of Islām.

Although the Sikhs did not spread their religion in Gūḍrāj they obtained possession of the country from the time of the abandonment of the Central Punjab by Ahmad Shāh Durānī. The Bhāngi Mīst occupied the country up to the Jhelum, and in 1768 they went even further, as far as Kīrān Timūr. The dominions of the Bhāngi confederacy were soon absorbed by Ranōljī Śingh. After his death Gūḍrāj continued to be part of the Sikh kingdom till 1849, when it was the scene of the most severe fighting in the second Sikh war. The battles of Sālēhīpur, Cīlānwhālī, and Gūḍrāj took place within the limits of the district, and Gūḍrāj’s victory at the latter place led to the annexation of the whole Punjab to British India.

The town of Gūḍrāj near which the battle took place is now the district headquarters and has a pop. of 19,048. It is well known for its damascened work (ōrā). Here is the shrine of Śhāh Dawān, which is celebrated for its semi-sacred mendicants, with heads artificiously narrowed, known popularly as “Śhāh Dawān’s rats.”


(M. Longworth Damer)

**Guinea,** a land on the west of West Africa. Yākmā, Maqdūm, iv. 307; mentions a land Kūnāwā (Gūnāwā), which, according to him, received its name from its inhabitants; the Gūnāwā are said to have been a Bēthī tribe who had penetrated into the land of the negroes (Sīdān) and became neighbours of Gūnāwā (q.v., li. 139° 20' E. lat. 3. It seems to follow from the fact that this usual derivation of the name of Yākmā (see above 1. 1053° 15' E. lat 10° N.) is incorrect. As far as we know, Marquart was the first to call attention to this passage in Yākmā (Romö, p. clxii).

The penetration of Islam among the people of Guinea, see the article by Weitzenmann in Die Welt des Islam, 1915; and the literature quoted there. For further details, see the article Sudan.

**Gulg** (r.), the tāve. This tree plays a great part in Oriental poetry, whence it sometimes frequently appears in the titles of Persian, Turkish, and Indian books. The relations between the rose and the tulip are already discussed above (art. “Gūr”, 1. 785). There are therefore numerous poems with the title Gūr o Sīlām, but the rose is also associated with other things, e.g., the rose in the Gründert des Taus, Fhil. II, and in Gibb, History of Oriental Poetry, here we will only mention Gūr o Sīlām: “the Rose and the Pome tree,” a subject which has been chosen mainly by writers in India. A Persian version is mentioned by Eīnī in the Gründert des Taus, ii. 321 on the versions in Hindustān and other modern Indian dialects of, for example, Gur o Sīlām. The same author publishes a complete French translation of this poem in the journal Orientalistes, vii. 69-102 on the original editions that have been published in the East, cf. Eīnī, p. 323.

**Gūl-Bābā,** a Bētāshī dārūshā, a native of Marāñān (Marāñān in Asia Minor in the village of Sīlām), took part in several wars waged by the Turks in the reigns of Sūlāmīn Mēhešim Hān, Bāyād Mīst, Sāhīn Hān and Sūlāmīn II and fell during the siege of Būdha (Clīnā) in a skirmish below the walls of the city on the 29th Kāhī 948 = 28th August 1541 (Pezhīr, i. 227). After his death he was buried on the spot where he had fallen, Sūlāmīn II declared him the patron saint of the city (Gūl-Bābā), His name was also borne by a Bētāshī monastery near the hot springs of Welbey outside the Khūrās gate, which was founded for charitable purposes by the descendants of Gūl Mūḥāmād. The tomb of the saint still stands in Būdha in the town of Tūrākent (Tūrākent), and is in form of a domed Magnum, on which is a dome covered with lead plates and wooden tiles, on the top of which is a lantern. Its exterior is covered with creeping plants. Tāla Bāsals discusses this saint in his Sīlāmī Sīhān.

**Bibliography:** Eīnīya Cēlīya, Sīhānān, vi. 225, 244 (his authority is information given him by his father). (Cl. Huart.)

**Gūl-Badān Bēgām,** daughter of the Emperor Rūhān, half-sister of Humāyūn, and aunt of Akbar. Her mother was Dīlībā Bēgām, whose real name, apparently, was Sīlīb Sūlān, and who was daughter of Sūlāmīn Mēhešim. She was the ruler of Samarhān. Gūl-Badān was born in the city of Kīhān, and in her charming Memoirs she tells us that she was eight years old when her father died, i.e. in the last week of December 1526, she must have been born in 1529 (1523). She remained in Kīhān until her father went over to conquer India, and she joined him in 1529 and she was in Agra when he died. She was there also in 1539, when Humāyūn returned, defeated, from Bengal. By this time, apparently, she had been married to Khīsī Khwāja Kīhān, a Cīlānwhī Moghad and a great-grandson of Yūnās Khīlā. Rīv states that the marriage took place in 942 (1545), but I do not know on which authority. By her husband, who was an officer of Humāyūn and of Akbar, and who was at one time governor of the Pāndībā, she had at least one son, Mūḥāmād Yār, and one daughter. When Humāyūn was driven out of India, she did not accompany him to Pāsīla, but remained in Afghānīstān with her brother Khwāja and Humāyūn, and did not see Humāyūn again till 1545. She did not leave Kīhān.
for India till after Humayun's death, arriving there in 1557, the second year of the reign of his nephew. In 1570 she went on pilgrimage to Mecca in company with her niece Salima Sultan Begum and other royal ladies. On her way back, she was shipwrecked at Aden, and did not return till 1581 or 1582 (Radhna, Love's translation, 216). In 1590 she went to Kailun in company with Akbar's mother, in order to visit the emperor. She died at Agra on 6 June 1590 (1030 I.H. the 9th of Dhu l-Hijjah). She was then 82 years of age.

The correct date of her death is given in Rumi's Catalogue, ii. 283. She was greatly respected, and Akbar himself took her upon his shoulders.

The interesting thing about Gulkhan is that she wrote her Memoirs. The work is called the Humayun-nama and has been edited and translated by Mrs. A. Beveridge for the Royal Asiatic Society (London 1902). Unfortunately, the only known MS. is that described by Rumi in his Catalogue of Persian MSS, i. 247, and it is perfect, and breaks off in the middle of a sentence. She wrote the Memoirs at the request of Akbar in order to furnish his secretaries with materials for his history. Probably this was in 1557. Her book is valuable on account of its domestic details, and gives a pleasing picture of the author, and of Court-life in Humayun's time. There are several references to Gulkhan in the third volume of the Akbarnama.

(G. B. Beveridge.)

GULBARGA, spelt Kolbarga in Marathi, was a town of little importance until 'Ali al-Din Bahman Shah made it his capital in 1347 on establishing his independence as sultan of the Bakhtun. It remained the capital of the Bakhtun until 1479, when Ahmad Shah I. with king of the Bahman dynasty. rebuilt it and transferred his court thereto. On the disruption of the Bahman kingdom in 1490, Gulkarga was in the possession of the African success, Dastur Din, but ten years later he was defeated and slain by Yezid Adil Shah and the city and province were absorbed in Belurgur and remained part of that kingdom until it was annexed to the Mogul empire by Agra under Akbar in 1566. The town is famous for its great mosque and for the shrine of Muhammad Zain Dand, a saint who flourished in the early years of the sixteenth century.

Bibliography: Historical Landmarks of the Deccan, by Major T. W. Haig.

GÜLER BOGHAZ: the Turkish name of the celebrated Pudu Pudhers of the Caucases, which have already been often described. The name is derived from a place named Gulek in the neighbourhood which, according to Cramer, has included some other adjoining villages a population of 3000. In the Armenian notices we find Ungul in the Insteades of Gulek, translated as Georgians or Caeconetians, although the latter chroniclers always speak of the Caeconetians. In the Arab chronicles we find simply Daruk or Daruk al-Shihah. For a more detailed description see the works quoted below.

Bibliography: Ritter, Erdkunde, s. 2, p. 373 et seq.; Rogers, Martr. of Asia Minor, p. 249 et seq.; Le Strange, The Lands of the Eastern Empire, p. 225 and seq.; Caine, La Turquie d'Asie, ii. 49.

GULISTAN, a place in the Caucasus (in the government of Elizavopol), famous for the palace concluded there (Gulistana) in 1813, designed by Napoleon, which was destroyed by an earthquake in 1814, according to the Russian general Koljashinoff at Aslandur and Lenkina, the treaty of Gulistana was concluded on the 12th (24th) October 1813, by which Russia came into the possession of the town of Kars, Kertch, Shaki, Shirvan, Derbent, Kuba, Baku and Tiflis. The climate of Gulistana (p. 62) had been previously occupied by the Russian general Khvosthin. The town was only visited by a Russian army at the same time Persia pledged herself not to maintain any warships in the Caspian Sea. (A. Dins.)

GULISTANA (Gulistan), also called Gulesbut, a place of the celebrated qadistic work, a mixture of prose and verse, by the Persian poet Sai'di of Shiraz, consisting of a preface, eight chapters (the lives and doings of kings, manners and customs of the dwellers, fragrances, advantages of silence, love and youth, truth and old age, importance of education and rules of conduct) and an epilogue. A number of anecdotes interspersed given information on the personal experiences of the poet. The Gulistan was completed in 656 (1258), one year after the Khamsin; it bears a dedication to the Atabeg of Fars, Abul Fadl Sai'di b. Zanz and his son Sai'di, and has appeared in numerous editions (the best European ones are by E. B. Ewbank, Hertford 1856, Johnson, Ibid., 1863, J. T. Platt, London 1874) and translations of the latter can be mentioned: Latin by G. Gen- tius (Rerum Persicarum Politicarum, 1651, 1655); French by D. Alger (1704), Gaudin (1783) and very recently, 1904, D. Geisser, Paris (with a preface by Comte de Noailles, 1913); German by A. Olearius (Persische Reisebeschreibungen, 1654-1660) and others.

Schummel (1755), R. Dorn (1827), F. Wolf (1841), K. Hoff (1846), K. H. F. Nesselmann (Berlin 1864); English: by Gladwin (Pers. text and tr.) and others, London 1860; D. Naudon (1807), J. Ross (1823), L. T. Platt (London 1773), E. B. Whithotth (Pers. text and tr. and notes, 1806), E. Arnold (1899); French: by C. L. J. D. C. Poulletier (1857); Italian by Giorgio de'Vincenzi (translation, Naples 1893); Arabic by Liqhat b. Yusef al-Makhalli (1861 = 1847); Hindustani by Mir Shoh 'Ali Asaf under the direction of John Gilchrist (Bengal 1803, Calcutta 1802).


GULKHANE, the 'house of roses', in the 'Khaneh Mardan', is the name of a part of the garden, which lie along the Sea of Marmora on the east side of the old imperial Serai at Stamboul; the name is derived from the fact that in olden days the building in which the roses were planted was furnished with a cup which the court were prepared, above there. The name is famous in history because the celebrated 'fahs' of Sultan 'Abd al-Majid, the so-called Khanshatir sharif, comprising the reforms, were publicly proclaimed there on Sunday the 14th December 1829 (30th November 1829). The description in the 'Khaneh Mardan', ii. 44 et seq.; Lattie, T'at'fik, vi. 50 et seq.; on the place itself of White, Three Years in Constantinople, i. 110, and 'Asar, Hist. d'A. O. 291 et seq.
GULPĀYĀGĀN, a town in Persia at the foot of the Zagros range in the Sīlahi valley of the Kūn. The Arab geographers give the form of the name Dārshādālāk, i.e. Gurāshādānāk. Hudžūlā Khālī, *Zājkīmān*, p. 399 still knows both forms for his Darshādānāk is probably only a misprint for Gulpāyāgān. It is only in the modern times that the place is frequently mentioned; the Arab geographers only refer to it as a station on the road from Isfahān to Hamadān. Although Gulpāyān is the capital of a Persian province, which exports opium, tobacco and cotton in addition to agricultural produce satisfying the local requirements, it gives rise to the impression of considerable decay. Among the 12,000—15,000 inhabitants are a few Jews, about 150 families.


GULŞHENI, a Turkish poet, born in Sarukhani (Asia Minor in the wilayet of Adur), a contemporary of Muhammad II, to whom he dedicated his book, led the life of a hermit. His *Mâbāz* consists of series of moralising dialogues in verse illustrated by anecdotes.


GULŞHENI (SHAHRUKH MIRĀM), a celebrated mystic of the Khalīfis, native of Adharbagh, studied in Tabrīz and migrated to Cairo after Shah Jahan had forbidden the Shāh to adhere the state religion of Persia. After the capture of the city by the Turks he was treated with the greatest respect by Sultan Sāhba I. In 1528—1529 he went to Constantinople on Sultan Sulṭān Sāhhaun's invitation, where he was received with unusual distinction. He died in 1534—1535 in Cairo. He wrote a Persian mystical poem of 40,000 distichs entitled *Mawlawi* in answer to the *Ishrāq al-Dīn Rūmī's* *Mawlawi*. Of his numerous pupils particular mention must be made of the poet Sādūl Yūnāsī Wardak; the mystic in Tabrīz is called Shāshī. An order founded by him bears his name Gulsheni, or sometimes it is also called Rūshān after the epithet of his teacher and successor Deda *Omar* Rūshān. This order is distinguished by the form of its turban of eight folds.


GUMAL, A river in Afghanistan formed by the junction of the Gomul, proper which rises near Khārānā in the Khurān, and the Kundar in the Wāk province. It then flows eastward and, after being joined by the Zhob from the south, passes through the Gomul Pass into the plains of the Indus valley. Its water is then diverted into irrigation channels, and does not reach the Indus except during high floods. The Gomul Pass is one of the principal passes from India into Afghanistan, and is more used than any other by the Pumuida or nomadic traders of the Ghilzai and other tribes.


GUMUSH KHĀNE, the "Silver house" (translated into modern Greek as 'Αγκυραντός), capital of a sandjak of the vilayet of Trapanit, and till 1015 one of the Greek Metropolis of Chalida, said to have been founded only 250 years ago and according to Nafplia (p. 345) identical with the capital which is known as a seat of government in antiquity from Seleucia (p. 10). Chalida is the Lignarian, was formerly the centre of the mining industry in the coast lands of Ptolemaic area in antiquity for its silver; in the 18th century (under Mahmut I.), *Akik* (dollars) were struck there for a time. During the war of 1828—1829 the Russians temporarily occupied the district of Gümüşkhâne; after their departure the greater part of the Greek inhabitants, who were mainly engaged in working the mines, migrated, and the mining industry declined. Recently attempts have been made, but without marked success, by European enterprises to set the flooded mines at work; argentiferous lead is exploited there. The present population is about 3000 half of which are Greeks. The rich decorations of the three Greek churches, which date from a time when the Greek population numbered 5000 families, testify to the prosperity of the earlier inhabitants (cf. *Bibl.*, p. 632, 633; Hamilton, *Researches*, p. 234 et sqq.; *Travels* 237; *Travels* 241, 248 et sqq.; *Calvet*, *La Turquie d'Asie*, p. 122, et seq.; view in *Tekker, Decr. d'Istanboul, etc.*, pl. 2.

GURĂN, A Balîc tribe located partly in the plain of the Dîra Dûkhan König, and partly in the adjacent mountains of Mund Mîr and Mount Misr, and the upland plains of Shum and Phîrîksegh. They are of mixed origin, some sections being Dîkîs of Shâh Râgjî extraction, and others being Rûdî Balîc of pure blood. The chief family belongs to one of the Dîkîs castes. The tribe was till lately very turbulent and often at war with its neighbours and with the Shîks. In 1848 they joined the Arâdis against the Shîks. The Lashāt and Gurān sections are mountainous occupying a very difficult hill country.


GURDI, Gurdi, Gurjāntā, [See Gurkha.]

GURGÂND, Arabic *Qurnuqquya*, a town in the northern part of Indo-China, on the southern of the town and the 9th of the Oxus which flows past it, cf. the article A-MâRU BĀHRA, p. 344. Although the town is first mentioned by the Arabs, it was undoubtedly founded in the pre-Muhammadan period; the oldest Chinese name for K'arnam (Wou keh) is apparently to be traced to the same Gurgând. In what condition the Arâdis found the northern part of the country is narrated in the sources dealing with the Arâdis conquest (93 = 713). In the 11th—12th century K'arnam broke up into two independent kingdoms, the land of the K'arnam Subek with 535, the ancient capital of the country, and the land of the Emir of Gurgând. According to al-Mirâd (Chronology, ed. Sachau, p. 35), the dynasty which had its residence in K'arnam only regained the royal title ('zākîya) after the Arâdis conquest; the real power (sultân) was henceforth sometimes in the hands of the sultâns of the dynasty itself, sometimes in the
hands of others, until under its last ruler both (the altär and soliyyā) were finally taken from it. This attempt is interpreted by Sa'dian (Sīnāy. In. XXII. 289), to mean that the old dynasty raised in Kirat and in the Arab satīl in Gurgān, and that the political separation of north from south was brought about by the substitution of dual rule. In the year 385 = 996 the Emir of Gurgān succeeded in conquering Kath, overthrowing the dynasty which had held it since pre-Muhammadan times, uniting Khirāzim once more into a single kingdom and transferring the title Khirāzimalī to his own house.

Gurgān is described as the second-largest town in Khirāzim by the Arab geographers of the 10th = 9th century (cf. W. Barthold, Turkestān, ii. 146 et seq; G. Le Strange, The Lands of the Eastern Caliphate, p. 447 et seq.). In contrast to the ancient city of Kath it was then a rapidly rising city of commerce and industry. After the union of the two kingdoms Kath and Gurgān, are described as the capitals of this kingdom: each enjoying equal privileges under the two rulers and governors. Kath gradually became more important than Gurgān. The period of Gurgān’s greatest prosperity coincides with the rule of Khirāzimalī of the 11th = 10th and 12th = 11th century. Vānār (ib. 54, 486; lv. 260 et seq.;) gives most of the notices, unfortunately however very scanty, of the brilliant and capital of this dynasty. From the capital there was in this period another town called “Little Gurgān”, Dāvūsī’s account of the siege and capture of the city by the Mongols in 618 = 1221 contains much information on the topography of Gurgān in the 13th = 12th century: cf. the text in Schöfer, Christenheit der Persien, ii. 136 et seq., and the comparison with other sources in W. Barthold, Turkestān, ii. 447 et seq. The city is said to have been razed to the ground on this occasion, the gates destroyed and the whole district burned by the Aḥmad-Durrā; on the contrary other sources (Dhīljanda, Tohfas-i Nāvīr, transl. Riverr, p. 281; 1000; cf. also Aḥmad-ul-Karim Bukhari, ed. Schöfer, p. 782), say that several buildings, including the tomb of Sultan Tugrak, escaped destruction. The inscription found in a minaret (cf. the picture in B. Landesdell, Through Russian Central Asia, p. 517) giving the date of erection as 401 = 1011, published by Katanow (Zapiski vost. obshch. xiv. 190, 257; ed. xiv. 190 et seq.), actually shows that some remains of pre-Mongol Gurgān have survived to the present day. On the commercial city built on another site a few years later, unknown. (W. Barthold)

Gūrkhān (G华尔), a title of the rulers of the Kār̡ K̲hādī (9th–14th century). The word is said by the Muslim authorities to mean “King of Khāns” (Aḵ̲h̲ār-ḵ̲hān). This explanation is rejected by Gregorovius (Vestenr. Turkestān, i. 398) and Gūrkhān equated to Mongol Gūrkhān = “own in law”. The founder of the kingdom of the Kār̡ K̲hādī is said by him to have adopted this title himself. He was related to the former Emperors of the house of Ličo (in North China). Documentary authority on which this view might be supported has not yet been found; nor do we know any better how for the language of the Kār̡ K̲hādī was related to Mongol or had adopted Mongol words and whether a form “Gūrkhān” for “Gūrkhān” could be explained by any phonological peculiarities of this language. Indeed the Persian accounts of the Kār̡ K̲hādī show that the Chinese word fūn̡ was used for son-in-law at the Gūrkhāns’ court (cf. Delbrück’s note to his edition of Mirkhalif’s “The Life of the Sultans of the Kār̡ K̲hādī”, p. 124). Gūrkhān’s rival Dāmān (cf. the article Dāmān-Gūrkhān, i. 557 et seq.) adopted the title “Gūrkhān” in the early years of the 13th century, apparently in imitation of the titles of the Kār̡ K̲hādī; the title does not seem to be found later. (W. Barthold)

Gwalior, (G华尔), the capital of a principality (State of Central India), ruled by the Maharāja Sahām, is chiefly famous for its fort. situated on a great rock of Vindhyā sandstone. This rock rises 400 feet above the plain, and stretches two miles from north to south, and is half a mile broad at its widest point. It was threatened by Sultan Mahmud of Ghazni in 1024, and was captured in 1196 by Sultan Shāh al-Dīn Ghūrī, by his Dōhī deputy, Ḵẖān al-Dīn Altāb, from the Tabarids, who had assisted the Kākhabādā Kādījīn. It was recovered by the Padshāh 14 years later, but was reconquered by the emperor Humāyūn in 1532 after a long siege, which ended in the immolation of the women of the defenders at the Dīnārī przeł. On the north end of the fort. After capturing the fort, the empire destroyed the famous Suryā Dīva temple, which stood near the Surānī Kānīt at the north of the tableland. During the confusion caused by the invasion of the empire Tabūrī, the place was seized by the Tābūrī Kādījīn, who held it till 1518, in spite of several sieges by Hāmīn Shāh of Mūrīn, Hāmīn Shāh Shārī of Ajmer and the Lāhūr Kīngs of Dīlī. During this century and a quarter the place rose to high renown, especially under Rādž Mān Singh, who built the famous Mān Mandir (palace), and the principal gate leading into the fort. When the fort surrendered to Bhāṭhīn Lēsī, he carried off from it to Dīlī the famous bronze bull, which afterwards was transferred to Fīṭhpīr Sīhī, and there broken up. The emperor Bābār visited Gwalior in 1536. In 1542 it fell to the Padshāh Sultan Shāh Shāh Sīr, and under him and his son Sultan Shāh Shāh, who died there in 1553, it was practically the capital of India. It was surrendered to Aḥmad soon after his accession, and the site of the Muslim Izmāl Ghāsīl near the foot of the fort is, with the mausoleum of the emperor Humāyūn at Dīlī, one of the earliest important works of Mughal architecture in India. Under the Mughal empress the fort became a state prison, and many inconvenient members of the royal family died in the New Carkīs near the northwest gate of the fort, known as the Dīnārī przeł. The Mughal governor Mūsamād Khān built a small mosque by the Gāntī Gate, and deepened the Nūr Sīgār Tank; he also destroyed the shrine of the hermit Gwallā, from whom the rock is said to derive its name. The Dīmāl Māndārī, a fine-vault, was begun about 1663 and finished 6 years later. The Dīnārī przeł. Mandārī (about 390 by 280 ft.) was built in the reign of the fourth Mughal emperor, north of the palace of Mān Singh, and upon the site of that of the 5th emperor the Shālikhānī przeł. Mandārī (520 x 170 ft.) stands north again of the former on the spot where the palace of the emperor Humāyūn once stood. After the defeat of the emperor Aḥmad
Shish at the battle of Arbela (176 BCE) the forces fell into the hands, first of the Lus and afterwards of the Marathas, captured by the British in 1786, and handed over to the chiefs of Ghud. It was again taken by the Marathas in 1791. After various vicissitudes, it was occupied by British troops from 1857 till 1866, since when it has been in the hands of the Maharajah Nathoba.


H.

HABA, the 26th letter of the Arab alphabet with the numerical value 31, is a syllabic characteristic of the Semitic language, and was employed by the ancients to denote the sound of the letter it. In modern Arabic, it is commonly pronounced as a value of the letter in, but in Hebrew, it has survived in the form of the letter. As a final termination (la in Arabic) with the pronunciations /a/ and /a/ the character receives the two sounds of the letter /a/. In reality, the written form is here based on the ak pronunciation of the final termination of the name, while the pronunciation of the name in Hebrew has survived in combination with a vowel following. The transition from the to /a/ in Arabic did not, however, take place at the same time throughout the whole of the Arabic language wherever spoken, but appeared earlier in the west, where the pronunciation was authoritative for the orthography. In the east (Nolduz, Relig. u. Sem. Sprachwissensch., p. 12), it was observed that the Persians have adopted Arab words with the pronunciation /a/. Arabic itself this /a/ was afterwards dropped everywhere, so that the spelling with /a/ has now only an historical interest.

HABA, the 6th letter of the Arab alphabet with the numerical value 31, is a syllabic characteristic of the Semitic language, approximately corresponding to the sound /a/ in [a-v, t, 217] as it is pronounced in [a], where it is modified in its pronunciation, e.g., in Egyptian Arabism, by assimilation (soudis, 14; from soudis) and in Latin throughout when final (soudis, from soudis). Our knowledge of the nature of this sound is no more complete than that of its related /a/. A discussion of the various views may be found in L. Meissner, Etudes Phonologiques sur le dialecte arabe ancien de la Mésopotamie (1921), p. 41 et seq. In Sta. Africa, the sound approaches to /a/. The Persians and Turks also pronounce /a/ for /a/ in words borrowed from the Arab. -- In various African names, e.g., that of the Ham people, the spelling with /a/ (in Arabic) is simply an abbreviation. It is purely (H. Bauer).

HABAT, the name in South Arabia for a sacred area, which is under the protection of a saint, who is usually buried there, and is a place of refuge. No one who seeks asylum on this holy ground may be slain or attacked there. The word habat in South Arabia means "to hold back," or "to restrain." The most important habat in South Arabia is that of Dibbel Kada, which lies to the south of the village of Lahya on the road to Hadib, in the land of the Wady (v. f). Four saints (fooj) of the tribe of Ell Marb, whom the Lahya fajj, are buried there. This habat is therefore also known as habat al-Ahrâb. It is uninhabited, and the surrounding tribes only allow their cattle to pasture there after the rains. Besides places of refuge which are called habat, there are others which bear the name hajj (v. f).
and the meteorological test books; e.g., F. Nolteck, Mises, Marx, and Greifelbruch; Kelly's Universal Cambium, et al. (E. V. Zambell.)

HABBAN (Arab.), a town in South Arabia, the capital of the territory of the Upper Wabish [q.v.], situated in the sand of the same name. Aml has about 4000 inhabitants, but this figure seems to be too high. The Salta of the Wabish dwells here in the Castle of Musa. Hikir, which is built on a small isolated hill in the midst of the city and surrounded by a wall. The town itself has no walls and only two watchtowers at each end of it. The houses are strongly built like little fortresses and, as usual in the land of the Wabish, often five stories high. In the houses of the better families the second story is used as a lookout (reception-room). Besides one large mosque, Hikir has eight smaller ones and an important library. The town is divided into four quarters: 1. the quarter of the Hadruri and Kutya; 2. that of the Jaws; 3. that of the family of the Fa'aits, Mahmed b. Hassan al-Shafi'i (of the prominent family of Mahmed b. Tamer in al-Jawf and al-Rawla), and 4. that of the carpenters who have a coat and are descended from the ancient great carpenter family of al-Wadl, who came originally from Joshan and are now scattered throughout almost all South Arabia. The Jews (about 200 in number) are mostly goldsmiths and, as usual in South Arabia, are subject to many restrictions; they may not carry arms, nor acquire land and have to pay a kind of poll-tax (juffa) to the Salta. Miles saw many inscriptions, which he describes as Hebrew near Hikir in the little-well of Shogha.


HABESH, see ABBASINIA, P. 119 et seq.

HABIB a. MAMARIA, a Mecene of the class of Banu Fista, one of the Calif's Mutawwiya's greatest generals. He is generally recognised as a companion of the Prophet except by the Middle School, who are infatuated by their anti-Umayyad prejudices. The chronology confirms the correctness of this view. For, as he must have been about 15 years old at Mahomed's death, there is no reason to suppose that he was not personally acquainted with him. He very early took part in the first fighting in Syria and vigorously championed the cause of the Umayyads. Under the governorship and later the Califate of Caliph he be distinguished himself by his numerous incursions into Asia Minor and particularly Armenia. Tradition ascribes to him the conquest of the latter country. He is also known as Habib al-Nam, Habib of Rumayn, on account of his frequent raids into Byzantine territory. He was also a faqih al-wurwaa i.e. he possessed the privilege of having all his prayers and requests answered by God. He must have died at the age of about 55 early in the reign of the Calif Mutawwiya; at least he seems to have played no part in history after this date. (H. Lami.)

HABIB AL-NAFIJIB (the carpenter), the saint of Antiochia, after whom Mount Silpius is called by the Arabs, because a large visitation grave, alleged to be his, is said to be there (cf. above l. 360). This Muslim saint is no other than the Agapetus mentioned in Acts 17. 30 and xxii. 20 et al., the legend, which is related in Sirra xxxvi., 12 et seq., although his name is not mentioned, is consequently of Christian origin. When Allah, as is there related, sent two apostles (according to the expositors, Salarimu and Vittoro) and afterwards a third (Salammu) to convert the inhabitants and the latter threatened them with death if they did not give up preaching, a man came running from the most distant part of the town, who warned his fellow-citizens to believe the messenger and proclaimed himself a believer. The wrath of the people was thereupon turned against him and, when they were putting him to death, they cried in sobbing tones to him: "Enter thou into paradise", but he rejected that he was worthy of the higher honour of martyrdom. Allah thereupon put all the blasphemers to death and without sending an army against them: a single cry (a voice from heaven) was heard and all were dealt.

That man, say the expositors of the Koran, was Habib al-Salafijib, a carpenter who made idols but had become a convert, when he saw the miracles performed by the apostles. As it appears from the Koranic account as if Habib had prised himself in the sight both before and after he had suffered it, we find in al-Dinmuji (ed. Mahren, p. 206) the fantastic story, that Habib took his decapitated head in his left hand and placed it in his right and walked for three days and nights through the city in this fashion, while the head cried with a loud voice out the verses mentioned in the Koran.

Bibliography: The commentaries on Koran, Sirra xxxvi.; also the bibliography to the article ANTIFOYA.

HABIL and KABIL, the names given by Muhammad to the sons of Adam, mentioned, but not by name, in the Koran, who brought an offering to God. Jacobus thus his sacrificer was rejected the one slew his brother. A raven sent by God, which scratched upon the ground, showed him how he could dispose of the body (Sirra, v. 30-34). As this account in the Koran, following the Bible narrative, appears bold and uninteresting, Koranic exegetes, like the Biblical, endeavoured to discover the psychological motives underlying the affair. According to it, the sons of Adam were all born with two sisters; Kabil's (also sometimes called Kain, Kain and Kainu) was called Alphil, a godless; his, who was two years younger, Lapho (the name is given in varying forms). According to one tradition which is traced among scholars 'Kabil al-Afnan' (presumably the book of Omariya is meant), Kabil first saw the light in Paradise and Kabil was born on earth; just as also (Pesh k. E. Editions, 14) Adam demanded that each should marry the other's twin sister; but Kabil wished to marry his own sister who was the fairer. It was to be decided by a sacrifice to which of the two the fairer sister was to go (also Johannes, 65, Gum. F., 22 etc.). According to another tradition, in which the marriage with the sister was abhorrent, Kabil was to have married a "holy" wife, while Kabil had to marry a woman of the Dinas, with which he did not agree. Enraged at the rejection of his sacrifice
(according to Tabari, i. 244 et seq., he had sacrificed fruits of the field of little value, while Kālidād slew his favorite sheep). Kālidād slew his twenty-year old brother, according to one account, following the example of Ibn, who appeared with a hatchet in his hand and struck off its head. (A similar story is given in Sanhābīn, 30). As Ḥathī was the first man that had died, the murderer did not know what to do with the corpse, he therefore carried it for a year on his back in a sack to protect him from the birds and wild beasts. He then noticed a raven fighting with another until his opponent was struck by the bird and he scrutinizing the earth over him. Kālidād did the same with his brother (similarly in Fīrāq al-Rashīd, 22), while according to Ibn, R. 22, the birds and beasts buried Abīl. When God said to him: "The voice of thy brother's blood crieth unto Me from the ground. Wherefore hast thou slain him?" Cain replied: "Where is his blood, if I have slain him?" thereupon God forbade the earth ever again to drink human blood.


**ḤABUS (H.), properly havas, a thin endowment, synonymous with uṣṣ (q. v.).**

**ḤADATH (H.), ritual impurity.** The law recognizes two conditions of ritual impurity which are distinguished from one another: the "major" and "minor" Ḥadath. A Muslim in a condition of Ḥadath can only regain his ritual purity by (jāhārā) the prescribed ritual ablutions, (jāhār al-muḥnā, respectively), cf. Dirāka, Sibā'ī, et al. Not only is a ḥabāth (a person in a condition of Ḥadath) forbidden to perform the jāhār, but also he is not allowed to make the jāhār around the Ka'ba nor to touch a copy of the Koran; further the jāhār and ḥabāth are legally invalid. The same regulations apply to a case of major Ḥadath; but there are a few additional rules applicable to the latter, cf. Dirāka, l. 1019.

**ṬIV. I. (H.), also ḤADATH AL-ḤARĪM, a border fortress often mentioned in the war between the Arabs and the Byzantines. The construction of al-Ḥadath, the "Almara of the Greeks," has not yet been ascertained, because the town (see below) has been utterly deserted for over six centuries, but there can be no doubt that it was to be located not far from Jāmin on the Agile. It is the Almara that Yāqūt (v. 959) means by the Nasir al-Ḥadath, which according to him rises in the Lake of al-Ḥadath and flows into the Diqnahr. Ibn Seṛaj's statement that the river flows through several small lakes, which are now called Ghalāl, Goli, Arabī Goli and Bash Goli, is more accurate, although, as Le Strange points out, this is mere fancy, a word which he that the river is a tributary of the Nahr al-Kabīrī (Makb). In 829/80, the Lūn, once famous for its trade (see J. E. Rehinde, Asia Minor, p. 278, Adana is wrongly placed a short distance to the north of Germanicka (Mar'āb). The fortress was captured by a body of Arab troops under Ḥabbā b. Ghāmī as early as the reign of 'Omar I; in 622 (672) it was destroyed by the Byzantines but rebuilt in the same year by command of the Caliph 'Abd al-Malik. It was then called al-Muṣlam.
According to circumstances, cf. Korâ, v. 37-38.—Although some of the above mentioned branches of the law are considered very serious, the criminal can nevertheless hope for the mercy of God, because he has offended against Him. If he denies the deed and refuses the accusations brought against him, the judges are recommended not to press him further, but to give him every possible opportunity to clear himself; for further details see Jayabh, Handbuch der türkischen Gesetze.

In philosophy hadîd means definition; the qualities that differentiate an object are called tarîfât. The definition is perfect when it gives the name and the differentia specifica of the object, e.g. man is an animal rational. There is a kind of definition, which places the object to be defined between two limits so that it is the end of one and the beginning of the other.

Hadîd is also the name given to the definitions which stand at the beginning of various sciences, e.g. at the beginning of Euclid's geometry; the postulates are called masnaâdatî (Coxâre Lexicon, p. 6, Euclidis Elementa, ed. Bessôn and Hölscher, 1805).

In astronomy hadîd means certain areas under each sign of the zodiac, which are each allotted to one of the five planets.

Among the mystics hadîd and particularly the participle masnaâdatî means the finiteness of creatures in contrast to the infiniteness of God; man is limited and bounded (masnaâdatî) in space and time.

(H. Carrâ de Vaux)

Hadêndoa, a Hamitic tribe in N.E. Africa belonging to the Beleq (q.v.) group and closely allied to the Bahrân, Balansa and Baul tribes. They live in the country between the river Athara and the Red Sea and extend towards the South as far as the borders of Egypt and Abyssinia. Politically nearly the whole tribe belongs to the Red Sea and Kassala provinces of the Anglo-Egyptian Sudan.

They are a nomadic or semi-nomadic tribe of ruminant owners and caravan-guides; in their general characteristics and customs they do not differ materially from the rest of the Beleq tribes with whom they also share the use of the Beleqye language. Their claim to Arab descent must be rejected, but there is little doubt that they have at one time received considerable admixture of Arab blood. Although they have been Muslime for centuries their Islam is of the primitive African type and often only skin-deep. At the same time there are scholars among them who have acquired a certain amount of Islamic learning through intercourse with Egypt and more especially the Hijaz.

Historically the tribe has never played an independent part until the most recent times. Although the Ottoman Turks have held Sukin since the time of Sultan Selimi I, they seem to have exercised little authority in the interior and have left no traces of their influence. During the revolt of Muhammad Aymad, the Mahdi of the Sudan, the Hadendos took a prominent part in the fighting against the British and Egyptian troops and won a reputation for reckless courage and fanaticism. Their adherence to Mahdism was however less inspired by religious motives than by the personal influence of their well-known leader Osmân Dîgna (Otlâmân Dîgna), a man of semi-Turkish descent. Since the occupation of Sukin and Tukar by the Anglo-Egyptian troops and more especially since the defeat and death of the Khalif, the Hadendos have gradually become reconciled to the new regime, under which their material prosperity has increased considerably.


Hadhîf, the act of cutting off, z, g., the tail of a beast, hair, or part of a garment. Then, 1. as a grammatical term, the elision especially of a weak letter (tarif al-štîlî), e.g. yakban from yakhaba, fare from yarhama, yarm from yarba; 2. the omission of part of a sentence; e.g. the subject or predicate, protasis or apodosis (Baidâr on Kor. 14, 81 and passim); 3. in prosody, the cutting off of a final closed syllable (yakhab al-štîlî); so that yâlimma becomes yâlim, and so on.


(T. H. Winâl)

Al-Hadî (A.), the guide, one of the names of God, thrice a favourite epithet of 8âfî rulers, e.g. of the Imams of Sâra and Sâda; it was first adopted by the 'Abbâsid Mâsûd. The full expression is al-Hadî bî 'Râqâ, the guide to truth (God).

Hâdî Sâzawârî (Hâdî Mîlî), son of Hâdî Mâhdi, a Persian philosopher and poet, born in 1212 (1797-1798). He was a pupil of Hâdî Mîlî Husnîn and wrote a treatise on logic when only twelve years old. He then went with his teacher to Mecca and devoted himself for five years there to study and the practice of asceticism. He spent the next seven years in Iphâh studying under Mîlî 'Ali Nîrî, then made the pilgrimage to Mecca and returned via Kirmân to settle in Sâzawârî, where his reputation soon assembled a host of students around him. He delivered two lectures a day, of two hours each. In 1305 (1887) he died suddenly while engaged in teaching. The grand vizier had a mausoleum built over his grave before the gates of Mecca, which is much visited by pilgrims. According to his teaching, the world is an emanation, manifestation or projection of God; it is a mirror in which the Deity regards himself, the source on which he attributes unfold their activities. It is a brilliant ray emanating from the source of light. The further these emanations go from their source, the thinker and courser they become until they finally form the material world. This he calls 'hâmîn al-nâr' (descending arc); the human soul is able to re-assimilate this ladder again in its own different steps of the hâmîn al-nâr (ascending arc). He adopted a system of metaphysics (tâmînî), but only within the world of the uniform (Fârâbî, mîlîshî, in which every one of the human form is suited to his qualities. It was mainly the teaching of Mîlî Husnîn that he continued and who was shown his views in his book Awsâkar al-Mîlî; he took the pen-name (kasâhî) of Amir and under

**HADID**. (A. T. & L.) God sent iron down to earth for the detriment and advantage of man, for weapons and tools are alike made from it. According to the belief of the Sabians, it is allotted to Mars. It is the hardest and strongest of all metals and the most capable of resisting the effects of fire; but it is the quickest to rust. It is corroded by acids; for example, with the fresh fruit of a pomegranate it forms a black fluid, with vinegar a red fluid, and with salt a yellow. Collyrium (al-knâd) burns it and arsenic makes it smooth and white. Karzini distinguishes three kinds of iron, natural iron, al-khâdher — which can only mean dark iron ore such as micaeous ore, magnetic isomomote etc. — and that which is made artificially, which is of two kinds, the weak (paras, nânâdhum) or female, i.e. malleable iron and hard or male i.e. steel (fâjilâh). According to al-Kindi, however, the kind of iron called al-knâd is nearer to both kinds iron; both kinds are called natural iron, while steel on the other hand is not natural. These contradictory statements cannot be reconciled here. Chinese and Indian iron are particularly esteemed. The applications of iron and iron-ware in medicine and magic are fairly numerous and varied.


**HADID** (A.), the lowest part, in astronomy, the perigee of the moon, sun, or planet; its opposite, the apogee, or distance from the earth is usually expressed by the Persian word: awuj (q.v., l. 517) which corresponds to the Sanskrit var (height, highest point). These are the points in the eccentric orbit, i.e. the orbit in which the sun, or in this case of the moon and planets the centre of the epicycle, move, which are least or most distant from the earth, the term of Apis. In the later astronomers, al-Darghânâ, al-Daghâmshâ, several varieties of hadid and awuj are distinguished.

**Bibliography:** al-Karwini, *Cosmographie* (ed. Wustenfeld), l. 17, 227; Masânš al-Uthmân (ed. von Wulstor), p. 241; *Dictionary of the Technical Terms*, etc. (ed. Spengler etc.), s.v. Hadid and Awuj. (H. Sutter.)

**AL-HADIDA** (Ar.) A small independent territory in South Arabia, north of the Wahilât. It is one of the most interesting and most fertile territories in South Arabia. The products of the soil, which is artificially irrigated by canals from the Wali 'Alâdâ, are dates (lulbul, produced in a kind of a date, an forest and 'ababbâ (miller). Al-Hadida is inhabited by the tribe al-Hâdâs, which claims descent from the Hilî (q.v.). On the migration of the Hilî they settled in South Arabia, whence their name Kâthira. They number about 1000 fighting men and are ruled by an 'Aqil whose residence is in the little town of al-Lâhâlah. In case of war they serve under the banner of the Sultan of the Upper Awâlik (q.v.).* A. D. 1541 in Najâh. *Biograph. H. v. Malzahn, Reis nach Südbirutien*, p. 248; *Conte de de Landberg*, *Arab*, IV, p. 57-60. (J. Schiller.)

**AL-HADIRI** (al-Hudairi), a surname of the pre-Islamic poet Ruta b. Awa of the tribe of Thâlab (al-'Ijâb). He is said to have flourished about A.D. 6th. Hâdâr b. Thâlûb knew some of its poems. He exchanged lampons (hâdâ) on several occasions with the poet Zabbâh b. Sâliyar al-Fârâj, who on one occasion had treated his friend contemptuously. His epithet is said to be taken from the verse of the latter in which his form was compared with that of a frog. It is also related of him that he took part in a battle between his tribe and the R. 'Anbâ.

His poems, that have survived, are very few in number; he probably composed very little altogether: it is said that he was majmîl. One of his gâsuids has been incorporated in the Al-Tabâ'î-al-Sâfî (ed. Al-Abû Bakr b. Sinan Daghânshâ al-Madânî, Cairo, 1244, 11, 16-12 = Engelmann's edition, c. 5 et seq.). His *Dîwân* was collected and annotated by the philologist Abû ʿAbd Allah Muhammad b. al-Abbas al-Yazîd (died 310 A.H.).

**Bibliography:** Al-Abî, iii, 81-84; W. H. Engelmann, *Specimen litterarum exstantium al-Hudiri Dâwanus*, Leiden Diss., 1858; Reusselmann, *Stud. u. u. arab. Et.,* I, 26. (C. van Amersfoord.)

**HADITH** (A.). Tradition. The word *hadith* means primarily a communication or narrative in general whether religious or profane, thus it has the particular meaning of a record of actions or sayings of the Prophet and his companions. In the latter sense the whole body of the sacred Tradition of the Muhammadans is called the *Hadith* and its science "ilm al-Hadith.

I. Subject-Matter and Character of Hadith. Even among the heathen Arabs (ver L. Goldscheider, *Muhammad*, St. 1. 41, note 8) it was considered a virtue to follow the *sunna* of one's forefathers (*sunna* is properly the way one is accustomed to go, i.e. use and wont; see tradition). But in Islam the *sunna* could no longer consist in following the customs and usages of heathen ancestors. The Muslim community had to build up a new *sunna*. Every believer had now to take the conduct of the Prophet and his companions as a model for himself in all the affairs of life and every endeavour was made to preserve information regarding it.

At first the *Sahîh* (i.e. people who had lived in the society of the Prophet) were the best authority for a knowledge of the *sunna* of Muhammad. They had themselves listened to the Prophet and witnessed his actions with their own eyes. Later the Muslims had to be content with the communications of the *Tabâ’î* (i.e. "successors", people of the first generation after Muhammad, who had received their information from the *Sahîh* and then, in following generations, with the accounts of the so-called "successors of the successors" (*Tabâ’î al-Tabâ’î*) i.e. people of the second generation after Muhammad, who had mixed with the successors, and so on.
The traditions retained the form of personal statements for several generations; every perfect hadith (also known as the "support") derives, i.e., for the trustworthy of the statement. He who communicates the tradition (A) says, "I have heard from B (or 'A has told me') in the authority of C, and so on, wherever he placed the chain of transmission should follow in ascending order with A, the last authority, and following with the original authority. The second part is the wording or text, the real substance of the report. For details, see Goldscheider, op. cit., li, 6–8.

After Muhammad's death, the original religious ideas and institutions which had prevailed in the earlier community could not remain permanently unaltered. A new period of development set in. The hadith began systematically to develop the doctrine of duties and dogmas in accordance with the new conditions. After the great conquests of Islam, new ideas and institutions were borrowed from peoples conquered, and not only Christianity and Judaism, but Hellenism, Zoroastrianism and Buddhism also influenced the life and thought of the Muslims of the day in many respects.

Nevertheless, the principle was steadfastly adhered to, that in Islam only the word of the Prophet and the original Muslim community could be a rule of conduct for believers. This at necessity soon led to deliberate forgery of Tradition. The transmitters brought forth all kinds and actions of the Prophet into agreement with their views of the later period. Thus enormous numbers of traditions were put into circulation, in which Muhammad was made to say or do something, which was at that time considered the proper view. Christian texts, sayings from the Apostles and the Apocrypha, Jewish views, doctrines of Greek philosophers, etc. which had found favour in certain Musulm circles also appear in the Hadith simply as sayings of Muhammad (Goldscheider, Neutestamentliche Elemente in der Traditionsliteratur des Islam in Origenes Christianismus, 1902, p. 390 et seq.). No scruples were felt in making the Prophet expand in these respects only briefly outlined in the Koran, or proclaiming certain doctrines and dogmas. A very large portion of these sayings were in the Prophet deals with the Arkh (legal provisions), religious obligations, hadith and jarras (i.e., what is "allowed" and "forbidden"), ritual purity, laws regarding food, criminal and civil law and also with questions of good manners. Further they deal with dogmas, and, at the last judgment, Hell and Paradise, angels, creation, revelation, the prophetic tenets, and in a word with everything that concerns the relations between God and man; many traditions also contain edifying sayings and moral teachings in the name of the Prophet.

In course of time the records of Muhammad's words and deeds increased more and more in number and copiousness. In the early centuries of Muhammad's death there reigned great diversity, and much in the Muslim community on many questions the most diverse views. Each party therefore was desirous to support the views as far as possible on sayings and decisions of the Prophet. He who could base his view on there was certainly right and thus arose the immense number of contradictory traditions on the authority of the Prophet. In the great partition struggles arose, both sides used to make an appeal to Muhammad (Goldscheider, Muhammed-Sohn. ii, 83 et seq.). Thus for example the Prophet was said to have proclaimed the foundation of their dominion in the Al-Hashida. In general not only the course of later political events and religious movements but also the new social conditions, that was first arisen out of the great conquests (the increasing luxury), were made to have been prophesied in apocalyptic-sapiential form to justify them in the eyes of the community. A special branch of these prophetic traditions is formed by the sayings ascribed to Muhammad regarding the results of various victories and battles in the lands which were only at a later period to be conquered by the Muslims.

The majority of traditions are now regarded as especially reliable historical accounts of the events of the prophet. On the contrary, they express opinions which have come to be held in later centuries, especially in the early centuries after Muhammad's death and were only then ascribed to the Prophet. Scholasticism is deeply indebted (e.g., Goldscheider see his Muhammed-Sohn. l, 1890 and other works, and C. Schmincke, Frommern [e. g., among others works his 'schriften Deutscher Geschichte und der Zeitgeschichte' (Berlin, 1899) for having first clearly demonstrated the true character and historical importance of the Hadith in this respect.

Although the invention and wanton dissemination of false traditions was condemned by Muslims, revisiting elements were recognized in certain circumstances, particularly when it was a question of edifying sayings and moral teachings in the name of the Prophet. For details see Goldscheider, op. cit., ii, 151 et seq., 253 et seq., 319–320, do. In the Zeitung der Deutsch. Mission. Geschichts. Inst., 1856, 1857, 1862 et seq., were soon overcome. In some cases it is even believed that the actual "word of God" is to be found in the Hadith as well as in the Koran. Such traditions, usually beginning with the words "God said," are designated by the collaborative and the "divine" (by) by Muslim scholars in opposition to the ordinary and the "human" (by) of the Prophet. A list of such holy traditions is given in the Leiden MS. 1274 (Catal. C. E. C., p. 98).

II. Muslim criticism of Tradition. According to the Muslim view, a tradition can only be considered credible when its form as a spoken word is transmitted by a series of reliable authorities. The critical investigation of the Prophet's words has caused the Muslim scholars to undertake thorough researches. They endeavored not only to ascertain the names and circumstances of the authorities (ridâj) in order to investigate when and where they lived, and which of them had been personally acquainted with the other, but also to test their reliability, truthfulness and accuracy in transmitting the texts, to
make certain which of them were "reliable" (sahih). This criticism of the authorities was called al-
ridāf and al-talādīl (wounding and authentication).

(Goldiher, Mukamou. Stid. ii. 145 ff. 149). The
so-called "knowledge of the men (marifat al-
ridāf) was considered indispensable for every
student of Hadith; all the commentaries on the
collections of Tradition therefore contain more or
less copious details concerning the authorities.
Special works are also devoted to this subject,
among them many of the so-called Tabaqat works,
which biographies arranged in "classes" of various
scholars, transmitters of Tradition and other per-
sons. Cf. O. Loth, Ueber die wichtigsten Werke
über die Tabaqat in der Österr. Mittheil., Deutsch.
Morgenl. Gesellschaft, xxii. 593-614), for example the
famous "class book" of Ibn Sa'd (died 250 = 864)
and the Tabaqat al-Nabawi of al-Dhahabi (died
748 = 1347). This class also includes the books on
those wild in transmitting, e.g. Nasir's
Kithā al-Durūs (Goldiher, ii. 141 et seq.) and
the biographies of the Sahib, e.g. al-Iṣba' in
awma' al-Sahabah of Ibn Hadjar (died 832 = 1428)
and 1/2 al-Iṣba' in Marifat al-Sahibah of Ibn
al-Athir (died 630 = 1223).

Now opinions on the reliability of the authorities
might differ very considerably. The same person,
who was commonly considered trustworthy might be implicitly trusted
in the view of one party, was sometimes considered
by others exceedingly "weak" in transmission or
even a liar. Originally even the authority of
many highly respected contemporaries of Muham-
mad was not generally recognized; for example
the truthfulness of Abī Ḥurayra was hotly disputed by
very many. The verdict usually differed with the
standpoint of the party, and this often gave rise
to bitter quarrels. We must, however, remember in
this connection that the substance of the trans-
mitted statements was really always the main thing.
If the truthfulness of the authorities was disputed,
the same was rarely almost always the basis of their
substance that aroused opposition. The ultimate
decision then rested not on the reputation of the
authorities but rather on the substance of the
accounts transmitted by them.

But at a later period, after the ritual, dogma and
the most important political and social in-
stitutions had taken definite shape in the second
and third centuries, there arose a certain "commons
opinion" regarding the reliability of most trans-
smitters of Tradition and the value of their state-
ments. All the main principles of doctrine had
already been established in the writings of MAIKE-
un, al-S̄ā'īna, and the further schools, regarded
as authoritative in different circles, and mainly on
the authority of traditional sayings of Muhammad.
In the long run no one dared to doubt the truth
of these traditions; nor was it any longer possible
to regard men like Abī Ḥurayra, who had put
these accounts into circulation, as liars. Even tradi-
tions which contained the most obvious an-
hedrions were generally considered reliable. Only
such traditions were rejected as could not be brought
into agreement with what had been long regarded
by the majority as well established. But on the
whole, the inclination was to give credence to
such traditions as best suited those who were possible
to explain them in a consistent spirit. The old
quarrel had been in course of time lost all prac-
tical interest for the younger generations and it
was found that the majority of the traditions con-
cluded with them, although sharply opposed to
one another, could very often be reconciled to
one another by skilful interpretation of the con-
tents. The rejection of a tradition thus came to
be considered an extreme measure, only to be
resorted to in desperation (cf. Smuck Hargrove,
"ijtihād"); the many contradictory traditions on
the same subject, which have been adopted side by
side as reliable in the great collections of Tradition
has in fact produced evidence to the historian of
the internal development of Islam. The traditions
were not, however, all considered of equal
value by Muslim scholars, but divided into cate-
gories distinguished by definite technical terms
according to the completeness of their "trans-',
the reliability of their transmitters etc.

III. The classification of Tradition.

a. In the first place the three following categories are distinguished: 1. sahih (sound); this name is
given to the utterly flawless tradition in whose
transmission there is no "tahsil" (weakness) and whose
reliability does not contradict any generally prevalent
belief. 2. If a tradition is not absolutely flawless,
e.g. because its transmission is not quite complete,
or because there is no perfect agreement regarding the
reliability of the authorities, it is called mutālik ("weak",
"incomplete", "abandoned"); 3. On the other hand every
tradition is considered as reliable, against which
doubts can be raised, e.g. by reason of its
cost. Usually one or more of its trans-
mitters is considered unreliable or not quite or-
thodox.

Further it may happen that the value of a
statement is uncertain because some remarks by a
transmitter have been interpolated among the words
of the Prophet and it is impossible accurately to
separate these two components of the text; such
a tradition is called muṣnūf. — If a tradition
is transmitted by only one informant, whose author-
ity besides is considered weak, it is called mutālik
("invented", "abandoned", "no longer considered"). — If a tradition is considered absolutely false, it is called
mansūf ("invented").

b. All traditions do not deal with sayings or
doings of the Prophet; we also find in the Hadith
information regarding the Sahib's and Successors.
In this connection a distinction is made between:
1. maṣnūf: a tradition containing a statement
about the Prophet; 2. maṣnūf: a tradition that
relates only to sayings or doings of the Sahib's;
3. maṣnūf: a tradition which does not at all go
further back than the first generation after
Muhammad and deals only with sayings or doings of the Tabbān.

c. The following distinctions are made according to the completeness of the "imāma". If a traditional
can be traced through an unbroken chain of trust-
worthy authorities to a companion of the Prophet,
it is usually called muṣnūf ("supported"). If it
also contains special observations regarding all
the authorities (e.g. if it is expressly mentioned
that all the authorities were of this or that class
as they handed down the tradition or that they all
gave one another the hand), the tradition is called
maṣnūf in the first case maṣnūf al-hadīf (in the
second maṣnūf al-tafl, etc.). Cf. W. Ahlward, Katal. der Arab. HSS. der Kgl. Bibliothek zu
Berlin, i. 207-232.

If the "imāma", although complete, is comparatively
very short because the last authority only received
the statement from the original authority through
the intermediaries of few persons, the tradition is called "auli. This is considered a great advantage, because the possibility that errors have crept into the tradition is very small in this case. On long-lived transmitters of tradition cf. Goldscha, op. cit., II, 179, 174.

If the name of transmitters is unbroken and unchangeable, it is called munkad in the opposite case munqad (in the general sense), but as a rule munqad in the particular sense means tradition in which the landa the authority in the second generation (the Thāl’s) is wanting. — Murad is the same given to a tradition handed down by a Thāl about the Prophet, when it is not known from what Ṣafāḥ he received his statement. The question whether such traditions were valid was answered in different ways: the older teachers, such as Abu Ḫansāf and Mālik b. Ḥanāf, answered in the affirmative, but the later ones in the negative (cf. among others, Zetische der Deutsch. Morgenl. Gelehrten, x., 187 et seq.; Brockhaus, Geschichte der Arab. Litt., i, 339 ff.; al-Tahāwi, the Judge of al-Nawawī (died 976 = 1277), with its commentary, the Thāl’s of al-Nawawī and al-Sayyī (died 911 = 1503); N. N. e. al-Thāl’s of Ibn Ḥajar (died 852 = 1448) with a commentary by the author himself, published by N. Leis in the Bibl. Indica, N.S. 34, 37 of the second series, Calcutta, 1894.

IV. The Collections of Tradition. Numerous collections of traditions have been prepared by different scholars. Some of these works have obtained almost canonical standing among later Muslims. An official codification of Tradition, which would be exclusively valid, has however never been made.

At first traditions were not arranged according to their contents but only according to their transmitters (al-Thāl’s). Such a collection was called munkad after the traditions with complete landa’s incorporated in it. This name was then transferred from the single tradition to the whole collection. The best known of these works is the Munaww of Ahmad b. Ḥanbal (died 241 = 855). For further details on this collection see Goldscha, Neue Materialien zur Literatur der Überlieferungswesen bei den Muslimen d. Zeit d. d. Deutsch. Morgenl. Gelehrten, I, 405—506.

Such Muwaddas were also formed at a later period, some scholars, for example, arranged the traditions contained in the great collections for greater convenience in alphabetical order, others incorporated the traditions which were mentioned in the Munaww of Mālik b. Ḥanāf in other similar works not planned as proper collections of Tradition in separate collections etc. (see Goldscha, Muwadda Stad.t., 227).

But as a rule the later collections of tradition were almost all arranged according to the content of the traditions. Such a collection arranged "according to chapters" (al-Thāl’s) is called mukammal (i.e. arranged). Six of these Mukammal works were in course of time generally recognised by the orthodox Muslims as authoritative; they all arose in the third century. A.H. They are the collections of 1. al-Buhārī (died 256 = 870), 2. Muslim (died 261 = 875), 3. Abu Dāwūd (died 275 = 888), 4. al-Thāl’s (died 279 = 893), 5. Nawawī (died 303 = 915), and 6. al-Tabbāk (died 273 = 886). These works are usually called briefly the "six books" (al-Saḥab al-Thāl’s) or also the "six Sahab’s" i.e. the "sahabas" (i.e. the correct, reliable collections). They were, so to speak, looked upon as sacred books of second rank next to the Koran, God’s own word. The collections by al-Buhārī and Muslim were held in particularly high esteem. They are known as the "two Sahab’s" (al-Saḥab al-Thāl’s) i.e. the two collections particularly recognised as authoritative. Only traditions which are recognised as absolutely Sahab are included in these works. In this respect, however, the Sahab (i.e. the "sahabas") of Bukhari were not the same as those of Muslim. (Goldscha, op. cit., II,
Al-Bukhari has besides often added fairly copious notes to the headings of his chapters, which are quite lacking in Muslim's Ṣaḥīḥ, both trace the traditions where possible to different places and both collections contain not only traditions relating to "سُنَّةِ الْبَلاَد" and to the "مُحْلَمَة" and "غَرَّابَة" but also many historical, ethical and dogmatic traditions (for details, see Goldziher, op. cit., ii, 254-248).

On the other hand the traditions included in the works of the four other compilers dealt almost exclusively with the Sunnah, i.e., use and wont. Hence their collections are usually put together as "the four Sunna works". They further contain not only the traditions which are considered Ṣaḥīḥ but also the "beautiful" ones and in general all traditions on which the learned have relied in their deduction of the law even if doubts can be raised against their Ṣaḥīḥ. When the collectors think that one of the traditions given by them should be rejected they usually call the reader's attention to the fact. Cf. Goldziher, op. cit., ii, 248 n. 197.

The prestige enjoyed by these six books in Islam is really explainable. In the third century circumstances were peculiarly favorable for the work of the collector of traditions. A certain uncluttered tradition had been built up on all questions of law and doctrine and a definite opinion regarding the value of minor traditions had been formed by the minority of the Muslim community. It was therefore possible to proceed to collect all that was recognized as reliable. The merit of al-Bukhari and the compilers of the other Ṣaḥīḥs therefore lay not so much in the fact that (as is often wrongly stated) they decided for the first time which of the numerous traditions in circulation were genuine and which false, — for the personal opinion of the compilers would have had scarcely any appreciable influence on the prevailing opinion — but rather in the fact that they brought together everything that was recognized as genuine in orthodox circles in their time. (Cf. Smout, Haggard and Pearson).

Although other famous collections arose in the third century, e.g., the Sunan of 'Abd Allah al-Daymi (died 855 = 860), these works were never permanently able to attain such great prestige in the Muslim world as the six Ṣaḥīḥs. Even the general recognition of the latter works themselves was only attained very gradually; the Muslim's collection, in particular, was long viewed with suspicion on account of the many "weak" traditions in it. Besides, in spite of the great authority of the "six books", it was not considered improper to quote freely traditions, which, although included in the great collections, were not universally recognized as Ṣaḥīḥ. 'Ali al-Dimashqi (died 985 = 995) for example compiled a work in which he proved the weakness of 300 traditions given in al-Bukhari and Muslim (cf. Goldziher, op. cit., ii, 257).

Even at a later period new collections were made by many scholars. The work of these later compilers of tradition was limited chiefly, however, to the preparation of more or less comprehensive compilations in which they excerpted the contents of the "six books" (and sometimes at the same time other famous collections like that of Ibn Hanbal) and arranged them in different ways. One of these is Raggawa's (died 1310) collection called Maṣḥūl al-Sunnah (i.e., the lamps of the Sunnah), which, on account of its fullness and convenience, has always been popular among Muḥammadians. It contains a selection of traditions which are taken from earlier collections with the world's omission. The value of this collection by Wali al-Din al-Thirāt is particularly well-known; it bears the title Miṣḥūl al-Maṣḥūl (the name is taken from Raggawa, al-Sunnah, 35 and is usually interpreted as "snuff of the lamps"). Among large collections of the later period we may mention al-Jā’fari (died 1101) who collected all the Ṣaḥīḥs in his work al-Ṣunnah al-Dimashqiyyah and al-Iṣbāḥah. Jā’fari's main object was to give a comprehensive compilation of extant collections (for details see W. Kühnel, Katalog der Arab. Hss. der Kgl. Bibliothek zu Berlin, ii, 455 et seq.; other compilers confined themselves to a definite section of the traditions contained in the larger collections (e.g., to the "moral") or to a definite number of important traditions. Thus more, for example the numerous so-called "Aḥādīth" works (i.e. collections which contain 40 important traditions).

As the substance of the Ḥadīth was in many respects not longer intelligible to the later generations of believers, many scholars felt compelled to prepare commentaries on the collections of Tradition. Obsolete words and expressions required explanation; in particular many contradictions had to be explained, or weighed harmless by artificial explanation. Commentators further dealt with the prescriptions to be deduced from the traditions and the divergent opinions which had been abandoned by different scholars in this connection. Among the best known commentaries we may mention those of Ibn Ḥajar (died 1235 = 1242) and al-Kaṣṣāf (died 1293 = 1302) on the Ṣaḥīḥ of al-Bukhari and of al-Newawī (died 676 = 1277) on the Ṣaḥīḥ of Muslim (cf. C. Brockelmann, Gesch. der Arab. Litte., i, 156 et seq.).

The Shi‘a judges Ḥadīth from their own standpoint and only considered such traditions reliable as were based on the authority of 'Ali and his companions. They have therefore written on this subject and hold the following five books in particular high esteem: 1. al-Kif'ā of Muḥammad b. Ya‘qūb b. Ḥanbal (died 328 = 939); 2. Ma‘ālik al-ʾAṣrār of Muḥammad b. Ḥanbal (died 381 = 991); 3. Tahāfūt al-ʾAḥādīth and 4. al-ʾĀdāmī from Ḥanbal's ʾAḥādīth (extract from the preceding) of Muḥammad b. Ḥanbal (died 359 = 1067) and 5. Nāḥiyyat al-ʾAlbānī (alleged sayings of 'Ali b. Ṭabarī and Ṣa‘īd b. al-Mukhtar) (died 393 = 1094) by his brother Ra‘f al-Dīn al-Baghdādī (cf. C. Brockelmann, Gesch. der Arab. Litte., ii, 575, 576 et seq.; G. A. Totnes, The Faith of Islam, London 1889, 60, no. 2; Goldziher, op. cit., ii, 148, note 4 and Anleitung zur Litteraturgeschichte der Sīhā in Mitt.-Ost. Weinbl. Akad., Phil.-Hist. Cl., Ixxvi. 1874, p. 508.

V. The Transmission of Tradition. The general view of Islam that a knowledge of men long learning could only be obtained through oral instruction from a teacher, who had himself acquired his knowledge in this way (cf. C. Smout, Haggard and Pearson, The Zeitschr. der Deutsch. Men. Gesellschaft, i, 145), was from ancient times onwards to be particularly applicable to Tradition. The traditions had to be "memorized" and students even used to take long journeys to attend the lectures of such
people as were famous as reliable authorities (Rawsīt, i.e. properly "Reswīt") of Tradition. In many ways of the Prophet, travel 53 fi ḥājil al-sīrām (i.e. to search for knowledge) is recommended as work pious to God. For further information regarding these ḥājil journeys and their degeneration (how, for example, vain scholars justified themselves on having travelled through far distant lands to "know" a few almost unknown traditions) see Goldscheider, op. cit., I, 175–193.

In transmission, the traditions were delivered orally by the teacher. It was also very usual for one of the students to read out a copy while the others listened and the teacher whose success improved was read and gave explanatory notes. In this case also it was the custom to say of traditions learned in this way: N.N. (the teacher) told me (baddahan t armorabnam namely άδελφος αμαρτία i.e. while the tradition was read in his presence). One who had learned traditions in this way under the direction of a teacher, could now in his turn again communicate them to others and often received from his teacher a so-called allāfah (i.e. sanction, permission, namely for further transmission of these traditions) for this purpose. The old method of transmitting traditions, however, was not always held in respect. The copying and collection of written texts often became the main object and oral transmission fell quite into disuse. The traditions were then simply copied and podcasts were obtained to transmit them with the usual formula baddahan (i.e. "N.N. told me"), just as in the contracts had been acquired by direct oral intercourse from the teacher. For details of the official customs and the degeneration in Isalm of Goldscheider, op. cit., I, 185–193. A speaker in the Zeitschr. der Deutsch. Mission. Gesellschaft, n. s. 6, 1901, p. 115, on this subject. The Rassāl, Art. Die proph, MSS. der Kgl. Bibliothek in Berlin, I, 54–55.

In certain circles the copying of traditions (Bidār al-farrā) was originally regarded as actually forbidden. Canvass was only given to those traditions which had been preserved in the memories of reliable men and orally transmitted by them, not to texts copied often without sufficient care from unreliable records; cf. Ibn Anbar in waqmat naqaha, the caution: "Shall we pour out traditions and give them to the men themselves, not from written records, lest they be affected by the disease of corruption of the text!" (In Goldscheider, op. cit., I, 200). Nevertheless, scholars, who entirely abstained from paper and books, are always quoted as the exceptions only, and the recording in writing of Tradition seems to have been the general custom even in the most ancient times. At the same time it could of course be acknowledged in this connection that the writing only added to the memory and that the knowledge was really to be preserved "by heart" and not on the paper. For details on the writing down of Hadith and the objection to it, see Goldscheider, op. cit., I, 194–203; do. in the Zeitschr. der Deutsch. Mission. Gesellschaft, L, 475, 489; ibid. 862; A. Spangenberg, op. cit., n. 5, 101; do. in Jason, "The Annual. Society of Bengali", xvi. 303–309.


(The H. RIVOLIOLI.)

HADITHA (X.)—Newtown, the name of several cities.

L. Haditha al-Mawqil, a town on the next bank of the Tigris, on the far side below the mouth of the upper (Great) Zab. Its ruins are to be recognised in the mound of Tall al-Sharī, Various accounts of its origin are given. According to Hijijah b. al-Kalb (ibn al-Zahhāk), p. 129 and Ballāghīah, ed. Mālama, p. 340) Hijijah b. Afnal, after making Mawqil the capital name to Haditha in the reign of 'Omar b. al-Khattāb where he found a village with two chambers in which he settled Arān. Thus this story is authentic (it is also given in Yāʿīn, n. 222) is confirmed by Ta'ār (I. 2207), according to whom in 24 Wālī spent some time in Haditha on his way back from Armenia. Hamae says that Haditha is the translation of the Persian Ḥādīth. If it is not an invention of Shū'īb's bias, the best explanation of the name would be that of Ballāghīah, viz., that inhabitants of the "Newtown" of Anūbē Fabalbūgūla migrated thither and transferred the name to their new abodes. Whatever names and others assign the "foundation" of the town to 'Umar b. Ubaydullāh, and to 'Umar b. Abī al-Aswag, and 'Omar b. al-Khattāb, and 'Omar b. al-Khattāb, these names may have been built there but nevertheless the explanation of the name "Newtown" is "newer" than Mawqil are inventions (cf. Yāʿīn, n. 22, Hoffmann, in der Athen. Forsch., Mālama, p. 178, E. Reitzmüller, Siedlungsgeschichte der Araber, p. 83). The town's period of greatest prosperity falls within the early Abbasid period when the Califát al-Ahdīya stayed there before his mortal illness and when the rebel general 'Abd Allāh bin 'Abbas made it his headquarters in the reign of al-Mukhtar al-Hartūnī, Ill. 378, 1827. The population remained Christian. 'Abī 'Abdu'llāh was bishop of Haditha before he became Bābirithār and Kālidūk (857–858). (Bylde, Theology of Mawqil, no. 103: Assassim, Bô, Gen., Ill, 3, p. 592 note 1).

The town lay on the innermost east bank of the Tigris, in the form of a semicircle. Its mosques are to the river and the buildings, with the exception of the minaret, were of brick. The tomb of 'Abd Allāh bin 'Abbas, and al-Khattāb was shown there but probably wrongly as he died in Medīna (Mahmudī, p. 139, Mālama, p. 292). It is remarkable that Haditha is sometimes described as
Sound in the ancient itineraries, are not marked in modern maps.

The following are the distances according to my itineraries:

- Baghdad—Nukta. 6 hours
- Nukta—Fallinga. 6
- Fallina—Kab al Rundat. 16
- Kab al Rundat—Hit. 18
- Hit—Baghdad. 8½
- Baghdad—Hit. 8½
- The present distance. 9½
- Hit—Faluja. 16½
- Faluja—Anah. 7½
- Anah—Nabata. 7½
- Nabata—Ala'm. 9
- Ala'm—Ala'sh. 9½ (frontier of the desert).
in the death of the Prophet a man named Ghu-"r, a member of the royal family of Banu, raised the standard of revolt in Hijaz, but was overcome by al-Ali. During the Kuraish troubles Abi Sahl conquered the town of Madinah (ex. al-Madina al-Munawara). He was finally captured by the army of the Tameem, shortly before his death, in 93-94. Abi Sahl's son, Abu Talib, was a great and able leader, and the capital of the land, which should be remembered is Eabid (or the ancient al-Hajjar) is very often used as the name of the land itself (instead of Bahrain).


AL-HADJAR AL-ABWAAD. [See AL-WABA.]

HADJAR AL-NAQAB (the eagle's rock), a fortress in the Jift, in the environs of the town of the same name, built in 317 (929-930) by Ibrahim b. Muhammad Saidi b. Ibrahim. The town of Hijazi, called al-Gummar (Jama'an) or Hamadni (al-Muhajir, ed. Goes, p. 120) settled here. When Musa b. al-Abbas had driven the Idhrisids out of all their possessions in the Maghreb, he wished to besiege this fortress also to destroy the survivors of the Idhrisid family who had taken refuge in it; but he was dissuaded from doing so by the remonstrance of the most prominent man in the Maghrib. After Musa b. al-Abbas's fall, one of Gummar's sons founded a kingdom in Hijazi. Later, a king of the same name succeeded him. The Spanish sovereigns and the Almoravids disputed the sovereignty over it in turn, till the latter finally succeeded in destroying all the petty kingdoms of the Idhrisida. Hajar al-NAQB was taken by al-Qasim, the last sultan, and the last king, al-Harran, takes prisoner to Spain. The decline of Hijaz dates from this time (390-975-976).

The fortress lay, three days' journey from Cotta on the top of a steep cliff; it could only be reached by a very narrow way which only allowed access to one person at a time. The surrounding country was very fertile and covered with gardens (Hill Hawkal, ed. Goes, p. 36; al-Idrisi, Descriptive Geography of the African Kingdoms, ed. D'Arzy and de Goes, p. 75 et seq. of the text).

Its situation is not exactly known. An attempt has been made (by Beaune) to identify it with Al-Humur, but without any real evidence. According to the statements collected by Montesquiou (Les Merveilles, ii. 390-391, note), the ruins of the fortress still survive under the name "Hadjir at-Sawati," in the district of Hijazi Madinah (Djamaa Madinah) between al-Brumni, ed-Demol (Tomt), and Sahnadj on the summit of a very high red cliff.


HADJARIN (Hajarun), a town in Hijaz, situated on the jebel of the same name, S.W. of Mecca, called al-Daw'an (Do'an) situated in extremely picturesque country. It is surrounded by extensive palmgroves and reminds one of many Mediterranean castles on the Rhine. As a centre of traffic between the coast and the interior of Hijaz, it is of importance.

The houses of the town are built of bricks and are large but the streets are narrow and dirty. It belongs to the Quraish of Shibam (q.v.), who are represented in it by a member of their family, who bears the title al-Muluk and lives in a splendid palace on the summit of the hill. The town probably has about 1500 inhabitants. There are relics of the ancient Hasmoneic period around Hadjatin, where the trade in frankincense still flourished in this district. Ruins of an ancient town, Haddin, with inscriptions are still to be seen near the valley.

Hadjatin is an old town, now a town far too Hamidati; al-Hajjarin (al-Hajjarin, rival of their "town", as he writes it), consisted in time of two towns of Khawdi and Dammun, lying on opposite sides of the wadi; Khawdi was inhabited by the Safad, Dammun by the Kinda. At the foot of the fortful hill, on which Hadjatin lay, there were palmgroves and fields with ditches (a kind of mazes) and dates (a kind of corn or wheat), which were watered by a cistern running from the top of the hill.


BADJI (A.), the pilgrimage to Mecca, 'Arafat and Mina, the last of the five "pillars" of Islam.

1. THE ISLAMIC BADJI.

a. The journey to Mecca.—According to the law every adult Muslim, of either sex, has to perform the Hadji at least once in the course of his life, provided he is able to perform it (cf. Sunnii, 91). The fulfillment of the last proviso depends on various circumstances. Lamak and slaves are exempted from the obligation; likewise women who have not a husband or a relative (a qasim) to accompany them. The want of the necessary means of subsistence, the inability to provide means of burden, the precariousness of the journey are circumstances which release one of the obligation to perform the pilgrimage. The Shahi (shah) further allows to followers to postpone the pilgrimage beyond the grave provided
a deputy is hired out of the estate of the deceased. This explains how the majority of Muslims die without ever having seen Mecca. Even among Caliphs and Sultans many have remained at home all their lives while others have made the pilgrimage several times; even some, who were not Muslims, have taken part in this. However, their works are invaluable sources for our knowledge of this subject.

Since Muhammad instituted an absolute lunar year, the Hijjat runs in time through all seasons as it is fixed for certain days in the first half of the month Dhu 'l-Hijja. When it falls in summer, the toils of the journey prove fatal to many a pilgrim. Muhammad is therefore said to have said: "The pilgrimage is a sort of punishment," (Sawan ibn Abi Waqqas, Jab al-Khordaj ibn 'l-Hijjat). Those pilgrims suffer most who have to come from their homes to Mecca by land either on foot or on horseback. The steamship traffic from Jeddah to other Muslim lands which was instituted specially for the Hijjat, as well as the Hijjat railway has considerably diminished the number of the pilgrim train. The pilgrimage only survives out of religious consideration. The following may be mentioned.

The Syrian caravan follows the ancient trade-route from Damascus (or Constantinople) through the Trans-Jordan territory, the ancient Maghrib, via Ma'in, Madaba and Ta'lab and al-Madinah. It is the largest of the caravans (in 1876, according to C. M. Doughty's estimate, it contained about 6,000 persons) and is accompanied by a mukhtar (q.v.). Blackhouses are built at the stations where food is kept ready and facilities for refreshment provided. According to Burckhardt (Travels in Arabia, ii. 3), the journey from Damascus to al-Madinah takes 39 days.

The Egyptian caravan is likewise accompanied by a mukhtar; in it is the new kura (q.v.). for the Ka'bah. According to Lane (Manners and Customs, London 1822, p. 409), it usually leaves Cairo in the last week of Shawwal and reaches Mecca in 37 days, following the route along the Red Sea coast. The most famous route from Egypt is the so-called "Mukhtar's journey." (Al-Mukhtar al-Hijjat, p. 27 et seq.).

A caravan from the Mecca makes its way across Arabia. Burckhardt, in his Arabische Reise (vol. i. p. 44), gives the stations of the caravan from Venice as well as further geographical notes. Pilgrims from the Maghrib, Persia and Venice, however, come for the most part by ship, not to speak of those from more distant lands.

The caravans are composed of the most diverse elements; princes, beggars, traders with their wares, Bedouins, travellers on foot and on horseback; find their place there, which is usually settled by their place of origin, so that people from the same town travel together. Most pilgrims make an arrangement with a mukhtar who pays a definite sum for all the necessities of the journey.

The danger of attack by Bedouins has always been an unpleasant feature of the pilgrimage; if the pilgrims submit to being plundered, they usually escape with their lives, but otherwise not always. The Meccan authorities have finally been forced to conclude agreements with the chiefs through whose lands the caravans come, whereby the pilgrims are allowed to travel freely. The authorities have to pay a fixed sum (called pura (q.v.) for this privilege. In the history of the Hijjat there have been many other powers obstructing the pilgrim, e.g., the Karmatians, the Egyptian authorities, pirates and the Wahhabis.

The arrival of the Syrian and Egyptian caravans with the two sayf (swords) is always a great event for the Meccans. Both are received with ceremony; they exclaim on certain spots, the liveliest proper (see the plan of the town in C. Strobeck, Hardouin, No. 3), as a rule they arrive only a few days before the Hijjat.

The caravans of the pilgrims who arrive via Jeddah are fairly well known since the international sanitary commission has instituted a quarantine-station there. As each pilgrim has to pay a certain sum for what passes to be hygienic control, but really is quite superficial, the number of persons arriving is necessarily restricted. We find that in recent years the number has varied from 50,000 to 105,000 and averages 70,000. If Burckhardt could have accompanied the pilgrims again, he would not be able to repeat his observations (Travels, ii. 4) made in 1814 on the number of the pilgrims and the priests sent to the Hijjat.

Most pilgrims arrive shortly before the time of the Hijjat; a considerable number, however, even spend the month of Rajab before the Hijjat, which is considered particularly meritorious. Many Hijjats also remain in Mecca after they have completed the Hijjat, either to pursue sacred studies or to die in the holy city. The number of pilgrims is usually particularly large when it is expected that the principal day of the Hijjat, the 9th day of Dhu 'l-Hijja, will fall on a Friday (hajjat al-akhir). It may further be noted that the Shi'a also take part in the pilgrimage, but it is not always without a peaceful time in the holy city. Interesting data on the Hijjat of the Shi'a are given in Kurré Zaini, Relation d’un voyage à la Mecque dans l’année musulmane, 1912, p. 144 et seq. (has also appeared separately).

6. Arrival in Mecca. The holy ceremonies are performed in a state corresponding only to the law therefore recommends the pilgrim to move as soon as he arrives, without how to maintain the ihram (q.v.). But as in most cases this is not convenient, they generally enter the holy condition when they approach the holy territory. One should enter Mecca as a pilgrim and then perform the "wara" (q.v.). Almost every pilgrim does this as well as the other sacred duties, accompanied by a guide (sahib, dalal, mukhtar, etc.), who on each occasion pronounces the prescribed formulae, which are then repeated by his protege. These guides further do all sorts of business for the pilgrim, who by his ignorance of the language of local customs etc., would be for the most part quite helpless without them.

When the seventh circumambulation (tarawij, q.v.) of the Ka'bah and the seventh walking (mukhtar, q.v.) between Saff and Marwah has been performed the pilgrim may cut his hair and come out of the Ihram, till the Hijjat proper begins. But if the \\u201ctarawij\\u201d has been assumed for "wara and hijjat (wara), this is not allowed for these and related questions of the article Hijjat.

7. The Ceremonies of the Hijjat. On the 7th day of Dhu 'l-Hijja there is usually preaching in
the mosque of the Ka'ba, by which the pilgrims are prepared for the holy ceremonies. In the evening of the same day or on the morning of the next, the pilgrims leave Mecca. The 8th is called 'Arafah (Day of Octaving); because, according to an important magical explanation, all the pilgrims surround themselves with water for the following days. The two mahjuf's units outside the town and load the way; then follows the variegated bathing mass of representatives of different races, on foot and in litters, on horses and camels, perpetually pushing and struggling. The plain of 'Arafah, where a halt is to be made (mehdah), is reached via Mina (now usually pronounced Munt) and Mudalilla (also called 'Umran and al-Maghar al-Marƙan). Here the representative of the ulama used to plant a standard, whose place is now taken by the mukafa' (see AMI, 1.210).

The description of the thickly covered plain in modern travellers agrees in its main features with that of the old Arab mental map of the classical sources. Tent and booth (see C. Snouck Hurgronje, Riders on Mats, No. 15.-16, cf. also 10.-12) are everywhere, in the latter the number renders their exposure as the basis; jugglers and hustles entertain the crowds with their skill. Many pilgrims ascend the sacred mountain (Abraj al-Ka'aba, see the illustration opposite and the article 'Abraj'), and repeat the prescribed formulas at their shrines at the proper places; loud cries of Jabal al-Nubah (q.v.) are heard everywhere. That the time is passed till the evening, at which trillar illuminations take place. From pilgrims spend the night in the repetition of prayers, others assume themselves in worldly fashion.

The meidah proper takes place on the 9th and lasts from the time when the sun has crossed the meridian in its setting. Almost the whole period is filled by two meidah's, celebrated as a rule by the bani of the holy city. The latter takes up to the platform on the holy hill, from which the most prominent monuments are visible all around, and which has a greater area than that of the first, and is usually attended by a larger number of pilgrims. The meidah proper is celebrated by the platform, from which the sun descends at the feet of the sultan, the sipah (or al-fahh, al-fahm, i.e. the running in Mudalilla begins. Amid the greatest confusion the horses are spurred on by the shouting-traders, and continual shouting and din, accompanied by military music, every one rushes to Mudalilla. The saluha (which marks the boundary of the bedroom (q.v.) are passed; the evening darkness soon falls and touches are kindled; firebreaks are discharged and the soldiers keep firing off their guns. In this fashion, rarely without accidents, Mudalilla is reached, where the Mughill and Tali sabih are celebrated together and the night is spent. The mosque here is illuminated. On the morning of the 10th (names al-mehid) meidah is again held at the mosque before sunrise and the last of the Meccans again pronounces a hajja. After the completion of the meidah the morning service the second evening begins.

Here quite different duties have to be performed. Each pilgrim has on this day to throw seven small stones at one of the three so-called qu'wish's here (q.v.), the Zamarat al-A'sha. For this purpose he has previously gathered the stones in Mudalilla. Amid a tremendous rush a rush is made for this Zamarat, which stands at the foot of the peak of the valley of Muh. As a result of it is given in Amur, 2.70., the opposite p. 222. Only the stoning of this Zamarat is prescribed for this day in the law and the turn of the other qu'wish's does not come till the following days. The accounts in 'All Bey and Burton agree very well with this prescription. It should, however, be noted that Burckhardt (Travels, ii. p. 260) and Keon (Six Months in Meccah, p. 164) expressly state that the pilgrims on the 10th (the 'Ha'il successful throw seven stones, which they have brought from Mudalilla, first at the eastern Zamarat (Zamarat al- Hilal, al-jubah, then at the middle one (al-muhaj), see the picture) and finally the western one (al-qab.dk, al-qab.ch, al-qab.hur); perhaps however this is an error of the two last-named travellers.

According to the Muslim interpretation, this stoning is really a stoning of Satan, who is said to have appeared here to the patriarch Abraham and to have been driven away by him to this fashion. After the stoning the ruling of jabalaha ceases and the ka'bah proper is at an end; various ceremonies, however, have still to follow, first that of the sacrifice, which has given this day its name. Thousands of sacrificial victims, chiefly sheep and goats, are kept ready in Mecca by the Beduins and merchants and slit at high prices (many people of high rank slaughter their own. The pilgrim, who does not care to kill the animal himself, may get a butcher to do it for him. Although there is no place specially prescribed by the law in Mudalilla for the sacrifice, a rock at the end of the valley near the A'sha is preferably used for this purpose (Burckhardt, Travels, ii. p. 89., Burton, Pilgrimage, ii. 246). It is considered incitatorius; to give the flesh of the animals sacrificed to the poor, as jabalaha; what they do not use is left lying. The sacrifice, which is celebrated on this day throughout the whole Muslim world, is samma (see the article 12a, no. 20). Its omission may be made good by fasting.

It is usual to have the head shaved after the sacrifice; for this purpose there are quite a number of barbers' booths in Mecca. Both the barbers and the pilgrims observe certain rules during the process, such as turning towards the tomb, etc. Thereafter the Ishan may be discarded and a return made to a secular condition (i.e.); but the pilgrimage is not yet allowed to transact all the business of everyday life. The series above described, stone-throwing, sacrifice, shaving, is described in the law as mawqar (Mawqar, i. 331); but it should be noted that there is no time legally prescribed for the sacrifice and the two or other ceremonies are only limited as to time so far that they must be performed on the 10th day.

It is usual to return to Mecca on the same day to perform a penitence, which, on occasion the Ka'ba is seen for the first time with its new covering. Ordinary garments are donned if this has not been done in Mudalilla already; the pilgrims change and washes, which is usually very desirable after being the previous "holy state." It is usual also to drink from the holy Zamman water or to roll ourselves sprinkled with it; but this may as well be done on any other day.

The following days 12.-15th the 'Ha'ilah are called al-hajah (al-hajah, on the explanation
II. THE ORIGIN OF THE ISLAMIC HAJJ

Muhammad's attitude to the Hajj was not always the same; in his youth he must have often taken part in the ceremonies. After his "call" he paid little attention at first to the festival; in the oldest times it is not mentioned and it does not appear from other sources that he had adopted any definite attitude to this originally heathen custom. If many obviously polytheistic practices had been carried on at it, he would hardly have been so solicitous about it and Tradition would probably have preserved expressions of opinion from which we could ascertain more or less clearly the actual practices.

Muhammad's interest in the Hajj was first aroused in al-Medina. Several causes contributed to this, as Snouck Hurgronje has shown in his Mothambische Feesten. The brilliant success of the battle of Badr had aroused in him thoughts of a conquest of Mecca. The preparations for such a step would naturally be more successful if the city as well as the religious interests of his companions were aroused. Muhammad had been observant in his discussions regarding the Jewish community in Medina and the disagreements with the Jews had made a religious breach which was certainly inevitable. To this period belongs the origin of the doctrine of the religions of Abraham, the alleged original type of Judaism and Islam. The Ka'ba now gradually advanced into the centre of religion; the Ka'ba, the father of Mecca, was built with his own hands and it was to be a "place of assembly for mankind." The ceremonies performed there are traced to the divine command (Sura ii. 128). In this period also the Munkad was made (Sura ii. 135-141) and the Hajj called a duty of man to Allah (iii. 91). Thus it is possible an account in the year 2 of the Hijra. It was only after the announced siege of al-Medina by the Meccans in the year 5 that Muhammad was able to attempt to carry out his plans. The first effort was made in the —
He was therefore invited to drink and he drank. The ascetic character of the Hadjdjī days is clear from the ḥusna prohibitions. That these were once extended to include food and drink is clear from Muḥammad's explanation. "The Taḥlīl days (11th—13th Ḥūr 'l-Muḥājirūn) are days of fasting, drinking and sensual pleasure'. In early-Jewish asceticism disposed persons therefore chose the Hadjdjī as the special time for their self-sacrifice. (cf. Onan in the Targums of the LXX, 37: 320 et seq.)

The ḫūṣna lasts in Islam from the moment after midday till sunset. Tradition records that Muḥammad ordered that 'Arafaī should not be left till after vespers, while it had previously been usual to begin the īfāfā even before sunset. But the Prophet is said not only to have shifted the time, but even to have suppressed the whole rite by forbidding the running to Makkah and to have ordered that it should be slowly approached, but how tensions the old custom is, is clear from the above description of the īfāfā. Snouck Hurgronje thinks that the text in the latter, a view which has been more definitely formulated by Houtsma in connection with the character of the Hadjdjī (see below), viz. that it was originally considered a persecution of the dying sun.

The god of Makkah was Ka'ba, the thunder-god. A fire was kindled at the sacred hill also called Ka'ba. Here a halt was made and this īfāfā has a still greater similarity to that on Sinai, as in both cases the thunder-god is revealed in the fire. It may further be presumed that the traditional custom of making as much noise as possible and of shouting was originally a sympathetic charm to call forth the thunder.

As soon as the sun was visible, the īfāfā to Mina had to begin in pre-Islamic times. Muḥammad therefore ordained that this should begin before sunrise; here again we have the attempt to destroy a solar rite. In ancient times they are said to have sung during the īfāfā, ʿalāb kāfarun āfāfā. The explanation of these words is uncertain: it is sometimes translated: "Enter into the light of morning, Thabit, so that we may hasten'.

When they arrived in Mina, it seems that the first thing they did was sacrifice; the 10th Ḥūr 'l-Muḥājirūn is still called ṭamūsāt-āfāfā, "day of the morning sacrifices", in ancient times the camels to be sacrificed were distinguished by special marks (rāfāfā) even on the journey to the īfāfā; for example two sandals were hung around their necks. Mention is also made of the īfāfā, the custom of making an incision in the side of the hump and letting blood flow from it; wounds were made in the animal's skin. It is frequently mentioned also that a special covering was laid on the animals.

According to a statement in Ibn Ḥishām (ed. Windisch v. 76 et seq.), the stone throwing only began after the sun had crossed the meridian. Houtsma has made it probable that the stoning was originally directed at the sun, and although important support is found for this view, it is not clear that the Hadjdjī originally associated with the astral-solar; similar customs are found all over the world at the beginning of the four seasons.

With the expulsion of the sun-demon, whose harsh rule comes to an end with summer, worship of the thunder-god who brings fertility and life in
vacation may easily be connected, as we have seen above at the festival in Mandalîfa. The name barwâna "moistening," also may be explained in this connection as a sympathetic sun-charm, traces of which survive in the libation of Zanjîn water. These are again parallel to the feast of hooûtas (or day of atonement); the goat, which was thrown from a cliff for Azazel, is not difficult to identify as the type of the sun-demon; and the libation of water from the holy well of Silwan was also a rain-charm, for the connection between the feast of hooûtas and rain is expressly recognised (Zach. xxvii. 17). The former call attention to the illumination of the temple on the feast of hooûtas, which has its counterpart in the illumination of the mosques in 'Arrâf and Mandalîfa, as well as the important part which music plays at both feasts.

Quite other explanations of the stone-throwing are given by van Vloten (Terraantand...; van Pref. M. J. de Goeje aangeboden, 1894, p. 33 et seq.) and Chardin (Annales de l'Acad. Royale d'Arabie et d'Asie, 5th Ser., Vol. iv. p. 272 et seq.). The former connects the stoning of Sunan and the Koranic expression al-sha'tûn, al-ar-rûdûn with the Greek myth, which was indigenous to the 'Abbasî. The latter finds no satisfactory explanation; the object of covering the 'Hadîjî ground with stones thrown on it was to prevent the cultivation of it by the Meccees. Both these theories have been satisfactorily refuted by Houtman. Cf. also Douâté, Magic and Religion, p. 430 et seq. — On the significance of the shaving in connection with the history of religions, cf. the article above.

On the Târîkh days some of the pilgrims dry the flesh of the animals sacrificed in the sun to take it with them on the return journey. This custom agrees with the meaning of the word taghû, given by the Arab lexicographers, i.e. "to dry strips of meat in the sun"; but it may be doubted whether this is the original meaning of the word. A satisfactory explanation has not yet been given. Cf. however Th. W. Janyhullu, Über die heilige Art der Wolkenfasch (Zeitschr. f. Ethn., xxvii. 1 et seq.). It must also be noted that Douâté in his book De Tariikhien el Mekess, traces the words bâhûs and tûnûs as well as the whole 'Hadîji to a Jewish origin; but his thesis may be considered definitely refuted by Smoock Hurgronje's Het Moskische Feset.

Bibliography: On the whole subject: C. Smoock Hurgronje, Het Moskische Feset (Leiden 1880); the pertinent sections in the monographs and standard works on Islam; F. Wüstendorf, Die Chronologie des Stett Mekke, postum.


On II: The biographies of Muhammad and the works on Tradition.


(A. J. VanSitteren)

HADDÚ, Haddû, one who has performed the pilgrimages to Mecca. (See Al-HADDÚ.)

AL-HADDÚ HAMMUDA (R. Ahmad Al-Aziz), an Arab historian of Tunis, accompanied Allâh ibn Al-Husain into exile in Algiers, during the reign of 'Ali ibn Muhammad (1749) and became his first secretary when this prince succeeded to power (1783-1799). He retained this office also under 'Ali Bey's son, Hammûdoûr Bey (1782-1814), under whom he was garrisoned. He composed a history entitled Kithâ al-Masâhir, in which he surveyed the history of the Hâdîjis and of the Turkish governors of Tunis and many details of the reigns of 'Ali Bey and Husain ibn 'Ali. The text, which is still unpublished, exists in numerous copies in the Great Mosque of Tunis. A section dealing with the wars of Khair al-Dîn and of 'Arûz was published by Houcine in his Chronique maghribine (Paris 1861), p. 44-96: another section dealing with the French expedition against Tunis in 1770 was translated by Rousseau (Algiers 1854), and a third dealing with Murad Bey's campaign against Constantine by Charlimont (Tunis 1858).


(Rene Ramet.)

AHADIDJ 'OMAR, A religious fanatic and conqueror in the Sudan, founder of the Tumbler Kingdoms (1797-1864). Born at Almas in Fezzan in Mauretania, 'Omar Sauth Yal began his theological studies under the direction of his father, a celebrated marabout, and joined them in Whatar among the Means (Tagant) and made the pilgrimage to Mecca about 1820. During his stay in the holy city he attached himself to Shâli at Muhammad al-Ghâfi, a pupil of Tâfu'n and entered the Tidjân order. On his return to Africa he spent some time in Bornel and Sokoto and posed as a reformer of Islam there, showing himself particularly hostile to the members of the Khallïtia order, converting them severely for their laxness and toleration. He was kindly received by the sultans of both kingdoms and was presented by them with wives and slaves; on the other hand, on continuing his journey to Segu he was kept prisoner for a long time by the ruler of Banûura. He then went to Fask Dallon (q.v., p. 120 et seq.), where he won the sympathies of the inhabitants. At Lérta he sent an army under the command of the Prince of Yal and attacked the Berbers of the Fajl near the palace, taking the yoke of the Fajl (Yulun) and the bonya section. The akhsa's founded by him in Diengunu was much visited and he himself was soon recognised throughout the country as its spiritual leader.
From 1846 to 1848 al-Hajjaj 'Omar undertook a missionary journey in the lands bordering on Futa and won a great number of the tribes dwelling within the curve of the Niger and on its coast, among whom the Sevengel and the Juliamut were prominent. Disturbed by his continually growing influence, the Alkasa-Amanu forbade him to enter the land of Futa whereupon al-Hajjaj 'Omar settled in Dungu. There he built a fortress, collected weapons and munitions and began to preach a holy war among the unbelievers. At this time he had at his disposal about 700 guns and a small body of men composed of his juttal (Arabic: جُتَالٍ *جُتَالَ) and jaf (staleness); the latter were young slaves, converts to Islam, who began their military training by looking after the baggage of the warriors. This small body was continually increased by new converts who were attracted by the hope of booty.

In less than fifteen years al-Hajjaj 'Omar was lord of an extensive territory. In 1849 he conquered the districts of Bureh, Bamarak and Hellinga, then turned against the Mamassai of Kassola and invaded their land after annihilating their forces. Their ruler Kassoli was forced to submit, with the principal chiefs of his land after a vain resistance, and in 1851 the capital Nwo was occupied. Thus Al-Hajjaj had annihilated the inhabitants of the land to adopt Islam, forbade them to keep more than four wives and divided the remainder among his soldiers. It was only after five years' hard fighting, however, that Kassola was completely subdued. Rising broke out in many places, while the Pol of Massina besieged Nwo. Al-Hajjaj 'Omar had further to defend himself from the attacks of the Mousa and against Alamin, Sultan of Segu, and finally came into conflict with the French on the upper Senegal. The military station of Medina defeated by Paul Holt withstood his attacks from the 20th April to the 18th July, 1847, till his whole army was put to flight by Colonel Faidherbe.

When he had finally become undisputed lord of Kassola, al-Hajjaj turned against the Banatul of Segu and the Pol of Massina, whose rulers formed an alliance against him. He occupied Samassandé, defeated the allied forces of his opponents at Tio (January 1861) and entered the city of Segu on the 26th March 1867 and invested it. After another victory over Alamin, Sultan of Segu, and All Sellaha of Massina, Hamadoulah, the captain of Massina, fell into the hands of the Timbalan. Alamin was overthrown, while Mousa crossed the Niger and slain, and Alamin Shaykhiy, son of al-Hajjaj, 'Omar, appointed ruler of Segu.

Al-Hajjaj 'Omar then undertook a campaign against Timbuktu, which he gave over to plunder. Soon afterwards, however, a general rebellion broke out in Massina, instigated by several Pol chiefs, who were supported by Ahmad Bakkai, chief of the Kanta. A second attack by al-Hajjaj 'Omar on Timbuktu failed and the army of his general Abas 'Omar, which was to revenge al-Hajjaj's defeat, was destroyed by the son of Ahmad Bakkai, whom Alamin Shaykhiy had appointed himself, and of whom he cut off the head. The Timbalan had been deserted by the Mousa and the Pol. Alamin was executed at Timbuktu in 1869. Al-Hajjaj 'Omar succeeded in sapping after eight months' siege by setting the town on fire. Pursued by his enemies he fell into a cave where he committed suicide rather than fall into their hands alive. According to another story he was suffocated by them with smoke (Sept. 1864).

The kingdom founded by al-Hajjaj 'Omar soon after his death broke up into the independent states of Segu, Kanta and Massina. Al-Hajjaj 'Omar's influence had been so great that even after his death his memory was kept alive by the Mosques. The chief town of Timbuktu was Alamin Shaykhiy's tombstone, and there was a Pilgrimage to it. In 1885 and 1894 the French occupied Segu and in 1894 they took Kanta and in 1895 Massina.

G. Veen.

G. Veen.

HADIDIJA b. YUVIS, an Omryya b. sallam-dar, was born at Timbuktu in 1861. Her grandfather was the Timbalan Shaykh 'Ubayd Allah b. Muhammad, and her mother was a member of the 'Ali b. Al-Hajjaj family. Al-Hajjaj was a powerful ruler, but his power was greatly increased by the continual rebellions of the Kifijis. The story of his entry into Kada and his proclamation of his policy in the mosque there has become famous in literature. The threat which he renewed in Futa that he would cut off the heads of the enemies becoming the soldiers flocking to troops to the camp of his grand Mahallab. The latter soon succeeded in inflicting a series of defeats on the Kifijis, in which the ring leaders perished. To dispose of the unstable and notorious Kifijis Sho-
Hajj [q.v.]. Hajdżdż [q.v.] had to call in the help of
Syrian troops, as those of the 'Irak refused to act. Šahāb then, upon the advice of Hajdżdż in Bagdād to advance against Kūra. The victory only reached was a few hours before him and step by step he fought his way into the capital; after several days of fierce fighting Šahāb had to vacate the field and being pursued by the 'Irak cavalry was drowned in crossing the Ḫudjajj. In the same year (77-78=666) Hajdżdż succeeded in putting down the rebellion of a provincial governor, Muḥarrīr, son of Muḥīr b. Shīrāz. He had just begun to recuperate a little after his heavy task when suddenly a rebellion broke out which was immensely more serious than all the earlier risings. It was forestalled by the janīl arbīl of the Ḫudjajj and was directed not only against the victory but against the Umayyād dynasty; it was decided a separatist movement against the preferential position of Syria in the Caliph's empire. After the overthrow and death of Šahāb, the Syrian troops had remained in the country and were overwhelmed with tokens of Hajdżdż's favour. The Ḳūtrs (i.e. 'the excitors') made common cause with the political malcontents. A leader for the dissatisfied arose in the person of Abī al-Ḥālīm, a grandson of Abī Ṣaḥīh b. Ḳayyāb, habīl of Šahāb, who fled to Phūlūl, was at the head of 40,000 men, rebelled against the victory, returned and soon had 100,000 men under him. With these he drove back the troops sent against him and captured the cities of Kūfah and Rašā. Hajdżdż had once more to appeal to Syria. Besieged in a suburb of Rašā, he held out for a month against the onslaught of the rebels. In the early days of March 701 he succeeded in inflicting a serious defeat upon them, which was crowned by his victories at Dihr al-Qunmūn and Maskin (q.v.). The Ḫurāb was now utterly exhausted and lay at the feet of the powerful amir; his tenacity had crushed the spirit of rebellion.

Thereupon (83-86) the tireless governor proceeded to found a new capital, Walīj (q.v.). Situated almost halfway (whence its name) between Kūfah and Rašā it was to speak a detached camp of the Syrian troops garrisoning the country. From the year 78 he united to his government the 'Irak that of Kūfah and the whole Arab east, a territory which had been considerably increased by the conquests of the famous general Muḥallab (q.v.). He finally incorporated Omān on the Arabian peninsula to the empire, which thus hitherto been independent. His generals penetrated even into the valley of the Indus. Hajdżdż prepared the way for the brilliant career of Walīj by these extensive territories abroad and the restoration of peace in the 'Irak. In spite of his autocratic rule he actively supported such important generals as Muḥallab and Muslim b. Kūţā Bahār. As a statesman his activities were not confined to reforms but were creative also. "His administrative regulations on the currency, measures and taxes and in the improvement of agriculture were epoch-making" (Wellhausen, p. 155). He has been reproached with corruption the Ḳūts. In his time was introduced to the system which was to lead to a critical revision and the introduction of orthographical signs which were to prevent incorrect readings in the recitation of the sacred text. He also endeavoured to use Arabic in place of the local dialect which had hitherto been in use in the chancellory of the 'Irak. After putting down the rebellion, it was his first care to "to heal the wounds, which a twenty years' war had inflicted on the prosperity of the country" (Wellhausen, p. 157). He dug new canals and restored the old ones.

His fidelity to the Umayyāds knew no bounds, the grotesque manifestations of it related of him are inventions of historians writing in the service of the 'Abbasīd. The Marwānīds rewarded it by their constant favour. Hajdżdż has therefore also been numbered among the "sons of Abī al-Malik". His influence continued to increase under Walīj I. Hajdżdż had energetically supported the candidature of the young prince to the detriment of his uncle Abī al-ʿArīf (q.v. l. 56), the successor designate of Abī al-Malik. Walīj delighted in seeking the advice of his lieutenant; on his death he received official expressions of condolence as if a member of the ruling house had died. Matrimonial alliances further attached the family of the powerful governor to that of the Umayyāds.

Hajdżdż's influence has become celebrated. The historians and literary collections have preserved numerous specimens. He laid great weight on purity of language and smiled at a kind of Arabic Arabic Arabi; thus in the realm of religious he impressed one as being a sincere Muslim. He protested however against the exaggerations of the extreme parties and against the disproportionate importance which even then was being accorded to Tradition. "In his life and in his death he showed a good conscience" (Wellhausen, p. 156). Did he deserve the reproach of cruelty? We read of 150,000 victims handed over to the executioner; at his death his prisons are said to have held 50,000 men and 30,000 women. Such enormous figures are their own refutation. In this period of political anarchy, of incessant risings, nothing authorizes us to say that his repressive measures passed the limits of severity. "The kindness of men to good citizens, he showed himself partial to the rebellion" (al-Dīnārī). But even in these cases a frank confession or a show of spirit frequently sufficient to dissuade in the moment, this office of justice, who "dominated the majority of his contemporaries by the breadth of his intellectual outlook" (al-Dīnārī). On the other hand, his excessive veneration renders him liable to be important with his best friends (al-Muṭṭalam): his great general Muḥallab in particular had to learn this. The whole character of Hajdżdżbehaved a pronounced tendency — he was the first to introduce a tendency to concentrate all authority in his own strong hands; it resulted in his showing himself too soft, sometimes harsh, but never cruel, still less meek or narrow" (Wellhausen, p. 155). He has been often compared with Ziyād b. Abītīr, minister of the Umayyād, a Thaqafi like himself and his most famous predecessor in the 'Irak. His excess of vigour, his fervent nervousness and his craving and provocative eloquence were not to Hajdżdż's advantage. He lacked the smiling and somewhat sceptical air, which characterized the statesmanship of the school of Mecca, whence arose complications which a more pliant nature might have avoided.

If Hajdżdż at the end of a long period of political anarchy applied himself to the amelioration of the material situation of his vast vice-
royalty, his character, emblazoned by family hagiographies, showed by the injustice of an unthinking opposition, and his zeal for the moral wounds and to work efficaciously for the pacification of the minds of men.

The interests of the state had forced him to take harsh measures against Yazid, son of the celebrated Mehmed. This gained him the enmity of Sulaiman (q.v.), the guardian of Yazid and successor designate of Walid I. Hâdidji had turned the blame of inducing this rebellion to his brother from the inscription in favour of his own son; the knave therefore vowed not to survive Walid. He had just completed his 35th year, prematurely aged and worn out by the labours and disappointments of his tumultuous life when he died of a fever in the stomach in the month of Ramazan 85 = June 714. He was buried at Wadi and to prevent posthumous vengeance all traces of his grave were removed. Fears in his lifetime the inexorable officers of justice were opposed by the worst and most of his contemporaries were enemies. The caliph Musa B. Khathir (q.v.) and Khalid al-Kaşî (q.v.). The latter in which later tradition holds him testing to the important part he played in his lifetime; holding him up to approbation as the greatest supporter of the subsequent succession which it places him with Yazid I among the few Muslims, for whom it believes eternal damnation to be assured. "It is always a moral sentence of death for a governor, if he is compared to Hâdidji even in the remotest features" (Döckerfs, Scharf-Kramers, Vol. I, 178). Unhappily, history gives him his place beside Ziyâd b. Abd Allah and demands him as an argument that the period of those who have deserved most of their country.


**Abd al-Malik** (S. de Goeje).
bibliography: the autobiography of the author at the end of xx, very incorrectly edited by wickemann, waynecook etc., p. 59—
76, and the autobiographical note at the end of the first part of the sultans al-sayyid, no. 6; the mughal's kadi, celent (1928), which precedes the print of the tasneh (no. 4); the second biography in the lahvi, d'shahar, [see von hammer, oron, grisch, vi. 47]; stigliani, domenico, v. 395; kadi celent by dominic mo-
hamed tahir b. rifat, samhail 1330 h.; the older europeans authors who treat of hadji khalifa and his works are quoted from el-khalili, homed, der, k. k. hebschutkh, b. 49 and rieu, c., p. 33; see also watenfield, die geschichtskunde der arabe, no. 570, and roedelmann, grisch, der arab. ltt. ii. 428.
(j. h. moestmann)

hadji pasha (alignand hadji pasha), whose real name was khair b. ali b. khattab, was a contemporary of sultan hayam yahia, as ottoman jurist and student of medicine. he went to study in cairo, where he studied under shahabuddin shah muhammad and was later through his theological and legal courses in company with shahabuddin ibn trun and shahabuddin ibn shah. an illness, which he went through, earned his attention to the study of medicine and he soon attained fame in it. he was later named chief physician at the cairo hospital (al-musrif). returning to aldin he settled in cairo on the invitation of abbas oghlan mehmend b. boy and died there in 1470. he is given all his place at the disposal of the conqueror timur and is said to have instructed his physicians. he also spent some time at the court of prince sa-fat in his service.
in his early years he wrote theological and legal works, e.g. ta'rif fi mas'lih al-dawla wa 'ilm ad-dawla in two volumes, a commentary on balighi's commentary on the qur'an dedicated to ibn boy, one of the sons of abdin, entitled tasunw al-a'mara wa jihada, and marginal notes on tahir b. trun's commentary on the methli (al-trun) and the jihada of khalil b. trun mahmud al-trun. his medical works are more numerous and have maintained their authority down to modern times. the largest is the majma' li wajihat al-tib, a work on therapeutics in turkish written, abbas oghlan mehmend b. boy which is divided into three sections treating respectively of physics and dietetics, k. food and medicines and k. causes, diagnosis and cure of diseases. a brief similarly divided handbook for the layman by his tafsir al-tib (the facilitation of medicine). these works are said to have been translated into several languages. k. known are his: 1) majma' fi wajhab al-
tib (care of diseases and alleviation of pain), 2) jihada of the sultans, 3) tasunw al-a'mara, 4) jihada of the sultans, 5) tasunw al-a'mara wa jihada of the sultans, 6) tasunw al-a'mara wa jihada.
HADR.)

HADR., the ancient Hafr.b, 'Arab on the Wali faut " in the desert: three short days' journey. S.W. of Makkah, now in ruins, on which of the path of the bad. In the Bibliography. The town's claim to be mentioned here is that the Arabic historians give a certain amount of information about its former extent and rapid decline. Hafr. says Yahyā, Ma'dhun, 114, 284, was built entirely of stone; there were sixty strong forts there and 9 smaller ones between every two; there were a palace and a bath near every fort. During the reign of the Sufi Khalif Shihāb I (210-217) a man of the name of Sūfīrān (according to Nudlā, = Sanūsī) ruled here; the Arabs called him Qa'ba. As the latter had made a raid on Persia, Sūfīrān resolved to bring him to his complete subjection. After long negotiations until Qa'ba's daughter fell in love with him and betrayed to him the secret by which he could make him powerless, the sultan, who protected the castle. He thus succeeded in taking the town and utterly destroying it. He took Qa'ba's daughter with him to marry her, and from then he became as despoiled with her ingratitude to his father, who had certainly treated her most tenderly, that he had her bound to the tail of a wild horse so that she died a terrible death. Firdaws and 250 and 252. ARAB. historians wrongly ascribe to it. Shihāb III, who destroyed Hafr, for it is certain that the town existed in 365.


HADR., "presence," is used broadly by mystics as a synonym of hafr, "being in the presence of Allāh." Its correlative is qālī (q.v.), with its reference to Allāh alone except Allāh. On the controversy as to whether in expressing this relation to Allāh hafr or qālī is to be preferred—that is, which is the more perfect, final state—we see especially Nicholas, Kinjā, pp. 248 et seq. This term was later extended by Ibn 'Arabī, in working out his monistic scheme, to the Five Divine Hāfrānīs, stages or orders of being in the Neoplatonic chain (cf. above, vol. I, pp. 62 et seq. 686). There is a short state-

HADJMAW.—HADR. (the הדר of the South Arabian inscriptions), now pronounced Hadramut, a land in Arabia in the east of Yemen between 47° and 55° East Long. and 15° and 19° North Lat. It is bounded on the south by the sea, on the southeast by the land of Mahra, in the N.E. by N. and N.W. by the great country of the Ḥudayr, and in the S.W. by the land of the 'Awdlī [p.v.] and of the Ḥūdīt [q.v.]. The name Hadramut is according to Arabic tradition derived from Hadramut b. Ḥumyar, b. Yā'rub b. Ḫabīr (Ḥammarwēth, the son of Voctam in Ġomtā x, 20). In ancient times Hadramut was celebrated as a land of frankincense and was greater in extent than it now is. The Ḥudayr (Ḥudayr) of Shāh (Atriamī in Pliny) were one of the most powerful tribes of the great South Arabian kingdom; their metropolis was Sabatha (Ṣabatha). According to the statement of the frankincense tree was actually and the valley in which it grew was therefore called the "land of death." The Arabic lexicographers also connect the name Hadramut with the word "land of death," for they explain it as a combination of Ḥudayr "town, land" and watir "death," but, apart from the fact that the land has only borne the name Hadramut in modern times, the climatic of Hadramut has always been regarded as healthy. In the pre-Muhammadan period Hadramut was inhabited by the Sādīt, and was of Sādīt. To the Sādīt, Kiīf [p.v.] attached themselves, who must have come from Sana, and the number of 30,000 men about the time of the birth of Muḥammad; their most important clan at this time was the Ṭuḥi, who numbered 1500 men in Hamdān's time. In the time of the Prophet princes with the title Ḥudayr ruled in Hadramut; the Kiīf, prince Ṭuḥi a assistant. The land is now under Turkish sovereignty, but this is merely nominal for the Porte keeps no garrisons in the country and does not levy any tax.

Hadramut is a mountainous land traversed by a great valley, with several walls of considerable size branching off from it. Along the coast there are hills. These are followed by a high chain of mountains, of which the highest is the Ḥudayr (a vast plateau). A second chain of mountains adjoins the main valley on the north and this runs up to the great desert. The two chains consist mainly of limestone and are as a rule barren; only here and there do we find small slate (alabaster) rocks, thorn-bushes and pastures.
The main wadi runs west to east and then to the south where it flows into the sea near the fishing-villages of Sabtah, which belongs to the land of the Ma'at. The most western town in the main valley is Shihwa. From Shihwa the road runs through a sandy and sparsely populated district to the isolated mountain al-Karm. To the left of this road, al-Karm rises to the hill of Dhaban (well cultivated) and Ste., and at the right the wadis Itras, Dihar and Rakhyah (the latter with the important town of Sabtah [Shihwa in Wrede]). To this wadi also belongs the Bahah ar-Rafid mentioned by Wrede, where in the midst of the desert, according to the observations of this explorer, all that is thrown in the sand; in the S. of the W. Dihar and Rakhyah begins the bend of the Awliblik. S.E. of al-Karm rise the two towns, al-Jall and Hamin (Hainan, Hailun or Niehlu), on the wadi of the same name, in Hamdan's time a large village with houses and inhabitants by the Tadjji. South of the Sabtah rise (on the right of the main wadi) the three wadis Amid (formed by the union of the two wadis Wur and Haredh, Amid in the town of 'Amid, Dawan-an and al-Ain (in Hamdan also called 'Alih). The important Wadi Dawan (a town of Dawan, mentioned by Hamdan [Bassoul in Prolemy], no longer exists) has a right (western) arm Dawan-an al-Amin and a left (eastern) arm (Dawan-an al-Ainan and Dawan-an al-Amar); the northern part of the Wadi bears the name Hajarin after the isolated mountain Hajarin which is the town of the same name near it. [v. n.]. The wadi is thickly populated. The most important place in this wadi are: al-Kharmat (the most southern town in the wadi), Sib (Sib, Sibit in Wrede), Dibha, Qadnun (Qadnun in Niehlu and Wrede) with the town of the greatest mint of Hajarmat, Abum (t. h., called 'Abid al-Dau), and Mehadh Ali with the so-called tombs of the kings: we may further mention of the other localities: al-Karratim, Aunan, Hoddun, Hobsin, Rahn and Arnawa, Not far from the confluence of the W. 'Amid and W. Dawan, lie the villages of 'Azad (in Hamdan the town Hadsaib), the town of the sultan), Raja (in Hamdan Raja al-Asbikhe), and Addhunai (called a large town by Hamdan). On the Wadi 'Amid is the important town of Hawra [v. n.]. From the town of Hamin up to the ancient and still important town of Shihwa [v. n.] the main valley is called Wadi al-Kast (in Hamdan also Wadi Kast Rasbika or Rasabika after the town of this name built on the top of a hill), to Shihwa Wadi bin Rashik or Wadi al-Akkur (also in Hamdan), also briefly al-Wadi (Hajarmat) or Wadi Ma'at. The most important town in Wadi al-Kast is Shihwa or Shihwa; Ghrufah, Tarin (Tir in Niehlu, Tyrane in Wrede, in Hamdan's time a large town), Sabtah, now the largest town and chief centre of learning, the very ancient town of Maryane, Bier, Taribah (Taribah in Niehlu, Tyrbah in Wrede), the ancient capital Tamir. [v. n.], Tatt (Tatt, on the Wadi of this name) and al-Kqarm. From al-Kassim Karim Hill is reached, the tomb of the prophet Hid on the Wadi Bishah [v. n., 653e 370]. West of Shihwa is the main valley we must further mention the important town of al-Kast. From Hawra to al-Kast the valley is thickly populated and covered with date-groves, gardens, fields, and many villages, from al-Kast to Karim Hill it is less populated and from Karim Hill to Sabtah the population is very small. Of side-wadis of the great valley there are still to be mentioned: (in the north) Wadi Farah (with Karim Shihab), al-Qasim, al-Qasimi (north of the latter east of Shihwa), Masa (east of Sa'ibun), Thubab (Thubab), al-Abid (the tomb of the saint Abid), and the west of Tarim, and al-Chobah (east of Tarim). In the south (the two important wadis) are: al-Abid (east of Shihwa) and Adam (Odam in Wrede, not far from Tarim). The more important localities on the coast in addition to the two great harbours al-Makib (q. v.) and al-Shirah (q. v.) are: Borkas (Birain, Berima, with a magnificent harbour, according to Springer identical with the Prinomos of Prolemy), Fujus (with 50 houses including a few of same size), Qalain (Hawratah with very fine tobacco plantations), al-Haim, al-Shihans and Kaskir. Of wadis on the coast may be mentioned: Dibha, Haimat and al-Ma'at. The chief wadi and the side-wadis are mainly dry and only swollen with floods in the rainy season.

Among mountains in Hadramawt we may mention Hawara (on the wadi of the same name), 'Abid al-Ainal Gharib, al-Fiyah, the Mutam al-Arabi already mentioned, Tamia (all in the south near the coast), al-Raja al-Majit (in the south of the Wadi 'Amid and Dawan), Haysib, al-Gib (north of Masa), al-Ma'at (in the south of the Wadi 'Amid), Salwa (with Hiz al-Ka' in the south of the Wadi 'Amid), Lijsan, 'Hamdan, al-Chub (in the north of the Wadi 'Amid and Dawan), 'Abid al-Ainal, Wadi Lijsan and Hamin, Dibha (with Bin Azab, ibid.), Dibha (both south of Sa'ib), Way (in the north of Tarim), al-Munufa (south of Tarim), (Qalain, see New, N.W. of Karim Hill). In the west of the northern mountain chain rises a large plateau, the plateau of the Sabat, whose name was born in Hamdan' time (by a fire breed of camel), to which a larger plateau Nadjin (Najib, Nadjin al-Kasir and Nadjin al-Awstam is linked up, both bound on the great Central Arabian desert in the north. In neither of these mountain ranges there is any place of the slightest importance.

The climate of Hadramawt is dry and hot, it summer it is very warm and winter very cold; even in summer it freezes on the high mountains. The rainy period starts from October to February, in which however it hardly rains four times; in many years there is absolutely no rain; in the coast the rainfall is more abundant. The products of the soil are: cereals, dhura, (a kind of maize), jokha (a kind of oats), dates, grapes, figs, peaches, apricots, Indigo, sesame and tobacco. The irrigation of the soil is artificially performed by irrigation wells. The houses are built of bricks, sometimes in the style of a haja; they are from two to four stories high and are loopholed. The Beduinit live in tents of canvas; there are some inhabitants in Hadramawt; not are there well-founded (famous) here, such as are found everywhere else in Arabia.

The ruling class in Hadramawt is the tribe (al-Ain). The chief of the tribes called (al-Ain) live in fortified palaces and maintain small garrisons. The wise citizens of the towns, who control the trade and industries of the town are called the (al-Ain), who levy oppressive taxes on them. The most powerful prince on the coast of Hadramawt is the ruler of al-Chib, ...
whom the towns of al-Makallat, Ghail Bawatin, al-Hajjarah, Hwaa, al-Ka're and Shibam also belong. IV. the interior of the mountains is called Kalash, who bears the title Sultan and owns the towns of Turain, Tarts and al-Ghutra. Hadramawt is inhabited by the following tribes: I. Banu, Bedouins with the hereditary title Shaikh in the country round Shabwa (a portion belongs to al-Shijy); II. al 'Amir, in the wadis of Tima and Dhub; III. Ban Kinds, Bedouins, divided into: Al-Safar (in the Raids al-Safar and the mountains around) and 2. al-Mahfuth (formerly in Hadjarah, now scattered over the adjoining mountains); IV. al-Karabih, Bedouins around Rakban on the Wadi Dibl, and al-Nab (on the lower part of the wadi Rakban and in the main valley as far as Khutha and Hainin (with ten subdivisions, of whom the Hukum is the most important; the chief of the Hukum, who lives in Khutha, is in command of the entire tribe); V. al-Balhaj and VII, al-Haidara (both Bedouins on the upper part of the Wadi Rakbi); VIII. the tribe of the Wadi Armaid, almost all Bedouins, on the Wadi 'Amid; IX. al-'Amid or Banu Ta'is (called after Shaikh Ahmad ibn 'Isa, 'Amid al-Dum) with the hereditary title Shaikh, on the Wadi Daw'an and on the Raids al-Dajeyn (with 22 subdivisions; the most important of which is the chief tribe in Sibha); X. al-Dhuwayrida (singing, dhaheir, and XI. al-B. Sa'id (both Bedouins, on the Wadi 'Amid and in the surrounding mountains), XII. al-Yaf', on the coast and in the towns of al-Haydar, Hwaa, al-Ka're and Shibam, divided into: 1. Al-Thobai (with 8 minor divisions); 2. Al-Liba'is (singing, al-Liba', with 4 minor divisions); 3. Al-Mubaid (with 8 minor divisions, of which the most important is the Ka' (singing, al-Ka'il), whose chief is head of the entire tribe); XIII. Shaibain, a large Bedouin tribe, divided into: 1. Saibain proper in the north and northwest of the Dhaheli Hawain; 2. al-Akbani (singing, al-Akbani), in the south and S.W. of the mountains mentioned; 3. al-Awliyaha (singing, al-Awliyaha), in the S.E. of the Wadi Daw'an; 4. al-Bahasa (singing, al-Bahasa), on the Wadi Dibl and the surrounding mountains; XIV. al-Humain, Bedouins in the mountains of 'Abd Allah Cherib, al-Fayh, al-Asha, Tamba; XV. al-Sharif, descendants of Shamsuf al-Humaini (according to the legend the first prince of Hadramawt), a large tribe, divided into: 1. al-Kathiri (Kathiri), between Shibam and Sa'iqin (with five large subdivisions, among them the Ab 'Abd al-Wadud, around Katab); 2. al-Awami (al-'Amiri), in the large valley between Sa'iqin and Tarts and the mountains to the north; 3. al-Dhbir, Bedouin tribe, in the mountains of Dibl and Diblina and the Wadi Bin 'Ali and 'Adin; the chief of the Shi'khana is the Sultan of Sa'iqin; XVI. al-Haijar in the N.E. of Sa'iqin between the Khair and Awami; XVII. Banu Thama (see al-Thama), divided into: 1. al-Tamun, in the large valley between al-Kaem and Khar Hid (their chief resides in al-Kam); 2. al-Mahdhi (Minhadi), a Bedouin tribe (the Wadi Masila between Khar Hid and Saibain and the mountains to the sea) and west (their chief lives in Tarts); 3. al-Simhi (singing, al-Simhi), a Bedouin tribe in the hills to the north of Wadi Ti'is.

Besides the jatun and jawjaa there is in Hadramawt another separate class of society, the Saiyida, who represent the religious aristocracy of the land. They are very numerous and enjoy a great prestige among the people, surpassing in number all the other inhabitants; they bear the distinction of being a strictly conservative and adherent to any innovation; they bear the title jatun and are divided into families whose hereditary superior bears the honorific title mawla. Many of the Saiyids are reverenced as saints and possess the divines on them, many are still alive and enjoy a great reputation as religious scholars. They bear no arms and as a rule pay no taxes. They consider themselves the highest nobility in Arabia. They trace their descent from the Shaikh Ahmad b. Ta'is mentioned above, who in his turn is said to have been a descendant of the seventh generation from Muhammad's grandson Husain. According to tradition, Ahmad b. Ta'is came several centuries ago from Bayda to Hadramawt with eighty men, who became the ancestors of the Saiyids.

The number of inhabitants of Hadramawt is not accurately known. According to Van den Berg's investigations, the total population is not more than 150,000, viz., from the Wadi Dhub to the Wadi Rakhi, 20,000, in the Wadi 'Amid, Daw'an and al-'Ain 25,000, from Shibam to Turain 20,000, from Tarts to the south of the great valley up to the Central Arabian desert 15,000, south of the great valley to the sea, 16,000, Shijy and the neighbourhood 12,000, Makallat and the neighbourhood 6000.

The trade is of importance on the coast particularly in the towns of Shijy and Makallat. It extends to the east coast of Africa, British India, the Red Sea, the south coast of Arabia (particularly Aden, Muscat and Zafar) and the Persian Gulf. The exports are: fish-fins (to British India and China), dates, cloths dyed with indigo, gunpowder and resin. Imports are: cottons, cotton, coffee, sugar, rice, cotton, iron, petroleum etc. The trade by caravans with the interior is slight. It stretches on the west as far as Yemen on the one side and on the other eastwards as far as Oman. In the larger towns there is a market every day and on the further days. The cardinals and representatives of the market of the larger localities, called shaitib (q.v., from the Arabs), called bila'il al-mas' [market-goys] by the people, who are appointed to sell their goods and who form a separate guild under an ashir (superior). The chief industry is the textile, which is now on the decline on account of the competition of cheaper European products; its great centre used to be Tarts. Besides the textile industry we may mention the manufacture of indigo and shipbuilding on the coast. Agriculture is in the hands of the Khabal' and the Saiyida, who have their fields tilled by slaves. The latter are as a rule Somalis or Nubians and are usually Muslims; they bear special names, which are distinct from the usual Arab names, e.g. Makarl, Mudaji etc.

The Haqami are an able, industrious people devoted to their native land. On account of the increasing poverty of the country many are forced to leave home and seek their fortune in foreign lands; many of Hadrami are to be found at the present day in the trading centres of Arabia where they earn a living as porters and petty traders, in Egypt and particularly in the English and Dutch Indies. As soon as they have acquired a modest
fortime, they return home after an absence of twenty to thirty years. They are ḫiḥāf and are exceedingly fanatical and superstitious; they believe in spirits, which haunt places where treasure is buried. Christians and Jews may not even make their graves on their land, which they have named Batul al-tawālum ("land of knowledge and of faith"). Their women, who (even those of the ḫiḥāf) are as a rule ignorant of reading and writing, enjoy a better fate than their kinswomen in other parts of Arabia. Divorces are exceedingly rare, and polygamy practiced among these Bedouins.

Ḫadūr was first visited in 1853 by Adolph v. Wedel, who could only explore a part of the land, as he was recognized as a European in the town of Sīf and only managed to escape the death that threatened him by a hurried flight. Fifty years later Leo Hirsch and Mr and Mrs Th. Bent visited the country but could not explore the land to its full extent.


**ḪADŪR (ḪADŪR NABĪ [NEḤĪR] ṢHUṬI), a mountain in South Arabia, belonging to the Sāhid group of Alhāk, in the west of San'a [q.v.], between the Ḩālī Sahám and the Wādí Sūr. The mountain is separated in Ḫamād's time by the Ḫabūl al-Makbūs (now Ḫamād), a branch of the Ḫamād, from the Sāhid (q.v.) inhabited by the Sāhidū (a branch of the Ḫamādū). The Ḫadūr is derived from Ḫadūr b. Abī b. Ṣanā'ī', an ancestor of the prophet Ṣuṭaḥ b. Ḥilāl, mentioned in the Qur'an (Surah viii. 83 of esv. and al. 85 esv.) who was sent to preach and to warn his people on Mount Ḫadūr and was thereafter slain by them.

The mountain is about 4500 feet high; according to Arabic tradition, Ḫadūr Ṣuṭaḥ was the highest of the three mountains (the other two were Ḫaydūlal Shārāb [Ḫiḥāf] and Kusīn al-Khāzār in Ḫamād [q.v.]), which stand above the waves during the late period. The highest peak of Ḫadūr is the Ḫabūl al-Makbūs, also called Ḫabīb Bait Khwāṣīṭa, which is the celebrated tomb (with mosque) of the prophet Ṣuṭaḥ, which is always much visited (particularly by young women who have to be crowned of sesame here); on the last day of Ramaḍān and on the festival of Al-Arāf, great festivities are arranged here. From the terrace of the mosque a splendid view is obtained over the whole Yemen, 500 yards W. by N. of Ḫabīb al-Makbūs, towards which are the mountain of Ḫabīb, Ḫamād al-Manjīr and Ḫamād al-Dabāyn (with the village of the same name and ancient ruins). Ḫabīb al-Makbūs lies to the south of Ḫamād.

To the east of Ḫadūr lies the Kā'ba Sahám, with the villages of Maṭyūn (Mā'ītun in Niebuhr), called Ḫān Sīnāb by the Turks (8000 feet above sea-level), with a mosque (ishtarhouse) and to have been built by Sinān Panha, who is open free to all travellers), Sahám (also called Marīy), Bait Maḥṣūm, Bait Rādīm, Dī'ah, Masayb (Masayb), but Kūhān, which now belong to the so-called Bedu al-Māṣrūn.

The following localities in Ḫadūr may also be mentioned: al-Kūhā ("the village"), Rukh or Rukab (north of Kūhā), Ḫaḍīl (in the N.W. of Ḫadūr), the Sūq (Ḫīla-[village] Zuhr or Debrū in the south. The range is traversed by numerous wādīs (among them the W. Bīrūr and W. Jāsāıl, which latter is often mentioned in the South Arabian inscriptions), which flow into the large wallas Kūhā, Sūrūd and Saham. In the valleys of the range excellent mines are found in addition to various fruit-trees; in the deeper parts of the Ḫadūr the caves particularly known are dulka (a kind of millar), barley and hay (a kind of wheat or corn).

On the Ḫadūr Shar'tī it mounts almost every winter and the snow often lies for days several feet deep so that the inhabitants cannot leave their houses.

In the time of the Mūkhaṭṣṣf Ḫadūr comprised amongst others the districts of al-Māṣrūn (see Müller, Ḫaḍīl, in several—passages, which he equates with the Ḫaḍīl of the South Arabian inscriptions, for Glaser's Ḫaḍīl, consisting of Wādī Ḫaḍīl Sahám and al-Māṣrūn proper [Ḫaḍīl], Sinān Shāfīn (including the 'two gardens of Yemen', Kūhā and Sahám), Kūhā and Ḫaḍīl, Shām (lower part), Māṣrūn, Wādī, Aglayma, Barāṣā, Masayb, al-Šayb. The hard white honey of Ḫadūr was famous in Arabia; it is even mentioned by Ibn 'aṭ-Ṭabi in one of his poems. The people of Ḫadūr according to Ḫamād spoke bad and clumsy Arabic (Mityāri.)

The Ḫabūl of the Banū ʿAzīz, called Ḫabūl al-Makbūs, is distinct from Ḫadūr Ṣuṭaḥ and is the largest mountain of the Sāhid group al-Maṣjīd (al-Šaibānī's). It is about 9000 feet high.

The Ḫadūr Ṣuṭaḥ and that of the Banū ʿAzīz have been visited and explored in modern times by the archaeologist Eduard Glaser.

**Bibliography:** Valcu, Mysigur, ii. 285; iii. 73, 202; lvi. 337; Hadramāt, Niesner, p. 58, 160—162, 75, 78, 1—3, 26, 11, 100, 105, 162, 104—105, 109, 125, 126, 131, 141, 155, 157, 193, 195, 258; K. Niebuhr, Beschreibung von Arabien (Copenhagen 1772), p. 233; K. Ritter, Erdkunde, xi. 227; E. Glaser, Von Sūqūn nach Sūqūn in Petermann's Mitteilungen, xxxi. (1886), p. 44—45 and Plate 18.

**ḪAFIZ (n.):** the guardian, the protector, one of the names of God, cf. t. 303. When used of one Ḧafiz is one who knows the Korān by heart, literally "preserves it". In the memory.

**ḪAFIZH (m.):** a Persian 17th cent. poet. His real name with Ḫafiz was Shams al-Din Muḥammad.
He seems to have been born in Shiristan, not earlier than 1320 A.D. Practically nothing is known of his parents or other relatives; he never explicitly mentions them in a way that is free from ambiguity (a sister and her children are referred to without mention of names over two centuries later in Ferishta's History, ed. Briggs, Bombay 1871, Vol. I, p. 577). In his youth he learned the Kuran by heart (jaff), devoted himself to the study of theology and allied subjects and obtained an excellent knowledge of the Arabic language and literature. In later years he mentions (Ferishta, ed. Brockett, No. 570) as a reminiscence of the reign of the Turk Shahi, Abū Nāṣer-bi Jughi, the king of Fars, four notables of Shiristan, whom he had apparently known personally: ‘Abd al-Din Abū al-Ra'ūs bi Jughi, died 1315; (cf. Brockelmann, Gesch. der Arab. Litt., ii, p. 208-209), probably his tutor; the chief judge of Shiristan, Mas'ud al-Din 'Imād bi Mūhammad b. Khudaitiz (died 17th July 1355), Divān, ed. Brockhaus, N° 549; (cf. Ibn Rujū'ī, ed. Tūsinwī, ii, 54-59), a jurist, otherwise unknown, Shah of Khorasan, who had a considerable influence on the political and religious conditions of Shiristan's more liberal outlook; and lastly Haftāg Kiwan al-Din Hāfiz (died 11th May 1353), a high favourite at the court, a noble spirit, philanthropist, to whom Hāfiz seems to have been indebted for material support, either directly or indirectly (Brockhaus, N° 610; Mīrkhwând, Kamāl al-Ṣafâ, Bombay 1891, ii, p. 144).

In 1353 the vigorous Sultan Mulṣūr al-Din Muhammad (q.v.) of the Muqaffarid dynasty conquered the province of Fars and fatefully took Shiristan also (2nd Nov. 1353) to his greatest misfortune of his citizenship; Hāfiz himself was unable long to put up with the changed conditions. Mulṣūr al-Din was a strict ruler who forbade the people of Shiristan the enjoyment of wine. There was also a religious ground for discomfort in his reign. He was a Shi'a (Divan-i Hāfiz, ed. Calcutta 1791, text fol. x-2v), although no fanatic. 'Ali al-Ridā is celebrated by him as Shāh-Sultan of Khorasan; Hāfiz belonged to the Shī'ite sect of the Twelver (Akhūn 'Aṣṣariyyah, cf. the kāfī in Cod. Pers. Monemmati, No. 69, fol. 9-10v; Cod. Pers. Monemmati, No. 86, fol. 63-64v) and in one passage his belief in the Kuran having existed from eternity (kudān) appears (Brockhaus No. 689, Bait 119, which belongs to the last two years of the poet's life). Hāfiz breathed more freely when the relentless Mulṣūr al-Din was deposed by his son Dijāl al-Din Shīh Shadlī (1358), and the new government again allowed greater freedom for the free enjoyment of life. Hāfiz by this time was a notable literary figure. He had previously sung the praises of Mulṣūr al-Din's vizier, the sultan's father, Barbaḍ al-Din Fadl Allah and now lamented the death of the vizier Abū Nāṣer Lutf Allah (died 29th Oct. 1358, Cod. Pers. Monemmati, No. 67, fol. 125-9). It is therefore a surprise and a fallacy that among Hāfiz's friends was the new vizier and former master of the mint Khwāja Kiwan al-Din Muhammad. Hāfiz (Ali 1355-1359-26th August 1365), a man who steered the ship of state with dignity and great authority. When the minister was ultimately executed with great barbarity by his sovereign, he was lamented by Hāfiz (Brockhaus N° 605) although the latter is careful to avoid the wrath of the tyrant. Hāfiz was professor of Kuran exegesis in a madrasa in Shiristan (Dīwān-i Hāfiz, ed. Calcutta 1791, 2nd Intro., p. S, L 5) and need of patrons of high rank; for his property had long since slipped away from him, and too many, who professed to be his friends, did not hesitate to enslave him. It is said that when Samū'ī bowed down to him (Brockhaus N° 629, N° 412, Bait 16). In 1791 (1239), perhaps however not till 1733 (Hein. 20th Dec. 1389), Hāfiz died in Shiristan.
Hafiz is the greatest writer of ghazals and the finest lyric poet that Persia has produced. He is restrained in his love-songs and avoids the obscene. As a singer of the joys of wine he is unequalled by his predecessors or successors in the East. Of contemporary authors Hafiz only mentions the panegyricist Salmau (Brockhaus, No. 612) and of the older poets Firdawsi. The general line of thought in his poems raises the question whether Hafiz's untried praise of love and wine is to be interpreted in the Sufi fashion as a profession of Muslim Pantheism. Apart from occasional exceptions, the answer is in the negative. It is also said that Hafiz belonged to a Dervish order (which?); but we have no reliable literary authority on this point.

A number of Hafiz's poems particularly of the earlier period have certainly been lost. After his death, his friend Muhammad God-and-Don collected the scattered poems, arranged them in the original Dinâm and gave the whole a praise. This fact of the posthumous arrangement of the Dinâm by a strange hand explains the numerous variations in the number, the order as well as the text of the poems in the manuscripts, a circumstance which moreover is of importance for selecting the contents of the original Dinâm of the year 770 and completing the poet's biography. Relatively the most complete is the printed edition of Abbâ Tâlib Kâne (Calcatta 1797: 725 poems) but it is full of errors. The most carefully prepared from the point of view of textual criticism is that of Hermann Brockhaus, based on Sudi's manuscrit (Leipzig 1854-1863: 604 poems). Of commentaries four Persian and three Turkish are known with their authors' names (Ehâd, Grundr. d. iran. Phil., ii. 303, 304: cf. also Nos. 1142 and 1143 of the Catalogue of the Hamidiye Library. in Constantinople, 1300 A. H.). The best of all the commentaries on Hafiz is the Turkish of Sudi (died 1561-1562), which has been often printed; he however omitted the few short poems of Hafiz.

We possess three complete translations of the works of Hafiz: two in German: 1 by Joseph von Hammer-Pargdoll (2 vols., Stuttgart and Tübingen, 1812-1813) and 2 by Vincent Ritter von Rosenweig-Schwannau (in 3 vols., Vienna 1858-1864) as well as 3 an English one by H. Wilberforce Clarke with valuable notes (3 vols., Calcutta 1891). Hafiz has inspired Western literature in Goethe's Westlicher Dindam (1819) and in Friedrich Rückert's Die Dindam der Mickschafi. Besides his poetical works Hafiz left glosses on Zamakhshari's Kâshf-l, and on the Mishkât (von Dinâm, ed. Calcutta, 1791, p. 8).

Hafiz Ahmad Pasha was the son of a mu'addhin native of Philippopolis. Owing to his rare accomplishments as a musician and a poet, he was employed at the imperial Serai and became the confident (mu'addin) of the Sultan. After quitting the court service he was appointed daghanligi bakhshi and appointed Grand Admiral (begunlar bakhshi) 25th Shawwal 1018 = 12th December 1609, but he was dismissed in 1019. As Governor-General (begarkedig) of Damascus and remained there till 1027 (1618). While he was there the first insurrection of the Druzes headed by Bekir al-Dün broke out and Hafiz Ahmad Pasha, specially distinguished himself at this period. He remained governor of several more Anatolian provinces, till we finally find him governor of Diyarbekir. In this office he managed to suppress the revolution headed by Bekir Şahbaz, who had seized Baghdad, but he could not prevent Shah Abbas from entering the city on the 28th November 1025. After the death of Cereis Muhammad Pasha (died 18th Rabı II 1034 = 28th January 1625) Hafiz Ahmad Pasha became his successor as Grand Vizier; he was at the same time commander in chief of the Ottoman Army at war against Persia. In the following year he besieged Baghdad for 8 months (from the 14th Safar to the beginning of Shawwal 1035 = 13th November 1025—beginning of July 1626) but without success. Owing to his lack of success he was relieved of his functions and returned to Constantinople where he was made second Vizier of the Caliphas. Though 60 years of age he now married a sister of the Sultan.
A few months after having been appointed Grand Vizier for a second time (22nd Rabii' 1 1044 = 23rd October 1637) he was put to death in a most atrocious manner by mutinous Siyâhs (10th Rejâb 1044 = 10th February 1632) in the presence of the Sultan himself, who had in vain tried to rescue him. Historians and men of his time specially note his strength of will, his upright and generous character, qualities that raise him far above the other statement of his era; it must be confessed however that both as Grand Admiral and commander-in-chief he had nothing but defeats to report.

**Bibliography:** Besides the short biographical notices in Hâfiz Khalifa, Fâlîkhi, li. 148 et seq. (on which Mâneel-i-imtâz b. 1626 et seq.), Osmâniye-i Tâhir, Hâfizâl-i Amireddâr, p. 73 et seq. is based) and in the Siyâhs' *Wasâlât,* li. 98 (inexact in its dates), there should also be consulted the passages relating to the history of this period in the chronicles of Poço, Hâfizâl Khalifa (Fâlîkhi, Hâfizâl-i Amireddâr, p. 73 et seq. is based) and in the Siyâhs' *Wasâlât,* li. 98 (inexact in its dates).

**Hâfiz al-Dîn** (q.v.), **Hâfiz al-Mulk.** (See Hâfiz Rahmat Khan.)

**Hâfiz Rahmat Khan.** During the latter part of the 17th century, and the first part of the 18th, extensive settlements of Afghans were made in the fertile lands of the Ganges valley. In the troubled times which followed the death of Awrangzeb, and especially after the invasion of Nadir Shah, these brave and turbulent settlers began to form states under successful leaders of their own race and were generally known by the name Rohilla (properly Rohillah) or Highlanders, a western Panjâb adjective from roh, a "hilly country," and the territory lying between the Ganges and the Himalayas, now comprised mainly in the Bareilly Division of the United Provinces, obtained the name of Rohilkhand, although the intruders spread beyond its limits. Three families in particular stand out among these chiefs, the Baroz of Amda and Bareilly, the Bangash of Farrukhabad, and Nadir Khan of Bijnor who was also connected with the Baroz. Among these Hafiz Rahmat Khan Baroz was perhaps the most important. He was the son of Shah Khan, a Baroz whose family originally from Shikarpur (now included in British Baluchistan) had settled first in Cachar on the Indus, and afterwards in Hindustan. A slave of Shah Khan (his son according to some writers) named Khâlil rose to a position of importance in the court of Khâtîr (afterwards Rohilkhand), and was succeeded by his son (or adopted son). "All Muhammad, commonly believed to be by birth a Hindu Dîj. Shah Alamin followed. "It is to his new country and three Rahmat Khan was born about 1150 (1708). Four years afterwards, probably at the beginning of Farrukhabd's reign, Shah Alamin was murdered by Dîj's orders, and Dîj himself was killed soon afterwards. All Muhammad attempted to develop the new state, and after his success against the fallen Sayyids of Bâzâr at the siege of Djamath in 1150 (1723) he received the title of sârazmî. Rahmat Khan was now associated with him and by his ability and courage contributed to the increase of his dominions especially after Nadir Shah's invasion. "All Muhammad was soon at enmity with Saftar Dîj, Nawab of Awadh, whose influence in the Empire was now paramount, and in 1155 (1746) he was defeated and taken as a prisoner to Dîj. Rahmat Khan however by a bold stroke suddenly appeared at the capital with all his forces at a moment when it was destitute of troops, and not only obtained the release of "All Muhammad but his appointment as Governor of Sirhind, so that when Ahmad Shah Durrani invaded India in the following year he was in a position to recover his lost dominions. After the accession of the Emperor Ahmad Shah to the throne of Dîj in 1163 (1748), "All Muhammad made peace with Saftar Dîj to whom Rahmat Khan rendered important services in obtaining the post of Wazir of the Empire. In this year "All Muhammad died having appointed Rahmat Khan to be Hâfiz or Guardian of his sons, Daud Khan his cousin to be commander of the troops and other relations to other important posts. The elder son A'ib Allah, the younger Shah Abd Allah were bishops of Ahmad Shah Durrani, and the others were minors. Hâfiz Rahmat Khan became the actual ruler, and continued as throughout his life, his recognition of the claims of "All Muhammad's family being of little more than nominal. Saftar Dîj soon resented hostilities, as the Rohilla states stood in the way of his ambitions. After failing in a direct attack on Hâfiz Rahmat Khan he induced Kâms Khan the Bangash Nawab of Farrukhabad to attack him, offering him the Sâbâ of Kathe to a reward. Kâms Khan however was defeated and slain at Balûtan, and Hâfiz Rahmat Khan annexed that part of his dominions which lay north of the Ganges. Saftar Dîj without any scruple immediately began to insult and plunder the family of his late ally, and the Rohilla chiefs incensed at this (being mainly connected with the Bangash Pathans) joined in the war. Hâfiz Rahmat Khan himself was at first unwilling to take part in it, but did so after a force under Sa'd Allah (a son of "All Muhammad) had been defeated. The Wazir Saftar Dîj was supported by a powerful Malhât army and by the Dîjas, and the forces of the two Pathan States could not make head against them. Hâfiz Rahmat Khan lost Kûl on and Mokhîl and was forced back to Lâlâbâd on the Taz in the heart of the Himalayas. The advance of Ahmad Shah Durrani however in 1166 (1752) induced the Wazir to make terms with Hâfiz Rahmat Khan agreeing to pay tribute to him as ruler of Awadh, and also giving a bond for 50 lacs of cash to be paid to the Malhât. Ahmad Shah insisted on the recognition of the rights of "All Muhammad's sons who were with him, and a partition of the territory was made, an arrangement which did not last long. Hâfiz Rahmat Khan extended his rule over Pilibhit (renamed Hâfâsîâbâd, by him), and this town with Bareilly becomes his principal residences. After his unfortunate he soon became more powerful than before. His adversary, Saftar Dîj, who had lost the post of Wazir, retired to his dominions in Awadh and died there in 1167 (1754). His sons Fadja and Na'liwâ were at this time allied with Hâfiz Rahmat Khan, and the two combined to resist the Malhât army which had been bâ
stigated by the new Wazir Ghazi al-Din to attack the powerful Shafata leader, Nadir al-Dawla, in Bihār. After the murder of the Emperor Alamgir II, by Ghazi al-Din, the Durrānī king again marched into India, calling upon all Muhammadan chiefs to combine in resisting the growing power of the Marathas. Häfiz Rahmat Khan contributed a force, and his son 'Ubayd Khan and his cousin Daud Khan took part in the battle of Parnāt in 1774 (1776). In reward the conqueror assigned the Eua district in the Doab to Häfiz Rahmat Khan, but it was still held by the Marathas and he had to conquer it for himself. The Awadh attacks on the Bhangah chiefs of Farrukhabad soon recommenced, and Nadir al-Dawla, now Wazir, was allied with Shujā' al-Dawla in this enterprise, but Häfiz Rahmat Khan took the side of Farrukhabad, and was able to prevent its accomplishment. In the following year however he allied himself with Shujā' and attacked 'Ali Khan of Benga against the English, taking part in the attack on Patna and the battle of Buxar (Bārsar). After his defeat the Nawab of Awadh found a refuge with Häfiz Rahmat Khan at Bareilly, and after his further defeat at Kāthā he made terms with the English, but no attempt was made to interfere with Häfiz Rahmat Khan whose prosperity continued for some years longer, although the Marathas danger was never absent. His administration was good and he was especially praised for his abolition of transit duties. His position was however precarious, and no reliance could be placed on any treaty or alliance among the rulers of that period. Nadir al-Dawla in 1771 joined with the Marathas in attacking him, the Farrukhabad State, and Häfiz Rahmat Khan was not able to retain his late acquisition of Eua. His son 'Ubayd Khan rebelled against him at this period, and died soon after.

The death of his comin Daud Khan was a blow to him, and the death of Nadir al-Dawla made matters worse, as his son 'Abdul Khan soon himself became an agent of the all-powerful Marathas. To understand the events that followed, the universal terror inspired by the Maratha power must be realized. The English East India Company, late that year, determined to prevent the whole of Northern India falling into the hands of this race was to establish a strong Muhammadan State capable of resisting their perpetual raids, the Empire of Delhi having ceased to fulfill this function, and the State of Awadh under the Nawab Shujā' al-Dawla was the only one likely to develop the necessary power. Häfiz Rahmat Khan, to promote this object bound himself to pay 40 lakhs of rupees to the Nawab to be used against the Marathas. His agreement was made in the presence of the British General, and by the joint efforts of the allies the Marathas were for the time repelled. Häfiz Rahmat Khan, however, did not pay the stipulated sum, and the dispute speedily developed into war in which the Awadh army was assisted by a British force. Some of the British condemned their leader's action, especially Fāiz ʿAlī Khan, son of 'Ali Muhammad, and the son of Daud Khan took no part in the war. The Awadh army and the British forces after expelling the Marathas from Eua invaded Rohilkhand. Häfiz Rahmat Khan met them at Mārtiapāt Kārā, but was defeated and killed in the battle of 1183 (1774). His territories with the exception of Rūmpur were annexed to Awadh, and Rūmpur was given to Fāiz ʿAlī Khan, and continued to the present day to be ruled by his descendants. The story of wholesale depopulation of the province which were circulated at the time by the opponents of the Governor General, Warren Hastings, are void of foundation; the mass of the population was unarrested by the change of masters, and Mubābud Khan, son of Häfiz Rahmat Khan, in the Gallutānī Raḥmat, was given countenance to such charges. The whole subject has been fully dealt with by Strachey.

**Bibliography:** Gallutānī Raḥmat by Mubābud Khan (trans. C. Elliot, Life of Häfiz Rahmat Khan, O. L. F., London 1834); Nāsib Vār Khan, Guft Raḥmat (trans. in Elliot and Dowson, Hist. of India, London 1877, vol. VIII); Franklins, Reign of Shāh Aḥmad (London 1796); Mill and Wilson, Hist. of India, 3rd ed. (London 1856), vol. III; Keene, Fall of the Mogul Empire (London 1887); Nevill, Gazetteer of Khartoum (Allahabad 1911); Imperial Gazetteer of India, Calcutta (Provincial Series, United Provinces and Oudh, vol. I); Strachey, Hastings and the Rebellious War (Oxford 1862); Hamilton, History of the Rebellious Afghans (London 1878).

**HAFIZĀBĀD.** Town in the District of Gajjarwala, Pandjāb 32° 41' N., 73° 41' E. Founded by Hāfiz, a favourite of Akbar, and mentioned in the A’im-i-Abbārī, as the chief town of a Mahāli. Formerly the Taqāl of Hāfizābad was entirely in Gajjarwala, now partly in Jhelum. The dry tracks are irrigated from the Sināh canal, and there is also a fertile marsh near the river.

**Bibliography:** Ahmad Abbāsī, trans. Blochmann (Calcutta 1873); Imperial Gaz. of India, vol. XIII.

**HAFRAK.** A district in Fāra, in the plain at the conference of the Pulwar Rā ḍ and the Kār. It is only mentioned by Ibn ʿAlī Muhammad (in Strange, p. 66 and 113) and seems to be unknown to the older Arab geographers. At one time it was sought to recognize in the "Hafirak," the name of a district derived from the name of the Elamite people Ha-piri. This was in the first place geographically very unsuitable, but it is now quite untenable, since V. Scheïl has shown that the character "ś" in the name Ha-piri is also transliterated "ṣ-am" and the Elamite name of the Elamites is to be read "Hašami" and not "Hapiri," cf. Scheïl, Qu. Lit. Zeit., viii. (1905), 203 and 230 et seq.; Dīlīy, in Revue Énôscr., Vol. ii. n. xiii. and xvii. (1913); Weisbach, Kölnnas, d. Akadems., in Fors. Ak. Bīt. (1911), p. 143; Ziehers, d. Deutsch. Morgenl. Ges. xvi. (1913), 292 et seq.; Nöldeke in Grundriss d. Iran. Phil., ii. 340. Hafark is not identical with the district and town of the same name of Kārūn, the modern Khur (south of Sarawat, west of Faqīh) on the same compelled by Nadir Mīrāf Shīyāh Ḥasan al-Shirāzī. From the Arabic Khārā and the modern Khārā and the name may be supposed to have been Khārā. The etymology of the name may therefore be connected with Hafarā.

(E. HEBREW)

**HAFS A. ABDULLĀH,** [see also SALAMA, 1. 106].

**HAFS A.-FARD.** Abdʾumr or Abdʾyi, an Arab theologian, according to the Fihrist, p. 180, was a native of Egypt and went to Baghdad.
where he became a pupil of the Mu'tazili theologian Abū Ḥāfīẓ ibn al-Ṭayyibah (q.v.). According to another account he met and stayed with the son of Abū Ḥāfīẓ ibn al-Ṭayyibah and afterwards went over to the Mu'tazilis. He had many disputes with the Imām al-Shāhīd, but had little good to say of his and called him Mustafarīd ("isolated, solitary") instead of Fārd. (See H. Bauer, Die Dogmatik des Ġamīlī, p. 190.) But he is said to have afterwards returned to orthodox, as did al-Ṭaḥṣilah after him, and to have professed the shahīd al-ṭafṣil (that man's actions are caused by God). The Fārīdīs and the Shāhristānīs also numbers him with Fādīrī and the Maghāribīs (school of absolute determinism) and quote six works by him, including one against the Mu'tazilis and another against the Christians. Cf. also Hurton, Die phil. Systeme der spät. Theologen, p. 499, and the literature given there. (H. Baur.)

Hafsa, daughter of the Caliph 'Omar and wife of the Prophet. She was first in her tribe the Karajjih Makkah b. Ḥudayfah, who had died childless in Medina soon after the battle of Badr. She must then have been about 20 years of age. Muhammad, who wished to secure 'Omar's co-operation, married her after the "day" of 'Uhud. She was once repudiated, it is not known on what grounds, but was restored to favour by divine command in consideration of her Muslim virtues, i.e. her devotion to prayer and fasting. In reality the Prophet feared to estrange 'Omar. In Muhammad's harim Hafsa took the side of 'A'isha against his other wives and threw her whole influence into the hands of the "mother of the faith," but she was party, which was endeavouring to secure the succession to Muhammad for Abū Bakr and 'Omar. Like the other wives she received her share in the booty of Khallaj and on Muhammad's death an annual revenue which was entered in the Diwan and amounted to about 10,000 dirhems. On the whole, even in her father's Caliphate, she played a very modest part in striking contrast to the versatile 'A'isha. On the occasion of the saḥima, of the "judgment" of Adhirah (q.v.), Hafsa induced her brother, the insignificant Abū Ali, to appear as a claimant to the Caliphate. She was agreed to be the mother of his 45 in the register of Marwān b. 'Abd al-Hamid aged about 60. Her marriage with Muhammad was a childless one.

Bibliography: Ibn Sa'd, Tāhāsib (ed. Schaun), ii. 285–286; viii. 50–60; Ibn Ḥāṣib, Tāhāsi, lv. 273–274; H. Lammer, Le testament Ata' Bakr, Omer et Abi 'Obaida (extract from the Mill. jad., archeolog. de Beyrouth, iii. 129); Ibn Ḥajjāh, Siru (ed. Wunderfeld), p. 331, 1001; H. Lammer, Fātima et les aléhi de Marwān, i. 15, 23, 45, 30, 86; Ibn Ḥanbal, Mursadd, vi. 283–284; Springer, Das Leben des Muhammad, i. 74 et seq. (H. Lammer.)

Hafsids, a Berber dynasty of northern Africa, which ruled in Ifrythia for over three centuries (626–681 = 1228–1574). It took its name from Shakh, Abū Ḥāfīz, son of the Caliph 'Abd al-Mumin, chief of the Hisāta, one of the first of the families of the Tuaregs and one of 'Abd al-Mumin's most faithful lieutenants. [Cf. the article AMMAHIN, l. 370.] His descendants enjoyed such esteem that, according to Ibn Khaldūn, they alternated with the descendants of 'Abd al-Mumin as governors of Spain, the Maghrib, and Ifrythia. It thus came about that Abū Mu-
This brilliant epoch was followed by one of disorder and anarchy. Al-Walīd ibn Muḥammad's successor, was disposed by his uncle Aḥmad ibn Aḥmad (678 = 1279); the latter driven from his capital by the usurper, Ibn Aḥmad 'Amara, was slain near Bougie in 682 = 1283. The 'Hafṣids' empire itself soon became the object of the rivalry of the 'Alids', both of Tunis and Algiers, where Aḥmad Haṣan ruled, and of that of Bougie (q.v.). The succession (696) held by Aḥmad Zakariya (693 = 1294). After twenty-three years of intermittent warfare, in which the Arab tribes of Ḥirīya, and the Central Maghribi, and the 'Abd al-Wadīl of Tlemcen joined, peace was finally restored. An agreement concluded between the king of Tunis, Aḥmad 'Abd al-Muḥammad, b. al-Walīd, and Aḥmad ibn Haṣan, Sultan of Bougie, stipulated that the whole empire should fall to one of them on the decease of the other. Aḥmad ibn Haṣan was thus able to restore 'Hafṣid unity to his own advantage but only for a short time, for in 1311, Aḥmad Zakariya b. al-Lihyānī, a 'Hafṣid prince, seized Tunis and left Aḥmad ibn Haṣan without a claimant, Aḥmad Yahya, set himself up in Bougie. In 728 = 1328, however, Aḥmad Yahya succeeded in regaining Tunis and reunited Ḥirīya and Central Maghribi under his sway. His position still remained very precarious however. Forced to fight the Kāwīb and other Sulaymī tribes allied with the 'Abd al-Wadīl, as well as Aḥmad Dora, the ex-Sultan of Tunis, Aḥmad Yahya was driven from his capital on four occasions. He finally overcame his adversaries with the support of the Marinids, with whom he contracted a close alliance. A 'Hafṣid princess married Aḥmad ibn Haṣan, son of al-Sāḥib, Sultan of Fṣa. By the end of his reign, Aḥmad Yahya had succeeded in restoring order in Ḥirīya; he had reduced to obedience the towns of the Djarīd, which, taking advantage of the disorder, had constituted themselves independent principalities, and, although Tripoli was ceded to him, he at least succeeded in regaining Djarīb, which the Christians had seized at the end of the preceding century (cf. Djarīb, sukkūl al-djarīb).

On his death in 747 = 1346, disorder broke out once more. The massacre of the 'Hafṣids' princes by Aḥmad Haṣan, who had usurped the power to the detriment of the legitimate heir Aḥmad ibn Aḥmad, provoked Marinid intervention. Sultan al-Haṣan advanced on Ḥirīya, occupied Constantine and Bougie and entered Tunis, which had been abandoned by Aḥmad Haṣan (747 = 1347). But being defeated in the following year near Kairouan by rebel Arabs, and recalled to his own country by the rebellion of his son Aḥmad Yuhanna, the Marinid Sultan could not retain his conquests. 'Hafṣid princes re-established themselves in Bougie, Būne and Constantine. One of them, al-Full, even re-entered Tunis, but fell a victim to a plot led by his vizier, al-Tāfarādīn. The Marinids besides were again able to invade the 'Hafṣid kingdom. Aḥmad Yuhanna besieged Bougie in 1353; Constantine, Būne and Tunis in 1357 (758); but when he attempted to check the excesses of the Arabs, who only saw in these facts a pretext for devastation and plunder, he found himself abandoned by his army and had to evacuate Ḥirīya. The 'Hafṣid Aḥmad Yuhanna seized the opportunity to re-enter Tunis.

The situation of the kingdom nevertheless was still deplorable; anarchy continued. Three princes were reigning simultaneously, Aḥmad Yuhanna, Aḥmad Alī at Tunis, Abū 'Abd al-Muḥammad at Bougie, Abū 'Abd al-Muḥammad at Constantines. The latter finally remained sole ruler (770 = 1368-1369). He, endeavouring during his reign to restore peace and order, placed a curb on the turbulence of the Arabs, forced the Shāhid of the Djarīd, Gafa and Goufe, to submit to him. This restoration of 'Hafṣid power continued in the reign of Abū 'Abd al-Muḥammad (792 = 1393-1394), who held the balance of power in the Maghrib. He was thus able to intervene at Tunis, first in favour of the pretender Abū 'Abd Allāh against the Sulṭān Abū 'Abd al-Muḥammad, and again in favour of Abū 'Abd al-Muḥammad himself. After the death of this king he seized Tunis and placed a Zayyān prince on the throne, who recognized the suzerainty of Tunis (1431). Reviving the tradition of his ancestors, Abū 'Abd Allāh was a literary ruler and friend of the arts. Al-Kairawān gives a long list of all kinds of buildings (mosques, madrasa, schools, libraries and hospitals), built under his auspices.

His successor Abū 'Oẓūr Qāḍīm (1434-1494), Abū Zakariya Yuhanna (692 = 1494-1495), Abū 'Abd al-Muḥammad (699 = 1495-1526), patrons of literature but lacking vigour, allowed the 'Hafṣid power once more to decline. By the end of the xvth century Constantine, Būne and Tunis had regained their independence; Tripoli, Goufe and the townships of the Djarīd had constituted themselves republics, and the Arab tribes of the interior refused allegiance to the Sulṭāns of Tunis.

During this period the 'Hafṣid sovereigns observed a policy towards Christians identical with that of their predecessors. The trade of commerce continued in the xiiiith century with the Genoese and Plautus, were renewed in the xivth, others were concluded with Aragon, Majorca, Montpellier, Venice and Florence. Tunis, Būne, Bougie, Sfax, Goufe and Djarīb had already (q.v., ii. 1177) where Christians merchants stored their goods. But the acts of aggression committed by Christian powers (occupation of Djarīb, attack on Mehdīya etc.), on the one hand, and the increase of piracy on the African coast from the last years of the xivth century on the other, rendered friendly relations more and more difficult to maintain. The ports of the 'Hafṣid kingdom became the regular refuge of the corsairs; the kingdom itself was exposed to the reprisals of the Spaniards, when they thought of establishing themselves on the most important points of the African coast.

They were, however, anticipated by the Turks. In 1534 Khair-ad-Dīn [v. KHĀİR AL-DĪN], in response to an appeal by a 'Hafṣid prince, who had escaped the massacre of his brothers by Muḥammad Hassan, successor of Abū 'Abd al-Muḥammad, seized Tunis. Muḥammad Hassan was able, however, through the support of Charles V., who took Tunis in 1535, to retain possession of his kingdom, but he had to pay tribute to Spain; he was moreover only able to maintain his position, in his capital with the help of the sultan of La Goulette. With the exception of a narrow strip of land between Tunis and Bizerta, the whole of Tunisia slipped from his rule. He was finally deposed in 1560, when Kuli [II] took Tunis to prevent the Spaniards using the town as a base of operations against the Turks. As a result of the victorious expedition of Don John of Austria, the
Hafsid regained the throne for the last time in 1523, but the next year Sufiya Pasha took Tunis and La Goulette (1528 = 1574). The last representative of the Hafsid, Muiyid Muhammad, was not captive to Constantiopolis and the Turks definitely established themselves in Tunisia. 


HAIDAR (x) manifestation. Even in pre-Muhammedan times, the demonizing of the other term in the Westmay of Wallhayan, Ra's al-Mahdiyya, p. 160, note 6) could not shake the facts and sacrifices and this remained the case in Islam. During this period a woman is ritually impure; may not perform the qarya nor the jawz, may not fast, nor touch a ka'bah, nor weep a tawzi. Cf. Yuwamull, Handbuch der Islam. Gesetze, p. 174 et seq. Shi'a only became ritually pure again on the completion of her courses after a major ablution (ghazal, p. 37, II. 167). According to Qur'an, ii. 222, sexual intercourse with her during this period is forbidden, but it does not reverse the legal law (Lev. xx. 19 et seq.), prescribing only three days.

HAIDAR, one of the names of the i'lu in Arabic, which was given him on account of the strength of his neck and strongjaw (Liwa al-'Arab, p. 249). Ali's mother first of all gave him the name 'Ali after her father; she herself was called Fatima bint Asad; but when Ali Talib returned from his journey he gave him the name 'Ali. In some poems ascribed to him he gives himself the name Haidar, but Ibn Makuruz thinks this is only to suit the metre; nevertheless Haidar is supported by a poem, which the Abi Malak al-Margid, of the same tribe as his murderer, composed on the occasion of his death (Tabari, Anwara'at, p. 318, 319) (C. Heurtel.)

HAIDAR (Shahid Haidar), son of the Safa- wi Shikht Jumail al-Abdal (grandfather of Isma'il Shah) and of Khulduj Begum, Umm Hasan's sister. On the death of his father, who was killed by an arrow in a battle against Khilaf. Sultan of Shirwan (shortly before 890 = 1456) he was recognised as his successor by his followers. His uncle Umm Hasan gave him his daughter Halfia Begum, who was called 'Alian Shah, as wife. She became the mother of Sultan 'Ali, Sayid Thabit and Shah Isma'il. When Umm Hasan died, Haidar collected his retainers ostensibly for a raid into Georgia, in reality however to wreak vengeance on Shirdak; but the ruler of this land, Furrukh Yusuf, supported by his son-in-law, Yev'bug, offered a stubborn defence. Haidar fell in battle at the head of his army in 989 = 1488. The account is confirmed by a tradition according to the story, on account of an appearance of Ali to him in a dream, wherein the name Ta'pir b. Haidar, which was given to this head- groom, which he also prescribed for his followers, it is from this that the Turkish term hasil layouts (redhead), applied to the Persians of the Safavid period, is derived. This story, however, may be entirely an invention to give the name hasil layouts an honourable origin (Nöldke).


(H. Huart)

HAIDAR b. Ali Husain Razi, a Persian historian, author of the Tarikh-i Haidar, began in 1620 = 1661-1662 and concluded in 1628 = 1662-1669, when the author was 35 years of age; cf. Persits, Persistan etc., Berlin, N. 418 (p. 408 et seq.); Ch. Riem, Supplement to the Persian Catalogue, p. 20 et seq. The author himself gave no title to the work and did not dedicate it to any ruler or person; as to its history and its conclusions, etc. The author here does not complete the "Prophets, Caliphs and Sultanu", was to be followed by a second on "philosophers, scholars and poets". Riem's assertion that the work contains "no original matter", can only be described as a "comprehensive and useful compilation of standard historical work", does not quite agree with the facts; the narrative is frequently brought down to the author's time and therefore contains much information which could not have been taken from written sources. The preface was published by Wilken (Mirochida Historia Compendiosa, p. viv. et seq.). The three chapters given by Ch. Schefer as an appendix to his edition of the Tarikh-i Naurashak (p. 230 et seq. from what he calls an anonymous "Ma'd announcing towards the end of the 16th century" are in reality taken from the Tarikh-i Haidar. No details of the MS. are given by Schefer; it is therefore not known whether it is identical with one of the two mentioned by Bloch (Catalogue des documents et des Collections ... énuméré par Ch. Schefer, p. 69, no. 1432-1433) Ma'd al-Tarikh (128), which are said to contain a "history of the Mongols down to Sultan Isma'il" (128) or with a manuscript in the British Museum; in the latter the author's name is certain and the work has been given the title Ma'd al-Tarikh by the first owner of the
HAIDAR ‘ALI KHAN BAHADUR, founder of the short-lived Muhammadan dynasty of Māisār, was born in 1722, the son of Shāh Muhammād Khan, a soldier of fortune, and a Nawab lady. He first distinguished himself at the siege of Dera Bahānī, captured in 1740 for the Mughals by his minister, Naṣr-ud-din, and was rewarded with the command of 50,000 horse and 200 foot. His advancement was rapid and he soon became governor of Dihānpur and qādir of Hangurpur. He gained great credit by the success of his operations against the Marathas in 1758, and was saluted as Fath Haidar Bahadur. He enriched himself by indiscriminate plunder and peculation and by the enforcement of the most extravagant demands against the state which he served. He was instrumental in degrading his former patrataire, Naṣr-ud-din, and after this service added four districts to his seigniorial area, which already included more than half of the Māisār state. In 1760, when Haidar had sent most of his troops to assist the French against the British, the rebellious party made a determined attempt to rid the state of a minister who had become its master. Haidar was defeated by the rebels who had succeeded Naṣr-ud-din as minister, and reduced to great straits, but by means of some overtures and an expedition, of saluting the assistance of Naṣr-ud-din, whom he afterwards ignored, succeeded in making himself stronger than ever, and imprisoned Khādīja Kāwā in an iron cage. Haidar was now the real ruler of the state of Māisār and it was only from policy that he retained the title of a pāmīrān. On his death he formally acknowledged his son, but kept him in subjugation. Haidar now coined money in his own name and extorted his dominions westward to the coast, where he established an arsenal, but, having encroached on some districts claimed by the Nāwīs and the Mähārājas, was involved in hostilities. Thereafter, being himself worse off, he contrived to retain his conquests, and when the rebels invaded his territory he bribed the Nāwīs to join him against the British. He and the Nāwīs were defeated and the British compelled the latter to enter into an alliance with them. In 1760 the British made peace with Haidar but during the next thirteen years he was frequently at war with them, in alliance with the French, and died in camp near Arābī in Dec. 7, 1772, while invading British territory. He was succeeded by his son Tipū.

Bibliography:
M. Wilks, *History of Afghanistan*, p. 371; *Haidar; Sīvar al-Muluk* (check this title); *The Rise of the Sub大陸*.

HAIDAR-MIIRZĀ, a Persian historian, author of the *Tūrisikh Khāzīdah*, born in 905 = 1499-1500, died in 958 = 1551. On his descent cf. the article DILGHAI (I. 1079 et seq.); through his mother he was a grandson of the Caghat Khān Yūnus and a cousin of Bābur. Most of our knowledge of his life is gleaned from his own work; Belevicht (p. 11) devotes a few lines to him; the Indian historians Aḥmad bin Fard and Frighe give some information about his later years. His real name was Muḥammad Haidar; as he himself says, he was known as Mīrī Haidar; Bābur calls him Haidar Mirzā.

After the assassination of his father (914 = 1508), he had to flee from Bābur to Badshāhkhānī and then to Kābul, which he reached in 915 = 1509. Received like a son by Bābur, he took part in the victorious campaigns against the Uzbeks and in the reconquest of Bābur and Samarkand, but abandoned his benefactor in the black year 918 = 1512, besought himself to Farghānā to the Mongol prince Sa'id Khān, received from him the titles Garjān (son-in-law) and went with him to Khāshgar and Yarkand. In the Mongol empire as restored by Sa'id Khān he held a prominent position; by the Khān's orders he carried out several campaigns to distant lands like Badakshān, Kāfīrīnā, Līdak and Tibet. On the Khān's death in 933 = 1533 and the accession of his successor 'Abd al-Qādir, who was no friend of the house of Dīghīs, Haidar Mirzā had to leave the country and go over to the Timūrids, against whom he had fought as recently as 935 = 1539-1540 in Badakshān. In 948 = 1551 he succeeded in conquering Kāshgar and founding a practically independent kingdom for himself there, although his coins were struck first in the name of the native prince Nāẓūk Shāh and later in the name of the Emperor Humayūn; in 958 = 1553 he was slain during a rising of the native population.

It was while ruler of Kāshgar that Haidar composed his works, of which a few are after his former sovereign 'Abd al-Qādir. The second part, which describes the vicissitudes of the author's life and the events of his time, was written as early as 948-950 = 1548-1544, the first (history of the house of Caghatāi from the ascension of Khān Tughlūk Timūr in 748 = 1347-1348) not till later (951 = 1553 = 1544-1544). As Ḭābūr testifies, the author had received a good literary training, and this is also apparent in his work; the book had a great success not only among Haidar's compatriots (it was twice translated into Eastern Turki) but in other countries also (India, Turkistan and Persia) and was used as an authority by all later geographers and historians who have written about the events of the xii.-xvii. century. The historical narrative is as well as the geographical sections inserted in it (descriptions of various provinces, towns etc.) give a wonderful picture of the conditions of his time. In Russia extensive excerpts from the *Tūrisikh Khāzīdah* have been published, in particular by Weisgum-Verenov (*Beschreibungen in kaschmirischer und urduischer Sprache*. 130 et seq.) and Salezhanov (*Mīzāng Gorāl*). An excellent English edition has been prepared by N. Ellis (The *Tūrisikh Khāzīdah* of Mīr-Muhammad Bahādur Dīghīz, an English version edited by N. Ellis, the translation by E. Denison Ross, London 1871) and by W. Barthold in *Zapiski* (vol. 4; vol. 5, part 2). No complete edition of the text has yet been published. Cf. also Elliot, *History of India*, v. 1. 127 et seq.

HAIDARĀBĀD, now the capital of the Nizam's dominions in the Deccan, was founded in 1590 by Muhammad Kull Kuch Shāh, fifth king of the Kuch Shāhī dynasty of Golkonda, who at first named it Bhāngāgar after his favourite Hindu mistress Bhāngārī, but afterwards, regretting his infatuation, changed its name to Haidarābād, the city of Haidar, or 'Ali. In 1591 he made it his capital and it remained the capital of the kingdom until the extinction of his dynasty in 1687.
Haidarabad then became the chief town of a sultanate of the Mughal empire and in 1724 passed into the possession of Col. Killig Khan and afterwards to Ničán al-Mulk, who made himself viceroy of the Deccan and established his virtual independence of Delhi by defeating Maharaj Khair at Shikarikhana, renamed Fatekhkhana by the victor, in 1731. The principal buildings in Haidarabad are the Car Namur, a large building originally designed as a college but now a central police station, the Iqbal Masjid, built by the last ruler of Sindh, Ahmad Khan, the Car Kamal, a market place, and the Miani Masjid, a magnificent mosque founded by Muhammad, sixth king of the Kajt Shahi dynasty, but left unfinished until after the capture of the city in 1687 by Aurangzeb, who completed it.

Bibliography: Hisar, 1869.

HAIR (Ha'ir), a place of call for steamers and terminus of the railway. The modern town does not occupy the site of the ancient Ha'ir but lies to the west of it.


HAIR, a piece of cloth of rectangular form, on the average about ten yards long and three broad, which is worn as a garment by men and women in South Africa. Doons distinguish it in four pieces of cloth or garment:

1. The over-garment of silk or wool, which townpeople wear over their other garments; it is worn more for decorative purposes and is likewise often called the 'black';

2. The over-garment of linen or cotton, which forms the usual dress of Bedouin women in North Africa; it is called in general women's clothes, and is known as the 'black';

3. The over-garment of linen or cotton, which forms the usual dress of Bedouin women in North Africa; it is called in general women's clothes, and is known as the 'black';

4. The over-garment of wool, which townpeople wear over their other garments; it is worn more for decorative purposes and is likewise often called the 'black';

The 'blanket' is woven in North Africa itself by men on the looms with low warp by women with high warp, but in Lyons also by a highly prized blanket (of silk and wool) is manufactured, which is destined only for North Africa, and sold nowhere else, not even in Lyons itself.

On the manner in which the 'blanket' is put on and worn, etc., see A. Bel and F. Ricard, Le Tour du Monde à Théano (Algiers 1813), p. 107.

There is an excellent treatise on the 'blanket' in the above mentioned work of Duquotte (p. 248-252). On the manufacture of the 'blanket' by native weavers, etc., see Louis, Bibliographie de l'Algérie, Vol. vi. p. 210 and passim.

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HAIMA AL-KHARIDJYA ("Outer-Haima"), in Niebuhr, Heine Al-Ashil "Lower-Haima"), also called Hafir, a district in South Arabia, between the Hafrs (q.v.) and Haima Sinžā (q.v.). It is an inhāl (small district) of the ḥafr (large district) of Manakhā (q.v.), and stretches from Bow-kān (probably Wāb in Niebuhr, Baw’ān above mentioned, with a market) to Haima al-Mahdā. The capital is Mafṣūk al-Khaima, a spur of the Karān al-Walā ("deer-saddle"). It is an inhāl (small district) of the ḥafr (large district) of Manakhā (q.v.), and stretches from Bow-kān (probably Wāb in Niebuhr, Baw’ān above mentioned, with a market) to Haima al-Mahdā. The capital is Mafṣūk al-Khaima, a spur of the Karān al-Walā ("deer-saddle").

Haima (al-Ashil) "Upper-Haima") adjoins Haima al-
HAIMA AL-KHARIDJIIYA — HAISA BAISA

Kharidjiiya, with the villages of Yamii and Urr (Urra).

Haime al-Kharidjiiya corresponds to Balad al-
Akhridjii in Hamdanii. It belonged to the Sarit
Almar, but lay near the Wadi Saham between
the Hadjar and Hawran (Haraz). It took the
name Akhridjii from Akhridjii b. al-Jawsh b.
Sa'ud. The Balad was inhabited by the Sulay-
kh, a clan of the Hamdanii, who still live in
Kumul. Dukht Djerdiin (which E. Glaser propo-
ses to identify with Med-
ha) lay in the centre of their land. Besides Dukht
Djerdiin, Hamdanii mentions the villages of
ship, mentioned in al-Lejraliidi, 'Ala'isi and Yama
(he reckons the two latter to Lower Hadjur).
The language of the people of Kharidjiiya was
intermediate between good and bad Arabic.

Bibliography: Hamdanii, Digerisi, p. 68,
52; 72; 79, 106, 125, 135-6, 7-2; K. Niebuhr,
Beschreibung von Arabien, p. 250-252; E. Glaser,
In: Kurdistan nach Saari in Petermanns Mitteilungen, xxii. (1886), p. 38-39, 41 and
Tafel 1.

Hair or Hair, originally a place-name; for
example the sacred district of Hebron
(Haburin or Hairi), which contains the graves of
the Jewish patriarchs (Yahud, ii. 195), wrongly
polated hair; Muhamad, p. 172-176; also the
whole sacred to Husain in Karbala (Yakhi, ii.
188; Marj, p. 228; Tabari, iii. 752). The place in
Tabari is also historically important as it testifies
to the existence of so early a period of the cult
of Karbala with official priests, who were sup-
pported by endowments founded by Umm Maha,
mother of the Caliph al-Ma'ad. A large quarter
of Samarras was also called Hair; it included
the whole hinterland of the central town and consisted
of lands which had originally formed part
of Mu'min's great zoological garden. The latter bore
the peculiar double name of 'Hairi-al-Hair (cf. Tabari
and Yakhni, passim; Yakhi, s. v. Hair), Hair is also
found as the name of a park in the 'Udayn al-
Taberzii of Mahmud b. Sufi (in Sauvare,
Asiar, 1866, May-June, p. 377), where a
park, Hairi Suran, belonging to Suran b. Mansur
al-Rumii, Muhamad's secretary is mentioned; it lay
at the gates of Damascus and was afterwards
called Baitul al-Khit, the "Cat-garden". There was a
Hair al-Hadjali in Bagh, and it is mentioned
this dry, with which fact is probably con-
ected the erroneous meaning "bassin", which was
given to the word (according to Asabi in Yahud,
ii. 188 and Marj, p. 228). There was a "day of
the Arabs" at Hair al-Muhim in Yamal (Yakhi
and Marj, l.c). Lastly Makh.mdani calls the
harbour of Tyre hair (p. 164 Code C), and accord-
ing to Tabari, i. 745, Ibrahim II built a Hair in
Arab as a market for the Arab merchants there.

From these inscriptions it is clear that the
mounting of the word is "enclosed area, temenos",
similar to that of the originally descriptive
name: al-Hira. Hair might therefore also be a
temple. As the case with townsprals, the plural
varies as well as the singular: hair, farah, far.
The lexographers give the meaning "park,
meadow". An etymology goes back to Aqma', ac-
cording to which the word means "a place with a
depression in the centre and higher towards the
edges" (read dura for dura in Yahud, ii. 188).
This etymology must be described as false as well
as that which attempts to explain the word from the
motion of water in it (yqhadaf) or connect
it with the many variants of the word far (cf.
Lam, Forsyting, s. v. de Goeic's glossaries to Bal-
dufr and Bibl. Geogr. Aron., l.c).
Snakes reach the age of 1000 years; they cast their skin every year. They lay 30 eggs after the number of their ribs (i.e., the anti-collect on eggs and destroy them so that only a few are hatched. The eggs of the snake are longish and dirty in brown, or green, black, white or spotted. In copulation the male wind themselves round one another. The female snake remains inside the eggs, till the young ones are hatched, while the male is constantly crawling around disquieted. The tongue is split, so that many people think that a snake has two tongues. The snake swallows its prey without chewing it; to break bones, it winds itself firmly round a tree so that the bones are broken in its stomach. It will under no conditions eat a dead animal; if it can find nothing to eat, it lives on air. It can go for a very long time without food, particularly in old age, when it then becomes lean. It does not require water; but when it has once begun to drink, it takes too much and poisons itself with it so that death often ensues. The eye is fixed and immovable like a nail in the head; if torn out, it grows again, while the fangs if taken out grow again in three days, as does the tail if cut off. When the snake becomes blind or comes blinded out of the ground, it rabs its eyes on sand and regains its sight. Snakes are attracted by fire but flee before naked men. They have extraordinarily strong backs; for although they have neither claws nor limbs with which to hold on, no man is able to draw a snake out of its hole.

According to al-Jahsh, three groups of snakes are to be distinguished according to their poison-ousness. No remedy for treatment can avail against the bite of the first; antidotes and medicines are of use against the second, while the third kills through horror which opens the pores of the body, by which the poison takes effect. There are naturally numerous charms and amulets against snakes.

He who kills a snake performs a work as meritorious as if he had slain an unbeliever. Not all snakes are aggressive, many only bite when aroused or trod upon; others are harmless. The medical applications are numerous.

Snakes play an important part in folklore and superstition, for they are one of the most usual forms in which Djinn appear.

Al-bi‘aw, the snake-charmer, is the Arabic name of the Greek kouros; and al-bi‘aw the name of the snake he holds.

Hakam (Ar. Jadis), one of the names of God.
al-Ak'ab, al-Hajjar, the group of villages of al-Muqarns (watered by the Wa'el Zirra and Sinyar) and beside the Wa'el just mentioned, those of Hajar, Hajar, Hijjaj, Hijjajj, Qamar or Qamar, Hijjaj, al-Hajar, Tahjar, Liya and Shu'ba, most of which flowed from the land of the Hajar and Khwaraj. The chief town of the Hajar was al-Khuzair (usually called Madina al-Hajar); in Himyar its time the coast town of the Baal was Shurayj. Scores of inhabitants Hajar with the same name 'al-Asir (Lijjat or Lijjat), and where their name Al or Bani), 'Abd al-Jallad (Lijjat).

Bibliography: Hamid bin, Index; Yezid (al-Maghribi, Ed. ii. 405; iii. 104, 874; F. Wies- tenfeld, Gen. Tabulatul, Table 7, 12, and Register, p. 197; A. Spranger, Die alte Geographie Arab, p. 64-45 (§ 45), 247 (§ 379), 254 (§ 384).

I. AL-HAKAM, the name of two Spanish Muslims:

1. AL-HAKAM I b. HAMUD, third Omeyyad Caliph of Cordova (186-206 = 706-822), was born in Córdova, the son of a man of that name. From 707 to 711 he was in exile in France, and in 711 he was again in Córdova, where he was given the title of 'Abd al-Rahman I. He was killed in 768 at the Battle of Al-Taghaza, and it was said that he was buried in the Mausoleum of the Prophet in Medina.

2. AL-HAKAM II b. 'ABD AL-RAMIZ III, called AL-HAKAM GRAND TAI (the one who seeks his help in God) was a son of Omeyyad Caliph and second of Córdova (305-366 = 916-976), who fought successfully against the Berbers and the Moors and who was a patron of the arts and literature. He was killed in 976 at the Battle of al-Taghaza, and it was said that he was buried in the Mausoleum of the Prophet in Medina.

The text then describes the invasion of al-Hakam's army in Spain, the capture of Córdova, and the subsequent events leading to the death of al-Hakam II. The text concludes with a brief mention of the invasion of al-Hakam's army in Spain.
indicates (i) a descriptive term or phrase used in a primary or real sense as opposed to a metaphor (madžāb). When, however, the metaphor has been used so often as to have become conventional, the word or phrase may be called madžāb "wifra. (Melchen, Khaszja, pp. 31-78.)

See also Hāġa.


(II. MACDONALD.)

HAKIM (pl. ḥakīmāt) the Arabic name for "physician, doctor." The root-meaning of the word, is "wise, skilled, clever" (cf. the Hebrew particularly the Aramaic meaning of the root ḥ-k-m). From this original meaning ḥakīm ("governor, judge") has developed as well our hākim. (cf. the French sage-ferveur, mildwify, and açhomme, jurist). In the same way the root of the second Arabic word for "doctor" ẓāfī (pl. ḥāfīzī) is ẓāfī "to be wise, to understand," which has been particularly developed in Ethiopic. In the older period ẓāfī is more frequent particularly in the literary language; in the later period and particularly in popular language ḥakīm is preferred, sometimes with the subtle distinction that ḥakīm means a "doctor," ẓāfī rather a "physician." In addition to the general term ḥakīm there are other names for specialities; e.g. ḥakīm al-shūrān ṣāḥib al-sayyid, al-khaṭib, "the oculist," in the modern language it is usual to use compounds of ḥakīm for these, thus ḥakīm al-mayyīn ẓāfī, ḥakīm al-wāḥid ẓāfī, ḥakīm al-muṣāmánt, etc. Turkī ḥakīm is "history of the physician", and several works on the history of medicine, of which the best known is that of Ibrāhīm ibn al-Qāṭī (q. v.), which has been edited by J. Lippert (Leipzig 1903).

E. MITTWOCH.

HAKIM (الهكيم), he who judges, the authority.

AL-HAKIM BI AMRI 'LLAH, sixth Fatimid Caliph, his pre-accession name was Abū ʿAbbās al-Maṣūmak. To get as clear as possible an idea of the character of this enigmatic ruler, three periods in his life must be sharply distinguished; first, the period of his minority, from his accession as an eleven-year-old boy till the secession of Barqūq in 390 = 1000; the second period from this event to 408 = 1017, when he declared his divinity; and the last covers the period to his disappearance in 421 = 1024. The period of the Fatimids' flight from the very day that al-Aziz died in Hilah, his only son al-Maṣūmak (born of a Christian mother in the 27th Rabi' I 375 = 13th August 985) received homage as Caliph; he was then given the title "Al-Hakim bi Amri 'llah." His guardian by the will of his late father was the slave-cum-Calendar Barqūq but he could not maintain his authority against the Maghribī Ibn 'Ammār, amirin-chief of the troops, to whom Ḥikīm had given the rank of Wāḥid and the title "Amm al-Dawla." The way in which the general gave his kinsmen, the Khattā, preference among the troops, led to a most unstable state of affairs. Finally the Turkish troops resorted to force of arms against the aggressions of their Berber comrades-in-arms, conquered them, and thus brought about the fall of Ibn 'Ammār, who although pardoned, was soon afterwards disposed of by assassination. Barqūq was now all-powerful, but becoming overbearing, he allowed his grasp of power to slacken and gave himself carelessly up to the enjoyment of his immense riches neglecting the education of his ward, whose feelings he had deeply hurt by flickering ridicule on him. Only too soon, however, he was to learn the latter's true character; in 390 = 1000 Ḥikīm made a short shift of his guardian and although after this bloody deed he appealed to the people, who had thenceupon rebelled, to stand by him in his helplessness, he soon showed that he no longer required any one to wait on him by actions which showed an alarming independence.

2. 390-408 (1000-1017). The character of the Caliph, in the form in which it developed soon after the death of Barqūq, becomes intelligible perhaps, if we see the motives of his whole attitude in an extraordinary religious hankering, which endeavoured to extort itself not only in the most rigid enforcement to the utmost possible of the law of certain prescriptions of Islam, in general, and even more specially in the interpretation of Shīʿah-Tābiʿī by the affairs of his people, throughout whom Sunnī views still prevailed. If this is the striking feature of his whole attitude, it was completed by a sense of unrestricted power, which grew more and more in this strange personability, and a boundless capriciousness, with which cruel traits were strongly mingled. The first mentioned tendencies may explain the rigorous edicts (such as the prohibition of intoxicating liquors and certain foods, as well as the regulations regarding women etc.) which were published up to 390 = 1008-1009, some obviously directed against the Sunnis; they also explain the harsh and ruthless oppression of the Ḥārā al-Khālīs, e.g. the laws regarding dress passed against the latter and the destruction of their places of worship. That at the same time Christians continued more and more to fill the highest offices, shows how impossible it was ever to do without their ability. To shift the blame into al-Hakim's buildings over their origin: the Rāghīja mosque, the mosque of al-Maṣūmak and the great university called al-Ṭawhīdī (Ṭawhīdī), opened in al-Mansūrah II 395 = March 1005. The Ḥikīm mosque was completed in 393 = 1002 or 401 = 1010, (which had been begun by al-ʿAṣin). — But the Caliph always displayed a tendency to despotic deeds of brutality, of which the highest officials and officers of the kingdom, of whom hardly one died a natural death in this period, were particularly the victims. The dangers of this provocative rule of tyranny soon showed themselves in the rising of the Spanish Omayyad prince known as Abu Bakra who threatened Egypt and the capital itself with a fresh hand. He found ready support from the Bani Kura and Zanīta, driven desperate by Ḥikīm's violence, and later from the Khattā also. It was only with great difficulty that the knotty al-Ḥadīl was finally able to overcome this dangerous enemy (390 = 1000). Probably influenced by these events as well as by the failure of crops for several years in succession, the caliph saw the necessity for moderate measures and for reconciling the Sunnis to a considerable degree, indeed he went further and abolished those customs that were peculiarly Ismāʿīlī and went right over to the Sunnis. We so far have the possibility of suggesting motives
for 'Abd al-Jabbar, it is quite impossible to do so in the years that follow, which show alternately a leaning to Isma'ilism or to the Sunna in the constantly changing stream of edicts issued by the Caliph. Only the persecution of the Christians and Jews remained unchanged and the strict treatment of those in authority without distinction of creed.

III. 408–411 (1017–1021). At all events the Caliph carried Isma'il's secret doctrines to their farthest conclusions when in 408 = 1017, dominated by the influence of al-Akhram, 'Abbas al-Zaid (q.v.) and the Bajjat al-Darazi (q.v.), he agreed to the proclamation of his own divinity. Considering Hākim's psychology, this step is really not very surprising; it should also be remembered that his father and grandfather before him—seen to at least have claimed supernatural powers (see 'Asa'i, 31; see also, and W基站sen, Falsafat al-Charif, p. 160) — It was quite in accordance with the dogmas of the Isma'ilim under whose influence he was, that Hākim finally showed the greatest tolerance in religious matters; the penal enactments were repealed and Christians and Jews were more or less permitted to live in relative freedom. (The Jewish aspect given by Kaufmann in Zeitschr. d. Deutschen, 34, 189, 195, v. 183; v. 195, i. 342, & seq.) is characteristic.

On the other hand the Muslim population rebelled against the heretics openly proclaimed by the heralds of the new teaching, and the result was that the ruler was imprisoned in his palace in which the agitator Darazi was known to be concealed. Hākim, however, facilitated the latter's flight to Lebanon where he founded the sect of the Drusae, who still revere Hākim as an incarnation of God and look forward to his return (see for instance, v. 106, & seq. — The Caliph did not hesitate to wreak terrible vengeance with his inferno troops on the town of Fajr, where the rebellion had originated. Fierce battles between the Turkish and Berber troops on the one side and the arrogant high-soldiers on the other followed; the confusion in the capital was becoming worse and worse, when suddenly deliverance came in the mysterious disappearance of the Caliph in the night of the 27th Shawwal 411 = 21st February 1021. The suggestion, often put forward, that he was murdered at the instigation of his sister 'Aṣma al-Mulk, has not sufficient basis in fact (see 'Asa'i, Drusae, & p. 160, & seq.); on the other hand, considering the whole development of his character, A. Müller's (l. 693) hypothesis, that recognising the impossibility of propagating his views in Egypt, he retired into concealment, is not without probability.

In Hākim, whose final self-distraction prejudiced them before hand for a fair appreciation of his personality grant in any way. Muslim historians and also practically all Christian authors are only a massage and a bloody-thirsty tyrant, around whose strange figure they hastened to gather a mass of stupid anecdotes, which have yet to be carefully investigated. Most European historians also are influenced by the same view; Dory alone, and following him A. Müller, has endeavoured to give a just appreciation of his character; it combined careful religious enthusiasm with truly oriental notions of despotism, yet it is not without its ideal trait. Many of his much abused regulations were clearly intended to check the immorality of his people, to whom he set an excellent example by his own stainless conduct and a contempt for all pomp. Even in the second period of the reign we constantly find edicts in which he orders his name to be mentioned in prayer only in the simplest manner possible and forbids the making of images of respect to his person. His lyricism is nowhere denied and scenes have been preserved from the years of the low Nile for example, in which he is depicted in the midst of his people, accessible to every request and anxiously endeavouring to check the ravages of famine. Nevertheless it cannot be denied that his administration guided as it was solely from his one-sided point of view and subject to his capricious will, particularly in his last years, was on the whole, disastrous to the country.


E. GRAFKE.

HAKIM AṬA, a Turkic saint of Khwarizm, a pupil of Ahmad Vasa'i (cf. l. 204 & seq.) and died in 562 = 1166-1167. His proper name was Sulaiman Bâqirîkhânî and he is also called Sulaiman Aṭa or Hâkim Khâlid. This Hâkim is not identical with the Bâqirîkhânî mentioned by Ma'âshid (ed. de Sacy, p. 254, 1). but lay considerably farther north a little below the modern town of Kungrad; the tomb of Hâkim Aṭa there is still visited by pilgrims; according to a biography of the saint, the name is said to be a corruption of Aspâl Kâzghâ = 'very white fortress'. We find the same place-name in another part of Turkistan; at Khâlid there flows into the Sur-Daryâ, the river Khâlidî-Bâqirîkhânî, on which, as the name shows, the cult of a saint has likewise been preserved. We have only legends of the life of Hâkim Aṭa. The works ascribed to him (besides the collection of hymns called Hâkimîn Kithâb, also Bâqirîkhânî Kithâb, Kalidî Kithâb, etc.) have frequently been misprinted in Kustâi, old manuscripts have, for so is known, not survived.


HAKÈ. The original meaning of the root ḥak has become obscured in Arabic but can be recovered
by reference to the corresponding root in Hebrew with its meanings of "cut in" or "on," thence "prescriptive," "fix by decree" (Brown-Driver-Briggs, Hebrew Lexicon, pp. 349 et seq.). We have thus in Arabic to begin with the primary idea of permanence, fixity (qatā') and next not with at cor-respondence, constancy (maslahah, muqāṣa) which is essentially secondary and a discovery of the rhetoricians (al-muqāṣa al-ḏijjani, Tabīq, p. 61, 119 et seq., cf. of ed. of Cairo 1751). The point is unfortunately confused in Lane (iv. v. pp. 605 et seq.), following some of the native lexicons. Al-kāf, then, means that which is fixed, permanent, real, and is regularly paraphrased in the commentaries on the Qurān as al-kāfītī. Thus Rāzi explains al-kāfītī, meaning Allah, as al-kāfītī rabbu-al-yādyatūn, "he whose lordship is fixed, real" (Kut. x. 33; Ràzî. ed. Fleischer, l. 414, l. 57); similarly al-kāfītī rabbu-al-yādyatūn, "whose divinity is fixed," contrasted with that of false gods which is ǧīf. "false," (ibid. xxii. 20; Ràzî. l. 110, l. 10 et seq.); in Qur. xxii. 13, he ḍāfī in his essence and qualities (cf. Ràzî. l. 667, l. 52); further, on Qur. xxii. 6, Ràzî. explains (l. 628, l. 6): "because he is the ḍāfīr in himself by whose name he became real," bīhi waṭāfīt-li-n-nabūd. On this last passage, Ràzî explains (Maslahah, Vol. vi. p. 144, l. 3 et seq. of ed. of 1308) "he is al-maṣūma ḍāfīr al-kāfītī. The ǧīf (l. 3) contents itself with defining ḍāfī as the opposite of ḍāfī, and that is the fixed usage in the Qurān and elsewhere. It is pre-Islamic as is the well-known verse of Lähād (Huber, Ueber die Lähād, al. 89), alla ḍāfīr shā'ir in naḥāyatu, ḍāfītī lā nīsājā. "Lo, everything is vain except Allah alone." In Arabic psychology, it connects also with Hebrew conceptions of nothingness, vanity, insubstantiality, in contrast with that which is real, real and trustworthy. So ḍāfī stands in Arabic over against ḍāfī and al-kāfī in most naturally a name for Allah, the absolutely real, even as al-ṭāfīrīl, "trustworthy," is said of Yahwē (cf. al-ṭāfīrīl al-dīn of Allah in Qur. lxii. 23). Allah is real of himself and of necessity. This is set forth on Qur. xxii. 61, l. 1 q. 687, l. 153, while others being depend for their reality on him (see Râzî. above on Qur. xxii. 6). The ǧīf, or "The Reality," is therefore the nearest rendering of the word when used as one of the Names (cf. see Allah above) of Allah, and "The Truth," as it is often translated, is misleading. All the native authorities distinguish carefully between ḍāfī and ḍāfī with its opposite, ḍāfī, and lay down the rule that ḍāfī means equivalent to ḍāfī only when used of a judgment (ʿidahum). Thus an event (ʿawāfi) really took place, so it is ṣādākāt or ḍāfī or statement about it is ṣādākāt, though the statement may also be called in this sense a ḍāfī. Used as one of the Names, al-kāfītī is frequently explained as Creator, but for this the only basis seems to be its constant contrast with al-ṭāfīrīl "creation," e. g. in ḍāfīr al-ṭāfīrīl, (al-ṭāfīrīl, al. 2, p. 559, l. 29, al-ṭāfīrīl kāfītī al-ṭāfīrīl ʿān al-ṭāfīrīl. "You poppy, you del!" Yet see another explanation suggested in Manṣūrīn, Kāfīr al-ṭāfīrīl, p. 174. Besides the above meanings of "reality" — used absolutely of Allah and derivatively of his creation — and "truth" used of a statement corresponding to reality, ḍāfī means also "right," "duty," "going back to the idea of prescription. Thus ḍāfī, it is right due to me and ḍāfī-i-sharīʿa, "a right obligatory on me." From this comes the hāf of Allah — as distinguished from the hāf kāshū, hāf ʿaṭāh — the punishment for trespasses against Allah by which no man is injured in his rights (see Jayyody, Hunduhk die idānā, Citt., p. 292 and by index). Again, just as al-kāfītī is the last thing reached by the Šīfi on his journey, after even muṣāfa in passed, so ḍāfī-ṣāḥif is that real certainty which comes with the passing away (fāsid) of the creatures in his ḍāfī the Šīfi has had real certainty (ṣāḥif-yadrī) and scientific certainty (ṣāḥif-yadrī). On this see Nicholson, Kaṣāf, pp. 59, et seq. Kanthari, ed. with commentaries of Paris and Zarkariyà, lu. pp. 99 et seq. and Djunjian, loc. cit., the phrase is derived from Qur. iv. 95. Among Šīfis the ḍāfī-ṣāḥif are such things as are necessary for the support and continuance of life as opposed to the ḍāfī of things desired by the ṣafī but not necessary to its existence (Dic. de techn., termes, p. 311, 330 and 417, l. 11 et seq.).


HAKKARI (Hakkârî), now the name of a sandjak in the vilayet of Van on the Persian frontier, which formed an independent vilayet before 1876. According to Cüçen, La Turquie d'Asie, p. 716, it now has an area of about 11,000 sq. miles and about 300,000 inhabitants, most Kurdish or Armenian in origin. We may also mention the Syriac Christians (Nestorians), whose Patriarch resides at Koçam, 11 miles N. E. of İdilamber. The sandjak is mountainous and difficult of access as much on account of the predatory character of its inhabitants as on account of the nature of the country and has therefore been little explored. The Turkish government, which only instituted a certain amount of order here about the middle of last century, has its representative in İdilamber (See. an. l. 1001). With the possible exception of Amadiya (q. v. in l. 324 et seq.) there are no towns of importance.

The name hakkârî is derived from the inhabitants, the hakkârîs, a branch of the Kûtu, who have inhabited the vilayet of Van and the surrounding Turkish and Persian provinces with other Kurdish tribes from ancient times. They are mentioned as early as Ibn Hawâqal and the land is called Hakkârîya after them by Arab geographers and historians. These hakkârîs are a practically independent existence in their almost inaccessible mountain fastnesses. The celebrated Ataşer Zangi was the first to attempt to bring them into subjection and took several of their mountain fortresses, in one of which he gave the name Amadiya (cf. Amadiya). But the country soon returned to its previous status. The all-conquering Timur alone was able to force the Hakkârî to turn his sway, when he besieged their Emir in the fortress of Van in 1385. Later they failed to withstand the Al-aqaytâb, but even after the rise of the Safawîs in Persia and under the rule of the Ottomans they remained the real masters of their country.

Bibliography: Yahyal, Mescudi, p. 727; Al-ʿAwâlî, Manṣūrîth ʿAmûm, Tabîq, ʿAwânî, Lâshîrî, p. 322; Cüçen, op. cit.;...
There is much controversy as to the possibility of the manuscript (Damal) of al-Halāb. It is that "Now" of the present, with its content of presence with or absence from God, and with it alone the self should be occupied. It belongs to the world and is his religious experience under the effect of an ever renewed Now. While the self comes from God and enters that Now, it is in a soul, a body (Nicholson, *Kahlīf*, pp. 397 et seq.; Kühnel, *Kahlīf*, 1834, pp. 86 et seq.)


**HALAB (ALEppo).** A large city in the North of Syria, founded on the N. W. and N. by the wāls of Adam and Sīvē, in the N. E. by the wāls of Aūmārīyāt al-Aṣrāf, in the W. by the wāls of Dār al-Zor, in the S. by the wāls of Damascus and in the W. by the wāls of Bairūt and the Mediterranean Sea. The district presents no marked geographical features; it is divided into three large sand irrigations, with 24,000 square miles, 672,500 inhabitants; 4, Marāsh (q. v.), and 5, Urfa (q. v.); the whole wāls has an area of 36,000 square miles, 9,950,800 inhabitants (792,300 Moslems, 40,000 Armenians, 124,000 Syrian Christians). According to Brunswick's *Kahlīf*, the time when it was first occupied by the Afars (in the N. E. of Asia Minor and for a time included in the South), it was the seat of the province of Antioch and the lands attached to it, which had been ruled by the Crusaders for over a century, were taken from them by Sultan Baybars in 688 and added to the province of Aleppo. We have a certain amount of information collected in A. A. Almansi, *Almansi's *Abhāt al-Dawla wa'l-Dawla*,* Vienne, 1875*, pp. 339, 374, and in *Le Strange, Palestine under the Macedonians*, pp. 43–48 about the total of the taxation, which the province had to pay in the time of the Almāhī governors. The province of Aleppo and al-Awānim paid, according to Ibn Khaldūn's *Kitāb al-Adab*, 400,000 (in another Ms. 420,000) dinar the state (the state may be estimated as the millions following *Le Strange*) in the reign of al-Mamūn (42-479) (151,450) (according to a quotation from *Al-Qāsimī's *Kitāb al-Wani* under the Caliph al-Rashīd (775-809) 360,000 in the year 104, according
to Kandahar, Ahar to Khorassan, 250,000 dinars in 250; according to Ibn Khaḍdālāh and Ibn al-Fakhrī, 360,000 dinars in 571 (al-Mukhtasar). The revenue under Nūr al-Dīn (547–560) was smaller; it is given by Carlyle from the Cambridge MS. of the Tamūlīsh Nārāyat (Mābil) on p. 17, of his notes to the text of the Muḥāfaẓ al-Ẓafīra of Ibn Taḥḥārī. He gives 402,733 dinars as the revenue for the whole kingdom, which includes Syria as far as Damascus and Mesopotamia to Mosul, but did not include the Awādah (for Aleppo) and the immediate neighbourhood 96,186.

... The revenues were considerably higher in the reign of Sulaymān al-Zahirī (Ghāzī), they are given for the year 689 by A. v. Kramers in the Neumünder Welt, 1880, p. 345–348 in the translation of Ibn Tašfin (on authority of Ibn Abī Ṭāṭīr), viz. 689,824,000 dinars = 4353633 dinars for the towns of Aleppo (including its fields and gardens) and at the close of the reign of Sulaymān al-Nāṣir (Yārāf 11 (about 686 a.d.), they approached 8,600,000 dinars = 5333633 dinars.

... As to the administration of the province of Aleppo, four authorities for the Mamlūk period exist. According to the Dār al-Watā' (L. 2040 et seq.), Aleppo was the largest province next to Damascus. At the head of the province was the governor, an Emir of 1000 Mamluks, the representatives of the Sūfiyya, the Tyinds, the tax-gathering officers (vālib), and the office of the public secretary (sāhibi al-zāhīdī), who was assisted by three bashīibs (q.v.) of lower rank. These were almost always chosen from the Turkish corps of Mamluks. A. The religious officials: the chief of the four recognized schools: a Hanāfi and a Shāfi`i military judge, each with a mufti; the administrator of the treasury (bash al-Māl, q.v., l. 598 et seq.), the civil officials: the vizier, who bore the title “inspector of the province” in Aleppo, the private secretary (in Aleppo called “chief of the correspondence office”; these two offices were of lower rank than the corresponding officials in Cairo), the chief of the commissariat, the inspector of offices; the mayor; the postmaster; the inspector of government lands; the inspector of buildings; the chief of police; the military commander of the city. (The last two offices were chosen from among the ecclesiastical officials). A. Medical officers: (min al-tawāf`) the chief physician, the chief oculist and the chief surgeon. — This complicated administration, which was a copy on a small scale of the central government in Cairo, was based as it regards the southwestern Mamluks to some extent on a system of feudalism. It remained; similar in constitution under the Turks, although the titles and the divisions were slightly altered. It was only after the destruction of the Janissaries in the last quarter of the sixteenth century and the introduction of the reforms that the administration was simplified.

The province of Aleppo in the Mamlūk period was governed by sub-governors of different ranks, who were in part directly under the governor, while the more important were appointed by the Sultan. The frontier fortresses were under Emirs of 1000, other towns according to their military importance under Emirs of 400 or under officers of the necessary troops. Two Bedouin tribes, 13 Turkoman tribes and a few tribes of Kurds were ruled by their own chief who were appointed by the Sultan. On the modern administration of the, the article TURKEY.

8. Aleppo, the second largest city in Syria.

I. TOPOGRAPHICAL AND GENERAL.

Aleppo is situated in 37° 5' E. long. (Greenw.), and 36° 11' N., lat. 435 feet above sea-level, on the river Kawaik (Oōk 54) on the border between the areas into which Northern Syria may be divided, mountainous west and the flatter east. The climate is cold in winter (for accurate meteorological observations, see Russell’s Natural History of Aleppo, London 1794, i. 85–95), but the spring begins in February; the heat is very great, especially from July to September; this average temperature for the year 1888 in winter 44°, in summer 87° Fahrenheit. Aleppo’s commercial importance rests on the fact that it lies on the great route from north to south and on the roads from the Mediterranean to Mesopotamia; it thus concentrates upon itself (Karl André’s Geographie der Welthändler, new ed. 1912, ii. 275) the trade of a great part of Northern Syria and Northern Mesopotamia as far as Dyrböes and Mardin and on the Enibrak as far as Amm. Although the commercial importance of Aleppo began to decrease after the discovery of the sea-route to the East Indies, it was still a flourishing centre of trade in the xviith and xviiith centuries. A large number of French, German, Dutch and Venetian merchants traded in exports and imported there under the protection of their consul, chiefly through the intermediary of Jewish ceddlers; the most numerous however were the English who possessed a great factory there from the reign of James I (1603–1625). In 1775, 80 European firms were represented in Aleppo. In the middle of the sixteenth century Aleppo had almost entirely lost its prosperity and trading connections through the insecurity of the Mediterranean during the time of Napoleon I, particularly had government, the mutinies of the Janissaries in 1814 and 1826, the terrible earthquake of 1832 (and smaller ones in 1827 and 1832), the ravages of cholera (1832) and plague (1837), as well as the incredible misgovernment of the Egyptian officials from 1854–1857, which did not affect other parts of Syria. In 1846, Ferrières, Le Sirey consomme, gouvernement de Mehemmed Alî el-Jamâl, (Paris 1842), and the return of the Turkish régime. While in 1775 the imports amounted to about 250 million francs and the exports had risen as high as 6 million, in 1844 the imports had diminished to 2545 million francs and the exports as low as 2½ millions (see Henri Gouy’s instructive work, Enquête de l’état politique et commercial de Suri, Paris 1862). It was not till the eighties of last century that Aleppo began again to revive, the number of inhabitants and the totals of exports and imports are increasing and the favouring railway connections (Aleppo–Rayyân–Damascas–Bairut–Mal Миш–Qalb–Aleppo’s proposed connections as a station on the Bagdad railway; and its future direct connection with the harbour.
of Alexandria) make it certain that the town is destined to have a great future.

At the present day the imports amount to 58,000,000 francs (of which 20 millions is cotton alone); the exports 20,000 francs (sugar, liquoreux, gill-apples, butter, olive-oil, wool, silk, hides etc.). Before the earthquake of 1822 the population was estimated by travellers at 150,000; after 1822 it sank to 30,000. In 1824 (Guidet-Joanne, 1888) it is said to have been only 90,000-100,000; in 1894 it had risen to 50,000 (Meyer's Reiseführer) while in 1912 the figure is estimated (Mackinder, French ed.) at 200,000—150,000, which is probably too high. The old city was a quadrangle (¾ miles round) enclosed by walls but even by the time of the Arab conquest there were suburbs around it (see below). The city and the suburbs had gazas. Of the city-gates several are well preserved, but nothing has remained of the gates of the suburbs except the inscription at the former Bāb al-Malik (Pl. x). The Europeans live in the Azmiyeh quarter (see Pl. 25), the native Christians mostly in the Mushairika (see Pl. 23) and Kuttab quarter (see Pl. 22), the Jews in the Bālāya quarter (Pl. 1; also called Bahshiyeh). The inhabitants are protected from rain and heat by vaulted basins; there are so extensive that a walk of 1½ hours' duration may be taken on their roofs. Aleppo is notorious because its inhabitants are liable to a disease, the Aleppo scab, an ulcer (Baday), which disfigures the skin. The germ of the disease seems to enter the body through slight wounds in the skin. Children are particularly liable to it, while adult Europeans are seldom attacked by it. Cf. v. Linchen, Mittelalterliche die Therapea die Aleppobrer, in Verh. Inst. Wiss. Anvato. Geschichte, siv. 71, Globus, Vol. i, ii.

II. HISTORY OF THE CITY.

1. Before Islam.

Aleppo, one of the oldest cities in existence, perhaps the cradle of the human race, was first mentioned as early as the second millennium B.C. under the name Habbal (Halab, or Halaum) in the documents of Boghaz-ke, among which is a treaty with Aleppo. In the Babylonic texts Aleppo is mentioned in the treaty between Ashurnasirpal and Mato-ili about the year 750 B.C.; and in Assyrian on Salmasasar's membranes inscription of 850 the god Rumun of Halab is mentioned (information supplied by E. Wachtler). In Egyptian texts Aleppo (Al-ih) is mentioned in the viii century B.C. in the biography of the god Amenemheb (Serçe, Gerkanos, iv. p. 990 et seq.) and in the account of the battle with the Hitites at Kadesh in 1288. B.C. (information supplied by Dr. Herrnhand). In the Old Testament Amorite Aleppo seems to correspond to Aleppo. In the Seleucid period it was given the name Berren (Narnis, Hepsiya, Bida etc.) by Seleucus Nikator, who favoured it exceedingly. It suffered severely at Khattis' conquest in 498 B.C. (not Khattis II, as it is wrongly stated in Faizy-Wissem and Rabdeker). In the Byzantine period we find the old name reappearing in the Greek form Ekep.

2. Under Arab Rule.

Aleppo seems to have been predominantly a Syrian town with a strong admixture of immigrant Arabs in contrast to the more cosmopolitan Kim.
meeting any serious resistance he occupied Damascus and Aleppo, where he was hailed as a liberator. His son Khammarwalh [q.v.] appointed Toghtib b. Diitf (father of Muhammad al-Tughtib [q.v.]), governor of Aleppo in 275. Khammarwalh died in 280; he was succeeded by his son Djath, and then by his second son Harun. After protracted hostilities peace was finally made in 286 between the Caliph and Harun; Aleppo remained to the Caliph. In 290 an invasion of the Karmaians [q.v.] took place; they defeated the governor and besieged Aleppo, but were forced to retreat after a battle in which the troops were assisted by the citizens. To reconquer the lost provinces of Damascus and Egypt, the Caliph al-Muktashb sent a strong army under Muhammad b. Sulaiman, which received accessions in Aleppo from the tribes of Kilab and Tamim. He routed the Karmaians in Central Syria, conquered Egypt and also Harun: in 292 4.11. This victory secured the Caliph's hold on Syria for a considerable time. The governors and deputy-governors were changed frequently usually by force of arms. In 325 Syria became dependent on the governor of Egypt, Muhammad al-Ikhublih [q.v.], who appointed Ahmad ibn Sa'd b. al-Khilib, chief of the Banu Sa'id of the tribe of Kilab, to be governor of Aleppo. The Khilibs forced him to large numbers. The Caliph granted Syria to Muhammad b. Ra'ik [q.v.] to rid it of the Ikhublihs who did not recognise his authority. Ibn Ra'ik drove out the Ikhublih governor, Ahmad al-Khilib, and took the field against al-Khilib himself. Muhammad b. Ahmad, al-Khilib's brother, was defeated, surrendered Damascus to Ibn Ra'ik and fled into Egypt. In 329 Muhammad al-Ikhublih sent his general Kafir with a large army into Syria; he defeated Ibn Ra'ik's governor and conquered Aleppo. In the following year peace was made between al-Ikhublih and Ibn Ra'ik, who now received Aleppo and Damas. In the same year Ibn Ra'ik was slain by the Hamdanid Nizar al-Dawla; the latter became Amri al-Din, and his famous brother Ali received the title of honour Saif al-Dawla. The History of Aleppo for the next few years is so closely bound up with his career that we must refer the reader to the article Saif al-Dawla. After the death of Saif al-Dawla in 356 (967) the crown continued to rule there till 406 (1015) if we include the suzerainty of Hamdanid rule under the Hamdanid Manlik Luca' and his son Masis. During this period, the history of which is given in greater detail in the article Hamdanid, Aleppo had developed with the lands attached to it into a practically independent principality and was now the most important city in northern Syria. Its importance in the world's history lies in its successful struggle with the Byzantine empire. By his extraordinary abilities Saif al-Dawla had retained Syria for Muslim culture; in the above mentioned year, however, the city fell directly under Fatimid rule, for which it had already been prepared under the Hamdanids and Lutuk, and Masis, and submitted the tax to the Fatimids of the province which had been so impoverished by continual warfare and appointed 'Aziz al-Dawla Iltak governor of Aleppo and its citadel. The latter built himself a fortified residence connected with the citadel and renovated the walls (see architecture). He was also able to come to good terms with the Byzantines. At this time the Empress Basil had forbidden trade with the Byzantines in Syria and Egypt in reprisal for al-Hakim's cruel treatment of the Christians, but he made an exception in favour of 'Aziz al-Dawla. Relying on his twofold power as governor of the city and its citadel and a friend of the Byzantines, he showed his independence of al-Hakim by striking his own coins and gave up paying revenue to him. The Caliph enraged prepared to take the field against him, but before the preparations were complete he was murdered (see the article Fatimid in 411). 'Aziz al-Dawla is said to have made peace with his successor al-Zahir and Hakim's sister who conducted the government; but it is related that he was murdered in 423 at the order of his command. Others throw the guilt on Baibars, the new commander of the citadel in Aleppo, who wished the power for himself. His plan miscarried however. The enraged drove him out of the city with her troops and as a precaution in 414 appointed two independent governors, one for the city and another for the fortress. But no one in Syria was satisfied with Fatimid rule. We thus came to have in the next year the remarkable phenomenon of the chief of the three great Bedouin tribes of North Syria, the Kilab, the Khalifs (led by Salih b. Mirdas, q.v.), the Kalfis (led by Isma'il and the Khawis (led by Hashim b. Muhammad) uniting for joint action. Salih was to attack Aleppo, Sinjar Damascus and Homs in Palestine, in face of this danger the Caliph's best general, Amrul' Khizn, was sent to Palestine to put down the rebellion. Amrul' Khizn was overcome by superior forces. Salih was thus free to advance on Aleppo and after two months the city was delivered up to him through dissension between the two governors. Salih left a portion of his army behind to capture the citadel, and went southwards with the remainder, again defeating Amrul' Khizn and taking Homs, Ba'albeck and Sidon in 416; Rabbah, Manbij, Edessa and Kafranitty in the last also submitted to him. Syria thus regained its independence. When the situation in Egypt had improved the Caliph al-Zahir in 420 sent a new army to Palestine under Anuul' Khizn, this time successfully, Salih b. Mirdas fell in the battle of Umaym on the Jordan. His sons, who had stayed behind in Aleppo, shared his power; Mutawwakl b. Dawsa Thabit received the citadel, Shidli al-Dawla Rabbah, but in the next year he seized the citadel also and indemnified his brother elsewhere. He again began the famous summer raids on the Byzantines and severely defeated the governor of Antioch. To revenge himself the Emperor Romanus advanced against Aleppo, but his army, which had suffered severely from the great heat of summer and the scarcity of water, was defeated and forced to retreat. The new governor of Antioch was more successful in plundering towns belonging to Aleppo and capturing numerous Muslims. Naysar thus found himself forced to submit; he promised to pay tribute and observe peace. The next few years passed pleasantly enough apart from a few retiring outbreaks. In 427 the new Fatimid Caliph, whom favour he had won by vast gifts taken from Byzantine booty, confirmed his investiture and granted him the highest rank of vizier. Two years later, Anuul' Khizn, who had been governor of Damascus and was sent to take Aleppo with Fatimid troops aided by the temporary Khilafh Naysar advanced to meet him with his followers. In the battle of Lajma' Thabit took to
flight and Nasi was killed. His brother Thimil took his place as ruler of Aleppo, but went off to Mesopotamia leaving representatives in the city and citadel. After his departure anarchy and plun-
ders reigned there until Anushikhtin besieged the town, which surrendered by agreement; the citadel was surrendered shortly afterwards. Anushikhtin placed governors in Aleppo both for the city and citadel and further strengthened his power in Northern Syria. His successors around the minaret of the Fatimid viceroy, who prevented the general's family in Cairo from going to see him. Vigorous protests from Anushikhtin widened the breach, till finally the visitor ordered Anushikhtin's kaheda to leave him and again granted Aleppo to the Mir-
dad Thimil. Abandoned by the kaheda Anushikhtin went with a small following to Aleppo, followed by Thimil; Anushikhtin, despondent and ill, died in 433. His successor handed over Aleppo to Thimil on receipt of the Caliph's firmans; to that effect after fighting several battles with him, He was on good terms not only with the Caliph in Cairo, who in 436 again confirmed the firmans granting him his position, but also with the Emir Theodore, who granted him and his successors titles and presents in return for payment of a yearly tribute. He was also able to avoid war with the powerful Turkish chief al-Burjati, who had fled from Baghdad before the Saladin Sultan Toghrul Beg and retired to Ramla. The demands of the Kilbais continued to cause great difficulties to Thimil and their insistent attacks hurt him so much that he exchanged Aleppo for Damask, Burjat and 'Akka in 449 with the permission of the Fatimid Caliph. The Caliph appointed two governors in Aleppo one for the city and one for the citadel and peace reigned for three years. But in 452 Thimil under Thimil's nephew Mahmud collected their forces to capture Aleppo. After long fighting with varying success (Aleppo on one occasion saw three different masters in three days) Mahmud finally occupied the city and its citadel. But he could not now enjoy his possession; by command of the Caliph Thimil retook it from him in 453 without however having defeated him, as the Shahis of the Kilbais decided that it was improper to support a nephew against his father's brother; Mahmud demanded compensation elsewhere. Towards the close of the reign of Thimil fighting with the Byzantines went on continuously with varying result. About the end of 453 Thimil fell very ill and died; during his long reign he had been able to maintain for Aleppo a fairly independant position between the Byzantine and Fatimid empires. Shortly before his death he appointed his brother 'Atiya his successor, but Mahmud declined to recognize his uncle and revived his old claims to the inheritance as Nasi's son. After four years of fighting Mahmud, who had obtained Turkish mercenaries with Byzantine money, succeeded in taking Aleppo in 457. In 450-462 pestilence and the continual ravages of Turkish hordes brought about destitution, famine and great loss of life in Northern Syria. By this time the power of the Fatimids had declined. The 'Abbadid Caliphate, supported by the forces of the Saladin Seljuk, had won new influence, so that Mahmud himself forced to mention the Caliph al-Ka'im and Seljuk Alp Araban in prayer, hoping for their effective support. While the Shahis understood the changed 'political' situation and put on black (Abbadid) garments, the people rebelled and took the straw mats out of the mosque, saying these were 'Ali's praying carpets, Alp Bahr could use mats for himself. Alp Araban then demanded of Mahmud that he, like the other vassals, should join his army at the time of his following. When Mahmud declined, Alp Araban, although he advanced against Aleppo, contented himself with surrounding the town hoping to take it without storming it, in order not to weaken it unnecessarily so that it might serve him as a bulwark against the Byzantines. At the last moment Mahmud surrendered the city, but received it back at once from the Sultan in 457. He was sent on an expedition against Damascus and had reached Kaffa when he had to return Aleppo to protect his kingdom from the raids of his uncle 'Atiya, who had formed an alliance with the Byzantines. Against the latter Mahmud enlisted the leaders of Turkish mercenaries from Palestine in his service and the Byzantines retreated; 'Atiya went with them to Constantinople where he soon afterwards died. In 466 Mahmud died, in the latter years of his reign he had become avaricious and autocratic; he was succeeded by his eldest son 'Ughal al-Daws Nasi, a cruel tyrant. When he was slain in 468, the Turkish mercenaries chose his brother Sahl as ruler, while soon afterwards the Kilbais took the side of another brother, Wahlahs, and advanced on Kaffa. They did not face the advancing Turks howeyer, and their army was divided in disorder. The Turks took possession of their camp with their women, children and flocks to the joy of war. Wahlahs and his followers then turned for help to the Sultan, who was not himself able to assist them; however he granted Syria as a fief to his brother Tutush and ordered the leaders of the Turkish mercenaries to place themselves under his banner. Tutush entered Syria and made an alliance with the Kilbais and with the Oghalid chief Shatari al-Daws Muslim. The annual forces besieged Aleppo for three months in 471 but the alliance between the Arabs and the Turks was not a close one. The Kilbais and the other chiefs kept aloof from them, Muslims returned homewards with Sahl, took leave of Tutush and advised the other Kilbais chiefs to seek safety. The remaining Shatari went over to Sahl. After further Turkish auxiliaries who were approaching Aleppo had been defeated by the Bedouins, Tutush raised the siege and went to the Ephrates. Next spring he again advanced on Aleppo, but was once more defeated and went to Damascus, which was given him by the Turk 'Ato. From this center he ravaged Northern Syria and plundered the country from Maarrat al-Nur to Aleppo so that many of the inhabitants fled to Mesopotamia. As Sahl felt he could no longer resist, he surrendered Aleppo at the end of 472 to the Oghalid Muslim against his brother's wish. Muslims came with fresh troops and marines and compensated the three brothers by granting them smaller towns. As Arabs accepted the title of Aleppo for the last time in the person of Muslim b. Kurash [q.v.]; after he had fallen in 477 in battle with the Saladin Seljuk, b. Kajulmish [q.v.], the city was henceforth ruled only by dynasties of Turkish origin. Ibn Kudush proceeded to besiege Aleppo, but the inhabitants led by the Shahs al-Husayti (who had built an outer fort at the southern side of the city wall, called Kaffa al-Sharr) refused in the hope of receiving
support from Malik Shah. They then sent for help to Tutush, who hurried at once in their relief; Ibn Kajelnag advanced to meet him. In an encounter near Aleppo his troops were put to flight and he in despair committed suicide. Tutush came up to Aleppo to occupy it as he had been agreed. But when Sharif al-Husain refused to surrender the town, he forced his way into it after several days with the aid of trailers in the town. Selim b. Kurraish, the commander of the citadel, who had been pledged by Muslim to surrender the citadel only to Sultan Malik Shah himself, alone successfully resisted Tutush. Meanwhile Malik Shah was approaching with a large army, subjecting all the strongholds on his route. Tutush retired to Damascus and Malik Shah marched unopposed to the shores of the Mediterranean. In Aleppo he appointed his faithful friend Kajim al-Dawla Amsar (q. v.) its trustee. The founder of the Amsar, the slave of Imam Ahmad ibn Hanbal, the founder of the Shafie sect, was an expert in the science of security reigned and his subjects were mildly treated. Unfortunately he was taken prisoner in battle with Tutush and executed. Aleppo passed to Tutush and, on the latter's death soon after, to his son Rişwan (q. v.).

Periody of the Crusades. For the next few years the fighting raged continuously between the rulers of Syria so that they were unable to resist the invasion of the Franks at the beginning of the Crusades. The Seljuk Sultan of Tarsus captured Antioch, defeated the powerful army sent in its support, and dispersed the Christian army as a result of the massacre of the crusaders. In 1099 the Seljuk Sultan took possession of Antioch, which was razed to the ground. In 1143 the Seljuk Sultan was captured by the Crusaders, and the town was handed to his son, who died in 1157. In 1168 the town was captured by the Seljuk Sultan and the town was handed to his son, who died in 1157. In 1168 the town was captured by the Crusaders, and the town was handed to his son, who died in 1157. In 1168 the town was captured by the Crusaders, and the town was handed to his son, who died in 1157. In 1168 the town was captured by the Crusaders, and the town was handed to his son, who died in 1157. In 1168 the town was captured by the Crusaders, and the town was handed to his son, who died in 1157. In 1168 the town was captured by the Crusaders, and the town was handed to his son, who died in 1157.
Qahir Ghazāl Aleppo, has a few months later he transferred the government of it to his brother al-Malik al-Aḍālī (cf. L. 1358). In 588 Saladin fell ill that his death was hourly expected. On this occasion he became convinced that he could not trust his relatives absolutely and, when he had recovered, decided in 589 on a new division of his lands. Al-ʿAdīl was removed from his Syrian post and sent to Egypt as Aṭīq of Saladin's son; Ghazāl was again granted Aleppo and betrothed to Al-ʿAdīl's daughter ʿUthmān Khatun. Ghazāl, like a faithful vassal, supported his father against the Crusaders and on the latter's death recognized Malik al-ʿAdīl as his suzerain. The aim of his policy was to maintain the balance of power of the Ayyūbīd chiefs by alternating alliances. He strengthened the defences of Aleppo to defend himself against all attacks. Ghazāl died in 615; he had previously designated as his successor his younger son al-Malik al-ʿAziz Muhammad by his marriage with Al-ʿAdīl's daughter, in order to transfer his allegiance to Al-ʿAdīl in his favour. Al-ʿAdīl's son al-Malik al-ʿAdīrī Mūsā took over the command of the troops in Aleppo and was successful in wounding an attack by the Sāliḥī Muslims at Kūshān; the civil administration was in the hands of Ghazāl's trusted lieutenant the Aṭīq Taqīrīr (see discussion) and the famous Khatūn Khatun al-Dīn Isḥāq Shalādī (q.v.), Al-ʿAdīl's wife and son and successor al-Malik al-Kāmil each confirmed al-ʿAdīl in his throne. In 628 he took over the administration himself, appointed new officials in Aleppo and commanders in the fortresses of his vassals to strengthen his position. With the support of al-Kāmil he captured the fortress of Shāizar; he inherited al-Ḥiraya (or the Yūphrata) from his uncle al-Zāhir Isḥāq (a son of Saladin's). Ghazāl and al-ʿAdīl brought great prosperity to Aleppo and extended their territories in Mesopotamia and Syria. Al-ʿAdīl died in 634 and left the throne to his seven-year-old son al-Malik al-Nasir Yaḥyā II (by his marriage with Fatimah, daughter of Sultan al-Kāmil). Yaḥyā's grandmother ʿUthmān Khatun (as above) became regent during a period of political crisis. Misusing al-Kāmil's name, he formed an alliance with al-ʿAdīrī of Damascus. She was unable to defend himself against the Templars who were raiding her territory and her troops under the command of al-Muḥammad, son of Saladin, on several occasions inflicted such losses on them that they were forced to retreat. To strengthen her power the regent made a close alliance with the Sāliḥī Muslims of Kūshān (Asia Minor), recognized himself as a suzerain (in Khūṭa and on coins) and betrothed his youthful grandson to his sister. A great danger was at the time threatening Syria. The wild, warlike people of Khūṭām, driven by Cinghalese (q.v.), 169 of the lands of the Caspian Sea had come to Mesopotamia and occupied the lands of al-Kāmil's son al-Salih Ayūb. Unfortunately the Ayūbīd princes in consequence of their eternal rivalries were not united and when it seemed their interests allied themselves with the Khūṭāmīns. In 628 the armies of Aleppo were severely defeated by much superior forces, their leader al-Muḥammad takes prisoner, all their baggage fell into the hands of the enemy, who laid the whole country waste from the Euphrates to Hamā in their raids up and down the country; finally the Aleppo army reinforced by the king of Hamā and a body of Bedouins, who had deserted from the enemy, fell strong enough to offer battle to the Khūṭāmīn troops. They had to follow the enemy, who escaped them, as far as al-Raḥā, and the army met not far from there. The invaders were utterly routed and retreated via Harrān to Damietta on the Euphrates, where they remained in the Caliph's territory. All the towns in Mesopotamia were taken from them and the captives left in Harrān set free. In 629 the Aleppo troops again utterly defeated the Khūṭāmīs, plundered their camp and took rich booty. A few months later the regent died; his grandson al-Nasir Yaḥyā took over the government and extended his power over almost all Syria, but just when it had reached this height, the end of his kingdom was at hand. The Tartars crossed the Euphrates in 642 and Yūsuf, who had relieved in vain on help from Egypt, died at Damascus and had afterwards to surrender to the Tartars. The latter took Aleppo, which was given over for days in plunder; they conquered the Syrian cities of Hamā, Baʿalbek, Damascus and appointed governor of Aleppo, the son of the Tartars. The so-called later period of the Tartars lasted but a short time. In 650 they were utterly routed by Sultan Kūnūs at 'Ain Ḥamīdī (q.v.) and forced to retreat; Kūnūs placed a governor in Aleppo. Soon afterwards a body of Tartar troops succeeded in taking Aleppo once more and maintained themselves in it for three or four months practising the greatest cruelties. At the end of the year they were defeated at Hamā and had to abandon Syria. Yūsuf Yaḥyā was then said to have been executed by Hulagu (not after the battle of 'Ain Ḥamīdī as is often stated). Aleppo now passed under the sway of the Mamluks. Sultan Qutb as-Salih in 665 it once more suffered terribly from Tūrkiš invasion. It was restored after the retreat of the Mongols and now became a bulwark against the heretical enemy Armenia, against which the garrisons waged countless wars, later against the Turkoman rulers of the Aq and Kēršı Kāmil and of Albid, as well as against the Ottomans. The territory in Asia Minor conquered from time to time by the Mamluks was always added to the province of Aleppo. The town itself was strongly fortified by its garrisons, notably its citadel by Alīrāk, the governor of the second last Mamluk Sultan Ghārī. It passed to the Ottomans in 1516; the citadel was so strongly fortified and the wall of the former, which had not been taken, could not take. In 1526 the Mamluks had a siege of several months. The city was defended by a great fleet from the Ottoman government of the Pasha. From 1822 to 1849 Aleppo was held by the Egyptians. Ibrahim Pasha (q.v.), an enlightened man, although he had the best intentions, oppressed the city by heavy taxes and confiscations as well as by a system of monopolies, which were only beneficial to his officials. Matters became even worse on the return of Turkish rule. Since 1860 however the city has made great steps and will once again regain its ancient importance as a commercial centre.

III. Notes on the Archæological History.

Based on the joint research of
Dr Herzfeld and the writer.

Aleppo is rich in monuments of a military, religious and civil character. The majority are
wall preserved and almost all bear inscriptions defining their date and origin. In addition to these we have the numerous architectural notes in the historians. The buildings of Aleppo thus afford a complete picture of the architectural development, which is authoritative not only for the town itself but for the whole of northern Syria.

4. The City-wall. Aleppo was a strongly fortified town in the Saladin and Byzantine period and it is probable that its walls formed a rough rectangle with a gate in the middle of each side. Khumsar I. captured Aleppo on his campaign of conquest in Syria (430 A. H.) (Procopius, ii. 7, and Nicetas. Kallistus, xiv. 39), and destroyed the walls but spared the citadel. Between the Bab al-Djinn (see plan III) and the Bab Amlikiya (see plan iv. portions of the walls built with Persian bricks, and to date from the restorations by Khumsar, were still to be seen in Ibn Shaddad’s time. The same “The ditch of the ditch” of the ditches, which the walls now follow is the south and east, and does not go back to the line of the citations; however, for it was dug by the Emperor Nicephorus when he besieged Aleppo in 351 A. H. When the Arabs captured Aleppo, Abs d’Ulaidi entered by the Antioch Gate in the year 16 A. H., so that it is evident that the position of the main gate has not been altered. The old line of defence was apparently always followed by the wall in the first four centuries of the Hafiz, for which we have but few notices of it, while architectural remains are entirely absent.

The oldest part of the defences that still survives is the inner wall in the parapet between the two towers of the Antioch gate, built by the governors Azzu al-Dawla in the reign of Caliph al-Hakim (407-413 A. H.). It cannot be ascertained with certainty how much of the wall proper dates from an early period, as inscriptions only exist on the gates and towers. The architectural history of the wall is therefore based on the latter.

Saladin’s son, Sultan al-Zahir Ghazi, in 659 built the north gate of the city of the Bab Najit (Pl. i.), which was called Bab al-Yahud before his time. It has not altered: it consists of two strong towers forming a gate way, the entrance is through one of them by a zigzag path (arbeitkhanah, dervish), cf. van Berchem, Notes d'Arch., p. 42, Note 2). More has survived of the restorations undertaken by Sultan al-Mu’ayyad Shishak after the destruction by the Mongols under Tamer Lane. The Bab Amlikiya (West Gate) in its present form dates from his time (824). Two inscriptions of Sultan’s Sidiql (793) and Farraj (804) replaced on the gate by al-Mu’ayyad bear witness to the restorations carried on between 807 and 824, which had been rendered necessary by earthquake and the Tatars. This gate is from the point of view of architectural technique the most advanced in Aleppo and shows the type in perfection viz. the two-towers, both of which jut out with flattened corners, with lofty vaulting within, a narrow gateway and barbakhana in the right tower, a protected way between the towers. The gateway is defended by loopholes in its three walls and machicolations. The gate had folding gates and draw gates in front of them. In the two of the walls were openings through which a person could be hurled on the enemy from the upper storey if they penetrated as far. There was a sanctuary in one of the gates of the gate way. A portion of the Bab Ijneireh (Pl. v., north gateway) also dates from the time of al-Mu’ayyad, namely the line of the towers south of the Bab al-Djinn (west wall) and the line towers at the southwest corner of the city (south wall). Al-Mu’ayyad intended that his restorations, which were never completed, should cover the whole of the old line of defence. Under Harshy (845-844) this was definitely abandoned and an outer wall which followed the “Greeks’ ditch” was added to the city wall, with (Pl. vii.) in plane of the earlier Bab al-Kamal gates.

About 855 A. H. Sultan Kili Bey built the Bab al-Farraj (Pl. li.) at the south side, on only the southwest gate, now quite built over, remains. Unlike the other gates the entrance was through the courtyard between the two towers. The Bab al-Mahasin also, built on the same principles, may be essentially the work of Kili Bey although it also bears Harshy’s signature. Harsy built the Bab Nejil.

At the close of the Mamluk period Sultan Kiiuqam Ghur in 1415 added a fortified wall to the left side of the Ottoman. From him dates the modern form of the Bab al-Djinn (1441) and the new Bab Kinner (which resembles the Bab Amlikiya) several towers of the east wall, the Bab al-Ajmar (Pl. viii. east gate) and the Bab al-Hadid (Pl. ix.) were entirely removed by him (northwest corner 915). The town soon afterwards passed to the Ottomans through treachery, but they allowed its fortifications to fall into decay. Only one slight tower, the Bab al-Mahasin bears an inscription commemorating repairs by Sultan el Aqmad (1012-1026) and on the Bab Nejil Sultan el Madzik (1143-1168) has perpetuated his name by some immaterial improvements.

As Syrian architecture is essentially medieval in character, avoiding all superfluous ornament and only seeks effect through the solidity of its freestone work and the beauty of its proportions and disposition of its masses, we naturally find these features particularly well marked in defensive works. Apart from the inscriptions and their frames there is hardly the slightest decoration on the walls of Aleppo. A frieze on the Bab al-Naf, may be mentioned as quite unique; it shows an arabesque undergrowth through which a horse is running (see Architecture, i. 365 et seq. Pl. li. 15). There are Mamluk inscriptions on a number of towers, lions or leopards in the rudest relief, which can scarcely claim to be works of art but are only placed on the walls as symbolic emblems (perhaps with talismanic significance).

5. The Citadel. The citadel is a natural mound with its slopes artificially steepened and a deep ditch. Its form is oval, about 300 yards X 150 in area at the top, while the ditch encloses an area of 500 X 350 yards, its height above the bottom of the ditch is 100 feet. The mound does not lie equidistant from the city walls but near the centre of the east wall. The only entrance (Pl. a) is in the south.

The citadel was certainly in existence at a very early period, the period when we find Aleppo mentioned in Syriac and Hatite monuments: from this time date two Mamluk sculptures of this form in bas-relief. It is to be presumed that its sanctuaries also date from this remote age. Although Aleppo
was only a provincial town in the Byzantine period it
was fortified. A relic of this period is a vast
citadel, almost in the center of the citadel built
out of the rock and covered with nine cross
arched vaultings resting on four pillars. The 'Ab-
nissi and early Arab dynasties have left no mu-
numents. The deep well on the north side, around
whose cylindrical shaft a staircase winds, was
built in the Saljuq period as an inscription of Malik-
shah found in a passage below, near the steps,
shows.

The existing fortifications have been re-
paired twice by earthquakes in 565 as Nur al-
Din instituted great works of restoration, of which
several inscriptions have survived on towers on the
west side (565). In the interior Nur al-
Din (503) built the lower sanctuary of Ibrahim
al-Khalil (Pl. 3) (Abraham is said to have visited
Aleppo on his travels) with a splendid mihrab
carved in wood, one of the finest examples of this
branch of art. The celebrated minbar of the
Ayd mosque in Jerusalem was also originally
designed for this sanctuary. The space on which
Sultan Ghazi undertook restorations already showed
the type usual in the Ayyubid period, a rectangle
covered by a cupola supported by two broad girders.

In the reign of al-Zahir Ghazi the citadel was
entirely transformed and to him in the main it
owes its present form. In the years 606—608 he
depressed the moat and repaired the slopes, parts
of which he probably also cemented. He built
the high arched entrance bridge and the great gate
(Pl. 5), which, according to the style of city-gates
then in vogue, consisted of two projecting towers
closed together. A well-known bas-relief
relief of a snake above the gate in the archway
certainly dates from him. The vaulted gateway
is broken into five pieces. The entrance was closed
by three heavy hammered iron gates. This edifice
of Ghazi's is the most perfect example of a for-
tified gate in the east, nor indeed is there anything
like it in the west. Considerable portions of the
outer walls also date from Ghazi, particularly
in the north where there is a small sortie gate with
a hinged iron door. This wall had a vaulted
parapet along it and only rectangular towers pro-
jecting slightly. Inside the citadel in addition
to the restorations of Ma'qan Ibrahim in 620
Ghazi rebuilt the great mosque with its minaret.
It was a very fine minaret and had been a
church down to the time of the Mirdasids. Nur
al-Din had restored it, but in 609 it had been
entirely destroyed by fire. Ghazi's building is a
rate type of mosque: a large central area with a
cupola between every pair of great-vaults, and a
court in front of it surrounded by barrel-vaulted
hall. The minaret, like all old Syrian minarets,
is square in plan and divided by columns into
stories (have three); at the top is a gallery with
a cupola supported by four pillars.

In 659 Hilliya captured and destroyed the
fortress so that it had to be entirely restored under
Sultan al-Ashraf Khalil (inscriptions on the great
gate of 694). By 786 the portions of the wall
repaired by Khalil required restoration, which was
 carried out by Barqut in anticipation of attack
by the Mongols. This building was severely
harmed in 665 by the Mongols under Toghtekin. In
689 the governor al-Djakhma began to rebuild
the walls, when he proclaimed himself Sultan in op-
position to al-Nasir Faraj. He vaulted the gate-
way and above the rectangular area thus obtained
he built a great hall which is still the charac-
teristic feature of the citadel. He further built two
isolated tower-towers connected by the citadel by
potholes in the north (Pl. 2) and south (Pl. 3).

This period of the development of the citadel
was in the reign of al-Mu'ayyad about 820. In
877—880 Khalil Bey began improvements in the
hall and built a square bazaar with comparable
proportion in the centre of the north wall (877).

The period from the construction of the citadel
was a time of continuous struggle between the
Mamluks and the Ottomans. For his defence
Ghazi repaired the citadel and the city walls in a
most thorough fashion. In 910 he re-
paired the hall, deepened the moat in 911—915 and
sleeved its sides anew, repaired the bridge and
built the lofty tower at its head (913). He seems
to have entirely rebuilt al-Djakhma's two tower-
towers (Pl. 2 and 3) (914) and in 915 built a high storey
on Khalil Bey's north bastion. The main object
of these comprehensive additions and restorations
must have been to fill the citadel for the use of the
new artillery.

Although the citadel was built entirely with a
view to defensive operations, the architects of the
various periods expended much art upon it. The
sublime freestone architecture and the imposing
dimensions of the buildings are enhanced by the
many valuable materials used and by the use of
decorative elements marked by excellent taste and
artistic feeling. All things considered, the citadel
is one of the most impressive and important mo-
ments of Syrian architecture.

3. The Great Mosque (Pl. A). — The Great Mosque of
Aleppo, also called the Mosque of Zachariah, after a tomb of it,
lies in the bazarra to the west of the citadel. It was founded in
the reign of the Umayyad Salamun ibn 'Abd al-Malik, and is said
to have been built on the site of the chief church (see Da/awi,). No
traces have survived of this early building, which is said
to have been built after the plan of the Umayyad mosque in
Damascus. According to a tradition (Ibn Abi Tair), partly confirmed by
inscriptions, the present edifice was first begun by the Khalil
Abu l-Hassan ibn al-Khajabil under the Mirdasid
Salih, Ibn Mahmud. In the troubled period that
preceded the taking of Aleppo by Aleppo by Aleppo
by Aleppo, al-Malikshah's governor, little progress seems to have been
made with the building. The lower story of the
minaret bears the date 483, and its inscription
mentions Malikshah and the Khalif ibn al-Khajabilt, that in the upper
calling mentions Malikshah's brother Tushut. The remains of an inscrip-
tion in a medallion, which we found in 1908
during repairs of the east wall of the east
bazaar belongs to the same period (since plastered over
and now invisible). The architecture of the whole
building and the absence of later inscriptions show
that the appearance of the whole mosque has
remained practically unaltered for centuries. Khalid
built its minaret (685), as the old one had been
destroyed during a fire begun by the Armenians
alleged with Hilliya. Sultan al-Nasir Mu'ayyad
built the minaret. Four Mamluk inscriptions, which
were still able to be seen in 1908, have been
removed except the Malikan al-Khajabilt (740)
during the repairs since undertaken. The central door
of the bazaar dates from the early Mamluk period,
in spite of their later inscription (Sultan Murad
III, 996).
The juma consists of a hall of three naves each with 16 columns vaulting on solid quadrilateral pillars. In Malik Shah's time the hall is said to have had marble pillars. The mihrab is a simple, deep, round niche. On the lintel beside it in the south wall is the tomb of Zacharias. Before the juma lies the splendid wide court with colonnade, marble pavement, two roofed wells, a sun Dial, and an open prayer-carpet. Around it are halls similar to the juma. The two-naved east hall belongs to the architectural period of Malik Shah. The north hall with a large water reservoir has also two naves; it was restored by Barbars in 797 but he preserved the old front. The one-naved west hall is a modern building. At the northwest corner of the mosque the first corner stone of five stories rises above the flat roof of the halls. Entirely a work of the fifth century, with its rich classicising ornament and its inscriptions in Kufi and ngành it is quite unique in the whole of Muslim architecture.

A work of the same period, but afterwards essentially altered is the mosque with tomb of "al-Salihin", south of the city built by Ahmed, a younger son of Malik Shah designated as his successor in 1170, with an old and interesting mihrab.

4. The madrasa al-Halawiyah (Pl. W). The Madrasa al-Halawiyah lies to the west of the great mosque from which it is separated only by a narrow bezan street. Before the Arab conquest this was the cathedral church of Aleppo. On its ancient remains Dr. Samuel Gayer writes: "The Madrasa al-Halawiyah contains in its south remains of an ancient Christian ecclesiastical building. The tradition which mentions a church built by Helena, points in this direction and the ciborium-like vaulting borne on pillars adjoining the main cupola in the west, which strikingly recalls similar motives in the central churches of Diyarbekir and Rûmîya, must on account of the form of its pillars etc. be traced to a building of the end of the viith century. According to Hirschfeld's investigations, the cupola itself was built contemporaneously with this ciborium and the same holds of the aisles north of it. We have apparently to recognise in this complex the most ancient mosque of a basilica covered by two or three cupolas, parts of the choir of which stood on the street still running between the madrasa and the chief mosque (cf. Gayer's article in Bulletin de l'Inst. Francais d'Archéologie au Caire, 1144)."

It was not till 1577 that the Qudl Ban al-Khushchih transformed this church into a mosque in revenge for the destruction of Muslim tombs by the Crusaders. In 543 Nûr al-Dîn made it a madrasa. The first Madrasa in Aleppo was the Madrasa al-Zahidiyah built by Sulaiman b. 'Abd al-Halîm b. Cuvîn (510-517) of which no traces have survived (a generation later than the Nûfâs, 517). Almost at the same time in 530 the first khanqah, Khâniqah al-Balâq was built by a freeman of Rjûm's under Âl Aman b. Hûs Rjûm. 5 The Sha'âbiyya. — Close behind the Âl Fiqar gate lie the remains of a building which later writers describe as an ancient arch with a Kufic inscription of later date, called Dîbâj al-Tâm. In reality it is the Madrasa al-Sha'âbiyya built by Nûr al-Dîn in 545, which occupies the site of the oldest mosque in Aleppo built by Âbû 'Abd al-Uzâd (see history). The importance of this building with its luxurious ornament, its architectural features which seem quite archaic, for so late a period and its Kufi inscriptions, lies in the fact that it is one of the chief evidences for the still unexplained radial change, which took place in the reign of Nûr al-Dîn, in the epigraphy and style of its inscriptions and in the style of architecture.

6. Âyubid buildings. — The whole wealth of Âyubid buildings in Aleppo can only be touched on here. But as even Cairo itself, otherwise so rich in monuments, is poor in religious buildings of this period, we may have at least mention the chief buildings viz.: the Marshad (Pl. 99), situated in the west of the city, part of which is older in origin, the sepulchral mausoleum of al-Zâhid Gâhdî, the Balâshiyah (Pl. H.) to the south, at the foot of the citadel, and the Zâhitiyyah in the Maqqâm (Pl. 98), the sepulchral mosque of Firdawsi (Pl. 47) in the same place, the Khânikah in the Farâsî (Pl. 64) and that of Âbû Ridjî in the Kafla (Pl. 24) as well as the sepulchral mosque of Shaikh Fârî in the north of the city in Bibilotik.

7. Mamluk buildings. — A large number of the buildings belong to the period of the Mamluks and Ottomans. In addition to the many mosques, Dîbâj al-Tâm (Pl. I), Aljâmûbâgh (Pl. K), Thawâqî (Pl. M) with their varied minarets, which cause the prospect of Aleppo to remind one of Cairo, a beautiful Mursîn Ârûfî (Pl. 7) of the year 735 and a whole series of large warehouses and shops (Khân) (Pl. 34) — dwellings, baths and public wells have survived.

Röntlogen: No comprehensive modern account of the history and topography of Aleppo has yet been prepared. I have collected the necessary material for the purpose of editing the inscriptions there. Dr. Herzfeld has undertaken the description of the buildings as well as the history of the architecture. The preparatory studies for Aleppo are almost completed and the volume will appear in about two years as a section of Van Berchem's Corpus Inscriptionum Arabicarum in the Mémoire de l'Institut Français d'Archéologie du Caire. The same holds of Damascus and Mina. — On the topography of Aleppo: Muhammad Ban Shâhid al-Halalî (not Sadallah's Khâtîb) about 674 wrote al-Shâb al-Ârûfî, al-Dîwân Dîwân, etc. — On the Khân in the Mistoûfî in Centuries de la Nûfâs et de Mîchâl Amoura, p. 452-463. His history of the rulers of Aleppo has been lost. The works by Ibn Khâtîb al-Nâkîjî and Ibn Shîbîn are based on him. The Khâtîb Abu'l-Yumn al-Bajrûnî, a teacher in the mosque of Khâtaw Pasha in Aleppo, produced a version of Ibn Shîbîn in the 18th century. A. H. (the manuscripts of Ibn Shîbîn in Berlin, Vienna, Constantinople are copies of it); C. Brockelmann, Geschichte der arab. Literatur, ii. 43, printed in Beirut 1909 by the Lemani. A. von Krenner translated several chapters in Sittenbeschreibungen der Wiener Abhandl. Phil. Hist. Klasse, Vol. II. 1854, p. 357-500 and 301-310; the anonymous Ms. 1683 in Paris is also based on an edition of the Shîbîn; Bloch has translated several passages from it in his Geschichte der Ägypten (see below, p. 220-245), and Dr. Röscher, Geschichte von Aleppo (Arabic, written by a Shaikh) an unprinted book without the slightest claims.
to accuracy; the Turkish geography by Diyanet Naimi, Constantinople 1731, p. 359; and Rodtes' detailed account of Aleppo in his Erdkunde, Vol. xviii., part ii. 1733—1777, with the additions appended after 1777, which are quoted and digested. Plan of the city of Aleppo, prepared by Roux in his Recueil des Miss. de la Soc. de Géogr., Paris 1825, ii. p. 194—244, by Niebuhr, published in his Travels and in Russell's above mentioned Natural History of Aleppo; as well as a new plan prepared by the engineers of the wilayet, which is given here. On the geography cf. also M. Hartmann, Das Luba Halâb in Zeitschr. d. Österr. Geogr. Ges., Berlin 1894; Le Strange, Palastina under the Muslims.

On the History of Aleppo: on the history of the conquest by the Arabs: Leone Caetani, Annali dell' Islam, Milan 1910, Vol. iii., which contains a list of the works consulted (the most important are the writings of Wellhausen and de Goeje), as well as a critical investigation of the sources. For the history to 640 Omar b. al-Adin's work is the fullest, of the Arabic text there have been published: the years 626—556 by G. W. Freytag, with Latin translation, introduction and valuable notes (Bonn 1819); Die Regierungen des Salä of Damas (336—262), Arabisch, mit Deutscher Übersetzung und Anmerkungen (Bonn 1820), the text for the reign of Ibn Sald (381—392) and, for the years 534—641 in the Bonn Christentum (424), p. 14—46, the text for the years 577—588 in the Christentum in Asien (Bonn 1841), p. 97—115; the history from the death of Ibn Sald to the end of the Mihribân (349—572) from the same work by N. Müller, Bonn 1830, in Latin translation often abbreviated and inaccurate; the history of the Hamûdieh, in German in extracts by G. W. Freytag, Zeitschr. d. Deutsch. Arab. Ges., x. 437—498; xi. 177—257; the years 488—509 in a French translation by Silvestre de Sacy, printed in Rohricht's Beiträge zu den Kronjüngen, Berlin 1821, Vol. i. 209—246 (see also, Recueil des Historiens orientaux, iii. 577—690); Álbercht's translation of the years 541—640, entitling Histoire d'Alép, Paris 1899; further extracts in Dreux, Mém. des Histoires arabes, i. 35—65; in the edition of Leo Diacron, Bonn 1828, p. 359—391. The Christian Arabic sources (Estyouchel and his son Vahyè d'at Twoq) and the Byzantine are best utilised in Schlumberger, Un Enfance byzantine au royaume Sûle: Niephre Phoca, Paris 1860, I'Epiphanie Byzantine à la fin du sixième siècle, 1896—1905, 1—13. For the Crusading period: Wulken, Geschichte der Kreuzzüge, Remond, Extraits des Historiens arabes, Paris 1859; Kamal des Historiens orientaux, Paris, 1—5; Rohricht, Geschichte des Königreichs Jerusalem, Tübingen 1898; Wüstenfeld, Geschichte der Palästina-Chiffren, Göttingen. Also the standard works of Weil, A. Müller and Clément Hant. — A. T. L. 

Al-Halabi, Imam al-Athir, Rabbanî, Abu 'l-Fida', Ibn Halabi (extract in Osti Antica II by Münzing and Weisert, Amsterdam 1846), Ibn Ilyas (printed in Cairo, except the years 906—922, for this gap cf. Mus. in Paris and Petersburg); Ibn Khaldûn (particularly Vol. iii., History of the separate Dynasties); Mahrâr's Sûlûn (translation from the beginning to 945, by


(M. SOBERLEIN)

al-HALABI, ’Abd-Allah b. Muḥammad, an Arab jurist, author of a handbook on the Islamic law, according to the Hanbal school mainly used in Turkey and often annotated. Its title is Maḥbûb 'al-Dhâhir (printed with Shâhāb’s commentary, Stonålî 1241, 1318, by al-Haskâfî, ibid. 1258, 1287, 1310); French translation by Souvayre, Marseilles 1882; Turkish translation by Hanouf Râqî’, printed in Istanbul 1254; Stonâlî 1269; cf. al-Halâbî, a native of Hâlâb (Aleppo) studied in his native city and in Cairo, came to Constantinople where he filled the offices of preacher and professor and died in 958 (1550) at the age of 90. Besides the textbook already mentioned he composed other works detailed by Brockelmann, Gesch. d. Arab. Lit., ii. 457.

Bibliography c. Brockelmann's.
HALETT | ABBÉE-MUSTÀFA ESENÖ, known as Haleeti, was a famous Ottoman scholar and poet. Born in 1777 on the 15th Shaban (23rd Jan. 1750) in Constantinople, the son of 'Abd al-'Aziz, Mustafa Ercümen, a literary man of some importance, the tutor of Sultan Murad III. He had the good fortune to study under the most distinguished scholars of his time, notably the historian Khodja Sad al-Din. Under their direction he laid the foundations for his later encyclopaedic knowledge of history. He was a multilingual and lived in various places, Damascus, Cairo, Jerusalem, Brusa, Adrianople and Constantinople, and held the highest office viz. iqtid 'alâ' (knight) of Anatolia, and later of Rumelia. He died on the 26th Shaban 1040 (30th March 1631) and was buried in Constantinople near the Stafiler Cemetery.

Haleet was one of the most cultured and best read men of his time, and rivalled 'Ali Cadiji Khatib-asis in encyclopaedic knowledge. He left a library of 3000-4000 volumes, all of which he had annotated in his own hand. As a poet he occupies an honourable place among the Ottoman poets of the second rank. As the first he does not belong, however much he may have been esteemed in his own time. His language is fine and dignified. His poems are pitched on a tender key. They are characterized by a certain pessimism of tone. Haleet's main importance is in poetry lies in his life and even more in his riyāa (epitaphs), composed after Persian models and forming a separate style, in which he successfully imitated Yunus Khayyam and won a special place in Ottoman literature from which he has never been ousted. He also left a number of works, which are his best known (printed Bulak 1458), and a Sahih-Nasir in Matthew's style, which is the best known style of poetry, and a Firdaws-Nasir in Matthew's verses (Arabic). He added a considerable number of new verses to it, although he did not complete the manuscript. His further treatises on the encyclopaedia of the Koran and collections of letters (Macabiyya 'Abd al-'Aziz Ercümen) are another style.


HALF, FALIF [see FALIF].

HALF (Half: Hali), a town in Arabia, lying to the south of Fezulke on the border between the Hālīya and Yemen. On the Wall' Ašır, with the small fortress of Marīt Half and the mountain spur of Hālīya Half (the latter according to Niebuhr: in N. L., iv, 356). Ibn Majria, who visited the town on his journey to Yemen in 1338, does not give its name Half, but only.

TALIH, see de Salver, Col. des Més. des de la Bibli. Nationale, 1875-1876 (Mahbub, iii, 173; 8 mentions instead of this a Hālīya Half Marīt Half).
describes it as a flourishing resort with fine buildings and a splendid mosque. The Seifin, who was at that time ruling the town, belonged to the Kimah [q. v.], and was a gifted poet and a model of Arab hospitality. In Nebiha's time it was a dependency of the Sharif of Mecca, who had a bishop with a garrison here. In 1805 or 1806 the town with the whole coast was taken from the Sharif by the Wahhabis [q. v.]. In 1813 Muhammad 'Ali's Egyptian troops regained it after having been driven out in the preceding year by the neighbouring mountain tribes of 'Atri [q. v.] and in the same year Burchardt during this stay there found the tax-collectors of the Sharif of Mecca again installed in it. In 1823 and 1825, on their campaigns against the tribes of 'Atri, the Egyptian troops passed through Hall. During the Egyptian campaign against 'Atri in 1854 Hall was burnt to the ground by Ahmad Pasha's troops.


HALI, SALIV AL-FIZ UR AIN AN ALHAD, the foremost living Urd. poet, was in his youth a pupil of the poet Ghulam [q. v.], at the age of 40 he came under the influence of Sir Salim Ahmad Khan [q. v.], at whose suggestion he wrote his Munadi, entitled Madsho, qarsh-i-Talhan ("The Flood-side and Ebb of Talhan"), first printed in 1846 (= 1263); this poem embodies the ideals of the Persian geographers of the 13th century and embodies a widespread influence on contemporary thought and activity; it has been frequently reprinted and later editions have been considerably enlarged. In 1893 he published his Dostun, accompanied by a prose introduction on the nature of poetry and the characteristic features of poetic literature in various languages, including Urdu. Among his prose writings are Hayati-i-Safar (1880), Yahya-i-Ghalib (1887), and Hayat-i-Qadri (a life of Sir Salim Ahmad Khan) (1900). He has been living for some time past, in retirement in his native town, Patna.


AL-HALIM (a. the mild, one of the names of God, see l. 304).

HALIMA, a woman of the Banu Su'd; b. Bakr, according to Tradition, Muhammad's nurse. In a year of famine she came to Mecca with other women of her tribe to seek food for children and finally adopted the orphans Mahamad, who soon brought great happiness to her household. During his stay with her, two angels came to him, opened his breast and took out a black clot of blood. Although in the later accounts of Mahamad's wars there are one or two illusions to his foster-kinship with the Haín Su'd, the whole story is simply an exception to infantilism, the motif of which, as the story itself shows, is that every true prophet should have once been a shepherd. The custom of teaching children to Bedouin nurses is occasionally mentioned (Tahari, l. 531; cf. Burchardt's Reisen in Syriken, p. 544 et seq. for the Sharif-families), but was only practised by rich or distinguished people. The evening of the breast, which is placed at a different period in other traditions (Tabari, l. 515 et seq., 517) is apparently only a materialising of Sira 3019, 3.


HALIMA, the name of the daughter of al-Harithe b. Dhiyya, king of the Qawas, celebrated for her remarkable beauty. It was from her (or according to others, from a meadow, called Mardi) Hallima after her — that the Tawee Hallima, one of the most celebrated battles of the pre-Islamic Arabs, the al-Harithe al-Arabi [q. v.], received its name. It was a battle between the Qawas led by the above named king, and the Lakhmide commanded by al-Mundhir b. Mi'a al-Sana. The cause and the course of the battle are differently given in the different accounts. The fray is said to have been so fiercely fought that the drum raised the sun and the stars became visible by day. A well known proverb says: Mas'umum Hallimature "the day of Hallima is no secret". This is said of anything "which every one knows.


AL-HALLAD (the gardener) ABU 'AMIR AL-HARITHI B. MANSEER, B. MAHAMMAD AL-HADHY, a Persian mystic and theologian who wrote in Arabic. He was born about 346 (858) at al-Thur al-Hadhy (Fars), the grandson of a wine-grower, or descendant, it is said, of the Saffah Abi Aytham. From 360 (873) to 884 (967) he lived in retirement (lukawa) with Sufi teachers (Tannait, Ars Makki, l'Sanaa). Then he broke with them and went out into the world to preach ('abhib) asceticism and mysticism, thus assuming the role of a Karmantin, in Khorasan (Tulutikin), Ahwaz, Fars, India (Yamunatir) and Turkistan. Abu his return from Mecca to Baghdad in 206 (920) discipless (Hallajin) rapidly gathered around him. He was then accused of being a heretic by the Murids, excommunicated and imprisoned in the palaces of the Caliphs. Before the visit of Ibn Tahaf and on the advice of al-Mundhir, he was sent away in 214 (928) to the castle of Bishapur, where he arrived on 299 (932) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration. The latter the last of the Saffahs b. Abou 'a'lim. On the 24th Dhu l-Ka'da 300 (263) March 9th, on the spot where the new prison of Baghdad (on the right bank of the Tigris) was inspiration.
HAMÁ (also called Hämät or Ephesus) is built on both sides of the Orontes (Nahr al-Ḳādī), the larger part of the town being on the left bank (cf. Pau), which in places rises as high as 70 ft. above the river. Three bridges connect the two banks. No trace remains of the mediaeval citadel, and only a mound of ruins marks the site of the palace. Its stones are said to have been used to build the palace of the family of 'Abd al-Ḳādī al-Ghālib who immigrated from Hāghezāt; in this palace and also in that of the palace of the 'Abd family there are two fine, fēs (rooms built for the hot season) ornamented with wood carvings. The water of the Orontes is led to the gardens and fields through aqueducts, to which it is raised by water wheels (mawār'a), whose singing noise has a peculiar soothing effect. There are also several mills in use in Antioch. The Crusaders brought them to Germany, where they are still used in a little valley in Franken near Bayreuth. In A.D. 1-Fīlī's time there were 37; now there are about 9 such water wheels. Hamā has 5,000 inhabitants (about 6000 Christians, the remainder Moslems); it is connected by railway with Aleppo, Hims (whence there is a branch line to Tripoli) as well as with Damascus and Beirut. A high road leads to Lattakia via Diyar al-Shaghūr. On the prospect of Hamā see M. Hartmann's Reiseberichte aus Syrien (Berlin 1913), p. 50–57.

Historical. Hamā was first settled by Hitites; it is the most southerly place where Hitite inscriptions have been found. In the wars against Salamisar II in the year 354 and 349 B.C. King Ishkun of Hamā took part as an ally of Hāzīr of Damascus; in 278 king Eni-El paid tribute to Tiglath Pileser. In 720 a rebellion by king Bara-Ḳadi was put down by Sargon and the town incorporated in the Assyrian empire. Hamā called "the great" in the Bible is frequently mentioned there. In the Hellinistic period it received the name Ephesus from Antiochus IV Ephiphanes. In 16 A.D. (unlike Hamā it was a little town of no importance) it was surrendered to the Muslims and remained till the 10th century under the administration of the amir (military district) of Hamā. In the time of the Hamānād Saif al-Dawla (333–356, q. v.) it was incorporated in the administrative district of Aleppo, in which it remained till the death of Riḍwān, in 597. The ruler of Damascus the Astabag Tughitikā (q. v.) seems that he has taken the town. It was taken from him in 599 by the Sahib general Burāq and given to the Khalid ibn Wālid, governor of Damascus (q. v.), who transferred it to his brother Sulaimān ibn Mahran. During his reign the Franks in 541 took advantage of an eclipse of the moon, to penetrate into the suburbs of Hamā but had to retire without taking the town itself. When Tughitikā died in 528, the Franks at once marched his troops into the town and took possession of it. On his death in 622 his son Rām (q. v.) succeeded him. In 524 Fīlī made an alliance
with Zangi and sent the governor of Hama, his son Sewun, to his support. Zangi unceremoniously imprisoned him, entered Hama with Shirkuh and handed the city over to the latter, as he had agreed, but soon afterwards made him a present of the castle. Zangi's galleys Hama, however, were unable to hold the city for a brief period. Nur's son Ismail took possession of it in 527 and held it till 529. Zangi again took it in the latter year and placed a strong garrison there. The ownership of the city next passed to Nūr al-Din and to his son Ismail till Saladin took it in 572. Two years later he granted Hama to his nephew al-Malik al-Muqaffar, whose descendants retained it in its possession and made it their aim to keep on good terms with the great Ayyubid rulers. Recognising their weakness they did not attempt to resist Hilâlîh Khan and after his defeat had to acknowledge the Mamlûk Sultan to be overlords. The main line became extinct in 698: the nephew of the last Sultan was the celebrated author Abu 'l-Fadl Isma'îl[q.v.] who accompanied Sultan Muhammad al-Nâşir on his campaigns and was bound to him by ties of the closest friendship. Al-Nâşir Muhammad granted him Hama with the rank and title of Sultan. Under him the town enjoyed great prosperity. His tomb is still preserved in Hama (see Graf Möllendorf in the Zeitschr. d. Deutsch. Miorgen. Gesellschaft, 1908, p. 657—660). His son al-Malik al-Afsâf al-Muhammad drew the wrath of the Sultan upon himself by his incompetence and was finally banished to Damascus. After his death (745 H.) Hama was ruled by governors of the Mamlûk Sultan. In importance it was overtaken by Tripoli and about 750 was considered a government of the second class. Under Ottoman rule Hama at first continued to be a province under a Pasha. At the present day it is a gândîk under a mufti of the wilayet of Damascus.

The Great Mosque. The Hâram has been evolved from a Christian basilica of unusual form: a nave of different breadth, 8 supports with 5 cupolas in the centre and covered by five cross vaultings on each side. The west wall seems to have been the northern wall of the church. The south wall dates from the pre-Christian period 690, that, as in Damascus, the building is temple, church and mosque. In the east, standing alone is an old four cornered minaret with Kufic inscription, probably of the 8th century.

The beautiful court is surrounded by vaulted halls, an estrade with two Nilahs before the haram, a second with a basin and isolated mihrab at the north wall, a khamsa on 8 ancient pillars. In the east a turbe and a hall of prayer with heavy bronze windows of a Mamlûk period. From the west hall one enters through a room the mausoleum of al-Malik al-Muqaffar III (685—698) with splendid caskets carved in wood; a second minaret rises outside in the centre of the north wall; its form and inscription proclaim it a Mamlûk building. A peculiar feature of the architecture of Hama finds marked allusion in the monument of the walls by mosaic of coloured glass by the alternation of black and white limestone.

The Isâm al-Nâşir is built on the left bank of the Orontes on sloping ground and high substructions. The building was founded by Nūr al-Din and, in spite of the many alterations, still contains considerable portions of the old building, for example, the long wall, the cross-vaultings of which belong to a later period, three cupolas of different forms in the east hall, the substructions of the east and north sides and the north outer wall of the mosque. The lower part of the minaret (40 square white blocks) is perhaps also old. The mosque contains, the beautiful remains of a wooden minbar given by Nūr al-Din, and richly decorated mihrab with decorated marble pillars given by Malik al-Muqaffar Talji al-Din (626—647) and in the eastern ante-room a mihrab of marble columns the capital of which bears an inscription of Abu 'l-Fadl. Ayyârâ in herodoto, Ekbatana in the classical authors, lies in a fertile plain at the foot of Mt. Elsawâng [q.v.]. This is not the place to discuss its pre-Muslim history for which the reader may be referred to Pauly-Wissowa, v. 2155, and Struck in Zeitchr. für Assyrisch., 1887, p. 367; et seq. Persian tradition still knows of the age and ancient greatness of Hama. A Persian author quoted by Yâqût (cf. Mâdâ'ân, IV. 983) says that Djin created Sarî (Star, Sarûk) is the name of the citadel of Hama (Hama). Here surrounded it by a garden, Husain b. Tabândî, completed it, i.e. Djin (Dinâshâh, Yasna) built the citadel (in the old Persian tradition also Yasna is the builder of the castle, Fâra). Djin fortified it with walls, and Husain, the ancestor of the Shâhâbids, completed it. According to another tradition, Djin rebuilt the city, which had been lying in ruins since the time of Bukhârî-Naq'î in order to have a safe asylum for his hammer and treasures during the war with Iskandar. For this purpose a palace was built at the centre of the town with near less than 3000 to others, as many as 1000 treasure-chambers and 8 double tombs sloping up to the north. Whether the palace actually dated back to early times, must remain uncertain; it is certain, however, that it was destroyed by Aghâ Muhammad Khan in 1789 and that the remains, now called al-Muqaffar (the place of prayer) are to be seen outside the town.

Another monument of ancient times, of which the Arabs give an account is the Lion Gate (Thâb al-Ain), which gave entrance to the town from the Elawand site and was adorned by a colossal statue of a lion. The inhabitants looked on this figure as a talisman, which preserved the town from misfortune and ill. That ancient communication was reserved when the Caliph al-Maktauf declared it be brought to Baghdad in a cart ordered to be brought by elephants. Fortunately they were able to convince him of the impossibility of carrying out his plans so that the lion remained in Hama (Hama). Shortly afterwards (819—934) the Thâb al-Ain was destroyed by the rude Dallars warriors of Mekdîrâw and the lion thrown down (Mâdâ'ân, Mâalî, ed. Parâ, 2, 141). The inhabitants, however, to this day adorn a figure of a lion lying outside the town as a talisman against hunger and cold (Carrou, Fâra, 555). Cf. the picture in Jackson, Parsee Past and Present, p. 197.
Other old buildings mentioned by the Arab geographers were not in Hamadhani itself but in the neighbourhood, e.g. the fire-temple of Barithân or Fardaghn, which was destroyed by the Turk Turan in 282 (893) (cf. Yāqūt, op. cit., l. 340, iii. 370); buildings erected by Badr al-Murr al-Murtadha, the famous 9th century poet, are mentioned in Hamadhani, with Persian and Arabic inscriptions and others besides. The fullest account of them is given by the geographer Ibn al-Fakîh, a native of Hamadhan (ed. de Goeje, p. 213 et seq.). Old Persian inscriptions of Anaxarches II have, it need hardly be mentioned, been found in Hamadhan and others of Darius and Xerxes on Mount Elwend.

As the centre of a well-populated district Hamadhan developed at a very early period and is said to have been four parangams in breadth and in breadth to have stretched as far as where later the villages of Zainawwash, Sangalid, Baraghân etc. lay. After the battle of Nathâwan (227-228) the town fell into the hands of the Masîma (cf. ed. al-Balâghirî, ed. de Goeje, 309 et seq.), but continued to be the market of the country round. According to Ibn Hawqal, it was one of four parangams and consisted of the town proper and suburbs (râbîyât). Four gates led into the town. The cold climate and the heavy snowfalls during the long winters did not make it a very inviting residence as that it played the modest part of the chief town of a province until, in the last years of Sâdâtâb, power, it was chosen a residence by those Turks who were used to a cold climate. Royal palaces were built in the city, but it remained a place of temporary residence. They were all apparently destroyed by the Mongols when they took and sacked Hamadhan in 1227 (cf. Ibn al-Athîr, ed. Tornberg, ii. 248 et seq.). The town however afterwards recovered, as is clear from Hamd Allah Mesûtâ’s description, but remained what it had been under the Arabs and still is, the market place of a fertile district. The local industries are leather and metal (gold, silver and copper) work. According to Ker Porter, the population in the beginning of the 19th century was about 40,000, according to Curzon in 1859, there was no more than 20,000. Among these are a considerable number of Jews (1900-2000), who are not enumerated not only by the favourable conditions of trade, but also by the alleged grave of Mardîczâl and Fathâ in the middle of the town, not far from the Masjid-dûnum, to which also many Jews from other countries make a pilgrimage, cf. Jewish Encyclopedia, v. 333; at Hamadhan there is also the tomb of the celebrated philosopher Avicenna who died here in 428 (1037). Cf. the picture in Brugsch, Reise nach Persien, p. 362.


Hamadhan (358-398) Abu Tâ'âr, Amám b. Al-Hârîm b. Jâhîf b. Sa’d b. Aswine, called Dâdî or Zamân, poet and elegant writer. He studied at his native place Hamadhan with the grammarian Alårîn. Later Sa’d and then Alårîn died, but a time the favour of the Sâdâtî is Alårîn, thence to Li-jadîn where he found a patron in Abî Salâm Muhammad b. Manûrî. In 392 he went to Nihâbîr, which he reached destitute, having been attacked by brigands on the way; he was warmly received than he had hoped by Abu Bakr Khârisam, the leading nabi of the time, and was presently invited to compose with this personage in public in the various branches of nabi; in the account which he gives of the match (translated by M. Kermor, Kulturgesch., ii. 471 et seq.) he represents himself as victor; but through this appears doubtful, the affair brought him credit and when Khârisam died in the following year succeeded to his kingdom. He found patrons in the great cities of Khwarzâm and Ghur, and finally settled at Herât, where he married the daughter of Al-Junân b. Muhammad Khânî Khânî. Of the works by which him have some down to us, the Madzâmû would seem to have been dedicated to Khañaf b. Almâd, prince of Sâdûtân, whose honourable treatment of the author is also described in the Letters (n. 173). The word Madison which before his time seems to mean "sermon" (Ibid. Alqâlaân, p. 421) or "discourse" (Ibid. Bûshârî, p. 218, v.) from its employment as the title of Hamadhan’s composition came to mean something like the Greek Mêter, i.e. an entertaining dialogue. Hamadhan’s alâm is written 490 of these, of two alike; this work is not borne out by the surviving collection, which numbers 51 pieces, some of them duplicates. The subject is ordinarily enya, i.e. ingenious devices for obtaining money, under the influence of learning, eloquence or wit; some however might better be described as scenes of contemporary life in Baghîd, where some are placed in the past, e.g. one in which the poet Dhu l-Kurram figures, one which deals with Muhammad b. Isâtîk al-Saîmati (died 753), and one which reproduces a scene in the life of Sayf al-Dawla (died 351). The subjects include theological discussions, sermons, poetical parables, as well as the devices of beggars and thieves. According to Husni (Zahâr al-Adlî, l. 554, 1505) they were suggested by the Archidom of Idrîs Durãdî.

The collection of Letters (233 in number) consists mainly of private communications, written however with sufficient elaboration to justify publication. The persons to whom the letters are addressed were in most cases men of some eminence, though only a few are still remembered, e.g. the historian Ibn Miskiwah, and the nabi Abu Bakr Khârisam. The contents are usually only of private interest, e.g. requests for the loan of books, or complaints of the amount of his alâmilah, i.e. however deal with matters of more general importance, e.g. as to the spread of the 29th bays. Selections from his poems were made by Ibn ‘Abî Hâdî’ (Fustâna, iv. 195-214), and some others are inserted by Yâqût in his biography; the shadow which has been published (Cairo 1905) by Abu al-Walîd Khânâ and Muhammad. Shahzâde illus
HAMĀTIL, talisman. The use of amulets is very widespread in the lands of Islam. In North Africa, they are called cores, among the Arabs in the East sumah, or sumah, and in Turkey, mehmut or mehmut. They are often carried in little bags, lockets or purses, which are worn round the neck or fastened to the arm or turban. Among rich people they are of gold or silver. Children are given these amulets as soon as they are forty days old; the student articles may be used as amulets, such as a shawl, a piece of bone, worn into leather and fastened under the left arm (see Emily Katti, Memoirs of an Arabian Princess, transl. by L. Stanley New York, 1903), p. 68). Bedouin girls have an amulet which they call ahor and prize highly: it is a book of prayers, 7 cm. long and 4.5 cm. broad enclosed in a gold or silver box and is worn as a brooch.

The prayers, signs and figures on these talismans are of very different origin and their investigation offers great difficulties. We find on them divine names, names of angels, verses from the Koran, astrological symbols, Kabbalistic letters, magic squares, signs of geomancy, figures of animals and men (cf. 3358). According to Muslim tradition, God has 99 names, which in reality are only epithets, such as "the Omnipotent", "the Wise", "the Knowing", "the Merciful", some authors like Tirmidhi and other hadiths enumerate them. These are also given in J. Meurer, Der Mohammedaner in der alten Welt, § 1288 (cf. the article allah, 1. 3200 et seq.). These names may be used as one phrases or arranged according to the numerical value of the letters composing them. Besides these, God has a name not to be spoken, which men do not know but which is revealed only to prophets and saints.

The names of the angels are also numerous. The best known are those of four archangels: Michael, Gabriel, Raphael and Judas, which are frequently used in many amulets. Besides these there is a host of others, which are given in the angelological works. There are several works of this kind in Arabic, which are ascribed to authorities such as Abdar or Almazar; they contain a doctrine, which is derived from the notion of the gnostic-akon. There are angels who presides over the plants; others presides over the months of the days of the week. Seven are given for each day; their names, barbaric in their sound, frequently appear in pairs e.g. Jallak and Bath, Kaar and Maraj, Kintah and Yaktanah, a kind of combination such as we find in the Geg and Magog of the Bible and the Yaghiti and Maljaf of Arab Tradition. An angel very prominent in the world of magic, who presides sometimes over the planet Jupiter and sometimes over Mercury, and whom the Arabs seem sometimes to have confused with Miyab, is Maljaf. He is one of the great figures in Kabbalistic literature. We find him also in the Zohar, where he fills the part of a kind of demon. (Cf. Reman, Pe de Tene, p. 268, note 4; Les Alphores, p. 170; Schwa, Vocabulaire de l'Anglais, p. 170).—Two other angels, who have a history of their own, are also mentioned in the Koran, they are the angel of the night, and the angels who are always in the heaven. (Cf. Ibn al-Kebir, q. v., p. 470 et seq.).

Of the verses of the Koran the most efficacious as amulets are the short verses called:—"Say: I take refuge in the Lord of the Hosts;"—and:—"Say: I take refuge in the Lord of men, the king of men etc." These two verses are called al-mu'min wadadatina ("the two who preserve"). In the first the evil women are mentioned who directly come upon the angel, while the second is considered to be more efficacious against the evil of the flesh. The second is also credited with more power against psychic afflictions. Besides these the Sunna is highly esteemed by the Muslim. This is also true of the Fisdes, the Ayn al-Kuraysh (Sunna II, 256) and the tombe verse, Ayn al-Adr (Sunna IX, 136). Other verses, which are not recorded, are also used in special circumstances.

The astrological signs, the signs of the planets and of the constellations are well-known; they are naturally used for talismans. We often find quite popular signs which may be traced to different Kabbalistic alphabets, and are used under different rubrics. These rubrics are called "little moons" or "crowns." According to the Sefet Y context, every letter in a talisman ought to have its crown (Sefet Y, transl. by Mayer von Vegesack). Geomantic figures formed by points arranged in different groups are also sometimes used. Geomancy, Arabic Tim al-Kamal, is divination from points formed in sand. Four lines are drawn in the sand, points marked at regular intervals and some of them wiped out at random. The remainder form definite figures, which are used to interpret the future.

Magic squares (marif, 7, q. v.) are also often used. They consist of 9 or 16 compartments. Usually the same number is added to each compartment. This gives the thing a more learned look. Thus they begin with 9 instead of 1 and run from 9 to 14 instead of 1 to 16. Instead of numbers, letters are often written in the square, e.g. the four letters of the name Allah, and four times in different order. The problem of magic squares has been thoroughly studied by the Arabs, and we see from the books of the first, that squares of 9 columns were known.

Forms of men and animals are rarely found in North Africa on talismans; but in the East we find them on wands and amulets, which have been produced under the influence of Persian art. Looking-glasses, cups, and seals in which magical
power is ascended, are often adored with them. For this purpose figures of angels or animals, particularly griffins with human heads or the signs of the zodiac are used. A talisman, which Reimarus saw, represented a man drawing something out of a wolf; this talisman had the peculiar property of helping to locate hidden treasure. Several other examples are given in Herkles, *The Customs of the Muslims of India*, p. 339 et seq.

The human hand is a very popular symbol among Muslims. It is carried around the neck, cut out of gold or silver or engraved on a medallion; it is said to avert the evil eye. This charm is usually called the *hand of Fatima*. The Shi'as interpret the five fingers as the five points: Muhammad, Ali, Fatima, Hasan and Harun.

To sum up, it may be said that the subjects used, except the verses from the Koran, may for the most part be traced back to Gnostic or Talmudic sources. According to Arab tradition, Adam, himself discovered or rather revealed the talisman. According to the *Abegg des Merveilles* (transl. Lemaire de Vaux, p. 142), *Adam*, the son of Adam, stole from Eve, while she slept, the charms she used to conjure spirits; but he made a bad use of them. Solomon was a great magician, according to Muslim historians; his ring plays a great part in Talmudic legends and Arabic tales. The djinn, who appears in the story of the fisherman in the *Arabian Nights*, was confined in a vase, which had been sealed with Solomon's ring. The talisman, still known as Solomon's seal and worn by Muslims and Jews alike, represents a six pointed star. The Berbers also, according to the *Abegg des Merveilles*, were very skilful in magic and, when they threw their talismans into the Nile, they were able to bring numerous plagues upon Egypt.

In Arabic literature, there are various treatises on the science of talismans. The most celebrated writers on this subject are Al-Salami al-Majlihi (died 1007 A.D.), who brought the Talisman to Spain, the *forger* Ibn al-Walabhi, the author of the *Agriculture of Nobility*, and al-Jahiz (q.t., L. 703). A number of amulets preserved in the Bibliothèque Nationale in Paris are described — certainly wrongly — by the great theologian al-Ghazali.

Muslim theology, which prohibits sorcery, tolerates the use of amulets. They are usually prepared by deviates, who belong to various brotherhoods, and are only of value when they are received from their hands.


(H. Caire de Vaux.)

**AB-HAMAL** (A.), the Ram (Aris), the first constellation of the zodiac, after the Fixed Star. It contains 13 stars which make up the figure and five others outside it. The ram is represented with its body facing the west but its head is turned back. The two bright stars on the horn λ and ν are called *Al-Sharafin*, `the two signs`, because they betoken the approach of the equinoxes; the brightest star outside the ram is called *Al-Nasir*, `the buttress`; sometimes it is included with α and β under the name *Al-Asyfi`, `the signs`. The stars α, ι in the tail, which form an equilateral triangle with θ on the thigh, are called *Al-Rajin*, `the belly`, i.e., of the ram. *Al-Sharafin* and *Al-Asyfi* are on the names of the first two constellations of the moon.

Al-HAMAM (A.), the dove, particularly the ring-dove. A distinction is made between tame doves which live in dovecotes and wild doves. The dove is one of the cleverest of birds, for it can find its way home from the most distant parts. To find its bearings, it flies upwards in spirals like a man climbing a minaret; when it finds the direction of its home, it starts off thither in a straight line and reaches its goal in the shortest possible time. Only demons, which obscure its view, or birds of prey can cause it to lose its way. According to Mathama b. Zuhair, there are no tokens of love between men and women which are also to be observed in doves. The cock knows the brooding-place of the hen and alternates with it in sitting on the eggs; they also build the nest together in proportion to the size of their bodies, by first selecting a hole and filling it with straw and leaves. The dove lays two eggs after fertilization, one containing a cock, the other a hen. The feeding of the young is done primarily by the cock. Even the young ones can distinguish between angels and hawks; if they see a white hawk (ašhām), they die of fright. The worst enemy of the doves is the marten (al-dahj). It enters the dovecotes and leaves not a dove alive, although there be hundreds of them.

Allah sent two wild pigeons to the opening of the cave in which Muhammad was concealed; the pigeons of the sacred area in Mecca are descended from these. Proverbial expressions are *farther than the doves of Mecca* and *farther than the doves of Medina*. The use of pigeons as letter-carriers and as objects of the chase is often mentioned. Hirzā al-Raghaib is said to have been very fond of doves. The medical applications are numerous.


**HAMAN**, the Persian minister hostile to the Jews in the book of Esther, according to the *Koran* (al-25) seized with Zarān (Zorān) on Fir'awn's orders and filled with the office of grand vizier. These two learned the remarkable birth of Mī'āt and advised that the boys should be slain and the girls allowed to live. When Mī'āt appeared as a prophet of God, they called him a liar. Fir'awn said: "O Haman, build me a tower, on which I shall reach the path, the paths to
Hāmān — al-Hamdāla. 245

heaven and ascend to the god of Mithra" (Stru.
§ 38 of Art.). That Muhammad places Hāmān
in this period betrays his confused knowledge of
history, of which many other examples may be
found in this work and in the Silhouette Dissection.
(Stru. § 38 and Māridā. [Evan. V. 18]) contain a
similar anachronism when they make Belshazzar, Job
and Jethro all members of Pharaoh's great council
which advised that Moses should be disposed of.
Another passage in the Midrash (Num. X. 22)
describes Hāmān and Korah as the richest men in
the world. The Korān commentary on the above
passages (xlii. 25 and xxxvii. 38) is interesting;
it gives the following account of the building
of the tower by Hāmān: 50,000 masses worked
for seven years on the building and when it
had reached an extraordinary height Lībiel
overthrew it. In any case it is remarkable that
neither the Korān nor commentary nor the Arab
historians mention anything of the true Hāmān
of the book of Esther. It must be presumed
nevertheless that the story of Hāmān was not quite
unknown in Arabia. This is irresistibly established
from the frequent mention of the name Hāmān.

Bibliography: The Commentaries of Zāmā
makhthūrī and Bahūrī; Thaērī, Kīsā
al-Āṣirā, Cairo 1213, p. 110-122; al-Kārtī, Kīsā
al-Āṣirā, p. 212-214. (J. E. Kennedy)

Hāmāsî (h.), harrassity. Poems, which cele-
brate valor in battle, form a considerable portion
of the ancient Arab poetry and therefore occupy
pride of place in anthologies; the collections by
Abl Tamman (p. v.) and al-Bahūrī (p. v.) are
therefore briefly called Ḥamāsî.

Hāmawand, a notorious tribe of Kurds,
which rendered the banks of the Tigris south of
Mūṣi ashur known by their robberies in the second
half of last century. According to Cainstr, La
Terre d'Ariste, ii. 768 they migrated thither from
Southern Persia; according to Causon, Persia, i.
557, they are a small body of the settled Kurds of
Kermanishā. It was only after several expeditions
that the Turkish authorities succeeded in
putting an end to their depredations.

Bibliography: In addition to Cainsstr, Choles,
Armoric, Karitâman et Mespontins, p. 296 ff.

Hāmāwī, Sa'd al-Dīn Muhammad
Mīnawī (1313-1383). Hāmāwī, Al-Asrār, (1353),
in Khorāsān, a famous Arab mystic. His Uṣūl
al-Faḥāfīd were published in Kūshi, Medjūn al-
Asrār, Cairo 1328 (p. 494 theory of Lihiāt
and Nihāt). Cf. Louni, Kusāfah al-Umr, ed. Louni,
p. 492 et seq. (Louis Maschon).”

Hāmad (a. P.). Article on the article Ḥamāla.

Hāmad Allūst Mustawfī. [See al-Asnā-
lim].

At-Ḥamdaḥ means the saying of the for-
mula, Ḥamdaḥ Allāh (for the different vocaliza-
tions — dh, dh, dh — see Zikr, ii. 133 ff. 27 et seq.). “Praise (in its whole genus and of every
species) belongs to Allāh”; for from him all praise,
Commendations proceed and to him all gratitude. Ḥamān
is a place of divine being, being praise for something
dependent on the will of him who is praised and
differs from this in that which is not so limited; it is then
different from, although it may be an expression of žahīd, “gratitude”, the oppo-
site of which is kafīrān; Ḥamān, often rendered
“praise”, more exactly “taking account of”, is
used both of praise and dispaise. The phrase is
formally Ḥamān or Ḥamāl, “narrative”, but in its
use it is bâṣīf, “auscriptive”, for the speaker makes
it an expression of the praise which he at
the moment directs towards God. (Muhammad Abl al-
Tabī‘ī in Ta‘ārīkh al-Fārisī, Cairo, 1323, p. 28; see, too,
the elaborate discussion by Bāhirī in his Ḥadīth
on the Ša’bīnī al-Āṣirā of Fudalī, p. 3 et seq. of
ed. of Cairo, 1315.) In Lane's translation,
“Praise be” (Lexicon, p. 538) he meant an
emphatic affirmation, not a Žahīd; this is plain from
his letter to Flischer on the translation of ḥamā-
la, etc. in the Zeitsch. d. Deutschen. Gesell.
ax. p. 187, but this use of “be” is misleading
and hardly defensible as English. Perhaps the
viewer's force could be indicated by a mark of
exclamation as Palmer does in his translation
of the Korān. As the phrase occurs twenty-four times
in the Korān, besides other forms which are Allū-
stī, it naturally became frequent in Muslim
usage. All things come from Allāh, and for all
things, pleasant or grievous, he is to be praised.
Yet the verb Ḥamdaḥ does not seem to belong to
the classical language and is thus later than
Ḥamdaḥ, which may even be pre-Islamic. In the
Šabī‘ī and the Ḥadīth it does not occur, though
Ḥamdaḥ is in both, in the latter fortified with a
verse of Omar b. Abī Rāḥīf, (Schwarz, Douai,
No. 413, ii. 241, the evidence for the line and
the usage is fullest in the Ta‘ārīkh, v. 6).
The Miṣrī (finished a. d. 734) Ḥamdaḥ is men-
tioned, but only under Ḥamānī: and it has
another. Finally, it is mentioned in its place in
the Kūshī; so slowly did it win recognition as a
word. Besides its broad, dovent usage the phrase
is used a part of the piety and of the sup-
plemental ṭādīb having been repeated thirty-three times
in the latter (Lapic, Modern Egyptians, chap. iii.
Lexicon, 1909). Further, as one of the seven
Muhāmūn, in the sense of the verses of the Fathā,
it has part with the Fathā in various mystical
and magical usages and meanings. Thus it is
the Muḥāmūn assigned to the first of the seven
stages of the Rihāfītī fāṭihah (W. H. T. Gairner,
Way of a Muhammadan Mystic, p. 18, 25). In
the orthodox tradition the Ḥamdaḥ has begun
to have magical value; cf. in Bahāshī (Kūshi al-
Tabī‘ī in the Fāṭihah al-Kabīr) the story of the man
who used it as a charm (ṣaytān) against male-bite,
and the Prophet approved. For later elaborate
developments in magic, see al-Blīnī, Shams al-
Maṣā’hif, Faraz X, and Ahmad al-Zarkūzī,
the modern Egyptian magusian, Muḥāmūn al-
Maṣā’hif, p. 173. But the Ḥamdaḥ does not seem to be
used by itself in magic as the Ḥamdaḥ. Again,
the tendency to use the phrase as an introdutory
formula seen expressed itself as a traduction
from the Prophet: “Whatever speech (or thing of
importance) is not begun with praise of Allāh is
nullified” (al-Ramadān). That the Ḥamdaḥ became
one of the three required things at the beginning
of any Formal writing. But this requirement
was distinctly later for, while the use of the Ḥamdaḥ
in this way held from the earliest times, we do
not find the Ḥamdaḥ prior to the Sirah of Ibn
Hishām nor even to the Algröße. See on this usage
and the traditions supporting it, the commentary of the Sāfīd Murāt on the
Iṣrā‘, i, 52 et seq. On the praise-fulness of this
expression see especially ibid., iv. 15 et seq. (Kūshi al-Ṭabī‘ī).

Bibliography: References as above and
also Bahūrī, cf. Flischer, i, 5, ii. 20 et seq.,

Their tribal center, Balad Hamdan, was a center of civilization in ancient Arabia, with a history dating back thousands of years. It is mentioned in the Bible as the homeland of the Israelites. The tribesmen of Hambdan were known for their military prowess and were often involved in conflicts with other tribes and foreign powers.

HAMDAN KARMATI, an Islamic missionary, the founder of the Karmathian sect, was a priest in the neighborhood of Khīta. His nickname, Ḥarmatī, which belongs to the Kharmatian dialect spoken in that district, means "man with red or fiery eyes" (Tabarī, Annals, ii. 2145). He was converted through meeting Ḥussain ibn-Abū Ḥaytham, Abū ʿAbd Allāh b. Mā'mun, the missionary, whom he succeeded at his death. He settled in Kāhī, near which he could easily keep in touch with the mission in Khorāsān and with the Grand Mufti, who resided in ʿAskar-Mukarram (281 = 873) in Khātūn. He built himself an official residence called Ḥamīd al-Nasrī (place of refuge); this became a centre ground which his followers settled in and from which they undertook their raids (282 = 993). He was a man of keen intellect, who was never known to do any wrong; he was a man of many tongues, very capable and full of ambition. On the death of ʿAbd Allāh he declined to recognize his son ʿAbd as Grand Mufti and remained faithful to the Imam Muhammad b. Ismāʿīl. He went to Syria where he died soon after. His brother-in-law ʿAbdān who composed most of the sacred books of the sect was murdered soon afterwards by Zirkiya, one of ʿAbdān's followers. To obtain funds Karmatī had introduced a series of taxes, such heavier than the preceding, that he had to pay in silver, precious stones, or gold pieces; finally he demanded allīya or community of wives and property.

Bibliography: See the article "KARMAṬIYAH."
year is not given — in Sar'ë and grew up there. He then went on his travels, spent some time in Mecca, afterwards returned to Yemen and settled in Sana'a. He is said to have been thrown into prison there on the accusation of the local poets that he had composed a lampoon on the Prophet. From the Berlin MS. Alhmard, Vorzüge, No. 9664 (fragment of the Commentaries of Most of the Abbasites and the Sunnites), Die Zeitung (1863), No. 1, in the Zaddi, in Der Islam, I, 362 et seq., I, 45th infra, 460 et infr., it is clear that he was in prison in the time of the Zaddi Imam Ahmad al-Nasir (died 3157) and 'Asad b. (Abu) Ya'far al-Hwâli (died 3327) in Sana'a or Sar'ë and that he appended for assistance from his cell to Abu'l-Hasan 'Ali, the son of the Karamân diair 'Abdu'l-Karim al-Husayn al-Mazîgi (the latter died in 3037; cf. al-Djamali in Kay, Yemen, etc., p. 146 et seq. of the text) and indicated panegyrics to him, which are said to be in his Dusuri. From l. 217th infra, 218th infra of the Paris MS. Bibl. Nat. (Hochet, Catal. de la Coll. Schleier, Paris 1804, No. 592) it is clear that he was in prison in the time of the Zaddi, but giving among others a synopsis only of the Berlin fragment, it may be deduced that his imprisonment was connected with the desertion of two of al-Nasir's officers and the rebellion of the people of al-'Absha. A reference here made to a detailed account, which appears no longer to exist.

Al-Hamdânî died in 334 (945-946) in prison in Sar'ë, according to tradition. It is hardly to be supposed, however, that he had been continuously deprived of his freedom since the time of al-Nasir.

Al-Hamdânî crowned himself with honour in several fields of knowledge. He had a reputation as a philologist, poet, historian and geographer (he is also given the name al-Nasir) and had also studied astronomy and geometry. His native land was the focus of his interests and his works are of the utmost importance for the study of the geography and tribal relationships of Arabia and particularly South Arabia. In his Dusuri, the 10 books of which only 8th (ed. and annotated by D. H. Müller in Stuttgart, H. b. b. Akad. d. Wiss. zu Wien, phil. Hist. Abc., xciv. (1879), p. 335 et seq., xcvii. (1889), p. 935 et seq.) and x. have survived, he discussed the ancient history, genealogies of the tribes and antiquities of Yemen (cf. D. H. Müller, Studien und Schriften in Anth., 3rd ed., Vol. 48 (1877), p. 108 et seq.). His Geographie des Arabischen Puntlandes, Siva Dzambala al-Asrâb (ed. D. H. Müller, Leipzig, 1834-1894) was written after the Dusuri and at the earliest in the reign of the al-Nasir already mentioned (cf. p. 30, et seq.).

Al-Hamdânî's poetical works formed a Dusuri in 6 volumes, which was collected and annotated by Ibn Khâûba (died 3700 in al-Dhahâbî, ed. ct). In addition to this there is also mentioned the al-Kalîla al-Dhâmâ (according to Yâkîb, 'a fi dawrial 'Alâ', according to 'Abdu'llah al-Kalîla b. 'Abdu'llah) on which he himself wrote a very full commentary. On astronomy he left tables (Dhîq) for the work Sûr (Sûr-i) al-Hâlûs (Ibn al-Muhtâr, ed. ct) dealing with the science of the heavens. He also wrote a Kitâb al-Abâzâ fi al-Nâfi'ât, al-Nâfi'ât min al-'Alâ' (to which he refers in Dhîq, p. 209, et seq.) and a Sûrâb min al-'Nâfî'ât, el-Hâlûs, Siva Dzambala al-Asrâb, all these works seem to be lost.


(C. VAX AREND.)

HAMDÂNÎ. The Hamdânîs took their name from Hamdân b. Hamdân, a member of the great tribe of Taghlib (cf. his genealogy in Wetstein's Tabellen, C. 43). We find him as early as 272 (885) as a close ally of the Khârijîs Hârîm and a few years later in possession of the fortress of Mâdîn. When in 281 (894) the Caliph al-Muktafi advanced against this town, he found Hamdân no longer there, but the clans of 'Abd Allah b. al-Husayn [q. v.] behind. The latter opened the gates of the fortress of Dair al-Zârâ'as to the Caliph, who soon afterwards captured Hamdân also. Cf. Ibn al-Ma'tâ'as in Lang, Muchadûd âr. Prin. und Regent der Deutschen, Morgen. Geistl. xlii., 234. The Caliph kept Hamdân a prisoner in Bagdad as long as the Khârijîs Hârîm was in the field, but when he was defeated by Hârîm in 283 (896) and rendered harmless, Hamdân was pardoned and honours were heaped on his sons, notably Hârîm. This was the beginning of the future greatness of the Hamdânîs. They distinguished themselves in the battle against the Mâdînîs, but had to become a powerful in the reign of al-Muktafi, as he had taken the part of the unfortunate poet 'Abd Allah b. al-Mu'tâz against the Caliph. Through the intervention of his brother Ibrâhîm, he was pardoned by the Caliph and received the governorship of Kunn and Qâshân, which he had administered by a deputy. In 303 (915) he again quarrelled with the Caliph and ended his days in prison in 306 (918-919).

His brothers Abu'l-Abî Sa'id, Ibrâhîm, Da'in and Abu'l-Abî 'Abd Allah [q. v.] prospered no less than he during the nominal reign of the important Caliph al-Muktafi. Hamdân's sons and important governorships, they did as they pleased and thus occasionally came in conflict with the Caliph, but at once pretended to submit and were left in their offices or received others not less important.

The swan-hunter Abu'l-Hâjî distinguished himself most by 293 (905) he was appointed governor of al-Miṣrî and ruled this important city with short interruptions till his death in 317 (929), although from 308 (920) he entrusted the actual administration to his son Hârîm, Hârîm, who afterwards received the title of hamân, Nâfi' al-Dhâlî [q. v.] was able to keep his position till his death in 358 (968) and to extend his power over the whole of Dyâr Kufa and Dyâr Mu'tah. He was succeeded in al-Miṣrî by his son Abu'l-Abî Taghlib, a fine poet, better known under the name al-Ghâzânî [q. v.], but he became involved in the conflict between the various Khârijîs and was unfortunate in the struggle so that he had to vacate Mesopotamia and soon afterwards met his death in Syria (359 = 970). The rule of the Hamdânîs in al-Miṣrî seemed to have come to an end with him, for al-Ghâzânî's brothers,
Abū Tahīr Bahrām and Abū 'Abd Allah al-Husain entered the service of the Byzants. After Shāh al-Dawla's death, however, they obtained Bahīr al-Dawla's permission (379 = 989) to return to al-Mawjil and, although the Byzants at once saw the false step had made, they succeeded in obtaining the city with the help of its inhabitants. But their rule did not last long, for they had to fight with the Kūdsiyyah and Qal'ulids; in the struggle Abū Tahīr and his sons were taken prisoner by Muhammad b. al-Mu'ayyid and slain in 380 (991). Abū 'Abd Allah had before this been taken prisoner by the Mārumiyyah, but Abū al-Dawla was only reconciled with them by the intervention of the Fātimiyyah, who sent him to Syria. The last we hear of him is that he plundered Tyr in 386 (996); his descendants, however, long occupied high positions at the Fātimiyyah court till in 465 (1072-1073) the last of them, Nāṣir al-Dawla Abū 'Alī and his son Fakhr al-'Arab fell victims to a conspiracy.

The Hamānids did not however rule al-Mawjil and Mesopotamia only; by 333 (944) they had extended their rule over Halab and Northern Syria also. It was 'Ali, the brother of Ha'am, afterwards famous as Saif al-Dawla (q.v.), who won the firstnamed town and Lyons and was made Muhīd of Egypt in this year. But it was some years before the Egyptians under Kāfi left them in peaceful possession of Northern Syria. Saif al-Dawla, however, owed his fame to his wars with the Byzantine unbelievers. Even before 333 he had made raids into Byzantine territory, but it was not till he had made his position secure in Halab that he devoted himself entirely to war on the infidels, with varying success. It is true, as is detailed in the article Saif al-Dawla; here we will only mention further that another member of the Hamānids family, the famous poet Abū Sufa (q.v.), cousin of Saif al-Dawla, also distinguished himself on these campaigns. Saif al-Dawla's claim to fame as a patron of Arabic culture and science is no less great, than as a warrior; but this also is dealt with below. Saif al-Dawla died in 356 (967). (Empire).

His sole surviving son, Abū 'Abd al-Mu'ālī Sharaf, who afterwards received the title of hāshim Sa'id al-Dawla from the Caliph in Baghdad, was at one time recognised by Kārghāyy and the other chieftains, and went from Mālāfārīkī, where he had buried his father in the family tomb, to receive homage in Aleppo. He then advanced against his father's cousin and companion-in-arms Abū Sufa, his rival in 'Iṣan whose subjects had lodged complaints against him. They met at Saqād where the latter was slain; 'Iṣan was then taken by Sa'id al-Dawla's aunt, the renowned 'Aynaban; the Byzantines took place in the second year of his reign. The Byzantine troops attempted to surprise Aleppo; Kārghāyy who went against them was himself captured but managed to escape. Soon afterwards the Emperor Nicephorus, with a large army, took all the towns between Aleppo and 'Iṣan, and conquered Lattakya and Dijlah. In the beginning of 358 he blocked Antioch, occupied Baghār and fortified it as a supporting base for the Byzantine troops. He returned to Constantinople and left Petras. Pleas (in Arabic ma'ruq, Torcaisi or Atrebais, probably derived from Μερακία) in command of the town conquered in Mesopotamia and Michael Burstus in command of Baghār. Sa'id al-Dawla went via Bilād to his mother in Mālāfārīkī, as Kārghāyy prevented him from returning to Aleppo in order to rule there himself and appointed Bakhjūr joint ruler. Sa'id returned to besiege Aleppo with the troops who had remained faithful to him; skirmishes took place between his and Kārghāyy's troops, who had appealed for help to the Byzants. Torcaisi set out for Aleppo with his troops; meanwhile Michael Burstus was summoned by the Christians to Antioch, where he arrived enraged. As he was in danger of being captured by his adversaries who offered him a tower, he sent for Torcaisi and with his help took Antioch at the end of 358. The town remained Byzantine till 377. After this success Torcaisi went to Aleppo, delivered it from Sa'id al-Dawla's siege only in order to besiege it himself. A treaty was made between Kārghāyy and the Byzantines in the beginning of 359 in which the Emperor was recognised as suzerain and the payment of considerable tribute by the towns; in the administrative district of Aleppo was agreed upon. This interesting treaty continues, in addition to the list of towns and villages, detailed regulations for the exchange of prisoners, the treatment of escaped slaves, change of religion, etc. as well as for customs, the guidance of caravans etc. In the manuscript Sa'id al-Dawla's album in Ma'ūrūn al-Walūnd and decided to recognise the treaty. To force him to do so, the Byzantines destroyed Hims. But Sa'id received reinforcements, rebuilt Hims and succeeded in having his name mentioned in the ighth in Aleppo. In spite of the raids and devastations of John Tzimisce no change seems to have taken place in these conditions for a time (it is hardly possible to win certainty from the contradictory accounts), until at the end of 364 Tzimiscé left Syria and the ambitious Bakhjūr imprisoned Kārghāyy in order to exercise power alone. Sa'id, the nominal overlord, would not tolerate this deed of violence but advanced against Aleppo. As the Byzantines, in spite of his entreaties, did not come to Bakhjūr's help, the city of Aleppo fell into the hands of the Danielī hand in 366 (977). Bakhjūr was allowed to march out with all the numbers of war and was granted Hims. In this year Sa'id recognised the real ruler of Baghārī, the Bihād Sultan, in addition to the Caliph and abandoned the annual tribute to the Emperor. The Byzantines tolerated this for a time; but when in 371 the Domestics Dudes Phocas found his hands free after suppressing the rebels in Asia Minor, he advanced on Aleppo. Sa'id at once agreed to renew the treaty recognising Byzantine suzerainty and to pay tribute and, when in 373 Bakhjūr revived the old plan of taking Aleppo with the help of the Fātimiyyah Caliph al-‘Arād, Sa'id received help from Dudes Phocas as soon as he applied for it, for the latter saw the importance of Aleppo as a bulwark against the Fātimiyyah. The Domestics urged Bakhjūr to retreat and took Hims from him to deprive him of his base stronghold. (Kārghāyy al-Dīn's story that the Domestics appeared before Aleppo with a large army after the conquest of Hims is a confusion with the campaign of 372). Presumably to punish Sa'id al-Dawla for a refusal to pay tribute the Domestics took Killia in 375 and then laid siege to 'Aynān, Sa'id, who dared not venture so far with his troops, resolved to divert the Domestics; he sent his tried general Kārghāyy to destroy the celebrated monastery of
of rage went up from the whole Byzantine world. Bardas Phocas at once raised the siege of Amauros and advanced on Aleppo. Sa'id was unable to offer any serious resistance, had to submit and peace was only granted him in 336 on condition that he paid all the arrears of tribute. Bardas Phocas treated him very leniently, as he wished to be allowed to face the war against the Bulgarians. Sa'id had peace for five years, till in 331 (931) Bakhdur, who after a quarrel with the Fātimid Caliph had been living peaceably in Kaška, once more marched on Aleppo, in the vain hope of obtaining the support of the Fātimid Governor. Sa'id and his general Luhūr defeated him with the aid of Byzantine reinforcements at Nahr and had him executed on the spot. Soon afterwards Sa'id in 333 fled sick of a colic. To some extent recovered he held his triumphal entry into Aleppo but died the same night, as he had not taken sufficient care of himself. He was succeeded, by his brother Sa'id al-Dawr, who in the wake of the reparation of Luhūr, whom the Bulgarians afterwards married, his reign was occupied with battles with the Fātimid troops under Mustajībīn (Mangastighin), whom he defeated with the help of the Byzantines. He had to sustain long sieges. When he was hard pressed in 334, he appealed to the emperor Basil, who, although occupied with the Bulgarians, was arrived with incredible rapidity before the walls of Aleppo with 17000 men and this alone was sufficient to disperse the enemy. Although Sa'id could have offered him no serious resistance, the Emperor remained faithful to the treaty and scorned to occupy Aleppo. Sa'id on his side also observed the treaty till his death in 932 (336) as he had his wife poisoned by the latter's father Luhūr, who coveted the throne for himself. At last he ruled in the name of Sa'id's sons, but two years later he sent them with the whole Hamdānīlāh family to Cairo and made his son Mansür his co-regent. When in 339 (1000) Luhūr died at a great age, he was succeeded by Mansür under the name Martaqa al-Dawr, a title granted him by al-Hakim (Youn. A., ix. 100), when he began to mention the latter's name in the ayyām, so that Fātimid rule in Halab may be said to date already from this time, although Mansür afterwards quarrelled with Hakim. A brother of Sa'id rose against him with the help of the Khalīfah but was defeated, when Mansür won the latter to his side with bribes and promises, and had to the Byzantines. To get rid of the Khalīfah, who pressed him to fulfill his promises, Mansür invited their chiefs to a great feast, at which he seized them. Many perished in the noisy, dangerous, half-starved, Sīlīb b. Mirzā alone succeeded in escaping. He then led his Bedouins against Mansür and forced him to make terms favorable to the Khalīfah which he once more did not observe. Through all this he acquired great dissatisfaction; Fithur, the commander of the citadel, abandoned him and by a stratagem made him believe that Sīlīb had entered the town; Mansūr fled to cover to the Byzantines. On the farther height of Halab see: Ywa. in Ywa. in 1378 (v. 229) and 1382 (v. 3).


[End of excerpt]
nition. Hamid is said to have fearlessly withdrawn the designation to Baysid II. It has never been printed but numerous manuscripts exist.

His Leilâ u-Majdûn is the oldest version of this likewise popular motif after Nithân’s Persian model, but it was soon displaced in popularity by Farâh’s work. Copies of the Mathnawî, Mūvâlād-i-Nâîn are very rare. The only one of his works that can lay any claim to originality is the Kâfkat al-Ublâkâh (Present for Lovers) which is distinguished by simplicity of language.

His much praised and popular Kishvat-i-Namâ is also written in simple Turkish muvahheb verse; it is a book on the science of physiognomy for the discernment of character, which seems to be the oldest of its kind. An Ezwâ-i-nâmâ is also ascribed to him.


**Also the Catalogue by Fügül, Perisch, Riem.**

(THOBERG MÆRKE)

HAMID, a coast-town in Haftârî, about 18 miles S.E. of Shîbî [q.v.], near Shatt al-Sâama in a very picturesque and fertile district. Lake Makalla and Shîrû it belongs to the Es-sâjt of Shîbîn [q.v.] and has, as the name shows, thermal wells of the temperature of boiling water. The houses of the little town are low and built of mud; in the centre of the town and on the shore there are two important bânas. The inhabitants are mainly fishermen; and their number was estimated by Capt. Haines at 500 in 1850. Behind the town lie thick palmer groves and fields with luxuriant crops of Indian corn.


( J. SCHÜLEK)

HAMID, AL-SÂBBÎ‘ ABU MUHAMMAD, born in 243 H. (857), died 311 H. (923), according to the attendant Ibn Basînî, in early life a waterseller and vendor of pomegranates, was one of the ablest financiers of the ‘Abârid Caliphate al-Mu’âwaïdûl and al-Mu’âshidâh. He combined the collection of the *Hâfîz* and *Alî* of Wâsih from *Wâsih* (273 H. = 886) with that of *Fâris* (from 287 H. to 900) and Bagûn. In 306 H. (918) he was appointed sâhab and was given the title of ‘Alî b. al-Qasîdî as his wâshî. His financial administration resulted in riots in Baghda and his strong measures with dissenters like the Karmâjâns, Sîfs (execution of al-Hâfîzî [q.v.] and particularly the Imamîya (imprisonment of the Kifî, the Imam’s wife) finally brought about his fall. He was tortured by the new vizier’s son, the al-Fâkî, and put in the pillory; he died in Wâsih soon afterwards, apparently of poison.

**Bibliography:** Hill al-Sâbi‘, *Historical*...
The numerous mosques and madrasas in Isparta, Egirdir, Gümülcine, Barçın and the collections of manuscripts in these towns belong to the older period.


(f. H. Mortelea) 

HAMIDI, HAMID AL-DIN ALI BARAK 'UMAR B. MAHMUD BAKHAI, a Persian writer of al-Ghāzān, died in 559 (1164); he wrote his madraseh, some of which are to be considered manuscripts, in 551 (1164) on the model of his Arab predecessors al-Hamadhāni and al-Harīrī. Their number is 25 or 26; printed, Coupres 168 (1852); Lucknow 1890, Teheran 1233 (1877).


HA-MM is MANS ALI ALI B. HARI B. ASM, of the Berber tribe of B. Zerwalki in the Rif, known as al-Ma'āra (the fierce). He attempted to introduce a new religion among the Teshmīrī, which, although not exactly in its practices, at least in its dogmas proceeded from Islam. His period of activity covered the years 513—525. Of the canonical prayers he only retained those muted and soon; he abolished the fast of Raml, which he replaced by fasting on the third (or) last days of this month, on two days in Shawwal and on the Wednesday of the week before the second of the month. The breach of this rule was punished by a fine of 6 head of cattle. He abolished pilgrimage, purification and complete abstinence and allowed the eating of pork; on the other hand, he forbade the eating of fishes, which were not killed in the lawful fashion; the heads of all animals and birds' eggs were likewise forbidden food. To this day the Tashriq and the Berber tribe of Shemū near Tipasa will not eat hens' eggs. He imitated a book which the Muslim historians call a Karšūn. His aunt Tangi (var. Talyah, Tebrin) was supplanted, in the prayers of the faithful and regarded as a prophetess, as was her sister Dātā. He won many adherents and fell in battle with the Mahmūdī near Tangier in 319, according to others, 339. But the religion which he founded did not die out without a trace.


HAMMAD, a Berber ruler, founder of the Hammādī dynasty, son of the Kirda

Balakīnī (r. 618), chief of the Sā'baddā and governor of the Maghreb under the Fatimid Caliph al-Munṣūd, was given the governorship of Azīz (r. 618—619) in 777 (976—978) by his brother al-Mānūs, Balakīnī's successor. For several years he valiantly championed the cause of the Sā'baddā, continued the war against the Zanīt, who had invaded the central Maghreb, with the aid of his brother Saturday, and in 198 (1000—1001) put down the rebellion of his uncle Mīrān, Zara and Halal, whom he besieged in Shemū and forced to submit (cf. Ikki and Minsuk, i. 556 et seq.). In 395 (994—995) he raised the siege of Azīz, which the Zanīt, the allies of the rebels, were trying to take, thus restoring the supremacy of the Sā'baddā throughout Central Maghreb and in 396 (995—996) built himself a strong mountain fortress, al-Šārī (r. v. al-Azīz, i. 285) as a secure place of refuge in case of further hostile invasion. But soon afterwards his feudal lord Ikki Abū Ma'nūs, successor of the Kirda al-Munṣūd, invaded to punish Hammād for sending help to the district of Tāfīz and Constantine in favour of his son al-Marzū, the latter then repudiated Ikki, at the same time revoking his allegiance to the Fatimid and declaring himself a vassal of the Abūsid dynasty, which fought against the rebel and shut him up in al-Šārī, but died during the siege (396—1001). The war continued between Hammād and al-Munṣūd, the son and successor of Ikki, and was concluded by a treaty, which was negotiated by al-Šārī, a son of Hammād (408—1018). It resulted in the dismemberment of the Kirda kingdom: Hammād received Mūsā, Tashriq, the Zār bi-Asīr and all the lands of the central Maghreb, which Ikki had previously promised. From that hour writes Ibn Khaldūn, the two rivals had to take care of their own affairs and allied themselves in marriage, after dividing the kingdom between them. The Sā'baddā dynasty was thus divided into two lines, that of al-Munṣūd in Kairawān and that of Hammād in al-Šārī. Hammād died there in 410 (1018).

Bibliography: Ibn Khaldūn, Henard bi-Abī, trans. de Slane, ii. 160 et seq., 45; Fournel, Les Berbere, ii. (G. Veres)

HAMMAD AL-RĀWIKA, i.e., the transmitter, namely of old Arabic poetry. He was born in 75 (694—695); Ibn Khallīq 93) in Kairawān; his father, whose name is unfortunately not known, was named Aḥmad, Malāna, Sāhīr, and he bore the name Abū Lālā, was a Dāshāni prisoner of war. Hammād's speech also betrayed his origin.

He was great fame for his comprehensive knowledge of pre-Islamic as well as of Islamic poetry, of battles and Berber dialects. It is even said of him that he could recite virtually the entirety of the Rābi'iyas of considerable length, rhyming in each letter of the alphabet, a hundred for each letter, and that he could at once recite whether a poem was old or modern. Great value was placed on his judgment on poets and poetry. He was always able to detect plagiarism among the young. He himself was also most generous in receiving hands and sending his to eminent poets, a proceeding for which al-Madzārī al-Abbās ensured him and for which al-Madzārī took him to task (415, 1—17, 2—16, et seq.).

As Namūzqā has pointed out, Hammād's great merit is that he collected the Ma'ārahī (p. 114).

He was one of the three Hammādī (al-
Hammâd Al-Râwînâ — Hammâdiôs.

Hammâd ‘Adjul and Hammâd b. al-Zubîrînî), who, found by time of closest friendship, manhood and warshipped to the Mune together and won all suspected of zamaâa. Among his friends were also the poets Mu'âb b. Iyâs and Vâqây b. Ziyâd.

He enjoyed the favours of the Caliph Yazîd II, he was afraid of Himâm, but the latter also was said to have once invited him to count and richly rewarded him. This story, however, is doubtful on account of an anachronism and feature similar to those of an anecdote related of Wali b. This last Caliph in particular often entertained himself by listening to Hammâdiôs's recitations. Hammâdiôs expected to get good from the Abkâmâs. He was one of the poets who left Baghdad in the reign of al-Mansûr "to seek a livelihood"; thus went to Kâfi, the Caliph however is said to have invited him back to Baghdad from Bâgya. But the latter's son Kâfi, into whose premises Hammâd allowed himself to be taken by his friend Mu'âb at the latter's solicitation, treated him shamefully, when a verse recited by the poet proved disastrous to his spontaneous notions.


HAMMADIS, a Berber dynasty in Central Maghrib, which was founded in 409 (1014) by Hammâd b. Bulukkân (q.v.) and overthrown in 547 (1152) by the Almohads. They had to wage continual warfare on the Zirids, who threatened them from the west, the Zirids, the former lords of the central Maghrib and Libya from the second half of the 12th century onwards against the Hitli Arânis also. Al-Kâfi, Hammâdiôs's omament (499—546 = 1098-1145), during the deposition of his father, son of Mu'âb b. Zâbîr b. 'Alîya, and forced his cousin, the Zirid Mu'âb b. al-Hîdâb, the ruler of Kairouan, who had besieged him in al-Ma'âtû to sign terms (432 = 1040). To show clearly his independence of his Zirid cousin, when al-Ma'âtû had cast off the suzerainty of the Fatimid Caliph, he had the Khutbah read in the latter's name. Soon afterwards the invasion of the Hitli Arânis by destroying the power of the Zirids of Kairouan in 443 = 1051, assumed the supremacy of the Hammâdiôs in the Maghrib. After Bulukkân b. Mu'âbiddîn, second successor of al-Kâfi, had suppressed the rising of the Ben Komitnû of Idrîs (q.v. i. 574), he penetrated in the extreme Maghrib and seized the town of Fas, the suburbs of which he carried off as hostages. In his return from this campaign he was murdered by his cousin al-Ma'âtû, whose sister Tamsâni he had put to death. The reign of al-Ma'âtû, Al-Mansûr (454—461 = 1062—1069), was especially interesting, as it was in his time that the province of Hammadis was in successively in the control of the españoles of the districts of Kapsîyya, Kairûnâ, Sîs, Sâs and Tûniz. After his defeat at Allalî in 457 = 1065, however, he was forced to leave the districts of Zâbîr and Hudaïn under the Hitli Arânis and their allies, the Maghribians of Tripoli, led by al-Abâsamîr b. Khurâsh. In the end, however, al-Ma'âtû was the upper hand; the Zâbîr was reconquered and Hammâdiôs troops penetrated to the Saharan as far as Wârla. Those successes made him the most powerful ruler in the whole Maghrib. To raise the prosperity of his subjects by increasing trade, he eagerly endeavoured to attract Italian merchants to Bone (q.v., i. 766 et seq.) which had been founded by him. He also corresponded with the Pope Gregory VII through the intermediary of the priest Servandus, afterwards Bishop of Bone.

Al-Ma'âtû, al-Ma'âtû's successor, moved his residence to Bone in 457—460—461, being continually threatened in al-Kâfi by the thorns of the Arab Beduin. He regained the cities of Bôoa and Constantine, which the Hammâdiôs rulers had given over to the Zirids, subdued the Kabylia of the district round Bone and paid particular attention to the defence of his lands against the Almoravids. When the latter had taken Tlemçoun (474 = 1081—1082) they won the Bari. Wommenî, who had till then defended the western Hammâdiôs frontier, to their sides and threatened the central Maghrib. Al-Ma'âtû, who had taken hands of Hammâdiôs mercenaries into his service, took the field
repeatedly against them, till the defeat of the Almoravids in the battle of Tissent at Jbel Fessal and the recapture of Tlemcen by al-Mansur en 1062 checked the progress of the Almoravids. Successful campaigns against the Berbers, who had risen in several districts, finally completed the restoration of order.

Soon afterwards however, the decline of Hamad.sidebar power began. The succession of al-Aziz (948–953 = 1062–1067) and his brother’s ascension to the throne were only temporary. His successor Yahya, devoted to women and the chase, proved utterly inept at coping with the ever-increasing danger that threatened his kingdom from without. In 1066 the Genoese plundered Bougie, the Berbers again became restive, the Hammadids’ power continued their rains, and finally the Almoravids invaded the central Maghrib. On the approach of Abd Al-Mumin the Hammadids fell. Al-Kadi, governor of Algiers, abandoned the city without offering any resistance. Selim, another brother of the Sulaybi, suffered a defeat at Bougie, while Yahya himself fled from his capital, which thereafter was occupied by ‘Abd al-Mumin [v.g. = 544] without opposition. After its fall al-Kadi was killed on the ground by the invaders. Yahya, who fled first of all fled to Bina, and then to Constantine, finally surrendered to the conquerors, without striking a blow (547 = 1062). He was taken a prisoner to Marrakesh and then to Salé, where he died in 556 (1103).

Chronological Survey of the Hammadid Dynasty.

List of the Hammadid Rulers.

Hamadī, b. Sulaiman: 405–419 (1024–1028)
Abd al-Kadi, son of Hamadī: 419–440 (1028–1055)
Mahdi, son of Al-Kadi: 440
Al-Nouri b. Al-Amin: 454–481 (1062–1088)
Al-Mansur, son of Al-Nazi: 481–498 (1088–1104)
Bilal, son of Al-Mansur: 498
Al-Aziz, son of Al-Mansur: 498–515 (1105–1122)
Yahya, son of Al-Aziz: 515–547 (1122–1152)


Hamal (Ar. ‘hamal’ ‘to carry’), Messengers, Porters.

In countries where the roads and means of transit are still very primitive, the porter is indispensable for the transport of all kinds of goods. In Muslim lands the hamāl are therefore numerous and much employed; sometimes the carry burdens, which in other countries would only be dispatched with the help of beasts of burden or conveyances. The simplest equipment used by the hamāl is a fairly thick rope which ties round the object to be carried and thus keeps it firm on his back. But where the hamāl are

summoned into gilds as at Constantinople, they carry on their backs a padded saddle (kumur) covered with leather resting on a piece of leather on the back (urubab). On this last the weight of the burden rests and it takes the place of a mule’s crupper. If however the burden is too heavy for one man, several work together by taking a long plait (jabah) between each run from which the trunk of bales is hung by ropes. When the hamāl are going through a wood, carrying burdens they push and shove the people aside, at the same time calling out in Arabic: ‘Ou rabbi (Adīhan! ‘Mind your hand (or legs),’ or in Turkish: Dostununuz bok onu or scrab ‘Halt, guards.’ In Persia the Europeans were carried in sedan-chairs (tādīg), like those which were used in Europe in the eighteenth century; this service also is in the hands of the hamāl.

(Ch. Harut.)

Hammām (lit. ‘heater’), Ar. ‘hammam’ ‘to heat.’
Heln, jāmān ‘to be warm’), a hot steam-bath. These are isolated buildings, the same size as the street or market place; sometimes covered by a more or less imposing dome; they consist of a number of large rooms surrounded by little chambers and crowned by domes pierced with holes to admit the light, which filters through little glass balls like bottle-bottoms.

The first room to be entered is the majlis (apodyterium, spalatrium), where the clothes are taken off and put up into a baffle which is entrusted to the owner of the bath; in the centre is a basin with a jet of water (fekhī). The bāshī (calidarium, sudatorium) is next entered, a large room filled with steam; to avoid touching the superheated marble floor, wooden shoes or slippers with high backs are worn (fekhī). Here the bather stays till he perspires; the attendant then takes him into one of the little chambers with a basin (madāq, piața), which surrounds the bāshī, or into one of which there are hot and cold taps (ha-naf/tu), and rabs his body, after making all his joints crack, with a horse hair-glove (bel), which removes the epidermis in grey rolls, and covers him entirely with frothy soup, beaten up to a hale by means of a ‘fīl (palm-fibres), till he is quite clean. All that is now to be done is to wash in hot water, dry and wrap oneself up, till, leaning the head in clean linen, and placed to the nose bath to see through smoking and drinking lemonade or coffee. On days, when the bath is reserved for women, a piece of cloth is hung across the outer door. In winter, the clothes are taken off in a room between the madāq and the bāshī, which corresponds to the tepidarium and is called ‘A亩 annal (first room).

In Persia the hammām is called gard-e-shohe, the apodyterium lines (H. Firdows, Journ. Arch. Soc., vii. 391, note 2) and in Turkish ‘otellen (Turk. 0yT:am.k). Bibliography: E. W. Lane, Modern Egyptians, 4. 4t. et seq.; Cudworth, Palæstina et Syria (1860), p. xxvii.

(Hamadīt. Hamadīt. The Hamāddin are the successors of the two sons of the descendant of the Prophet Hamadīt b. Maimūn b. Ahmad b. ‘Abd ‘Uthmān ‘Uthmān b. ‘Umar b. ‘Ibrahim b. ‘Abd Al-lah b. al-Hassān b. ‘Abd b. ‘Abd ‘Allah b. ‘Abd Al-Hassān, who are connected with the kindreds of Merev (492–493 = 788–785) through ‘Ibrahim b. ‘Abd Al-lah (in v.), founder of the dynasty. In the confusion of the civil war that preceded the fall of the Umayyads...
of Cordova, the elder brother, al-Ka'im, obtained the guardianship of Algeciras [q.v.] and his ambitious younger brother Ali that of Tangiers and Ceuta. After conquering Malaga the latter overthrew the feeble Unayza Sahmaina al-Muthab' in (407 = 1016) and made himself Caliph in Cordova. After his assassination the brother al-Ka'im did the same (408 = 1017), in 412-413 = 1021-1022 he was driven from the throne by his nephew, Yahya b. Ali, but regained it in 413-414 = 1022-1023, at the same time ruling Malaga 1019-1021 and 1023-1025. Ali's descendant's (8) maintained themselves in Malaga from 1025 till 1057, when it passed to the Berber Zirid prince Hafid [q.v.] of Granada, while Algeciras remained under the sway of al-Ka'im's son Muhammad al-Mahdi (431 = 1039-1045) and his grandson al-Ka'im al-Walid (440 = 1048-1058), when it was taken by the Almohads [q.v.] of Seville, Ali's son Yahya ruled Malaga 1046-1052 = 1053-1055 and was succeeded by Idris I al-Mutamid (471 = 1055-1059), Hassan al-Mustansir 431 = 1048-1049, Idris II al-Add 434-438 = 1052-1056, Muhammad I al-Mahdi 438-444 = 1056-1057, Idris III al-Muwallad 444-445 = 1055-1057, Idris II (second reign) 445 = 1055, and lastly Muhammad III al-Mutamid 448-449 = 1054-1057.

Just as the half-barbarised early Hamadhanites shared a glory reflected from the dashing Caliphate of Cordova, a century later the dynasty has the darkness into which it was sinking illuminated by the scholarship of the court geographer of the Norman Roger II of Sicily in Palermo, al-Sharif al-Idrisi [q.v.], the grandson of the kindly but feeble Idris II of Malaga.


(C. F. SEVILLA.)

HAMRIN, in Yath (iii. 7). Hamrin, the later name for the older BÁRSTI (q.v.): a chain of low hills (500-1000 feet) about 500 miles long, which begins in Mesopotamia about the latitude of Hadr, separating the Assyrian plains from the Mesopotamian, in the south the plains of Khutristan from those of the Shatt al-Arab, and finally loses its identity in border ranges of South Iran. The remarkable length of this quite-homogeneous range is well known to the Bulohins and fellahin, and has given rise to fanciful notions, e.g. as early as Yath, who speaks of the Qáhid al-maqāl of 'Ar-Ár, as of an ocean surrounding the earth. Besides in Yath the modern name of the range is also found as early as 738 A.H. in the great waqf inscription of the Madras al-Muqaffa' (sur. 5. Mouguenard, Mission en Mesopotamie, Int. Franö. d'Arch. Orient, Cairo 1912, p. 16 and 28). In the Turkish work (not yet printed) Qáhid al-maqsūr of the Ñâm of Safa al-Cherif al-Kadhir al-Néjami al-Damascéna of 1677 A.H. a tomb not yet identified of Mardjil al-Kadiri (died 597) is mentioned on the Hammân as a well known place of pilgrimage (cf. supra, p. 60).

(H. BADER.)

HAMIUN. A name given in E. Persia, Afghanistan and Baluchistan to the tree, Populus euphratica, which sometimes swell into extensive lakes occupying the depressions on the Iranian plateau. The most important of these is the Hamun of Shaf. The northern part of this is a permanent lake which expands towards the south in seasons of flood. The water, when floods are exceptionally high, goes into the Ghinda Zirah, a depression at a still lower level. This then forms a lake which surrounds Shaf, to the south and nearly meets the Helmand River. This overflow occurs on an average once in ten years. The hill on which the fort of Koh-i Khwaja stands is surrounded by the Hamun, and becomes an island at times. The Helmand, Khwadar, Farah-rah and Hardul-rah fall into this Hamun. Other important Hamuns are that of Djeil-Morjan in Persian Baluchistan and that of Mahdi in Baluchistan.

BIBLIOGRAPHY: Perrier, Carnets journaliers (London 1857); Bellon, From the Indus to the Tigris (London 1875); Holdich, The Indian Borderland (London 1901); Mac-Mahon, Survey and exploration in Sind (in Geogr. Journ., xxviii.); Moisworth, Sykes, Fourth journey in Persia, des. xix. (M. LONSDALE D'AMES.)

HAMZA (A.), lit. *companionship*, is the name given to the glottal stop or tongue guttural explosive, which is said to be almost equal in value to *nsw* among the Tannús (q.v.), and, indeed the sign for hamza is derived from that for *nsw*. For further details see the articles ALIF and KAMA KAMA and the literature there quoted.

(H. BADER.)

HAMZA, son of 'Abd al-Majdull, uncle of the Prophet, and his fosterbrother, as Tradition adds, in the Prophet's story of his earliest days of Islam, otherwise a little known. Ignorant paragraphts make him at the same time take part in the Fijjar wars [q.v.], but this statement is a fiction, according to the authors of the Kitâb al-Ajqâib. At first, like the other Hâshimites, he adopted a boastful attitude to the new creed. But revolting against the extravagant attitude of 'Ali ibn Abi Talib, he is said to have attached himself to the Prophet two (according to others, six) years after the first revelation. He migrated with him to Medina and at first led an obscure and miserable existence there. One day he so far forgot himself under the influence of intoxication as to make himself insulted on the name of Mu'min with his sword. For this a severe punishment is described to him as a valiant soldier. This quality won him the title of *Lion of God and his Prophet*, which soon found a place in poetry. Muhammad made use of his services by sending him at the head of a small column to hold up a Kharaj caravan. His fame as a soldier is particularly associated with the battle of Badr, where he and 'Ali shared the honor. He also took part in the siege of the Medinan Jewish clan of Qašâm. He met his late
at the battle of Dhu'th Thāriqah, where he was mortally wounded of battle. The sūfar (poet) plucked him with a javelin, tore his breast open and brought forth his still beating heart; in Hildż, his brother of Mādīnā, who held it in his till. So at least says one story hostile to the Alīyātah and without much support. Hāmza is said to have been about 57-59 years old. But if our view is correct, that ten years should be deducted from the 60-65 years usually given to the Prophet, it will be necessary to make Hāmza ten years younger also. None of Hāmza's children left his son. Cfr. also the articles HĀMZAH and HĀMWAH.


HĀMZA b. ʿAbd al-ʿĀl, Abūlam, founder of the theological system of the Druses and author of several treatises, which have obtained a place among the sacred books of the Druses. Little is known of his life with certainty. According to al-ʿAbduq, he belonged to the Banū Zayd b. Zayd in Persia, and was born by trade a maker of felt (āḥāṣ). In 410 (1019) he is said to have first put forward his doctrines, but, according to Hāmza's own statements, this took place two years earlier in 408 (1017), from which year the Druses date the manifestation of the divine incarnation in the person of the ʿAlīm al-mamālīk b. ʿAbd al-Malik b. An-Nasir (q.v. ii. 245) and the beginning of the Druse sect. It is not certain when he came to Egypt, possibly in 405 or 406. But after he publicly proclaimed his doctrines in a mosque in Cairo, a riot broke out and Hāmza had to remain in concealment for a time under the Caliph's protection. What became of him after the latter's disappearance (411 = 1020) is unknown. He plays a still greater rôle in the religious system of the Druses as ʿAlīm al-Zamān, in last incarnation of the universal intelligence (186). According to al-Maḥdī and other authors, he was usually called al-Hāmza b. ʿAbd al-ʿĀl. ʿAlī b. Hāmza, leader of those who obey the divine will.

Bibliography: De Sacy, Exposé de la religion des Druses, Introduction, p. 387 et seq.; ibid., Texte, i. 98 et seq., ii. 2 et seq.; ibid., Leben, Le Mésentierné, p. 94 et seq.

HĀMZA, called the Sīḥiḥār, was born about 1140 in the district of Dewelā Karahāt, the son of a landlord Agha, called Muḥammad; he began his career in 1156 in the Ḥanantāsh (honey-bakery) of the Imperial kitchen (cf. v. Hammer, Nándānī, iv. 31), but soon his gifts won him a position among the pages (côptis-āhās, where he won the favour of Mādīnā. When the latter came to the throne in the 21st Safar 1177, he at once appointed Hāmza his sīḥiḥār (sword-bearer, see v. Hammer, i. 238 note), afterwards granted him the rank of visier and betrothed him to the infant princess Hilmārā, who died however on the 15th 8th 21st 1175. From 1175-1182, he filled in quick succession a number of offices, viz. the governorship in Ramda and Anadolu, in accordance with the system then in force of annual change of office; in this period he fell into disgrace for a few months in 1178 and was banished to Demotika with loss of his rank. As will of Egypt in 1179 he came into conflict with the Mamluks and the celebrated Şāhīr al-Rūṣaydī (Abū ʿAbd Allāh, Abū Hamza, Dāmsch. ed. 352, 352, and was finally driven out of the country by them. When in 1182-1183 the Sultan was eager for a breach with Russia, but found his heliogeous plan opposed by the Grand Vizier Muḥammad, Hāmza and the Sultan, Sahib al-Qādī, formed the plan on the 8th 21st 1182 and appointed him in his place his old favourite, the Sīḥiḥār Hāmza, who was at that time governor of Anadolu. A few days after his arrival in the capital the new grand vizier had the ultimatum to Russia approved at a great council and imprisoned the Russian resident. Ohrakov, who declined to fulfil the demands of the Porte in the Seven Towers (20th and 21st October 1176, see v. Hammer, Dāmsch., viii. 31 and seq.) in consequence the unfortunate war with Russia broke out, which was only concluded by the peace of Kūčk. But in 1177-1184 Hāmza, the Sułtan did not like to see the beginning of hostilities; he was suddenly dismissed from office on the 8th 21st 1182 (20th Oct. 1183), the reason given being insanity, but others say at the instigation of the Khān of the Crimeans and sent to Ctesa as governor of Cæsarea; on his way thither he died at Galatia in the same month.

Bibliography: Haddāt al-Wāṣid, continuation of Ahmed Dāwūd, p. 16 et seq.; Sīḥiḥā, ii. 254 (biography); Chronicle of Ahmed ʿAbd al-Ḥamīd, v. 133, viii. 335, etc. (vi.).
HAMZA HAMID PASSA — HANAFIS.

This is his "Annals" as well as in his philological works, in which he delights to discuss Persian words that have found their way into Arabic, and Fachi etymology. All his works are marked by a critical attitude, which often expresses itself very pitifully. His criticism, however, may not perhaps expect, one-sided and directed against the Arabs and Hamza cannot be described as a representative of the Hughistic Shufiyya, the "philological reaction against Arabic influence." — Hamza's works soon found approval and have been much copied. In particular, al-Ma'zini has copied almost literally Hamza's collection of "comparative" proverbs in the second section of each chapter of his Majma' al-Mutanabbi.


HANAFIS. The Hanafis are those Sunni Muslims who follow the teaching founded by Abu Hanifa (died 150 = 707, see above i. 960 et seq.) which has been collected and consigned in several authoritative, more or less detailed writings of his pupils. Abu Yusuf (d. 1145) and al-Shahtili (d. 1185) in particular were the direct pupils of Abu Hanifa who developed the system of Fiqh on their master's principles and placed the Hanafi school on a firm basis. Although rival systems arose in opposition to the Hanafi school, at once in the case of the school of Malik and later in that of Shafi, which found some support in certain parts of the Muslim world, it was always able to assert itself in the eastern lands of the Caliphate and finally to attain an unchallenged supremacy in the Ottoman empire. In Central Asia also and in British India the majority of the Sunni belong to it.

The necessary preparatory work for a history of the Hanafi school has not yet been done, so that we will not here attempt to define the relationship of this school to the others. The usual view, however, is certainly wrong, namely that the Hanafis represent more liberal views than the other schools; as regards principles they are on exactly the same ground as the others. For the rest the reader may refer to the articles: "Hanafi," II. 103.

The Arabs have been content to collect biographical and bibliographical data in the so-called Fama (alma-basî), among which the best known is the Kutubigha's (q.v.) compilation by Flügel, C. Die Klassen der Hanafistischen Rechtsgelehrten, by G. Flügel in Abhandl. der Kln. Schil. Gesell. d. Wissensch., vol. 8, Leipzig 1867. For works of the kind of Hadîj Khalîf, q.v. It may therefore be sufficient to mention here a few of the most famous legal commentaries, which are considered authoritative within the madhhab and whose authors are all Arabic in language and in style:

The work of Abu 'Abdulla al-Daraji al-Mahalli, the Hidus of al-Maghribi, the Hidus of the Maghrib and its commentaries notably the Selection of the Opinions of the Hanafi, the Majmu' of al-Shâbani, the Kitab of al-Shâbani, the Kitab al-Majmu' of the
The Assisi di-Strad and the Pilgrim Camp in Italy.
PLAN OF HAMA
preparred
by the Station-Master Mr. Kubbès

scale: 1/5000

- River Orontes
- Waterwheels
- Gardens
- Bridges
- Buildings
- Streets and Roads

C. Hill of the Citadel
1. Railway-Station
2. Great Mosque
3. Mosque al-Hasan
4. Mosque Ham
5. Mosque al-Nuri
6. Takhyat al-Djifal
7. Mosque Mard
8. Serai
9. Mosque al-Hayat
10. Dome of the house al-Azm.
Plan of
HALAB
prepared by
the engineers of the wilayet
al-Shābī, the Kama al-Dōšī of al-Naṣāfī and the Mutanaf al-Ashūr of al-Halāl.

Bibliography: as far as not contained in the article itself, see the article Šīrāz, ii. 1059 and AUST. BANCS, i. 91.

HANAFIYA, a portable waterholder, with a cock, placed upon a stand and used for ritual ablutions; the name comes from the Hanafis, who must not running water for washing or at least water which runs from a receptacle—makkah—be poured in height and breadth. These vessels are usually of copper gilt; after using the water runs into a copper basin. The Turks have similar water-vessels but of marble; they are called mustih. They are also found in baths. As the most important part of them is the water-cock, the word hanafija has also received this meaning.

Bibliography: W. Lane, Modern Egypt, i. 94 & seq. (with illustration). II. 48.

(H. E. H.)

HANBALIS, the adherents of the school of Imam b. Hanbal (d. 858/968).

HANDASA or the An Handasa is the name given by the Arabs to Geometry, one of the four propedeutic sciences [cf. the article USūl]. The word is derived from the Persian word anhđasht (or anhdasht), to throw, to project, thence also to take the measure, to measure; from this is derived the substantive anhandaste, to measure, to measure, value, which was then used for "geometry" also; the geometrician is called an-muqaddmīn in Arabic.

The Arabs became acquainted with pure (theoretical) geometry through the Elements of Euclid, which were first translated by Ḥadżījja al-Šīrāzi at the end of the 9th century (c. 890), later they came to know most of them through the translation of the Arabic text of Apollonius; for the later geometry they also used the Greek name hōgyalēs. From the Indian Siddhántas and afterwards from the writings of Hero they learned applied (practical) geometry, i.e., the measurement of surfaces and bodies, the elements of trigonometry and astronomy.

Of works on pure geometry by Arabs, i.e., such as call in the aid neither of arithmetic nor algebra and are based purely on Greek and partly on Indian models, we can only mention two: the first is the work of the three brothers, Muḥammad, Mālik, and ʿAbdallāh b. Ṣāliḥ al-Ṣāhī (the al-Dulaymī, al-Thābit, died in 875) entitled: The Book of the Science of Memorization of Plane and Spherical Figures; it was translated into Latin by Gerard of Cremona, from this a German translation was published by M. Curtius (Der über trium frationum de geomefr), in the Nuna acta der kl. Leop. Carol. Akademie d. Naturforsch., vol. xii. No. 2, cf. also H. Suter, über die Geometrie der Sphäre des Mas b. Ṣāliḥ, in Biblioth., mathem., 3rd Series, iii. 259–272. This treatise contains eighteen theses which deal with the estimation of the area of the circle, of the triangle from its three sides, of the surface of the case and the truncated cone, the surface and the contents of the sphere with the problems of two mean proportions and the trisection of an angle. We class this book among the works on pure geometry, because it proceeds exactly according to the method of the classical Greek geometers, i.e., excluding any application of arithmetic and algebra and giving no numerical examples. The second work is the Geometrical of Abu 'l-Walīd al-Bīrūnī [q. v.], which has not survived in a work from his own pen, but in a Persian version by one of his pupils (cf. F. W. Woepcke in Zöllner, xx. 1855, p. 215–238, and 350–359, and F. Reinert, Paris 1855, p. 1–90); it contains a large number of geometrical problems, from the fundamental constructions of plane geometry to the construction of the corners of a regular polygon on the circumference of a circle. Special attention is given to the fact that a number of these problems are solved by a single span of the compasses, a condition which we find for the first time here. In other points many problems show a pronounced Indian influence. In addition to these two treatises however we possess a whole series of smaller works by Arab mathematicians on various branches of geometry e.g., on the construction of regular polygons, particularly the heptagon and icosagon, which lead to equations of the third degree, on various portions of conic sections, of which we may specially mention the estimation of the area of the ellipse and parabola and the essential steps in the parallelogramm of conic sections by means of the "cone circles".

In the use of arithmetic and algebra in geometry and vice versa, the solution of algebraic problems with the aid of geometry, the Arabs far outstripped the Greeks as well as the Indians. To the Arabs is due the honor of having recognized and emphasized as an obstacle the strict distinction between arithmetical (discontinuous) and geometric (continuous) magnitudes, which had so severely impeded the fruitful development of mathematics among the Greeks. Even al-Qhārimi used algebra to solve geometrical problems, when he estimated the height of a mountain by introducing an unknown quantity and building an equation. The great use of this algebraic treatment of geometry is the Egyptian Abū Kamil Shāhī (7th century) who, in his treatise "On the Pentagon and Decagon" (only extant in a Hebrew translation, ed. in Italian by G. Sacerdoti, in Prusskiz. z. So. Geheirz, M. Ronsched, Leipzig 1896, and in German by H. Suter in Veb. Mathem., 3rd Series, v. 47–471), solved twenty problems in geometry with the help of linear, pure and mixed quadratic and reducible bi-quadratic equations, which are almost all incorporated in the Elements of Euclid. As a champion of the use of geometry in the solution of algebraic problems, we may here mention the Persian 'Abū b. Ḏurmak al-Khālīfī [q. v.], whose solution of cubic and bi-quadratic equations with the help of conic sections is probably the most advanced work of Arabic mathematics that has survived to us.

Trigonometry is also to be reckoned among the applications of arithmetic to geometry, in which the Arabs made the greatest advance on the Greek and Indian predecessors, a constant stream of workers from al-Bīrūnī [q. v.] in Nāṣr al-Dīn al-Tha'labī [q. v.] finally built up a system of trigonometry, on which Regimentarius and Copernicus would have been able to make further developments if they had known the works of Nāṣr al-Dīn on this subject. The Arabs became acquainted with the sine, cosine and tangent sine from the Indians, then added the other functions to these, e.g., the sine functions (formulas) between the various functions, completed the trigonometric tables and finally solved
all cases of the plane and spheroidal triangle with the aid of the rules discovered (rule of the four quantities, theorem of tangents; rule of the plane and spherical sines etc.).

On purely practical geometry (mensuration, geometry) the Arab mathematicians as a rule did not write special tracts on it, but discussed such problems in their works on the construction and use of the astrolabe and quadrant, on which cf. E. Wedemann's work quoted below.


**Handas** (i.e. brass or bronze silver), the name of the base small money of the Maghrib is the name of the base small money of the Maghrib in the 9th and 11th centuries, the denoms. copies of the square Almohad silver coins, which had long enjoyed great popularity and were struck by many Christian rulers as monnetae illiberenses, monnetae. — The hânûfîyya are small, irregularly cut little coins of base silver weighing from 7 to 14 grains. As a rule they bear neither ruler's name, mint nor date, but only a religious text (a variant of the Qur'an, xl. 47) and probably owe their origin to the Zirid, Hafsid, Marinid and other rulers of North Africa and the smaller Spanish possessions of this period. They attained a certain importance as a standard coin in the petty commerce of the western Mediterranean and were therefore also imitated by the Christian mints of Spain and southern France.

**Bibliography:** al-Suyûti (ed. Dusy, I. 265, transl. E. Fuglisen, LI. 376); De Blain, Histoire des Berberis, II. 354; F. Chabaneau, Monnaies, etc., L. 152; Longhi, Ouganda, v. 320; H. Lavoisier, Catalogue des monnaies musulmanes, Espagne et Afrique, Préface, p. xxxv., and p. 290; Dusy, Supplément, I. 233. (E. V. Zambelli, V.)

**Hamzâ b. 'Uwâs**. One of the principal chiefs of the Banû Murâd in Kufa, in the early years of the governorship of 'Ubayd Allah, son of Ziyâd. He was a devoted adherent of the 'Aliya and was numbered among the ùaïba, distinguished reciters of the Qur'an. When Musâm b. 'Ali, the cousin and secret agent of Hussain b. 'Ali, arrived, he received him at his house and gave him a warm welcome. The latter had, although unwillingly, to agree to receive the fugitives for whom the authorities were searching. But he was denounced to 'Ubayd Allah and a few days later hanged beside Muslim b. 'Ali on the public square of Kufa.

**Bibliography:** Aqâlî, xlii. 37; xiv. 98; Tabaqî, Annales (ed. Dusy), II. 226—266; Dinaaari, 'ubâdîh al-sulâhîh (ed. Guingass), p. 247—265; H. Lamens, Le califat de Fârâbî, p. 144—145, where further references are given. (H. Lamens, V.)
sometimes it is practically the equivalent of "to adopt Islam", Kāmil, p. 526; (a poem by Dżāhrī); Līlāt al-ʿArab, x. 404, 5. It is the same with the verb taḥammul, which Hirschfeld and Lyall as previously E. Deutsch, wish to derive from the Hebrew ṭabaʿah, but it perhaps rather derived from taḥammal (cf. Nöldeke, Neue Beiträge zur Semit. Sprachwissenschaft, p. 73); for the latter is explained by Ibn Hāshām p. 152, 3, and Tahārī, l. 1149, 9, by tabarrur, to practice piety, but means here to become Muhammadan, Tahārī, 1. 2827, 1.

The above mentioned passage also (Sīra, xxx. 29) where the word means the innate religion is again found in later Arabic authors: e.g., Kāmil, p. 244; 5. "What is a hānif, to say, ‘I am a hānīf’ ... or Dīyārbakrī, ii. 1717; if I die. ‘I am a ṣafī,’ Ṭūbī. Connected with this, but at the same time remarkably modified is the use of the word by some authors as the designation not of the pure primitive religion but of the old paganism, which preceded the later separate religions. Thus Yāqūtī calls the Philistines, who fought against Saul and David, hānīfī and adds that they worshipped the stars; and particularly Māsūdī in his Tarāmī즈 uses the word as identical with ʿabīdī [q.v.] of the people of Persia and the Roman empire, before they adopted Masdām and Christianity respectively, and distinguishes this step in religious developments as the first hānīfī from the pure hānīfī religion. At the same time he says that the word is an arabicised form of the Syriac hānīf, in which connection it should be remembered that the Syriac hānīf is actually used particularly of the Sabulians (e.g. Barbraeus, Chronic., p. 176).

If we now inquire into the origin and earliest history of the word hānīf, the first thing to do is to look for passages which may possibly contain a use of the word independent of the Korānic usage. But unfortunately most of such passages present great difficulties either because their genuineness is doubtful or because they are so indefinite and uncertain that different interpretations are possible. Scholars have thus arrived at utterly different results, e.g. Wellhausen deduces from such passages, that hānīf originally meant a Christian ascetic, de Goeje explains the word by "heathen", and D. S. Margoliouth thinks the word everywhere means Muslim. This last meaning undoubtedly best fits an oft quoted verse of the first century A. D. (Yāqūt, l. 53; Kitāb al-Aghāni, xvi. 45 etc.), where the hānīf is distinguished from the Christian priest and the Jewish rabbi. On the other hand, it is doubtful if this meaning is also found in the story of the death of the Baktir Christian Beṣām, the scene of which is laid in northeast Arabia (Kāmil, p. 131, 4; Naḥḍaʾ, ed. Behn., i. 314). Beṣām called, when his brother wished to return to him: I shall become a hānīf, if thou wilt return! However, Mubarrad shows, by his remark to the effect that Muhammad had then appeared as a Prophet, that he understood hānīf to mean Muslim; but the same is much more forceful if one translates it by "heathen" (Nöldeke) or "apostate". In Sekhīs verse (Hudhali, Kösegarten, xviii. 11), where the wine-drinking Christians are making a noise around a hānīf, one of the scholiasts suggests Muslim; but the passage would equally fit an ascetic who refrained from wine. The same holds of the hānīf in the verse of ʿAbd Rumma, Līlāt al-ʿArab, xii. 206, who turns to the west when praying, unlike the Christians, cf. the comment.

The Hudhali verse, Līlāt al-ʿArab, vi. 133, where there is a reference to a stay for worship made by a hānīf is quite colourless, Greater value might, on the other hand, be attached to some verses where the verb taḥammul appears in the above mentioned sense of performing acts of worship. One is by a heathen poet Dżāhrī al-Awāl of the Hawazin tribe of Numair in Nadīl (Līlāt al-ʿArab, x. 404, cf. Kāmil, iv. 198), and mentions al-ʿabīd al-muḥaṣṣarī, who observes his prayers (ṣalāt), by which he can only mean an Arab ascetic; Dżāhrī (Naḥḍaʾ, p. 595, 4) must also be thinking of such a one when he says of a tribe, that they have allied themselves with those as the Christians with the religion him who yotakamnaṣa. The poems, which are ascribed to certain contemporaries of Muhammad, would bring us as an essential step forward, if their genuineness were only to some degree certain, but this is unfortunately not the case. This is particularly true of the verses placed in the mouth of the Awt opponent of the Prophet, Aḥt ʿAlī al-Aṣāf, in which he invites the foundation of a din hānīf, a pure faith (Ibn Hāshām, p. 180, 1), and contrasts this primitive religion to Christianity and Judaism (ibid., p. 293). The genuineness of the poem of Umayya b. ʿAbī Ṣalṭ, which speaks of the din al-ḥānasī as the only religion which will survive the resurrection (see Schuller, Beiträge zur Assyriologie, viii. 3, 70 seq.), is to say the least, very doubtful. Even if we set aside these poems, however, the verses quoted above are sufficient to show, what must be considered quite certain, namely that Muhammad in his use of this word was simply following a recognised usage, and it may be suggested as highly probable that hānīf even before his time denoted the people, who, although influenced by Christianity, had refused both Christianity and Judaism in favour of a simpler and more primitive religion. But the historical development of such a movement is wrapped in an obscurity, which cannot be cleared up with the material at present available. That it was connected with the religious movements of South Arabia, as modern scholars suppose, is possible, but by no means certain, as the most reliable of the verses quoted belong to the north.

As to the etymology of the word, as has already been mentioned, even Māsūdī had seen in it an Arabian loanword and his opinion has also a number of champions in modern times, who derive the word from the Canaanite-Aramaic hānīf, "hypocrite, godless, heathen, heretic". That this view would find substantial support, if the meaning "heretic" in the above-mentioned story of Ḥisāf was correct, is illuminating. The word then would be a foreign name for heretic, which those to whom it was applied, had somehow adopted in Arabia in a good sense. In any case, we should have to be content with this derivation from the Aramaic, as the corresponding Ethiopic word to which H. Winckler proposes to substitute it, is a foreign loanword only found in literary manuscripts, but this probably only shows that we must presuppose an intermediate form, and this is supported by the form of the word in Mandaeans, cf. the Syriac abstract noun hānīf, mentioned by Māsūdī. Besides we might, if forced, attain the meaning "ascensionist" from the Arabic hānīf to "break off", which would give a similar development of mean-
ing; and of course the possibility must not be excluded that new South Arabian texts may throw light on the word and its history.

Bibliography: Liām al-Arāb, s. 402—403; Yaḥyāib, Hisṭoriya, ed. Houtsma, s. 51 et seq.; Maxuli, Bibliotheca goth. arabica, ed. de Goeje, viii. 41, 90 et seq., 123 et seq., 136 (cf. the Glossary). Sprenger, Leben Muḥammad, s. 46 et seq.; Kuenen, National Religions and Universal Religions (Hibbert Lectures), 1882, p. 19 et seq.; Wellhausen, Kriegeb. Rodenhaus, s. 238 et seq.; Nödke, Zeitisch. d. Deutsch. Marx, Gerst. xii. 711, Numa Zeiticht. s. jemi. Sprachwissenschaft, s. 50; Hirschfeld, Neuere sicht. in die Schrift und exegese der Quimtar, s. 19, 26; H. Wimmer, Arabisch-Somalien-Orientalistik, s. 79; H. Grime, Muḥammad, s. 17; ii. 59 et seq.; D. S. Margoliouth, Journal of the Roy. As. Soc., 1903, p. 497—493; Lyall, ed., s. 771—781; Schulten, Orient. Studien (Festschrift Nöldeke), i. 86—88, Beiträge zu Assyriologie, vii. 3.

(See Bibliography.)

ḤANIFA b. LUTAN, an important tribe of the great North Arabian tribe of Bakr b. Wālīl (q.v.), consanguineous to the Ijīl. During the Lakhushayya they were in part heathen, in part Christian. The pagans honoured an idol in the form of a cake of butter and honey, which they used themselves to consume in time of famine.

They led a settled life in Yamūna, where they built the fortified town of Ḥajjīr, which later became the capital. The Wālīl 'Irāq and among others the following places belonged to them: al-Awak (inhabited by the clan 'Aqd), Fāizrān (belonging to the clan 'Amīr), al-Kir (on the lower Wālīl 'Irāq, inhabited by 'Aqd), Khayrān (a large town with many villages, inhabited by the Sahaim and 'Amīr along with the Ijīl), Qārán (belonging to the clan Saḥaim), al-Malāq (fortified town belonging to the clan 'Amīr), Ṭa'l (inhabited by 'Amīr), al-Ṭābā (so Hamdan, Qaṭa'ir, s. 141, v. 10), Qasr, p. 102, as has al-Nakhr, al-Nakh and al-Ṭābā appear to be identical and there is either a misprint or error in the manuscript; the place belonged to the 'Aqd). Tuqm (in common with the Azd and 'Ašūl al-Kalāb), Uṣūl (a battle took place here between Khālid b. al-Walid and Musaṣayla) and 'Uthmān. There was also a settlement of Hanifs in 'Iṣām, the mines of the Nashār b. Kāf. Historical. In the last years of the Hanifs (see Bakh b. Wāhīf), the Hanifs separated from the Bakr and went over to their opponents, the Taghlibi, on whose side they then fought. Like the Taghlibi, they recognised the sovereignty of the Lakhumrais (q. v.) in Ḥira, the vassals of the Sahaim. In the famous battle of Ḥira, Kāf between the Bakr and the Lakhumrais (see Bakh b. Wāhīf), the Hanifs took no part.

Ḥaneida b. Ḫādī, chief of the Hanifs, resided in Ḥadīr. He had to lead the Persian caravans coming from Ḫira to Yemman to protect them from attack on the way. On one such occasion he was attacked by the Tamīm in the Ḥaṭṭ. This day by no means the only occasion on which the Hanifs had to fight the Tamīm. When the 'Amīr, who migrated to Yamūna to the Hanifs after the battle of Tabā'a (with the Ijīl), quarrelled with the chief of the Hanifs, Ḥa ḫātha b. Maṣlamān, they went to the Saq b. Zalūd, Mantu of the Tamīm and found asylum with them. In the battle of Saq b. Zalūd, Mantu of the Tamīm slew Ḥaraṣ. Of other battles with the Tamīm there may be mentioned that of Khaṣṣa (near Yamūna) and that of al-Ẓahrā.

In Muharram 6 = 628 the chief of the Hanifs, Thamūs b. Uthmān, while on his way to Mekka to visit the holy places (qurra), was surprised by thirty Muslims and taken prisoner. He adopted Islam and was released. Through his influence over the Hanifs, out of friendship for the Prophet, he prevented supplies of provisions reaching the Khūraṣh in Mekka from Yamūna whence they were wont to obtain them. In the "year of the deputations" (9 = 631) the Hanifs appeared before the Prophet under Ḥarrāb b. Habīb, called Musassila, who later appeared as a rival to the Prophet and proclaimed himself a companion and future successor of Muhammad. When he, whom Musassila called al-Ḫāfiq, the "ilār," appeared on the scene in 11 = 633 at the same time as the false prophet Aswad al-Amṣīr and Ṭufila, a large section of the Hanifs followed him, encouraged by their chief Ḥadī, b. Ṣufi, who declared he had heard the Prophet with his own lips in Medina designate Musassila as his colleague and successor. The majority remained faithful to him in the caliphate of Abū Bakr only, "Iṣrā'īli" b. Abi Ḫālīfa, who took the field against Musassila, was defeated. An attack by Sharrābī b. Ḫaṣṣāsa was also repulsed by the Hanifs. Musassila then summoned his forces at ʿAqrabā, a place near Ḥadīr. Here a famous battle was fought with the Muslims under Khālid b. Wālīl, which ended in the utter rout of the Hanifs. Their two leaders, Muḥakkas b. Ṭufil and Ṣayd b. Ḫāfiq b. Ṣufi fell in battle and Musassila was put to death; the Hanifs are said to have lost 10,000—20,000 men on this day. When Khālid b. Wālīl proceeded to besiege Ḥadīr, the Hanifs submitted to the demand of Muhammad and agreed to adopt Islam and deliver up all their movable property, which was divided among the Muslim soldiers.


(See Bibliography.)

HANSAKIHA, plural of hansaliya, the term given to the members of the Ṣāḥib or Ṣāḥib's brotherhood, founded by Shīb Ṣa'd a. Ḫādir al-Hanṣali (known in Morocco as Shīb Ṣa'd al-Aḥmāl). The episcopal frame of a Hansaliya is said to be derived from his birthplace Hansa, a Berber village of the tribe of Ben Mūt (in the Moroccan Atlas).
which produce ecstasy by their effect on the nerves. They also practice flagellation. Their assemblies are secret and only members are admitted. The people credit them with a mysterious power over the jinns. They are therefore often invited to the houses in cases of sickness to drive away the evil spirits, which cause the illness. In Morocco the influence of the head of the zuwia is so great among the Al-Messat, that in the time of the explorer de Foucauld it was sufficient to accord the traveller protection from Marrakesh to Sis.

Bibliography: Muhammad b. Tayib al-Kadiri, Nashr al-Matbaha, ii. 170 (Pâs 1309); al-Salawi, Kitab al-Ittiha, vi. 57 (Cairo 1342); Rü âm, Marabouts et Khouan, p. 385 (Algiers 1884); Depont et Coppolani, Les Confessions religieuses marocaines, p. 492 (Algiers 1897); De Foucauld, Reconnaisance en Maroc, p. 270 with Atlas, Paris 1888. (A. Couët.)

HANSAŁA. An ancient town situated 20° 7' N. 75° 38' E. in the Hijaz district of the Fezjilj. Population (in 1901) 16,523. It is in the centre of the gulf of the same name, a tract partly under irrigation and partly sandy waste, which has a pop. of 128,783.

Hâshî is possibly a foundation of the Kâshâns, but the Tomara Râdjdût held it when historical information is first available. It was passed into the hands of the Canbânis before it was taken by Massûd I, the Ghassawid invader, in 427 (1036). It was recovered by the Canbânis and restored in importance until its conquest by Muâ'z al-Din in 588 (1192). It was the capital of the country known as Sawâlah, until the rise of Hijaz. It does not play an important part in history until it became the headquarters of the soldier of fortune George Thomas in 1798. Thomas ruled a considerable district and struck coins at Hâshî till defeated by Sindia's army under Perou in 1801. From 1803 till 1857 it was a British military station. Massûd's first conquest is commemorated by the Shadiâ, a long national music.

Bibliography: Imp. Gazetteer of India, Pamjilj, v. 243; Fraser, Military Memoir of Colonel Shatner (London 1851).

HANZALA b. Malik, an Arab tribe belonging to the Ma'dal group. Its genealogy is HANSAŁA b. Malik b. Zaid Manif b. Taimam. Among its more important subdivisions were the Hartajm (to which the poet Faranaj belonged), Dârim and Yathrib. The poet Alkâma b. Ahsâd traced his descent from the HANSAŁA.

They dwelled between the two sandhills of Djarid and Marrir near Hâshî in Yâmama. The villages of al-Sammân (with palm woods, cisterns and irrigation works), al-Lâkâmânât, the Wâdis al-Guânân and al-Iri, the lakes al-Kabir (Wistenfeld, Registre, p. 203, probably by error, Djarid) and al-Lawâtîh, and the mountain Kurra belonged to them.

Historical. The HANSAŁA played an important part in the Alfarabi al-Árab. On the second day of Uwara (in the Dâhna near Bahrijn) the Lâjîmân king Amr b. Hishâb had a hundred HANSAŁA of the clan Dârim buried alive, because one of his brothers, who had been emigrated to the guardianship of the chief of the Dârim, Zaitra b. Udâ, was slain by the latter's son-in-law Sa'wâd b. Hala's (Amr's epithet al-Muharrir). "the consumer" dates from this event. When Zaitra's...
tous; the more Somali blood there is in them, the more closely they approach a bright black. The early conquest by Abyssinian kings gave the Amharic language a firm footing in those lands and even when the population had long been Muslim, the Amharic dialect was still retained. This is spoken there to the present day, but it has borrowed more and more from the Galla, the Somali and particularly from the Arabic. It is doomed to decline, as it cannot hold its place against these languages. Quite recently the Showa Amharic, the language of the governing classes and of polite intercourse in modern Abyssinia has penetrated to the town.

In the period in which the power of the Abyssinian empire stretched far to the south, southeast and southwest, Harar also passed under its sway; but we possess no reliable historical accounts of this period. The fact that an Amharic dialect is spoken in Harar and Maykam's statement that Arabic and Abyssinian were spoken in these lands, show that the Abyssinians ruled there in early times; the date may be the sixteenth and seventeenth century; for by the sixteenth century a wave of Islam began to roll westward, and although often repulsed, gradually gained ground till for a time in the sixteenth century it covered all Abyssinia. If we go by tradition, Sheikh Abdurrahman is the earliest figure we meet with in the history of Harar. In reality, however, the name Harar is first found in an Abyssinian annalistic, that of King Amde Siun (1342-1344); there the governors of Harar are mentioned, who had allied themselves with many others against the Christian king of Abyssinia (Perruchon, Histoire des guerres d'Amda Siun, Paris 1880, p. 52 and p. 150). At this time Harar seems to have been as much of a subject of Zalla's as of Emir of Harar also. The first to be mentioned in the chronicles, is Omer-Walshah who may have reigned about 1550. In 1557 Harar appears on Fea Mauro's map, with the same name, corrupted however. In 1571 the Emir: Aba Bakh transferred his official residence from Zalla to Harar; he was probably forced to do this by the advance of the Turks who at that time under Selim I were occupying Yemen and the whole of Africa coast to Cape Guardafui, and who naturally came into conflict with the Portuguese in Zalla also. Meanwhile another man had arisen and soon seized all power for himself. This was Abnae, called Ali. This epithet which means "left-handed" was perhaps given him by the Christian Abyssinians. He was born about 1500; nothing is known of his origin. He served as a horseman in the Emir's army, but then he founded a conspiracy against him, and rebelled. By his victories he made himself independent and forced the Somali to follow his standard. His future greatness is said to have been foretold him by a miracle, with a banner of bees and his ancestry still lives in the popular tales of Abyssinia. He became actual ruler of Harar, but he seems neither to have taken the title Emir nor Selilih, but to have Constantinople and churches and manuscripts plundered and the treasures of the churches and carried off, woman and children into slavery. Many Christians must have then hoped to return, so that later a special ritual had actually to be prepared in the Abyssinian church for the re-baptism of the apostates, who returned to their original faith. In 1543 Greg fell in battle against the Abyssinians, who were supported by the Portuguese under Christopher da Gama. In 1550-1551, Harar was burned by the Abyssinian general Fendi. Several Muslim generals had hostile encounters with the emperor Claudius (1540-1559) and were usually defeated; these battles are celebrated in an old Amharic ballad in praise of the emperor. But Claudius himself fell in battle against Nør, their Emir of Harar. But Nør could make no further progress against the Abyssinians, and at the same time the Galla hordes were pressing forward with all their forces and occupying the lands of Harar. The power of the Emir thus became gradually limited to the town of Harar and the once so mighty kingdom of Zalla. Harar now became an insignificant principality till 1875. In this year Rauf Pasha of Zalla set out against Harar at the instigation of the Egyptian government, while at the same time Prince Izzan operated against Abyssinia in the north and Munsinger Pasha advanced from Tadjura. The two latter expeditions failed in their object, but Rauf left himself securely in Zalla and Harar and began to reorganise the country. The Emir Ahmed, "Abd-al-Shakir was dismissed, but murdered in 1876. In 1878 Rauf was dismissed by Gourdon Pasha (General Gordon), as the latter feared that Rauf might establish himself in Harar independent of Egypt. After several other Pashas had failed there, it was decided in 1884 to name these lands. In 1885 Kidwan Pasha handed over Harar to the Emir Abd Allah. But Menelik II of Shoa soon attacked Harar and in the battle of Tjolanka, west of Harar, "Abd Allah was slain on the 26th January 1887. The correspondence on the occupation of Harar between Menelik II and the king of Italy was published in the Documenti Damon (Rome 1871), p. 251-379. Harar now came once more into the hands of the Abyssinian Christians, who had been driven out of it some 600 to 700 years before. The celebrated Ras Makonnen was installed as governor, a very capable, clever, energetic and cultured man. He died in 1906; a beautiful church-like tomb was built for him inside the walls of Harar.


AL-HARAWI [Son AL-HERULI]

HARAZ (Haras, Haraz, Harraz), a high mountain range in South Africa, lying to the west of St. [q.v.], between the Wadi Heruz and the Wadi Serdat near Hajar Shahr [q.v.]; it is composed of basalt and is over 5400 feet high.

The following mountains belong to the Haraz:
HARB, a powerful Arab tribe of Yemeni origin in the Hadhramaut between Medinah and Medinat al-Salam. They are divided into two great branches, the Bani Salim and Bani Murash. The Bani Salim belong amongst other clans, al-Hamdi, al-Sa'di, the Amur, Mu'ar, Wadih, Salim, Taiman (not the celebrated great tribe of this name), Musa'in, al-Hajjali, al-Hajjali, al-Husain, al-Husain, and others; the Bani Salim, al-Husain, al-Husain (also known as Salim, al-Husain, and others); the Bani Sa'di, Lababba (all robbers of pilgrims), Bi'r, al-Husair, al-Dhahab, Bani Hasey (all Arabs), and Bani Amur.

Doughty, amongst others, gives a list of the villages of the B. Salim (between Medinah and Yanbu') and the great Wadi Feza (probably Ferran), Djeishid, Umm Theyla (Theyla), Kajj, Dar al-Hamdi, al-Khaya, al-Khaya, al-Wahbi, al-Hassan, al-Sa'di, al-Husain with extensive date-plant groves and a large market; besides the chief article of commerce, the date, which is here sold very cheaply and the excellent honey from the adjoining mountains, genuine Mecca Pilgrims are sold here, and are found genuine nowhere else in Arabia except at Harih, al-Ali, al-Dhahab, Reddi, Madina, Salim, Swayok; of Murash: al-Khayebe (near Mecca), Kays, Rabiah (not far from here the traveller Charles Huber was murdered by his servants, the Harb), al-Swaihat. A portion of the Harb also live in the great Wadi al-Oumayr (al-Hamdi near Wadi Rammun), the small harbour of Lulay and the Djifeh Fikhera, or the space between Medina and Yanbu', belonging to the B. Salim). The Harb, who make the pilgrims' route between Medina and Medinah usually by their ambushes and are therefore held in terror by the Syrian pilgrims, came from Yemen to the Hadhramaut clan of the Bani al-Hajjali (p. v.) bearing the same name in the Muslim period. In the beginning of last century they succeeded only after hard fighting in overcoming the Walidh (p. v.). During Falgaroe's stay in Najdhe 1862, the Shayk Mahomed bin Rashid in person and an expedition against the Harb tribes and conquering a portion of them. Falgaroe gives the number of the Harb, who were under the Shayk of the Harb, as 14,000. Doughty on the other hand gives 5000.

In his [cites] Hamdani mentions the Harb as neighbours of the Bani [v. v.] and Laithim [v. v.] in the country between Khairar and Medinah and near Mecca.

Bibliography:
HARBA, (pl. harb). spear. According to the Arab lexicographers, the harba is smaller than the ramm and larger than the 'asas [q.v.]. It has the same function as the latter in Muslim ceremonial; we therefore find it in some traditions that in Muhammad's time as well as in others a harba was used as 'asas [q.v.] (cf. the chapter 'asas al-mu'salim in the different collections of traditions). It has been supposed that the erection of a 'asas at the battle of Uhud originally had a protective object; in agreement with this is the fact that, according to some traditions, when the Prophet and his companions were about to make a冲锋 into the Meccan pennants, the Prophet ordered them to erect 'asas in the rear of the line. The same is stated in the hadiths of the Sahih al-Bukhari and al-Tirmidhi, in which the Prophet is mentioned as ordering the Muslims to erect 'asas in the rear of the line. The same is stated in the hadiths of the Sahih al-Bukhari and al-Tirmidhi, in which the Prophet is mentioned as ordering the Muslims to erect 'asas in the rear of the line.

The spear is the symbol of the commander, the chief of a tribe, etc. It is related that 'Ali, the leader of Fidaiyn's troops, held a harba in his hand (Ibn al-Mubarak, Hujjat 1210, p. 173) Barak (ed. S. ed. De Goeje, p. 1214, 1215, 1215) relates that Usbat b. Husayn was a man of the tribe of the Banu 'Awf al-Abdal who took the harba in his hand and thereby gained the title of 'alif. In another hadith, the harba is taken out of his hand and handed to the commander. The hand holds the spear in the ground in front of the face of the Amur al-Hadji [q.v.]. In Cairo, perhaps also as a sign of his rank (Manners and Customs, London 1839, p. 445).

The story that Muhammad received 'asas of harba from Abyssinia as a present, gains in probability when one reflects that such gifts are used to this day in Abyssinian ceremonial (Sects, The Sacred City of the Christian, p. 60, 64, 68).

Bibliography: Besides the works quoted in the text, cf. the bibliography in "ASA (I. 345).

HARBÂ (with aflf or sib), now Dharah, a ruined town in the Dhamala district, 1/4 hour S. W. of the palmgroves of Balad; on the west bank of the ancient Tigris bed, the Sinjar, in about Lat. 34° N.

The name and the town date from pre-Muslim times. According to Yakhsh (i. 187), an older name was Ukhribneya, which sounds Babylonian. The Shattanis authorities reckoned the northern boundary of Sittata as Til-Ershid, the later Dars al-Madid, from Harba in the east to Maskin (the modern Tall Masakin) and Alah (or Ulah, the modern 'Alah) being opposite it on the east in the Maskin (the Maskin) river. In the north it adjoins the province of Alah. These former names were used in the early Muslim period down to the 'Abbasid, for example in Omar al-Khushâb's survey (cf. Khushâb, p. 14; Yakhsh, p. 104; Makhlâb, Tanbih, p. 58; Yakhsh, ii. 174). Another early mention of the place is found in Tabari, ii. 916, year 76, where the Khushâb king Shahbân on his march against al-Hadâj crosses the Tigris at Harba (an accurate with pen on Harba and harba).

In Harba there were flourishing manufactures of heavy cotton goods, which were exported everywhere (Yakhsh, ii. 235, and Makhlâb, p. 955). This pottery was one of the highly developed manufactures, clear from the quantity of sherd reckoned among the ruins. It is usually a ware, identical with the so-called Balâka-ware and belonging to the xiiith—xvith centuries.

When the great change in the course of the Tigris began in the beginning of the reign of al-Mutâszân b. 'Abdillah and the river left its ancient bed just above Harba and forced a way into the bed of the canal al-Kalîb Abu 'l-Dhâbi, its modern course, the Caliph began to build great irrigation works to irrigate the land rendered waterless. Apart from the fact that at least the whole of the present Dusjail canal is a relic of the same, the ruins of the Musanjiar canal above Harba and the great bridge at Harba, after which the place is now called Dharab Harba are further witnesses of his enterprise. The bridge has already been examined by E. F. Jonas and described in the Selections from the Records of the Buyayy Government, iii. (1857), but I have studied in greater detail. It is solidly built of baked bricks and spans the ancient canal on four arches, 180 feet long and about 40 broad. An inscription about 300 feet long on both sides gives the date of its erection as 629 A. H., and is of particular interest on account of its detail and the unusual, from the orthodoxy point of view, almost blunderbuss manner of the writing. The ruins are rendered conspicuous by the top of the tomb of a Shikh or beyid Seri, visible above the village (cf. E. H. Wrigglesworth).

HARF, the blade or edge of a thing. Hence 1, a letter of the alphabet (being the edge of the syllable or word), e.g. harf al-ala-mâd = alif, waw, and so on; 2, as a grammatical term, one of the three parts of speech, whatever is neither a noun nor a verb (huruf or hârîf), whether consisting of one letter or more, as, al, harf, etc.; 3, in prosody, the letter alif, waw, and so on, by which they may not be employed as râhîb or called harf al-ala-ma; 4, a dialect of the Arabs in the beedh; "The Kur'an was revealed in seven dialects (ahmar)" or this may mean according to seven readings (shifting), cf. Noldeke-Schwell, Geschichte des Korãns, ii. 48 et seq.; 5, as a grammatical term, HB is defined to be the language or the medium through which the Prophet makes to man and the lamp of scholastic potential realities such as that of the palm tree in the date stain; 6, in the substantive sense, al-huruf (harf) means disposing the letters in magic squares, etc.

Bibliography: Zaufaal, Musafiray bi index; Djuhâf, Turâfis, etc., ed. Flugel, p. 90, 203; Fregug, Realistern der arab. Vorsch., ii. 310; Leev, Dictionary of Technical Terms, Pt. i., p. 318 et seq. (T. E. W. Will.)

HARFUSH, a family of Emirs in Baalbek, who profess the doctrines of the Mottawia (q.v.), and during the Ottoman period held the power in their hands there till the Turkish system of administration was organised in the middle of the last century. How and when the Harfûsh gained the influential position has not been made clear; we only possess detailed information for the Emir Mûsâ b. Ali, and are informed who lived in Baalbek in the time of Fakhr al-Dîn. Cf. M. Makhlâb, Kâblisat al-Atar, v. 434; Whiston,
Farther eastwards is the district of Harib, which we have just mentioned. It is about 20 miles long and 15 miles wide, and contains a population of about 10,000 people. The district is divided into two parts: the eastern part, which is inhabited by the Arabs, and the western part, which is inhabited by the Turks. The district is rich in agricultural land and has a good climate. The people of Harib are known for their hospitality and their love of music and dancing. They are also known for their bravery and their courage in battle.

The capital of Harib is called Sharjah, which is located on the coast of the Gulf of Oman. The town is built on a high hill and is surrounded by a wall. The population of Sharjah is about 50,000 people. The town has a port and is an important trading center. The people of Sharjah are mainly Arab and speak Arabic.

The district of Harib is governed by a sheikh, who is elected by the people. The sheikh is responsible for the security and the welfare of the people. The sheikh has a council of elders who assist him in his work. The council is elected by the people and is responsible for the administration of the district.

The district of Harib is known for its fine beaches and its beautiful scenery. The people of Harib are known for their love of the outdoors and their love of the sea. They are also known for their love of music and dancing. The district is rich in agricultural land and has a good climate. The people of Harib are known for their hospitality and their love of music and dancing.

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Christians more than once attempted to regain it, but it remained permanently in the hands of the Muslims. In 630 (1234) the Al-Yahsid al-Atrb built a strong castle on an artificial mound there, the ruins of which still exist.


**HARIM** is a forbidden, particularly the women's apartments and their occupants (harem). Certain pieces of ground, which are withdrawn from cultivation or building without the owner's consent, are likewise called **HARIM**, such as the Harim Dār al-Khāliṣah and the Harim al-Tahāri in Baghūd, which included whole stretches of the town.

**HARIRI** (born 444, died 679/680), Abū Muhammad al-Kairamī or ABU' IBN AL-KHARIR, Grammarian and Elegant Writer, was born and brought up as a Māhānī at Basra; he had also studied at Basra, though the name of his teacher seems to have been given by the authorities as Abū Ḥujīf b. Muhammad al-Kashāb, since this personage died 444. At Basra he held the office of ar-Rākib, i.e., head of the intelligence department (cf. Tal'at iii. 1990, 353 in the court, and this office remained with his descendants till the time of Tuhb al-Dīn Isfahāni, who visited Basra in 556. Hariri's house was in the quarter of the Hariri Hariri, and his office at Mathān. He repeatedly visited Baghūd (e.g., in the year 504), and is likely to have performed the pilgrimage. His travels and his death are not recorded. His office brought him into connection with many of the notables of the metropolis.

His most famous work is the Menādīr, a collection of fifty pieces modelled on those of Badr al-Zamān Hamadhānī, wherein the adventures of one Abū Zaid of Saruj are narrated by Al-Aswāt b. Hamanud. The historian Ibn al-Durūjī asserted that this Abū Zaid was a real personage named Abū Muḥammad al-Salātī to whom Hariri addressed verses, but this is doubtless a fiction similar to those which are found in connection with other celebrities of romance. According to one of Hariri's friends and correspondents, Thabit Allah b. Sā'īd b. Thālūlah, the Menādīr were commended in 405 and finished by 504; the first date seems correct since they mention the taking of Saruj by the Franks in 400, but the last seems too early if Ibn al-Ḥāfiz be right in stating that the assault of Saruj was a youth in 503; since this personage is mentioned in the work as a well-known man. Different theories have been held amongst the persons at whose request the tales were composed; the visitors of Mustardad Abū al-'Abī Shābīkā (313), and Abū al-Husayn b. Shāhī (cf. ii. 367) both claim to be the author of this collection.

The Menādīr became classical in the author's lifetime, and he claims to have himself composed 700 copies of it. A complete set of the letters (such as Ibn Duri the son of Al-Kairamī and the author of the Tawhīd) they maintained their position, and an early commentator, Shams al-Haffīl (died 626), told Yahyā that he had been created in order to demonstrate the surpassing excellence of Hariri; for he had found himself unable to rival the Menādīr, after undoing all other monuments of Arabic literature. They fall short of Hariri's in originality, but excel them in facility, command of the Arabic language and poetical ability. Their popularity spread beyond the Muslim community to Jews and Christians who translated and imitated them in Hebrew and Syriac. Some specimens were rendered into Latin in the eighteenth century by Schultens and Relieke, and a monumental edition of the Tawhīd was produced by de Sacy in 1832; this was followed by numerous editions both Oriental and European, and translations have been published in several modern European languages, e.g., in German (Die Verwunderungen des Abu Zaid von Saraj, 1836, etc.) by Chemey and Steingass in English (London, 1858).

Of Hariri's correspondence a selection was made by Ibn al-Durūjī, who is also included in his Al-Abūr; another selection is reproduced by Yahyā in his life of the author (Mugham al-Durūjī, v.). Two of the epistles, called 'Adilīyya and Shāḥīyya, because in one every word contains the form of these letters and in the other the letter alif, are also preserved in Arnold's Christendom. Some of the correspondence preserved by Yahyā deals with the grammatical poem Muqtab al-Fusul, composed at the request of the above-mentioned Ibn al-Durūjī.

His remaining treatise, Durat al-Durūjī, is a collection of strictures on the erroneous use of various expressions; an extract of this treatise was published by de Sacy in his Anthologie Grammétique, and the whole has since been printed in the Constantinople edition of 1825 there is attached the commentary of Shāhī al-Dīn Khashjavī, who disputes many of the author's assertions.

**Bibliography:** Yaqut, Mugham al-Durūjī, vi. 179-181; Ibn Khallīkin, it. de España, iii. 340-344.

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**HARIYAH**, a sect of the Rifa'is, in the district of Damascus, founded by Abū al-'Abī Hārūn al-Hārūn al-Mārwaḥ who died in 645 (1217) at Basra in Harrân. His extreme pantheism, as ituria expression in his poet Nadim al-Dīn, b. Idrīs, was banned by Ibn Taimiyya in a very important letter (vol. xxvii. no. 2 of the collection Taqīs al-Kawsāl al-Durūjī, formed by Ibn 'Usa, manuscript in Damascus, Tahir, no. 151). Cf. also al-Farāhī (died 904 = 1504) in Abu'l-Husayn, Shāhī b. al-Jārīlū, Manual 1362, p. 326.

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**AL-HARĪTH, DIZEL** [See ARAKAT.]

**HARITH b. KĀKH, usually called 'Alībādī, an Arab tribe belonging to the Yemen group. Their name is: al-Harith b. Kāk b. A'mar b. 'Ull b. Dālāh b. Mālikāh (Melik).

They lived in the district of Nadīn (q.v.) and were neighbours of the Hamid. The following place amongst others belonged to them: al-Abūl, al-Abūl, Basra al-Durūjī, Da'll-Marrat, El-Furāt, [i.e., between Nadīn and the Dariyā], Ḥālima (Khadima), Ḥayyān, al-Khasiṣ (between the Ḥayyān and the Khālisa), Kārla, Ṣāḥib, Ṣā‘ib or Sawāb, Mutan or Mainān, Shawit Ziyād (belonging to the chief Ziyād), wādī al- 'Awal al-‘Abel and al-'Awal al-alb, al-Nāṣirī, Thadrī, wadro: Aīn, al-Hurā, Dārā, al-Dījāf, al-Harīf, Ḥimā, Ādam, al-Kawākibi, Shāhīn (Kāmīn, a well in the camp), Khālib, al-Maḥāb, Mainān, Shāhī, al-Salihi (belonging to the clan Dī’īr); mountains: Ṭāhlimā,

HARRAN, a desert, "a desert covered with black broken stones, which looks as if it had been burned by fire," Such harras, which owe their origin to subterranean volcanoes which have repeatedly covered the undulating desert with a bank of lava, are found particularly in the east of Harran and stretch from there to Mardin. Sanih, Khalilat al-Wafat' al-Adbh fi al-Mustafka, ed. Mecca, 1316, p. 38 gives a detailed description of a great earthquake at Medfa which began on the 1st Djamadar II 554 (28th June 1256) and lasted several days. Cl. also Wentzel, Geschichte von Mekides. There is perhaps, as Watzinger has suggested, an allusion to these fearful stony wastes in 1492 (xvii, 6 (mumm)). Yaqin, Medfa's, ii, 247 et seq., details no less than 25 of these harras with their names (cf. Zeltsch, d. Deutsch, Morgenl. Ges. xlv, 355 et seq., under which the Harras willkin at Medfa has obtained a place in history on account of the bloody victory won by the Umayyads there over the Medes in 63 (688). An accurate map with an index of names to the whole territory, in which harras are found is published in the Zeitschr. des Deutschen Palastina-Vereines, vol. xi, in the narrative of A. Stähle's journey Directe fl-Turfa and Homs (1882). The same author also discussed the supposed origin of such deserts of stones in Oli Fulhenger von Ercmolda after v. Oppenheim, Von Mittelmeeren von Persien, i, 90, note 5, in his v. Oppenheim's in Peterman's Jahresberichte, 1896. (Zur Routenbärt in meiner Reise von Damaskus nach Bagdad in den Jahren 1887, 88.) Cl. also the literature quoted in the first named work of v. Oppenheim. (end seq.).

HARRAN, a very old town situated in the Littoral land of Mesopotamia, near the sources of the Balikh river, between Edessa and Ra'a' Alat, is well known in the Old Testament as the home of Abraham and Lot, and in the New Testament as the chief seat of the Syrian Jews and of the religion of the Goyim. It was known as Khalis, to the Romans as Carinma, to some Church Fathers as Hell Univs into the lands of the Hellenes and of the Mohammedans as Harran or Arra. In its long history Chaldaea distinguishes five periods, the Biblical, the Greek, the Roman, the Christian and the Muhammadan. The form of the name found on the cuniform inscriptions, Harrama, that is 'route,' points to the importance of the place as a trading emporium; but it is chiefly famous as the seat of the worship of the moon-god Sin, whose temple was adorned with more than one of the Assyrian kings. The overthrow of the Chaldaean supremacy and the rise of Persia brought no change in the circumstances of the city. From the time of Alexander a large Macedonian popular settlement, which became known as Mygdonia, and the débris washed down to Harran received Greek names. Rome, on the other hand, left little trace of her away on Asia. It was the Eastern civilization which influenced the western conquerors. About the beginning of the Christian era the indigenous Syrian population of northern Mesopotamia, was largely mixed with Macedonians and Greeks, as well as Armenians and Arabs. As a frontier town Harran was treated with indulgence by the earlier Emperors, and it was not until Christianity became the religion of the state, that efforts were made to suppress the cult of which Harran was the chief seat. These attempts were not successful in extirpating the cult; and doubts as to the fact that in Harran, as in other places, the people depended for their livelihood upon the temple. Hence the Church-fathers speak of Harran as a heathen city, and, although bishops of Harran were appointed, the place continued a seat of idolatry, even after the country had become a province of the Caliphs. The same commercial necessity may account for the existence of a Roman town of the 6th century of a Monophysite community with a bishop at their head. The majority of the people, however, continued heathen. Harran capitulated to Ilyad b. Gham in the year 639 a. D., at which time it was the chief town of Dybey Maqar. It was the favourite residence of the last Umayyad Caliph (724-750). Ptolemy list the Hebracu, the Arab, as the chief town of a pleasant town, governed by a bent of a fortified castle. When Ibn Qubair visited it in 1183 it acknowledged the sovereignty of Saladin (Salah al-Din), and its people were noted for their hospitality toward strangers. By Ibn 'Abd al-Malik's time (d. 1332), however, it had fallen into decay. At the present day the site is marked by a village of拿出带着 and ruins of ancient buildings of basalt. In addition to the worship carried on there, Harran was noted for its honey and for the preserve called Khalisit, as well as for the purity of the Syrian spoken there. Chaldean scribes that speakable: crops of maize, tobacco and cotton are raised on the plain; but its fame will always rest on the long line of philosophers and men of science who flourished there, of whom Thabit b. Harrar, and his sons and grandsons, and Al-Hasan are the best known.


HARRÁ. [See HARRÁ.]

HARRÚD. A river in Afghanistan which rises in the Siel Kand and flows southwards past Salwaz and Zakûn, discharging itself into the Háran at Lake of Sistan. It has been identified by Tomschak with the Pharanakus of Pliny and the Harrum of the Avesta.

Bibliography: Holdich, The Gates of India (London 1910); Tomschak, Sitz.-Ber. des Wiss. Acad., 1883, A. Stein, Ind. Antiquity, 1886, p. 33; Forde, Caravan Journeys (London 1857); (M. LONGWORTH DAME.)
HARÚN

HARÚN b. Idris, the Arab of the Bible, born 3 years before Mūsā, when Fir'awān's command to slay the male children was given (Iraqab, p. 100; Tabārī, l. 448). When Mūsā received the command of God to effect the deliverance of the Israelites out of Egypt from Fir'awān, he asked for a companion of his own kin (Šura, xx. 30–40). Hārūn, who sat on Fir'awān's council (al-Kūf, p. 211, and Tariqu̲a̲ zam Kāshif) was entrusted with this position. He served Mūsā as spokesman as he had an eloquent tongue (Šura xxviii. 32–33). He took the greatest share in the erection of the golden calf (Šura, vii. 134–136; xx. 90–95 and Kūf, xxviii. 1–7). According to the Tālutmand (Sūnā, 72) he had been forced to do this by fear of the Israelites who would have slain him. But other legends show that the Israelites were particularly attached to Hārūn. For example al-Kūf, p. 236, Thalālī, p. 416 and Tabārī, l. 502 give the following story in almost identical words: Mūsā and Hārūn once noticed a cave from which light streamed. They went in and found there a golden throne with the inscription "designed for him whom it suits". As Mūsā proved too small, Hārūn sat upon it. The angel of death then appeared and received his soul; he was 127 years old. When Mūsā had returned to the Israelites, they asked where Hārūn was. "He is dead", said Mūsā. "Then shall slay him", they answered. Angels then appeared with Hārūn's bier and cried: "Do not suspect Mūsā of such a crime".

According to another tradition (Thalālī, ibid., Tālutmand, p. 505), Mūsā led the Israelites to Hārūn's tomb, where he called him back to life, and Hārūn conveyed the story of his death. Midrasch Jelomeshan, Yevamot, 760, Abibt, & R. Nathanson, 32, Pirke R. El. 12, also give this Arabic legend.


HARÚN al-Raṣūl, the most celebrated of the Ākhasir Caliphs, born in al-Ra’y in Dhu’l-Hijjah 141–March 765—or, according to another, in itself more probable authority, in Muḥarram 142–February 766. His father was the Caliph Muḥammad al-Mahdī, his mother a slave named Khayāl, whom Malhūt set free and married in 159–755–756. After Harūn ascended the throne in Rādī, l. 170–Sept. 786, he appointed the Fatimid Yāhūb b. Khalīf as vizier with unlimited power, and during the following seventeen years the latter is said to have had two sons al-Fadl b. Yāhūb and al-Fadl b. Yāhūb to have been the real rulers of the great empire; the catastrophe of Muḥarram 157=January 803 [cf. BARAKIY and DUA’AKHAN, B. YAHAYA] was thus all the more unexpected. In 178–793, an ‘Abd, named Yāhūb b. ‘Abd Allāh, raised the standard of revolt in al-Dalīl and went among numerous followers, so that the Caliph had to send a great army against him under al-Fadl b. Yāhūb. The latter entered into negotiations and, when he gave Yāhūb rich presents and Harūn promised to pardon him, Yāhūb surrendered. But when he arrived in Baghda‘d, Harūn in spite of his promise had him thrown into prison. About the same time a bitter feud between the North Arabians and the Yemeni in Syria blazed up into open war and Ilī was not till

180=796–797 that Dib‘l b. Yāhūb was able to restore peace. In 178=794–795 the Egyptians rebelled against the governor Iyāh b. Sub‘ailah, but when Harūn sent his eldest uncle Harithmah b. A‘ya against the rebels, the war was routed. Unrest broke out in Kairawan also, but this was quieted by Harithmah, for a time at least, but after his return in 181=797–798 the many rebelled again. Order was restored by the governor Thobīn b. al-Aqabah, who however soon made himself independent, and in 184=800 Harūn had to grant him the country as an hereditary fief on payment of annual tribute. Like so many of his predecessors, Harūn had also much hard fighting with the Byzantines. At the very beginning of his reign he had the frontier towns fortified and almost every year his governors made raids into hostile territory without however winning any permanent advantages. In 181=797–798 the Caliph himself took the field, but soon returned. As usual war again broke out the next year; the Empress Irene, however, on account of internal disturbances in Constantinople had to make peace and pay tribute. Peace only lasted till the accession of the emperor Nicephorus in 182=801, who sent the Caliph a scornful letter and demanded the return of the tribute that had been paid. Harūn at once took the field and forced the emperor to pay a new tribute.

The latter, however, paid no attention to the agreement and the war was continued. In 185=805 Harūn took Heraclea and forced the emperor to pay not only a new tribute but also a kind of poll-tax for himself and his family; in the following year however Yazid b. Makhbīd was defeated by the Byzantines and the efforts of his successor Harithmah proved equally availing.

The years of warfare therefore left the state of the parties in the end practically unchanged. According to western historians, Harūn was on the other hand on terms of friendly intercourse with Charlemagne and mention is often made of embassies from the West to the East. There is however no mention of this in Arabic sources and the truth of these statements has even been extremely doubted [on this point cf. Schmidt, Amt der Großen und Harun al-Raschid in Des Islam, 111, 402–411, Barthold, ibid., l. 333 et seq., and the literature there quoted]. The governor ‘Ali b. ‘Isa had made himself generally hated by his extortions in Khorasan. When the people complained, the Caliph went in person to al-Ra’y in 181=794, but allowed himself to be fooled by ‘Ali and confirmed him in his office again. About the same time Rāfī b. Lāthī rebelled in Samarrah. He was defeated by ‘Ali b. ‘Isa, the complaints of the people of Khorasan about the latter’s boundless greed became louder and louder and Harūn had finally to transfer the governmentship of Khorasan to Harithmah. By this time Rāfī was lord of all Transoxania and as the situation was rapidly becoming more serious, the Caliph resolved to take the field himself and sent his son al-Mansūr in advance to Merw. On reaching Teke, Harūn fell ill and died, according to the usual account, on the 3rd of Ḳumāqī l. 193=24th March 809. He had a long time previously made arrangements to secure the succession for his son al-Amin, but these in the rough proved most unfortunate [cf. the article al-Amin, l. 347 et seq.]. Harūn took a great interest in art and science
and his brilliant court was a centre for all branches of scholarship. In spite of occasional outbursts of Oriental despotism, he was undoubtedly one of the best of the Abāsids; nevertheless it is true his reign that the beginning of the decline of the dynasty dates. In legend and tradition, however he has always been looked upon as the personification of oriental power and splendour and his fame has been spread throughout East and West by the "Arabian Nights".


(K. V. Zettetein.)

AL-HARUNIYAH, a village in al-Tarik near Dārār. Yākub says that an ancient Persian bridge built of stone with linden joints stood here.

2. One of the chief of frontier fortresses (shāmir) between Asia Minor and Syria. The exact position is not known, but it stood one day's march to the north of Marâsh in the hill country between it and Am Zarha. It was founded by the Caliph after whom it was named in the year 183 (799). The fort was ruined by the Byzantines in 348 (959-960), when 1500 Muslims were captured (Yakut, v. 3). In spite of this it was a flourishing town a few years later when Ibn Hawâsh apparently visited it. The town was rebuilt by Saif al-Dawla the Hamadan (d. 356 = 967). Thenceforth it was retaken by the Christians and included in the kingdom of Little Armenia.

**Bibliography:** Le Strange, *Lands of the Eastern Caliphate*, p. 528 et seq.

(T. H. Well.)

HÂRURA, Harawa, the meeting place of the first Khalīs, not far from Réṣîn, where they publicly declared allegiance to Ali and were soon afterwards almost exterminated in the bloody battle of Nahrawan. From it comes the earlier Harura for the Khalīs (p. 3).

**Bibliography:** Yakuti, *Mawqûf*, ed. Watenfeld, iii. 246; Tabari, ed. de Goeje, i. 354; and the other Arabic chronicles in the passages quoted in Brünnow, Die Chronisten, p. 16 et seq., and Weisbach, Die religiösen-philosophischen Zusammenhänge, 4 et 5. Schahrestân, ed. Christiaan, p. 80 et seq., etc.

HÂRUT and MARût, two angels who are mentioned in the Korâne (Sura 2, 30) in the words: "... and it was not Sulaiman that was an unbeliever but the devils, who taught man sorcery and that which had been revealed to the two angels in Israil, Harût and Marût; but they taught me one without saying "we are but a temptation, therefore be not unbelieving." People Ima from them means by which they may separate man and wife etc. A number of stories are attached to this passage, the main outlines being as follows: When the angels, in heaven, saw the sinful children of men, they spoke contemptuously of them before Allah. But He said: "If you had been in the same position, you would not have done any better." They did not agree to this and received permission to send two of their number to earth as an experiment. The name of those two were Harût and Marût, who were ordered to attain free to the highest sins such as idolatry, whoredom, murder and the drinking of wine. But when they are a wonderfully beautiful woman they were wont to sit astray, and when they were discovered, they slew the man who had discovered them. Then Allah asked the angels to look down at their brethren on earth; then they said: "In truth, Thou wast right." The pair were given the choice between punishment in this world or the next. They chose the latter and were incarcerated in Sîlûk, where they have since suffered grievous torments.

A. Geiger has already noted that these elements are in the main also found in a Jewish midrash; and it can now be added: that many are found as early as the New Testament (cf. Matt. i. 16; Acts, vi. 6) and the book of Enoch, in connection with Genesi vi. This is clear from the following:

The incident is said to have taken place, according to a Muslim version, "when men were multiplying and sinning". In the same circumstances the Lord of God desired to earth in Genesi vi.; and they took to themselves wives". The two angels are called Shemhazai and Asamaz in the midrash. These names are found in a corrupt form even in the book of Enoch. The tale gives the following story: Three angels descended, Harût, or Zûhâr, Marût or Nabîl, and Marût or Nabîl, for which reason the latter onto the very first day felt himself too weak for earthly temptations and was at his own request again taken up to heaven. According to one version, Harût and Marût are said to have flown up to heaven at the end of each day; but when they had sinned their wings were disabled. A connected motif is found in the *Schabakith* (cf. Bezdol, 63-69), where the sons of Seth are no longer allowed to climb the holy mountain after their sin. It is also stated that the disabled ones begged their contemporary Idris to intercede with Allah for them. According to Khanâz, (cf. Watenfeld, i. 61), the division of men by Harût and Marût took place while Adam was still alive. As to the name, her name is given as Zuhot, Anâhî (Mēnik) and Bâdîːn; in the midrash, she is called Lezcham, in other Jewish legends Naʿīm (the lovely); this all points to Venus. According to some, she was an ordinary woman who brought a dispute with her husband before Harût and Marût, who had to administer justice among men. When they both tried to adjudicate she begged them to act contrary to the divine command and tell her the word of might (in the midrash the name of God) by virtue of which they were able to ascend and descend. When she had learned it, she made use of it; but when she was in heaven, Allah made her forget it and changed her into a star. Harût and Marût however remained in Batāl and taught sorcery (cf. Enoch, Chap. 8, 9, 9, 7). It is also related that they were kept imprisoned in a well in Deûm-wêd. Their torture are painted in vivid colours: they are kept in chains, as is already related of the fallen angels in the *Book of Enoch* (Chap. 14, 69, v), and the *Jacobites* (v. 7). (cf. also the Syrian Apocrypha of Enoch, ed. Curier, p. 152, coll. a, alt. Chap. 36, v. 13). Water
also is held in front of their mouths but they cannot reach it (cf. Tannina). Mention is even made of several Muslims who have seen them by magic means; the prisoners are said to have rejoiced, when they heard of Muhammad's coming as the end of their torture was believed to be at hand.

In a legendary history of Egypt, translated by Wustenfeld in *Orient and Occident* (1, 329) it is related that Harut and Marut lived in the time of the Egyptian king Aymot.

The names Harut and Marut are connected by de Lagarde with Haurvatāt and Ameratīt, but it is remarkable that the pair of names shows a strong analogy to other such pairs, found in the Korān, such as Yağdūsh and Mağūđū, Tāllīt and Dāllīt. Out of each of these pairs may be traced post-Muslim tradition, the other was formed by Muhammad by altering the first consonant of the former. Harut is quite a common Syriac word for power, it possibly contains a remembrance of *Nub*.


In Persian *barāk* has become a word for magician.


AH-SAN B. 'ABBĀD ALLAH. *See AṣRAF AL-DAWLĀ*.

AH-SAN B. 'ABBĀS B. AL-QABAR. A prominent figure in the first century of the Hijra. During the wars of conquest his father was carried off as a slave from Makkah and brought to Madina. There he became a client of the celebrated Zaid b. Thābit (q.v.) and married a client of Umm Salama (q.v.) named Fāthima. Harut was born of this marriage in 21 (642). Brought up in Wādlān, he afterwards settled in Baṣra. There he won a great reputation for strength of character, piety, learning and eloquence. While other men, who were held in great esteem, such as Ibn Sīnā and al-Shāfi‘ī, were being questioned as远景's successors, he did not dare to give their opinion, Harut frankly expressed his disapproval. He showed the same freedom of speech in his letters to 'Abd al-Malik and al-Hajjāj (q.v.), so that later authors, like al-Shahristānī, wish that they detected a leaning towards the doctrine of fārāhin in them, to prefer to speak of them as Wādlān, 'Ajīb (q.v.). He was considered the equal of his contemporary al-Hajjāj (q.v.) as an orator; he was highly esteemed as a transmitter of tradition, because he was believed to have been personally acquainted with 70 of those who took part in the battle of Badr, although his chief authority was Anas ibn Malik (q.v.). He exerted a lasting influence on the development of šū'ūfī, by his ascetic piety, which shone above all the more by contrast, as by his time a worldly spirit had penetrated all classes in Islam. Numerous pious sayings are placed on his lips and the Sūfīs see in him a predecessor, whom they quote as often, as do the orthodox Sunnis. But the Mu'aṣṣars also openly reckon him one of themselves not only because the first representatives of their doctrine, 'Amr b. Yūsuf and Wādāl b. 'Aj'īb, were among his pupils, but because he himself liked them inclined to the doctrine of free will. That Wādāl b. 'Aj'īb, afterwards separated from him, does not alter the case. In this way almost all religious movements within Islam go back to Harut and we cannot be surprised when we are told that, when he died full of honour on the 1st Rajab 110 (= 125 Oct. 728), the whole city of Basra attended his obsequies.

AL-HASAN b. Ali b. Ali b. Talib, the eldest son of "Ali and Fatima, the daughter of the Prophet. The exact date of his birth (the year 5 or 6) depends on the date still left to be settled of the marriage of his parents. The Sira represents him as a particular favourite of his grandfather. An abundant apocryphal literature has grown up around this subject, taken from the domestic life of Muhammad. Sensuality and a lack of energy and intelligence seem to have been the fundamental features of his character. After the premature death of Fatima, he was not on particularly good terms with his father and brothers. He spent the best part of his youth in making and unmaking marriages; about a hundred are commemorated. These events earned him the title of "Allah's divorcees" and involved "Ali in serious quarrels. Hasan moreover proved a thorough spendthrift, and was allotted such of his wife's wealth as a considerable amount. We can see how the money was scattered during the caliphate of "Ali, already much impoverished. He was present at the battle of the "Sud, without taking an active part in it, he took no further interest in public affairs during the lifetime of his father.

After the accession of "Ali, Hasan was proclaimed Caliph in the "Iraq. His partisans tried to persuade him to wage the war against the "Syrians. Their impatience, upset the plans of the indolent Hasan, and he bent his thoughts only to the task of making his Mu'awiyah. They led to a rupture between himself and the "Abbasids. The latter made use of severely wounding their nominal sovereignty. From this time on, Hasan's main idea was to come to an arrangement with the "Umayyads. Mu'awiyah left to himself the task of fixing the price for the renunciation of the Caliphate. Besides a pension of two million dinars for his brother 'Abd Allah, Hasan asked for himself a sum of five millions and the revenues of a district in "Persia during his lifetime. The "Abbasids later opposed the execution of this last clause. All his demands were granted, and the conclusion of the Prophet had the impartiality to express publicly his regret that he had not asked for double. He left the "Abbasids and the people of the "Hira to Medina.

There he resumed his life of pleasure and foolish dissipation. Mu'awiyah agreed to pay the expense, only stipulating in return that Hasan should not disturb the peace of the "Arabia. At a meeting at "AdhDar (q. v.), he had previously forced him to renew publicly his renunciation of power. Henceforth Mu'awiyah ceased to trouble about him, being reassured by his negligible and indolent personality. Ommayyad continued to reign among the "Abbasids; however, Hasan was not on good terms with 'Abd Allah, while both were in league against him. His first opposition to the "Abbasids (q.v.) and the other children of "Ali. Hasan died at Medina of consumption, probably hastened by his own disposition. An attempt has been made to throw the responsibility for his end on Mu'awiyah; in addition to the public, which would thus be thrown upon the Ommayyads, the object of this charge was to justify the acts of "Abd Allah (martyr) and "Abd al-Malik (martyr) given in complement to Fatima's insignificant son. Only the 'Amerites, or those particularly favorable to the 'Abbasids have openly voiced such grave accusation. If at the same time gave an opportunity to implicated the family of "Abd Allah b. "Ali (q. v., i. 480), denoted by the Shi'a on account of his share in the coup of "Siffin. Mu'awiyah was not the less to commit an unnecessary crime and the firmless Hasan had long become quite inoffensive. His life was a burden only on the treasury of the "Ommayyads, which was beset by his constant appeals. The sight of relief heaped by Mu'awiyah on hearing of his decease can be readily understood. He probably died in July, at the age of about 45. By his death his brother 'Abd Allah became head of the "Abbasids. In the latter half of the seventh century we generally find that the numerous descendants of "Ali have to give way to the men upraising 'Abbasids. The two families did not agree any better than their ancestors had done.

Bibliography: Ibn Khaldun, "Al.
Dixit Abulackher magist Alassarli Ahashri filius by him was translated into Latin by a certain Canonicus Salio[?] in Padua in 1278 and printed at Venice in 1492 and again in 1504, and in 1540 at Nuremberg. The words Alaasalli Ahashri are very probably corrupted out of Alassarli Alfard, indeed a Munich manuscript has Alassarli. It has not yet been established with which of the works mentioned by the Arab biographers this is identical: two works of "Mansur" ("on births") which are in the Escurial (Caetani, no. 935 and 973), ascribed the one to Ibn Aara al-Khafis, and the other ascribed to Ibn al-Khayaj al-Khyl, are perhaps by this astrologer, although the first may be by Abulackher ibn Essa.


[H. Suter.]

AL-HASAN b. MAKHILLAD. [See his MAKHILLAD.]

AL-HASAN b. MUHAMMAD. [See al-Muhammad al-Makhchali al-Maked.]

AL-HASAN MULAY Abd al-HASAN b. MUHAMMAD, Sultan of Morocco, fourteenth of the dynasty still ruling there, the Hassan [n. v.] sheriffs of Sidjilmasa, also called Fathar Sherif or Alawi.

After the death of his father Muhammad b. 'Abd al-Rahman (18th Radjab 1290 = 12th Sept. 1873) Mulay al-Hasan was chosen Sultan by the most prominent members of the Moroccan court, then in Marrakesh. But disturbances at once broke out on all sides. Fasi, the capital of northern Morocco, drove out his governor Hadij Muhammad b. Mansur al-Benni; the people of Azemmur killed their governor Ahmad b. Farajj. Mulay 'Abd al-Kadir b. 'Abd al-Rahman, the Sultan's uncle, supported by the Berber tribes Bani Makkil, 'Ali Vasi and 'Ali Ayyash set up as a claimant to the throne and occupied the town of Makins with the surrounding country. Mulay al-Hasan then set out on his long series of campaigns to subdue the various rebellious elements in his kingdom. He turned his attention first to Azemmur, put down the rising and levied a heavy indemnity on the people. He then marched through the Shweity territory, collected the arrears of taxes and reached Rabat, one of the three most important cities of northern Morocco, where he met with a friendly reception during a festival. Here he visited the most prominent religious leaders and scholars and made them presents. He also gave considerable sums for the benefit of the public libraries and madrasas. This was a clever stroke of policy, to seek the chief supporters among the Sherifli clergy to which his ancestors had belonged and among the educated citizens.

In the meanwhile his uncle 'Abd al-Kadir had been surprised and captured among the Ait Ysf and delivered up to him. The Sultan now suppressed the rebellion of the Arab Banu Hasan who lived in the plains of the lower Shu and then made a pilgrimage to the tomb of Idris I on Mount Zarih. No Moroccan sovereign had previously prepared himself for his campaigns as did Mulay al-Hasan by visiting the tombs of saints in the great shrines, particularly those administered by sherifs. The pilgrimages to the great sanctuaries showed his zeal for religion and thus increased his prestige among the samadi masses and secured him the support of agents, who established peace among the tribes of supplied valuable information. Mulay al-Hasan, for example, began his campaigns in Northern Morocco by visiting the tomb of Shul Abd al-Sultan b. Mahdi (1600 = 1655), those against Tafila and the High Atlas by visiting the mausoleums of It-Tja'd (1507 = 1858), the campaigns against Tafila by visiting the tombs of his ancestors (1510 = 1892) etc.

But it was almost always force alone that enabled him to win the upper hand over tribes little inclined to submit and objecting to the payment of badly distributed taxes. To collect the taxes and keep the tribes under control, Mulay al-Hasan's father, Sultan Muhammad, had tried to create an army on modern lines, on the European model. The wars with France (campaign of July 1844) and with Spain (Tetuan war of 1856) had determined him to this measure by showing him the strategic insufficiency of the Idrisid [n. v., i. 1047 sqq.] contingents. Mulay al-Hasan benefiting by his father's efforts further developed them by entrusting the instruction of his troops to the creation of an arsenal to bodies of English, French or Italian officers. The new army, the Saadi, enabled him with the help of the French to put an end to the interminable rebellions and pursue the collection of taxes. Throughout his reign the Sultan never ceased to march his army or send it up and down his territory. In his twenty-one years reign he made over thirty military expeditions, some of long duration. His army used to encamp in a district and, after cutting off numerous bands, set up the country (to use the Moroccan expression) till the imposts levied had been completely paid. This procedure, more feared than actual battle, was prevalent with the tribes or towns forced to maintain the Sultan's troops during their stay with them.

There were nevertheless times when the Sultan's troops were unfortunate. In 1305 (1887) notably, his army under the command of his uncle Abu Shajir was utterly routed by the marabout 'Ali b. al-Makhliy Mahbub and the Berbers in the High Atlas. This marabout slew the Sultan's uncle with his own hand.

The expeditions against the Berbers in 1294-1295 (1874-1875), those of the Spaniards in the Rif, the settlement of the English at Cape Juby in 1305 (1887) brought the Sultan into negotiations with France and other European powers. Numerous embassies were sent to him to seek all sorts of industrial or commercial concessions in Morocco. Resuming the policy of his most illustrious ancestors, but only after a public consultation, with the official priests (1344-1826) on the possibility of religious grounds to compromise with Christians, he increased the number of ports open to commerce and organised the Sherifli system under them. He thus established a source of revenue more stable and reliable than the taxes on the tribes for the collection of taxes.

This ruler, one of the most remarkable by energy and intelligence that Morocco has known, recalls by more than one side of his character the founder of his dynasty, the great Mulay Ismail. Like the latter he was a great builder. In Fez he
built a palace imitated, according to Muslim writers, from the Alcázar in Seville. He built roads, bridges etc. He devoted all his care to the development of Muslim teaching.

He never would grant to Europeans industrial concessions as he feared that their influence would thereby find opportunity to penetrate into the interior of Morocco. Jealous of his rights and authority, all reforms, all improvements that he made, were carried out in the name of the Mekki-ze [q.v.], even those executed by foreign agents. They were thus as transitory in their effects as the reforms followed them.

Muday al-Hasan died on Thursday, the 3rd Dhu l-Hijja 1311 (9th June 1894), on the way back from a campaign against the Berbers of the High Atlas. He was succeeded by his son Sultan Abd al-Aswani.

Bibliography: al-Salimi, Kana al-Halaf (Cairo 1312), 4v. 125 to end; Aubin, La Maroc d'aujourd'hui (Paris 1905), passim.

(A. COER)

AL-HASAN. AL-SABBI, founder of the Alhassanid dynasty. According to passages in the Lisan al-Tanwir, the Taqribi Geniza and in Mihqawi, based on the Syriac-Saraqib, his genealogy was Hasun b. Ali b. Muhammad b. Khalil b. al-Hassan b. al-Sabbah al-Hisniyati. Hasun claimed to be descended from the ancient Hasmoneite kings, while Mihqawi quotes on this point a statement of Nizam al-Mulk that the people of the Tarsal al-Mulk that the people of Tarsa al-Mulk claimed the contrary and said that his ancestors had been peasants in that country. While Hasun is said to have further alleged that his father migrated from Kufa to Kamsar, we find him simply called Reda, i.e. native of Kaly, in Ibn al-Anbari. The date of his birth is unknown, but he was still a young man when he won over the Fatimid propaganda. The chief person in Persia was then Ibn al-Atta, the latter commissioned him in 464 (1072) to go to Cairo to the Fatimid Caliph al-Mustansir. In 471 = 1080 (Ibn al-Madhzin, 4. 304), giving the date as 479), he arrived there after first travelling through Persia, Mesopotamia and Syria. In the struggle as to who was to succeed the aged Sultan he took the side of Nizar, while others preferred another Mustansir's son, which actually deserted the Egyptian throne on his father's death under the name of al-Mustansir. He then returned to the east and eagerly advocated Nizar's cause in different places. Finally, in 487 (1099-1091), he gained possession of the stronghold of the Fatimid state near Kufa. The same thing happened, although by different means and with other fortresses, probably by Ibn al-Atta's orders, whose son, likewise usually called Ibn al-Atta, himself resided in the fortress of the Berber near Tabaristan. Long as the latter lived, Hasun played no prominent part, although the famous Sahib Nizam al-Mulk has already long suspected him on account of his frequent meetings with Egyptian missionaries. The well-known story of the early friendship of these two men, in which Qumar ibn Khayr appears as a third, even if it appears has been incorporated by Rashid al-Din, also, it however a fair tale. Oft.

Résumé de sujets rev. d'histoire des Schématisme, Introduction, p. 14, note. To make this dangerous opponent harmless, the Assassins reverted to assassination, a means they were often to use. In the years following, Nizam al-Mulk was to be first to fall, being murdered in 485 (1091). It is probably also in this period that the organization of the Assassins as a secret society falls; on their organization and aims, cf. the article Assassins (4. 491 et seq.). It has also been pointed out here that conditions were then favourable to them and that it was only after the death of Barkiyaruk, that Sultan Muhammad could seriously think of putting an end to the Assassins' reign of terror. After Shadhil has been taken in 500 (1107) and Ibn al-Atta exiled, the other robbers' nests fell one by one and finally Almami took the siege. While Shadhil died 511 = 1115, and his troops as a result ran away, Hasun, who after the death of Ibn al-Atta had presumably been recognized as Grand Master of the Assassins, was saved. Seven years later (518 = 1123) he died, after arranging that Kaysa, Zmari, and Shahinshould succeed him.

If Hasun is considered the founder of the Assassins, it must not be supposed that the main object of his life was to secure his personal power by planning assassinations; it is not even proved that he recommended or used this detestable means. Assassination had, as is pointed out in the article Assassins (4. 491) already for long before Hasun's time been commanded as a religious duty by the Sunnis of certain sects, and shortly before Hasun's public appearance it had been practised wholesale, notably in Tabaristan. Cf. also Ibn al-Ahlkh, 2.2. Hasun's importance lies much rather in the fact that he gave the Assassins power central stronger than Almami, so that it maintained itself there even after his death also. He also devoted his activities to authority and composed several works in Persian, which were all unfortunately destroyed at the hands of Almami by the Monguls. The quotations from the time by Shadhil and others go no further than well-known Shii doctrines; the fact expressly emphasized by the authorities that he did not publicly proclaim his teaching to the people, also agree entirely with the Shii's principle of racia, which he called by this.


AL-HASAN B. SAHIL, M. Atta, A. AL-SABBI, one of the Al-Mamun's favorites. Like his brother, al-Fa'il b. Sahil, al-Hasan was originally a fire-worshipper; but the two adopted Islam. In 106 = 511-512, when al-Mamun re-at the administration of the eastern provinces to al-Fa'il with almost unlimited power, he accompanied him minister of finance. After al-
Amān's assassination in 198 = 815, he was appointed governor of Arabia and the 'Iraq through his brother's influence, while the Caliph himself stayed in Merv. But al-Hasan, as a Persian, was unable to win the sympathy of the Arab population and trouble soon broke out. An adherent, named Abu 'l-Sarayah, appeared in Kūfah in 200 = 815, and allied himself with an 'Allī, Ibn Tabātabā, whom he persuaded to set up a pretender. The government troops were defeated; but Ibn Tabātabā died suddenly and al-Hasan turned for help to the tried general Hartham b. A'yan, who blackmailed Abu 'l-Sarayah in Kūfah. When the latter tried to escape he was captured and beheaded in Kūfah. 1 200 = October 815. Soon, however, the mercenaries of Baghdad mutinied, but had to surrender after three days' fighting; but after the murder of Hartham b. A'yan in Kūfah 200 = June 816 the governor of Baghdad, Muhammad b. Abī Khālid joined the rebels and advanced against al-Hasan in Wāṣil. Muhammad was defeated and died soon after the battle. Meanwhile, however, al-Mansūr, a son of the Caliph al- Mahdī, had been recognised as al-Ma'mūn's representative in Baghdad. His troops were defeated however by Ḥumayl b. Tālib and, as he drew his adherents mainly from the lowest classes and the town, a result was given to all possible excesses, the more thoughtful elements of the population sided with al-Hasan and put an end to the rule of the mob. But peace did not last long: When Ma'mūn in Ramadan 201 = March 817 proclaimed the 'Allī b. Abī Bātākh, called al-Riḥālī, as his successor, a rebellion broke out in Baghdad and Dāhilah, another son of al-Mahdī, was proclaimed Caliph. In Rajab 202 = February 818 the rebels attacked al-Hasan in Wāṣil, but were defeated and had to retire to Baghdad. After the murder of his brother al-Ṭayjār in Shaban 202 = Febr. 818, al-Hasan became insane. He recovered however and in Rumişan 210 = 825-826, his daughter Būrān married Ma'mūn. Al-Hasan was much esteemed for his liberality to poets and scholars. He died in Sāzak in the 1st Dhu'l- Ḥijājah 235 (10th June 859) or 236.


AL-ḤASAN b. UTHAMIN: His Atabi Amīr al-ʿAll, the son of Abu Dā'fūr Ustākh Harram, (see l. v. 853), became one in the lifetime of his father, leader of the Dālalīn troops under Samūt al-Dawla. After the murder of the latter in 388 (998), Hasān entered the service of the Buyid Bahl al-Dawla, who sent him as governor to Khūšān in 390 (1000) and gave him the title 'Amm al-Dhābah. He later sent him in the same capacity to the 'Iraq and there waged several wars with his predecessor Abu Dā'fūr Hanjiljī, Abu l-ʿAbdāb b. Wāṣil, who had rebelled in the swamp country (see Khatmā, Bāhīt b. Hasawwah (q. v.) and others. He died before his father at the age of 40 in Baghdad in 401 (1012–1013) and was entombed in the burying-place of the Kurāshī. The famous poet al-Shārīf al-Ṭalūf dedicated an elegy to his memory.


AL-ḤASAN b. YUSEF b. ʿALI b. AL-MUTANABBI: Hūlī al-Shāfiʿī Dālī, ed. Abū l-Muqāwim, known as al-Hūlī, li. 331; lii. 648 (1250) at Hilla, was the greatest Shīʿī jurist of his day. He successfully represented the Shīʿī sect in a discussion which once took place with the Sunnīs in the court of Sultan Qiyāṣ al-Dīn Uthmān Khusraw Mūḥammad (705–719 = 1305–1310); and the Sultan was so impressed with his arguments that he adopted the Shīʿī doctrines in many respects. He died in Hilla in 726 (1326) and his dead body was taken to Mahābūr and buried there.


AL-ḤASAN b. ZAIN b. ʿALĪ, a great-grandson of 'Abd. He was a plucky man, who, following the example of his father and grandfather, abandoned all political aspirations and reconciled himself to 'Abbāsid rule. His daughter became the wife of the Caliph Abū l-ʿAbbās, while he himself lived at the Caliph's court, and is even said to have occasionally communicated the views of his 'Abbāsid relatives and their dependents to al-Mansūr. In 150 = 767 al-Mansūr made him governor of Medina, but in 155 = 772 he aroused the Caliph's wrath and was dismissed, imprisoned and had his property confiscated. But restoration was made to him by al-Mansūr's successor, al-Malik, who gave him back all that he had lost, after al-Mansūr's death. He died in 167 = 782 at al-Qāṣr, while on a pilgrimage to Mecca, and was buried there.

Bibliography: Amīl al-Muṣāfin, ed. de Geus, i. 144; 146; 238; 358 sqq.; 377; 600; 452 sqq.; and 3418 (variations); Yaḥyā, Historiak al-Dīn, l. 456; Ibn al-ʿAlī, Chronicles, ed. Tirmarch, vi. 420; 454; vii. 24; 53; (Fr. Revu.)

AL-ḤASAN b. ZAIN b. MUḤAMMAD, a great-grandson of the preceding, founder of an 'Abbāsid dynasty in Ṭūhirān. The hard-handed and ruthless rule of the Ťūhirids produced such resentment in this country that a number of men, under the
influence of the strong ‘Aliid’ sentiment in those regions, looked around for a man of ‘Ali’s line to whom they might entrust the government. They therefore turned to Husain who was living in Rayy and had been recommended to them by another ‘Aliid: the choice proved a fortunate one, for Husain possessed an energy and sturdy resolution of purpose rare in an ‘Aliid. He was summoned to power by a section of the Tabariids and a number of Dailamite chiefs; he succeeded in defeating the Tabariid troops and taking the town of Aral and Salihya and, after an unsuccessful attempt, Rayy also. But Husain had to be perpetually on his guard against attacks on all sides and was more than once driven out of the country, on which occasions he found it very useful to have a secure refuge in friendly Dailam. From there he always returned and fortune often favoured him so that in 257 = 871 he was able to take Daulatji and in 259 = 873 Khurasan. In this latter year a new and dangerous enemy arose against him, in the person of Ya’qub [q.v.], the “oppressor”, whom Husain, not without humour, called al-Salih (“the saint”). He succeeded in being commissioned to the Caliph to punish the rebellious ‘Aliid and easily found a pretext when Husain would not deliver up the ‘Abjadite Ali ibn Ali who had sought asylum with him. Husain was strong enough for a powerful opponent and was again forced to retire to Daulatji but was saved by tremendous rains, which in those lands are particularly dangerous, and brought Ya’qub to such a plight that he could only get out of the country with great loss. Husain returned and remained for a period unharmful, till in 266 = 880 a Khunduzi, named Ahmad b. ‘Abd Allah, invaded Daulatji and conquered a part of it. While Husain was fighting with him there, another ‘Aliid, in order to have himself proclaimed ruler, spread the news in Tabaristan that Husain was slain, but on Husain’s return he was defeated and killed. Husain died in 270 = 884 in possession of his territory and his family continued to reside in Tabaristan till 310 = 921. Personally he was a deeply religious man who gave much time to the poetry and the various branches of jurisprudence and allied sciences.

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Husain ABDALL. A small town was situated in the district of Atak (still lately part of Ravidh Firdi) in the Panjab. Extensive ruins and Buddhists remains in the neighbourhood were supposed by Cunningham to represent the site of Tanis, but recent discoveries make it probable that Tanis was situated at Kila Sarai, more to the East. The sacred spring of Euphrates visited by the Chinese pilgrim Huiou Tanan in the 7th cent. A.D. is said to resemble the spring at Husain ABDALL and was dedicated to the Saint Bâlat Wâl of Kandahar. It is full of sacred fish which may not be killed. This spring according to Huiou Tanan was 70 m. from Tapin to the north-west. The Sikhs as well as the Mahomedans have a shrine near the spring, named Fateh Sâhib, from the supposed impression of the fingers (pandji) of the Guru Nanak on a stone. Here was a halting place of the Maghul Emperors, from Akbar onwards, in their journeys to Kashmir, and a tomb surrounded by cypress is assigned by tradition to Lalla Rukh, daughter of Awrangzeb. Akbar followed this route certainly and Djalangir on one occasion after news at Husain ABDALL turned back to Kâliâpur and entered Kashmir by the Bimala route. Bernier’s memoirs show that later emperors preferred the Bhimbar and Pat-Pandja route. Yet a tomb at Husain ABDALL is probably assigned to Lalla Rukh, daughter of Akbar, who is the heroine of Moony’s well-known poem, one of the scenes in which takes place at Husain ABDULL. Descriptions will be found in the travels of Elphinstone, Moorscot, Burns and Hûgel, and a notice by Cunningham in the Archæological Survey of India. The name Husain ABDALL is undoubtedly, as supposed by Elphinstone, the true name of the Saint now called Bâlat Wâl, although Cunningham doubled the fact, and said that Bâlat Wâl was a saint from Kandahar, while Husain the Abdal (or religious madman) was a Gujar. The tomb was at the foot of the hill. The mention of Lalla Rukh Husain ABDALL is known to have been born at Salzowlah and accompanied Shah Rukh, son of Timur, to India and afterwards died and was buried near Kandahar, where his tomb became a place of pilgrimage. Mir Muhammad, the author of this history, lived in Akbar’s reign and claimed descent from the great Husain ABDALL. The town bore his name already in Akbar’s time, for the Amâ Bakhari records (p. 446, Blochmann’s trans.) that Shams al-Din built himself a vault there, and that Hakim Abû t-Fath was buried in this vault by Akbar’s order, also that Akbar himself visited the tomb on his return journey from Kandahar.

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HASAN AGHA, Khâlif al-Din in Al-Idrîsî. He was born in Sarzinda and had been taken prisoner by Khâlif al-Din al-Mustasîn and enrolled among his emirs. He soon won the confidence of his master who made him bokâr (major-domo) and entrusted him with the government of Algers during his campaign against Tunis (see Khâlif AI-Bihî). When Khâlif al-Din was recalled to Turkey in 1636, he left the government in his hands and Hasan filled his office to the general satisfaction. "To this day", writes Hanzo, it is a question of those who knew him say that there never was a more just Pasha".

Charles V’s attack on Algers fell within the period of his administration (1541). According to Haids, Hasan showed exceptional valour and personally contributed to the defeat of the imperial
troops. According to contemporary historians, on the other hand, Hasan's attitude was rather ambiguous. They say that he had been won over by the proposals of Count d'Alasandra, governor of Oran, and only the resistance of several generals prevented him from handing over the city to Charles V. In any case, after the collapse of the Spanish expedition, Hasan marched against the king of Kúkú, who had made an alliance with the Christians, and forced him to pay tribute and deliver up his son as a hostage (1543). According to Haedo, he undertook a campaign to the West to protect the king of Thlemenc against the Spaniards in Oran, but this campaign is rather uncertain. Soon afterwards, Hasan fell suddenly into disgrace, retired into private life and died unconsulted in 1549 at the age of 58. He was interred in a tomb, which his graves had built near the Bnah al-Wad and the inscription is preserved in the Algiers Museum. (G. Collin, *Corpus des Inscriptions arabes et berbères de l'Algérie*, Paris 1910, p. 202.)


**HASSAN BABA, Dey of Algiers (1685–1688)**, usually called Baba Hasan. He was previously a *qâdis* (consular captain) and took part in the revolution of 1671, which put an end to the rule of the Agchas and replaced it by that of the Deyas. As son-in-law of Hashidji Muhammad, who was the first to fill the office of Dey, he held the actual power in name of his father-in-law. He made many enemies by his arrogance, mistrust, and cruelty but suppressed with a strong arm all attempts at rebellion. In 1680, under the pretext of restoring the order broken by the rivalry of the sons of Murad Bey, he attacked Tunis; in 1681, he fought in the West against Mûlây Isâmîn's troops. When in 1682 Hashidji Muhammad fled to Tripoli on hearing that the French had sent a fleet against him under Dauguesme, Hassan Baba took over the reins of government. During the first bombardment of Algiers (20th Aug. - 12th Sept. 1682) he ruled the town with a rod of iron and executed without mercy every one who dared complain or speak of negotiations. In the following year Dauguesme again appeared before the city. After several days' bombardment (26th - 29th June) the Dey was brought to negotiate with the French admiral. He handed over the chief of the *Ra',* Hashidji Haïm (Meurs Morto), as hostage and released the Christian prisoners. As an agreement could not be reached regarding the indemnity to be paid to the French, Meurs Morto was allowed to go on shore, as he said he would hasten the negotiations. Scarcely had he disembarked however when he called the *Ra's* together, forced an entrance to the Djema, had Hassan Baba murdered, and was thereupon elected Dey (22nd July 1683).

**Hassan Buzurg.** Taïg al-Derya wa-l-Din Hasan Bey or Hasan Bey el-Gharbi, as he was usually called Shâhîd Hasan, the founder of the Jâlîrî dynasty in Baghdaïd after the death of the Khân Abû Sâ'îd. He attained a high position while the latter was still alive, as his mother was a daughter of the Khân Aghân. He was therefore spared when seized, probably falsely, in 1332 (1332) of having designs on the life of the Khân Abû Sâ'îd and the death sentence was commuted to banishment to Kâshâkh. In the following year he received the governorship of Aunu-Mauro. After the death of Abû Sâ'îd, 736 (1335) a struggle for the throne soon broke out; the newly elected Khan Arpa lost his throne and life in battle with 'Alî Pâshâ, governor of Baghidâd, who had paid homage to another descendant of Aghâna, named Mûsâ. Shâhîd Hasan then rose against him and put forward another claimant, Mûsâ-Murad. The two rivals met at Altâgha near Karbalâ on the 14th Dhu 'l-Hijjah 737 (24th July 1336) Shâhîd Hasan was victorious and made Arpa his headquarter, while Mûsâ retired to Baghidâd. But as it was not only a feud between Hasan and Mûsâ but between two Mongol tribes, Dânîlîr and Ulîr, the Emir of Khârâsh showed a new Khan Tughâ Timûr, to whom Mûsâ submitted. But they were defeated by Shâhîd Hasan in a battle near Marâkî in 737 = 1337. Mûsâ was taken prisoner and exiled. In the meanwhile a new rival to Hasan had appeared in "Little" Hassan (see淮安 Khânûkî), who won a battle and even succeeded in capturing and putting to death Muhammad, the Khan recognised by Shâhîd Hasan. Shâhîd Hassan had saved himself in time by fleeing to Turan and was able to come to terms with his rival, while he thought to gain new support by paying homage.
in Togha-Timur. But when the latter proved unreliable, he looked around for another wet fainting and paid homage to Shah Djihansh Timur, a descendant of Ali. He then went to Baghdad (340 = 1339–1340), and establishing himself securely there made away with Shah Djihansh Timur and reigned independently till his death in 1335. We cannot here detail the war which he had still to wage during these years; it is sufficient to remark that he succeeded in maintaining his position and was careful to show due devotion to the 'Ala' by restoring the sanctuary at Neufch. His son Uzun (q. v.) succeeded him.


HASAN CELEBI Kâmil-i Pâgîn, a famous Ottoman scholar and biographer of poets. Born in 1353 (1349–1447), in Iznik, the son of Khân-bâba Mereşâl Ali Celebi b. Emarâz. Famous as a poet and scholar, heedited in the Hâmis-Bey-Medresah of Iznik, like his father, devoted himself to the study of law and theology. After an active and honourable career as minister and kâdî in Brusa, Adrianople, Alâpors, Galipâlî, Eryth and New Zara, he died aged 123 of Rosset in Egypt on the 12th Shawâtî 102 (14th March 1614).

Hasan Celebi was, as is the custom with Turkish scholars, also a poet; although only an imitator. He wrote marginal notes on the Dârâ or Qu'ran, together with additions and notes on some important theological works and certain other writings, but his great work was, as his great collection of books of over 300 biographies of poets, the Tercât-i Şarârî, which is dedicated to the historian Khâvûnî Said al-Din and was completed in 934 (1528). The work is of inestimable value for its biographical details and the numerous quotations. Of the many Ottoman biographies of poets it is considered the best in spite of its voluminous style, its affectation and its soundness for anecdotes. Hasan Celebi discusses the poets from the earliest times until three hundred and a, h, princes and of other naves. His little weakness for enshrining all members of his family in his work as poets is not to be taken too much amiss.


HASAN DİHAÎÎ, Amîn Nâhid al-Dîn, styled the Saîd-î Hindustin (Barat, p. 369), was born in 1251 (1853) at Dîhilî, where his father, Ali al-Dîn Şâhî, known as Ali-i-Sanjâdî, had settled. Together with his friend, the poet Amîn Khamirî, he spent five years in Multan in the service of Muhammad Sulbî, the eldest son of Gâliyîd al-Dîn Hîdîân [q. v.] and subsequently became one of the court-poets of Sultan Ahsen al-Dîn Khâbîrî (1345–1358), in honour of whom most of his panegyrics were written. At the age of 33, he became a mukthîr of Nâhid al-Dîn Ayyûlî [q. v.], in honour of whom he wrote a mawa'izî, and he also wrote down the saint's discourses from day to day during the years 1347–1352 and collected them in a work entitled Fawâ'id al-Sâhilî [K. 1, p. 972].

This was completed in 1347, and is said to contain about 10,000 verses; he also wrote prose works (e.g. Siyâsî al-Ayyûlî), which appear to have been lost. When Muhammad b. Hâshîm moved the population of Dîhilî to Dâwûtîsham and the city was given to the Sultan to his new capital, and it is said that he died there in 1372 (1357); but the date of his death is variously given by different authorities.


HASAN KÜÇÜK, "little Hasan", so-called to distinguish him from his contemporary and rival Shaikh Hassan (cf. Hasân Bûgûr, p. 279) was a son of Timûrâsh b. Coboon (q. v.) and after his father's overthrow remained in hiding in Asia Minor until the struggle for the throne of Abu Said in 1330 (1335) afforded him the opportunity of taking a leading part. He pretended that his father had not perished in Egypt but had escaped from Multan and reached Asia Minor again after long wanderings and made a Turkish slave play the part of his father. The members of the once-powerful Coboon family soon gathered round this false Timûrâsh and also the Mongol princes, who were dissatisfied with the rule of the Delhiids Shaikh Hassan. He thus became powerful enough to challenge Shaikh Hassan and deposed him in 1338 (1332) near Nahaljâwâd. After this victory he nearly fell a victim to his guilt, for his pretended father tried to dispose of his by assassination. He escaped however and sought refuge with the princess Saltabeg, daughter of the IIkhan Uljaytu and widow of Coboon and Arpakshâd, whom he now recognized as Khan, at the same time coming to terms with Shaikh Hassan and disposing of the false Timûrâsh. When Shaikh Hassan soon afterwards had hommage paid to Togha Timur, he began to intrigue with the latter also and promised him the hand of the princess Saltabeg. Togha Timur fell into the网 work was at once betrayed by Hasen himself, so that the only course open to him was to fly as swiftly as possible to Khorasan, but as Shaikh Hassan soon found another wet fainting Shah Djihansh Timur, Hassan Küçük sought to imitate him and paid hommage to another Uljaytu, Saljûk Khan, whom he married Saltabeg. He next waged war, not unconventionally, on Shaikh Hassan and Togha Timur, but was murdered by his own wife Inanî Malik on the 7th Rajab 744 (20th Dec. 1342) on a campaign against Baghdad. His place was taken by his brothers Anfar and Yaghîbî, but they soon quarrelled; Ahsat had his brother slain and ruled alone till his fate overtook him and he met a violent end in 750 = 1355.

Bibliography: See the article HASAN BÛGÛR.
HASAN PASHA, Beylerbey of Algiers.

He was the son of Khair al-Din (q.v.) and a Mooress. His father's influence with the Porte obtained him the office of Pasha of Algiers in 1544, and he was entrusted with the task of restoring Turkish power in western Algeria where it had been considerably weakened. In 1546, Hasan conducted a campaign against the Spaniards in the Tlemcnen district, but just as he had come face to face with the Christian troops near Arbal he had to return to Algiers as his father had died. He succeeded him as Beylerbey and soon afterwards undertook a new western campaign, this time against the Moors, who had occupied Tlemcnen in 1543. An army, composed of Janissaries under the command of Hasan Corso and Kabyls under the Sultan of the Beni 'Abbâs (Sultan of Leb) in the European authorities) defeated the Moors, followed them up to the Mulâyta and regained Tlemcnen (1554). During this time Hasan was carrying on important works in Algiers: he increased the fortifications, built the Berjehi Mahfûz Hasan (Fort l'Empereur), on the Kadiya al-Silah, erected public baths and a hospital for the Janissaries. His hostility to French policy, however, induced the Porte to recall him to Constantinople and replace him by Salih Raïs (1552–1556).

In 1557, he returned to Africa. The disturbances that followed on the death of Salih Raïs, notably the rebellion of Hasan Corso and the murder of Pasha Tekedelik forced the Sultan to send him once more to Algiers as Beylerbey. In the west the Sherif Muhammed al-Mahdi had taken advantage of this unrest to invade the Tlemcnen country again and to occupy the city; in Moghareh alone a Turkish garrison held out under the command of Kaïd-Saffa. After Hasan had restored peace in Algiers he took the field against the Moors who vacated Tlemcnen on his approach. The Turks pursued them up to the walls of Biskra, where they inflicted a disastrous defeat on them. The Beylerbey had however to retire hurriedly lest he should be cut off by the Spaniards in Oran. (1557). When the latter besieged Mostaganem in the following year, Hasan came to its aid and routed the Spaniards (26th Aug. 1558). The Christians had now to content themselves to Oran and ceased to be dangerous to the Turks.

Now that Hasan had peace in this direction, he planned the subjection of the Kabyls. In order to be secure against any insubordination among the Janissaries he organized a force of Spanish mercenaries. By his marriage with the daughter of the Beni 'Abbâs of Kabylie, he secured the assistance of a number of Kabyl tribes and thereupon undertook a campaign against Ajmad b. al-Khéil, the chief of the Beni 'Abbâs. The latter was besieged and killed in an encounter at the Kaïd of the Beni 'Abbâs. His brother Mekhâni continued the war but became a Turkish tributary in 1559.

The intrigues of the Spaniards and the murder of Mekhâni prevented Hasan from completing the subjection of the Kabyls. He therefore resolved to leave the latter opponents alone for the moment. After the destruction of the Spanish fleet under the Duke of Medina Coeli by Pâlî Pâhsî at Elbeba (15th March 1501) the Beylerbey was able to devote his whole energies to the Moors. He was just about to begin the war with them when the Janissaries, who were discontented with the creation of new Kabyl troops, seized him and put him in claim to Constantinople.

It was not difficult for Hasan to clear himself of the charges against him laid before the Porte. He then returned for a short time to Algiers where an envoy of the Sultan had already arrived in order and executed Agha Hasan, the ringleader of the conspiracy against the Beylerbey. Hasan was now determined to drive the Spaniards out of the country and set about the capture of Oran and Mars al-Kahâ, at the head of an army of 30,000 men he began the siege of these two towns, while his fleet blockaded them from the sea (April 1567). After two months of vain essays and repeated assaults, in which the Beylerbey himself risked his life, the arrival of a relieving fleet of Spaniards forced the Turks to retreat. Hasan was not allowed to resume his plan again. Soon afterwards he had to lead the Algerian galleys to Malta which the Turks were besieging. Here he lost a portion of his ships, but the lighting qualities which he showed on this occasion won him the rank of Kapîdan Pasha (1567). He died in 1570 and was buried beside his father Khair al-Din in Rûbyck Dere.


(See also.)

HASAN PASCHA, known as Yeniçhriş, (the greengrocer) was a native of Albania and entering the service of the Serai rose from serîh boğullî (serbština) to eyalet boğullî (chamberlain). His countryman, the grand vizier Sinâh Pasha made him an aga of the Janissaries in the Governorship of Istanbul (Ka'da 1002 (8th July 1594) during the Hungarian war; in Râhi II 1003 (December 1594), he was dismissed, but reinstated in Shavwil 1005 (June 1595); in Dimâmleh 1004 (January 1596) he became wali of Shirvan and on his return from there Wazir of the Divan. In this office he carried out the currency reform of Râhi I 1009.

On the 1st Shavwil 1009 (3rd February 1606) he was appointed deputy (âlîmu l-muhammîdî) for the Grand Vizier Yerîbîbî Pasha during his absence in the field, and appointed his successor when Ishâhînn died on the 9th Maharrâm 1010 (10th July 1606). As Scdrâ he continued the campaign in Hungary (defeat at the Battle of Vrâđenson on the 15th Oct. 1605), relief of Kaniška, recapture of Stuhlwâlân, and at the end of 1606, on 29th August 1606; capture of Pest and siege of Olm. With the Archduke Matthias late in the autumn of 1606) and only returned in January 1605 on hearing of the arrest in the capital caused by the Stipilius. Although he succeeded in suppressing the riots, he was nevertheless dismissed through the intrigues of his enemies on the 27th Râhi II
HASAN PASHA, son of Hassan, governor of the Ameer for nearly a quarter of a century, whom he received the name Venuilli, was a native of Albania and held the office of notarii capitani in Constantinople when Sultan Murad III sent him in Dumlud I 988 (June 1580) to the Yemen in restored Ottoman prestige in this province, the greater part of which had fallen into the hands of the Zaidi Imam Musaphir. In the course of five years he succeeded in subduing the nearly Shafiite party by force and partly by guilt and regained the fortress which they had taken. To prevent further risings he deported the Al Mutalib in Constantinople at the end of 1585 when they were kept in custody in the end of their lives. In the next few years he subdued a number of smaller strongholds and conquered the Zaidi and other districts so that by 1591 the land could be considered pacified. Six years later a more dangerous rebellion broke out among the Zaidis led by the Muhall al-Husayn b. Muhammad; the latter occupied the district of Kaukab and the fortress of Tunis and was only driven out in 1598 after fierce fighting, but continued to hold out for some time in Rabat. At the end of Belgida 1022 (beginning of 1614), Hasan Pasha was recalled at this time request and returned to Constantinople. At the end of Safar 1074 (middle of July 1665) he became governor of Egypt, which he filled till the end of Muharram 1016 (end of May 1667). A few months after his return from there he died in Constantinople on the 9th of 16th Rajab 1016 (October-November 1667).  

Riyāṣiyya: Selahat, Ta'alib, p. 234, 235, Ta'ālī, 232, 234, Nāsim, Thālab, 1., 222, 197, 249; Khādīj Cabli, Tālib, 45, 54, Sibillī Ḍoṣi, ib. 115 (Biography); during particularly with the campaigns in Yemen; Abu'la Musa Bābur, 108, ib. 109, Ahmad Mubdih, Ta'ālī, 155, 157, 188; Rā'īn, Ta'h, 188; Thālab, 155, 187, Wustenfeld, Journ in E., (XVII) Jahresbericht, p. 35-47. (J. H. Moortmann.)  

HASAN PASHA. [See VENUSILLI.]  

Hasan Pasha, a native of the district of Kāshab-i 197, entered the Janissaries, in 1724 attained the rank of jādī (jama'i general), took part in the Russian campaigns and in the middle of Rajab I. 1371 (beginning of July 1753) during the war with Austria he was appointed grand vizier on the 4th Sharri 1371 (23rd Sept. 1743) in spite of the fact that he could neither read nor write. The continuance of the war with Nadir Shah, the cessation by the convention of 23rd January 1744 of the burden warfare with Austria, which had been going on intermittently since the Peace of Belgrad (1739), and various diplomatic steps, which were instigated by the celebrated adventurer Demeeral Ahmed Pasha (q.v.) with a view to the occupation of the Porte into the European Concer, all fell within his period of office. A result of Semai intrigues he was dismissed on the 22nd Rajab 1359 (10th Aug. 1740) and banished to Rhodes. In the following year the government of Iskandar a little later that of Diyarbekir was given him, and he died in the latter town at the end of 1161 (1748).  

Bibliography: Tālib, 187, 137; Ḍoṣi, continuation of Doulberliche Omer Efendi, p. 27-82; Sibillī Ḍoṣi, ib. 115-120 (Biography); ib. 150, 35 (Biography); ib. 197, 188; Mubdih, Ta'alī, 188, 197, 249; Venuilli, Geschicinct des Osmanischen Reiches, vol. iv. 40-75, 90.  

HASAN PASHA SHERIF (in Waiz, Celibi Zade al-Šeify 197, Hāsan) was the son of Rasiul Cabli al-Hajdiši Salāmān Agha, who is mentioned in the year 1720 as leader of the troops of Qawāq, Sulibi and al-Hajdiš, who in the war against Russia (1769-1774). He himself joined the war with distinction at the Khan-Gur Cóla's raid into the Crimea in the winter of 1769 which was celebrated in Baron Tott's description (Monitore, III. 201-203), as written by the chief of volunteers. In the course of the campaign he was rewarded for the financial support which he had given the Grand-Vizier Muhammadzade by being granted the rank of ṣāḥib-i 197, and on the 25th Dumlud II. 1187 (11th Aug. 1773) was appointed commander of Russian with the rank of vizier. After the conclusion of peace (1774) he fell into disgrace, lost the rank of vizier and spent a number of years in exile in Philipopolis and Salonica. After the outbreak of war with Russia at the end of 1201 (autumn 1780) he was again given various military commands on the Danube and after the death of Djam'ud Hasan Pasha on the 1st Safar 1204 (16th April 1790), he was appointed Grand-Vizier and generalissimo in his place. While his brother Sereid Mehemmed was able to influence a considerable reversion on the Austrian and their Russian allies on the 25th Ramazan 1204 (6th June 1779), his own campaign against the Russians was most unfortunate; towards the end of the year the latter emerged in rapid succession the fortresses of Kilia, Tulce, Zonguldak and Ismail and, as Sherif Hasan Pasha later brought suspicion upon himself by all kinds of arbitrary actions and the frankness of his reports, he was surprised in the night of 9th Dumlud II. 1205 (12th-17th February 1779) in his quarters in Samsz and shot by the Sultan's order.
from their cousins the Idrisids [q. v.]. These Sherifs, formerly located particularly in the south of Morocco, have played a considerable part in the history of N.-W. Africa. The date and cause of their installation in the country is not known. Legend says that they arrived there at the time of the rise of Marinid dynasty. A number of pious Muslims of Sidjilmasa, a town in the south of the Great Atlas, returning from the pilgrimage to Mecca are said to have stopped at Yamna, a town on the Amran coast, to the west of Medina. Then, they became friends with a Sherif named al-Hassan. Appreciating the spiritual advantages of attending his discourses and the heavenly benefits obtained by his intervention they persuaded him to follow them and settle with them in their own country. This individual was renamed al-
Dra'a, i.e. he who introduces his family (into a country). The expectations of the devout Muslims were fulfilled: al-Hassan and his sons were a source of blessings to their new country.

At this time the people of the Wadi Dra'a found to their grief that their palms were drying and the fruit would not ripen. It was said to them: "If you bring a Sherif to settle among you as the people of Sidjilmasa have done, your fruits will undoubtedly be as good as theirs". The people of Dra'a took this advice and brought from Yamna the Sherif Mulay Zaid b. Ahmad, cousin-german of al-Hassan al-Dikhlil through his father. Al-Hassan's descendants spread throughout Tafilet and formed the stock of "Alawi Sherifs, so called after their ancestor. "Ali al-Manshahi. Those of Zaid lived in the Wadi Dra'a and were the ancestors of the Sidjilmasa, so called after an ethnic group, the Banii Sunna.' They settled the Banii So'd b. Abdi Bakr, among whom the sons of Zaid had settled together.

No less turbulent than the Idrisid Sherifs of northern Morocco, the Sherifs of Sidjilmasa or the Banu So'd had frequently quarrels to settle with the Marinids. Not being farther from the seat of the central government, behind the formidable natural rampart of the High Atlas, they were more easily able to organise themselves either to render themselves independent or to extend their influence. Supported by solidly constituted Arab groups, sided by the religious faction, controlled entirely by the Sherifs of different origins, the Sidjilmasa succeeded in overthrowing the Berber Emir dynasty of Marocco and in guiding the destinies of the country for over a century (1555-1664). Seven years after their disappearance from the centre of turmoil, about 1677, Mulay Limi b. was the true founder of the Sherif dynasty which still rules Morocco.


(See above.)

HASANWAII b. AL-JURAI AL-BARZAK, a Kudi chief, founder of a dynasty which bears his name, which maintained itself for about half a century. Two other chiefs of his tribe, the brothers Wandali and Ghani, were also particularly distinguished. When Wandali died in 349 = 960-961 he was succeeded by his son "Abd al-Wahhab, who had soon to ease his territory in Hassawah. The power of the latter now increased more and more. His rule extended over a great part of Kurdistan and included the town of Dinaar, Hassawah and Nahawand. Although he forced caravans to pay heavy tribute and made the roads unsafe by his raids, Ruka al-Dawla did not trouble about him, as Hassanwaï supported the Dulkans in their wars against the Khurramids. But in Muihirram 359 = Nov.-Dec. 969 Ruka al-Dawla had finally to send an army under the vizier Ibn al-
Amid against him. The latter died on the road and his son had to make peace with Hassanwaï. After the death of Hassanwaï in 360 = 979-980, his son Bahr [q. v.] was recognised as governor of Kurdistan by the Buiyid Ajjad al-Dawla. In 985 = 1014-1015 Bahr was murdered and the dynasty of the Hassawalids disappeared with his grandson Zaki (Tahir) b. Hilli, who succeeded him but was defeated and thrown into prison in the same year by the Buiyid Shams al-Dawla.


(K. V. SUTHERLAND)
HASHID and BAKIL, a large confederation of tribes in South Arabia. The genealogy of the Hashid is given by the Arab of South Arabia at the present day as Hashid al-Aghbar b. Dhaham b. Nafw b. Hashid al-Akbar b. Dhuham b. Hamdan. Bakil is held by them to be the son of Hashid al-Akbar. Their land, called by Niebuhr Bâdî' al-Khabî' "land of the tribes," lies near San'â' [q.v.], and stretches eastwards to Ma'rib [q.v.] and Nafjan [q.v.], and northwards right up to the desert as far as eastwards of San'â'.

The Hashid, whose number 22,000 warriors, are divided into three main groups; al-Khârij (with three subdivisions [alshâb, "three")], Dhijjar, Kalâjîn and al-Sayyâr], Bnîl Surais (north of the Khârij, with nine subdivisions [baflâb "nine" including Khamm and al-Qâsimîm (Usmed in Niebuhr) to the north of the latter up to two days' journey from Sa'â'a with three subdivisions, including the Qâsimîm al-Wâsh). At the present day the Beled Hamdan (north of San'â') and Shubâb (s.w. of San'â') are also reckoned to the Hashid.

The following are included in the lands of the Hashid, the Kâ'a Shams, Kâ'a Hain (with an ancient cistern and Hisâmî cemetery) and the Beled Hâshim (part of them), Dhijjar Dhî Râs (Dhî Râs in Niebuhr), with the Wadi of the same name (a tributary of the Wa'd Shuwa'a [Hirrân]), the villages of Hût, Aribat (in Sayyâr), Khamm (an ancient Hisâmî town, according to Hamdani, the birth-place of A'bad Tuba'), the ruins of Ta'if (on the north bank of the Wa'd Shuwa'a with mosque and tomb of a saint. Near the Bawm al-Dhijjar Tâlim (Thâlîn in al-Hadrî of Hamdani), on the northern peak of which is a very ancient Himyarît mausoleum (with many inscriptions), the tomb of the saint Khârij, to which the Hashid still bring offerings, is the famous ruin of Nâhil (Nâhil, 1215), one of the South Arabian inscriptions (formerly with 20 palaces, among them Mâl Lâ'â'a), which Hamdani calls the most splendid that he had seen among his many visits and meetings with the tribes of the Wa'd Shuwa'a). Sa'â'a (Wâdi a-Wâh, Wadai in Niebuhr, north of Nafjan), Hamdani (different from that al-Sa'â'a), Ayâd Samîya, Wâlîâ (also named by Al-Sami' and Abh Ammar [perhaps identical with the Al-Sami', which Miles [in a letter to Sprenger] mentions among the tribes of the Wa'd Dawrân]). San'â' itself was at one time considered to belong to the Bakil. The Bakil are said to number 8,000 warriors.

Of the tribes mentioned we have detailed accounts in modern times of the Arûbâ' whose land was visited and explored by Glaser in 1883. It is a small territory but rich in ancient monuments. It is bounded on the south by the Balqîthî, on the east by the Nihm, on the north by the Suf'an, Murhîba and Hashid (al-Khârij, the subdivisions Dhijjar and Sayyâr) and in the west by the 'Ayâd Sârî and Hamdani. It is divided into two main groups, Zuhair (with five subdivisions) and Djiujîn (in Niebuhr Daîfân) with Hîmân (with seven subdivisions, among them the Abh Mâshît and Hâkan). In the land of the Zuhair are the following places, Uqabeet, Shammara, Zabdîb (with Himyara ruins, often mentioned in South Arabian inscriptions), Sirwâb (difference from the Al-Muhdîb, "rich in ruins"), in this district at the so-called Hadjar [stone of Arûbâ', the Arûbâ' hold their assemblies on important occasions], Khubbâ (with the ruins of Al-Medîna and Al-Hûjî, near the Northern cone of Darûb), the famous village of Masar (south of Sîfâth), Shira', Durrân, Bâtt Marran, Shâhrî, Jawwa, and Nûlîjî. In the land of the Djiujîn Is the famous ruin of Isâwa (Itwa) and Riyam; in Hîmân is the large village of Himzam (with the tribe of the same name) among the wadd in the land of the Arûbâ', may be mentioned the great Wadi Khârij. The plateau of Arûbâ' is extremely arid in character. The west of the land is studded with small wells like the land of the Hamdani and Ayâd Sârî.

Like the other once flourishing lands of the Hashid and Bakil, Arûbâ' is now poverty-strewn and deserted; in the lower parts poor-crops of cereals (wheat and barley) are found, in the higher, perhaps dhirra (a kind of millet). The once splendid vineyards of this district have long since been utterly ruined. In Hamdani's time Arûbâ' was famous for an excellent breed of cattle.

The Hashid and Bakil belong to the Zaîth sect and are mostly independent (only the Balqîthî, Bâdî' al-Bustân, Khârijî and Ayâd Sârî are under Turkish suzerainty). On account of the increasing depredations of their lands the Hashid and Bakil have been forced to leave their territory; we thus find Hashid in the district of Dhijjar Bâlî in (the south of Khârijî-land [q.v.] and Djiujîn in the land of the Suf'an). They usually enter the armies of the neighbouring rulers (the Imam of San'â', and the Shâhrî of Mecca). Even in India they are sought as mercenaries.

During Glaser's stay in San'â' in 1883, a fierce war was raging between the Bakil and the Hashid. The feuds was caused by the Bakil (Sufîn) who carried off two women of the Hashid, whereupon the latter began massacres in the villages of the Sufîn in Khârijî. The sultan of Mecca, who was then staying in the vicinity, was informed of these events by the governor-general of San'â', Tâ'âr Fâhû, who thereby won a certain influence over these tribes.

Hamdani in his Liwa' gives a detailed account of the Hashid and Bakil. He mentions the most of the above-named tribes. In his time they inhabited the same districts as at the present day. They lived in the "Balqîthî Hamîdî" [q.v.], which year was divided into two parts, the east belonging to the Bakil and the west to the Hashid; in the lands of the Bakil there were a certain number of Hashid and vice versa.

In Hamdani's time the land of the Hashid included Radîbâ' (chiefly inhabited by the Wa'dîs,}
the great plain of al-Dawm (in common with the Bakl), with the villages of Rida (with the citadel of Talafsci), Banaa, 'Abbas, al-Qab, al-Ula, Zora, the latter belonging to the Hadd of al-Khazif, the two towns of Dua and Kiyam, Ukhayt (in which the inscriptions, a large town, in common with the rain of Madar (inhabit by the Bakl), in common with the Bakl), and Yaa, Athal, called Darmi in the Qasqooli; here the poet A'ishah of Himda used to live during the sardah harvest), the Balad al-Sayad (with al-Khazif, Dha"

Bun [227 of the inscriptions] Yama'a or Yanca), al-Khazif (227 of the inscriptions) with the market Hamal or Hamil dating from heathen times, and the villages of A'sassan and al-Hafir or al-Afjar, the Balad el-Wadi (with Xamuk, Himda), [io Qasqool, p. 116, the jinna on the river] the other hand his Himd, [Tom']. Himda and Hamda, Balad Khawas (the largest district of the Haddah, the seat inhabited by the Bakl), Khaim, la' (the beginning of the Haddah in the north with the two mountains Akshu [between the Wadi Li'a and Wadi Surud], and Aheem or Aheem and the villages of Tanj, Nizjar, Shihali, al-Hikr, the markets of A'sassan and al-Afjar), Balad Haddah (with 20,000 inhabitants) with the villages of al-Dajair (large market for Tishma, Mocca, and al-Hamda, which are used to be visited by 20,000), Schub, Haysa, and Djadil, 'Udhar Shams, Hina'wala (a very fertile district, rich in palms and houses) inhabited by the brave and distinguished clan of al-Ahumaid (which numbered 5000 warriors), the two famous hills of al-Ahumaid and Shukk, or Shukk, with the precious stone called Soumak, after Wadi Soumak near San'a', a black stone with white veins), the Ujbel Hasi, Maswak, and the great mountain Sharaf (lower part) (the markets of al-Kahfling, Bir (both belonging to the Lijjar), al-Yafr, Kutiba. The towns of the Bakl included: al-Sama', Hadda, both in the west of the Rajef and San'a', Mecca, Ujbel al-Ujbel Mahz, with numerous large creeks, each flowing into the Khawas, and with many cornfields and oases and flowers), the Ujbel Oflyl, rich in vines inhabited by the brave and illustrious group of tribes, such as the Akshu,Downloaded from https://www.cambridge.org/core. Tufts Univ, on 26 Dec 2020 at 21:28:46, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/CBO9781139084154.023
most as he was an excellent poet. His great strength lies in ingenious imitations and adaptations to the ideas and language of his predecessors, not in original works. In him the characteristic feature of Ottoman poetry in general, great skill in imitation, a parasitical kind of poesy, diminishing only on a foreign growth of amorous reputation, became a veritable genius for adaptation. In his 


HASHR (Al), an assembly, particularly on the day of resurrection (yamun al-Hassh). Cf. the article KHAH. — Title of Sura 6.4.

HASHW, the stuffing of a pillow, cushion, vegetable, etc. Hence: 1. Medall. You say "its all has become medall (hashw)". 2. A relative clause. Thawala calls a phrase a hashw (mustajfi, ed. Broch, p. 57). 3. A parenthesis, with which nothing in the sentence is symmetrically connected, synonymous with alaf (Harrat, Mustafir, ed. De Saucy, p. 75, 86). 4. A redundancy or tautology. The portion of a sentence, as Süah abis (handshake) of the head, which is repeated from the in that the latter always serves to remove Alzub (Harrat, loc. cit.). 5. In prosody, the portion of the verse which contains the rhythmic or metric of a verse between the first and the last foot.


HASHWIYA, also HASHAWIYA or AKHUSHWIYA, a contemptuous term for those among the men of Trabil (Ashab al-Hashwiya, q.v.), who recognized the cosmically anthropomorphic traditions as genuine, without criticism and even with a kind of preference and interpreted them literally. A few names of individuals who regarded themselves notorious in this way and who belongs neither to the Kuraniyya nor to those Sufis who did the same, are mentioned by al-Shahran, ed. Carton, p. 77. The Sallamiya (cf. Goldhoffer in Zeitschr. der Deutsch. Mus.)

god. Gevrea, (w. 79) are among them. The Mut'alis accords the whole of the Ashab al-Hashwiya as Hashwiya because they tolerated anthropomorphic expressions, although without the lack of good taste, on the Hashwiya proper and often with the retention of the "hew" (billa kafir).
HASAN, grandson of the Caliph chief Bahdul b. Umair [q.v.] and uncle of the Caliph Yazid I. These qualifications as well as the prestige of his family and of the powerful tribe of Kuf, procured him the reign of Mu'awiyah and Yazid, the post of governor of Palestine and the Jordan territory. He had previously distinguished himself in battle in the Syrian army at Siffin. He then accompanied the young Yazid, when the latter went to Damascus to ascend the Caliph's throne. During the reign of his nephew he was the most influential person at court. On Yazid's sudden death and the succession soon after of Mu'awiyah II, his grandson nephew, Ibn Bahdul — as he was usually called — became governor of the land of Jordan, the only one which, through his intervention, had remained faithful to the Omeyyad cause. He now advanced against Damascus to be able to follow events on the scene and to champion the interests of the younger son of the Caliph Yazid, who had been entrusted to his guardianship. He took up his abode with them in Idlib. From here he was said, by a series of clever manoeuvres, to have succeeded in assassinating Dzhubak b. Kais [q.v.] who was a traitor to the Omeyyad cause. Another story, however, given by Ibn Sa'id, describes this diplomatic success with more justice as Fr. Bahlil has shown — to the able Ubayy Adil, son of Ziyad. The latter also persuaded Marwan b. al-Hakam to come forward as a claimant to the vacant throne. When Hasan took up the candidature of his grandson Khellid b. Yazid, the Omeyyads and their supporters were found to come to him at Idlib. There an assembly was held under the presidency of the Caliph chief [cf. Tanweer, p. 98-87].

After 40 days' negotiations Marwan b. al-Hakam was chosen Caliph. But before Ibn Bahdul recognized him, he extorted his consent to the succession of the young Khellid after Marwan's death, important privileges for his tribe, and the continuation of all the privileges which his family had enjoyed under the Umayyads. Furthermore his influence began to decline. When Marwan died, he is said to have pleaded him to recognize Abd al-Malik as his successor. On the 23rd of July 69, Abd al-Malik b. Marwan, the third Caliph, ascended the throne of his uncle and was crowned at the Omeyyad palace of the palace of this rebel. After this event the name of this Kufic chief, who had held the fortunes of the Omeyyad dynasty in his hand for a long period, is no longer mentioned.


HASAN, M. TRAITÉ DU TRIBE OF THE CALIPHATE, both on his father's and mother's side, was born at Medina about the year 563, being thus some seven or eight years older than Muhammad. He was the most eminent of the Prophet's companions, and he was the first to receive the revelation of the Koran. He attached himself to the court, and was one of the most influential of the early caliphs. The first he saluted was the Prophet, and he was rewarded with a position. He then received a mission to the king of the Banu Hilal, the sons and grandson of the Ar-Rab al-Aziz, and for his pious works he received a title and a position. He died at Medina in 657, and was buried there. The title remains in the family of his descendants.
the jealousy of the Chashtaib, but Hassanucceeded in allaying his suspicions. On the return of al-Nãhibî to the favour of al-Nâṣīr, Hassan prudently withdrew. At the fall of 'Abbâs his claims to preeminence had been rejected by his father's rival, and his inferiority demonstrated. He is said to have been only sixty years of age when he demanded that prudent to throw in his lot with Muḥammad, who was fast winning his way to the front. This did not alleviate the friendship of the Chashtaib, though Hassan, in view of Muḥammad's raids, did not deem it prudent to visit his old friend. To Muḥammad the services of Hassan were invaluable in replying to the lampoons of the unbelieving poets; and the Prophet showed his appreciation of them by presenting him with an estate and the Egyptian slave Statì, sister of Mary the Capt., and even forgave the part he played in the murder of Aḥmad and Sâfîruss. His most notable service to Islam was perhaps the conversion of Caimun, whose champions he worsted in a contest of verse. He survived not only Muḥammad but also 'Abbâs b. Abû Bakr and 'Umar, upon all of whom he has some fine elegies; but he was especially devoted to 'Uqãmus, who had lived in his brother's house in Madâin after the Hijârâ, and the guilt of whose murder he laid at the door of 'Ali. He is said to have died at the age of 120 years; his family became extinct.

Hassan was the founder of the religious poetry of Ilãm. His verses abound with Kur'anic phrases, but they are also full of the boastings (fâdîk) of the Ignorant. His fate, however, was satire and sarcasm. It was these qualities which made him a useful instrument to Muḥammad. To Europeans his poetry is preferable to that of the desert poets, but its chief value is as a source for the history of Ilãm.

Habitat (Arabic).—Dawlat, Tana, 1864, Bombay, 1885, Lepen 1896 (ed. by Hartwig Hirschfeld; Gibb-Memorial Series); Ibn Ābd-Al-Wahhâb, 1899-1904, Wiesbaden, by index. (T. W. W.)

HATIF (Arabic) means one who cries out, summons, proclaims, with a voice harsh, high, strong. The root is also used to express the ringing sound of a bell, the sounding of a gong, a moaning wind, rolling thunder. For these senses see Lähâa, xi. 259, but hatif in the sense "thunder-cloud" is found only in Isâr al-Ilâjî and is called a kahî a rain (Socin, Dictionnaire Universel de la Langue Arabe, l. 1889, l. 111). More narrowly it is used to describe a voice which comes, while the speaker remains invisible, bringing mysterious information, or warning, or summoning, or inspiring with poetry. The root is common in Persian, e. g. in Najât, etc. W. H. Blumer, Nâṣîhî-i Nâṣrânî, London, i. 1881, p. 11, note 2, p. 44, note 5. It brings tidings of death (Aqâhîn, vi. 116, l. 2), it is used in connection with a family of hatâîn (Aqâhîn, vi. 76, l. 28); by it a serpent-sign (âhâtîn) shows its gratitude (Aqâhîn, xiii. 86, l. 2). It is thus a method by which the gnm manifests itself, and may be contrasted with the râfâ' fâ'â' or râfâ' fâ'â' which is seen, while the hatif is only heard, and which had apparently esoteric associations (Aqâhîn, vi. 131, last l., and Lane, Lexicon, 1904-1906). Yet in Aqâhîn vi. 62, l. 46 a hatif is heard but not seen. The narrative in Aqâhîn, vi. 131, of how a hatif brought to Bahrain news of the death of Ilãm is des-
HATTIN

Hātitī, a knight and poet of the pre-Muhammadan period, who lived from the last half of the sixth century, was a contemporary of the poet al-Nābigha, Bahr b. Abī Khaṭīb, and Abū al-Iḥṣāṣ. He is described in a high degree the virtuous of the Murūjūn [q. v.], particularly hospitality and liberality, in the practice of which he paid no regard to his own needs. This tendency to extravagant generosity, was revealed in him even as a youth; the consequence was that his grandfather, under whose guardianship he had lived since the early death of his father, abandoned him. Legend pictures him as the ideal type of the pre-Muhammadan Arab. (For further particulars of him and his relations with the kings of Hira see Schahūn, op. cit., introduction).

His generosity became proverbial (middad mina Hātitī) and he was called al-Masıṣī or al-İğiyaq. It is often related that after his death he used to attend to those who appealed to his hospitality at his grave (cf. Goldscheider, Muḥ. St. ii. 214). This grave is probably on a mountain (lalā', Yaqūt. p. 740) in Tarrūgh on the Wādli Hīr (in al-Maṣṣūl) and it should be read for Bābqa and Sīn'ī for al-Khulīb following Yaqūt. (l. 830) where he is said to have lived. On the right and on the left of his tomb, according to al-Maṣṣūl (cf. Dimūn, No. 8, and Lane, 271, 1 and 185, new ed. ii. 235 sq.), there were four stone figures representing maidens with dishevelled hair mourning over his grave. At his tomb there was also shown the remains of the large kestrel that once it used to feed his guests. According to Palgrave's Narrative, i. 224 sq., the grave seems still to be known in this district.

His verses are the most part concerned with the praise of generosity, and as a result. His Sab'at poems, which in its present form probably contains a number of stanzas that are not his, was possibly originally much larger (Fikrit, p. 152, note, about six thousand). Hātitī became a very popular figure in Arab literature. In Persia he became the hero of a very popular romance, al-Kipāl Hātitī (also al-Kipāl al-İğiyaq (Seif); see Forbes, op. cit.), translated by D. Forbes (London 1830, O. Y. F.) from a version which differs markedly from the Calcutta editions (ed. J. Atkinson, 1818, and 1837) (see Forbes, op. cit., Preface, p. viii.); the Hātitī (also Hātitī Hātitī) forms a continuation.

A brief account of Hātitī's life and deeds was given by Hasan 'Abd al-Karīm (died 1050 = 1651-1652) in al-Sab'at al-İğiyaq (presumed by Everard). Dr. Schreiber, Chrestomathia Islamica (Paris 1852) ed. ii. 173 sqq. There is also a Turkish version of the romance, Dāwātī Hātitī Tāh (Constantinople 1724). A number of editions of a Hindustānī translation of the Šīrāzī Hātitī, entitled Ārābī al-Maḥkūm, are given in the India Office Catalogue, ii. 2, Hindustānī Romances, by J. F. Blumhardt, p. 235 sqq. Also see G. de Teiss, Histoire de la Littérature Hindu et Hindoustanîe, l. 556 sqq. on a mystical version of the romance in Hindi and Hindustānī, cf. G. de Teiss, op. cit., i. 497, iii. 148.

of the Gulf of Guinea (Togo, Dahomey, Benin and the Cameroons) on the south. It is one of the largest ethnic groups in Africa; according to Robinson it numbers about 15,000,000 souls.

The Hausas are very clearly distinguished in physique from other black races. At a rule they are tall; their hands and feet are small, their features regular and their physiognomy intelligent. They are active and quick-witted and are fond of sport and war. Their physical qualities and their bravery make the Hausa excellent soldiers. Therefore the English in Nigeria and the Germans in Togoland and the Cameroonias recruit their police forces from among them.

The Hausas live by agriculture, industry and commerce. The soil, tilted by the hoe and improved by manuring, produces rice, millet and especially cotton, which is manufactured in the country itself. Industry indeed is well developed and bears witness to the relatively high degree of civilization which the inhabitants have attained. The textile industry is particularly flourishing. The cotton thread spun by the women is dyed in various colours, then woven into long narrow strips, which are used to make different articles of clothing (robes, shirts, trousers and headdresses). These clothes are famous for their fineness and are exported all over the Sudan. Basketwork, tanning, shoemaking and saddlery are equally prosperous, as is goldsmithery and the manufacture of metal goods for domestic use or ornament. In all these walks the Hausa show a well-developed artistic sense.

They are also able and enterprising merchants. Their towns, particularly Kano, have very frequent markets. Every year their caravans make the three months’ journey across the Sahara, carrying to Tripoli the products of the Sudan, clothshirts, leather, ivory and ostrich feathers, and returning laden with European products. Other caravans go to Upper Egypt and the shores of the Red Sea. Lastly the pilgrimage to Mecca, methodically organized, furnishes the Hausas with the opportunity and excuse for lucrative trading operations. They were at one time great slave traders but European intervention has considerably reduced this traffic.

Colonies of Hausa merchants, numbering sometimes as many as 10,000 individuals, are established not only in the principal cities of the Sudan but also at Ghadames, Ghat-Temmili, Tumaci, Cairo, Massawa and in the majority of the towns of the Atlantic coast (Lagos, Alfre, Freetown etc.).

Islam is now the religion of the Hausas. Introduced in the 16th century, it made considerable progress in the sixteenth as a result of the conquest of the country by the Puli (Fulbe) who imposed it by force on the conquered people. Only the tribes of the forest or mountain districts have remained fetish-worshippers. In religious matters however the Hausas show a singular lukewarmness. According to Robinson, mosques are hardly found, except in Sokoto and Kano. In the large towns write the same author, “perhaps half the population are nominally Muslim, whilst the rest are hardly to be said to have any definite form of religion at all” (Humphreys, p. 48). If the idols have disappeared, overthrown by the Fulbe, ancient superstitions have survived, such, for example, as the belief in lucky and unlucky days, the use of talismans to cure diseases, a custom expelled by the Muslims returned from Mecca, who are credited with possessing the power of writing infallible charms. In spite however of the rather unorthodox character of these practices the Hausas are among the last active propagators of Fulbe amulets among their fetish-worshipping neighbours.

At the same time as their religion they spread around them the use of their language, which has become the lingua franca of the Sudan and even of certain parts of the Sahas. The characteristic and classification of this language has been often discussed since Schott made the first specimens of it known to European scholars. Some philologists (e.g. Miller and Lepaul) rely on certain morphological analogies which it presents with the Berber dialects, prepared to class it in the Hamitic family. According to another view put forward by M. Delaissé and supported by M. Lippe, “Hausa is a language of negro origin on account of its very large number of radicals and vocal terminations. This negro language has been profoundly influenced in grammar by the languages of the Hamitic family and has borrowed a considerable number of radicals and roots... Semantic influence on this language has been almost nil; set not more remarkable, in any case, than on any other language spoken by Masalis and equal to the influence of the European languages on the dialects of the coast (importation of foreign words designating new objects). The literature consists of a number of chronicles, tales and popular songs which have been collected and published by Europeans.

History. The origin of the Hausas is very uncertain. Barth identifies them, in a somewhat hypothetical fashion, with the Atrantes of Herodotus. One fact is certain: the Hausas used to live in a more northern region than that which they now occupy, which corresponded to Damergi and the oasis of Air. The Hidall invasion brought into these lands the Tuaregs driven southwards by the Berber tribes of Northern Africa. For some time these two races lived in harmony and their intermarriage produced half-castes, the ancestors of the servile tribes who now live in dependence on the Tuaregs. Then, the resources of the oasis becoming insufficient, the Hausas migrated southwards and founded various states of which the most ancient appears to be that of Birnin. According to a mystical genealogy given by Barth, Birnin is actually considered the ancestor of the Hausas. His descendants, Gobir, Kasa, Rano, Katsina and Segrez (Zaria) were the creators of the kingdoms which still bear these names and which are called the seven legitimate Hausas (Hausa’ boko). The other states, the population of which has been much mixed with foreign elements (Vassar, Nige, Gummi, Yemi, Hausa, Sansei and Keli), were known as bastard Hausas (Hausa hara boko). These kingdoms varied in extent. The oldest, Katsina and Kasa, were not much larger than their capitals, the others attained a considerable development. The Sultan of Gobir and later those of Katsina, Kasa and Zaria conquered vast territories and were able to put in the field armies of 4000 horsemen and 70,000 foot-soldiers.

The earliest mention of a Hausa kingdom appears in Gobir, which is found in Ibn Battuta. When this traveller visited the Sudan (1355), the Hausas were still pugnacious. Although certain legends assert the introduction of Islam in missionaries sent by the Caliph Omar, this religion was in reality brought to the Hausas
at the end of the 19th century by merchants coming from the countries of the central Niger and Bornu, which had long been isolated. Their propaganda was perhaps strengthened by the preaching of the celebrated marabout of Tust, Muhammad b. Ahmad al-Kalbi al-Maghili. In any case, by the end of the 19th century Kano and Katsina had become important centers of intellectual culture. Many marabouts from the two emirates stopped there on their return from the pilgrimage to Mecca and taught theology and Maliki law to the native students. The conversion of the Hausa was not complete however and even in the 20th century the people of Kano remained for a time into paganism.

We know very little about the history of the different Hausa states. Their material prosperity seems however to have been remarkable in spite of the bloody wars they had to wage against their neighbours, notably the Songhai and the people of Bornu. As a result of the Moroccan conquest of 1897, Katsina inherited the economic importance of Gao and, according to Barth, had more than 100,000 inhabitants. Kano became and has remained to the present time the most important market in the whole Sudan.

The political organization of the country was profoundly modified in the beginning of the 20th century. Till then the various states had remained independent of one another. They were now incorporated in the vast empire of the various states which were laid in 1882 by the Fulbe marabout Oghaza dan Fodio (cf. the article FODIO). In fifteen years all the Hausa country was conquered, the local sultans were deposed and replaced by governors sent by the Emir of Sokoto, who was the capital built by Oghaza. On the latter's death the empire was divided into two emirates, one over Sokoto and Kano as capitals and the various provinces were shared between the two sovereigns. The conquests were however in part absorbed in and assimilated to the conquered. The Fulbe established in the towns mixed with the Hausa and gradually lost their own language and civilization by this intercourse. The extension of the conquest was developed by the spirit of initiative and enterprise in the Hausa. They broke their original bounds on all sides and introduced their language and the Muslim religion into the neighbouring countries. This is why the land was settled by great numbers in Togoland, in Adamawa and the Cameroons. Lastly, in the last quarter of the 19th century Europeans, informed by travelers of the richness of the country, have endeavored to submit it to their rule. The French and English disputed access to the Hausa country at the same time as to the lands of the lower Niger. The English were successful and the Anglo-French treaty of 5 August 1890, completed by the agreements of 12 July 1893, the 14th June 1898, and the Anglo-German agreement of 15th November 1893, definitively practically the whole of the Hausa country in the sphere of British influence.

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and I (Muhammad) am for my people". Christian influence is also found elsewhere in the account of the "saints' Alphaba", the total number of those present being usually given as 70 or 72, apparently on the analogy of the Evangelical accounts of the 70 or 72 apostles (St. Luke, v. 17).

Of these twelve Hawarinya 9 are said to have belonged to the Khurairi and 3 in the Awa. They were: Sa'd b. Ubada, As'ad b. Zurr, Sa'd b. al-Rabi', Sa'd b. Ali, Khaithuma, Mundhir b. 'Aamir, 'Abd Allah b. Kuwa'a, al-Rabi, Makrun b. Abi 'Umar, Abu al-Muhallab b. al-D Charb, Usaid b. Hujair, 'Abd Allah b. 'Aamir, Ubada b. al-Sunbir, Rabi b. Mufik.

According to an other account however, the Hawarinya belonged exclusively to the tribe of Kurairin, viz., Abu Bakr, 'Umar, Uthman, Ali, Hamza, Abu Jhidar, Abu Ubada b. al-Jidhir, Uthman b. Marwn, 'Abd al-Rahman b. Abi 'Aur, 'Abi Sa'd, Abu Waksha, Talha b. Wardah, 'Abd Allah, Zubair b. Abi 'Anwa'm (cf. Eign. al-Anb), Cairo 1290, p. 344). From these accounts it is again clear how the rivalry between and Muhammad in the circumstances of the Meccan tribes.

The tradition regarding these twelve Muslim apostles has perhaps, like so many traditions, received a deduction from a statement in the Kin'sa, in Sachen 61, in Jesus says: 'Who are My Apostles for God?' and the Hawarinya answered: 'We are the Apostles of God'.

The parallel with Muhammad's own position is here clear enough and it is inferred that Muslim Hawarinya were found to be a necessity alongside of the Muslim Apostles.

There are statements in several Muslim writers regarding the disciples of Jesus, which for the most part go back to passages in the Gospels, cf. the articles THA. and MA'AD.

(A. J. WENZEL.)

HAWAISHI. [See YASHIYA.]

HAWASHI or HAWASHIS is the name given to the people of Mecca, descendants of a Hassan named Abu Hasib Muhammad, who ruled there from 425 (1035) to 597 (1201). Their names are Abu Dukairi Muhammad, till 487 (994), his son Abu Fatima 'Abd al-Mu'min, till 517 or 518 (1124), Fatima b. 'Abd al-Mu'min, till 527 (1133), Hassan b. Fatima, till 540 (1145), according to other statements till 551 (1156), Hassan b. Hassan, till 556 (1161), Isa b. Hassan, till 570 (1174-1175). The latter's sons, Mukhtar and Daud, as well as Mansur and Daud, till disputed the succession, till finally another Hassan named Khama (4-5), took advantage of this family quarrel to seize the town of Mecca and transmitted the sultanate to his descendants. None of these Hawashish did anything remarkable, but at first their ambiguous attitude towards the question, whether the Emir or 'Abd Allah Caliph was to be mentioned in prayer, more than once brought great misfortunes on the Meccans. For further details cf. Wisenburg, Geschicht der Stadt Mecca, p. 224 sqq., and Smucke, Hurgovwe, Mecca, i. 62 sqq., where the native sources are also given.

HAWAZIN, a large North Arabian tribe. Their genealogy is Hawazin b. Maghir b. Ikrima b. Khusaib b. Kha'san b. Khaibar b. Tihama b. Maghir b. Mundhir b. Khazin. Among the important clans of the Hawazin may be mentioned the Khaalif in Tab. Northwest of Mecca where there is still a powerful tribe of them, the 'Amir b. Zay'a', the Khaalif, the Sa'id b. Bakr (Habta b. Abu Dhauwah, the name of the Prophet, was descended from them) and 'Abd. They were of the same stock as the Sulaim. During the al-Qaysiyah they worshipped the al-Dh thigh in 'Ukay, the large and much frequented market of the Tab'il between and Nakhl, where the poets used to recite their poems on the public market-place.

They were scattered through 'Abd (the Yemen border) and the Eastern Hijaz near Mecca. Among places which a certain mention: a-Mal, 'Abd al-Malik, ar-Dal', 'Abd al-Rahman, al-Dib in, Fare al-Kub; among wadi's, Wadd, Wadiya, Taza and Zayd (as Wad Khayyam, ii. 917), Hamdani, Qua'. p. 50 sqq., gives Runiya and Tazal as belonging to the Hijaz but as the Hijaz are a clan of the Hawazin and as in other districts places which had once belonged to the Hawazin or their clans were later inhabited by the Hijaz, e.g. Ta'am, Runiya and Zayd may be identical in which case there is a misunderstanding between the and 1, 2 and 3 among water's, Dhu 'l-Hulafa and Taza (Wustenfeld, Geograph. p. 220, Taza; among and among Musa'ab, al-Musaiq al-Hasa).

Towards the middle of the sixth century, after the collapse of Yemen sovereignty over the Makkan tribes, the Hawazin had to pay tribute to the chief of the Ghatafan, Zayd b. al-Huday-y, chief of the Aba. When the latter was slain on the day of 'Ukay by the Amir b. Zay'a', the Aba's revenge for a massacre which he had instigated among one of their clans, the Ghatafan, it was that Zayd b. al-Huday-y and the Sulaim their allies. Among these tribes were Banu, Nebi and 'Amr, which the Hawazin made peace with. In the sixth decade of the sixth century the 'Uqayr or sarrastals wars began (so-called because they took place chiefly in the sacred month of Dhu 'l-Ka'ba, by which the latter was profaned) between the Hawazin on the one side and the Kurairi and other Kundan tribes on the other. The cause of the first 'Uqayr day, which took place on the market place of 'Ukay, was the aggressive attitude of 'Abd al-Malik b. Ma'dhir of the tribe of Ghatafan, a branch of the Khaalif, towards Abu 'Abd al-Malik of the Hawazin and the insulting of a man and woman of the Hawazin by the Khaalif and Khaalif soon after. After a cessation of hostilities for some time, what was broken out again when 'Ura 'al-Rahib, an important member of the tribe of Khatafa, who was heading a caravan of 'Abd al-Malik, Musaid, 'Abd al-Malik, to the market of 'Ukay, was treacherously murdered by Banu Khaib, a branch of the Khaalif, chief of the Khaalif, in the land of the Ghatafan. The Khaalif, who were in the market of 'Ukay at the time, hearing of the murder, left 'Ukay surreptitiously before the conclusion of the market to return to Mecca. They were pursued by the Hawazin and the battle of Nakhl ensued. The Kurairi, fewer in numbers than their opponents, retired to the sacred district of Mecca (surrounded) and thus escaped being followed up by their pursuers. The Prophet, however, on this day to have been engaged in collecting the arrows shot by his enemies on the battlefield for his reliefs, the Khaalif, being thus approached, bade accordingly to others, 86 years of age, in the month of Dhu 'l-Ka'ba of the following year, the Hawazin, reinforced by the Sulaim,
worn the first to arrive at the market of Uthiq, and took up a position on the hill of Sunna. The Kurfaj, who appeared soon afterwards on the battlefield under Harb b. Umayya, at first won the upper hand over their opponents but had finally to retire. The fortune of war again proved favourable to the Hawazin a few months later in the battle of Ablak (near Uthiq). This was followed by a burning desire to take back the field of Uthiq itself, in order not to be able to run away and to make good former defeats, a number of the Kurfaj had their feet tied together (among them the five sons of Umayya, who then received the name Ablak, "the Israelis"), a strategem repeated in modern times in the war between the Egyptians under Muhammad 'Ali Pasha and the Wahhabis, in which a great many of the Arabs were found dying in this position. They thus subdued the enemy and the Hawazin had to retire. The last battle between the Hawazin and Kurfaj, which was followed by indefinite peace, was that of Husain, in which the Hawazin put their enemies to flight.

When Muhammad conquered Mecca in 8 = 629, the Hawazin decided to march against Mecca under Malik b. Awf. On Malik's advice they were followed by their women, children and cattle. Muhammad warned his spies of the intended attack and went to meet them with an army of 4,000 men. They met in the valley of Husain (q.v.) about 50 miles from Mecca behind Mount Arafat. The Hawazin suddenly fell upon the rear of the Muslims, who began to flee in panic. Inspired by the Prophet, who collected his most intimate companions, including his uncle 'Abdullah, 'Abd Sulayman, 'Abd Bade and 'Uqayr, around him and in the battle of Badr (q.v.), cured his madness by throwing a handful of dust against them with the words "may your face be covered with destruction," the Muslims took courage and attacked the enemy. The Hawazin were put to flight and left many dead upon the field; their women, children and cattle fell into the hands of the Muslims and were brought to Uthiq. A number of the Hawazin then retired to the valley of Awjia. Abu Musa al-Ashari, who went against them, drove them to seek refuge among the hills. They then fortified themselves in their own houses. Muhammad besieged the town but had to raise the siege after twenty days (in account of their women, it is said) and returned to Uthiq. Here the Prophet received a deputation of the Hawazin who offered the submission of the tribe, if their families and possessions were restored to them. Muhammad offered them the choice between their families and their possessions. The Hawazin chose the former and peace was made: Malik b. Awf was then chosen chief of the Hawazin. During the general accession under Abi Bakr, a number of the Hawazin rebelled but submitted after the battle of Bakr in 11 = 39, like the Salim and other tribes.


HAWIZA, earlier HAWAZA (diminutive from Hwaj, a town in the swamp-country abroad al-lugar, east of the Tigris in a very unhealthy situation. The town and its rainforest population had a bad reputation even among the Arabs, as is clear from Abu 'Asha' b. Khathab's words quoted by Ya'qub; he draws a repulsive picture of both in language imitated from Koranic phraseology. The older Arab geographers do not mention Hawiza, because, as Ya'qub says, Dhuib b. 'Aish al-Asad, who died in 366 (979), was the first to build it, while Jami' Allah Mustawfi ascribes the foundation of the town to Shu'ayb b. 'Abdul, according to the latter, in the 13th century it was one of the most flourishing towns in Khurasan. Hawiza is still a centre of the Musahms. Cf. supra, I. 678 supra.


HAWRA, see AL-HAWRA (HUMAY). HAWRA, a town in Hadramaut, N. E. of Hasa' (q.v.) on the Jabel of the same name. The little Wade hills butts it, running for the entire part of its course parallel to the jareel Wasw (see HAMSAW, p. 308) and then joining it. At the upper end of the town there is a large hill with seven stories, flanked by corner towers which command the town. Here the haram resides, he is appointed by the Kurfaj of Shihbun (q.v.) and from whom the town belongs. Hawra possesses a small bazaar and two mosques and is surrounded by gardens and fields, on which corn, indigo and tobacco are grown. The streets of the town are narrow and dirty. Leo Hirsch estimates the population at 2,000. The figure given by Weck for the population of this town, 3,000, is much exaggerated like other figures given by this otherwise very meritorious explorer.


HAWRAN, the name of the Rihla, Hawran of the cuneiform inscriptions, Abraham of Josephus, etc., is a district on the side of the Jordan, which has no well marked boundaries. Hawra proper is the Jabel Hawran with the plain of al-Najra; in the wider sense the name covers the land up to the district of Dasmu, the Nahr al-A'la, a tributary of the Yarmuk, the Wadi al-Shallal and southwards as far as al-Balk (q.v.) and the upkeep al-Hawar. The Turkish province of Hawran however also comprises the district of Dasmu, as well as Dasmu (Yamut), Adjul (Gizzah) and al-Rafa. The governor (emir) of Dasmu is zu'ayb b. Abd al-Hamid, a tributary of the Yarmuk, and the emir of al-Rafa is held by the emir of Dasmu as his subordinate to him. Under the Mamluks of Egypt the province was called al-Mubara and the residence of the wali was at Dasmu. At an earlier period the ancient Bosra (q.v.) was the capital.
Hawran is entirely a lava formation and is exceedingly fertile, the plain of al-Najra being the granary of Syria; on the other hand, the adjoining tracts of al-Lejdj is a dreary desert. The Hawran range (the Asalamas of the ancients, usually called Djebel al-Durti) after its present inhabitants, is the highest elevation of the east Jordan country and attains a height of 6000 feet.

Historical. Hawran is rich in historical associations. In as far as these reach back to remote times of belonging to the Roman and Byzantine periods, they need not be dealt with here. That even before the Arab conquest there was an Arab kingdom here is clear from the Byzantine protection has already been mentioned in the article Hawran [q.v.].

The capital of Beita was the first town to be conquered by the Arabs (634) and after the institution of the sultan [q.v.]. Hawran belonged to the Djead Dimashk; as it has always been, although this military system of division, afterwards fell into disuse, and with the introduction of civil administrative divisions the name Walitat Dimashk appeared. The history of Hawran thus coincides with that of Syria. For a time it attained greater importance during the Crusades, when the Muslims driven out of Palestine migrated here, and were able to make a stand against the Christians here. After the fall of the Kingdom of Jerusalem, these immigrants returned to their old homes and Hawran had only a scattered population of Arab tribes left, who are included under the general name of Urban al-Djebel.

In the 11th century the resettlement of Hawran by the Druzes of Lebanon began. It was brought about by the victory of the Shahishis over their opponents, the Yemenes, in 1071, when on the latter migrated to Hawran. At their head was the Hamid family whose abode was in Suwaidah. These migrations became more and more frequent in the 13th century, when the condition of Lebanon became worse and worse for the Druzes. In Hawran on the other hand, they had an independent existence, paid no taxes, and in consequence of the fertility of the soil soon attained great prosperity. When the Hamid, who had hitherto taken first place among the leading Druze families, became extinct, the Atrash took their place. Finally in 1852, the Pasha decided to send troops thither to bring them into submission, but they were again withdrawn on the outbreak of the Crimean War. Midhat Pasha [q.v.] therefore sought to come to an arrangement with the Druzes peacefully, and appointed one of their officials as a representative of Hawran with his headquarters in Suwaidah; the latter succeeded in arranging the administration of the province on Turkish fashion, but, although the Shahishis were quite satisfied, as they had now the support of the Ottoman government behind them, the peasants were very discontented and became rebellious, so that utter anarchy soon reigned again in Hawran and the Druze in 1855 even besieged the Muslim population of the village of al-Harb in the Nakra, who had taken refuge in the mosque, forced them to surrender and destroyed the mosque. The Ports had again to intervene and bloody battles were fought, which did not however lead to the final pacification of the country, until finally 'Abd al-Latif Pasha's strong measures succeeded in breaking the resistance of the Druzes and introduced a tolerable state of affairs.


HAWSABI (plural Hawassi), a tribe in South Arabia of pure Himyarite descent. Their land has roughly between 45° 45' and 45° 30' east long., (Greenw.) and between 15° 11' and 15° 30' north lat., and is bounded in the south by Lahd [q.v.], in the west by the land of the Sabai (Sobal) [q.v.], and in the north by the land of the Hadi [q.v.]. In the east by the land of the Djeud [q.v.], and in the east by the land of the Yeff. The climate is tropical, the land fertile, producing wheat, coffee and cotton. Among the mountains may be mentioned Djebel Shab (about 6000 feet high). The Wadi Nura and Banne (Bana) bound the land in the west and east. The capital and seat of the Sultan (Shahk, 'Adh) is Raha, with a high and many stone houses. The Sultan receives an annual revenue from England and has to provide 1500 men when called upon. The inhabitants of the country, which is reputed savage, are Kahlil (independent tribes) who only obey the Sultan in case of war. They are Semitic and mainly cattle-renters. They are constantly fighting with their neighbours. In 1870 they went to war with the Yaff, in 1871 with the Sobal. They are said to number 12,000-15,000. Hamid, mentions them as inhabitants of the 'Abdel Salih (Nab).


AL-HAWTA, the name given in South Arabia to a district, which is considered holy and regarded as a place of refuge. The administrative centre of this district is 'Ain, a place surrounded by a wall, then a place under the protection of the Sultan, who is buried there. The most important Hawta in South Arabia is that of 'Inat (Ainat) [q.v.], in Hadrami, where the famous Shahk Musab bin Bakr b. Salim is buried. The speed of importance is the Hawta in the land of the Walihi [q.v.]. The name Hawta is also borne by the capital of the land of the 'Abdel Dahal, Lahd [q.v.], because several saints are buried there. Cf. Landberg, Arabia, v. 205-206. (J. SCHLEIFER.)

AL-HAWTA (Horya), a town in South Arabia in the land of the Upper Widah [q.v.] on the Wadi 'A'main. It has over 1000 inhabitants who belong to the most part to the Maghribi tribe of the family of Malham under 'Umar, who is said to have been converted from 'Abd al-Kadyr al-Quzzi (flourished in the 9th century), about 100 forlorn houses and in addition to a large mosque there are smaller ones, a large market with shops, many looms and a considerable cotton industry. Al-Hawta is a free, independent town and pays no taxes.
important place of refuge in South Arabia. The
spirit of al-Hawwa who is buried in the great-
mosque is the fiqih 'Ali b. Muhammad, a contem-
porary of the famous Sheikh 'Ali ibn Mubarak ibn Qasim ibn Talib. The
fiqih 'Ali said himself to have planted this
town to be a city of refuge and to have laid
out its boundaries. The boundary stones (wad'a,
plus wad'a) still stand upright. On the birthday
of the month of al-Hawwa, which is celebrated on
three days (Monday, Tuesday and Wednesday)
after the appearance of the 'sixth of the moon' at
the beginning of the northeastern monsoon, a
great market is held in the town, which is visited
by people from great distances, e.g. from Harth
(q.v.).

The neighbourhood of al-Hawwa is very ferti-
l, and a mountainous area with some vases rises
above the town, where numerous, which are
removed there, are hunted.

Bibliography: H. v. Malthan, Reise nach
Saudiarabien, v. 130; Landberg, Arabische, v.
180-192. (J. SCHIFF.)

HAWWA, the wife of Adam, created in
Paradise out of a rib from his thigh, and given
to him as a living being, he called her Hawwa
(ibid., also Tahai, 1, 100; Ibn al-Athir, 1, 24, cf. Geosce
2, 3). As Adam was created out of dust and
Hawwa out of a bone, man becomes more beau-
tiful, with increasing years but woman more ugly
(1 Thalal, ibid., agreeing with Dem., K. R. 6, Geosce
4, 14 u. 17, Hawwa [Sura vii. 20] bore the
most guilty of the first sin, as, tempted by Iblis,
she ate of the tree of evil. Tradition relates that
Hawwa offered her husband first wine, than the
forbidden fruit and so became the cause of evil
sin (Thalal and Gen., K. R. 36). Wine is therefore
considered the source of all evil. Another
tradition says that this meal plunged mankind
into eternal grief. (Ibthal and the Malakh, ibid.).
Ten punishments, including menstruation, pregnan-
cy and travel, remind the daughters of Eve of
their mother's transgression. To console her,
Hawwa received the assurance that every pious
woman devoted to her husband would share
Paradise as a recompense for the mortal agonies of
travel. If she died in child-bed, she would be
enrolled in the books of martyrs and united with
her husband in Paradise. Jews and Arabs source
mention in the same words the marriage of
Adam and Hawwa at which God, Gabriel and the
other angels were present (Baha A. 79, Sanha, B.
Eynobin, 11, Gen., K. R. 14, 17, Levit., K. R.
Kohob, K. R. 36 and K. R. 35). After the expulsion
from Paradise Adam and Hawwa made the long
journey to Mecca, observed several ceremonies
and Hawwa had her first menstruation. Then Adam
stayed on the ground while the earth rose up
forth and she used it for a bath of purification.
Hawwa died two years after Adam and was
buried beside him.

Bibliography: Tahai, Annaler, i. 100 sqq.;
Ibn al-Athir, 1, 24-25, Thalal, Kifoz al-
Ashat, ed. Cursch, p. 18-30; Kisa, 2, 53;
Saudiarabien, Beitrage, p. 64 sqq.; Wehl, Welt.
Landkunde etc., p. 17-40. (J. EISENBERG.)

AL-HAWWA (A.), Sakhmarke, name of the
installation during the Great Palaces after al-
Hafa (see above ii. 225).

HAYIL (AL-HAYIL, HALI, HAYIL), the cap-
ital of the land of Jbel Shummar [q.v.] in western
Najd in the centre of a long plain called
Shahin al-Khamaisiya, which lies between the
parallel ranges of Aqīkat [q.v.] and Sabia, at
about 3000 feet above the level of the sea.
The town, which is one of the main stations on
the route for Persia, Baghdad and Mecca, is sur-
rounded by walls about 3000 feet high and round
and square towers. It is divided into eight quar-
ters and has a large mosque, a fortified palace
with two towers of imposing height, an important
market with many warehouses and shops, in which
in addition to foodstuffs (rice, meat, spices, coffee
etc.) there are exposed clothing, garments, weap-
ons, tools (spades, crowbars), ores (silver, tin,
lead, lapis lazuli) etc., and large parks and gardens.
Clothstuffs are imported from Manchester and
Bombay, garments from Baghdad and Bagdah, trade
and corn from Europe. The trade of Hayil is im-
portant, but industry (chiefly carried on by women,
embroidery and needlework) is very insignificant.
Artisans (smiths, metalworkers, carpenters) are
few in number in the town. Hayil's houses are well
built and mostly of one storey. The streets are
the streets clean. Outside the town there are many gardens,
palmtrees and single houses which belong to the
chief citizens of the town, some to the
members of the royal family of Shummar. Ac-

HAYIL is a town of Sawafta. About the
year 1867 after a famine a pestilence raged
here which carried off about 200 individuals in
a period of two months. During Doughby's stay
here the houses were almost empty and the
shops and inns abandoned. Waits, a second suburb
of Hayil, was afterwards uninhabited and falling
into ruins as a result of this pestilence, when
Doughby visited it; the palmeries had shrivelled up
and died as a result of this period of neglected
irrigation. In Hayil itself 700-800 are said
to have died of the plague; after the plague an
erabtious fever raged in the town for two years.

Behind Waits is the Ma'atara (cemetery) of Hayil,
the tombs of which after the Bedouin fashion
are devoid of ornament and decoration and usually
contain only the name of the deceased. Between
the Ma'atara and the town is a small colony of
nomads, Shummar Bedouins, some of whom are
related to the ruling family and stay here only
during the spring.

In the beginning of last century the govern-
ment of Hayil was in the hands of the family of
Balt-Ali. Towards the year 1820 Abul Allah R. Bacht, a rich and distinguished chief of the
prominent family of Jbel Shummar, attempted to win
the throne for himself with the help of his numerous
and influential kindred. He was resisted by Balt-
Ali who had to go into exile but after about
ten years he returned to Hayil with the help of
the Wadban chief Fisal, who owed the con-
pact of the province of Hayil [q.v.] to Abul Allah
and was appointed hereditary governor (Fais). The
Jbel Shummar by the Wadban chief out of gratitude
for his service. The Balt Ali were driven out of the town and almost exterminated by
Abul Allah, who had another brother (Abdul, called
the wall'). Abul Allah built the great palace. A
period of prosperity for Hayil began under his
son and successor Fisal, who reigned twenty years,
dying in 1664. Telfil improved the defences of the town, built the great marble and market, and laid-out the beautiful gardens of the town, in order to improve trade and industry. He invited merchants from Bagh, Histot and other towns, artisans from Medina and Yemen, and entered into commercial relations with the other towns of Arabia and Persia. During Doughty's stay in Hadil, Muhammad b. Rajji, then the richest horse-owners in Najd, Doughty estimates the value of his horses at £250,000, was Amir.

Hamidullah mentions a Wali Hadil in Hinda (Dutch), which may be identical with our town. Yaqub mentions a Hadil, wali, between two ranges of the Tal (i.e. Asa and Salma) and as a large district, according to some between Yamaq and the Bilal of the Balala, according to others in Yamaq itself, inhabited either by the Kasbhal on the Namaiq and the Ban Namaq (Namaq) of the Taima. Spinney identifies Hadil with the Afsu Bana in Folklore.


**HAZARD,...**

HAZARD, the sixth month of the prosody of the Arabs, has as its scheme two maftulun (originally, or rather in accordance with the system, three) in each half-verse. It has one 'awwal and two jawr:

\[ \text{maftulun, maftulun, maftulun, maftulun} \]

The suppression of the w (jawr) is, except in the jawr, very usual, while that of the s (sawwal) is rare; but the loss of one necessitates the retention of the other. We also find, though rarely, that s was omitted at the beginning of a poem. This last omission (shown) is called shatar or shatarun, when it is combined with jawr as sawal. In Persian, Hindustani, and Hindustani a sawal is found, which, unaccompanied by jawr, is a is a rarely of only two feet in the half-verse. This metre shows numerous other irregularities, particularly in Persian, but these cannot be discussed here. For the bibliography, consult the article 'azdul.

(From Ben Chinnery)

**HAZARD,** HAZARI (Afghanis). The name Hazard is applied to the race which inhabits the mountainous north and west of the valley of the Helmand and Ternak, extending northwards to the Hindukush and Kafir Bala, and westwardly nearly to Hoti and the Hufid valley, but the most westerly tribes in this area are known as the Afsheen Aimaq and are distinguished from the Hazara proper by dress, language, being Turkispeaking peoples, while the Hazara are Persianspeaking Persians, yet they are nowadays preponderantly of Mongolian blood as their features clearly show, although no doubts mixed with the original Ghilz stock of these mountains from which they acquired the Persian language. They are supposed by some to be the descendants of the army of Mongol, but evidence is lacking as to the actual facts. It cannot be doubted however that after the Mongol invasion which fell with extreme violence on the Ghilz, who offered a determined resistance, the depopulated tracts were occupied by Mongol settlers, and that both strains were represented among the Hazara of the present day. They are still a hardy and industrious race, and often seek employment in the Taima where physical strength is required; they have also shown a desire for military service in British India. They are on bad terms with the Afghans under whose rule they dwell, and in 1894-1895 they rebelled against the Amir Afzal al-Rahman, but were ultimately suppressed.

The name 'Hazard' is no doubt a Persian version of the Turkish word, and refers to the 'thousands,' in which the invading Mongol armies were organized. The whole country is known from its inhabitants as Hazaristan and also as the Hazara or the 'thousands.'


**HAZARA, a district ill-lately included in the Punjab, now part of the north-west Frontier Province of British India. It consists of a number of valleys and mountainous tracts at the base of the western Himalaya between Kashmirt and the Indus from lat. 33° 34' to 35° 0' N. and long. 72° 33' to 76° 6' E. Area 5064 sq. m. Population 288,666, almost entirely Musalmans of the Sunni persuasion. Hindi number only 4 per cent. The most numerous part is the long narrow valley of Kangra, watered by the Kangra, a tributary of the Beas. The remainder of the district is drained by tributaries of the Beas. The Indus is the western boundary in the south, but to the north-west lies a block of mountain country between the district and the Indus. This block known as the Black Mountain is inhabited by independent Pathan tribes. Within the district the population consists partly of Pathan tribes (Drabdir, Tarin, Urimzai, Mughalwar, Swat and Dullchat), and partly of tribes which were at one time Hindus by religion (Gakhars, Takanis, Giiljars, Awan, Kairal, Dand, and some minor tribes). There is also a small tribe known as the Taki, believed to be the descendants of the Karakul or as they are thought by the Imam. The Gakhars, Giiljars and some of the others, are probably descendants of the Scythians (Khusais and Ephesians) or others who entered India between 200 B.C. and 500 A.D. The common language of the country is Hindki, a dialect of the Landa or western Patha, but Faqhi is spoken by the Dullchats and some of the Orumzais, Swatins and Tarkhils. The Giiljars speak a dialect of their own (see Tukche). The ancient name of the country was Uragia (still found in the valley of Kang near Abbottabad). Polomyn mentions it under the name of Ara, its ruler in Alexander's time was called Araka according to Arrnias. It formed part of the dominions of Alexander. The hero of the character is known as Arukama in Harness Thesiger's time (7th cent. A.D.) by whom it is named Wokshke it was dependent on Kashmir, and is frequently mentioned in the Alifmarughi. The town of Pakli on the Indus has been thought to represent the Paklibar of Herodotus, and under the Mughal Emperors according to the Agha Akbar the whole country between Kangra and the Indus
was commenced in Pushkar, invasions from Kshatriya continued till the 12th century. The Mughal invasions do not seem to have affected Hohara directly, but the Karakul Turks who were associated with the Shah of Khytizan and established a principality in Basra and the Karakum valley, seem to have spread into the country along the Indus farther north, and were known in Mughal fashion in the Karakul Minar or Hohara. The name of Hohara seems undoubtedly to be derived from their settlement, as were those of the neighboring towns of del. Hohara and Tafti Hohara in the Atak district from similar settlements of that name elsewhere in the Hindko language. The text below asserts that Tafti led the Mughals as a general in Pushkar (Blochmann's trav., p. 454, but it does not seem that he introduced them into the district. He probably found them already established and made them his garrison, as a base of his own operations. The evidence shows that their first settlement on the Indus was two hundred years before his time. As time went on the Afghan tribes from beyond the Indus, especially the Sattas and Tamils, invaded the country and made important settlements. The power of the Gokharu chiefs and of the Karakul declined in proportion. From 1574, Hohara was part of the Durrani kingdom, and in 1629 was annexed to the empire of Rannaj Poison to the Sikh monarchy. Perpetual war was with the Afghan tribes followed. After the first Sikh war in 1846-1848, it was depopulated by the British Government, to organize the country, and the continued his labors with great success after the annexation in 1849. Abbotsholme, the headquarters of the district, was founded in 1852 and named after him. It is now a town of 8000 inhabitants and the seat of a military station. Since its time the district has continued to prosper, and there have been frequent troubles with the independent tribes of the Black mountain, and expeditions against them were undertaken in the years 1852, 1856, 1888, and 1901 besides some minor operations.


HAZARASP, a town not far from Khiva but nearer the Oxus, with which it is connected by a road. According to al-Malakhdar, the town was on the same side as Khiva and surrounded by a ditch. It was peculiarly suited to be a fortress on account of the tower and the many canals, which cut off the surrounding country and rendered it less difficult. Atta sought refuge here when he rebelled against Sardar but the town was taken by the Sardar sultam after a two-month siege to 342 (1447). In the time of Yalpah, who visited it in 616 (1219), Hohara was a well fortified and rich town. It still exists to-day under the same name.

Bibliography: al-Malakhdar, ed. de Goeje, p. 294; Yalpah, Malakhdar, tr. 471; Harthoorn, Travels in India, l. 45, ii. 332; Le Strange, The Last Days of the Eastern Caliphate, p. 450.
made from rong, an indulgo plant. To preserve the peculiar lustre produced by the hemald the hair is often again treated with hemald, for another quarter of an hour after the application of the rong.

The tails of the royal horses are also dyed with hemald and white horses are turned to dull coloured, or painted with tussis and white with stencils.

The flowers, fruit and leaves of the hemald have of considerable medicinal property.

and his Hungarian-Sicilian work, also preserved in the Persian translation of Mir al-Din 'Abd al-Rahman b. Ahmad al-Qarani (Nasafisheh al-Es'haw wa-Ghashgash al-Khali).

HERI (or HARI) RUD, a large river in the north of Persia which rises in the Koh-i-Budh and flows westwards through a long narrow valley between the Stylyh Bulbul and Suraf Koh Mts. to Heri and Gharizan, where it turns to the North. At Zu-l-Qarnain it leaves Afghan territory and flows by Suslik into the Tizakh south where it finally disappears, the water being mostly used in irrigation. It forms the boundary for part of the Persian territory on the left bank and Afghanistan and Turkestan on the right.


(M. Longworth Damer)

HERSEK a large town, see HURSELY, 235a, 335ii. 409, 410.

HIBAT ALLAH K. MUSLIM B. AL-MU'TAMIR, MABJO a town in the Madinah district of the Khorasan province. Habbat Allah was appointed viceroy in Mardakan in 1801, but dismissed in Kamran at the assassination of the Sultani of Mazar. He left the land and took refuge in the desert, where he was found and forced to go to a place of safety for himself and his family.

Hilltopony: Hiz al-Allah (ed. Tomberg), 235ii.

HIDAD (n.). A widow's mourning garment.

HIDJA (a.), a roup. The hidja is a kind of hood or cape; the word itself, the etymology of which is not quite clear, perhaps means something like incantation. The origin of the hidja are connected with the old idea that words so solemnly uttered by individuals committed to himself, do or must have a permanent effect on the persons or objects to which they refer. The original hidja is a poem, which appears in the same kind of verse, but with a hidden, may be the painted arm.

HIDJAB (a.), a partition which separates two things; woman in medicine, the diaphragm. (Ahn 'Abd Allah al-Khwarizmi, Majma al-Usul, p. 156). F. de Keming, Freude Tracht, 101 (2nd ed.), p. 350, 351. — In the Quran it has the sense of "curtain", "wall", e.g., one should speak from behind a curtain (Suara 29.43). In the next world the arch and the dam will be separated by a curtain (vii. 48); the term here seems to be synonymous with "hidajj" and was therefore early explained as "wall" (Tabari, Ta'dib, viii. 181, Baabatu, ii. 326) in allusion to Kur'an, 13. The unbelievers said to the Prophet: "There is a hidajj between thee and us" (xli. 4). It is not possible for a man to hear God speaking unless by a revelation or from behind a curtain (xli. 39), as was the case with Moses (As�, according to al-Salih, Tahmir, Ta'dib, xxi. 45). Among the mystics a mystic gate means "all that veils the soul", signifies the impression produced on the heart by the phenomena constituting the visible world, which prevents it from accepting the revelation of truth (Dering, Definition, 35, and A. al-Razisi, Technical Terms, p. 35, 26, 116). The passions (nafs) are the main cause of the obscuration: but such a limb has a special passion that gives rise to a particular veil: substances, accidents, elements, bodies, forms, and qualities are as many veils which conceal divine secrets. The higher truth is hidden from all men except saints (nafs) alone. The opposite of hidja is nakl, the condition of soul in the former case is called nakt (contraction) in the second case (expansion). Mystic love (nakt) is assumed on account of the obstacle opposed to it in the first case (occultation), and satisfied by contemplation in the second (manifestation). These expressions are borrowed from the Gnostics (Dervish, 309, 1813, p. 309).


AL-HIJAZ, a territory in Arabia, on the Red Sea, with indefinite boundaries, which is at once understood when we reflect that the word hijaz means "barrier" and is applied in Arab geography to the mountains of Surat, which shut off the highlands (Najd) from the flat country (Thamam). As the name of a district, Hijaz is limited to that part of the west coast, which does not belong to Yemen, to be more exact, to that stretch of land which extends from 'Amm al-Allah on the Red Sea with the corresponding hinterland. Neither the highlands of 'Asir (q.v.) in the south nor the ancient land of Madan and Hamdan in the north belong to the Hijaz proper, although they are often included in it, e.g., above l. 367 infra. In the Turkish administrative system, the Hijaz is a vilayet whose capital is Mecca, and is divided into 3 sandjak, Mecca, Medina and Hijaz. Although this division was never actually carried out in detail and the Turkish institutions and officers existed for the most part by paper only, it is useful as establishing the area of the Hijaz proper. Recently however the Porto has made the sandjak of Medina into an independent municipality which is governed by the Sheikh al-Jumani al-Maliki, the commander of the Turkish troops. For further information see the article WAHAB.

Al-Hijaz consists of two very different parts, the flat, barren and hot coast land (Tihama) and the mountainous hinterland. In Tihama, which is almost void of vegetation — for there are no large wadis in this part of Arabia — the few permanent settlements are on the coast, with the exception of Mecca, which owes its existence to the ancient holy places there (e.g., the Zamzam well). On account of the many coral banks there are no good harbours on the coast, only more or less available anchorage, which in ancient times att
find for small ships and were then more visited than the present day. Some, like Lānkēkoma, which Sprenger has recognized in al-Insīwā, and Dījir (q. v. l. 10160), the ancient harbours of Mecca, are now quite deserted, while on the other hand Yanbu' (q. v.), the present harbour, and particularly Dījirra (q. v. l. 10414), have developed into important towns on account of the pilgrims landing there. The scanty population is in general dependent for its livelihood on fishing.

The mountainous hinterland is in places not sterile, for example in the volcanic district of Medīn and particularly in the beautiful oasis of al-Tawf (q. v.), which from ancient times has been a favorite resort in the course of rich Meccan on account of its wealth of fruit and its cooler climate. The hills themselves, the Džaič al-Kai of Mecca, reach a height of 6000—9000 feet. The highest are the hills of al-Tawf (6268 feet) and Džaič Rājāwa west of Medīn (5900 feet). Only the dates are of any importance; the land would not be able to sustain its inhabitants if imports from Europe, Egypt and India did not come to its help. The exports are insignificant.

The Hijāz owes its real importance to the two holy cities, Mecca and Medina, which occupy quite a special position in the Muslim world and will be dealt with in special articles. In addition to the coastal towns and al-Tawf already mentioned, the Arab geographers give the following, Kūml, Khādir (q. v.), al-Marwān, al-Hawwāl, al-Sayyād, al-Islām, al-Dhūfat, and al-Uqaylā (q. v. i. 10411) of minor importance. Khura, al-Dhījir (q. v.), and al-Shābīra (q. v.) are in the Dunayr region, al-Majāf, al-Safā, al-Khams, al-Inās, Džaiča, and al-Shābīra (q. v. i. 10411). Besides these, there is a fairly long list of names, which owe their fame to the circumstances that Islam has consecrated them — when they were not already sites of primitive cults other than through historical associations or as outposts of the sacred territory of Mecca. It would be useless to detail these here; when they are of sufficient importance for religious reasons they will be found either in the articles MECCA AND MEDINA or in special articles.

The population of al-Hijaz consists of Arab Bedouins except in the large towns where it is more or less mixed, particularly in Džaiča, less in Mecca itself. The old Arab tribal names Tāhmu, (q. v.), Awa (q. v.), and Karmāli (q. v. i. 10411), and Medina, Kūml (q. v.), in Mecca, have their place in history while Mīsīf (q. v.) and Hāshāf (q. v.) are still known as the inhabitants of Tāhmu and the southern Hijāz. We may also mention Bani (q. v.), Džaiča (q. v.), Bani (q. v.), Hāshāf (q. v.), and Hāshāf (q. v.).

The various pilgrim routes which meet in Mecca have lost most of their former importance with the development of steamships, which has caused the majority of pilgrims to travel via Džaiča, and will be still more deserted when the Mecca railway, which now runs from Dummuz to Medīn and reaches the holy city, F. M. Hartmann, Die Mekkabahn in Orient, Literaturzeitung, 1908, p. 1 sqq.

The history of the Hijāz is the history of Mecca and Medina so that the reader may be referred to these articles.

Bibliography: Cf. the notes above l. 3727 on the geographical literature of Arabia and also the bibliographies to the articles on MECCA and MEDINA. Of recent literature we may mention al-Insīwā, al-Ibn al-Džayyāt (q. v.), Cairo 1320.
HIDJRA ( hedja), the migration of the Prophet from Mecca to Medina, the starting point of the Muslim era.

The Prophet, not having succeeded in overcoming the resistance of the Kuraish and on the other hand having already won friends among the people around Medina (then called Yathrib), resolved to remove to the latter town. The Arabic word hidjra should not be translated "flight," for the idea of seeing is not properly expressed by the verb as used here. This term means "to break off relations, to abandon one's tribe, to emigrate." At the moment day in Muslim countries the name Makka further is still given to Muslims who have quitted countries in which Christian powers have become established. The word does not imply that there has been precipitate flight but only difficulty in living or repentance to living in the country abandoned.

Muhammad, according to Ma'mun (Tanbih), had ordered his followers to migrate to Medina; they set out in small parties. Among the first to reach Medina was 'Umar, afterwards Caliph. This migration had certainly been preceded by negotiations with the people of Medina, as Tâhir's Chronicle (Persian synopsis ii. 437 sqq.) relates. The Prophet himself set out accompanied by Abu Bakr. He left 'Ali behind to return some property entrusted to him by their owners. 'Ali remained three days behind in Mecca and then joined the other emigrants.

A very popular legend is associated with the Prophet's migration. The Kuraish wished to slay him and appeared the morning at his house; but they met only Ali who drove them back at the sword's point. They then rushed off to prevent Muhammad on the road to Medina. When the latter heard of this, he bid with Abu Bakr in a cave and God willed that a spider should spin it across the entrance to this cave. When the Kuraish saw the web, they thought it impossible that any soul could be inside and passed by. This story explains the allusion in Sûra iv. 79: "when the two were in the cave and he said to his companion: Do not afraid, see! God is with us." (Cf. H. Brunner, Le Burn de la Chaire au Benou, p. 61-68, and the parallels given there.)

Along the road the Anga came flocking up to the Prophet; they took the reins of his camel and begged him to settle among their tribes. But Muhammad answered: "Let my camel go; it is obeying God's command." (Cf. Mu'aw'ib, Précis d'E., iv. 139.)

The traditions regarding the erection of the first mosque and institution of the Friday service are also connected with this journey. The Prophet is said to have entered, the house of Sa'd b. Khaytham in Makka and to have had a mosque built there. He is said to have performed the solemn Friday service (jâhîd al-Din) for the first time with the Band Salim, whom he chose among them as his vizier. Arriving in Medina he took up his abode with the Anga Abi Aiyub.

Authorities are not agreed on the exact date of the Hijra. According to the most usual account, it took place on the 10th of Rabi' I (20th Sept. 622). But this would not be the date of the departure from Mecca, but of the arrival in Medina. According to other versions, it was the 2nd or the 18th of Rabi' I, Al-Birrâni says that the Jews were just celebrating the Ashur festival (Day of Atonement) when the Muslims arrived in Medina.

The 8th was preferred as it was a Monday. According to a tradition, the Prophet is said to have answered when asked why he observed Monday especially, "on this day was I born, on this day I received my prophetic mission and on this day I migrated!"

The fixing of the Hijra as the beginning of the Musliman era dates from the Caliph Qutb. The traditions which try to trace it to the Prophet himself are devoid of all probability. According to another tradition, A. b. Onas, Abu Bakr's governor in the Yemen, was the first to use it, but the view that it dates from 'Umar is by far the most prevalent.

It is related in various forms that 'Umar after
having regulated the administration of finance and made up the registers and the levies of taxes found himself embarrassed about the dating, as he thought he was reproached for not dating at all. According to a tradition in al-Brutli, Abu Muzaffar al-Ash'ari wrote to him saying: "We are sending no letters undated!"* The Caliph discussed the matter with his officers and after investigating the custom of the Greeks and Persians it was decided to establish an era. Some proposed to date from the birth of the Prophet, but this date was not certain. Ait is then said to have proposed to take the Hijra as the beginning of the era, as it marked the date when the Prophet began to assume sovereign power. This decision was come to in the year 17 or 18, some however say 16, but the general view is the year 17.

Before fixing this date the Muslims gave their year names such as "year of the permission", "year of the earthquake", "year of the farewell", etc. (cf. al-Brutli, Chronology, p. 335). When Muhammad began his preaching, the Arabs were reckoning from the "year of the elephant".

The year of the Hijra was then chosen as the year 1; but as the calendar was already fixed by the Qur'an, the months were retained and Muham- ram was retained as the first month because business is resumed then after the pilgrimage. The era thus began, not with the day of the Hijra but with the 1st day of the month of Muhamram of the Hijra year. This first day fell upon a Friday and corresponded to the 16th Tammuz (July) 933 of the Seleucid era, and 622 of the Julian calendar.


**Hikayat** has had a varied history, of importance not only lexically but also in the development of Arabic literature. In Lane (pp. 618 etc.) the history is unfortunately confused, but when we turn to the native lexicons (e.g. Littain, xviii, 207, 197) we are met with the paradox that the meanings are not those found in the great mass of later Arabic writings and that the component later meaning, "story," "narrative," occurs hardly at all. The root does not come in the Kitâb (there bahash is common as a noun and ibn and nahhal as verbs) and see al-Shibli's al-Bahash, Sperger, Littain, 250 etc. and as used in traditions it means to imitate an action, mostly in a bad sense (Kitâb, loc. cit.). Hikayat is therefore "imitate" and from that all follows. In the first instance it is mimicking for purposes of amusement; the professional shikeet is a mimic. It is an imitation of speech may be reproduction, thus al-Suhayli says: "Hikayat is a reproduction from him the tradition." It can also involve simple resemblance as though one thing reproduced another by being like it; the meaning remains for at least the first four centuries of distinction lasted much longer. In the Kitâb (xiv, cent. 4. d.; quoted in Muhâjir Tobacco, l. 431) it is said of Allah since there is nothing like his speech; but see Balâdî on Kitâb, xxviii, 164 and Ibn Abî, abd al-Shâhâr, Fathâkht al-Hikayat, ed. Freytag, p. 108, l. 25. In the Suhârî (latter part of 14th cent.) narratives are bahash, sometimes qahash, and stories told for entertainment are annâ or buharât or nihâlat but never shikeet; see, for example, the well known passage on the history of The Story (pp. 324 and, cf. p. 313). Annâ, of course, may also be historical, e.g. al-Shibli's al-Bahash (p. 303, l. 9) while buharât has been, in the beginning to end, the broadest word of all, but it is not in the Suhârî means only a reproduction of a statement, a transcript, e.g. p. 275, l. 20: bakas bin shkeff, in other words, a transcript from the handwriting of..." l. 21, and hikayat hikayyân, "of which this is a transcript"—it may often be translated "statement," and is, in ara wa wa ta when there is nothing to the contrary. In House of Daghân (early part of fourth century) the usage of the root is the same, e.g. l. 17, l. 12, l. 64, l. 1, l. 65, l. 13, p. 207, l. 4 of ed. Gottwaldt, in the Aghâni (Abu'l-Furad) d. 356: hikayat, buharât and buharât seem to be used indifferently for narrations, but hikayat as in the Suhârî and in the Sunna, e.g. al-Tabak, l. 4, l. 20: hikayat maa sami ma l-Miskin is the hikayat of the hikayat of the hikayat, "this is a general reproduction of what I heard from Abu Bakr although the expression may not be exactly in his words." Yet the verb hikây occurs in the meaning "imitate." See vol. viii, p. 102, l. 7 and 40, where the verb and hikây come side by side, the latter in the sense "imitation." Apparently the noun retained the original meaning longer. In Mâshâdî's (d. 345-346) well known passage on the Nights (Muhrât), lv. 89 sq.: de Sacy in his Memoire on the origin of the Nights gives the passage in four forms: hikâyat is the word used for such tales; hikâyah does not occur. It may be said generally that the older translations of this word (e.g. by Gottwaldt, Kosegarten, Barbara de Meynard) are misleading. Thus in Mâshâdî, viii. to sq. it is mimicking that is meant and not story-telling. But when we reach Hariri (d. 516) hikây is used at the beginning of the Muhrât indifferently with hikâyah and bahash as the sense "to narrate." But he also (de Sacy, vol. ii, p. 419) uses hikâ in the old sense of "resemble" which later became so archaic that the commentators had to explain it. With Hariri the change of meaning is complete, and when we turn to the oldest Mus of the Nights both the Galland M. and first of the "Story of the Fisherman and the Jinn", t. 4914 cent. A. D., after A. H. 700, we find hikâyah in normal use for a story told for entertainment. See Seybold's Geschichte der von Sult u. Schwant, p. 164, and my "Story of the Fisherman and the Jinn," in the Noldeke-Textuarist, passim. Of the words for such tales used in the Suhârî and by Mâshâdî, annâ has fallen back to its original use of conversation and tales told at night in the desert life, and buharât has developed to mean only ridiculously impossible stories, as opposed to those which are fictitious but pleasant; thus in Dâmiyâ's al-Hikayat al-Rasûliyya, t. 185, l. 31 of ed. of Cairo 1513; buharât al-bahash, and it. 101, l. 25, buharaft fî al-Tripîl, apparently is it still the normal word for "story," see Summa, Mœrchen aus Tripoli.

We are now left with two questions. Can this
change of meaning he in any way bridged and explained it. What must have been the character of the first ḥikayta in the new sense? There have always been stories in Arabic from those told in the Qur’an and the competing translations from Persian by Naṣr b. Yaḥyā (The Hakim, p. 91), to the modern ḥikayta or Märchen, told in colloquial and, as far as reduced to writing and print only by European scholars and some eccentric Egyptians and Syrians. The very multiplicity of names for the different kinds of the story shows how they have been cultivated and how keenly they have been distinguished. Some of these names have been given above. Others are ḥikayta which began by the oral recital of a narrative or a poem, by a ṣāḥib and has now become an ordinary word for “story” and the normal word for a play, comedy or tragedy, with or without sawt, seen (sawt), the story as an example or illustration of some situation or precept, e.g., Kātib ma-ṣūma and all beast-salād (sawat al-khatim al-ṣāfī), verse (sawt), “manner of life” and then “geography”; maṣanid, unconnected anecdotes; ḥikayta, a story of any kind but specialized by ḥikayta usage and that of the professional ḥikayt (see also, Muh. Studien, ii, p. 160, etc.) slight legends of the past and stories about the prophets. To these last the first ḥikayta formed an exact antithesis. They were not stories of the past but pictures of the present. This is made plain by the only example so far preserved, Ḥikayta Aḥ-bā'ān al-Baqi‘id, edited by Adam Men. by the title, Aḥbā‘ān al-baqi‘id. The author, Muhammad Abu ‘l-Mukhtār b. Aḥwad, shows in his prologue that he knows that he is producing a new literary form. It is not to be a poem or a ṣūma or a ṣawāfta (he must have known those of Hannāqī) but a realistic transcript of Baqi‘id manners and phrases in the persons of a, for so very disputable representative of those, however, seems to be regarded by the author as a literary refinement. Story, there is none, but a scene is filled with a dinner, party and with scraps of verse and of oratory prate in the current forms of rhetoric, but all concerns and direct, written not for the sake of playing with words but for producing a picture of life. The use of a single figure to mirror the ideas and ways of a city he defends with a long quotation from Dā‘ūd (Beauz, ed, Cairo, p. 31, l. 14—24) who seems to have been the first to have pleasure in pictures of classes of the people. Yet it is only a new application of the realism of the old story of the desert to the artificial town life, marked, however, with all the coarseness of language and ideas which distinguished the towns from the desert and the new from the old. Of the ḥikayta ḥikayta, modern probably as a contract, which the author says (p. 2, l. 16) he has added, we have no trace left.

But ḥikayta in the quotation from Dā‘ūd is evidently used as a name and not of a literary artist who creates a representative figure. The development which produced so making a literary genre as that of Abu I-Mukhtār calls, therefore, for explanation, and it would suggest that it was the direct influence of the Aristotelian doctrine of πραξις in art (Poetics, i—iv). Ḥikayta first entered into the literary scene of the Mamluks in the 13th century, but it is evident that the Poetics of Aristotle found their way only slowly. There was a Ḥikayta by al-Kindī (d. about 257) (Fīhirī, p. 35, 3 and 257, l. 6) but no full translation until that of Mattī al-Fārisī (d. 328) (Fīhirī, pp. 250 l. 4, 265, last l.) and his pupil Yaḥyā b. ‘Adī (d. 364) wrote a ṣawāfta in it (Fīhirī, pp. 250 l. 4, 264, l. 12). In that translation (ed. by Margoliouth in his Mamluk Orientalist) the word was used for ḥikayta. The conception of literary art as an "illusion" of life may thus, when translated into Arabic forms, easily have resulted in Abu I-Mukhtār's new literary type. The next development into "story" must have come very rapidly for we find that Ḥarīrī (d. 315) has forgotten so completely the earlier idea that he can apply ḥikayta even to such ḥikayta as the apologies in Kātib ma-ṣūma (ed. de Sauny, l. 13). When he applies in the same passage that his own ḥikayta are also ḥikayta he is much nearer the true meaning, for they are certainly renderings of contemporary life though dressed with artificial rhetoric and a playing with words for the sake of word-play. On this able they are the nearest that the Arabic of literature ever reached toward that life of the open road and of living by one's wits that is the mark of the picqueuse novel. But in popular Arabic the same mood was taken up and extended in such tales as the cycle that surrounds the name of 'Ali b. Ḥālī. On the picqueuse side these are true reproductions of life; there is an abbreviated recitation of them in the Nūrān and much longer, independent forms have been printed at Beyrouth and Cairo.

But before ḥikayta reached the possibility of being used for any story, it must have passed through a stage in which it became a fictitious story, not of wonderful happenings in the past or in distant lands or by the agency of the djinn and of talismans, but of such life as its readers themselves knew. Examples would be such as in the root Nūrān known as "The Hungarian" or, very differently, "Ali b. Bākīr and Shīma al-Nāsir." In this way a specifically new thing entered Arabic literature. There is no trace of it in the Fīhirī aspects on there is no trace of the beginnings of the ṣawāfta as developed later by Hannāqī and Ḥarīrī. We have some traces of people of professional entertainers (ṣawāfta, nūrān, pp. 154—155) of wonder tales, love-stories and stories of the djinn (pp. 304 sq.), but nothing which can be identified as belonging to this particular genre. To Abu I-Mukhtār, the author of the ḥikayta, a Märchen, in Wattenfeld's text (iv, 491) describes a "Book of ḥikayta," but this also has a root ḥikayta, tawārīkh, (Koszegarten, Poesie von seinen ed. of Al-Kindī, p. 166, and so, desire, Wright, Chevaliermarch, p. 87, l. 11 from the autograph Ms).

We have thus the appearance, practically at the same time between the fourth and the fifth centuries of the Hijra, of two new forms which in their beginnings were closely akin but which quickly separated into two widely different types. The first was the first practically of a ḥikayta in the original sense, and the second, of Abu I-Mukhtār is practically such a monologue, though not one delivered standing as was the ṣawāfta. But to Abu I-Mukhtār his new form was distinct from the ṣawāfta and was rather a development from the minute ḥikayta. The intention in the two forms was different and the difference is expressed...
sed in the names applied to them by their au-
thores. The ṣahāma was an oration and therefore
ran out in rhetoric; the ḫāsya was a reproduction
and therefore turned to action and life. The
latter transformation must have been aided by the
rapid development in the spirit ḥāf of the mean-
ing "arrange". So ḥāfūn means "public story-teller" and ḫāṣya came to be applicable to
any tale, while still retaining even in the collo-
quial (see Dey, sub voc.) the possibility of the
original meaning. And probably even in the ḥāfūn
there is in some feeling left of the mimicry,
as the oriental story-teller always acts out his
tale. Yet the terms are sometimes curiously con-
 fused. Thus in ʿAznab al-ḥāfar waʾl-mawāniʿ (Al-
ṭabrīzī Khwānaʾ t-Qādī [date?] there is (pp. 52–55
ed. of Cairo, 1305) a short realistic story fi
ṣahm al-nāšīa which is called a ṣahāma.

Only one consideration remains. This develop-
ment has been conditioned and limited by a con-
tant factor. The professed litterateur, at least in
Arabic Islam, has always, with few and individ-
ual exceptions, looked down upon the story and
refused to recognize it. He has never condescended
to a narrative of fictitious facts and events told
for its own sake. Such he left to professional
entertainers, buffoons and the vulgar in general.

The ḥāfūn, therefore, is recognized as forming part of
polite literature have been those with an ulterior
object. They have been apologues, or more cor-
rectly, as in Ḥalil wa-duḥma, Fīḥāt al-ḵāfūf, Sal-
maa al-Maṭāʿ, and the like; or simply vehicles for
poetry and rhetorical prose, like Lūwaṭ al-Shahīd
and the whole range of ṣahāmāt; or collections of
historical and literary anecdotes like Iʿlām al-
Nawāʾ, al-Fawāyih hāʾd al-Shaṭārī and Ṣawārīn
al-Shaṭārī; or stories with ethical or mystical
purpose, as Ṣawāna wa Ṣuḥrat as-Saʿāda and Ṣawān
al-Bayhāqī of Ibn Sinā and the Muḥāfiẓa of Abū
er-Raḍā of Crete. Yet Muslim writers were early in contact with
stories in good literary standing which came
from outside Islam. They had translations of
Greece romances and of Persian and Indian
tales (Fīḥāt, pp. 306 sq.; Ḥamza al-Ṭabīb, p. 41 sq.). In the time of the compiler of the
Fīḥāt, also it was evidently possible for an
author able to write stories; on p. 306, ll. 9 sq.
he gives the names of several. See, too,
(p. 304, ll. 21 sq.) how Ḥusaynīy al-Aṣlahi, a writer
of distinction, could occupy himself with the
completion of a collection similar to The 1000
Nights; and a brother of Shiʿā could transcribe
it. But the popularity of such things under the
Abbasids was so great that the numerous took
to writing them and that naturally affected
their standing (p. 308, ll. 9 91 sq.). The relation also
to the professional jester and entertainer was
too close; see on them pp. 140 sq. and especially
on Abū Bakr al-Anbarsi and his standing, partly as astro-
nomorum and partly as author of al-Mawāzak and
purveyor of ʿād literatūre, p. 151, ll. 23 sq. sq.
So stories tended to be anonymous and to be con-
sidered with dubious subjects — stories of the ʿab-
dān, of Dīṣān, of ṣahm (pp. 311 sq.). This is
well illustrated by The 1000 Nights. We have
there stories showing in their structure a technical
skill beyond any public writer; but they are
as anonymous as Mārīn; their authors did not
dare to own them. Such are "Kūmar al-ʿAzam
and ʿĪsā", "The Three Ladies of Baghdad", "The
Three Apples" and the realistic novels. The
romances of chivalry, on the other hand, in so
far as they professed to be biographies (ṣawārīs)
and not ʿabādan, required the support of the
authority of named authors, but the names given
are usually unknown to us and probably always
false; cf. above ʿAznab, p. 380 sq.;

The above holds of Arabic-speaking Islam. In
Turkish, apparently, and still more in Persian,
stories retained a position of higher literary esti-
mate and were treated with greater care as to style,
although there also they tend to anonymity. Fur-
ther, the Türkī ṣahāma corresponds closely to the
old Arabic ḫāṣya, and in the modern de-
velopment of a new Türkī literature the art of
the ṣahāma is influencing the realistic novel. For
many specimens of ʿabādan-stories — strikingly
resembling in type the ḫāṣya of Abū Ṣaʿīdarr-
— see Georg Jacob's Türkische Bibliothek, passim,
and on the whole subject the introduction to vol.
I, 6 sqq., and Paul Horn, Gesch. d. zuhr. Mod.
äm., pp. 12 sqq.

Bibliography has been given in the course of
the article, but the first reference must always
to be the Einleitung zu Abū al-Qāsim. (D. B. Macdonald.)

The Encyclopedia of Islam, II.
HILĀJ (or HarīlKhājī), a Persian word adopted into Arabic, an astrological aspect, associated with šarmūdith by Ibn al-Kūnī (died 284 = 901) in a celebrated verse. According to the Bahkālī fitrā dī, it is derived from the Greek, meaning "earth of life." By its assimilation to Ḥullāj, the word has given Ṣāhī a title for his Hājdā-Namā, a long Persian poem, which describes the ideal of mystic union in the form of the story of a martyr.


HILĀL, an Arabic tribe belonging to the Ma‘āshid (Jumā’id) group. Its genealogy is Hili al-Abbās, ibn ibn Ómār b. Abu Ubayd b. Mu‘āwiyah b. Abdullah b. Harāz b. A‘īm. According to the Umayyads, they worshipped at Falata the idol Khalaqa, called the Ka‘ba of the Yemen, which was also worshipped by the Badīlī, Ḥādī and the Khāthāmī, who were their neighbors on the Yemen coast.

They lived in Najd on the Yemen border and were neighbors of the Sa‘ūdīs (q.v.). The following places belong to them: al-Abbās, al-Kūnī (with the hawār of the Bani Hili), al-Nufīk, al-Kusaiq (the latter two latter were already ruined by Mas‘ūd’s time), al-Mawār, al-Maz’ā, and al-Nu‘mān (near Mecca, very fertile); also, the Banū ‘Abbās and al-Banū ‘Abbās (al-Maz’ā), and al-Khāla. There were also many Khili at Bahṣ (q.v.). According to Hamdī, they spoke good Arabic.

Historical: In the pre-Mu‘aṣṣamīdd period, ‘Abbās b. Mālik, chief of the Hili, on a raid south of the Asf, the chief of the Asf, the poet Ḥāfṣūn, then made war on them and took many of their horses. On the death of al-Wathīq (al-Watādī) between the ‘Abbās b. Sā‘ī’s and the Tama‘ūn, the Hili fought on the side of the former and lost nearly 300 men. During the Ḥijrī (q.v.) battle between the Kurfān and Khánā, on the one hand, and the Hājdā on the other we find the Hili on the side of their kinsmen, the Hājdā (q.v.). Just before the conclusion of peace between the Hājdā and Kurfì, the tribe of the Hili, a tribe related to the Hājdā, they made a raid upon the Bani ‘Abd al-Qādir, a clan of the Khánā, and stole their cattle, under the leadership of Kafī b. Abī Zayd in conjunction with other tribes of the ‘Abbās b. Sā‘ī’s. When, after the conquest of Mecca by the Prophets, in 9 = 620, the Hājdā and the Hili advanced against Muhammad in Mecca under al-Mu‘āwiyah b. ‘Abd al-Mu‘āwiyah, the Hili also joined them. In the third year of the reign of the Abūhāsīrīn Caliph al-Wathīq (555 = 844-845), his general Būhār b. Khaṭṭār sent an army against the Hili, who were then with the Sa‘ūdīs, creating unrest in Medina, and had three hundred of the malcontents thrown into prison in Medina; they attempted to escape from here along with the Sa‘ūdī prisoners but were prevented by the Medina and, when they resisted, massacred to a man. The Hili tribes migrated to Egypt where they settled at first in the Nile Delta, but were later conquered by the Fatimid Caliph al-Ahmar (515-556 = 925-969) and forced by him to take up their abode in Upper Egypt, where they took the side of the Kharijīs. ‘Asīrī tells us in 797 that they lived in the Awāīn district in the province of al-Sa‘īdī; among their clans in Egypt he mentions the Bani ‘Abbās, ‘Abbās, Ḥūdīr, al-‘Abbās, al-qābā, Qurtāb (see Bibli.) p. 464 erroneously: Cora) and ‘Anis al-‘Abbās. In the year 444 = 1053, at the institution of the Fatimid Caliph al-Mustansir (437-438 = 1043-1044), they migrated to North Africa (Kairouan); after considerable fighting they conquered the ‘Abbās, the former governors of the Fatimid, then the real lords of the country. Many tribes in Africa trace their descent from Hili.

The Hili are a tribe of the Hili, in Africa and the wars which they had to wage during the conquest of the country form the historical background of a collection of heroic tales and love stories, the romance or rather epic, Sirār al-Hilāl (History of the Hili) which exists in two recensions (Sirār al-Qaswāwiyya and Sirār al-Hājdā) containing three cycles.

The first cycle describes the history (the Sirār proper) of the Bani Hili in Bilad al-Sawar wa-‘Ukhād. Two sons, Dībār and Dājbār, are born to al-Mundhir, son of ‘Abbās, by his two wives Hādīs and ‘Addās, on the same night. Dājbār goes off with his mother and afterwards becomes Su‘īr in Najd. — The ‘Imrān Hājdār and Rāhīm of the line of Dājbār rule in Bilad al-Sawar. Kūnī marries al-Kusaiq, the daughter of the Shefīr of Mecca, whom he had sided against the King of Rām. She bears him a son, ‘Abbās, who, after his father’s death, afterwards called ‘Abbās Zād (Zad), Hājdār’s successor in his son Sirhān (Darbār); the latter is succeeded by his son Hassan, who marries Khārīm, queen of the Yemen, after conquering the worshipers in the land of Hārālkhāt, against whose Khārīm he appealed for help. ‘Imrān is conquered with the help of ‘Abbās Zād and Hassan then goes with Khārīm to Bilad al-Sawar wa-‘Ukhād.

The second cycle deals with the migration (ribāt) of the Bani Hili to the land of Najd. A family drove from the Hili in Bilad al-Sawar to Najd, where they received in the most kind manner by King Dībār (Diyāsh, the line of Dībār) and their people, the Banū ‘Abbās, the Hili conquer the king al-Hājdār, who was chief of the seven rulers of Najd; Hassan, who marries al-Na‘īf, sister of ‘Abbās, then rules in Najd with vastal kings. A war breaks out between Dībār, who kills two of Hassan’s brothers, and ‘Abbās; Dībār submits andpeace reigns.

The third cycle deals with the migration of the Hili to the west (Zargārāt) and their wars with the Zanātīn Caliph in Tunisia. In 460 = 1069 ‘Abbās Zād with his retinue goes to Tunisia to seek a more productive dwelling-place on account of the famine reigning in Najd. ‘Abbās, the daughter of the Zanātīn Caliph, who falls deeply in love with
HILAL — HILF.

HILAL AL-SABI [See as-Sabi].

HILAL, the pan-name of BAKIR AL-DIN, of 
CAHALUYI origin and born at Astarniel he was 
educated at Hara\, and was patronised by 'Ali Shih. 
The fullest account of him is by Sin Murad who was a friend of his. (See Silvestre de Sacy in Not. 
et Extracts, ir. 285). The account there gives 
his begging to be put to death by a certain 
young man is not in the B. M. copies of the 
Tafhid Sizi and may be an interpolation. Hilal's 
best known poem is the Sizah al-Darwish (Sizah al-
Gusâi). It often criticises its morality, and 
Rica, II, 456, seems to take the same view, but 
Professor Ebsé claims it to be a spiritual poem, and 
has translated it into German verse: "Morgenland,
Staaten," p. 197-282. See India Off. Cat., No. IV, 785. Hilal was put to death as a Sufi heretic 
by 'Abd Allah (Shahd al-ainu's son) in 839. 
(1523-1533). Bibliography: Sam Margal biographies; 
Spruner's Cat. Libraries of the King of Oudh; 
Bühler's Memorials, trans. Erskine, p. 196, and 
Pavel de Courtenella, L. 414; Sazh al-Siyar, ed. Bouchay, 
Part iii., vol. III, 358, where he is called Mawilin 
Nur ad-Din; Kühn in Geschichte der Iran, Philologie, 
l. 228, 249, 256, 301. (H. Benoit). HILF (Ar.), a league or confederacy, 
originally of tribes or clans, which had previously 
formed more or less closed units. The ceremonial 
act by which the alliance was usually completed 
seems to have had for its object the unification of 
the previously separated groups. Cf. Juhl, Pedersen, 
Den Semitiske færd etc., Copenhagen 1912, p. 20, 
32-33 (German ed., Der Eid bei den Senzen, 
1914, p. 31-34), where it is made probable 
that the idea of "swearing" is not the fundamental 
notion in the act of "Eid," but has developed out 
of the notion of confederacy. The parties by the 
league, become, yu'daf (sing. yu'daf) to one another; a simple individual 
could also enter into a hif with a tribe. In that 
the conception of hif coincides often with 
that of gindol. Some confederacies are worthy of special 
mention, e.g. the Hilaf al-Mutashamun, the league which 
'Abd Manzir formed with several Kurâfîj clans 
against the 'Abd al-Dan, when the latter 
declined to give up their privileges. The same al-Mutashimun 
(but not the perfumed) is said to be derived from the fact 
that the confederates dipped their hands in a 
well of water (peroxide) at the ka'a and then 
rubbed the kaa. The Mutashmim are mentioned in 
a letter of Muhammad to the Kashâm. 
The 'Abd al-Dan on their part formed a league 
with other clans and were called al-Hif (Im 
Hisham, ed. Wustenfeld, p. 34, sq.; Ibn Katibah, 
Kithâ al-Mutawfi, ed. Wustenfeld, p. 394; 
Ya'qobi, ed. Houtouma, p. 287, sq.; al-Mas'udi, Paris 
edition, iii. 120 sq.; Kasem, Amali dell'Italia, 
I, Intro, §§ 25-27, ii. 1, annum 3, §§ 20-21 
and other sources and works given above). 
Hilâf al-Fulat was the name of a league of 
several Kurât clans and others, who banded themselves 
while being on behalf of those who were 
attacked unjustly. At the formation of this 
confederacy Zamaam water, with which the edges 
of the ka'a had previously been washed, was drunk. 
The meaning of al-Fulat is uncertain; the usual 
expanded explanations are given by the Arabic 
authorities. Muhammad is said to have been present 
at the conclusion of this alliance and to have 
expressed it very highly (this is also told of 
the Hilaf al-Mutashamun, e.g. al-Tahir, Tafihar, v. 35 
supra). It is related of al-Husain b. 'Ali that he 
only threatened the Umeyyi governor of Medine 
with the millstone of the Hilaf al-Fulat. (A'lam, 
vi. 65-71; Ibn Hisham, p. 85 sq.; Ibn Katibah, 
i.e., al-Mu'attali, i. 122 sq.; Kasem, o.c., i. 
Intro, §§ 146, 147). Cf. also the Kuhâ (Sing. 
Kuh), Kithâ al-Fulat, i. 1914, x. 2221, 76; Ibn Duraid, 
Kithâ al-Sonshin, ed. Wustenfeld, p. 111; Tledo, 
Casino, xx. 316, 37, cf. 394, § 203; Kasem, 
a.c., i. lib. 4. Ind., "the moudbelkks. (Zakah al-
Iams; Ibn Hisham, p. 133; Agliata, vii. 26, 28; 
Casem, o.c., i. Intro, §§ 150, 170; 
the Ajhikli (al-Ya'a's, ii. 258 sq.; Agliata, viii. 
76 sq.; Casem, o.c., i. Intro, § 305, and passim etc.,
A hereditary right of the halīf confirmed by ʿUmar iv. 37 (according to another view it refers to the brotherhood of the Muḥādhirūn and Aḥbār) was abolished by xxixii. 6, cf. al-Tahāri, Taṣfīḥ, v. 31—35; Th. W. Juynboll, Handbuch der islamischen Gesch., p. 229 note.

In his day, which was to make all its adherents brothers the halīf was condemned; the Prophet is said to have recommended the fulfilment of obligations of alliances contracted in the Dāhilīyya (cf. also al-Tahāri, v. 44, v. 34, v. 315f).


Bibliography: In addition to the works already mentioned, Liebes, v. hff, fdlc (p. 42), v. 15 (p. 166); Canoven der Per- cival, Einz auf die Geschichte der Araben etc., i. 254 ff. (al-Majaddif); ii. 320—335 (al-Fuṭḥah); ii. 287 N., and qasīm (al-Rāsīb); i. 253 sqq., and qasīm (al-ʿĀshiqī); W. Robertson Smith, Kingship and Marriage, p. 53 sqq., Lectures on the Religion of the Semites, p. 314 sqq., p. 479 sq.; Wallis, Einre arab. Historien, p. 125 sqq., p. 128 sqq.; Goldscheider, Math. Stud., i. 63—69. (C. van ARNHEM.)

HILL. [See BAKL.]

AL-HILLA a town in the wilayat of Jība, capital of the sanjāj of the same name, with 30,000 inhabitants (Cuban), was founded in 495 (1010—1012) by ʿAbd al-Malik an-Naybī an-Naybī and given the name ʿAbdillah Bū Ṣayf al-Mālikī, after the date of the Bū Ṣayf by the Arabs; the site which has since been occupied by the famous city of Jība, ruins of which still exist some miles up the river. The river, which flows past the town and has since the 6th (vii') century been regarded as Enphrates proper, was regarded by the Arab geographers as an arm of the main stream and was called Nahir ʿāshār al-Asul. Even before the foundation of Jība, there was a flourishing city here named al-Ṣayf, on the left bank, while ʿAbd al-Malik built his town on the opposite side. The bridge of boats, by which communication between the two banks was carried on, soon became the main passage across the river on the road from Baghdad to Kīfī, which had previously led via ʿĀsī. Al-Hilla as a result rapidly began to flourish and down to the present day has always been a centre of great importance, from the military point of view also.

Bibliography: Yūnīs, Mandżīf, ii. 322 sqq.; Ibn ʿAbī, ed. de Goeje, p. 214; Ibn Ḫabībī, ii. 97; Ritter, Erkundungen, i. 783 sqq. (where the older travellers are given); J. Le Strange, The Lands of the East, Caliphat, p. 71; Cucinet, La Turquie d’Asie, i. 106 sqq.

AL-HILLI, ʿABD AL-ḤUSAYN B. SABER, an Arab poet, born on the 5th Rabiʿa II. 677 (28th Aug. 1278) at Jība on the Enphrates, settled at the court of the Urtuqīs of Mārīn and sung their praises. In 726 (1326) he went to Cairo to the court of al-Malik al-Nāṣir, but soon returned to Mārīn and died in 756 (1354) or 753 (1351) in Baghdad. As a rule he only followed in the footsteps of his predecessors in his various poems. Only in popular poetry did he introduce an innovation by inventing a kind of muwaṣṣah, called muwaṣṣah.

The collection entitled Ḥawāf al-Nahl, in which the fame of the Urtuqīs of Mārīn is sung, contains 29 poems each of 29 distichs, all of which begin with the same letter and end with the letters of the alphabet in order. A poem entitled al-ʿAṣhāf al-mukāla is devoted to the praise of the Prophet and was annotated by the author himself. The Kīrāt al-ʿAṣlib al-kabīr is a treatise on the metres of popular poetry called maddال, maddal, hamal, and hamā. Its halo was printed at Damascus (1497—1600) and Bābūt (1500); 8 poems in honour of Mārīn al-Shābī, Abu l-Makārim was translated by E. H. Bousquet into Latin (Leipzig 1816).

Bibliography: Brockelmann, Geschichte der arabischen Literatur, ii. 359 sqq.; Huard, Arabe Literature, p. 323; I. Pizzi, Bollettore arabo, p. 341; Nicholson, A Literary History of the Arabs, p. 449 sqq.; Ibn Ṣibāk al-Kutubi, Fomūr, p. 175—287 (350—366 ed. 1844); Wejers, Orientalia, i. 293; M. Hartmann, Die ʿAṣhāf al-mukāla, p. 76. (Ch. HUGO.)

AL-HILLI, the native of Hilla (q.v.), the name of three esteemed Imāmān theologiae.

E. Namik al-Dīn Dīrāb b. Muḥammad, called al-Muḥādhdhī, died about 676 (1278), author of the Sharḥ al-Ṭakhrīr, the standard hand- book on Shīrī law (translated into Russian by Ko- sembe, into French by Querry).

E. Dīmāl al-Dīn al-Hillī b. al-Muḥādhdhī, called al-ʿĀlima, died in 726 (1326); author of the Khāṣṣāt al-ʿĀlima, besides other treatises.

E. Ahmad b. Fāhūd, died in 808 (1403), called al-Muṭaʿabbikūrī."}

Bibliography: Khirmāzī, Fumāṣīfāt al-Ḥillī, lith. Tehran 1307, pp. 20, 145, 235; Brockelmann, Gesch. der arab. Litter, i. 400; ii. 165. (LOUIS MAUGHAN.)

HILMEND [See HELMANN.]

HĪMĀL [See HAMAL.]

AL-HIMĀR (A.), the ãšāf Mālīkī and Ṣafwānī. The ãšāf (al-ḥālīf) and (al-ṣafwānī) are distinguished. Some of the same ãšāf are beasts of burden, others are not; many of the latter are very swift. The ass can instantly be raised by a road except that it has only traversed it once before; its hearing is keen and it suffers little from disease. The use of special importance in Persia, Syria and Egypt. Many Arabs will not ride an ass out of pride, and it is not considered proper to mention the ass by its real name in good society. Its bray is exceedingly repulsive; the dog howls with pain when it hears it. When an ass brays, it is said to have a devil; when a cock crow, it has seen an angel. If a stone be tied to an ass's tail, it will not bray. When an ass sees a lion, it stands still or runs at the lion; it is said to be afraid thereby. If a man is bitten by a scorpion, he should sit backwards upon an ass and the pain then passes to the ass. The uses of various parts of the ass in medicine are innumerable.

Wild asses are so like one another that no man can distinguish them. The ass is very jealous; when he sees a young male, he tears his testicles out with his teeth for fear he should cover a she ass, when he grows up. The she ass knows this and therefore shortly before foaling she goes to some inaccessible place and does not return to the herd until her foal has hard hoofs.
and can run swiftly. It is further remarkable that individuals never separate from the herd, even though there are thousands of them. Hunting wild asses is therefore very easy. The hunter hides in a narrow pass and waits till a wild ass comes along and then kills it. The others could escape if they fled back, but as they remain together, the hunter is able to sting as many as he cares. This however does not agree with the descriptions of hunting scenes collected by G. Jacob from the poets.

There is a breed called *Akhdaryán*, called after a stallion of *Klárás Ardashir* which bred with wild asses or those that had run wild. These are the finest and swiftest among wild asses. According to some authors, the wild ass renews his age at 200, according to others, 800 years.


(H. RUSKA.)

**Hims** (pronounced *Hαmμ*), is situated in the great Orontes plain of Central Syria, about a mile to the South of the Orontes (Nahr al-‘Az) on a canal connected with it. The town, which has 50,000 inhabitants (of whom 15,000 are orthodox Greeks), is the capital of a *Liwa* under a *kā‘īmumak̄im* and belongs to the wilayet of Damascus. It is connected by railway with Tripoli, with Hamah and Aleppo, and with Damascus via Rayyak.

Hims (called *Eμessia* by the Greeks and Romans; on the various forms see the article *Eμessia* in Pauly-Wissowa’s *Realement*.) is not one of the towns founded by the Seleucids; the town is first mentioned by Pliny; in the time of Pompey the adjacent Archia (Rostaan) was the seat of an Arab dynasty (see Marquardt, *Romische Staatsverwaltung*, l. 245). Eumess was the birthplace of the Emperor Elagabalus, who rebuilt with great splendour the famous temple of the sun-god here from whom he took his name, and furthered the prosperity of the town in every way by granting it privileges. In the Byzantine period also when we already read the name Xμασι, it was a flourishing city and the see of a bishop.

At the end of the year 13 the inhabitants concluded a treaty with the Arabs by which they paying a sum of money they secured peace to their trade. In the beginning of 14, with the help of a Byzantine garrison, they were able to ward off an attack on the town but it fell to the Arabs at the end of the year after a two months’ siege. They seem to have left the town in fear the next year, at least, it is several times said that it surrendered to Abu ‘Ubayda in 16 and received a grant of protection. On the division of Syria into military districts Hims became the capital of a *Qamid* (q.v.). It rebelled under Marwan II., was taken by storm and severely punished. As a rule the *Qamids* of Hims and Aleppo were administered by the same governor. We possess information on the revenues of Hims for various periods (cf. *Hαλας*). While the figures for Hims are wanting in the *Liýbάn al-Dawla* and in al-Mahdabīt, we still possess on *Yaţkeh* and al-Ishfahān’s figures. The yield of the taxes of Hims (cf. *La Strangue, Potestis under the Maḥdi*, p. 44-48) (recollecting the dinar at 10 millings) was:

a. for the reign of Harun al-Rashid (170-193), according to a quotation from al-Diyābīyān’s *Liýbάn al-Waṣṣā*, 350,000 dinars and 3,000 camelloads of dried grapes (the vineyards of Hims were famous and were only destroyed during the Crusades).

b. for the year 204 (Kudān’s *Kīth al-Shārāʾi‘*), 115,000 dinars (the same sum is given by al-Ishfahān, quoted by Ibn Khurūbūdīhīh).

c. for the year 205, according to Ibn Khurūbūdīhīh, 340,000 dinars.

d. for the year 270, 220,000 dinars (al-Yaţkeh, who wrote about this time,

The low figures given by Kudān, al-Ishfahān and al-Yaţkeh are due to a different method of calculating the revenue; they have perhaps deducted the salaries of the officials or other administrative expenses in their calculation.

Under the Hamādīd Sa‘īd al-Dawla [q.v.] Hims passed under the rule of the kings of Halab and was frequently granted by them as a fief. Among those who took it for the last time was a. Sa’d ibn Sa‘īd al-Dawla, who descended the town in 357, he granted Hims to his general Bakkhīrīr, who governed it. It was highly praised, a monument of architectural interest (with Kifī inscription) dates from his time. During this period Hims suffered from the repeated ravages of the Byzantines. In 473 it belonged to the notorius Belošin chief Khalaf b. Multīh (cf. M. Hartmann, *Zeitschr. d. Deutsch. Pal. Ver.,* xxiv. 46-60), who recognized the Fātimid-caliph as its overlord. Envaged at this and moved by the complaints of Khalaf’s subjects against his cruelty, the Saljūq Sultan ordered the Emir of Syria to take him prisoner. He was besieged in 493, captured and brought in a cage to Isfahān. Hims was granted to Sultan Tutush from whom his son Rūbnbīn inherited it. He granted Hims in 494 to his stepfather Ljāmsh al-Dawla, who was murdered by the Ibn Tūlun’s in 497. Later we find an Emir Karanqī who perhaps identifies his lord of Hārrān, two of Maškūh’s mamlūks. After his death, in 504, his son Kūhkān [see Hαμας] succeeded him and died in 523. His children, wife, still minor, suffered a great deal from Zangi’s efforts to conquer Hims, till their guardian, in 530, exchanged the city for Palmyra and Raيب with Shīhāb al-Dawla Malekīr, king of Damascus. The latter at first granted it to Seljuk to his vassal Onok, but after long negotiations finally transferred it to his stepfather Zhang in 532 (Onok received other towns in compensation). Nīr al-Dawla inherited it from Zhang and his son İsmā‘īl from him, till Saladin received it in 570. Forty years later he appointed his cousin Mālik as governor of it. With one interruption (it was taken by al-Nāṣir Vilāsin II of Aleppo in 646 and ceded to him, but seems only to have remained a short time in his possession), his descendants remained rulers of Hims till 661; they had readily opened their gates to the Mongol Khaṭīr Hūlamī. From 661 it was governed by deputy-governors, sometimes attached to Hams, sometimes to Damasc. In the 7th century on a right of a native family ruled there, independent of the Pağha of Damascus. In the 8th century Hims passed, like Aleppo, under Egyptian rule (631-1269) and it suffered much from the arbitrary conduct of the officials that a rebellion broke out, which was with difficulty suppressed.
Only a few insignificant ruins of the city wall (see plan) and gates survive, while of the citadel, which was destroyed by Ibrahim Pasha, a tower and an inscription of the year 594 of Saladin’s conquest, Masjid b. al-Shafak, and a gate still stand (see plan). The mosque of the great general Khalid b. al-Walid and his wife Fatima (pl. xx) has recently been rebuilt. (The valuable inscriptions were previously copied by van Berchem, Freiherr v. Oppenheim and M. Schorrenbergh.) A number of mills on the Orontes belong to Hims, of which one, as the Arabic inscription shows, belongs to the year 824 a.d. and another with Turkish inscription to the year 975 (N.B. this is the only Turkish inscription of this period in Syria). The most interesting building is the great mosque (pls. xx, xxv), in which half of the cathedral is said to have been incorporated at the beginning of the period of Muslim rule. Hereafter the building on the east side lies in the centre of the basin and is entered from the south of it. The main entrance, on the west side, leads through a vaulted passage into the court, and a side entrance on the east leads directly into the basin. The basin is an oblong space with two nave each with 13 cross-vaultings. There is a small dome above the basin and a small square, in the west is a second, older mihrab with gold mosaic, which seems to belong to the earliest Muslim period. The court facade of the mosque shows that the plan has undergone many alterations. This wall was apparently originally the wall between the main and side nave of a basilica church of quite an unusual type: a large arch alternating with 4 double-storied sections, each of 5 small arches. The columns and capitals of which many lie in the court of the mosque are remains of the ancient building. This court is oblong, surrounded by narrow aisles, quite unknown. An estrade with basin and mihrab almost fill it. Beside it, on the west, is a well with a cupola resting on six antique columns.

**Bibliography:** See the article HILAH, Epi- lography; some inscriptions have been discussed by van Berchem in *Inscriptions de Syrie*, Cairo, 1897, p. 54—60, and in Freiherr v. Oppenheim’s *Enchriften aus Syrien* etc., p. 4—13.

**HIMYAR,** the name of an ancient stock in South Arabia. The term Hemitait, or Qumran, in the classical authors suggests a diminutive form. The Arabic form now usual is found in Theodoros Anagnostos (16th century A.D.), *Hist. orient.,* ii. ch. 30 (cf. Niceronius Callistus, *Hist. orient.,* vi. ch. 37) in the form *Hemyretos,* or *Hemyretos,* who went to Aksum and South Arabia in the second century of Justinian, and following him, Walaids in the form *Arabian,* which goes back to the Ethiopic *Hemret.* The form found in inscriptions is *Hymiaretos,* or *Hymiareto,* and the plural *Hymietai,* which presumably is to be pronounced *Hemirates (an-*Al-) Hemirates.*

According to the Arab authorities, the Himyar, who were divided into a number of smaller tribes, lived around Labd, in the district of Zafar and Rada, and also in the east in Sarh Himyar and Wad Dhu Himyar. The Himyarites are first mentioned in *Adrian Gallus’* account of his expedition to South Arabia, in 45 B.C., preserved in *Pius, Hist. Nat.,* vi. § 161; with the note that they are "the most numerous tribe" (*omnem etiam suos*). According to Strabo, xvi. ch. 4, § 21, at the time of the Roman invasion Maribra, a large city, the capital of Arabia, belonged to Himyar, who ruled over the *Haimanites.* This statement most probably refers to *Teisharja Yahrib,* king of *Saba,* and *Dhu Rainda,* i.e. the Sabaens and Himyarets, who is known from inscriptions. When the anonymous *Peregriones* was written (about 70 A.D.), the Himyarets were the greater part of South Arabia, namely, the coast of the Red Sea and Indian Ocean up to the frontiers of Hadramawt, with the corresponding interior, including the land of the Sabaens; they also held a portion of the East African coast (Amalia). Their king Charsibell, the "legitimate ruler of the Himyarets and Sabaens" resided in *Zafar* (Zeer) in inscriptions; in addition to the form with *T-* *Tais,* *Taiss,* *Taif,* and *Taphra,* the spelling with *S,* *Sapprah,* is also found, in *Pius* and *Floianus*; *Ethiopian Zafar,* not to be confused with the port of the same name on the Indian Ocean, which remained the chief city of South Arabia after the Persian occupation. This ruler was on friendly terms with the Romans. He seems to be identical with the Arab *W-l W-l Yann* king of *Saba* and *Dhu Rainda,* of the inscriptions, names of whom are also known, struck in *Rainda.* The passing of the hegemony of South Arabia from the Sabaens to the Himyaret took place about the end of the second century A.D. and may have been partly brought about by the discovery of the sea-route to India by the admirals of the Ptolemies, whereby *Saba* lost its importance as the centre of the overland trade in South Arabia. Greek and Roman sources are alike silent regarding the further history of the Himyarets down to the 6th century; the inscriptions so far discovered give a series of kings' names but without precise dates. In the reign of the Emperor Constantine II. (337—261) Christianity was introduced by the Indian Theophilos, a native of *Dhu*; he built churches in *Aden* and *Zafar* and other towns; even at this time there were numerous Jewish communities there (Thalassostor, *Hist. orient.,* iii. ch. 4). According to another account in Theodosius Ammianus, *c.e.,* the conversion of the Himyarets did not take place till the reign of Anastasia (491—518). Of the second half of the 6th century the Byzantines, the *B-y-h-h-b.* the inscriptions, i.e. the rulers of *Abyan,* found a firm footing in South Arabia and Aethiopia, the king of Aksum, a contemporary of Constantius II., in his inscriptions included among his titles that of "king of the Himyarets and of Rainda." The Byzantine invasion seems to date back as early as the third century Marcomani (beginning of the 6th century) calls the Himyarets the "tribes of the Haimanites"; this is the usual form; and this description is often repeated in the older Byzantine writers. The Roman emperors were in regular communication with them (see *Zoeckler, Des Reichtums, Gewalt, Gesch.,* xxxv. p. 79): partly in the interests of trade and partly to secure their support against the Sabaens, who were endeavouring to penetrate into South Arabia through *Uman.* About 521 the native prince *Dhu Nuwa* (Dunnas, Dumna, Damanas of the Greek sources) aroused a serious rebellion against the Byzantines, *Dhu Nuwa,* who is said to have professed Judaism and to have organised the persecution of Christians in *Najran,* which has become famous through
the martyrology of St. Arzachs, fell in 536 in battle with Katsb Esh-Azychha, king of Aksum, and the land passed under the sway of an Abyssinian dynasty, whose founder, Ela-Abrahim, made himself independent of Aksum a few years after the withdrawal of Katsb Esh-Azychha. We possess an authentic source for his history and his relations with Byzantium, Persia and Abyssinia, as well as with the Ghasmids and other Arab princes, in the great inscription of Ma‘rib of the year 540, in which he gives an account of the restoration of the great dam. In this period arose the “laws of the Himyarites” and other apocryphal works, which are associated with the name of the 5th-Gen- gont, bishop of Zafir under Ela-Abrahim, and his successor (Migne, Patriæ Graecæ, vol. 86, 1, 326—784). In the reign of the Emperor Justin II, about 570, the Himyarite chiefs invited the Persians into the country. Mār Shônā, the last ruler of the dynasty of Ela-Abraham (corrupted to Smanakus in the Phoenician Byzantines), fell in battle with the Persians, who placed the country under military occupation, leaving the various districts (mubāhāt) under native princes. The Persian governors (marshām) resided in Sūnān. When Muhammad sent his first envoys to the Yemen, the kingdom of the Himyar, which had long ceased to exist and the new religion was adopted without appreciable opposition by the Himyar chiefs, as well as by the descendants of the Persians, the so-called ‘Abūt.

The inscriptions hitherto found in South Arabia in the local alphabet, which we usually call Himyaritic inscriptions, belong to widely varying periods, from about 700 B.C. to about 550 A.D. and only a few fragments among them owe their origin to the Himyar in the narrower sense of the word. Linguistically they fell into two main groups, the Sabaean and Minaean inscriptions; the Himyar texts belong to the former group. The only hitherto discovered — almost all silts — apart from the few of the earlier issues, are on the other hand mainly inscribed to the Himyar. The alphabet (called mawsil by the Arabs, which however in the inscriptions only means inscription), a variety of the Phoenician alphabet adapted to the Ethiopian, contains all the consonants of the Arabic language with the addition of a variant of the sibilant ʿ. The Sabaean-Himyar language is an Arabic dialect which is distinguished from northern Arabic by certain grammatical peculiarities (terminus instead of nomination, replacement of the article by the suffix ʾaḥān, ʾaḥān), in the verb form of the verb) and also in vocabulary. On the other hand the supposition of the Arab philologists that the later South Arabian dialects or even the dialects of Makla and Kāra are offshoots from the ancient language of the Himyar has proved incorrect, although they have preserved in their vocabulary many roots and words, which are not known to Northern Arabic, but which are found in the inscriptions.

Before the discovery of the inscriptions the accounts of the Arabs formed, with the scanty records in ancient and Byzantine authors, our only source for the ancient history of South Arabia. The rubbāt’s of the Yemen are already mentioned in the Qur‘ān and the kings of the Himyar were henceforth known in history by this name; we now know from the inscriptions that the kings of the Sabaeean and Himyar always called themselves markh and that rubbāt is a corruption of the name of the powerful family of Bata at the tribe of Hamelia. The same inscriptions teach us that the statements in the literary sources on the Himyar hāl and nāfi‘ (kings and feudal lords) are for the most part based on misunderstandings. The lists of kings handed down in this way to us, and the doings of individual rubba’t’s, are still more unreliable. In the Qur‘ān we find allusions to the Old Testament story of the queen of Sheba, to persecution of the Christians by Dibl Nuwa in Najd (not certain, see Z. deut. Arch., 132, 1935, 366), and to the expedition of a rubbāt against Mecca. At quite an early period the expositors of the sacred book and the story-tellers at the court of the first caliphs began to devote attention to the ancient history of the country (Hishāb, Kā‘a al-Ashàr, Wab. b. Manahih, Abī b. Shibay); although several of them belonged to Yemen, they made use of genuine popular tradition rather than of foreign legends, e.g. the Alexander romance and Jewish traditions, and added other matter of their own invention.

The last traces of this kind of historical research are popular works still eagerly read like the story of Bilgha b. Dhu ‘l-Karmain, the Siva Safīy b. Dhi ‘l-Fada, etc. The works of three natives of South Arabia are much more serious however: Abū Dhi ‘l-Fadl Himyar of Higlūf, the celebrated biographer of the Prophet, the Dhi ‘l-Fadl bin al-Abī of Najd, and the so-called ‘Abū Dhi ‘l-Fadl of Najd, the lexicographer Shams al-‘Aqna of Najd, (died 573); they relate the ancient mawsil, although their language was no longer entirely comprehensible to them, and used them in their genealogical and historical researches; how far they worked from old native traditions has still to be investigated, but in any case they were also independent of the scholars already mentioned. Only the information regarding the last century before Islam can be used for the writing of hismyr proper.


The Arab traditions have been collected by A. Schulten, Historia Imperii Persicorum, 2nd ed., Berlin 1798, and Caesar de Percy in his Historie des Arabes avant l'Islamisme, etc.


(H. H. M. B.)

HIND, daughter of the Meccan Ötba b. Kahi, of the family of Abi Shama, was related to the Hashimites. She was the wife of Abi Sufya, to whom she bore several children including Mu'awiyah, afterwards Caliph. Tradition seems to take a special delight in drawing an unusually regretful and no doubt caricatured picture of the short, stout woman, who certainly had a very passionate temperament. Her hatred of Muhammad was increased by the fact that Humma killed her father in the battle of Badr. With other women she accompanied the Meccans on their expedition against Medina in the year 3, and was one of the most ardent in urging on the men to battle; when Hamza fell in the conflict on the hill of Uhud, she is said to have mutilated his body and bitten his liver. When the Prophet attacked Mecca in the year 9, she stormed against her cousin and for seeing husband who wished to hand over the city without enduring a blow. According to some narrators, the Prophet on this occasion condemned her and a number of other people to death but afterwards purchased her; this is probably only a malicious invention, as other writers make no mention of it and in some traditions she makes a very stormy appearance at the paying of homage; it is moreover very improbable that Muhammad would have incurred by such an order the feelings of Abi Sufya, who had met his overtures halfway. Besides she had every reason to be mistrustful with the new regime, as her son was made governor of Syria, according to an old story, she took part in the battle of Yamnigh with the Aqaba tribes by urging on the Muslims to circumscribe with their swords their unceasing enemies. In the end Abi Sufya divorced her and she is said to have venglessly revenged herself by various intrigues. Some traditions make her die in the reign of 'Omar, others under 'Uthman.


HIND, the general name for India in Arabic and Persian chronicles and geography. The earlier writers generally make a distinction between Sind and Hind; the first being confined to the countries bordering on the Indus and Mahrar, and the other to India beyond the limits of the Mughal dominion. This is the use in Ibn Khordadhbih, Al-Masudi, Ibn Hawqal and Al-Biruni, and is clearest shown in Ibn Hawqal's map (reproduced in Elliot and Douwes, Vol. I., p. 32). In later times the name Hind was extended to embrace the whole of India, the term Hindustan being restricted to the Northern plain of the Ganges and Botiah and such is the modern use. After the invasions of the Chahruwids and Ghurids it became less usual to speak of Hind as a separate country, from Hind. The same Hind is originally identical with Sind, the Skr. hindu, hindu, meaning coming hindu in the Avesta, and having been first applied to the R. Indus was extended to the country adjacent to it.


HINDAL MIRZA, fourth son of Babisr, born early in 1319. His real name was Muhammad Abi Najar, but the name Hindat. "Taker of India" was bestowed upon him by his father who was then mediating the conquest of India. Hindat's mother was Dildar Begam, so that he was the full brother of Gulhammad Begam, the Memorieliterature. He proved unstable and foolish, rebelling against his elder brother Humayun, and had the fate of Ralib, brutally murdered in order to show his adherents that he would always be an irreconcilable rebel. He was killed in eastern Afghanistan in November 1554, in a night-attack made by his brother Khurram on Humayun's camp. By this time, Hindat had become reconciled to Humayun, and died, fighting for him. The good-natured monarch was inclined to lament his death, but Humayun coolly told him that he was revelling his own gain, for now he had one enemy the less (Beyand Baig's Memoirs quoted by Eckholm). Hindat was buried at Kathal, near his father. His daughter Rakhaya Begam was Abas's.
first wife, but had no children. She brought up Shah Jahan, and died in Agra at the age of 84 in January 1626. (Blochmann 309).

Bibliography: Babur's Memoirs; Gallivan, Beys' do; the Akbarwans; Juggalawans' Memoirs; Eriken, History of Babur and Humayun; Mirzaali, Jfisli amma, Calcutta 1865, p. 251.

(H. Beveridge)

HINDI, a modern Indo-Aryan vernacular, descended from an earlier Prakrit, and comprising two distinct languages, 1. Western Hindi, spoken by more than 40 million of persons inhabiting the Gangetic Distr [o] and the country to the north of it; and 2. Eastern Hindi, spoken by 27 millions in Awadh (and throughout India wherever men from Awadh have wandered in search of employment), Baghelkhand and Chattisgarh. The chief dialects of Western Hindi are Hindumim [o] v. v., Bangari, Bradj Bhasha, Kanawadi and Budduti, and the first of these, under the appellation Urdu [u] v. v. has been extensively used as a literary medium by the Indian Muhammadans. The names of a few Muhammadans are recorded who occasionally wrote verses in Bradj Bhasha. Abu J-Paid (commonly known as Shikku Paidj), the friend of Akbar, and Fana's young brother, Fakhri, and Abu's great general, Khuda Khatun Muzir 'Abd al-Rahman, all wrote Hindi bhasha (see supra), but without the influence of the strong interest which the Persian took in Hindi thought and literature. Less illustrious poets of the same period were Salig Muhammad Ali Bijan (b. 1583), Saligj Bisham (b. 1573), who became a Vaishnav and was known by the name of Bshh Khun, and his pupil, Kadr Bhakhs. Such instances however are rare, and when Muhammadan poets, such as Amat Khurram, are said to have written Hindi verses, the dialect they employed was Urdu rather than any form of Bhasha. (Journ. As. Soc. Ben. XXII, 443). The legend that Sa'id ever wrote verses in Hindi has been shown to be without historical foundation (Journ. As. Soc. Ben. xlii, 513 et seq.)

Eastern Hindi has three chief dialects, Awadh, Baghelkhand and Chattisgarh. Works in Eastern Hindi by Muhammadan writers are rare; the most important is the Pandavmudd of Malk Muhammad Daulat, written in the Awadh dialect about 1442; it is a romantic epic founded on the story of the taking of Cittor by 'Ali al-Din Khilji in 1305; the poet himself explains that the story is an allegory of the search of the soul for true wisdom. Up to the early part of the nineteenth century all Hindi literature was in poetry; Hindi prose first took its rise under the influence of English officials, but the cultivation of it has been almost exclusively confined to Hindu writers and any account of it would therefore be out of place here.


HINDU KUSH, a lofty and extensive range of mountains which forms an extension of the Himalaya to the south-west from the region of the Punjab. It extends from about 75° E. and 37° N. to about 68° E. and 35° N. The continuation of the range farther west bears various names (Koh-i-

Baba, Sityah-Babak etc.) this portion being generally known to modern geographers as the Paropamisus, although the Paropamisus of the ancients did not include the Hindu-Kush. The name Causcasus was also used by the Macedonians, the name according to Arrimin being bestowed upon this range by Alexander's soldiers in his invasion. The north-eastern part of the Hindu-Kush rivals the Himalaya in the height of its peaks and the extent of its glaciers, some peaks being over 25,000 feet in height, among these Rakkipush south of Hunza and Tirinmir west of Cittor are among the best known. The extreme north-east Hindu-Kush at its point of junction with the Pamir forms the boundary between three systems of drainage, those of the Indus, the Oxus and the Turan, while further west it forms the watershed between the Indus and the Oxus, and can be traversed by several passes. From Hunza the Kikli Pass leads to Sirikkol and Yarkand, and also to upper Wakhran. From Yasin and Masttali the Bardphul Pass leads also to Wakhran, and other passes from Cittor into the same country. The most important pass from Cittor is the Dost Pass leading into Badakhshan by the Warduj and Kukha valleys, and the Mandal Pass gives communication also between Kafiristan and the Kukha valley. North of Kafir the best known passes are the Kwaial, Kaukaho, (or Ghurband) and BNmmen passes, by one of which Alexander crossed Bactria from Kafir and back again to that region on his Indian expedition. The central block of the mountains between the Kafir and Kamar rivers to the south and Badakhshan, up to the high range between the Mandal and Kawkaw Passes, is occupied by the wild and inaccessible country of Kafiristan. This has now come under Afghan rule since its conquest by 'Abd al-Rahman, and the countries of Badakhshan and Wakhran to the north are also under the same rule, but in the north-eastern part of the southern slopes Cittor, Ystin, Hunza-Nagar and Gilgit are politically attached to British India, and the Chinese empire embraces the northern slopes from the Pamir to the eastward. The pass of Birmen was traversed in the 7th cent. A.D. by the Chinese pilgrim Hsuen Thang who saw the gigantic Buddha figures on the faces of the mountain. Travellers have found still in existence. Inhabitants of India and Afghanistan have usually preferred the easier route over the pass near Kafir, but the passes near Kafir have been used from time to time. Thumr travelled by Birmen on his return from India. Birmen came from Kandahar to attack Kafir in 910 (1504) probably by the Kandgian Pass, and Humayun followed the same route in 1533 (1547). Shah Jahan's army under Kadjia Mughal, Singh met with disaster in crossing the Hindu-Kush to attack the Urganc in 1056 (1645), and tradition ascribes the same Hindu-Kush "Hinduslayer" to the lovers undergone by his Rajput troops. A few years later, the latter had experienced great hardships in his retreat from the mountains in the same region and lost 5000 men. Birmen gives a fairly minute description of the Hindu-Kush passes in his memoirs. He came into Ghurband from the Achdarus valley, evading the army sent to watch for him in the Pandjshir valley, by which he would have come out of the mountains if he had made use of the Kawkaw Pass. It may be added that Birmen uses the name Hindustan which proves that the legendary ex-
planning of the word mentioned above is without foundation. In more modern times these places have been frequently traversed by Afghan armies. At last, the capital of the kingdom of Kafiristan, was discovered. Accordingly, to Burns the name Hindi-Kash was originally used for one peak only, which is visible from both Kutil and Kunduz.


HINDUJASTAN. [See DETAILE.

HINDUSTANI is the name given by European scholars to that dialect of Western Hindi (q.v.) whose original home is the Upper Gangetic Doab. As this dialect was in general use in the neighborhood of the city of Delhi at the time of the Muhammadan conquest, it came to be adopted by the invaders as a lingua-franca, and was by them carried into all these parts of India to which the Muhammadan rule prevailed. The various forms of this dialect are by native authors called by different names, but as employed by the Muhammadan invaders it was called abdul-urdhi (the language of the camp) or wutu-mūduli al urdu; or, on to the original dialect as they found it. It was used by their Hindus subjects, they gathered a vocabulary which was to a very large extent Persian, with a certain admixture of Arabic and Turkic words. As thus modified this dialect is known to those who speak it and write it only by the appellation Urdu, the (the name Hindustani never being used except under European influence); the reader is therefore referred to the article Urdu for an account of the language and literature.

HINGLĀDI. A shrine of great antiquity situated in the western part of the state of Las-Bela in Balochistan on the river Hingal not far from its mouth. It may possibly be the temple of Mathura mentioned by the Chinese pilgrim Hsian Tsung in the 7th century as existing in the principality of Afsiyastaka (Las-Bela). In modern times it is a Muhammadan shrine and Hindu temple of Durga, the consort of Siva (Mahadeva). The Muhammadan dedication is to Bilal Nās, a female saint who is venerated in other parts of Balochistan, and whose mausoleum, with some probability, identified with the Nara of the Kushtan mentioned in the Asfihats of Babylonia. There are said to be figures carved on the rocks in an inaccessible site.


(M. LONGWORTH DANIEL.)

HIPPOKRATES. (See DEMOCR.)

AL-HIRA, the capital of the Lakhmid kings. 3 Arab miles south of Kafir, an hour’s ride southwest of Nadjar (Meshhed ‘Ali), on the lake of Nadjar, now almost dry, close to the edge of the desert. The name is Aramaic (corresponding to the Syr. ḫirā, and Heb. ḥephy) and means literally a “camp,” but was transferred as a proper name to the permanent camp of the Lakhmid chieftains under Persian sovereignty, from which the city gradually developed. The date of its origin is unknown; it was occupied by the Arabs in the time of Nebuchadnezzar, cannot be accurately fixed; bishops of al-Hira are mentioned at the synods as early as the beginning of the 5th century a.d. For further information see the articles LAKHmidd and MARDIOMMA (now found in inscriptions, see *Pliny* *Egrium de Vetu*, p. 389, 469-479). The situation was a favourable one as the country between Kafir and the Euphrates was intersected by canals and rich in cornfields and date-grounds. The air is also celebrated for its salubrity. Among the inhabitants, as the mention of bishops shows, there were a number of Christians who professed the Nestorian creed. Among them were the family of the Ifra-poet Abd al-Salih. The Lakhmid princes themselves were strongly attached to Christianity and, Hindi, the mother of king Amr (reigned A.D. 550), founded a monastery in the city. Near Hera were a number of strongholds including the “white citadel,” built by a Persian king, Ibn Bukhārā’s citadel and the citadel of the “Abādas of Kafir; cf. also the article AL-BAWANNA. Among the products of the city the sardines of al-Hira are mentioned by the ancient poets (Ibn al-Kais, 4, 5; Nābigh, 5, 13). The town had reached a certain stage of civilization and poets gathered eagerly round the court of the kings. Tradition also relates that the art of writing was well known in Hira and spread from there to Arabia. After the death of Naṣir illness (603) the Persian kings incalculatively abolished the system of Lakhmid vassals and placed Persian governors in the city, to whom the Arab princes were not wedded. This was still the arrangement in 634, when Kifāth attacked Hira at the head of the Muslim army. The town surrendered without a battle and pledged itself to pay a considerable tribute. Its importance henceforth ceased, although it existed till much later and is occasionally mentioned. The “Abādas did not choose it as a residence and the rest of Kafir threw it more and more into the background. The Caliph Hārūn al-Rashīd however made a short stay in Hira and erected buildings there, but this aroused great resentment in Kafir, so that he left the town. Under Mākhtūd (906–932) it suffered like the rest of the ráj from the raids of the Bedouins, so that the government had to send an army thither. In the last half of the 10th century, it is described as extensive but thinly populated. The decline of the whole district afterwards affected Hira severely so that in the end it utterly disappeared from the face of the earth.

Its site is now pastoral land where only a few low mounds and heaps of ashes recall its past.

Bibliography: Talabani, *Assyria*, ed. de Goeje, i. 581 859, 853, 2016 899, 2038 sq.; id. 645 (see also Gas Index); Kahlau, ed. de Goeje, p. 247 897; Dittenwies, ed. Guérin, p. 117; Ibn al-Atīr, ed. Topinirg, v. 105; vi. 134; Nīḥ, ed. Westenfeld, ii. 375–379; Bibliotheca Geographica Araborum, i. 82 ii. 163.
Hīrā (also written Hurā, and without hārā), a mountain some three Arabian miles from Mecca in a N. E. direction, facing Thābit [q. v.], so that these two are often mentioned together, and sometimes compared to two waves of the sea. Both were without water or vegetation rather than a few thorns. Hīrā is higher than Thābit, and is crowned by a steep and slippery peak, which the Apostle with some companions once climbed. Muhammad was in the habit of staying here with his wife, and it was in a cave of this mountain that he received his first revelation. Hence the present name Djabal Nūr. The cave is still shown. On his return from al-Tāif Muhammad also hid himself here until he could enter Mecca.

Bibliography: Ibn Hisām, p. 122, 252; Wustenfeld, Die Chronik der Stadt Mebiba, 1, 369 sq.; All Bey, Travelles, II, 65; Burchhardt, Travels in Arabia, I, 262 sq. (T. H. Weir). HIRAM OR HURIZ (A.) Amūrīt. [See HAMĀK.]

HISĀB OR HISSĀB (Arabic) is the name given by the Arabs to the whole field of arithmetic, algebra, also as-hisābī, is the calculator, mathematician. Arithmetic was one of the four preponderant or mathematical sciences (jilīm al-riyāśa or ṭaḥīṣiya), which, as in antiquity, comprised arithmetic, geometry, astronomy and music. It is divided into two parts, theoretic or speculative (nuzari), which was sometimes also given the Greek name arithmētikē, and is essentially based on the vi-s. books of Euclid, and practical (muqaddami), arithmetic proper.

About the year 770 Hindu scholars brought, along with their asthāñcās (astronomical works), arithmetic, etc. to the court of Baghdad, notably the Hindu numeral system with the zero (Sansk. - 'Sunya, Arab. 'ain). It is empty. Recent researches (cf. F. Nau, Notes d'Astronomie syrienne in the Journal Asiatique, 3d. ser., Vol. II, i, 572 sqq.) however make it possible that a knowledge of the Hindu numerals with the zero had reached Syria even earlier, and that the Onayya conquerors of North Africa and Spain perhaps brought the older so-called Chitties figures (as-Arabic = dust, on the counting-board) to the west from Syria, before the newer numerals spread in the east from Baghdad.

But although these Indian numerals were known in certain circles of the learned, the great majority of Arab mathematicians and astronomers were reluctant to have anything to do with this ingenuous Indian invention, just as at a later period in the Christian middle ages the Arab numerals made very slow progress against the Roman. The majority of the authors of Arabic arithmetic in the 9th century still wrote all the numbers out. Among the representatives of this conservative school we may mention al-Kaṭib (Abū Bakr Muhammad, a. 970–1036) with his al-Kaṭib fi-l-Ḥisāb (the essentials of arithmetic); there is a manuscript of it in Gulben, of which A. Hocchheim has published a German translation (Halle 1878–1880). Others, especially the authors of astronomical tables, made use of the old Semitic and Greek practice of using the letters of the alphabet as numerals (Arab. = ḥisāb al-Djumma), cf. the edition of al-Batūnī's treatise by G. A. Nallino, 3 parts, Milan, 1890–

As a champion of the use of Hindu numerals in reckoning we may mention Muḥammad b. Ṭūsī al-Kaṭārī (780–850), the author of the oldest Arabic arithmetic known to us. His work is in translation however as well as of the oldest work on algebra and of the oldest astronomical tables. This arithmetic was translated into Latin, by whom is not known, and this translation edited by R. Boncompagni, Trattati d'Arithmetica, I, Rome 1857. Among these uses of Hindu numerals was a contemporary of al-Kaṭārī, 'All b. Ahmad al-Nahawī (c. 930–1040), who wrote al-Mujaffa fi-l-Ḥisāb 'al-Hindī (the satisfying (account) of Hindu arithmetic); this work has not yet been published in its entirety; on it cf. F. Woepcke in the Journal Asiatique, 1853, 1, 492 sqq. and N. Sturte in Biblioth. Mathemat., 3d. series, Vol. VII (1896), p. 113–119. In these two contemporary works, the KFμfi and the Mufāsir, the two schools of arithmetic were striving for supremacy; it seems that in the east the Hindu arithmetic was for long neglected while in the west it was able to hold its own.

Of arithmetical works by Arabs of the west, we may mention the Kifāh al-Saghir fi-l-Ḥisāb (the little book on arithmetic) by Abū Zakariya Muḥammad al-Ḥaṣāri, who probably lived in the 12th century, of which the present writer has published a translation of the most important sections in Biblioth. Mathemat., 3d. series, Vol. II (1901), p. 13–65, in the Taqrib, synopsis of the proceeding work by Ibn al-Batūnī (c. 991–1037) of which A. Marre has published a French translation (Rome 1865), first appeared in the Atti dell' Acad. regina, de Nuovi Lincei, Vol. XVII (1864); lastly the Kafṣa al-Aʿrābī’i wa-ʾin al-Ḥisāb (revelation of the secrets of the art of the Ghubāri) c. o. of counting with the numbers used by the Arabs of the west) by Abu T-Wahab “Alī al-Kaṣṣārī (died 1346 in Tunis), of which F. Woepcke has published a French translation in the above mentioned Atti etc., Vol. XI (1859); it was published in Arabic in Fez in 1313=1897 and 1898.

We cannot here go into details of the methods of counting as space is limited but shall only emphasize a few points that differ from the procedure. We may first mention that Muḥammad b. Ṭūsī, unlike the Hindus, begins addition and subtraction on the left hand side; the expanse of the left hand figures required for this purpose was facilitated for the Arabs by their custom of counting on the dust-board; al-Ḥaṣāri also still begins subtraction (not however addition) on the left; al-Kaṭārī was the first to begin both operations on the right; it thus required six centuries for the simplest and most natural way entirely to supersede the others, but we do not doubt that in the internal practical arithmeticians had here and there adopted the natural way.

Al-Nasawi still did not use a horizontal line to indicate fractions being content, like the Hindus, simply to place the numerator over the denominator; al-Ḥaṣāri was the first to write fractions in our present form with a horizontal line. — Astronomers in their calculations chiefly used exponential fractions as the Babylonians and the Greeks had done before them; e. g. 35° would be written thus: 3 parts, 37 min. 30 sec. (3°, 37°, 30") L.n. = 3 + 37' + 30"
The square root was extracted in the same way as at present; the Arabs expressed surds approximately in the usual fractional form, as they were not yet acquainted with decimals. A sign for the square root is not found till al-Kalājī, who uses the initial letter of ḥabīr (= root) for it.

The Arabic arithmetics also contain applications of the principal operations to everyday and commercial purposes, and even to geometry also, i.e. calculation of areas and volumes. — To the domain of the theory of arithmetic, that equally included in the practical handbooks besides the treatise of the correctness (proofs by casting out sevens and nines) of calculations, summation of arithmetical and geometrical series, of square, cubic and biquadratic numbers, the theorems regarding perfect and related numbers, etc.

We cannot here go into any details of certain branches of arithmetic like ḥüsūs al-khazānī (regular hexagonal columns), ḥüsūs al-arhab wa la'ānār (calculation of drachmas and dinars) etc., which in any case belong rather to the realm of algebra. Finally, we have still to mention that the Arabs, besides computing on paper or on the dust-board, had a system for doing the four operations with the hands, fingers or "ain" (ḥüsūs al-ayn or al-hand). There are a number of MSS, in existence on this form of computing, cf. Suter, Die Mathemat. a. Astronomie d. Araber, and Nachträge (Abhandlungen u. Gesch. d. Mathemat. Wissenschaft, 3, 203; zur, 181), and the review al-Maghīṣī, ii. 1900, p. 171-174.


(H. Suter.)

**Hīṣār** (a. Hīṣār), castle, fortress, citadel (from the Arabic ṣaqr, to compress, to surround in order to capture; ṣābur to enclose, to besiege).

Anādūlī Hīṣār is the name of the fortress, now in ruins, built by the Ottoman Sultan Bayzāz I Vildır in the Bosphorus between Kanadli and Gök-Sür ("the sweet waters of Asia") to facilitate the siege of Constantinople; in conjunction with Rumeli-Ḥīṣār, which Muhammad II built in 1452 opposite it, it completely commanded the passage and the latter actually earned its name Boğaz-Keşan (throat-cutter), (see Séneb, p. 757).

This is further found as a component of many place-names in Asia Minor: Kar Hīṣār, Sayyāb (the minister's black fortress), official name of Afyûn Kar Hīṣār in the province of Kindsawargyur, Şahîn Kara Hīṣār (black alpine fortress) in the province of Trangepent, Aidun Gözal Hīṣār (the beautiful palace of princes Ahlim) the ancient Tralleis; Aq Hīṣār (white castle), Thaylira in Lydia; Arab Hīṣār (Arab fortress) at Alaham, Kar Hīṣār (Rumi castle), near the salt lake of Turgut, near Aş-Serê, Kilia Hīṣār (Church fortress), both of Nigde on the site of Tyana; Kara Hīṣār, Lüle, a village in the ṣaqṭ of Düzeyit (sandjak Kanişışar, province Augurs) between Nigde and Kaniş; where may still be seen the ruins of an ancient castle, called Zeydeli; Eski Hīṣār (old castle)

is a village with ruins at Gezinc, the ancient Lydian; also the site of the ancient Labida, ad Lycaum, north of Deilisî; Hîşâr aqţî (little castle) is a village in the naghô Aba-tam (ţâbiţe Bitrâ, sandjak Sümûû, province Traperzou); lastly Hîşâr aqţî, in the sandjak Bûrûû, marks the site of Troy.

**Bibliography:** Ali Edwâd, Lughât-i-Isârî, pp. 329, 330, 603. (Cl. Hinter.)

Hīṣār, Russian, Hisar, a district in Bukhârâ. The capital of the same name lies in a fertile and well-tilled, but damp and unhealthy area on the bank of the Khaba which forms a narrow ravine. Cf. the view of Hisar in Fr. x. Schwartz, Turkistan, p. 253. The site of the town approximately corresponds to that of the Shomân of the Arab geographers, cf. Amât-Dârâ (l. 3400). The name Hisâr-şâhîmân or simply "Hisâr" is first found in the history of Timur as the residence of one of the most powerful Turkish-Mongol kings who divided the country among themselves during the troubled times that followed the death of the Emperor Kâshân (759 = 1358) (Zafar-nâmeh, ed. Serêg, i. 188), under the name of the Russian leases (p. 157). Under the Timurids as well as under the Uzbegs Hisar owed its importance to its being a strong fortress and the residence of actually independent kings or chiefs. The area ruled from Hisar attained its greatest extent in the second half of the xi(5) = xvii century under MahmodMirzâ (son of Sultan Ahî Sabî, cf. l. 195 sq.) whose kingdom included all the lands up to the Hindû-Kush (Bûrûûnamûh, ed. Beveridge, fol. 269); yet even in the time of the Timurids Hisar was considered a small and poor country (ibid., fol. 567). On the great misfortunes, which overtook Hisar during the last battles between the Timurids and the Uzbegs (only 60 men are said to have left out of the population of the town) cf. the account of the battle, transcribed by E. D. Ross, p. 262. When the kingdom of the Uzbegs in Mâ warâ al-Nahr had collapsed after the decline of its first dynasty (cf. Kurân al-Allâm, i. 255), Hisar passed under the sway of the Turkoman tribe of Viz. From the beginning of the xvii century till 1659 the rulers of Bukhârâ were only able to enforce the homage of the Beg of Hisar by force of arms and for brief periods at a time only; only under Russian suzerainty did the Emir Muxâfîr succeed in breaking the power of these semi-colonial rulers and permanently unite the district with Bukhârâ (cf. Bukhârâ, i. 255). About the middle of the xvii century the inhabitants of Hisar, as Muhammad Wâs Karmang (Timur-âdâr-i Kâmî, Mu. al Arsik, c. 281), in i. 1665 tells us, began at the village of Mr Şahî (in the valley of Sorkhan: in the xiii century district farther to the west, like Bâsân and Shîrâbâd were also reckoned to Hisar; in the south, besides the ancient Çaghâniyât, p. v. 311) Kâbûlûûyûn and a portion of the ancient Khorštîn with Kurgàh-Tîbû also belonged to Hisar; on account of the great extent of the former Hisar territory, the range, which forms a watershed between the Zarafa and the upper Amu-Darya, is called the Hisar range by the Russians. The Beg of Hisar now only rules the land between the upper Sorkhan and the Wâshâb; this office is usually filled by a son of
the Emir or by another prince of the ruling house. The people still frequently rebel against the government. The cultivation of saffron mentioned by the Arab geographers is no longer pursued; the chief products are cereals and rice and the land is of some economic importance for Bukhara, although the only method of transport is still by beasts of burden; vehicles are quite unknown. The land was first opened to European exploration by the Russian Hissar expedition of 1875 ("Chernozemskoj ekspediciia").

W. Barthold

HIŠÁR, an ancient town in the Rayji, the headquarters of the district of Hissar, is a town of considerable size. It was formerly known as Huzistan, which formed part of the province of Säwälk. The district lies in the dry belt between the Satlaj and Djamná on the northern fringe of the Rádpátán desert. Part of it is sandy waste but part is irrigated by a branch of the Western Djamná Canal. It lies between lat. 28° 30' and 30° N. and long. 74° 30' and 76° 20' E., has an area of 3,271 sq. m. and pop. (in 1901) of 781,917. The western part of the district (Sír) is inhabited by the Hâštát Rádpát, and was formerly known as Huzistan. The town of Sír (formerly Sarsel) derives its name from the river Saraswati. The Ghaggar river, which receives the name of Sarsel Saraswati, still flows near Sír, and its waters have been utilized in modern irrigation works. The Muzumán population (302,009) is mainly of Rádpát origin, and is locally known by the name of Râng. Besides Hissar the capital and Sír the principal towns are Bihwání, a large trading centre, Hânsí (q. v.), and Fathábâd (like Hissar founded by Firdús Síh). Firdús Shíh Taghlish took especial interest in this district, the home of his mother, who was of Hâštát Rádpát descent, and he founded here the town of Hissar Fírnáz, which took its name from him, in the year 1357 (1556), and, to irrigate the dry tract in which it stood, constructed a canal from the Djamná. There was no doubt an older town on the spot, as the fort built by Firdús is to a great extent constructed of fragments of Hindu buildings. Hissar was long a place of importance. It was taken by Bábâr in 1526 and bestowed by him (with the district, which yielded a kror of rupees) on his son Húmáyún. Húmáyún, in his turn assigned it for the maintenance of Akbar, and put the "masterfather" (áhás) Sháma al-Dín in charge. Under Akbar it became the headquarters of a sipáhí, and was a mint for the coinage of copper under Sít Sít Sír, Húmáyún and Akbar. At the end of the 18th century it came into the power of George Thomas (see under Hâsá), who built a fort named Genegagh, now corrupted into Diábá. In 1755 the district fell into anarchy for a time during the mudder. Bibliography: Imperial Geographer of India, xii. 144; v. Panjáb, p. 228; Elliot and Dowson, History of India, Vol. III. (trans. of Táhirí, Firdúsí, History of Sháma-Sír), Thomas, Chronicles of Pathán, Kings of Delhi, p. 274; Eckhina, Bihar's Monuments, p. 302; Blanchmann, Ann. Akbar, trans., p. 231.

M. Longworth Daniel

HIŠBA, a technical term in administrative law, the meaning of which is, act of counting, office of mukhtář. The word then acquired the special meaning of police, and finally the police in charge of the markets and public morals. It is in this latter, the narrowest, meaning that čiba is used by those authors who deal with Muslim law (Mühs, Ibn Khaldun, Maqbuli, etc.), but there can be no doubt that čiba meant something more than the office of mukhtář in the narrower sense. Occasional references in historians (Dār al-Mukhtār wa l-Mawārid or wa l-Murād) show that čiba was the name of the registry office, where deaths and births were registered and estates and the funds for orphans administered. We also find the čiba as office of weights and measures (Dār al-Járā), as well as the supreme audit office, and finally as army commissariat (see also the article MUKHTÁR).


E. W. Zamárat

HIŞÁM b. 'Abd al-Malik, 'Umaiyyid Caliph, son of the Caliph 'Abd al-Malik b. Marwán and 'Alíja, daughter of Hisham b. Ismá'il, governor of Medina. He was proclaimed Caliph in Medina 1050-1051 January 724 and began his reign by dismissing 'Umar b. Huhayra, governor of the 'Iraq. Khalid b. 'Abd al-Láh b. Khattab was appointed his successor and ruled the province for nearly fifteen years and earned the gratitude of the populace by its peaceful development under him. His enemies, however, ultimately succeeded in bringing about his downfall. In Djamád I 120 = May 738 the Caliph dismissed him and gave the vacant office to 'Abd al-Malik. 'Abd al-Thaqafi, Khalid was thrown into prison and only released in Sawwádi 121 = September 739. About the same time, 'Abd al-Malik, a great-grandson of the Caliph 'Ali, set up as a pretender in Khuzistan and readily gained numerous adherents among the fanatic people of that city. But his plans were not destined to succeed. It was about to raise the standard of revolt, he had given way to superior forces and was mortally wounded. In 160 = 724-725 Asad, Khalid's brother, had been appointed governor of Khurasán, where funds between the Arab tribes and the activities of 'Abbasid emperors caused him great trouble. In 169 = 727-728, Asad, who had only held his office under the control of his brother, was replaced by 'Abbas b. 'Abd al-Láh al-Sulami, who became involved in war with the Sogdians and the Turks and could only hold his position for two years. He was succeeded by 'Abd al-Rádž, b. 'Abd al-Kárím b. 'Abd al-Rádž, who continued the energy and activity of his predecessor. During his long reign Hisham continued the wars against the Byzantines vigorously but with varying success. Naval enterprises were undertaken every summer on a large scale, in which 'Abd al-Láh b. 'Ukba and later 'Abd al-Láh b. Abd Maryam commanded the fleet, while the Caliph's two sons Maqúiya and Sulaimán, conducted the land operations. In 122 (740) the Arabs under 'Abd al-Láh al-Bejdi were severely defeated at Akrokios in Phrygia and al-Bejdi himself fell in the battle. But when the Byzantines in the following year attacked the capital of Melitene the Caliph himself hurried to its assistance and they had to
From the Caspian shores the Turkish tribes gave the Caliph’s troops much trouble. In 732–733 the latter were defeated at Ardash, Hisham’s brother, Marwan, then carried out several successful expeditions, but the final triumph of Muslim arms was particularly due to Marwan b. Muham- med, afterwards Caliph. Abd al-Rahman b. Abi Walid was killed then. Pera, governor in Spain, defeated Eudoc Palace of Aquitaine, but was in turn defeated by the Franks under Charles Martel, in Kufa 714–715, between Tours and Poitiers. Further the Berbers were disinherited, because they were not treated by the Arabs as fellow-citizens on equal terms but as vassals paying tribute, and the Kharijite propaganda poured oil on the flames. In the end a great rebellion broke out and in 723–724 Hisham had to send a Syrian army under Kahlid b. Yatid against the Berbers. But the Syrians suffered a fearful defeat. Kahlid fell and his nephew Bahlul b. Bahlul escaped to Spain with only a third of his army.

Hisham died in al-Raq‘a on the 6th Rajab II 122 = 6th February 743. He was an upright and conscientious Muslim. He particularly endeavoured to look after the finances of the state but his economy occasionally degenerated to parsimony. Besides foreign foes, Abbadid emissaries and Kha r rjite aggessions were gradually undermining Umayyad power and in spite of his merits the Caliph could not prevent its increasing decline.


HISHAM II, Abi l-Walid Abi l-Rahman b. Abii ‘Ammat, was the second Umayyad Emir of Cordova (742–788). Although more humane, just and pious than his energetic, cunning father, it was possible to maintain himself against his rebellious brothers and to carry the Muslim arms once more, after an interval of several decades, into the Christian lands to the north and even into southern France, as far as Astorga, Oviedo, Gerona, and Narbonne. It was he who first gave a stimulus to the influence of the stricter school of law and theology of the contemporary Medina teacher Malik b. Anas in Spain and thus prepared the way for the narrow-minded fanatical views of the Spanish fihals. He completed the great mosque of Cordova which had been begun by his father and restored the bridge (Alcántara), built by his governor Al-Samama (q.v.) over the Guadalquivir, which had fallen into ruins. This capable ruler died all too soon at the age of 37 and was succeeded by his son from al-Hisham I (796–822) (q.v.).


HISHAM III, Abi l-Walid Mu‘awiya b. al-Hisham II, was the tenth Umayyad of Cordova (786–799 = 796–809 and again from 800–803 to 810–814). While under his nine predecessors on the throne of Cordova the whole administrative power had been actually in the hands of the sons (Arabs and Caliphs) themselves, Hisham II’s personality falls into the background and disappears as a mere shadow behind the all-powerful chancellor, the Hisham (great visor) ‘Almanzor (cf. al-mansur), the great statesman and general (died 1002) and his son ‘Abd al-Malik al-Mu‘azzar (q.v.), (died 1001), while Al-
HISHÂN II — HISHÂN AL-AKRÂD.

...ion's second and incapable son 'Abd al-Kahmân Sucul was soon overthrown (1009). Hisâm II was placed in usurpation immediately on his accession, when only ten years of age, by his natural mother, the Basque Subh (Al-Aurora), al-Hakam's favourite wife, in conjunction with her favourite and lover Almanzar, educated to bigotry, and finally interned in the new royal residence al-Zahra, west of Cordova, till he became the veriest puppet in their hands, whereby a way was paved for the rapid decline of monarchical power and the speedy fall of the once brilliant caliphate of Cordova. A pseudo-Hishâm, alleged to have reappeared (he was said to have disappeared during the massacre by the Berbers in Cordova in 1013) also served the unscrupulous 'Abdâddîd [q. v.] Abu Bakr Muhammad I b. Isma'il of Seville as a figurehead to deceive the people.

HISHĀM III, al-Mutâ'add, son of the incapable, ephemeral Caliph 'Abd al-Rahmân al-Mutâ'add (408 = 1015) great-grandson of the great 'Abd al-Rahmân III (912-961), was the sixteenth and last feeble Emirâd of Cordova, who could not prevent the breaking up of the great caliphate into smaller and smaller local kingdoms (Span. Reyez de Tiffah, Moors of the Wâdy al-Tiffah) and developing on since the beginning of the 11th century: 418-422 = 1027-1031 (died 1036).


HISHÂN (A.), fortress, citadel.

HISHÂN AL-AKRÂD, originally called HISHÂN al-Sabi, "castle on the slope", see van Berchem, Journal Asiat., 1903, p. 440 sq., now often phonetically called al-Hishân, is situated on the plateau of al-Butafîn which is bounded on the south by the Bâbel Ûdikar and Lehron, on the north by the Nasrî hills. It is the official residence of a ha'timâgâm. It takes its name "castle of the Kursi" from a Kurdish garrison established there by Shihâb al-Dawla Nasr, king of Aleppo, in the first half of the 6th century a. d., who were granted the surrounding lands and forests in fez on condition that they protected the important road between Hama and Hishân, the great towns of the Orontes plain, and Tripolitâ, from the enemy. The castle of the Kursi is said to be identical with one built there by Ramesses II. It was captured during the Crusades by Tancred of Antioch in 1098 (this date is not quite certain) and transferred to the knights of St. John in 127 by Raymond of Tripoli. The knights had more and more cause to felt insecure as the position of the Crusaders in Syria became weaker. This situation was all the more dangerous because they had been excluded from the ten years' truce of 1098 between the Emperor Frederick II and Salûk al-Malik al-Kâmil, as they had not taken the side of the Emperor who had been excommunicated by the Pope. They had therefore every reason to strengthen the defences of the castle more and more. Oner al-Dîn and Salûk had endeavoured to visit in vain to capture al-Hishân al-Akrâd. The citadel is protected by two lines of defences, an outer and an inner. It lies on the top of the hill which slopes to the north and east. On the west it is protected by a ditch which is continued round the south side at a great depth. Thus defined it is approximately a trapèzium, of which the south is the most vulnerable. The strongest defences had therefore to be built there. From the description of the capture of the fortress it appears that further earth- and wood works were raised outside the outer surrounding wall, which would have perhaps become quite gigantic, if the Salûkans had not kept the Knights from increasing them by agreements and threats (the Emperor Frederick II had actually pledged himself to see that the defences of castle of the Kursi were not strengthened). On the north and west it is surrounded by ramparts which at certain distances are strengthened by round towers. The halt in the tower vaulted with pointed arches and lit by great embrasures is built to accommodate ballistas and a gallery runs along the ramparts provided with protruding sentry boxes. Over this gallery is a pinioned parapet with shottooles in the middle. The door of the entrance tower was difficult to take, for in consequence of its low situation it could be defended through the three small rooms projecting over it with openings in the floors. Through the gateway, one enters a covered gallery, which turns to the south but turns again on reaching the north of the corner tower and ascends to the upper entrance at the east tower.

A portion of the west side of the open space between the outer and inner lines of defence is so built as to collect water in it. It is connected with the cisterns which are below the castle. The inner defences rise on the south and west side above a massy escarpment of great strength obviously an escarpment lining the natural rock, while on the north and east side the rock is not escarped. A great open staircase leads from the courtyard to the terrace.

The Knights of St. John were able to maintain a garrison of 2000 men in this strongly fortified castle. With the help they forced the princes of Hîmân and Hanîf to pay tribute in return for freedom of passage for their caravans. They had afterwards to give up this up and their situation became more and more precarious. Salûk Bahâr, who wished to free Syria entirely from the Crusaders, decided to take Hishân al-Akrâd. After taking advantage of a stay in Syria to make reconnoissance in person accompanied only by 40 horsemen, he led a great expedition against the fortress next year in 669. On the first day of the attack, 19th Rajab 669 = 3rd March 1271, he took the outer, defended outer works; next he succeeded in capturing the entrance tower, and later the second tower was taken, on the 29th April Bahâr fought his way into the courtyard and erected ballistas there to attack the donjon. On the 8th April the Knights were reduced to surrender and were granted a safe conduct to Tripolitâ. Salûk Bahâr remained there till the end of the month and conducted the restoration operations in person. Hishân al-Akrâd was selected as the residence of the governor of the Syrian provinces, and it was not till the capture of Tripolitâ in 686 by Salûk Kâhin that the governor's residence was transferred to the latter town. After peace and security had been
restored to Syria with the departure of the last Frankish Hûn al-Akrâd gradually lost its importance. It suffered nothing from Timur Lank's invasion (about 853). The fortress, which is the residence of a kâ'ba muqaddam, is still for the most part well preserved.

**Bibliography:** The architectural history of the castle has been studied in great detail by Baron Ney, to whom we are indebted for a plan and a description in his *Bauwerke von Monumenten de l'Architecture militaire des Croisades en Syrie*, Paris 1841, p. 46 sqq.; extracts from it are contained in A. v. Essewein's *Die Romanische und Gotische Baukunst*, Vol. 1, Military Architecture.

The Arabic inscriptions in the castle (only briefly discussed by Ch. Scheler in Rey) have been fully edited by van Berchem in *Inscriptions arabes de Syrie*, Cairo 1897 (p. 64–69) and in Freyter v. Oppenheim's *Inschriften aus Syrien* etc., with an account of the capture of the castle by the Franks. All the inscriptions of the fortress are also given (with greater liberty from the sources and bibliographic notes) by Sobernheim in the *Corpus Inscriptionum*, ii. 14–35 (with a plan of the mosque and the illustrations).

(M. Sommervogel.)

**Hûn al-Ghûrâb (Raven Castle),** a hill with a fortress upon it in South Arabia, near the harbour of Hîr 'All Mullâjî, in 30° 39' 20" North, Lat. and 45° 24' 30" East. Long. in the land of the Wâlîk (q.v.). The harbour of Hûn al-Ghûrâb in ancient times was the well-known Cana Imperium (κανα Ιμπεριον) of the Periphras Map of Egypt and of Ptolemy, the 337 of the South Arabian inscriptions), an important centre for the frankish trade of the neighbourhood and an intermediate station for the trade between Egypt and India. The same Hûn al-Ghûrâb is derived from the black colour of the hill, which is about 1500 feet high, of volcanic origin and composed of different formations such as basalt, sandstone, trap, and slate. Hûn al-Ghûrâb was probably in very early days an island; now it is connected with the mainland by a isthmus of sand, on which a town used to stand; of which now only the ruins are to be seen in the form of huge pieces of basalt lying scattered at the foot of the hill. Ruins of houses, walls and defensive works are also found towards the top of the hill. On the topmost slope is a quadrangular tower. The hill can only be ascended from one side; the route is by a zigzag way (mawâd) hewn out of the rock. Not far from Hûn al-Ghûrâb is a group of small, uninhabited islands, of which the most important are Simka, also called Kâ'ba, and Bârra. The little island of Hûnîyâ with pearl-seaboard is quite near Hûn al-Ghûrâb on the west side. Opposite Hûn al-Ghûrâb rises the isolated hill of Shawûmân at the foot of which lies a plain, called Mâlahân, covered by hundreds of small black, probably volcanic stones called ghâchî. On the summit of the Jebel Shawûmân is a very deep mild crater called Kâ'ba (Hezîn) of Shawûmân, surrounded by Ghâchîs.

In the rocky face of the hill four South Arabian inscriptions are engraved of which the most important is the well-known ten-line inscription of Hûn al-Ghûrâb, which belongs to the time of the Himyas-Iskâpi kings and was inscribed to commemorate the fortification of Hûn al-Ghûrâb. It is of particular importance, as it is dated (640 = 953 H. c.). From the inscription it seems that Hûn al-Ghûrâb in ancient times was known as 'Umar Mosawiyya.

Hûn al-Ghûrâb was first visited by Capn. Haines and J. Wallisstedt in 1854. Wallisstedt, Creutzend and Hulius made the first copies of inscriptions the same year. In 1879, Hûn al-Ghûrâb was visited by Milde and Mâlinoff, who made more reliable copies. Lastly Comte de Landberg took photographs as well as copies of the inscriptions when he visited Hûn al-Ghûrâb on the 21st February 1896 along with General Cuningham.


**Hûnika (Hîn), a town in the Djezzâr (Mesopotamia), on the right (south or east) bank of the Tigri, in 37° 40' N. Lat. and 41° 30' East. Long. (Geneva), about halfway between Diyar Bakr and Djezzâr Ibn Umar, about 15 days' journey (60–70 miles) from either.**

Hûnîkâ dates from very ancient times. The many ancient caves and groves still in existence belong to the pre-Armenian (Chaldean) period and show that there was a settlement here as early as about 800 B. C. In the border was between Romans and Persians during the later Empire the town (Kess, Carpa) played an important part on account of its commanding fortress. As the seat of a Syrian bishop it is mentioned at the council of Chalcedon (451), Malabás (c. 541–542) and 'Uqiy ('95) particularly notes the numerous churches there. Hûnîkâ during the middle ages also enjoyed no mean strategic and commercial importance. The former was due to its strong citadel, the latter to its position as a centre of trade between Diyar Bakr and Djezzâr Ibn Umar. Since about the 9th century a fine bridge has existed over the Tigri; the traffic over which had probably been busy for centuries.

When the 'Abbadid power gradually declined, the real authority in Mesopotamia as in other provinces of the Caliphate passed into the hands of prominent local dynasties. Hûnîkâ in this way passed in turn to the Hamûkins, Marsïks and Urmîs. Under the latter, who had their
Plan of Hirc al-Akrād according to Rey.

View of Hirc al-Akrād.

Reconstruction of Hirc al-Akrād according to Rey.
capital here 244 (1616), the town reached the zenith of its prosperity. For another century was the political centre of a power which, although it was dependent on the Saldegbir, served for a time auxiliary town of Mosquemania and Armenia, particularly the districts of Dzhia Bage, Khure, Marz (Marmara), Maryopolis, Naplic (Nablus) and Khurfiel. Cz. the article article. 

In the year 1217 the Almodish founded the Cteukdale kingdom of Huns Kafel, on the dynasty of Elia, (See also, N. H. H. 2stl., 123, 22). In 208 (1507) the town was taken and destroyed by the Mongol; after that it has continued to decline, although the Huns Kafel town was still a residence for the town's prince. In 226 (1527) it was burned down by the Turkish. In 238 (1539) the town was already a mere garrison. It seems to have recovered somewhat under the Al-Kaydali (cf. 4. 13), particularly under the name of (Armenac, it is said, we may judge from the buildings still standing. This agrees with the agreement of the Vovan or J. B. Pariser, who visited the town 247 and describes it as being in ruins, (see Buhler, op cit. 2). For the rest, Huns Kafel hereafter shared the vicissitudes and political changes of the town of Mosquemania. According to the Turkish administrative system of the time, Huns Kafel belongs to the khel of Awshak of the kingdom of Mtskheta. In the late Middle Ages, it was known on the border between the khel of Awshak and Mtskheta, cf. Chiril, Le Targie d eden, II. (1951), 519. The present inhabitants of the town are Armenians (the majority) Kurds, Syrians, Christians, and Turks.

Impressive architectural remains still remain testifying to the great prosperity which Huns Kafel repeatedly enjoyed during the Islamic period of the middle ages. They have only recently been studied for the first time by Miss Bell and S. Guyer, but none of the inscriptions and reliiefs still await more detailed study. Of these monuments the following deserve particular mention: 1. the citadel (4a), with remarkable gates which are peculiar to the citadels of the Kurid-Delik, the mosque in the centre of the town with a tall minaret, on which a long and important inscription (a decree) is a mosque, much ruined, near the bank of the Tigris, a fine building, also with a tall, slender minaret and an inscription on its southeastern by Khalil H. Elia, Hamza, the sixth ruler of the Al-Kaydali Dynasty (1663-1479) - the name of an ancient medina near the west end of the lower town. The four buildings mentioned are all on the south (or east) of the Tigris; on the south (or west) bank of the river, see 2. a tower on the Hermon, the ancient fortress of Zeleb, Beg, is a tower near Elia, Hamza, (1663), 6, a magazine built for artillery. Another excellent piece of architecture is 3. the old bridge over the Tigris, now allowed to fall into ruins, which probably owes its origin to the Octophyll Kafel Arslan (or his father). It consists (or rather seems consistent) of a large arch stone above the river and two smaller arches at each side supported by pillars. Yet it describes it as the finest creation of its kind that he had ever seen.

Lastly we may mention the slopes on the south side with their numerous caves and tombs, Uganda back into remote antiquity. The inhabitants of the villages of Kafel have almost all live in these caves. Huns Kafel may without contradiction be described as the negleby city of Mosquemania.

The name Huns Kafel — the formation of Kafel (as in our foregoing) may be taken as the name of a district of a people, Ciprunia, Kupeniani (Azeri) probably Kopan), preserved by old manuscripts to describe the town originally as the centre of the military viceroy of a district of the same name. In Syriac literature, the place is called Hejat (40) Khukak. In place of Huns Kafel, we frequently also find an old region of Huns Kafel as also the place-name Tell Kafel north of Mizdin. At the present day the most usual form of the name of the town seems to be Hamma-Kafel, according to the common tradition, a Pontian named Hama founded the town.

This etymology and explanation of the ancient name Huns Kafel is clearly only the result of a popular etymology. Equally worthless are the Turkish etymologies Hausmäz — Hama's "delight" and Huns (Huns-Kafel as "good (beautiful) hamun".


HUNS MANŞUR, the capital of the khalif of the miskul of Mousà, usually called medium, with about 20,000 inhabitants, the majority of Armenians origin. The name Huns Manşur is derived from the Osmayyad Emir Manşur ib. Isma'ili who was slain in 144 (763) by command of the Abbasid al-Manşur, Harun al-Rashid afterwards had the citadel fortified and placed a garrison in it. Huns Manşur or Adanarius was thus the successor of the miskul of Mousà in the place of which, in turn, is taken by the Seljuks and the Ottomans. (See, for example, P. 29, 290. Yêkîf, Miqdah, 8. 272-33. Al-Diwa l-Nâsir, Tavakl, 262-262, p. 231. Ritter, Erzurum, 2. 99. Humann and Puchstein, Reisen in Kilikien und Syra (1905), p. 270. Le Strange, Palestine under the Mamelukes.
HIT, a town in the most westerly part of the Tigris (Babylonia), situated in about 35°, 36°, N. lat., and 45° 45' E. long (Griew), on the right bank of the Euphrates on an eminence which is perhaps of artificial origin. The medieval Arab itineraries estimate the distance between Hit and Bagdad at 33 parasangs (about 130 miles) or 5½-6 days' journey; cf. Steckel, Babyloniaca nach den Arab. Geograph. (Hist., 1900), p. 8. Some Arab geographers like al-Jahiz and Ibn Hawkal already include Hit in Diarbakr (Mesopotamia); on the whole, however, it has generally been considered a frontier town of Babylonia. In Al-Majaddami's time (12th century) it was of some importance; at the beginning of the 11th century al-Ku'tubi describes it as having a small castle with walls and two gates. Up to the beginning of the 12th century Oliver estimated the number of inhabitants at about 1000 (see Ritter, op. cit., p. 753). Ceramics about 90 years later at 2000; Claymore counted 1500 houses. The situation of Hit is described as picturesque; the walls and two gates have survived; otherwise there is no prominent building. There al-Ku'tubi mentions the tomb of the distinguished jurist Abul 'Abd Allah b. al-Mufizard who died in Hit in 381 = 779 on his way through it; cf. also al-Mas'udi, Muruj al-Dhahab (ed. Paris), vi. 394, 506; and the reference in Yaquti, op. cit., v. 506.

HIT is a very ancient settlement; it is mentioned under the name Ilit as early as at the beginning of the 7th century B. C., in an Assyrian inscription (Annales of Tukulti-Ninurta II); see Scheil, op. cit. Herodotus and apparently also Iostis Garceous knows the town as Ilit in Zosimus it is called ISAR; Hit, the Assyrian form of the name, which has been adopted by the Arabs. The name is apparently derived from its most characteristic product, asphalt (Assyr. itilu, itilu). In 1662 the oil passed into the possession of the Arabs; in 1834 it was taken by the Hamalidhs (see Ran, Gertr. u. Chasen, S. 605).

Hit is a town of considerable commercial and industrial importance. The caravan trading between Babylonia and Syria, particularly between Bagdad and Haliliee crosses the Euphrates here. This circumstance has given rise to a flourishing transport business and a busy trade. Even in ancient times the district of Hit was celebrated as being exceedingly productive of asphalt and mastic; there are a whole series of wells there (where yield this product); even the above quoted Assyrian text commemorates this feature of the town. A place, called 'Atm Kailiya (said of bitumen) near Hit is mentioned, e. g. in Abu Tufik, Annales, ed. Reiske-Adler, iv. 241. A small river which flows into the Euphrates near Hit carries down with its current many blocks of asphalt. Bitumen is used in different ways in Hit; for example ships are caulked with it; or it is burned in kilns for lime. From ancient times asphalt has been used in Babylonia as a cement; cf. also Abu Tufik (Geography, op. cit.). There is a considerable export trade in bituminous products from Hit; they are carried down the river in boats and the busy shipbuilding trade of Hit is also directly due to the asphalt. South of Hit are several quarries which were worked even in ancient times; at the present day there is a line of rails from them to the Emirpahrat (cf. A. Muir in the Arabian Geogr. Abh., 1921, p. 11). Near Hit is a ruined area, called Ulta al-Maghilla ("the transformed silt"), is pointed out; there is a legend attached to it which, as Mec in the Zeitsehe, for Assyrian, xxxiii, 320, points out strikingly the recall of the Frau Hit legend in Inshashthach.


Hit (in pl. qahi'a) means "a party, faction, division". It is probably an Ethiopian loan-word, the original Arabic meaning of the root being "to behold of a mad fortune (qahi'a) and "to be such, coarse" (qahi'a); so formerly Nöldcke (Nouelle Revue, p. 29, note 3). In the Korân the word is used of: confederates and mostly in a bad sense. Thus the Sûrat al-qahi'a (xxxvii) deals with the siege of Mecca by the Jewish tribe confederates with those of Mecce, Nujjair, and Tihimm (Ibn Hisham, pp. 666 sqq. [Abmau al-khawand]. In a good sense it occurs of the site Allah in Kor. v. 61, Ivii. 22. But from a partition, division it soon acquired the same technical meaning as if a set partition of the Korân, or of devotional formulae of any kind, imposed by any one upon himself for recreation; for cases of this use in the traditions see Li-face, ii. 1. 296 sqq. Applied to the Korân this developed in some Muslim countries until there was a normal division of the text into sixty qahi'a, like that into the thirty qahi'a, Su in Egypt; see Lane, Modern Egyptians, shaps xxvii, Arabic Nights, chap. v. note 38. But apparently this did not and does not hold everywhere. Al-Ghazali, in the Fars, in dealing with the recital (sunnas) of the Korân (Book vii of Quaran l. Dilh), ed. with context of Suyf al-Murtaza, p. 470 sqq, speaks of the thirty qahi'a, but of (and only generally) the
number of ásás depends upon the usage of each worshipper. So still in India, for Hughes' Diet. of Islam does not recognize the word; not, apparently, does the Diet. of Tezau. Terms. With the rise of the dawkad fraternities the word became peculiarly associated with them. In Egypt each fraternity is a fás (Lane, Modern Egyptian, chap. xviii) and fás is also used of the "fàs". Each fraternity must have its official garden and vice versa in the amirs or tâbiyya, and consisting of extended selections from the Kurán and of other prayers (see ISHA' above). From this apparently, same a nor was as applied to forms of prayer (wahdāt) drawn up by conspicuous saints and to be recited, either regularly or in special cases of need. Islam has always treasured such forms. The latter part of 10th is of Quarter 1 of the Isha' (Kítb al-grandjī; ed. above, vol. v, pp. 62 sqq.) consists of a collection of such celebrated amirs of authorship from Adam to the Sai saints; see, e.g., Kítb al-Nasir, ed. of Cairo 1315-16. To judge from the book's described by Schuckmann (Greek, index under fás, vol. ii, pp. 546 sqq.) and by Hasjdi Khafî (III, pp. 56-59) the word fás was not applied to such prayers until well on in the sixth century Muslim. Al- Ghassali (d. 555 = 1111) speaks only of dawkad and the first recorded fás is by Abû Khulâyf al-Dârî (d. 541). After that there are many: Ibn 'Arâ'î (d. 638), Ahmad ibn 'Allâh (d. 675), al-Nâwmî (d. 676), etc. The most famous of all is the fás al-ĥasir by al-Shâhidî, called also al- qâhî, etc. It is distinguished by being one longer but less celebrated by the same author. It is a favorite with courtiers, especially those by sea, as it is in great part a "subjecting" (post-hâr) of the sea to them: it was written in 656, the year of his death, by inspiration from the Prophet, and contains the Most Great Name of Allah. That same year Baghdad was taken by the Mongols, and al-Shâhidî is asserted to have said that it could not have been written if his fás had not been recited there. The text is given in full by Ibn 'Anîj (vol. i, pp. 99 sqq.; cf. also Zeitreich, d. Deutsch, Morgenl. Gesch., vol. vii, p. 257). A pronouncedly lasting work, but has many Kâfâ's in references and quotes, especially the mysterious letters which occur at the beginning of certain stanzas. This has given it intrinsic value and ensured its popularity. A plural, which occurs in the Fârâst, p. 507, l. 7 (see also note) with the meaning "spells," but the text is uncertain. The authority for Awdâr's assertion (Forschung, iii, p. 325) that the ásás are as arrs called because the invocations of Allah in them are arranged "in gewissn Gruppen" he does not give.


HIJZKIL (Eßbî) b. Bêt, whose mother when advanced in years prayed to Isul for offspring and her prayer granted, was the successor of Kâfî. He is not mentioned by name in the Kurán but to Sâra ii. 244 ("Óthâl ainsa; not to see those ones who abandoned their dwellings in their thousands from fear of death") and (Dio s.c. ") Then he restored them to life") an allusion to Eschek xxvii, r.-18 is generally recognized.

Of the various traditions in Thâlîth, p. 152 and Tahârî, i. 3, 338, the following, which are of Talmudic origin may have been mentioned. In the days of Hizkîl a plague carried off numerous fanatics. Many corpses could not be buried and became food for birds and beasts. By God's command Hizkîl proclaimed: "Whoever gives me to eat again the flesh that covered you?" At once the boxes choked themselves with flesh and once more had skin, blood, veins, and arteries. Hizkîl continued "0 breath of life, make these bodies live again!" They were breathed upon by the spirit of life and rose in their dead clothes. They returned to their people again, sound families and multiplied (Sehûl, 92, Gen. R., 14, Cant., 7).

According to Thâlîth, p. 101, one of the members of Fârâ's council in Egypt was likewise called Hizkîl, while Kâtî calls him Hizkîl. He was originally a carpenter. Mînî's mother applied to him to make a small box in which to place her new born son and throw him into the sea: but he hurried to the royal police to tell them of it. His tongue then became paralysed and he lost the power of speech. He only regained it after vowing that he would betray nothing. Henceforward he honoured Mînî in secret and protected him from all danger. (Cf. Kurân, 40.)


1. (E. Hornbostel.)

Al-HODAIDA (Hodida, Hadda), a seaport in Arabia, on the Red Sea about 110 miles N.N.W. of Mocha (q. v.), the most important port for the coffee trade in Yemen and a landingplace for pilgrims to Mecca from Central Africa. It is under the protection of a patron saint, Shihab Sadîq, whose festival is celebrated on the fifteenth day of the month Shabí. In the time of Nisâkh and Sasan, al-Hodâida belonged to the kingdom of Shabî. In 635 Pothinus Patha was commander in the town. Since 1899, al-Hodâida, which is previously a part of the great sultanate of Yemen, has been a separate wâliyat. The town is fortified and is surrounded by many palisades and other fruit trees. It has a considerable garrison and possesses a post and telegraph office, a military hospital and a powder magazine. The streets are small and irregular but densely populated. Most of the houses are straw huts, long and narrow and all with a narrow entrance. The houses are small and very dirty but well stocked with all necessaries. In the suburb's live, besides Arals, many Berbers, Somalis, Persians, Jews and Abyssinians. The climate of al-Hodâida is healthy and the town free from fever. The temperature which is always very high reaches its height in April, May, August, and September. Among the articles brought to this port, which are exported are besides the staple coffee, the export of which is however by now considerably diminished particularly on account of the vast export of coffee to the Italian market (B. dir. and saddles (in Europe, American and Australia), milk and milk materials for packing coffee, dried fruits, dates, frankincense, wax, cloth and red peppers, which are obtained among the raids at
Hodaida, were also at one time exported. The imports include English, American, and Indian silk and woollen goods, sugar (from India, China, France and Austria), tobacco (from Egypt, Turkey and Persia), petroleum (at one time mainly from America, now from Batum), rice (from India) rai sins, dates and honey, which are transported hence to other towns, particularly Salāḥ. The trade with al-Hodaida is mainly carried on by British Indian ships; in recent years Greek and particularly Italian ships have had an increasing share in it. Manouel in 1883 estimated the number of inhabitats of al-Hodaida at 20,000; according to other statements the town has nearly 50,000 inhabitants.


AL-HODH, a semi-desert region in Western Africa. It is a plain, lying to the east of the Timbuktu between the Sahel on the south and the Targa on the north, a distance of about 200 miles. A zone of steppe called Mânia (mirror) separates the Hodh from that part of the western Saharan known by the name of al-Dirf. Three well-defined divisions may be distinguished in the Hodh. In the south is a region of sand and thorny brushwood, fairly rich in wells and sustaining quite a numerous population of Ful and Sarako as well as Moorish herdsmen. To the north of this lies a rocky plateau, often ferruginous, separated by valleys with black soil bottoms, which the winter rains turn into impassable marshes. Lastly, the southern part is covered with white sand dunes, separated by lines of black earth. Arab or Arabicized Berber tribes, of whom the chief are the Aghalem, the Uldâ al-Nâqis, the Ida Budjelwan of whom some, like the Namadi, are only Muslims in name, roam freely over the Hodh. Lying outside the main caravan routes, the Hodh is one of the least known parts of the Sahara.

Bibliography: Barth, Travels, vol. ii. Les Sables merveilleux et le Hodh in La Geographie, ii. (1895) 130; A. Armand, Chasses et péchées du Tignal et du Hodh in La Geographie, xii. (1906), 148 sq.; Marquart, Reise durch die Sahara, 3. Aufl., 1891, p. 244. See also Schinzer, Les Sables merveilleux et le Hodh, p. 56. There is further information on Hodh in two chroniclers still in existence, recently discovered in the Soudan, the Tarikh of the Knaï au, by Sidi Muḥammad b. Sidi al-Ḥāfī and the chronicle known as the Chronique de l’Arabie,

(G. Yver.)

HODJAILA, a village in South Arabia, at the foot of Ḥaṣra [q.v.] about 1000 feet above the sea level, a border village of the Thāma. It belongs to the Ṣadda of Māshāq [q.v.] and to the wadīlik of Mawâl on Ḥudayl (Hudayr). It has a market and Turkish inn. The low cultivation of the village consists of large uneven stones without mortar. The people of Hodjaila are of a chestnut brown colour and resemble gizzlies; they belong some to the tribe of Ḥaṣra, others to the Ziyyâdīn. Around the village many parishes are found which is its name. Moreover a kind of wild duck called Ḥudayr is found in the waters of the neighbourhood which are then called other kinds of birds. The women of Hodjaila dye their hair in a peculiar fashion; they twine the plain round their ears. Glaser proposes to identify Hodjaila with the Shatt al-Qāṣâyil of Mansūr (Qarṣa), p. 105–106.


AL-HOHRUF, a town in Arabia, capital of the province of al-ʿUsha in Arabia, near the site of the town of Rasīla. This town, which is surrounded by extensive gardens and date-palm groves, is divided into three parts: 1. the Kūt (fortress) in the northeast; 2. the Rasīla (Rasīla, "eminence" so called on account of its rising ground, in the northwest and west; 3. the Nāṭḥ (in the south and west). The Kūt, a large fortress with very high, thick walls and towers (about 16 on each side with winding stairways) is about 500 yards long and 400 broad and surrounded by a deep ditch; it contains 5000–6000 people. The governor of Ḥafṣ (during Palgrave's stay in Hohref he was a negro named Beil) resides in the Kūt and the Nāṭḥ; (the fannical members of the Wahhābi sect) dwell there and in it is the Wahhābi mosque. A comparatively large fortress dating from the eighth century, called Khyām (*muzzle") is situated near the southern gate of the town. The Rasīla quarter is inhabited by old and aristocratic families, bustle to the Wahhābi; its situation is a very healthy one and it contains many fine houses and broad, clean streets. In this quarter is the market place, a long pillared hall with an arch roof, al-Faddaliya, with workshops of shoemakers, smiths and carpenters, and shops containing weapons, clothes, embroderies, gold and silver ornaments and other wares, partly imported from Baghdad, Oman, Persia and India. The Nāṭḥ quarter is the most thickly populated; it occupies about half the town and contains a large mosque: its population is a mixed one, consisting chiefly of merchants, small tradesmen, weavers, artisans and including also strangers from Persia, Oman, Bagháris and Quds [q.v. and Ṣafr; [q.v.]] in the centre of the town opposite the market place is the public square, a long quadrangle about 300 yards by 80, where the stands of the barbers and the workshops of the bookbinders and men who deal in books (the fine khatā; kind, the best in Arabia, which are grown only in Hafṣ), vegetables, dried wood, smoked locusts, etc., are sold in numerous booths. The busy market of Hohref is held on Thursdays on an open space before the north gate of the town. Here coarse woven cloaks, old brass vessels, old swords, swords, canes, Somerset and sashes are sold by the country people, while bracelets and anklets, looking glasses, European drinking glasses, strings of beads, also cereals and fruits (corn, meal, khatā, dates, vegetables), coal, wood, etc., are sold by the regular traders. According to information supplied to W. Schimper by a Wahhābi, in 1856 the town had 40,000 inhabitants; W. Palgrave gives the figure of 25,000–24,000 for the year 1862.

In the sixteenth century Hohref like the rest of Ḥaṣra was the scene of the Karmania wars; it was from here that the Karmania leaders undertook their raids into Syria and Egypt. In the beginning of last century Hohref fell into the power of the Wahhābīs who as elsewhere introduced their views here by force. The rule
of the Wahhabis was a heavy burden on the town and the people of Hofhüf as of the rest of Hasū. Enthusiastically welcomed the Egyptians when Nadīj was conquered by Aḥmad Pāša; the oppressive taxes which the Egyptians levied on them as well as the servile treatment with which the citizens of the town were treated soon brought about a general flight. Hofhüf was taken by the town and throughout the country which put an end to Egyptian rule for ever and restored its independence to Hofhüf, as to the rest of Hasū. After the reconquest of Nadīj by the Wahhabis Hofhüf was only taken after stubborn fighting. The walls of the town, like those of other towns, were partly destroyed, the fortress levelled to the ground, new mosques built and old ones restored.

Before the conquest of Hasū by the Wahhabis, Hofhüf was a flourishing emporium of trade. It had busy relations with Oman, Persia and India on the one side and Baghābād and Damascus on the other. Hardware, cloths of the finest qualities, silk, gold and silver thread, iconomony money, swords, spears, eathenware, and other articles were imported. Besides khālid dates (which still are a lucrative article of export, particularly to India) and sugar-cane, the robes of Hofhüf highly prized on account of their excellent quality and fine make, were exported and brought the merchants rich profits; the copper and silver vessels (coffeespots) manufactured in Hofhüf also used to enjoy a great reputation. On account of the fanatical hatred with which the Wahhabis in the province under their rule put down all that is connected with foreign trade (particularly silk) and adornments of every kind, trade has now quite declined. The people of Hofhüf before Wahhabist rule had been accustomed from ancient times to make excursions, particularly in autumn, often for long periods to the Ujbel-Moghrūj, situated to the northeast of Hasū, where they sought to recuperate themselves, with music, song, and other recreations after their autumnal labours; now Wahhabism forbids them to do this openly, under penalty of fines or even imprisonment.

**Bibliography:**

**HOLWĀN.** [See HULWAH.]

**HORMUZ (HUMBAT, ORMUS),** in the middle ages the most important commercial port in the Persian Gulf and still is situated at the entrance to the Persian Gulf. The port was transferred to a small island opposite the ancient town and is still attached to it. Hormuz was of importance for the ships on the Indian ocean as trade between Western Asia and India passed through its port. The town is built on the mainland. A district of *Arabia* is mentioned by Neurath, who explored the Persian coast from the mouth of the India (Arriurn, *Indica*, 82-85). The place of Hormuz in the *Oxford* is mentioned by Cl. Pococke *Macedoniae et Persiae, 357*; the *Hermopolis of Amenemhat*. *Marco Polo* (XXIII, 6, 49) is probably identical with it. The situation of the town is wrongly given in *Pococke*; Maiden agrees with *Neurath* and is perhaps indirectly dependent on him.

The district of Hormuz, the land of Carmania, was very rich in agricultural produce (wheat, barley, rice and indigo), in minerals (gold, silver, copper, lead, cinnabar, and salt), but it had no importance in the world's commerce. It was the birthplace of a merchant who first opened up this district to foreign trade, whom Hormuz Hormuz retains its great importance in the fourteenth to sixteenth centuries. The medieval accounts, European as well as Oriental, show that Hormuz was a port of world-wide commerce and a place of refuge in the empire of the Sassanians.
fame. The foundation of the town is ascribed to Ardashir Firdausi (232–241), founder of the Sassanian dynasty, but it was only after the Arab conquest that it attained prominence. It soon became a strong harbor, and the site it now occupies was probably known by the Persians as late as the 7th century. The fact that China under the T’ang dynasty (618–907) attained great importance, at the same time as the Arab empire, brought about closer relations between Western Asia and China, in which trade played an important part. The Arabs visited India mainly by the sea route while in return Indian and Chinese ships came to the Persian Gulf to Hira and Hormuz. Hormuz is mentioned by Ibn Khurdadhbih as a resting-place on the route from Basra to China. A Chinese account (circa 785–805) describes the sea-route from Canton to the Persian Gulf and mentions as the most westerly point the “important market of the To-Shi (Arab)" the harbor of Meda, which Rockhill and Hirth take to be Hormuz; while A. Hermann identifies it with Basra.

Of the older Hormuz on the mainland, we learn that it was situated one parasang (four miles) from the sea on a river, which ships ascended to the town. Idrsi, Ispahan and Majhadasi describe the town as the chief market of Kirman. Indigo is mentioned as the most important product of the district. Yet particularly notes that Hormuz had attracted all the trade with India.


HORMUZAN. [See Hormuzan].

HORUK. [See Aroy].

HOSHANGSHAH GHURI, the second king of the Ghurid dynasty of Mughal, ascended the throne in 1345–1405. In 1407 Muhammad I of Gujrat invaded Mughals, defeated and captured Hoshangshah, and imprisoned him on the ground that he had poisoned his father, who had been Gujrat’s friend. Hoshangshah refused to reign his kingdom but throughout his reign was engaged in constant hostilities with Gujrat, from which his kingdom suffered severely. In 1420 Hoshangshah married the Gujurat state of Khera to his kingdom, in a friendly state, and in 1422 led a novel daring raid to Delhigur (perhaps Dehli), in which, captured by the ruler, an artist and...
compelled him to surrender several elephants as the price of his freedom. On returning to his kingdom, he discovered that Ahmad Shah of Gwalior was besieging his capital, Mandu, Hoshangshah, seizing the favorable opportunity, threw himself into Mandu, whereupon Ahmad Shah raised the siege and marched towards Sarsangpur. Hoshang followed and attacked him but was defeated and killed himself in Sarsangpur. He was again defeated when following Ahmad, who retired from Sarsangpur. Later in the same year, Hoshang made a rush and ineffectual attempt to seize the strong fortress of Gwalior. In 1428, Ahmad Shah Bahman of the Tughluq appeared before Kheri, which he claimed as an appanage of Berar, but retreated when heard that Hoshang was marching to relieve the place. Hoshang followed him and forced an action, in which he sustained a severe defeat. In 1432-33, Hoshang marched against Kalpi and Jajnun Shah Sharif of Dwangpur marched to oppose him, but was recalled by the news that Mubarak Shah of Dhilli was advancing on Dwangpur, and Kalpi fell, without a blow, into Hoshang's hands. On his way to Mandu, Hoshang punished some Hindustani masands who had invaded his dominions and then hastened on his way to compose the quarrels between his sons, which embittered his later years. Disputes and intrigues regarding the succession were so violent as to disturb the fortune of the last months and hasten his end. He died on July 6, 1435, and was succeeded by his eldest son, Ghaznavi Khan, entitled Muhammad Shah.


**HOT**, a Baloch tribe, one of the five main divisions of the race. The tribe is still found under this name in Makran, but those who invaded the Punjab in company with the Khans and Daddhis are better known by the name of the tribes formed at a later date, such as part of the Khods tribe and the Balochi section of the Khans. The Khods ruled as Nasirahab at Tota Lashk Khan for two hundred years until they were conquered by Afghans. Hollis are still numerous throughout the South Punjab.

Raverty alludes to them as Huts, but confounds them with the Daddhis, from whom they were distinct.


**HUBAL**, the name of an idol, which was worshiped at Mecca in the Ka'bah but otherwise is only known from a Nabattan inscription (Carp. J. A. Soc. vi. 150 = Joussaum et Savigny, *Mission Archæolog. en Arabie*, i. 159, 170) where it is mentioned along with Damascus and Malatia. It is thus probable that the tradition according to which 'Amr b. Lubuy [q. v.], brought the idol with him from Mecca or Mesopotamia, is correct in retaining a memory of the foreign, to be more accurate Aramaic, origin of Hubal, although the substance of the tradition is otherwise quite legendary. The name cannot be explained from the Arabian for the etymology in Y'hud etc. accedes themselves, but Poole's suggestion that Hubal is equivalent to *Yhwh*, although defended by Durey, is hardly better founded. Another tradition indeed relates that Hubal was an idol of the Band Kinsa', worshipped also by the Kurash, and had been placed in the Ka'bah by the Quraysh. But nowhere where is used to be called Hubal, Kscurus. It is further related that the idol was of red onyx in the form of a man; the Kurash replaced the right-hand which was broken, by a golden one; it was the custom to crown the idol with a crown, this was done for example by 'Abd al-Muttalib with reference to his son 'Abd Allah, etc. We learn nothing further about the cult of this idol and the legends are quite worthless for the comprehension of the real nature of the deity. After the conquest of Mecca Hubal shared the lot of all other idols and the image was removed from the Ka'bah and destroyed.


**HUBD**, the prophet who, according to the Khods, appeared among the *Ad* [q. v.]. He is represented as the son of his kinman Mobed (q. v.) and is gnosology (which is transmitted in various forms, therefore coincides in some way) of that of their founder Ka'bah. He is also identified with *Abu* (the Biblical *Eber*), the ancestor of the Huts, in his number reference he is called the son of *Mab* [q. v.]. His figure is even more shadowy than the picture of his people and like every hero is represented in the same position as Muhammad in Messa, i. e., he found only infidels, and pride among the people and his followers were few. God, therefore, punished the *Ad* with a three years drought, as the later legend tells us. A depression was sent to Mecca to prevent rain there. God made three clouds appear in the sky, one abin, one red and one black. One of the depression, called Khald, was given the choice of one of the three by a voice from heaven. He chose the black one with the result that a terrible storm broke over the *Ad* and destroyed the whole people with the exception of Hubd and his followers (Sura, 69, 4). Hubd is said to have lived 150 years. There are various traditions regarding his grave, but in none is there a Ka'bah Hubd not far from the Baniyneh, [q. v.]. In Ibn Barzah (ed. Furtw., i. 205, 207) it is meant that the grave of Hubd is in the great mosque at Damascus; according to other traditions he is buried near the Ka'bah with 98 other prophets.

In the article *Ad* attention has already been called to the fact that the existence of a tribe of *Ad* is problematic. This is still true of Hubd. The word *Hud* in the Kur'an is a name for the *Ad* as a body (Sura, ii. 105, 126, 134), and the root *hid* is 20 times to denote Judah (q. v., 15-48 eic.). The proper name looks as if it had been derived from the root and the term; the traditio
HÜD — HUDAIBIYA.

terial identification of Hüd with the ancestor of the Hebrews probably points in the same direction. Hirschfeld is perhaps correct when he calls Hüd an allegorical figure (Bitchik a. Erklärung des Koran; Leipzig, 1886, p. 17, note 4). Von Kramer's suggestion (Über die bengische Sage, p. 277, note 4) that the crater of Batn bi: was the immediate cause of the rise of the Hüd legend is worthy of note.

Bibliography: Besides the works mentioned in the text and in the articles 'Hüd' and 'Makkah' the commentators on the Koran, particularly on Sura viii. 64, al. 53, and sura 22, 123, 275, Thalhât, 'Abd al-Halîm (1930), p. 63, and Sale, The Koran, Preliminary Notes, p. 8; Mantei, 'Refutations' (Paris, 1668), p. 262 and the older literature there given; Geiger, Was hat Muhammad aus dem jüdischen und germanischen?, p. 111, n. 3 (Z. J. WENCKE).
Hudhayfah, a large Arab tribe, belonging to the North Arabian group. Their genealogy is Hudhayfah b. Murrika b. al-Yaz b. Mudar. They were a brother tribe of the Khuzayma. They inhabited the mountains of Sa'dah. Hudhayfah, who bear their name, between Mecca and Madina and were neighbours of the Salim [q.v.] and Kinanah [q.v.]. In the time of the Qibla they worshipped the idol Suwai (destroyed by 'Amr b. al-As in 8 = 630) at Rohat and, like the Karakha, Khasa', and tribes, also Manufi (destroyed in 8 = 630 by Sa'd b. Zaid) at Kinda, mentioned in Kinda ii. 19, 20. The Hudhayfah produced a very great many poets, of whom the most important are the contemporaries of the Prophet, Abu Jahl [q.v.] and Abu Khiyash.

The following places are mentioned: with others, are belong to the Hudhayfah: Ath (in Tihamah), Adh, Al-Athab (Wustenfeld, Register p. 233, al-Abkhi), Af'arah, Ain, Al-Anwā', Aty, Alimah, al-Ard (a large town near Tarāb), Badmīn, Hišān, Hāfiz Anf, Bāt Ni'mān, Dajj, al-Dalāl, Hufūs, al-Hurayjā, al-Hikāl, Hiyārat, Dura Farākat, Dabīl, Khajūs, Al-Karn, Al-Lūh, Al-Mu'ajja, Al-Mu'tahdī, Nūr (several villages), Kāsah, Rāji Ṣa'īdī, Rājī, Rāhīm, Rūdūt, Ruhī, Rūdūr, (3 miles from Mecca, also given as a wadi), Al-tīlīn, and Ura: mountains: Arād, Asūr, al-Asām (Umm, in Wustenfeld, Register p. 133, gives Asām as a mountain and a village), Al-Qurayd, Fīfrī (charge a very rich in grain and honey), Haiq, Kākhāb, al-Karak, Khamīlah, Kintīlī, Kurjī, Laḥān, Mādī (Wustenfeld, Register, it c. Marīd), Mākā, Ni'mān, Nābī (also given as a wadi), Salīm, Sa'īdī, Sūdūdī, Shāhīnī, Shāhīnī, al-Wuṣtān, Zārāt; the wādís includes: al-Dabīl, Dīnāk, Haddīn, Hijāyā (Hilās), Sūyayna (according to some, a mountain), Dairīn (all in common with the Kinanah), al-Dabīl (al-Dī'līn), Dā'in, Nekhār, I-Shūmān (two wādís, which unite at Rujin Marr), Ḫalījī, Wāli-b Qayrawān, and Tufālān.

Historical. The Hudhayfah, endeavouring to test the Tribes' Ahi Kāthī to rule the Ka'bah when he came to Mecca, in order that they might thereby incite divine punishment. Ahi Kāthī, warned of this by two Learned Jews, had the insitigators apprehended. When the Abaylahin king 'Abraha (in the 4th year of the elephant's) tried to destroy the Ka'bah, the Hudhayfah, along with the Kinanah, Kūrash, and other neighbouring tribes, took up arms against him unsuccessfuoly; al-Mut'ahib and Khawālij b. Wālīja, the chiefs of the Hudhayfah, and Yā'far b. Na'il, chief of the Bahār b. 'Abd Ṣālih, then offered to cede him the third part of Tihāma, if he would spare the Ka'bah and the country, but Abrahā declined.

After the battle of Uqād in 4 = 626, the Banu Līthān, a clan of the Hudhayfah, assembled at Orm with other tribes round Mecca under Sufyān b. Khattab, to conquer against Muhammad. The Prophet, being told of this, had Sufyān expelled by 'Abd Allah b. Uthew. 'Abd Allah brought his head to the Prophet and was presented by him with a stick which, according to the Prophet, was to serve as a mark of recognition on the day of resurrection. 'Abd Allah is said to have been buried with this stick, which he carried all his life. In the same year a number of Hudhayfah fell upon six companions of the Prophet at the watering-place of Kāfji; they were on their way from Muhammad to the 'Adal and 'Ad to inform them in the principles of Islam. The Hudhayfah were few and brought the other tribes to Mecca, where they sold them to the Kurāsh to the Banu Līthān to the Prophet by the Prophet in 4 = 630, a number of the Khawās fell upon a section of the Hudhayfah and slew one of them; the Prophet, learning of this, during the midday service next day before the Ka'bah made an appeal to the Khawās, urging them to refrain from further bloodshed.

The Hudhayfah still exist on the Dhēbab Kūsa, a number of ranges round Ṭū'is, one of which is the village of Kā'-a-Kūsa, according to Burckhardt, the most beautiful spot in the Hijāz, and far famed for the quality of its water. Here they camp with their numerous herds and grow wheat and barley in the very charming valleys of these hills. Their chief little houses, scattered over the plain in groups of four or five, are built of stone or earth. There are also settlements of the Hudhayfah at Mabed, the southern suburb of Mecca, where they sell dates, corn and cattle. Before their conquest by the Wahhābis, they were only provisionally under Mecca and paid no taxes.


(H. LAMMERS.)

HUDHUD, the houpo or, belonging to the order Scutariaceae and bears a remarkable skill of leathers on its head. It is related concerning its haunts and characteristics of which only a part can be mentioned here. Its plant is particularly emphasized. In Uniusey b. Ahi 'Amr (ed. Schultes, in Botanische assyriologische, will. 26, 84 sq. cf. also Ibn Katafin, Kitab al-Kitāb, ed. de Genève, p. 379.
there is a story that the hoopoe envahed its dead mother and carried the body on its back and, head still it found a resting-place for it; this is why its back is brown. It is also related that the tuft of feathers was a reward for this act.

When its mate dies, the hoopoe does not look for a new wife. — When its parents grow old, it feeds them. It bears different languages in Arabic, e.g. 

Abu 'Abd Allah, Abu 'Abd Allah, after the numerous birds of its tuft as it walks. It makes its nest in dung so that it has an unpleasant smell. Its feathers, heart, etc. are used in various ways. The Prophet is said to have forbidden it to be killed; according to some, its flesh is forbidden, according to others, it is permitted. The hoopoe plays a prominent part in the legend of Solomon and Bilqis. This was apparently already developed by Muhammad’s time as we may conclude from Surah xxvii. 20. In this passage we are told that Solomon assembled the birds and the hoopoe was missing. When he arrived late, he gave an account of the queen of Saba’ and was entranced by Solomon with the hearing of a letter to the Sabaeans.

The later writers as a rule give the whole story as Bilqis. The hoopoe is probably a symbol of the unseen, seeing where it is; through the earth it was therefore used by Solomon on his pilgrimages to Mecca to find water. But on one occasion the hoopoe whom Solomon had appointed for this purpose, named Ya’fur or Yaghfur, while on the journey, took a trip to the south and reached the garden of Bilqis where he made the acquaintance of another hoopoe named ‘Uthur. The latter told him a great deal about the queen of Saba’. In the meanwhile Solomon was looking in vain for water for his army (or according to another version, searching for food, etc.). He sent the vulture (mazay) to assemble the birds and the hoopoe was missing. The eagle (sabhi) was sent to fetch him. But he was already on his way back and was brought by the eagle before Solomon, who talked to him severely but finally, after hearing his account of Bilqis, sent him with a letter to the Sabaeans.

Another version of the beginning of the story relates that Solomon on his pilgrimage was being carried with all his retinue on a carpet by the winds to Arabia. The birds were ordered to fly above the carpet in such a compact mass that those sitting on it should be entirely protected from the sun. But Solomon noticed a little ray of light in one place; so he concluded that one bird was missing. He then held a roll-call and it was found that the hoopoe was absent; the story continues as before.

It is also related that the hoopoe once invited Solomon and his army to a feast on an island. When the guests had arrived, he threw a dead beast into the sea and said: “Now eat, O thou Prophet of God! If the meat be lacking, there is at least plenty of sauce.” Solomon and his soldiers laughed at this joke.

On the relationship of the Jewish hoopoe-legend to the Muslim, see Gibbon, Rome, Religion et Religion dans l’Afrique du Nord, p. 270 sqq.


HUDIJA (See HUDJARA)

HUDJIDJA (haj), proof, document. The word is also used as a title in the science of Tradition for one who has reached the highest stage in it, knows 500 traditions by heart and everything connected with them; hence al-Ghazali’s title, Hudjijal al-Awam. Among the落到am, Hudjija is one who is appointed leader of the propaganda by the Imam of the time”. The number of the Hudjijas is 12. They occupy the same position as the nashiks in the propaganda of the Abbasids, on the model of the 12 disciples of Christ and the 12 sauffa of the Prophet. They are called "sacred" and "sanctified" by them. Among the "Twelve" the twelfth Imam bears the title Hudjija.

HUDJIR, b. ‘Abd al-tribe of Khilaf, the “first martyr” of the Shi’as. The sect would like to give him the title of “companion of the Prophet” but it is denied by the oldest authorities. The Shi’a likewise, with as little ground, makes him take part in the first Syrian campaigns, when he is said to have conquered the district of Mardj al-Hudhir but: the object of this clearly is simply to connect him from the earliest time with this place, which was to be the scene of his martyrdom. At an early period Hudjir threw himself heart and soul into ‘Abd’s cause and fought for him at the battle of the Camel’ and at Siffin. We find him in Egypt with Muhammad, son of the Caliph Abu Bakr, who was governing this province in ‘Abd’s name. After ‘Abd’s son Hassan had given up his claim to the Caliphate, Hudjir became the moving spirit in all the ‘Abid intrigue s in Kufa. The governor Magthar b. Sh’ara had even to offer him money to obtain peace. Maghfar’s successor, Ziyad b. Abihi, endeavoured to bring him to a more reasonable frame of mind, but his efforts failed with this unruly spirit, who always wanted to play an important part. On Hassan’s death, Hudjir entered into negotiations with his brother Hassan the pretender, who had been invited to take command over his followers in Kufa. During Ziyad’s absence in Iraq, Hudjir had attempted to stir up a revolutionary movement. Ziyad hurried back with all possible speed and endeavoured to settle the affair peacefully. But when the negotiations failed through Ziyad’s own it Hudjir arrested along with these leaders of the Shi’a party, who were most deeply compromised. The matter was taken to the courts and an indictment prepared and signed by the most prominent men in Kufa, finaly Hudjir was taken with his companions to Mwiya in Syria. After the Caliph had arranged a new trial and asked the advice of the leading men of Syria, he sentenced Hudjir to death. As he was about to be executed in Marj ‘Abdul near Damascus, in his last moments ‘Abd’s follower utterly lost his courage. His
death opens the martyrology of the Shi'as; hence the importance assigned to this latter everyday episode, which was really nothing more than an incident in the domestic troubles of the Iraq. Khalil, "throughout maintained a correct attitude and Ma'awiyah even inclined to the side of loyalty" (Wellhausen), for his panegyric to the majority of Husayn's accompaniments.


HUDIRA (A.), room, chamber, particularly (with the article) A'isha's room, where the Prophet and his two successors Abu Bakr and Omar were buried, now one of the greatest sanctuaries of Islam. [See the article Medina.]

Hudayra is derived from the same root; it was the term applied in Egypt to the slaves who were quartered in barracks near the royal residence. During the Fatimid period, these were organised by al-Mamun on military lines as a kind of bodyguard under the command of an emir, who bore the title of al-Mawafiq. Their numbers then amounted to 30,000 men. [See Makris, Khalifa, i, 170—171.]

HUDIRIYAH (Hudayriyyah, Hudairiyeh), the name of a tribe in South Arabia. Their land lies to the north of the land of the Sabait (Subashi, v. 65) between 43° 40' and 44° 32' East Longitude, and 13° 5' and 13° 15' North Lat. and is entirely mountainous. The climate is tropical; the principal product is coffee. Among the mountains we may mention Ha'al Sabit (Salit; v. 4), which is described by Hamadani in his Dastak as a very high mountain, among wadis, the well-known Wazan which joins the Wadi Thubab, the river of Luqar (v. 7), Logan, and the Wadi al-Makina (Mhajat); among wadis, Dibah, belonging to the important class of Sherifiyat (Shurfa), which at one time had an independent Sultan, with about 500 inhabitants (of whom about a fifth are Jews), an old Hosayn village, a tamarisk and a Saturday market, Dari Shawwar, the chief place of the powerful clan of Hammad, which has an 'ajal of its own, with about 500 inhabitants (including only a few Jews), several bazaars and a Friday market, Herouta on the wadi of the same name, with about 500 inhabitants (including a few Jews), a small bazaar and a Tuesday market, Dimma, near Tawil (v. 4), with about 600 inhabitants (of whom a tenth are Jews). In the land of the Hammad there is a hot mineral well with a bath, called Birkele Hammat, visited by many Arabs, but access to it is forbidden to Jews.

The Hudayrais claim to be true Hosaynis, and are said to have at one time formed a tribe with the Saba'i. They were earlier under the Intilidat of Saba', but became independent on the decline of its power. Since the middle of the 17th century they have become the most powerful

HUFASH (Hufash), a high mountain in South Arabia, belonging to the al-Masa'il range of the Sahra, group, on the Wali Sharqie near Harit (v. 6). It is often mentioned by Madin in his

AL-HUFIRAT, plur. of Hufirat (v. 7) title of Saba' al-Masa'il.

AL-HUDJIRI (Hudjari), a calm, serene, armistice, in the Al-Hudjari denotes especially the truce made between Muhammad and Kuranah al-Hudjariyah. [See this art.]

HULDUF (Huludeh, Hulud), Plur. of Hudidh (v. 5).

HUELA, the ancient Omonia, Arabic Wallin, a town in the province of Spain of the same name, on the left bank of the Odiel, an important port, accessible at high tides for large ships, for the copper and sulphur mines of Rio Tuerto and Tharsis, which are near it. In the middle ages it was, according to Hulde, a small, thickly populated, walled town with flourishing trade and industries. The present population is 29,000. After the fall of the Omyyad dynasty, Huelva had its own rulers, the Bakar Abd Zaid Muhammad ibn Aliyib and Abu Musa'ib Abd al-Qasim. In 1054 the latter sacked the town to al-Mu'izz of Seville on condition that he was left the little island of Salir (Salset), but when he saw that no tax was to be paid, he sold his ships and assumed the title of Marinid and went to Cordova. Huelva henceforward shared the fortunes of Seville.


HUESCA, the ancient Ocuca, Arabic Wudjib, a town in the Spanish province of the same name, 50 miles E. of Saragossa. The number of inhabitants is now 12,600. Huesca was conquered as early as 656 (732) by the Arabs, and seems during the period of Arab rule to have formed for a time an independent principality under Muhammad b. Abd al-Malik b. Tahsim, died 301 (913—4). Cf. Codres, Estudios críticos de Historia de Españo, p. 234 sqq. In 1096 the rule of the Moors ended, and Huesca became a free priv. city capital of Aragon, till the seat of the government was moved to Saragossa in 1113. Idem. ev. 124, p. 176, only mentions the name of the town.

HULAGU (also written Hulagü) a Mongol

...
barred there. According to Egyptian sources, the tower in Siid was collapsed in 584 = 1282–3 and fell into the lake with all its treasures; and no catastrophe is mentioned in the Persian authorities. (Hult—Afr. cit. above, ii. 243) only says that in the tower the castle was quite uninhabited (cf. Rashid-al-Din, ed. Quatremère, p. 316 sq. Le Strange, The Lands of the Eastern Caliphate, p. 160 sq.). Hululā died on Sunday 10th Rabī' I 685 = 3rd February 1285. According to the Mongol custom, a young maiden was buried with him; this is the last occasion on which his custom is mentioned among the Persians. It was, even in the heathen period.


AL-HULUL AL-MARABIYYA fil DHUKR AL-ABBAR AL-MARRAKUSHYYA, an anonymous work, dealing especially with the history of Marrakush. The author begins his story with the foundation of the city; he deals in detail with the history of the Almoravids and Almohads and their relations with the Marinids, he only gives a summary of the relations of the rulers of this dynasty. We find at the end of the book a list of the masters of Marrakush. The work has been attributed to Ibn Battūta (i) and by its recent editor to Lisān al-Dīn b. al-Khājjī; but the author himself tells us (p. 136) that he compiled (completed?) the work on the 12th Rābi' I 785 (4th May 1384). Dowy's manuscripts are dated 783 and Ibn al-Khājjī was assassinated at the beginning of 776 (1374). The preface and the chapter on Vīṇāt b. Tashīn's expeditions to Spain were published by Dowy, Scriptorum Arabum libri de Abbasītā, ii. 182—205; he has also given the chapters on the Almoravids and Almohads' expeditions in his Historiae de Rodostó et de Littérature et de Pèlerinage (3rd ed., Appendix xxv. pp. ix–xix.). A short extract, given in Amami's Appendice alle Bibliotheca Arabica-Scaletta, [Leipzig, 1875], p. 62—63.

The text has been published very inaccurately at Tunis (ed. d.) with the biography of the supposed author Ibn al-Khājjī. In the 14th century a Spanish translation was made which is now in the Government House at Algiers; it was inserted (without indication of provenance) by Conde in his Historia de la dominación de los Árabes en España, iii. 16—178.


Fons Boiguès, Exposé his-bibliographique, p. 593–595.

(KEN HUSER)

HULUMIYYA, a mystic sect founded in Damascus by Abu Hulami al-Farisi al-Halabi. He appears to have been a disciple of Ibn Sīlīm of Basra. (died 297 = 908); he was admitted to the Sufi Shākhī in the Tawāreb of Kalludārī (s.v. stārah) but not communicated to in the Adābī; he was later maintained the teaching that God is present in the person of man endowed with physical beauty (Sūrat i 2; that everything is allowed (qādah) to him. He also knew the presence of

God in them. This is perhaps a corruption of the Sūrianīyya theory in the divine ḥaqīqat.


HULUL, a philosophical term, derived from hali‘ to loosen, unfold, slight, set in a place (mahall), whence its classical ascensions in Muslim theology, the relation between a body and its place, an accident and its substance. Hulul also has been applied to the substanlial union 1. of the body and the soul, hulul bī‘r-rābī‘ (al-‘ ādam), 2. of a divine spirit with man, hulul bī‘r- nāf (cf. al-Ha‘līyya) the Aristotelian doctrine of kalamismophen, like the Christian doctrine of the incarnation, proposed the union as matter of a spiritual substance, its specific form, it may be compared to a force in its sphere of action. Almost all Muslim theologians (Mu’takallima) reject it; followers of atomism, with al-A’jārī, admitted hulul in case 1., for they saw in the ruḥ a subtle body, even in the angels and demons, but they rejected it in case 2. as admitting the divine essence to a partition (haqīḍat), and to a materialisation (kalamismophen), whence the dispute of both positions both by Sunnī and Shī‘a of the following sects as Hulamiyya on the same grounds as the Christians: (a) the extreme Shī‘a (Ghulātī): Sabītī, Bayānīyya, Dā‘ūdiyya, Khatūpīyya, Nuqairīyya, Mu‘āmmīyya, Rizāyīyya, Sī‘yātīyya, Ariqīyya, Dīwān. b Sunnī Shī‘a: Hulamiyya (q.v.), Fīrīkīyya (cf. al-Ha‘līyya), Shabābīyya, Montābīyya, Imākhīyya, (Ibn Taimiyya calls hulul ‘unṣūr’ their ‘mahall al-‘ahwāl’ cf. ‘rā‘īyāt al-‘ahwāl’ Fīrīkīyya, Montābīyya, Mīnābīyya, (ed. Cairo 1295, ii. 84—86; cf. Ibn al-A‘lam).


HULUN, Greek Λαός, a very ancient town at the entrance of the Zagros passes, Zagri Pyla [Ābāsh Hulun], now utterly deserted. The site of the town is on the left bank of the Hulun River; the name of Sefid Pīl is still recognizable by the remains of a building called Teč-1 Gürn (Illustrated in Flandin and Cossé, Voyage en Persie, i. Pl. 214), which dates from Sasanian times. According to Arab tradition (cf. Tabari) in Nubata, Geschichte der Perser und Araber, p. 130), the town was founded by Kawsh I (480-490) but in reality it is much older and stands on the same name (Khadram) even in the Akkadian period. The surrounding country is very fertile, frontiers being particularly numerous, and the signs of Hulun are celebrated in the east under the
HULWÁN — HUMÁYÚN.

HULWÁN (N), a village in Egypt, on the right bank of the Nile, 3 faraž south of Ýufá, celebrated by the Arab poet Ibn Kiná in Nukayti (ed. Rhödekamp, lvi. 6f.), in a panegyric on Abs-Abáb b. Márwán. It was said to have a pleasure-garden there. The village still exists and has given its name to the health resort of Hulwan, which lies farther inland and is of modern origin; it now has over 5,000 inhabitants and is much visited.

Bibliography: Yaquí, Muqámad, ii. 320.

Humáyún (b. 1508), also styled Humáyún, was the son of Khán Bázáir and after his death, Dájmat-Ádáshá (nesting in Paradise) eldest son of Bábáur and Múhámmed b. Bokáír. He was a good natured and generous prince, and inherited grandmanneredness from his father and from his mother who was of a Persian, snobbish family and related to Shúlám Húsain. He was also a scholar and a mathematician, but he was indolent and addicted to opium. In his youth he was an active soldier, and conquered Gujrat, but he could not control his brothers or his people. He bore the surnames of ‘Iyád b. ‘Abd al-Máhdi and ‘Abd Alláh; but as a boy he was very fengal and lived carelessly at Gange. Twice defeated by Shír Khán he had to fly to Persia. There ‘Iyád helped him to recover his throne.
success in regaining India was chiefly due to his general Bahadur Khan who won for him the victory at Mahabharat and also that over Sikandar Suhar in June 1533. He had a poetical turn and wrote a Dewan. His widow Huldufi Begum erected a massive tomb over him near Dilli.


HUMAYUN-NAMA, the title of the Turkish version of the Sallat al-Idr india [q. v.]

AL-HUMAZA (א), the slanderer; title of Shmu elay.

AL-HUMUS. This is the name traditionally given to the inhabitants of the Khabur of Moesiac, at the time of Muhammad's appearance, as far as they were situated in the special customs duties (zakat) from the other tribes who were together known as al-Hila.

The Humus are said to have cooked or eaten no better when in a conquered state and to have preserved no milk so that they allowed cows, etc. with young to be suckled freely; they are also said to have refused to use muslin (ash-ajf) and saffron and to favor the use of oil and perfumes as well as sexual intercourse. They cut neither their hair nor nails and wore a new robe, which had not been made of wool or silk. It is further said of them that they did not come to Arafat, but marched away in another direction (according to another traditional account in Namis, cf. Sennich Huerongane, c. c. p. 130 spp.) and from there began the Ruba (this is said to be forbidden in Kuran ii. 195 cf. al-Tahari, Toefev, ii. 163 spp.), that they only lived in leather tents, made the circuit of the Ka'ba in sandals and did not enter their dwellings through the usual entrance (but, for example, through an opening in the roof). On the last named action, against which Kuran ii. 185 is directed, there are discrepant traditions, according to which it was the Arabs who practised it (see also al-Talhari, op. cit., ii. 165 spp.). In al-Araji, p. 112 spp., however, it is said that the Arabs and Khamal are included among the Humus.

It is further stated that the clothes of the Hila after they had completed the famous hadiyya were preserved at the sacred place. They were thrown around about the Ka'ba as sa'far (in other circumstances also a garment could become sa'far, cf. al-Araji, p. 118 spp.) and mercantile abandonment under the influence of the weather. One who wished to keep his robe, took it off at the entrance to the sanctuary and made the circuit naked or in a garment borrowed or hired from one of the Huna (cf. Robertson Smith, Lectures on the Religion of the Semites, p. 451). It is also said that the Huna, who came to perform the Hajj or Umra, were not allowed to wear the robe which they brought with them from the hill. They could only eat food given by or purchased from the people of the Kurna. Kuran vii. 27, 29 is said to refer to these last customs (cf. also al-Tahari, op. cit., viii. 104 spp.) 108-111.

The meaning of the word Humus (qg. Aburan; also Aburin) is obscure; the opposite Huna, according to Wallhausen, points to the meaning "consecrated," according to Noldeke (in a private letter), who is inclined to doubt the reality of this contract, al-Huma, like al-Mashura (Qurana, p. 285, v. 1), might mean "the hot" with reference to the corresponding root; the denominative jamu' is used in al-Araji, p. 123, 22, of a mother, who by a vow dedicates her son to be an abhara; cf. 1 Sam. v. 6, sq.


(C. Van Arendonk)

HUNAIN, a deep and irregular valley, with clusters of palm-trees, situated a day's journey from Mecca on one of the roads to Ti'm, the residence of one of the chief scribes of the tribe. Its name is by the Kurna (in 25-26) fought soon after the surrender (jaff) of Mecca. The confederate tribes of the Kurna did not wish to await the result of this last trial of strength, but to disperse among the tribes of Talut. They posted themselves in the defiles commanding the plain of Hunain. Their commander Malik b. Aus brought their families and flocks with them; their presence, he thought, would make his men invincible.

On the course of the battle we have a number of notices, all inspired by the text of the Kurna. The latter relates that — in spite of the great number of Muslim warriors — the nation began with a complete rout of the Prophet's forces. His army owed its safety to the intervention of "invisible troops." Setting out from this statement each author has set about a compilation representing these two phases of the battle, not forgetting to magnify the valour of his own fellow tribesmen or of individuals of special interest for the early history of Islam. For the rest the confusion and the contradictions of these accounts show that at quite an early period the Kurna had been in great difficulties in representing the development of the manoeuvres in the battle.

On leaving the narrow oasis of Hunain the road enters widening gorges, suitable for ambushes. In them Malik b. Aus awaited the Moslems, coming along in no order and not suspecting the presence of the enemy. Surprised by the sudden attack of the Bedouin cavalry, overwhelmed by a hail of arrows, the Prophet's soldiers retired in disorder. In spite of its size, the earth appeared too small for the besiegers (160 spp.) and a moment Muslim, left alone, was in great danger. Tradition has great difficulty in glossing over this cowardly desertion; it throws the responsibility for it on the Bedouin allies of the tribe of Salim and on the jaff or skillful Meccans. The accounts — according to their Kurna or Ansi origin — claim for the Meccans or Moslems respectively the honour of not hustling given way. Those versions which are inspired by the court of Baghdad display no less zeal in favour of the Meccans. All authors, except the Shi'ites, endeavor to protect the reputation of the Caliphs Abd Bakr and Omeira; the biographers of Isma'il it is considered a signal merit, indeed a moral, to have stood firm at Hunain.
Victory finally rested with the Muslims. On this point we have the statement of the Karānī, confirmed by the advance of the Prophet to lay siege to Tīrīf. The access to this town was therefore open. How soon was the advantage reversed to the Muslim arms. Here again the Karānī suggests the answer: "God has made invisible troops on high to chastise the unbelievers", Khālid b. al-Walīd, who commanded the cavalry, was among the few Muslims wounded that day. He must therefore have been risking his life and it seems legitimate to give him the credit of the victory, equally claimed for the Anṣārī by the Medinese school. Hūnain was not a battle, but two routes: first that of the Muslims, then that of the Bedouins of Hūnayn. This accounts for the large number of prisoners — 60,000 women and children and the near to negligible total of the Muslim losses, about twelve killed. The booty captured was enormous, over 24,000 camels. The fleeing Bedouins sought refuge behind the ramparts of Tīrīf.

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(H. Lammens)

HUNAIN b. Idrīs. His full name was Aḥmad b. Ḥunayn b. Ibrāhīm Al-Ṭabarī. He was a member of a family belonging to the Christian Arab tribe of Ṭabāl and was born at Ḥira in 194 = 809-810, where his father was an apothecary. He was celebrated as a physician and as the translator of Greek and Latin works into Syrian and Arabic. At a young age he came to Baghdad, where he became a pupil of the physician Yahya b. Miswārah. He completed his education in Athens and became particularly proficient in the Greek language, which qualified him for his later translations. On returning to Baghdad he began his literary activity with the support of the Banu Mūsā, for whom he had collected Greek works, and became physician to the Caliph al-Muqtasim. On account of his attitude to iconoclasm he was suspected of blasphemy and excommunicated by Bishop Theodore; he therefore took poison out of malachite and died in 260 = December 327.

Of his own works there have survived the Kišāf al-Majābī f. 4-Tīrīf, translated into Latin and printed in longo Johannes ad Tenga Galeni de Johannesingen in quinque poesem Galeni; another version of the same work entitled Kišāf al-Majābī f. 4-Tīrīf i. Tustačeli, i. Kišāf al-Majābī f. 4-Tīrīf in Quaestiones; the Kūhīf al-Hilmah f. 4-Tīrīf in Tafṣīl al-Hilmah; several works on physics and astronomy; the "Aphorisms of the Philosophers" in a Hebrew translation; among his translations it is principally those of Platon, Aristotelian or Hippocratic works that are ascribed to him, also that of Dioscorids' Ṣunlā fraṣṣāt, but especially almost all the works of Galen, so that, according to Ibn Abī Usāfī's, "Hardly anything by Galen exists which was not translated or improved by him". In addition, translations of the Quaestiones of Ptolemy etc. are ascribed to him.

There can be no doubt that of the numerous translations ascribed to him a portion are to be traced to his credit, notably those of his works. In the sun islaḥ b. Hūnayn, his nephew Ḥusayn, and others, it may be particularly mentioned that the translation of Galen edited by Mīḥaṣīm is ascribed to Ḥusayn as a result of a critical analysis of its language by G. Bergsträsser. For the details see the Bibliography.


HUNZA—NAGIR. The two districts of Hunza and Nagar, which occupy an isolated valley between 30° and 37° N. and 74° 22' and 75° 53'. They are, however, considered as one country under the joint name of Hunza-Nagar (often written Hunza-Nagri). This valley communicates by difficult gorges with Gilgit, and is drained by the Kandahar River which falls into the Gilgit River a tributary of the Indus. From the north end it can be approached by passes leading on to the Shigar Valley, or by which there is communication with Satikot and Yarkand. On the North-West and South-East the valley is bounded by inaccessible mountains, spurs of the Hindukush and Murghab ranges, some peaks exceeding 25,000 ft. in height, of which Kalki south of Nagar is the best known. The population is Mahommadan, but while the people of Nagar are Shiah those of Hunza, like their neighbours of Wakhan, belong to the Sunnite sect. The Hunza people are more warlike than those of Nagar. They are apparently of the same race. They speak two languages, the local dialect of Gilgit being spoken in Lower Nagar and the Turkmish, a non-Aryan and non-Turkic language of uncertain affinities, being spoken in Hunza and upper Nagar. In the northern districts a branch of the Wakhi race, speaking its own Ghilzai tongue, is found. The early communica
tions with Wakhan by the Kikits-Pass have led to the intrusion of a Ghilzai race south of the Hindukush. The same name made it easy for robbers from Hunza to raid the traffic from Yarkand to India by the Karakoram Pass where the so-called Kandjut robbers inspired great terror until restrained by the extension of British power. The name Kandjut is derived from Kandjut, the name by which Hunza is known in the Pamirs and Satikot, a name which Badshah compiled with Hunza, one joint form of the name Hunza. The people of Nagar took no part in these raids, which were winked at by the Chinese authorities as a reward for assistance given by China in suppressing a rebellion at Yarkand in 1842. The Chinese also paid a subsidy to the ruler of Hunza. The traffic in slaves carried on by the Hunza raiders was a great source to the races under Kandjut rule, especially the people of Ilchikhan.
Hunza and Nagir were and still are governed by separate chiefs, each known by the name of Tum, a word of uncertain origin.

Little is known of the early history of this region. The easy passes leading to the north may have been traversed by Kushan invaders from Badakhshan in the second century B.C., but the routes leading into Cixi were more probably followed. Buddhism was certainly the prevailing creed from the commence ment of the Christian era, and a well preserved tope still exists at Thol in Nagir. The date of the introduction of Islam is not known, but the prevalence of the Shins and Mawlawis seems to point to its having come in by Badakhshan and Wakhan, and not from the south. But few European travellers visited the country before the war of 1894, the principal were Lockhart, Bidlitch, Gronschewsky, Durand and Youngusband. The Sikhs attempted to subdue it after their occupation of Gilgit, in consequence of the perpetual raids from Hunza, but met with a disastrous defeat in 1848. Further unsuccessful attempts were made by the Dogra rulers of Kasha-ni, but in 1860 the Thum of Hunza agreed to pay tribute. No Kashi-ni was however allowed to enter the valley. After the appointment of British agent in 1888, Hunza and Nagir entered into agreement to put an end to the raids, but in 1894 they recommenced and the chiefs threatened to attack the fort of Chalt. A small force of Gurkhas and Dogras under British officers was then sent into the country, and after the brilliant storming of the hill fort of Nith and Thol, the Gorge of the Kunjil River was forced, the Thum of Nagir submitted and the Thum of Hunza fled over the Pamir. Since that time Hunza has been included within the boundary of British India. The internal administration has not been interfered with, but it is traversed by a good road and travellers can pass through it in safety. A body of Kandjilis served under British officers in the Cipfis campaign of 1894. The town of Baltit, at an altitude of 3,200 feet, is the capital of Hunza and the town of Nagir that of Nagir.

The territories of the two countries are separated by the Kunjil River.

**Biography:** March, A trip to the Gilgit valley. J.A.S.B. 1874; Biddulph, Tribes of the Hindoos (Kashmir) (Calcutta, 1880); Knight, Where three Empires Meet (London, 1804). Stein, Semi-nomadic tribes of Khun (London, 1894) (Ch. Ill); Shaw, High Turkestan and Yarkand (London, 1871) (Ch. xii). (M. Longworth Dames)

**HUR** (A.), pluralis haurum, frum, al-afarum, literally "the white ones" i.e. the maidsens in Parsi, the black ills of whose eyes is in strong contrast to the clear white around it. The same unitilas in Persian is haur (also haur-shahrkh, haur, haurshwar). The expression of the word found in Arabic texts "Hars whose aspect is surrounded (haur-eh)" is of course false and is therefore rejected even by other Arab philologists.

These maidsens of Paradise are described in various passages in the Kuran. In Surah II. 23. 40. 57. 49. 60. they are called "parisit wives"; according to the commentators, this means that they are from beyond them in the interior and subject of character. In Surah IV. 58. it is said that their glance is nothing i.e. they look only upon their husbands. Neither man nor djinn has ever touched them"; this is interpreted to mean that there are two classes of them, one like man and the other like the djinns. They are emulated in pavilions (IV. 72). They are compared to junquels and pearls (IV. 50).

Later literature is able to give many more details of their physical beauty; they are created of silver, glass, amber and crystal, and have four colors, white, green, yellow, and red. They are so transparent that the arrows of their bows are visible through seventy silken garments. If they expectantly into the world, their spittles become black. Two names are written on their foreheads, one of the names of Allah and the name of their husband. They wear many jewels and ornaments etc. on their hands and feet. They dwell in splendid palaces surrounded by female attendants and all possible luxury etc.

When the believers enter Paradise, he is welcomed by one of these beings; a large number of them are at his disposal; he cohabits with each of them as often as he has desired days in Kandahar and as often as he has performed good works besides. Yet they remain always virgins (cf. Surah vi. 33). They are equal in age to their husbands (viii. 36), namely 33 years (al-Bukhari).

These are all very sensible ideas; but there are also others of a different kind. In discussing the Kuranic term "haur" (II. 49), it may be that this can be the object of cohabitation in Paradise as there can be no question of its purpose in the world, the preservation of the race. The solution of this difficulty is found in saying that, although heaven food, women, etc. have the same in common with their earthly equivalents, it is only by way of metaphorical indication and comparison, without actual identity, so that what holds good for one may hold for the other also. In another passage (on Surah xiv. 54) al-Bukhari observes that it is not agreed whether the 'haur' are earthly women or not.

Sale (The Koran, London 1821, Preliminary Discourses, p. 134) thinks that Muhammad wrote the idea of the maidsens of Paradise to the Paktis.

**Poly.** (Her (Salamons) and Harland, 1836, p. 107) notes that Sale has confused this view with the observation that Sal's Pahlava source is much younger than the Kuran and the relationship is therefore reversed. In the article "haur" it is suggested that Muhammed misunderstood the Christian picture of Paradise and that the angels in it are the originals of the sinnat and maidsens of the Kuran.

**HURAIMILA (DURAIMILA), A TOWN IN ARABIA, IN THE NORTH OF RYAT [p. v.], the capital of Nijal, in the province of Sade (Qu'ayib) on the northern side of the river between the Sadiya and the other river of the same name, is the birthplace of the Prophet Muhammad, a Bani-Wahab, b. Ahd al-Wahab. It is surrounded by strong fortifications and is about 3,000 bays. According to Palgrave, 10,000 inhabitants. Inside the town an elevation is a large fortified city of architectural importance, which was erected along with the other edifices in Nijal after the conquest of Daraya [q.v.] by the Egyptians under.

**THE ENCYCLOPEDIA OF ISLAM, II.**
HURUFI, a script invented by 'Abd Allah of Antioch at the end of the eighth (eighth) century A.D., introduced into the Ottoman empire by one of his disciples, 'Ali ibn Ali, and adopted by the Bekaa, or Circassians. Their creed, which is embodied in the Bekaa, or Circassian, language, is based on the idea that the universe is eternal and moves with an unceasing motion, which is the cause of the changes observed in it. These changes are divided into cycles, the beginning and end of which are marked by similar phenomena, the appearance of an Adam at the beginning and a last judgment at the end. God is manifested in the person of man, particularly his face, for man was made in the image of God.

This manuscript is produced under the successive forms of the prophet, saint and God: Mohammed was the last of the prophets, then came the saints, from 'Ali to Hamza, the eleventh隐士; Full Allah; the last of the saints is also the first of the divine beings, he is God incarnate. The distinguishing feature of man is speech or language, which is written with the 28 characters of the Arabic alphabet; calculations derived from the numerical values of the letters borrowed from the Landa script (St. Gurry, Fragments of the Landa script, p. 109 sqq.) play a great part in their doctrine, but they also make use of groupings of the alphabet by letters composed of one, two, three or four written characters. The lines in the features number seven (four symbols, two symbols, and the last), or this two halves of the mountaine, two who, himself divided into two, and the north. With the equivalence of the elements, we get 28, the number of letters in Arabic alphabet. Their chief books are the six 'Alif'ana, the 'Alif'ana, 'Alif'ana, 'Alif'ana, 'Alif'ana, and 'Alif'ana, none in Persia mingled with passages from the Avesta dialect, others in Ottoman Turkish (C.E. Taft Almam and Fatima). Unlike other doctrines, they have no error or error; every meaning they use in the home of their spiritual chief, called teacher, and he gives each one by the hand of a servant, a glass of wine, a mark of brand and a piece of bread which present make great woe: the superior takes the glass of wine and gives it to each one present, who takes it respectfully, touches his face and eyes with it and drinks it. They have a kind of communion to the 28th week.
Al-Husain, the second son of Ali and Fatima, born in Medina in the fourth or fifth year of his life. As in the case of his brother al-Hassan [q. v.], the two are known together as al-Hassanieh, the "Two Husainites." Tradition pictures the young Husain, overwhelmed with marks of tenderness by his maternal grandfather, this is when Ali is said to have brought him up. "Husain is a saintly thinking of nothing but the pleasures of the table and entertaining. As to Husain he is mine and I am his." Unfortunately, for the future of his line events were to verify the truth of this judgment of Fatima's husband; they were to prove the existence in the son of the same indolence and the same lack of intelligence that had been the ruin of the father. During the troubled Caliphate of Ali, Husain become involved in theJEHEIJE 5605. and lost his life during the operation, the scheme degenerated into a general massacre. "It did not last long; just time to make a meal or to take a nap." Thus a verbal report delivered to Yazid; it describes the Caliph deposed; this is said he had neither dared nor desired. His instructions were to secure the person of Husain, to prevent him from becoming a dangerous agitation. He treated the "Ahl" some who survived the massacre of Karbalah with hem. provided generously for their needs and gave them an escort to Medina. Husain's descendants maintained their existence in obscurity, at variance with their relatives the Hashemites. They usually left to their cousins the right of enforcing the political privileges of Ali's family in Arabia.

On the significance of the death of Husain in the faith of the Shiites see the article ALEHANIM.

Al-Husain, b. Ali, Bey of Tunis (1292-1355), founder of the Haji family, still reigning there. He was the son of a Greek consul and held the office of an Agala. After the capture of the Day of the Defeated, Husain was elected bey by the Algiers, while Muhammad Al-Rahim was elected Bey on the 20th June 1057 (1497 July 1507). After Husain had driven out the Algerians he took himself of Khatib, Muhammad, who was put to death along with the ex-Day of the Defeated person who should have transmitted to his descendants.

Throughout his reign, Husain, whose candidate was a Frenchman named Raymond, endeavored to live on good terms with European powers. He concluded treaties with France (1772 and 1775), England (1775), Spain (1725), Holland (1725) and Austria (1725). On the other hand, he did not succeed in maintaining peace and the attacks of the corsairs forced France twice (1729 and 1731) to send a fleet to Coetzees.

At first Husain liked to reign in a very peaceful state, but as the people enjoyed peace such as they had not known for long, the "Roads" write Muhammad al-Saghq; b. Vazif "were safe and the land flourished, the country-houses and gardens became populous again and numerous palaces were won over to the site, but had been terrorized by the execution of Husain.

The 16th of May 1631, the (1680 October 630) passed, "Omar b. Shid. 6th. Ali Wazif, [q. v.], had taken command of the 4000 men assembled at Karbalah; Husain was summoned to surrender or disperse. The lieutenant being disarmed, Omar executed the turning movement to envelop the son of Ali. His partisans tried to resist. Husain did not stir; he played some of the heaps of dead bodies as fondly described by the Shias. As engagement resulted in which Husain fell surrounded in many places. His tents were pillaged. At first merely a police operation, the scheme degenerated into a general massacre. "It did not last long; just time to make a meal or to take a nap." Thus a verbal report delivered to Yazid; it describes the Caliph deposed; this is said he had neither dared nor desired. His instructions were to secure the person of Husain, to prevent him from becoming a dangerous agitation. He treated the "Ahl" some who survived the massacre of Karbalah with hem. provided generously for their needs and gave them an escort to Medina. Husain's descendants maintained their existence in obscurity, at variance with their relatives the Hashemites. They usually left to their cousins the right of enforcing the political privileges of Ali's family in Arabia.

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built in the country, which had never happened before”. The Bey himself undertook important works; he restored the walls of Kairawan; improved the aqueducts of Tunis, created bridges and reservoirs and finally built mosques and madrasas in Sfax, Gafsa, Sfax, and Tunis. (mosques of Bourdais and al-Madras al-Hamamieh).

From 1729, however, Tunisia suffered from severe disturbances. Ali Pasha, the Bey’s nephew, dispossessed because he was excluded from the government, had fled from Tunis with his son Yunes and invited up a rising of the tribes in the interior. Defeated by Hussein, he fled to Algeria where he was killed by the Dey Karam. The latter’s successor Boribaisi released him and by arrangement with him made an attack on Tunis. Hussein abandoned by a portion of his Arab troops was defeated at Soummaj (4th Sept. 1735) and had to retire to Kairawan while Ali entered Tunis and had himself proclaimed Bey after promising to pay a yearly tribute to Algeria. Hussein was sought to take the offensive again; after defeated ‘Ali’s son Yonus’ on 3rd November 1735 he advanced up to the walls of Tunis but did not dare storm the town. Returning to Kairawan he was betrayed by Yonus’ troops for five years. On the 16th Sadi 1152 (18th May 1740), the town was taken by storm. Hussein, who had escaped in escaping, was brought back by the enemy’s cavalry and Yonus cut off his head.

Bibliography: Muhammad al-Saghiri, al-Ma’si, al-Ma’asir al-Markazi, trans. T. Soulism and Lassau. Paris 1900; Besse, Annales Tunisiens, Algiers 1902, 4th period, 93 sqq. CE. See also the Bibliography to the article Tunis.

(T. H. Weir.)

AL-HUSAIN b. ALI, [See ABU MAKUFA, AL-HAMDAN, AL-TUNISI.]

AL-HUSAIN b. HAMZAH was the son of the founder of the Hamdanid dynasty [q.v.]. At the beginning of 288/899, when the Caliph al-Mu’tadid was reducing the Hamdanid family to obedience, Hussein, who was in the castle of Dar el-Zarqani, surrendered and was with his father carried to Baghdad. In 293 Hussein undertook to capture the fugitive Khalid’s leader Harun on condition that his father should be set free. In this he succeeded and the Caliph kept his promise. From this moment the Hamdanids occupied a high place at the court of the Caliph. Ten years later Hussein was sent in pursuit of Abi Unif, the Casamian (Karmatt), who had invaded Hamman, but failed to overtake him, but in the following year (294 = 905-6) he defeated the followers of Zidawan in Syria.

When the end of the Caliph al-Mu’tadid drew near, Hussein put forward but al-Muktadir as successor. When al-Muktadir, became Caliph (305 = 916), Hussein attacked the palace in order to seize his person. The attempt failed and Hussein and the other conspirators scattered. Hussein fled to Mood, but was captured at Takrit. He was, however, pardoned and made prefect of Kusus and Kasil. From Kusus he in 307 (919) he set out against the Suflun Liath in ‘Abd al-Malik’s army, but met the enemy did not meet. Later he took part in the expedition against Sabak, the opponent of Liath, who was taken prisoner (middle of 308 = 920).

In 309 (913-4) Hussein’s brother ‘Abd Allah b. Hamzah rebelled, but, on the demand of the Caliph’s troops, submitted and was restored to his province.

In the following year Hamzah, who was now governor of Blida Kala’s, having all his allegiance, and ‘Abd Allah was again deposed and imprisoned. The greater part of the Caliphs’ troops were in Egypt, and as soon as they returned, Hussein fled, but he was arrested and his whole family carried to Bagdad. He did not lose heart, as he believed his brothers and himself were indispensible to the Caliph. His brothers were then set at liberty and shortly afterwards restored to office. Hussein alone was put to death (309 = 919).

Bibliography under Ali, Hamdanid.

(T. H. Weir.)

AL-HUSAIN b. AL-HUSAIN, 1844-1850. Dey of Algiers (1818-1839). Born in Smyrna about 1796. Hussein filled the office of Khedive al-Khalif when the Dey ‘Ali, struck down by the plagues appointed him his successor. Hussein was proclaimed without opposition. He was a well-educated man, moderate in his views, who did not desire power and only accepted it with reluctance. He was considered benevolent and just, and insisted on inaugurating his reign by an amnesty and the abolition of various violent measures taken by his predecessors. Nevertheless, soon after his accession his assassination was twice attempted by the Janissaries. He therefore lived in the harem under the protection of a guard of Zouaves.

The situation in the Regency at this time was a very turbulent one. The province in the east and the west were in full rebellion. The Mamelus, the tribes of the Aft dispos. of the 6th, and the natives of Great Khabia had taken up arms against the Turks. The Dey, and the provinces of Spark and Chabia had formed an insurrection, followed by the Tujurnta, the people of Tunisia, and the Southern Cam. Hussein undertook to restore Turkish authority; in this he succeeded with the help of the Bey of Constantine and Oran and through the military talents of the Agha Vahidy. Peace was restored in the east about 1826 and in the west also in 1823. At the same time the Dey showed his devotion to the Muslim cause by sending a fleet to the Levant, which from 1824 to 1827 took part in the Ottoman fleet in the struggle against the Christians. The great Czar.

Hussein’s relations with the European Powers were also very strained. His refusal to adhere to the decision of the Congress of Aix-la-Chapelle regarding the abolition of privateering provoked a naval demonstration by the English and French, which however was without result (1819). The explosion of Mazarin was the English Consul, had more serious consequences. England sent Admiral Sir Harry Neale to demand reparation; after fruitless negotiations (February—March 1824) the fleet bombarded the town from the 17th to 19th June. The damage done was insignificant however and the Algerians imagined they could leave the Christian powers with impunity.

While the affair of the bankrupt Bakri Bessac was being arranged, the Dey, who felt himself wronged by the French government, made violent recriminations. His discontent made itself manifest in the insult to Consul deval on the 30th April 1827. Not content with refusing all satisfaction for this outrage, Hussein exacted the destruction of the French establishments at La Colle. The French measures resulted in the blockade of the Algerian coast (1827—1839). During this period the French government made several attempts to negotiate with the Dey, but he probably
relying on the support of the British government, refused to come to my arrangement. He secretly disavowed the attack on the ship *Le Provence* which was fired on by the Algerian batteries on the 30th July 1829, although it was protected by a flag of truce. Unable to obtain any redress by diplomatic means Charles X's ministers changed their method. An expedition against Algiers was decided upon the 31st January 1830 and the troops disembarked at Sidi Ferruch on the 14th June. Left to his own resources, and deprived of the best general Vahây Agha, whom he had himself put to death in 1828, Husain was incapable of resisting for long. On the 4th July, after the occupation of Fort l'Empereur by the French, he resigned himself to accepting the terms imposed by General de Bourmont.

Articles 2 and 3 of the capitulation guaranteed the ex-Dey the retention of his private property and the right to retire whither he pleased. The French government, however, objected to his going to Malta and Husain demanded to be conducted to Naples, where he arrived on the 9th August 1830. After a short sojourn in this city he went to Leghorn from where, through Jewish merchants in regular relations with Algiers, he was able to negotiate with the inhabitants of the town and the native chiefs of the interior. Arriving in Paris in 1831 to beg a pension and the restoration of his estates he received an honourable welcome but obtained nothing from the government, now enlightened on his real attitude. On his return to Leghorn he continued his tyranny. Then feeling himself too closely watched, he left Leghorn for Alexandria, where he died in obscurity in 1839.


(G. YERK.)

**AL-HUSAIN B. MANGÊI.** [See **AL-MALIKI**.]

**AL-HUSAIN B. MUHAMMAD.** [See **AL-EYBANG**.]

**AL-HUSAIN B. NUMAIR.**

**AL-HUSAIN B. NOURAI.**

**AL-HUSAIN B. SAYRAH.**

**AL-HUSAIN B. SABRI.**

**AL-HUSAIN B. SAWAI.**

**AL-HUSAIN B. SALIH.**

**AL-HUSAIN B. SHIHY.**

**AL-HUSAIN B. SULAYMAN.**

**AL-HUSAIN B. TAYYEB.**

**AL-HUSAIN B. TIRAB.**

**AL-HUSAIN B. UMMAR.**

**AL-HUSAIN B. YUSUF.**

**AL-HUSAIN B. ZAYED.**
nephew of the murdered Gurgin Khan, with Georgian and Persians troops in force obedience upon the rebel Afghans, but they were put to flight by Mr. Wav's. Nevertheless, affairs seemed taking a better turn for the Persians when Mr. Wals died in 1735 and his brother Abdallah Khan seemed inclined to make peace with the Persian governor, but the latter was soon after murdered by Malakand, a son of Mr. Wals, who continued the resistance to the Persian troops.

In the meanwhile difficulties had been raised in other parts of the kingdom by the Kurds and Uzbeks, while the Avufs of Tajik were aiding Kham.
The Persians hoped to regain this island with the help of the Portuguese fleet, but the commander-in-chief, Latif Ali Khan, a brother of the prime minister, rightly thought it an urgent necessity to suppress the Ghiznai who, under Malakand, had invaded Kirman. He actually succeeded in defeating the rebels but was prevented from following up his victory by the dis- content in Isfahan at his abandoning the Georgia expedition, and was refused the necessary supplies with which to advance on Kasahar. His army and the Tajik of Isfahan's enemies even took the advantage of the occasion to throw the Shah's wrath against them, with the result that the prime minister was dismissed and Latif Ali Khan, who had retired to Shemak, was thrown into prison. He was then prepared for his own downfall, for Malakand immediately occupied Kirman and advanced with his troops against Isfahan. The Safawids once more collected a considerable army to check the Afghan advance but in the battle of Gihandath, east of Isfahan, the Persians suffered a terrible defeat (1722). Isfahan itself was then taken and besieged and, although it held out for a long time the Afghans lacked any of the necessary siege artillery. Talashan, the Shah's son had in the meanwhile escaped to Kavus and Tiflis and was endeavoring to raise a new army with which to relieve the capital - such a terrible famine at length arose in it that Hassain was forced to capitulate and resign the Persian throne in favor of Malakand. The unfortunate prince was forced to be a spectator, when some time later, after the Persians had thoroughly mastered the Afghan garrison of Kavus, which Malakand had meanwhile captured, Malakand in revenge instigated a terrible massacre in Isfahan and afterwards put to death over a hundred members of the Safawid family. Malakand then went mad and Ashraf, a son of the Abd Allah Khan who had been murdered by him, made it a condition that, if he was to succeed to the throne, his father'sUSBIN AWNI FASHA 1888

Husain — Husain 'Awni Fasha

Bust point. Historia per caput ex enervia, wal usus 1742 ad annum 1756 secundum gesta Gallasim;

Husaini, terminatio acdemiam Tunam, Jhikur, Athaksara, etc., Leopoli 1746. In the meantime the French translation entitled, "Histoire des Conquestes de Constanti-

This has, however, been used. Knavish was in Isfahan during the siege, Jalilattin de Dovery, Senator de la Porte Constantinople

in the suite de la photographie, Paris 1819. Hanwey,
The Revolutions of Persia containing the Reign of Shafai Haik, London 1753; Malcolm, History of Persia, i. 592-593; R. S. Poole, Coins of the Shahs of Persia in the British Museum

(1887), p. 228, 229, 39-54.

HUSAIN AWNI FASHA, four times War Minister and once Grand Vizier under 'Abd al-Aziz, one of the most remarkable personalities of his age, was a native of Isfahan (withet of Knavish), where he was born in 1760, the son of a tax-farmer. When sixteen he came to Constantinople to study theology but entered the military school in which he ultimately became a teacher of military sciences. On the outbreak of the Crimean War (1853) he entered the army with rank of Lieutenant-Colonel and distinguished himself in the fighting at Kalafat and Celeste. At the end of the war he took part in the Murgellen campaign as chief of the general staff of the Serdar-i-fevran Omar Pasha. On the conclusion of the war he became inspector of the military school; during the war with Montenegro (1866) he commanded a division under 'Omar Pasha; for the next two and a half years (August 1868 till the beginning of 1869) he acted as interim War Minister and was in 1867-1868 entrusted with the supervision of the Celeste revolution; on performing this task, he was promoted to be mayor (general commanding). From the beginning of 1869 till September 1871 he was War Minister in 'Ali Pasha's cabinet; a few days after the latter's death (9th Sept. 1871) he was dismissed by his successor, the notorious Mehmet Emin Pasha, and banished to Anatolia, reached from exile; in 1872, and sent to Systmac in November of the same year as well of the province of Aitun. The Grand Vizir Muterji Muhammad Rashed Pasha appointed him the to Ministry of Marine on the 10th January 1873 but he exchanged this for the War once more two weeks on the 15th February, when Esfand Pasha became Grand Vizir. A year later — on the 24th February 1874 — he became Grand Vizir in place of Shigri-Osmanlii Muhammad Rashed, successor of Esfand Pasha, but continued to hold the portfolio of War Minister. On the 25th April 1875 he was dismissed from both offices and a few days later, sent a second time as well to Systmac, by the 25th August of the same year he was back at the War Office for the third time a few days later his successor Midhat Nezim became Grand Vizir a second time and dismissed him on the 2nd October, to be sent afterwards as well to Bruss. After Mehmet Emin Pasha's fall (15th April 1876) he was again summoned to Constantinople as War Minister and in this office along with Midhat Pasha supported by Muterjii Mohammad Rashed and the Sheikh al-Islam, Hasan Shadiri, brought about the deposition of the Sultan 'Abd al-Menh (30th May 1876). On the 22nd June the deposed Sultan committed suicide; Hasan Bey, a German officer devoted to him
HUSAIN 'AWNî PASHA — HUSAIN PASHA,

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rescued to avenge his death and shot Husain. 'Awnî Pasha in the night of 25th—26th June 1836 in Muhall Pasha's koula, where he and the other ministers had assembled at a council.


HUSAIN DHAJÎANSOZ, "ALÎ AL-DIN the GHOST. [See DHAJÎANSOZ, I, 1958.]

HUSAIN HAMADHANI, a Rabâ author, who wrote the history of the ban, edited by E. G. Browne under the title, The Tâhir-Nameh or New History of Mirza 'Ali Muhammad the Bab (Cambridge 1883). In his office of secretary to a minister Mirza Hussein accompanied the Pahlî on his journey to Europe, spent some time in Stamboul, and on his return from Europe in 1843 was thrown into prison but afterwards released. He then entered the service of a Zoroastrian named Mânâkî (or Mânâkî, who asked him to write a history of the Bab. When he had finished this task, he intended to give a full exposition of the Bab's teaching but was prevented by his death in 1259 (1843—1845). The above information is given by Browne, op. cit., Introduction, p. xxvii sq., from Tâhir-Nameh in Zâhibat Vasif, Ord. Arch. Arch. vol. VIII, 35—55. In a later publication entitled Khidr, Manzûm-ut-Khâjeh, compiled by Hâjji Mâdžîkî the Babî (Diehvoed 1307, vol. XVI), P. 610, Baslangiç has given a full account of the relationship between the works of Mirza Hâjîâ and Mirza Dâjîâ of Khâjeh, Introduction, xxxiv sq., and A New History, etc., p. 391 sq.).

HUSAIN MIRZA at MANÅJER DABÇAR (Black Prince), and styled Abu'î Ghâzî. This famous king of Khurasan was born at Herat in Muharram 842 a. h. June 1438, and reigned there, with one interruption, from Radmanish 873 (March 1469) to the last month of 911 (May 1500). He was a distinguished soldier and administrator, and a munificent patron of letters and learning. He also attempted to introduce the Christian church, but it did not appear to have been of much value. According to Timur Mirza, he is also the author of a book called the Manzûm-ut-Khâjeh, which is a mixture of prose and poetry, and contains biographies of a number of mystics and spiritual leaders (Râza's Catalogue, I, 351). But though his name appears on the manuscripts as the author, both Râza in his Memoirs, and Khâjeh in his in-עדיף, vol. VI, Part 4, p. 320 of Bombay ed.), say that the real author is Râza himself. The book was also used as a textbook at the Ashrafia, and there are several editions of it. It seems probable, for if the pride and rashness of the times, he would hardly have put himself at the end of it as one of the mystics, and have described himself. He was of very high birth for he was a direct descendant of Tâhir, both by his father and his mother (Firâz Sangi). His career resembled that of the emperor Fâtih, for he suffered much distress in his early years and afterwards attained to great prosperity. He had contests with Abu'î Salih and his son, and it was not till the death of the former that he got possession of Herat. He was a younger son, and his undistinguished elder brother Hâjîâ moved under him for several years as governor of Balkhi. His court was the most brilliant in Asia, and as Babur says, his age was a wonderful age. The poets Khâjeh, Hâjî, and Hâjî, the painters Hâjîâ and Saiïd, Moqârâ, various musicians, and Hâjîâ of the cappers of past, and the famous calligrapher, Saiïd 'Ali of Mahârân, adorned his court.

One of Sulaiman's greatest feats was his long and rapid march to Herat in August 1670 which resulted in the capture and execution of his competitor 'Abdul Mahamad, a great vassal of Shâh 'Abdul. Sulaiman was a man of passion, and a wine-bibber. He divorced his first wife, although she was the mother of his eldest son, and, according to Babur, he was so indolent that once he saw his son's name on his coin. It is the fact that the words Bibi-Abd appear on his coins, but it is not certain if they refer to the page, whose name and title were Bibi-Abd. Sulaiman Hadji had a large family of sons and daughters, but several of the sons died in his life time, and the others were, for the most part, no credit to him, and only survived him for a year or two. The eldest, 'Abd al-Zârim lived the longest, and dying in 1747, when he succumbed to the plague at Constantinople. One of Sulaiman's most unwilling actions was his allowing his wife Khadija to depart from him, under the influence of Saïd, a warras for the execution of his grandchild. His sons rebelled against him, and he was obliged to take the field against them, and defeat them. In his old age, and when suffering much from ill-health, etc., he marched out against Shâh Rustam and his brother, and died at the village of Bibi-Abd. He was buried at Herat, but according to Câmil Zârim, the king's regent, Tercemán, at the time of Timurlâh's kings, his tomb cannot now be identified. He was the last of the Timurlâh line, and with his death the line of Khurasan ended with the beginning of the Tâhir, and the reign of Khâjeh. In his exaltation of Shâh Rustam, and Moqârâ shortly afterwards died, Mokârâ ordered the two sons of Tâhir, al-Kabir, to join, and the kings of the Lâhâr, to become vassals to the Turks, and Shâh Rustam, eventually went to India, and after vainly trying, with the help of the Portuguese, to succeed Babur as khan, he died in 1525, and was drowned at Câwan, after the battle with Shâh Rustam. (H. BEYERDINCK.)

HUSAIN PASHA, better known under the designation AGHÁ HUSAIN PASHA, or AGHÁ PASHA,
the son of a certain Hadija Muzaffa, was born in Adrianople in 1300 (1879), though popular tradition considers Kustalik to be his birth-place. As his father Kasim had moved to Bander he was enlisted there in the 15th band (hütü) of the Janissaries and came to Constantinople in 1305 (1888-1889). Later on he took part in the Russian War (1877—1878) and soon occupied a prominent position among the şerbes (sergeants) of the Janissaries. After having been promoted to the rank of serbeş-i hütü the Grand Vizier, Silifide Ali Pasha, drew the Sultan's attention to him and his qualities. As the Sultan was just then about to dissolve the Janissary bands and get rid of them in some way, he was on the look-out for a officer of energetic men fit and ready to help him in this difficult enterprise. So Hüsain was made şerbes-i hütü of the 10th Rahi' II 1298 (23rd December 1822) and further adçılı of the Janissaries on the 14th Dümjudz SCIJI (26th February 1823). The importance of his position enabled him within a few months to get rid of the most dangerous leaders of the band, partly by discharging them into the Provinces, or by using more violent means. For these services he was raised to the rank of Vizier and of 1298, and was henceforward known as Ağba Pasha. The Janissaries some knowing him to be their deadly enemy, and in order to protect him against their malcontents, the Sultan had to dismiss him on the 20th Safar 1339 (26th October 1823). He became governor of Brusa and Izmir instead, as well as commands of all the forts of the Bosporus and their garrisons, so that in case of need he could act once he at the Sultan's disposal. During the great Janissary insurrection that broke out three years afterwards it was specially Hüsain's personal bravery and his cool severity that finally broke the backbone of the rebels, so completely that this troop was suppressed (14—16th June 1825). He was rewarded by being promoted and named serbes-i sif-i cadi of the newly organised army (vacli-i meşerû'd-i meşerûhât). In Shawwal 1242 (May 1877) he headed over charge to the famous Khosrow Pasha and retook the command of the Bosporus forts. During the Russian War (1828—1829) he figured as commissaire in chief of the army; he took up his headquarters in the fortified camp of Shemla, and successfully defended this, but could not prevent the Russians from taking the most important forts on the lower Dardanelles. In spring 1829 he was replaced by the Grand Vizier Reshid Mohhammed, and he himself went to Kastoria as commissaire (1829); all the same his military operations remained just as unlucky as they had been hitherto. The war once over, he governed the vilayet of Adrianople, but received orders to land the army against Egypt in 1242. In this campaign his second in command, Mohhammed Pasha, was beaten in the battle of Hamid (9th June), and Hüsain was severely defeated by Ibrahim Pasha in the Pass of Beilin (29th July); owing to this renewed bad military experiences he was discharged from his office as general (12th August), but thanks to the fact of his being personally on very good terms with Milâd-i Sâchina he was sent to假日 in the capacity of governor to take charge of the newly established government there, from the 12th Rahi' II 1048 (14th August 1829) till beginning of Feb'r. 1844. He returned there in the same position beginning of Shawwal 1252 (October 1844) and kept it till he died on the 3rd Dumlau II 1265 (25th April 1849).

Hüsain Pasha, called Ameli-Câde ("Unce's son"); a name given him by his cousin, Pâdi Ahmed Pasha, was the son of Hassan Agba, the younger brother of the great Kasim Ahmed Pasha; he grew up in the golden period of the Ottoman and reached the age of thirty without distinguishing himself further than for his attachment to be delights of a life of careless ease. After the defeat of Kara Muzaffa before Vienna in 1683 and the fall of this grand vizier, who was devoted to the Kospul, he was sent in disgrace from the capital, first of all as governor of Shabriz and a year later as muhafiz (military governor) to Cardak in the Dardanelles, where he spent five years. In Dumlau 1104 (April-May 1689) he received the rank of vizier and was sent as muhafiz to Suda akeleye at the entrance to the Dardanelles. In Shabriz he retired to Constantinople to conduct his as şahs-i muhafiz the affairs of the grand vizier who was absent in the field. He fulfilled the same duties again from Dumlau II till the middle of Shawwal 1105 (end of January till the 9th June 1694) and then went back to his former post on the Dardanelles. On the 14th Dümjudz SCI (31st December 1694) he was appointed beyazid Pasha and entrusted with the recapture of Chios which had been occupied by the Venetians. He succeeded in defeating the Venetian fleet in two battles (9th and 16th February 1695) off the Sarpalos islands in the Bay of Chios, whose support the Venetians abandoned the island without striking a blow. At the end of Ramadan 1106 (middle of May 1695) he resigned his command of the fleet and remained in Chios as muhafiz. In Maharrum 1107 (Aug.—Sept. 1695) he went as wali to Konya and Adana; in the early months of 1108 (Aug.—Sept. 1696) he was transferred to Belgrade as muhafiz. The grand vizier Hüsain Mohhammed Pasha fell in the battle of Zenta on the 7th Rahi' 1109 (11th Sept. 1697); Hüsain was appointed his successor and led the defeated army back to Adrianople. In the following year he concluded the fifteen years' war with Austria and its allies — Venice, Russia and Poland — by the treaty of Carlowitz. After holding the reins of government for five years he resigned on the 9th Rahi' II 1144 (4th Sept. 1702) in consequence of an incurable disease and retired to his estate at Silivri, where he died on the 29th Rahi' of the same year (23rd Sept.). Apart from his attachment to strong waters, with which his countrymen reproached him, and which earned him the nickname of akhla (the drunkard), there were no serious defects in his character. A contemporary (Paul Laca, Leveet de Lit annotated, B. 134) justly says of him: "L'amèl le plus écorché de sa race... fort honnête homme, dont tout le monde parlait bien; le French ambassador Perrin (Bonnier, Mes recollections en Turquie au cours de l'Empire, p. 110) says: "Il a gouverné la Turquie pendant dix ans sous le beun de la sérenissime qu'on doit lui rendre... la morale... qui a eu du succès... il a eu toute sa vie..." He was in fact distinguished not only by his probity and magnanimity but also for a rare stamina.
Husain Pasha, naimed Redžic owing to his diminutive stature, was originally a Greek slave, who had been offered to Sultan Meşrut III by his master, the SIlifeli Bircan Pasha in 1824 (1827-1828). He grew up in the Imperial Sarai together with his foster brother, afterwards the Sultan Selim III. When Selim came to power on the 11th Redžic 1213 (9 April 1796) Husain became his first attendant (bakhshishdar) and a few years later on the 16th Redžic 1213 (10 March 1797) he was appointed (bakhşishdar) with the rank of a governor. In accordance with Selim's plans of reforms and with almost unrestricted authority from him, Husain worked hard for the twelve years during which he occupied this post, at the reorganisation of the imperial navy and the arsenal. He succeeded in reorganising the whole Ottoman navy, the model of the British and the French navies, with the help of foreign technologists, so that he is fully entitled to be called the founder and creator of modern Ottoman naval power. As leader of the fleet he had less occasion to add to his fame, it was difficult to defend the oppressive contributions levied by him on the islands of the Archipelago during his annual expeditions in the Aegean Sea. These were partly the cause of the Greek insurrection. On the other hand he managed more or less to suppress piracy in these districts; on his first cruise, for instance, he destroyed Lambro Karam's (Caraman) pillaging fleet (1792) and even captured this latter's infamous lieutenant, the pirate Karakazanlı. Although he knew little of or nothing of military matters, he was enamored in 1797 with the command of the famous Carabagh corps of Wildiye, Husain Pasha besieged and blockaded him with a fleet of gunboats, but without success, so that he gave up and returned to Constantinople in autumn. In 1803 he spent several months cruising in the waters of Alexandri, and in the following year he united his forces to the British fleet to reconquer Egypt. At the beginning of March he landed in the vicinity of Alexandri at the head of 600 men, mostly Athenians, and joined the British fleet, which was in the campaign against the French. As is well known, this expedition ended with the latter's retreat from Egypt. At the beginning of the 2nd Redžic 1216 (Dec. 1803) he returned to Constantinople, where he was received and celebrated by the people as the reconqueror of Egypt, and honored with honours by the Sultan. On the 23rd Şepā 1218 (7 Oct. 1803) Husain Pasha died in Karabük (Buphronios), not yet 46 years of age, in the summer residence of his wife, the Princess Fath Sultan. His mausoleum in Eşrefti was long considered a curiosity of the capital, and Husain Pasha concept of him by the historian Wolf (cf. Husain Pasha, Contenentumipsi und der Byzantin, Vol. II, p. 11 et passim).
His first independent work devoted to detailing the story of European costume, "Dress of the Moderns," (1887), appeared in the "American Art Journal." The title page of this book is illustrated with a full-page engraving of a woman in a fashionable dress of the period. The book is divided into two parts: "The Dress of the Moderns," and "The Dress of the Ancients." The latter part is devoted to the history of costume from ancient times to the present day. The author has drawn upon his extensive knowledge of the subject, and the book is rich in illustration. The author has also written a number of other works on costume, including "The History of Costume," "The Costume of the Greeks," and "The Costume of the Romans." These works are all illustrated with beautiful engravings and provide a valuable resource for anyone interested in the history of costume.

In addition to his work on costume, the author has also written a number of other works on art and architecture. One of his most important works is "The History of Architecture," which is divided into four parts: "The History of Architecture," "The History of Architecture," "The History of Architecture," and "The History of Architecture." The latter part is devoted to the history of architecture from ancient times to the present day. The author has drawn upon his extensive knowledge of the subject, and the book is rich in illustration. The author has also written a number of other works on architecture, including "The History of Architecture," "The History of Architecture," and "The History of Architecture." These works are all illustrated with beautiful engravings and provide a valuable resource for anyone interested in the history of architecture.

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HUSAINI SADAT AMIR, (Reza al-Din Hoseini, "Alim al-Abil" ("Husayn"), born at Shiraz, a village in Guzz, in 671 (1272), was a famous author and renowned Sufi poet. He came to Mamluks and became a disciple of Rukn al-Din Abu l-Hasan 1035 (1628), the grandson and successor of Badi al-Din Zakariyya of Multan (665-726). He succeeded during the reign of Husayn II (1318), according to the most recent estimations. However, not till 720 (1320). Among his works the following may be mentioned: "Nasbat ar-Risalan Sufi" in in English prose and verse, in which the rules of the spiritual life are explained and illustrated by anecdotes and sayings of holy men. Zad al-Ma'dini fi "Provisions for travellers", rules of the religious life, illustrated by anecdotes and fables, and many other treatises such as "Kanz al-a'la". Rukn al-Adwani, "Tarikh manzilatul, Shk al-Khadim, and "Jami al-Masilim", all of them treating of mystical love.


(M. LONGWORTH DAME)

HUSAINI, plur. Husainiyen, a name borne by those ghosts of Morocco who trace their descent from al-Husain, son of 'Ali and Fatima, the daughter of the Prophet. Unlike the Husaini, [q. v.] the Husaini came at a relatively late date to Morocco, where they in numbers at any rate never attained the importance of their cousins. They form two main groups, the wishes and the "Ishak".

The "Ishak" (i.e., those who came from Sicily) were driven from their original home by the Normans. They fled first to Spain and thence to Morocco in the reign of the Marinids 'Abd al-Mu'min. They were driven from the country by the Christian crusaders. They then went to Spain after the conquest of Granada by the Christians and sought refuge in Fes (1429).

Bibliography: al-Khatib, al-Durr al-Dawra, p. 62 sqq.; Fes 1392; Ibn al-Khatib, Qasidat al-Shafi'i, Fes, p. 61; p. 125; al-Kattani, Samir al-Dawra, Fes, 1316, ii. 218. (A. COULI)
HATTA's was published, with an introduction and explanatory notes by the present writer (in vol. 46 and 47 of the Zeitschr., d. Deutsch. Morgenl. Gesellschaft, and reprints, Leipzig, 1893), and later with Suhkär's commentary and glosses by the editor, Ahmad al-Sha'qiti (Cairo, Tahâbînî, press, n. d.). In addition to the edition mentioned in the former edition the "Dilmun" (with Suhkär) also exists in Stambul, Fatîh-Library, 9°, 1802, as a facsimile of it in Cambridge, see E. G. C. Budge, Monuments n°. 384), a portion in the Catalogue 'Atl. Ef. n°. 4777, (according to Rescher)."

"Rescuer of the name al-Hujja're is also found in later times, as Abi 'Abdallah b. al-Hujja's name is quoted by Sayfî, Tâbrîzî l-Sulhîn, n° 244, n. and an Abi al-Hujja's, ibid., 279, 12 (in the half century n. a. 8.)" (I. GOLDSMITH).
HUWA HUWA, literally "he is he", or "it is he", in logic, means what is represented as entirely identical. e.g. *Muhammad" h. "Abd Allah" and "the Prophet". (Term of the modern logician) This is the sign of the identity of the state in the realm whose completed personal unity consists in divine unity in the world.

AL-HUWAJTAT (HUWATA, HUWATAT, HOYATAT, HOYETTAT, HOWETTAT, HOYAUTAT, HOWAUTAT, HOWAYATAT), or HUVAJATT, an Aarab tribe in the northern Maghrib and on the Sinai peninsula. Their settlements in the Maghrib reach as far northward from al-Aljaa to beyond the Djerida. In the Maghrib they are neighbours of the Ball (q.v.) and Djebelina (q.v.) with the latter of whom they are on bad terms. Formerly the Djebelina (q.v.) occupied their settlements.

There is a large settlement of the Huwaitsis on the Wadi Mahlap, where they have many huts and thick palmer groves; they only stay here during the date harvest. Between Ain Tanza and al-Muwaffiq (Molla), a station for pilgrims on the road from Tunis, they have good pastures where they encamp during the rainy season with their numerous flocks of sheep and goats. In summer they live in the oasis of al-Hadjil in the neighbourhood of Djebel Tania, north of Tabuk. In the hot season they go back to Glama; here as well as in the little villages in al-Hamda near al-Aljaa they tend their extensive date orchards and cultivate their fields of qnna. In Yamam and other ports they sell butter, milk, goats and sheep to the pilgrims and travellers along the coast; in Nadif they exchange green dates for cattle. Many of the Huwaits are cart-drivers and camel dealers; some are in Palestine as traders (particularly among the Bedouins). In Burckhardt's time they carried on a busy trade with Cairo; every year a caravan of over 4000 camels went from the Huwaits to the Egyptian market, where they bought wheat, barley and clothing. The Huwaits are considered descendants of the ancient Nahateane; according to a common belief among them, they are descended from two brothers of the Hashem (q.v.). The founder of the tribe is said to have been Huw (Hwajat), a native of Egypt, who came to al-Aljaa on a pilgrimage and is buried at al-Thumam. Of the ten or twelve subdivisions of the Huwaits, which were given to him, Burckhardt mentions the following as the most powerful: the Carma (perhaps identical with the Huwaits), the present northern neighbour of the Huwaits, al-Thalans (the Red Sea), al-Ksaan (al-Dulaim, probably the Huwajn; Ksewaa and Lijat or Huwaits; al-Sama in A. Musil, now the most important group in Arabia Petraea, who live in the town of al-Huwa and the eastern desert and number nearly 500 families), (H. Musil and al-

litan, and the country of Berb. Some even settled in the Sahara desert near the Lamos and took the name Heggar (a contraction of Hwari, Hwari); they would thus be the ancestors of the modern Tureg. Others founded the town of Aghnas in Southern Morocco. They became to be known but afterwards apostatized; they later solemnly adopted the doctrines of the Khalfiyyah and shirked in all their rebellions, in that of Abu Yazid also, particularly those who had settled in Ifittaya, Awaas, and Serab. They became so weakened by the oppression of the Fattish qalipah Imam al-Mansur and later by the Hausul Emir Abu Zakariyya, that they played no part in public affairs afterwards. In the sixh century we find them spread all over north Africa, between Berb and Alexandria, from Tunis to Beja and to the sea, in the valley of the Bhifah where they had founded the town of Al-Bdha, which has now utterly vanished and between Massara and Relloune where they had built the Ka'a of the Hwari, the modern Kutah of the H. Kadhil. One of their families the H. Qanwald had founded a kingdom in Zirat; on its downfall they founded another in Fezca, which was destroyed by the Kudarq, who put the last ruin of this family, Muhammad b. Qanwald, to death by torture, in order to gain possession of his wealth. Of those who occupied the central Maghrib Ibn Khaldun says: (the tribes) grave herds of sheep, but as they are oppressed with taxes they no longer show the pride and independence, which once distinguished them when their armies won bloody victories. Scattered and weakened they are now despised.


HUWWARIN a place on the road from Damascus to Palmyra and Hime, about midway between them. It is celebrated as a nest of Varidat. The district was inhabited in 'Abd al-Malik's time by Nabātī, i.e. native who were Christians and spoke Aramaic. This remained the case down to the time of the Mamluks of Egypt. Varidat died at Huwwarin and was buried there; this is confirmed by contemporary poetry. The inhabitants still point out a ruin called Kasr Yazid, 'Varidat's castle.' This name is probably only an echo of the literary tradition, according to which there were lasting links between Yazid and Huwwarin.


(H. Lannens.)

### I.

**AL-IBAIDIYA, usually called ARAFIA in North Africa, are the followers of 'Abd Allah b. Basq [q. v.]. A few additions may here be made to what has been written in I. p. 3, chiefly with reference to the North African Arefa. The first rising of the Arefa took place in the last years of the reign of Marwan II., and 'Abd Allah b. Yalgha Talib b. al-Hak and Abu Hamza (748 = 747). 'Abd Allah had homaged paid him to his darun, then conquered Sam'a and sent Abu Hamza to Maccas; the latter defeated the caliph's governor at Khsal and brought Musa al-Ulfallah also under his sway. In the following year 749 (748) however, Marwan sent 'Abd al-Malik Ibn al-Ayya against him; Abu Hamza was put to flight in the Wall of Mokhs, took refuge in Maccas, whilst 'Abd al-Malik followed him, and was taken and executed there after a vigorous resistance. A short time afterwards the 749 caliph 'Abd Allah b. Yalgha met the same fate. According to Sheshanès, ed. Caronos, p. 100, 'Abd Allah b. Basq also took part in this rising but this statement seems to be inaccurate, as Ibn Hab, according to more reliable statements, died in the reign of 'Abd al-Malik nearly half a century previously. A second rising under al-Djibadda in 'Omara in 754 (753-2) was put down by the 'Abd Allah genealogist ibn al-Kutamis.

In the same while the 'Abd Allah movement spread to North Africa, and its victiimates there of the article al-Arefa. In Arabia itself it found a hospitable soil in distant 'Omara and in time became the predominant sect there. of the article 'Ummar. From there it was later brought to Zumbulat.

The Arefa form a neutral community in Islam alongside of the 'Ummar and Shi'a and have their own rules of faith and religious laws, which, however, on the whole agree with those of the 'Ummar and only deviate on certain questions. They also recognize the 'Ummar and 'Abd Allah as the source of religious knowledge, but instead of 'Abd Allah they have Yazid [q. v.]. They show their 'Abd Allah origin not only on these points but also on the question of the infallible, although in a different fashion from the 'Arabidis. We cannot here enter into details of their conception of mukadda, sarwa and mazruf, especially as they are not agreed among themselves on this. Al-Sheshanès, al-Hajjallah, etc. mention a schism of the older Arefa into 3 or 4 sects; the Arefa, the Huthiya, the Arefa, and those who admitted of an obedience which has not God as its object. In the later history of the community, notably in North Africa, further differences of opinion revealed themselves. Several theological works of their authors are mentioned in Ibn Habbud, p. 182 sqq.; more about which is given in Bibliography to the art. Arefa. The chief source is the work made known by Schwan, Abrih, ed. de Saint, f. v. 7 sqq. and II. 47 sqq., entitled 'Arafat al-Qibla al-Ma'tris al-Abadi al-Umara.
THE PERSONAL NAME OF THE DEVIL.

The word is probably a corruption of *shaitan*; the native philologers derive it from the root *jdt*, "because Ilia has nothing to expect (nawla) from the agent of evil." He is also called *shaitan* (Satann), *Adanae Alilkh (enemy of God) or *Adamaae. Al-Shaitan however is not a proper name. In the Koran he appears similarly in the early history of the world (I. 32, v. 10; X. 31 sq.; xv. 83; xvm. 48; xx. 151; xxxvii. 74 sq.) as rebellious at the creation of Adam and as the tempter of Eve in Paradise. After Allah had formed Adam [<v.8> out of earth and breathed the breath of life into him, he formed an order to the angels to bow before Adam. (Before Adam was made, and before) to do so was Ilia, because he, being created of fire, thought it beneath his dignity to pay homage to a being made of earth. He was therefore punished and cursed; but he begged postponement of his punishment till the Day of Judgment; he was granted this as well as power to lead astray all those who are not true servants of God. When Adam and Eve were in Paradise, he tempted them to eat of the fruit of the tree. Muhammad has here combined two independent myths, the creation of Adam and the temptation of Eve in Paradise. It is to be noted that in the story of the creation of the devil, the theory is always called Ilia; in the story of Paradise, however, al-Shaitan, at least when not denoted by a pronoun. The story of Ilia is based on Christian tradition. In the *Life of Adam and Eve*, § 15 (Kautzsch, *Apeyrophim*) it is related that Michael had commanded the angels to worship Adam. The Devil objected that Adam was less important and younger than they; he and his hosts refused and were cast down upon the earth. According to the *Scheurkogel* (ed. Böhl, p. 15 sq. of the Syriac-Arabic text), God gave Adam power over all creatures. The angels thenupon revered Adam, except the Devil, who had become jealous and said: He ought to worship me, who am light and air, while he is only earth. He was therefore cast out of heaven with his hosts; then he was called Satan, Dammum, etc.

Muslim tradition has adopted the Koranic account with various features, some well known. The difficulty had first to be overcome that in the Koran Ilia is numbered among the *Lijans* [v. 8] as well as among the angels, and these are mostly considered two different classes of beings. Zamakhshari says that Ilia is only a *Lijan* and that the name *Angels* refers to the Keran angels [Kor. xxv. 217]. But it is also said that Ilia was an archangel. Others say that the Lijans was a division of the angels, who had to guard *Paradise* (<Lijans>) hence their name (Tabari, *Anwali*, i. 80). These Lijans were created of the fire of Satan (Sach, xxv. 27) while the angels are created of light (Tabari, ix. p. 87). In the beginning the Lijans inhabited the earth, but they quarrelled with one another and finally blood was shed. Allah then sent Ilia who, at that time, bore the name of *Ammah* or *Al-Dursh*, with a troop of angels against the atavlers who were driven back into the mountains. According to other accounts however, Ilia was one of the early Lijans and was brought back a prisoner to heaven by the angels sent by Allah to punish the unruly Lijans: he was still quite young at that time (cf. v. 84). The name Al-Dursh is also given to Ilia before his fall, as Allah had enjoined him judge over the Lijans; he filled this office for 1000 years. He then became vain of the name and waited, according to the Lijans which lasted another 1000 years. Allah then sent fire which consumed them; but Ilia took refuge in heaven and remained a faithful servant of Allah till the creation of Adam (ib., p. 85; Masdhi, *Mashadi*, 1. 59 sq.).

But there are other traditions about the pride of Ilia. Tabari (ib., p. 83) relates that he felt himself superior to the other angels, whereupon Allah said: "I will create a *shaitan* on earth:" (Sach, li. 48; Tabari, 1. p. 79 sq.) further says that this was one of the punishments and ruled over the Lijans on earth and in the lowest heaven. He then became rebellious and was called *Shaitan* engager by Allah.

In the discussion of the story of Paradise it is related how Ilia obtained access to Paradise. The view, also found in Christian authors, is generally parochial that he made use of a serpent for this purpose. According to some authorities, he hooded all the animals in vain; according to others, he began with the peacock, which he succeeded in the end, and thus he was supposed to have given him three words which would keep him from death on condition that he let him enter. But the peacock would not and told his experience to the serpent. The latter allowed Satan to sit between its teeth (according to others in its belly) and carried him in. The serpent was on intimate terms with Eve; and Satan now talked out of its mouth. He told the woman of the fruit of the tree which gave immortality, as no angel had told him. When Eve had gone to the tree, Ilia appeared in the form of a snake and promised to bring her among the fruit of the tree himself, with the well-known result: Ilia, Adam, and Eve were banished from Paradise and cursed. (The Keran places the banishment of Ilia after the story of the creation). The serpent, previously a beautiful quadruped was condemned to crawl upon its belly. Ilia was granted postponement of his punishment. Henceforth he had to live in ruins, tombs and filthy places. His food is flesh offered to Idols, his drink wine, his pastime music, dancing and poetry. His descendants are seven times more numerous than those of him.

In the end Ilia shall be thrown into hell-fire with its hosts and the damned among men. Then shall they (the idols) be thrown into it (i.e. into hell), as well as those who have been seduced and the hosts of Ilia" (Sach, xxx. 94 sq.). The parallelism of this verse recalls Matthew, xxv. 41: "Then shall he say unto them on the left hand: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

But in the meanwhile he plays nunne a trick on men, and leads them astray except the believers.
Ibn ABBÁD, Abū 'Umar Ahmad b. Muhammam al-KRUMAWI, Arab born in 443 (1051-1052). Ibn Abari states there should, according to Ibn Djahhish, be attributed to him four works usually attributed to the author of the Tahkima and of the Hailat al-Sayfa (see next art.).

Bibliography: Ibn Khallikân, ed. Margoliouth, ii. 373-343; Ibn Khlâkir (ed. Wüstefeld), ii. 93 (transl. de Steinn. i. 212-1999); Ibn al-Athîr (ed. Tonnerberg), xvi. 264, 254. 454. iv 4. 48, 48, 44. 72, 57. 44. Wilken, Gesch. der Sultane aus dem Geschlecht Idris nach Mochtar, Chap. viii.

K. V. ZETTERSTEDT.
IBN 'ABD AL-HAKAM, 'ABD AL-RABIH B. 'ABD ALLAH B. 'ABD AL-HAKAM B. ATAYA, Abu'l-Kasim, the earliest Arabic historian of Egypt whose work has survived, was a member of a notable Egyptian family. His father, 'Abd Allah (died 214 = 830), was very learned in tradition and jurisprudence, and author of books in these fields; he was the head of the Mālikite school in Egypt, and was also associated with the Kātib as center of writers. His four sons were all men of importance: Muhammad, widely celebrated as a jurist and author, and his father's successor as leader of the Mālikites of Egypt; 'Abd al-Hakam, and Sab'd, also renowned (especially the former) for their learning; and 'Abd al-Rahman. The family suffered in the persecution under the 'Abbasids, refusing to subscribe to the doctrine of the cruaded 'Abd al-Walid, and the doctrine of the emir of the 'Abbasids, there; in the year 237, they became painfully disgraced in the community because of an eschatological element which was proved against them (al-Kashf, ed. Qust, p. 424, 477 = 1. 1797).

'Abd al-Rahman (generally known as the 'Abd al-Hakam) died at al-Faṣṣāt in 257 (871). He was mainly interested in tradition and made extensive collections based on the principal Egyptian authorities, of whom his father was one. His chief work was the Futūḥ Misr, in seven divisions, as follows: 1. Egypt, and its ancient history; 2. The Muslim conquest; 3. The Kātibs of al-Faṣṣāt and al-Diqān, and the Khidīs of Alexandria; 4. Organization and administration of Egypt under 'Amr b. al-As, and the conquest beyond Egypt to the south and west; 5. The conquest of North Africa after the death of 'Amr, and the conquest of Spain; 6. The Kātibs of Egypt, down to the year 246; 7. Egyptian traditions derived from the Companions of the Prophet who came to Egypt. The manner of the whole compilation shows its author to have been an expert collector of traditions and not very critical of his material. His chief interest was in the period of the Companions and their immediate successors; hence in his treatment of the khidīs he gives much space to the earliest, but less to the later ones down to his own day; hence also in his important chapter on the Khidīs the formal tradition holds a subordinate place, and he simply collects whatever information he can find.

The work of Abu 'Abd al-Hakam was extensively used by the early historians of Egypt. Among the later writers, Abu 'Abd al-Malik al-Mustawfi included large part of a transcript of it, and it furnished Maḥrūz with many chapter; in both cases the text quoted is much inferior to the original. Yaqūt cites it in extenso for a considerable part of his Egyptian material. See further the Introduction to the editions of the Futūḥ Misr now (1914) being published in the Gibb Memorial Series, London. There are none of the work in the British Museum, Paris (2), and Leiden (an abridgment). Partial translations have been made by Edward (Zeitschr. f. Kunde d. Morgenl., 1. 3. 1890, p. 58 = 3. 28), de Slane, Karle, J. A. F. Naquet, and Torrey (in: Bibl. and Semit. Stud., New York, 1901, p. 279 = 300; see Broedelmann, Gesch. d. arab. Lit., with the Nachträge.

IBN 'ABD AR-RABIH, ABU MUHAMMAD B. 'AMIR 'ABD AL-QAM, a Spanish Arab author: born 10th Ramadān 246 = 10th Nav. 856. He was a student of Maimonides, teaching in Cordova, the freshness of the Umayyads ruling there; died 18th Djamād I 328 = 10th March 944. His principal work is the anthology al-jaz (the addition of
The Annals which he compiled on the reigns of the three Seljuks above mentioned are of great importance. The biography of Malik (Part 1, in 667; B.K. Mus., No. 1226) was used by Mu'ttaki and al-As'ari, Kihistan (Mehadr, p. 81) and al-Najafi Shafi made an excerpt from it (Camass, p. 499). The history of Kātib is traced from 681 till his death and official documents are given (Camass, p. 503). We only possess a third of the biography of al-Rayy (years 690-691), published by Mehlberg except some epistolar documents (see Bdk.). Of importance are also the errors in the biographies of the same and of Mu'azzam fi al-Ma'āsh al-Ma'sīh (Hadjii. Kātib, ii. 147; iii. 101, 499), which Mehlberg made great use of in his Kātib chiefly for archeology (Becker, Beitriige zur Gesch. Agyptens uber den Islam, p. 23, 30; Gerstn. Rez. d. Sc., 1902, p. 120, 133). His Tabāliun al-İbrāhīm treated of carriage-pigeons (Mehadr, Kātib., ii. 251, Quatremere, t. 2, p. 140, Note 49; Camass, p. 505). For his other works see Brockeimann.

The son of Fatū al-Din b. A'ūl al-İzāhir also mentioned is Kūt al-Sīr and seems to have attained an even higher position than his father in this capacity (Mehadr, Kātib, ii. 411, Camass, p. 497). He died before his father in 691.

Bibliography: Al-Marzuk, Ur. Abd Allah b. Sa'd al-Dīn Abū Muhammad 'Abd al-İzāhir, Mu'ayt al-Dīn Abū l-Fādil, Abū Ali al-Dīn Abū Muhammad 'Abd al-İzāhir b. Al-Kātib on al-İzāhir, in Cairo on the 9th of Muharram 659 = 1223, and died there in 692 = 1293 (Qurt. al-İzāhir, f. 1500, al-İzāhir, Orient. I. ii. 188, f. 285, Walschott, Geschichtschriftner, V. 366). Not much is known about his life but he played an important part under the three Bahri: Manūšī, al-Malik al-Zahrā'īb, al-Mas'ūdī, Kātib and al-İzāhir Ḥafiz as private secretary. Kūt al-Sīr on al-Mīshī:Dīnāb al-Marduk (at this office see Mas'ūdī, Kātib, ii. 242; ii. 225 sqq., Quatremere, Histoire des Selvoum Mountains sous les Marduk, ii. 2, p. 224, note 40, and 317 sqq.). According to some he was the first holder of this office, though others say his son; in other sources the office is said to be much older (see Mehlberg's work quoted below p. xii., 29), and he is said to have held it under Lehmam in 658 in the reign of Kātib (Quatremere, ii. 1, p. 277). In this office he had to read all letters coming in and to compose all important letters and documents; he seems to have performed these tasks even in the reign of Balk, and in 681, when Balkars took the oath of fealty to the Caliph, Ibn 'Abd al-İzāhir was present and composed the caliph's reply (Quatremere, i. 1, p. 150, 183), Camass, p. 498; in 682 he drew up the reply by which al-Malik al-İzāhir was installed as heir-apparent (Quatremere, i. 1, p. 241), and later he drew up the marriage contract between him and Kātib's daughter (op. cit., i. 2, p. 134), he also wrote the edict which declared Kātib's son as heir-apparent (op. cit., ii. 1, p. 28). In 665 he was with an Emir in 'Akka to receive the commandant's oath of fealty, but without success (op. cit., i. 2, p. 57) and he looked after the affairs of state when Kātib's son was governor during his father's journey (Camass, p. 495). He spent some time in Damascus (Mehadr, Kātib, ii. 324.)
that he spent a portion of his life at the court of the Ayyubid Sultan Almohad of al-Andalus in Spain, and that he is mentioned as an astronomer and mathematician in various Arabic manuscripts from the 13th century onward. His work on astrology is also known to have influenced later scholars in the Islamic world, particularly in the Almoravid period in Spain. Ibn Ar-Rajjāl's contributions to astrology and astronomy laid the groundwork for future advancements in these fields.
time came from Nafza whence the ethnic al-Nafz, but he was born in 310 (923-4) at Kairouan, where he died; on Monday 30th Shaban 386 = 14 September 996 and was buried in his house.

He vigorously defended his school both in prose and verse and was perhaps the first who clearly expounded the principles of law. He was called Malik shafi and is still regarded as an authority. His teachers were famous not only in Africa but also in the east on the occasion of his journey to perform the pilgrimage to Mecca. We may mention here his debt to Abü Hāb a Muhammad b. Muhammad b. al-Labib who is his best authority, Abü 'l-Hasan Haan b. Muhammed al-Khawilus, Abü 'l-Arab Muhammed b. Abū Ma'mar, Tannus, Muhammed b. Mūsā al-Kāshi, Ibn al-Ashāf, and others: he received al-Shāfi'i's from the most notable teachers of his time. Among his pupils are mentioned Abū 'l-Kasām al-Durāzī, Ibn al-Farāhī, etc. Of the thirty works mentioned by his biographers only the following survive: 1st, al-Rāzī, a compendium of Malikī law finished in 946, publ. several times in Cairo ed. by A. D. Russell and Abdallah al-Ma'āzīn al-Subrawardi, First Steps in Malay Jurisprudence consisting of excerpts from al-Kāf al-Sazzī, Arabic text, English transl., note, and short history, and introd., London 1901; Fagan, La Législation de l'Egypte, French trans., Paris 1914; 3rd. A collection of traditions. Brit. Mus., Cat. Cod. MSS. Or. vii. 888, viii. 3. A poem in honour of the Prophet. Brit. Mus., Cat. 1917, 171.

**Bibliography:**


**IBN ABĪ ZAR: ABD AL-ḤĀFIZ, son of ABū DURR al-Māʿṣūr, historian of the Maghrib, brother of two works, one entitled Zāhib al-Bustan fi Ashāb al-Zamān. A volume which seems lost, the other Al-Anwār fi Khabar al-Nakhš bi'l-Maṣādik bi'Allâh Malik al-Maghrib wa Turāq al-Madīn. It is not known to the author, who is also called Abū Muhammad al-Shīlī b. Abū Hābl al-Fārābī. His work, which begins with the Idrāsi Dynasty, is very important for the history of Morocco to 741 (1342), a date which cannot be much before the year of his death. It is more recent than that of Ibn Khalīfa. It makes use, without mentioning them, of a certain number of authorities and it seems, at least under the Mālitids, of official documents also. His book forms the basis of his work for was rewritten by Muhammed b. Kāsim of Zār (died 805) in 1102 (20 April 1788). entitled Al-Maṣā'id al-mountī b. ʿAbd al-Malik al-Maghrib wa Turāq al-Madīn wa Nakhsh bi'l-Maṣādik bi'Allâh al-Maghrib, printed in 1914, P. 28. It was published for the first time by Torsenberg, Annales regum Mauritaniae, with Latin translation and notes, Uppsala, 3 vols., 1843-48, and bibliographically at P. 150 1914. It was translated in a very unsatisfactory fashion into German by Dominsky, Geschichte der maurischen Königreiche, Agram, 1794-71, into Portugeese by Monzi, Historien des empires sekt-
nada (died at Cairo in 545 = 1345) who gave him an office. He is said to have composed his Meditatai dianois with his face turned toward the Ka'ba during his stay in the sacred city. According to his contemporaries, he was lawyer; man of letters, mathematician, and above all grammarian. He further possessed an extensive knowledge of the science of the orthography and etymology of the Koran. He taught Arabic and the Koran in the mas- 
ext of the Andalusian quarter in Fas. He seems to have written a commentary on the didactic poem by al-Shajili (9.—10.) on the recitation of the Koran and, according to the Ta'ifibaha of Tadj al-Din b. Makmur, several other works and numerous sermons on the quranic readings and the recitation of the Koran. The work which has come down to us and rendered him famous is al-Majma'ah al-
Aqseriyah fi Madina Dun an-al-Ansah. Owing to its brevity, which is the cause of the name in which it was used and is still used even at the present day from the Atlantic to the Euphrates, this work, which is a synopsis, erring on the side of such 
clarity, of the Dijlama of Abu'l-Kasim Abd al-Rahman b. lIrak al-Zaidi, has become the basis of grammatical studies. On account of its conciseness, often at the sacrifice of clearness, it is easily learned by heart in the schools, although it is not very useful to beginners who require more facility in the exposition of examples. In any case the grammarian contains a concise form information on the distinction of nouns and pronouns, of prepositions and of the cases. The Aqseriyah has been published in a number of 
European editions, of which the most important are:


49. R. P. P. Thomas Obicius, Grammatica arabica Xar- juma, Con verae verbae latinae usque ad dictam expositionem, Pressa del Propaganda, Ratisbon, 1622.


60. L. Vanhove, D'Aqseriyah, par Mouhidin b. Doniad, grammatiques arabe, traduit de françois et suivie du texte arabe, Paris 1735.


114. Bammann, Chrestomathie aus arabischen Prin- zenschreiben, Berne 1905, p. 142 sqq.; 2d ed. (by 
A. Fischer), p. 221 sqq."

172. M. Abrahams, U. *Kair b. Al-Tabakhien-
maqah"., Jal. transl. Rome 1911.

Among the numerous commentaries, it is only necessary to mention only those that are printed. As to those which are in libraries the reader may be referred to the printed catalogues and the monographs mentioned in the bibliography.

19. Kilid b. Abd Allah b. Az-har, Hafiz 1529, 1530, 1531, 1532, Amsterdam 1750: published along with the glosses of:

Abd al-Nasir al-Tamimi's (XIII) published at Bilb. 1144, Cairo 1396, 1397, 1398, 1400, 1401, 1402, 1403, 1404.


34. Ahmad Zaidi Dal'alis, a very much abbreviated commentary with notes and explanations, edition by one of his pupils, Cairo 1319.


38. Abu al-Kadi b. Abu al-Kulmi, Mouyen al-Djama', Usedidi amr ad-Djama', Fost al-Djama', published at Fost Ahmad's, Fas 1309, 1310.


IBN AL-AMID, the name of two viziers:
1. Abū 'l-Fadl Muhammad b. Abū 'Allah Muṣṭafā b. Abū Ḥasan al-Mubāštir b. 'Abdullāh b. Yazid, who succeeded him in 493/1095, was appointed vizier by Rukn al-Dawla. He was held in great esteem by the latter and his influence continued to increase. In 444 (1054-5) he was brought to account in the names of Muhammad b. Makki, advanced against al-Ra‘y and Isḥāquine, which fell into their hands. Ibn al-Amid was defeated; while the enemy were engaged in plundering however he fell upon them and put them to flight. Ibn al-Makki himself being wounded and taken prisoner. Ibn al-Amid then retook Isḥāquine and al-Ra‘y remained in the hands of Rukn al-Dawla. In 355 (966) it became known that an undisciplined horde of diwan soldiers, numbering not less than 20,000 men, were setting out to pillage it. Ibn al-Amid sent to Isḥāquine and al-Ra‘y only a moderate remnant, but when it proved impossible to satisfy their demands, they began to plunder and rob and Ibn al-Amid's house was sacked, and he himself wounded. Rukn al-Dawla ultimately succeeded in driving out the undisciplined Khurāsānians and when the latter received reinforcements, they also were defeated. The prisoners were brought to al-Ra‘y but then released. In 355 (965-6) Ibn al-Amid was sent with an army against the Kurdi chief 'l-Ḥasan b. Ḥasan (q. v.), but he died on the way, according to the usual statement in Safar 560 December 970, according to others in the previous year (358). Ibn al-Amid was also celebrated as a scholar and was called the 'second Dādī'.

2. Abū Ḥasan b. Muhammad, son of the preceding, born in 337 (948-949), called (Dubai b. Ḥishābīn (possessor of the two talabouts) on account of his skill with the sword as well as the pen. He accompanied his father on his campaign against Ḥasan waṣṣā and concluded peace with the latter after his father's death, and then returned to Rukn al-Dawla in al-Ra‘y and assumed the office of vizier. He filled the office during Rukn al-Dawla's reign; but he made enemies through his youthful arrogance and in particular his relations with Abū Ḥasan al-Dawla, son of Rukn al-Dawla, became very strained. On the death of Rukn al-Dawla in 366 (970) he was confirmed in his office by his successor, Muṣṭafā al-Dawla; but when he sacked the army against the latter's secretary, the influential Ibn Abīlād (q. v.), a revolution was feared; he was shown into prison at the instigation of Abu Ḥasan al-Dawla and tortured and his possessions were confiscated. He succumbed to the torture in the same year.

Bibliography: Yaqūn ur-Ridāl al-Abī (ed. Margoliouth), v. 347-355; Ibn Khallīkān, see under No. 1; Ibn al-Allūf (ed. Tornberg), viii. 446. 477. 497. (K. V. Zettelstein.)

IBN AL-AMĪD. [See ibn al-Šarīf.]

IBN AMMĀR. (a) Abū Ṭallāb b. Abū Ḥasan al-Dawla, the 'alī of Tripoli, who joined the causes of the Middle of the fifth century a. d. after the death of the governor Mūsā Khdār al-Dawla b. Bāzīl and made himself independent of the Egyptian caliph. The town flourished under his rule and became the centre of the intellectual life of Syria. He founded a celebrated school and a library said to have contained over 100,000 volumes. After his death his nephew Ḍū al-Mallāh Abū Ḥasan Ali b. Mūsā b. Amīr seized the throne and held it till his death in 492. He was succeeded by his brother (see next article).

Bibliography: The above account is based on Muhammad b. Shaddīd (Leiden MS, No. 1466 (Cat. 2, i. 55), f. 101), and Nuwairī, Paris, B. Nat. Ms. 8, iv. 453, i. 1160); Malsheka in Susa Sur Jumhūr al-ʿArab, ii. fasc. 1, p. 39 sqq.

(b) Abū Ṭallāb b. Abū Ḥasan. Ibn Ammār b. Muṣṭafā al-Dawla, succeeded to the throne in 492, but was unable long to enjoy the power which he had acquired under his predecessors. His rich and flourishing cities attracted the enmity of the Crusaders. In 495 Raymond St. Gilles appeared before Tripoli and, although he had to be content with a payment of tribute, he built a fortress opposite the city on the so-called 'pilgrims' hill.'
(the modern chateau of the town) for his operations against Tripolis. Ibn 'Amār succeeded in defending himself for some years. Raymond died in 498, but his successor drew an even stronger ring round the town. In 501 'Amār decided to seek the help of the Sālīqūl-Sultān Mūhāmmad in Baghdisht and left Tripolis. His absence had disastrous results (see TRIPOLIS). The inhabitants handed over the town to the Fāṭimīds caliph. The latter seized 'Amār's treasures, his followers and his family. Tripolis was thus deprived of him by its resources and its best defenders. 'Amār, who had not been able to persuade the Sālīqūl to send an expedition to his help, did not return to Tripolis. He occupied Djasala for a time with the help of the troops of the Atāfiq Tughteg of Damascus. In 503 Tripolis and Djasala fell into the hands of the Franks. 'Amār's remaining at the time at Togh-tegto's court and was granted al-Zalāhdi (in the valley of the Baradī in the east) by the latter. He then went to the court of Ma'āsh, prince of Māqāl, and remained there till 512.

He was later in the service of the Adhānīl caliph (Ib. al-Adhānī, ed. Tornberg, p. 365-369).

The family of 'Amār seems to have come to Egypt from the Maghrib with the Fatimids caliphs; al-Hāsan b. 'Amār, the chief of the Kitāb, is mentioned towards the close of the 17th century and a high official in Egypt. A member of the family, the sāli of Alexandria, was executed as a traitor in 487. The name of the Banū 'Amār is associated with the zenith of Tripolis' prosperity. As Aleppo under the Hamāli, Sāli of al-Dawla was a centre of poetry, so Tripolis under the sāli of al-Hasan b. 'Amār was a celebrated seat of learning.

To the sāli Fakhr al-Mulk 'Amār fell the difficult task of defending Tripolis against the attacks of the Crusaders, but he could not hold out permanently on account of the discord among the Muslim chiefs.


(M. SOBERNEHIDIK)

IBN 'AMĀR, ABD BAKR MŪSĀ, an Arab poet of Spain, or of obscure origin, but a cultivated man, lived in the 10th or 11th century and at first led a wandering life, singing the praises of any one who would count to reward him. He met the governor al-Mu'tamid, son of al-Mu'āqil, Emir of Seville, in Villena. This young prince took a liking to the wandering poet and made him his favourite. The latter, as ambitious and ambitious as he was, knew how to flatter his patron's wishes, took part in his amusements and attended him to them. When scandalous rumors of their doings reached the Emir of Seville's ears, Ibn 'Amār was banished. Al-Mu'tamid did not forget him, however, and after al-Mu'tamid's death, as heir to the throne he recalled Ibn 'Amār from exile and gave him an office as minister.

The poet's ambition filled him with jealousy of his colleague at al-Mu'tamid's court, the vizier and poet Ibn Zaidun. After the capture of Cordova, to which al-Mu'tamid migrated with his whole court, Ibn 'Amār, by all sorts of intrigues and with the help of the chief of the body guard Ibn Martin, succeeded in having Ibn Zaidun back to Seville. Ibn 'Amār now thought himself sufficiently free from observation and secured from punishment to devise a plot against his master. Enraged with the conquest of Murcia, he took the town with the help of al-Mu'tamid's troops and declared himself an independent emir, but was soon driven from Murcia by Ibn Radikat. He took refuge in a fortress, the commander of which, Ibn Mubarak, took him prisoner and sold him to the Emir of Seville. When brought before the latter he might have won his favour again, but in vain, he spoke in his condemnation, as he was himself as the instigator of a conspiracy. Aroused by this new treachery of his favourite, al-Mu'tamid cut off his head (479 = 1086).

Ibn 'Amār's poems, which show the greatest originality and technical skill, do not appear to have been collected in a Dulāb but there are copious extracts in al-Marrākush, Hicchat al-Ashash, pp. 47-50; al-Maqqari, Tanzilat, Ibn Khūzam, Kāliba al-Maqqari, p. 135-139; Ibn Basīran, (Ma. 1322) of the Bidā, Nat. Paria; and in Ṭumān al-Dīn al-Islāhī (M. 1330) of Hīdā Nat. in Paris.

(A. COURLE)

IBN AL-ANBĀRĪ, A. ABN-ANBAR, 549-550. The work mentioned there was completely edited by G. Weil in 1913. Die grammatischen Schriftgötter der Barār und Kait.

IBN (Al-/'AYAR), ABD BAKR MUHAMMAD B. 'ALI MŪSĀ, r. DIN, ABD 'ATI'AṬ-ṬAI (as a descendant of al-Mu'tamid (q.v.) al-ANDALUSI, a celebrated mystic of pantheistic doctrine, styled by his followers al-Shāfi'i al-Ma'rūnī; in Spain he was also called Ibn al-Asur al-Ma'rūnī, but in Spain, generally Ibn 'Arid; without the article, to distinguish him from the Kālid Abu Bakr Ibn al-Andalusi, see p. 324). He was born 17th Rama'ūd 586 (28th July 1186) at Murcia. In 586 (1172-3) he removed to Seville which he made his home for more than thirty years. There and also at Ceuta he studied Hanfl and Fikh. He had visited Tunisia in 590 (1194), and in 593 (1198-1) he set out for the East, from which he did not return. In the same year (598) he reached Damascus, in 599 he spent twelve days in Baghdisht, to which he returned in 603 (1197-8), and he was back in Meca in 612 (1114-15). Here he stayed for some months, but the beginning of the following year finds him in Aleppo. He visited also Māqāl and Asa Minor. His fame went with him everywhere and he was the recipient of presents from persons of means, which he bestowed in charity. When in Asa Minor he received from the Christian governor the gift of a house, but he presented it to a beggar. Finally he settled in Damascus and died there in Kālid (Oct. 1240); he was buried on the foot of Lūḥāl Khāliyān, where his tomb was later built.

As to his rivals, Ibn 'Arid belonged nominally to the Zaytul school of his contemporary Ibn Hārūn (q. v., cf. Goldschmidt, Die Zichterichtung, p. 185 sq.), but he rejected tajjud (recognition of authority in doctrinal matters) and in matters of belief he passed for a kālid (sectarian). Although conforming to the practice of the Muslim faith and professing its beliefs, Ibn 'Arid's sole guide was the inner light with which he believed to be enlightened in a special way. He held that all Being is essentially one, and in this manifestation of the divine is the same thing. The different religions were thus to his opinion equivalent. He believed that he had seen the beautified Muhammad, that he knew the Greatest Name of Allah, and that he had acquired a knowledge of alchemy, not by his own labour, but by revelation. He was denounced as a Zaidī.
and in Egypt there was a movement to assimilate him.

His principal work, al-Furū′ḥ al-Makhtūṣ, which was later epitomized by al-Shārār (d. 973), gives a complete system of mystical knowledge, in 580 chapters, of which chapter 550 contains a summary of the whole. His contemporary Ibn al-Farāhī (d. 632), being asked by Ibn al-Arābī for a commentary on his Tafsīr, replied that the best commentary was his own Futūḥat. This work was printed in Hilālī in 1274, Cairo 1329. Next to the Futūḥat comes the Shabqī al-Ilūmān, begun in Damascus in the beginning of 627 (end of 1230), printed with Turkish commentary, Hilālī 1325, and lithographed, with the commentary of Abū al-Kasāk al-Rāshīdī, Cairo 1329, 1331.

In 598 (1301-2), on his arrival at Mecca, Ibn al-Arābī had made the acquaintance of a learned lady of that place, and, on his return thither in 611 (1214-5), he wrote a small collection of love-poems celebrating her learning and loveliness and their mutual friendship, but in the following year he found it advisable to write a commentary on these, explaining them in a mystical sense. These poems with an English translation of both poems and commentary have been published by R. A. Nicholson (The Tafsīr al-Ilūmān, A Collection of Mystical Doctrines, Transl. Fund. New Ser., vol. xx. (London 1911). This is the only one of Ibn al-Arābī's numerous works which has appeared in an English edition, with the exception of a small glossary of 30 terms appended to the Tafsīr of Quḍūsī ed. by Fīlūdī in 1834, and a short treatise, attached to him in a Glasgow MS., called the Kitāb al-Iṣwārāt, of which an English translation appeared in the Journal Roy. Asiatic Soc. for 1891.

Other of his works which have been printed are: Muḥammad al-Afrīrī, on literary and historical topics (Cairo 1309, 1305, a Dīwān of religious poetry (Hilālī 1274, Bombay 1890); a commentary on the Kur'ān (Hilālī 1285, Cairo 1317; Kūfi 1318). In Cairo a sūrah (Mahārūs Aḥkāh), Turkish translation, of Abū al-Muharīr, Shahīdī 1314; Ann. Muharrir, with Turkish, Cairo, Shahīdī 1315; Tafsīr al-Safa al-Asfi al-Ilīr al-Qods, Constantinople 1300, Turkish, Shahīdī 1307; Mughna al-Ḳurūr bi al-Ilīr, Cairo 1325; Mughna al-Ḳurūr wa-Mughna al-Ḳurūr bi al-Ilīr, Cairo 1275.

Altogether some 150 of his writings are known to exist, and this total is said to be only half of what he actually composed.

Various theologians took exception to the contents of his writings and charged him with heretical doctrines such as hujdūr (q. v.) and ʿirākf (q. v.) Still he was found many followers and zealous defenders. Whilst Ibn Tawātirī, al-Tawātirī, and Thūlūh b. ʿUmar al-Rūhī denounced him as a heretic, amongst his defenders were found Abū al-Kasāk al-Rāshīdī (q. v.), al-Furātūnī (cf. I., al-Zayjī Khāshib al-Makhtūṣ wa Dīwānāt, etc., p. 50, n. 30, 31) and al-Sayyīnī.

The text on the page is mostly in Persian, with some Latin script. It appears to be a historical or biographical document, discussing events and figures in the history of Iran. The text is not fully legible due to the quality of the image, but it mentions figures like Muhammad bin Jafar al-Adil and others. There are some annotations in Latin script, which may be notes or titles from a translation or commentary.

The text seems to be discussing historical events and figures, possibly during the Safavid or Safiids' era, given the names and dates mentioned. It includes references to people like Shah Jahan, who ruled Persia, and other notable historical personalities. The text also references Latin words, which might indicate a historical or cultural context, possibly from a period when Latin was used alongside the native Persian language.

Given the context, this page likely belongs to a historical text, possibly a manuscript or an old book discussing events and personalities from the past. The text is in Persian, with some Latin script, which could be used for titles or annotations.

The overall content suggests a discussion of historical events, personalities, and possibly a biographical narrative. The text is dense and requires careful reading to understand the full context and details.

The image contains text primarily in Persian, with some Latin script annotations, indicating a historical or biographical nature. The content discusses historical figures and events, possibly from the Safavid era or similar period, with references to Persian and Latin sources.

The text appears to be a historical account, mentioning figures and events, with some Latin script likely serving as titles or annotations. The content is dense and requires careful reading to fully understand its context and details.
IBN ASKAR — IBN A'THAM AL-KUFI

egyptian in the Beyrouth, Mlleange, n. 214

A general collection of canons at the
Church from those of the Apostles to those
of the Emperors is assigned to him by Ibn
the authority of Brit. Mus. MS. Or. 1331;
It was completed in A.D. 1238. In 1895 Arabic
sermons (khutba) addressed to him in some MSS.
were published by Gomma Michæl and in 1906 some
theological tracts, from the Kitab al-Din, which
were also ascribed to him in some MSS., by Louis
Chelkoff in his *Neue orientalische*. (p. 110
vol.). There, they are assigned to Ibn l-Fardan,
just as Gomma gives the sections to al-Saff. Be-
dies this uncertainty, we have almost no precise
data for the lives of the authors. The
published by Gomma are asserted to be from an
autograph MS. dated 1214, which is against
their being by the youngest of the brothers.

Bibliography

is given above. The most
important references are to Alexis Mallon.

(IB. R. Macdonald)

IBN A'THA ALLAH, ABDWAD B. MUHAMMAD
AND L-FAKHR AL-DIN AL-ISHRAMAR AL-SHAFI'I,
the most famous of all the famous
of the 13th century, c. there took place among the
Copts a pronounced religious and intellectual
renaissance, resulting, by the necessity of the case,
an Arabo-Islamic form. In it the three brothers, known as the
As-Saff, were prominent. Al-Assal, the
father, to judge from the titles given to him in the
MSS., was of high rank and good family, and there
is mention in his own book of a
for, or grand house,
in Cairo as belonging to an son of Al-Assal.
Unfortunately, this name is given in the MSS. to the three brothers, and the resultant confusion
first fairly disentangled by Riem (*Suppl. ad. Cat.
avenue of the Copts, in Brit. Mus., p. 18) and Alexis
vol.). Yet much remains uncertain. Of them
Al-Asal Abd l-Faraz, Hihit-Allah was the
architect and expec. He wrote in Arabic
Coptic grammatical texts on Coptic in the Beyrouth
in the Bibliography, p. 122
vol., with an eclectic Arabic
version of the Gospel, in which he calls himself
al-Hadi l-Mi'raj (Guide, La traduction de l'Evangile
in Copto-Egyptian Church, p. 375vol.;
gives text and translation of introduction; also
written an introduction to the Epistles of Paul (de Copt.
Col. orient. (Leiden), p. 82). Al-Saff Abn
al-Kufi l-Tabi'i was a canonist and contro-
asionalite. Besides several theological tracts, he compiled an
abbreviated collection of the canons
formulated at the Synod held in Cairo in 1884.
The third brother, Abn l-Hakim, was successively younger.
He speaks of his two brothers as already famous,
and in one place adds to their name a formula
(shahamawes 'abid) implying that they were dead.
He himself apparently held some official position,
for he is called Al-Mutawwak, also Mu'tawwak
al-shafi'i and al-shafi'i. His most important
work is *Sulaim*, a Coptic-Arabic vocabulary
embracing the words used in the liturgical books,
arranged in a thematic order of their themes.
This vocabulary was published in 1843 by Kirsch
on his *Lingua aegyptiaka existentes*, p. 475
vol., and the introduction has been given in text
and translation by Mallon in his *Bibliography of
Coptic and Egyptian Geography*.

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Sabah, Tawhid al-Share IF.

Abid al-Masih, al-Masih, vii. 70; Wustenfeld, *Die Geschichtsbereder
von den Arabern*, p. 382.

IBN A'THAM AL-KUFI,

(d. 1058; A.D. 1058; 1133), an
Arab historian, of whom we only know that he
died about 1106 (Dr. Früh, *Indische
Bibliographie*, p. 116), whom Wustenfeld (in
*Geschichtsbereder der Araber*, p. 382).

He wrote from the most point of
view a romantic history of the early caliphs and
their conquests. For instance, from the
of the Persians in the British Museum,
1830, where other MSS. are dated 1239, from
which is taken *The History of the Conversion of
Zoroaster and The Flight and Murder of
Vendelheim*, from the Persians at the Age of
Cafe, p. 493, and the introduction has been given
in text and translation by Mallon in his *Bibliography of
Coptic and Egyptian Geography*.

Bibliography

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IBN ATIKH — IBN SÉRUYA.

IBN AL-ATHIR. This name was borne by three brothers, natives of Djizira, Ibn Qush [q.v.], who are among the most celebrated and important Arab scholars and authors.

1. The eldest brother was 'Abd al-Din Abü 'l-'Aṣā'īrī AL-MUHAMMAD. Born in 544 (1150), died at Mosul in 606 (1210), cf. Ibn al-Athir, Kamil, ii. 190. He devoted himself mainly to the study of the Qur'an, tradition and Arabic grammar. The titles of the works composed by him are given by Ibn Khallikân, Waqâyât, ed. Wustenfeld, No. 524, Vehd, Biyâ'î, ed. Margoliouth, VI. 236, 494, and by Brockelmann, Geschichte der Islamischen Literatur, II. 337. As to the events of his life, he studied grammar with Ibn al-Dahhân at Mosul, and Hâjjî at Bagdad, then entered the service of the Emir Kârim, who acted as a protector for a considerable period in the reign of Saif al-Din Ghâzâlî, and was chief of the chancellery under Ghaus's successor Masûd b. Mawddât [q.v.] and Nur al-Din Ârif b. Shân [q.v.], although, as his brother tells us, he was reluctant to assume this high office, and only did so at the wish of Nur al-Din. He became lame as the result of an illness, and is said to have composed most, if not all, of his works after this misfortune. He made his house a library for the Sufis.

2. The second brother, Tell AL-DIN ABU 'L-HASAN ALI Al-MUHAMMAD, born 555 (1160) at Djizira, died at Mosul in 630 (1234) is the author of the famous history of the Seljuqs, al-Kamil fi 'l-Tawârikh, often quoted here. He also wrote the history of the Abbâys of Mosul (ed. in the Recueil des Historiens arabes des Croisades, vol. ii.), an alphabetical dictionary of the contemporaries of Muhammad entitled Usul al-Ghîbâ fi Ma'rifat al-Ma'ârif, ed. Cairo, 1280, and a synopsis of the Kitâb al-Musulîn of al-Imamî [q.v.]. entitled al-Lubâb, which was composed under the direction of his elder brother. His most important of these works, the chronicle, ends with the year 628 and is a compilation of the greatest value. On the first part of it cf. Brockelmann, Die Verhältnisse von Ibn-Al-As'îrî Kamil, Abî 'l-Hasan bi-Tawârikh, erwähnte wahrhafte, an al-Din studied in Mosul and Baghdad and also travelled in Syria, for the rest he lived only for knowledge as a private scholar. Cf. Ibn Khallikân, Waqâyât, ed. Wustenfeld, No. 433; Brockelmann, Geschichte der Islamischen Literatur, II. 345 (where other literature is given).

The third brother, DIYÀ AL-DIN ABU 'L-FATH NASR AL-ÎMMÎ, born 558 (1163) in Djizira, died 637 (1239) in Bagdad, was particularly distinguished as a stylist. His work on rhetoric, al-Mabâlih fi 'Abî al-Kamil bi-l-Sā'îr [printed Bâzi, 1828], enjoys a great authority in the Muslim world. Other writings of his are given by Ibn Khallikân and Brockelmann, Gesch. i. 207. Unlike his brother the historian, Diyà al-Din led a very active life. Introduced to 'Abî al-Fadhîl by the Kâjî al-Fawül [q.v.] he entered his service in 567 and soon afterwards became one of al-Mâlik al-Abdîn, son of al-Din. When Damascus was taken from him, Diyà al-Din escaped with great difficulty to Egypt in a bolted box, and did not appear again till al-Abîjâl had become lord of Tunisia in compensation for his previous territory. But he only remained a short time there, entered the service of the ruler of Hâlab in 617 (1220) only to leave it soon after to seek his fortune first in Mosul, then in Hâlî and Sînâā, in 618 (1221) he obtained a position as chief of the Diwân al-Abîjâl at the court of 'Abî al-Mu'min, prince of Hâlab. He died there on his return to Bagdad. His son 'Abî al-Din Muhammad, who was also an author, died in his youth in 626 (1228).

Bibliography: Ibn Khallikân, Waqâyât, ed. Wustenfeld, No. 734; Brockelmann, op. cit.; Goldziher and Margoliouth in the reference given by Brockelmann.

Still other authors are known under the name Ibn al-Athir e.g. 'Abî 'l-Muluk Abî 'l-Fadhîl, died 699 in whose cf. Brockelmann, op. cit., i. 341; and Tâhirî, Alâ' al-Dîn, Alâ' al-Dîn wa al-Mawdûd, 102. Philologie, i. 71, mentions another.

IBN AL-AVVÂM, whose full name was 'Abî Zakariyyâ YâNî b. MUHAMMAD b. Ahmad b. Al-AVVÂM b. Asqall, the author of a large work on agriculture, Kitâb al-Folâhîn. Practically nothing is known of the life of this author; we only know that he flourished towards the end of the 13th century, and that he lived in Seville. Ibn Khallîkân mentions him although not being acquainted with his book which he considers a repetition of al-Fâhîn al-Abyâbîn of Ibn al-Wâsîfî. (Neither 'Hâlikâl Khfîdî nor Ibn Khallîkân quotes him.)

Casel in his Catalogue was the first to call attention in the complete manuscript preserved in the Escorial. It was then edited with a Spanish translation in 1862 by his pupil J. A. Basqueri. The book is divided into 34 chapters of which the first 30 deal with agriculture and the last 4 with cattle-rearing. E. Meyer gives a summary of it in his Geschichte der Botanik. Clément-Millet published a French translation in 1864. Dory (Saggi, Introd., p. xvii) states that 'Avvâm was severely attacked by the editor and translator.


IBN BABUYA, IZBE 'L-MAWJUD MUHAMMAD b. 'ABD AL-MUKÎM AL-ÂDÎN, one of the four greatest of the collection of the Shi'î Traditions. In the prime of life, 355 (960), he went from Khorasan to Bagdad and many learned men of the place became his pupils. He died in Râmî 381 (994) and is also known as al-Sâdîk. Of his writings the following may be mentioned: 1. Alâ' al-Dîn wâdîyâ'î 'Abî al-Fadhîl, a work on the Shi'î Traditions. It is one of the four books of Shi'î Traditions, called al-Khâtâb al-Abîjâl. 2. l-Khâtâb al-Abîjâl. The other three are attributed to Al-Alî by Abî Yânî Muhammad b. al-Kâtû, d. 328 (939) or 329 (940); 3. Al-Fâhîn al-Abyâbîn, e. al-Folâhîn both by Abî Yânî Muhammad b. al-Hassan b. 'Ali b. Tâhirî. 4. 396 (1007). 2. Maktûbât al-Âdîn, a collection of Shi'î Traditions. 5. 'Usûn al-Âdîn al-Râfî', an ac-
count of the life and sayings and doctrines of 'Abd al-Rahmān ibn 'Abbad, the eighth imām of the Shiʿites. It is an important work on the Shiʿite branch of the hidden imāms, partly edited by E. Müller, Beiträge zur Mekki关切ere des Islam, ii., Heidelberg, 1903.

It is said that he was the author of three hundred works; al-Najafī wrote in his Kitāb al-Najafī, p. 246 (Bombay ed. 1917), summārīs 193 of his works.


(M. ŠDIKAT HRASIN)

**IBN BAḌĪṬAḤ** l. c. AVENANCES (according to Ibn Khaldūn baḍīṭāḥ is a Frankish word, meaning silver) or to give him his proper name AND HAMA MUḤAMMAD B. YAH[Y], also known by the name of IBN AL-SAʿĪD, l. c. a friend of Xinh, a celebrated ARAB PHILOSOPHER. Ibn Baḍīṭaḥ was born in Saragossa towards the end of the xii (19th) century and was for about twenty years visiting to Abu Bakr ibn Baḍīṭaḥ, a brother-in-law of the Almoravīd 'Abd al- Malik ibn 'Abd al-Waṣūq, who acted as the latter's governor in Granada and afterwards in Saragossa. He afterwards went to Fās and then fell a victim to the intrigues of his enemies. In 533 (1138) he is believed to have been poisoned at the instigation of the physician Ibn Zahr. His enemies, among whom was Fath ibn Khāṭān, stired up the populace and the authorities against him by deposing him as an atheist, who had rejected the Kūrān and the dogmas of Islam.

Ibn Baḍīṭaḥ, who died young, was not only a philosopher but also well acquainted with natural sciences, astronomy, mathematics and medicine; he had also a great reputation as a musician. He wrote commentaries on several works of Aristotel and published other treatises also, which are detailed by Leclerc from Ibn al-Ṣawādī's but are for the most part now lost or have only survived in Hebrew or Latin translation. Cf. Die Abhandlungen des Abu Bekr Ibn al-Ṣawādī "Fom Verhältnisse des Einwohners" (N. Theile in Mashūkat), according to Maro Nādirī's synopsis ed. by Dr. D. Herzog, Berlin 1866 (Beitr. zur Phil., der Mittelalter, Hefte 1). For an appreciation of his philosophical views the reader may be referred to the works of Maqrīz and de Beer given below.


**IBN BADRŪN** [See Ibn Aḥmad.] 4

**IBN AL-BAYTĀR** ANU MUIJAMAD ABD AL-ṢAWĀDÍ, known as AHMAD DĪBAṬAḤ, IBN AL-BAYTĀR IBN AL-MARŷṣ, the celebrated botanist and herbaʃist. He probably belonged to the Ibn al-Baytār family of Málaga (cf. Ibn al-Aḥmad, Al-Maṣāc, N. 35, 165, 234) and was born in the last quarter of the xii (18th) century. As a teacher of botanical subjects, special mention should be made of his book 'Abdu al-'Abbād al-Nakūtī, with whom he used to collect plants in the vicinity of Seville. When about 20 he went to Algiers, visited North Africa, Morocco, Algeria and Tunisia to the south, reaching Egypt, where the Aythābl al-Malik al-Kūnīl was then reigning, he entered his service, was appointed Kāfa al-Mustawfi l-Abd al-Kūnīl i.e. "chief botanist"; on al-Kōnīl's death he continued in the service of his son al-Malik al-Siyībīl Nājīl al-Dīn who lived in Damascus. From Damascus Ibn al-Baytār botanized in Syria and Asia Minor as a herbarist, and wrote the two books, which have made his name famous, as the result of his studies and practical research: the Kitāb al-ʿIṣlāḥ fi al-ʿAṣāṣīn al-ʿawāfīlīn (viz. Ibn Abī Usāfīn, ii. 133); printed in 1291 under the title Kitāb al-ʿIṣlāḥ fi al-ʿAṣāṣīn al-ʿawāfīlīn (viz. Ibn Abī Usāfīn), a collection of "simple remedies" from the animal, vegetable, and mineral worlds collected from Greek and Arabic authors and his own experiments and arranged in alphabetical order, and the Kitāb al-ʿIṣlāḥ fi al-ʿAṣāṣīn al-ʿawāfīlīn, a book on materia medica arranged according to the organs affected, in brief form for the use of physicians. Ibn Abī Usāfīn was a pupil of Ibn al-Baytār and accompanied him on botanical excursions in the neighbourhood of Damascus, but he does not give much information about him. Ibn al-Baytār died in 646 (1248) in Damascus.

J. v. Schnitler's translation of the first named work is defective; the edition published by Leclerc in Recueil d'Études xiii, viii, xxv, xxxiv, vii (1877—1883) may be considered reliable.


(IB. RUSKA)

**IBN BAYKIYA** NASIR AL-DINAWA ARR-ṬABIR MUIJAMAL MUHIJAMAD B. BAYKIYA, Bakkhitsīr's writer. Ibn Baykīya was born in Awādī and was of humble origin. He was first employed at Muṣir al-Dawwa's court as master of the kitchen and in Ibnul-Haddālī's 792 (Sept. 973) Bakkhitīya gave him the office of writer. After the conquest of Baġhdad and the imprisonment of Bakkhitīya in 795 (1397) by Adjut al-Dawwa, Ibn Baykīya went over to the latter and was granted Baġhdad and the surrounding country. As soon as he came to this town he abandoned his allegiances to Adjut al-Dawwa. The latter was defeated and had to retire to Baṣra and abandon the capital Baġhdad to Bakkhitīya. Ibn Baykīya then reappeared in Baġhdad where he did his utmost to incite Bakkhitīya against Adjut al-Dawwa. In 836 (1527) the latter advanced and defeated Bakkhitīya at al-Ahwāz. The latter had to flee and went to Baṣra. In Ibnul-Haddālī's of the same year (Aug. 977)
he had Ibn Baviyā averted and blinded as the latter had shown himself too independent. Soon afterwards the monastery was handed over to his enemy 'Ayyūb al-Dawla, who had him assassinated to death by elephants in Shāwāl 376 (May 975). Ibn Baviyā was 50 years of age at the time of his death.


(VO, *Zeitgeschicht.*

**IBN AL-BALĀDĪ, Sharif al-Din Aḥmad ibn Qasim ibn al-Manṣūrī al-Balādī al-Sūfī, b. 563 (1166-7), was a mystic and a Sufi. He was the student of 'Abd al-Qadir al-Jilāni and a successor of the latter. He was also a poet and a scholar of the Arabic language.**


(VO, *Zeitgeschicht.*

**IBN AL-BANNA ("son of the architect"), whose full name was Aḥmad ibn Qasim ibn al-Manṣūr al-Balādī (d. 1223), was a mathematician, astronomer, and later a Sufi. He was born in Mārākūsh on the 28th (August) 1222. He studied under the physician al-Mīrūth, the mathematician Ibn Naḍīla, and the astronomer Ibn Makhīlī, who was a pupil of Ibn Qayyim. He was a philosopher and a mathematician of high rank. His works are considered to be of great importance in the history of mathematics and astronomy.*

(VO, *Zeitgeschicht.*

**IBN BARAHI, Abu al-Qasim ibn Abū al-Maddār al-Banī (d. 1237), was a mathematician and astronomer. He was born in Damascus in 1208 and died in Cairo in 1237. He was the author of numerous works on mathematics and astronomy, and is considered to be one of the most important mathematicians of his time.**


(VO, *Zeitgeschicht.*

**IBN BARI, al-Muhammad b. 'Abd al-Malik al-Bari (d. 1237), was a mathematician and astronomer. He was born in Damascus in 1208 and died in Cairo in 1237. He was the author of numerous works on mathematics and astronomy, and is considered to be one of the most important mathematicians of his time.**


(VO, *Zeitgeschicht.*

**IBN BARI, Abu al-Muhammad b. 'Alī al-Bari (d. 1237), was a mathematician and astronomer. He was born in Damascus in 1208 and died in Cairo in 1237. He was the author of numerous works on mathematics and astronomy, and is considered to be one of the most important mathematicians of his time.**


(VO, *Zeitgeschicht.*

**IBN BARI, al-Muhammad b. 'Abd al-Malik al-Bari (d. 1237), was a mathematician and astronomer. He was born in Damascus in 1208 and died in Cairo in 1237. He was the author of numerous works on mathematics and astronomy, and is considered to be one of the most important mathematicians of his time.**


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(VO, *Zeitgeschicht.*)
MINBAR — IBN AL-HAWWAR.

MAD R. 'Ali b. Muhammed E. El-Husain Al-Ru'aybi, an Arab philologist, born about 569 (1261-2) at Tariq, where he died in 730 or 731 or 733 (1333-4), and was buried, although some say his tomb in Eva, wrongly.

Widely acquainted with Islamic sciences, he was particularly esteemed as an authoritative critic of the different recensions of the Qur'an and his al-Duras al-Lawami is as popular in North Africa as the Aggurilmio.

After being 'adil (professional witness) for a period he was appointed to conduct the correspondence of the government at Tariq, an office which he held till his death, on the recommendation of a pupil of his, a kadi, who did not care to see his former teacher in this subordinate position.

Of his works only two have survived to int. 1: 30 radijat verses of Mqaddis al-Hawari, in which the author marks the place of articulation of the Arabic letters (Ms. Berlin, V/e/otieien, No. 548); 2: al-Duras al-Lawami fi Isf Mujadda al-Juma al-Nadi'a, a poem of 242 Radijat verses, which was completed in 87 (1291) and deals with the recension of the Qur'an according to Nadi'a by 'Abd al-Karim b. Abu Nu'aim al-Madani (d. 159 = 773-6 or 159 = 785), often published in Cairo and Tunis in the collections of treatises on recensions of the Qur'an and its orthography.


Ibn Bashkuwul enjoyed a special reputation among all compilers of Arabic biographical dictionaries, and according to Ibn al-Abbass, he was the last authority on Tradition in Cordova and the soundest authority on the history of Spain.

Of the 50 works which he is said to have composed only two are known to us: 1: Kitab al-Sila fi Twakkal Ammanat al-Din al-Dinak, a biographical dictionary of the Arab scholars of Spain, completed on the 3rd Jamadi I 534 = 27th Dec. 1139, a supplement to the biographical dictionary of Ibn al-Farah (ed. F. Codrea in Bibl. Arab. Hilf, Vol. i. and ii., Madrid 1883); 2: Kitab al-Dhimmayn wa-Muhammadin wa-l-Arabiyyin wa-l-Aziz, a dictionary of authorities on Tradition, whose names are difficult to spell or are easily confused with others (Berlin, Forc, No. 108).


(MON. IBN CHENKEL)

IBNASBATTA (BATTA), Muhammed E. 'Abd Allah b. Muhammed b. Ibrahim, Abu J. Abd al-Latif al-Lawati al-Tani, an Arab traveller and author, born on the 14th Radjab 703 = 24th Feb. 1304 at Tangier, began his pilgrimage to Mecca 723 = 1325. He went via North Africa through Upper Egypt to the Red Sea. As he could not find a safe crossing he turned back and reached his destination via Syria and Palestine. From Mecca he went through the Sinai and thence visited Persia as well as Mugal and Dyal Bakr. He next paid a second visit to Mecca, where he spent the years 729 and 730. A third journey led him over South Arabia to East Africa and back to the Persian Gulf. From Hormus he returned to Mecca and thence went via Egypt and Syria to Asia Minor and the Crimea. He visited Constantinople in the retinue of a Greek princess, wife of Sultan Muhammad Uzbek. From the Volga he went through Bukhara, Bokhara and Tajikistan to India. In Delhi he undertook the office of kamil. Two years later he joined an embassy sent out for China but only reached the Maldives where he filled a judicial office for 12 years. From there he went to China to Ceylon, Bengal and further India. Whether he went beyond Ceylon and Canton is uncertain.

Via Sumatra (cf. Sumac Hungep, Arabes en Ost-Indies, Leiden 15997, p. 602; French transl. Rev. de l'Hist. des Rel., viii. 1908, 60 p.), he returned to Arabia where he landed in Mecca 748 at Zafar. After a journey through Persia, Syria and Mesopotamia he made the pilgrimage for the fourth time, from Egypt. He then went back through North Africa and entered Fez in Casablanca 750. After a very brief stay here he went to Gomadaria. His last long journey took him in 754-5 to the Negro countries, to Timbuktu and Meili. He returned to Morocco and settled in Meknes. He died at Algiers and Tunis. He dictated the account of his travels to the scholar Muhammad b. Muhammad b. Dijmaia (cf. Ibn Shams, Tahrir, 1843, i. 244 sqq.), who wrote the narrative in a literary style frequently modelled on Ibn Djibril's work. His latter died in 757 = 1356 soon after the completion of his task: his hagiographia is partly preserved in the Paris Ms. Suppl. 907. Ibn Batuta died in 779 = 1377 in Morocco, where his work Tadbir al-Nasir fi Isf Suadat al-Arabi, al-Ifrif, was edited by Debrémy and Sangamini, 4 vols., Paris 1835-1892; 3rd ed., 1892 (repr. Cairo 1287-1288, 1322). Further literature given is by H. von Mill, Ibn Arabish die Asireh Ibn al-Nasir durch Indien und China (CXLII, 1858). In Rall, denkwurderger Reisen, Vol. v., Hamburg 1911.

(C. Brockelmann)

IBN AL-BAWWA, "the porter's son" a name of Abu 'Abd al-Hamid 'Ali b. Din al-Din al-Hani, a celebrated Arab calligrapher, son of a porter of the audience hall of Bagdad. He was also called Abu al-Sani. He died in 413 or 423 = 1022 or 1032 and was buried beside the tomb of Ahmad b. Hanbal. He had a wide knowledge of law, knew the Koran by heart, and wrote
out 64 copies of it. One of these was written in Il-
chronicle is in the Lâlilli mosque in Constantin-
opolis, to which it was given by Salîh Selim. 1. The
Duoûn of the pre-Islamic poet Salama b. Djanûl, copied by him, is in the library of the
Aya Sofya. He invented the中含有 and معین آباد scripts and founded a school of calligraphy which
survived to the time of Yâkût al-Mustawfî.

de Slane, II, 282; Hâshim, Enahrungen aus dem Kâhir-
a, P. 44. (Cf. HUART, I.)

IBN BIHI, NAMâ AL-DIN YAMûJî B. MAQWî AL-
DIN MUHAMMAD Târîkhîn (the "interpreter"),
Persian historian. His father was an official and
interpreter at the court of the Salûqûids of Asia
Minor and more than once a member of diplomatic
missions to foreign princes. He died in 670 = 1272.
He received the name Ibn Bihî from his
mother, who had a great reputation as a fortune-
teller and was therefore held in great esteem by
Salâh al-Dîn (610-634 = 1210-1237), who
had a brother-in-law in his family, but he appears to have been well acquainted with
the famous Mongol vizier 'Ali Malik Djuwâlî
[q.v.], for he dedicated to him his chief work, a
history of the Salûqûids of Asia Minor in the vii-
teenth century. This chronicle, which is composed in
unusually florid Persian, is entitled "Avâd-Nâme of
avâd-nâmâ-ye alâm, because it deals mainly with the
history of 'Ali al-Dîn (Kaikhâsh), and survives in
An unknown scribe composed a synopsis of it,
which was published in 1902 by Houtsma in his
Tafhid al-tavhid, and in a later edition by Jean
Nannicer, Vol. IV. The latter also published a Tur-
kish version of this work in the 3rd volume of
this collection (incomplete). At the time of the
publication of his work, the existence of a manus-
script of the original work was unknown to Houtsma.

IBN BUTLÂN, JOHANNES or ÂMâ'iy l-Hasan al-
Mu'âkther al-Hašâni, a Christian phy-
sician in Baghdad. From there he set out in
440 (1050) via al-Râfî'î and al-Ruqâîh to Hubal
and thence to Anâhirâ and Ulajâshî, finally
reaching Al-Fihrist in Egypt, where he met his
collaborator Abû 'Abd Allah. Their
interchange was later published in the pre-
vious pamphlets. Extracts from the book's epistle
are given in Ibn al-Kâfîr Ta'rikh al-Hâshâni, ed.
Lippert, p. 298 sqq. Relations finally became so
strained that Ibn Butlah left Egypt and went to
Constantinople, where the plague was then raging
(1054). It is evident from this that the statement in Ibn al-Kâfîr, op. cit., that he died at
Anajîsh in 1052 is wrong, although Ibn
Abû 'Abd Allah's also tells us that he returned to
Anajîsh. He was still alive in 1053 (1631). His
principal work is called Ta'rikh al-Hâshâni, of
which a Latin transl. was published in 1524 at
Strassburg under the title Ta'rikh mitteilte Einführung
Einführung mitteilte Dornstorf de Hâshâni. In the following
years there appeared at the same place a German
transl. by M. Henn, Schriften der Grund-
stein. Other works are given by Leclerc and Brocke-
man, e. 1. the Bihî, 2. the Du'at al-Abîn of al-
Mažkûr Kâfîaha or Dîrûn mentioned there, was
published in 1901 by Dr. Rehakha. Zâlal in
Alexandria.

Biography: Ibn Abd Godâlî, ed. Mâh-
îer, t. 241 sqq.; Ibn al-Kâfîr, ed. Lippert, p. 204

The Encyclopedia of Islam II
81760 further mentions al-šabb al-kabir fi Talkh 4
Dawlat Bu Ali Fakhr, which is said to be taken from
the Bukhurj al-Manifur.

Bibliography: Johannesen, op. cit., p.(306,332),(648,335)
192 259, 259; Broukman, Gesch. d. arabischen, iii, p.
606 sqq.; cf. 186 and 7x2; (biographical material in
all, which could not be used here, is mentioned
IMAM DASAN', a Syriac philosopher of
Partishian origin, known by his gracious Syriac
name Barzane. His father was called Nuk-
han, his mother Nastสาธาร; both migrated from
Persia to Edessa after 13th A.D. Their son
was born in 154 and received his name from the river
Sakia, which waters Edessa. Dressed up at the
court of king Makr along with the latter's son
Asgar; he learned astronomy and astrology; in
179 he was converted to Christianity by Bishop
Hyacinus. Although an opponent of Valentine,
Mercurius and the other gnostics, he created a
metempsychosis theory closely aligned to the
gnostic. He was married to the daughter of
Theocritus. The Mosaic law was not compatible
with his speculations on good and evil and light
and darkness, from which it appears that his
system was heretical. The school formed by him
lived till late in the middle ages. His followers
were divided into two sects, of which one represented
the view that light mixed with darkness of
its own accord, in order to improve it, but
could not free itself again; the others held that
light after it had the density and the evil
smell of darkness, which involuntarily<br>
overwhelms the light, attempts to free itself from it. One
section of his cult further by fates; human freedom
consists in taking up the battle with fate and
limiting its power as far as possible.

Bibliography: Nikitin, i. 38; Ibn Haam, Epist, i. 36; Samhala
at-Shahrastani (ed. Cureton), p. 194 sqq. transal. by H. von Harken, i. 209 sqq., al-
al-Tawhid, ed. Huqri, i. 31, 424; iii. 8
transal. by Hui, i. 28, 147; iv. 91), Abu
T-Tabari, Istam al-Diri (ed. Stiihlin, p. 255; Flugel, Menos (Rapin 1863, passim; P. Sun,Le
livre de l'oi (Paris 1899), p. 2-45;
Karlo, Biographien der Juden (Paris 1867); E. Hansen, Zur Judenphiloso.
ischen Geschichte ( tears of University, ed. G. de
allemande, Let. xxiv.), Leipzig 1818, and the
Hidajat there given. (C. Huart.)

IBN DIahir, the name of four visitors:
I. Fakhr al-Dawla, son of Nasa Muh'mmad b.
Muhammad b. DIahir, born in Mardin in 398
(1007-8). He first entered the service of the
Emir 'Uqail, who had been ruling in his native
city since 386 (996); but when the 'Uqaili of
Kirkuk b. Bra'na wished to throw him into prison
he fled to Aleppo where the Mirdad Mu'in al-
Dawla b. Sulih appointed him his viceroy. He next
left Aleppo and was appointed viceroy to Nasa al-
Dawla Ahmad b. Marduna, lord of Diy'ar Bakr.
After the latter's death in 443 (1051-2) he was
confirmed in this office by his son Muhammad al-
Dawla but he refused to stay and went to Baghdad.
Here the Caliph al-Ka'im appointed him viceroy in the following year. In 460
(1067-8) Fakhr al-Dawla was dismissed but was
restored to office in Safar 461 (December 1068).
The Caliph died in 467 (1075) and his successor
al-Mu'adi confirmed the viceroy in his office but
 dismissed him in 471 (1078-9). Fakhr al-Dawla was
sent in 476 (1083-4) by the Saljuq Sultan against
Diyar Bakr, to take it from the Mardinibs. Mubashir b. Nasa, the ruler of Diyar Bakr, that then
allied himself with the 'Uqaili Muslims b. Kura-
sal; the latter had however to flee to Amid where he and Mubashir were beheaded by Fakhr al-
Dawla. Fakhr al-Dawla was slain on this expedition. Mubashir was captured about the same time by Amid
al-Dawla, Fakhr al-Dawla's son, Muslim had
one to see peace and soon afterwards the government of
Mubashir was restored to him. After Zatam al-Ka'im, another of Fakhr al-Dawla's sons, had
seized the town of Amid, Fakhr al-Dawla took
Mardin and was appointed governor of Diyar Bakr.
According to the usual account, this happened
in 478 (1085). He was soon afterwards dismissed however, in 480 (1089-90) Mallik
sent him to Mubashir of which he took possession.
He died there in 483 (1090).

feld), i. 711. Transal. de Sacy, ii. 286 sqq.
304 sqq.; Ibn al-Aghâr (ed. Tornberg), i. 111-
131; Ibn Khallikân, Dîr. lv. 326 sqq.; J. Weil,
Gesch. der Chaliften, iii. 138-139; Annadett,
The Marwardish Dynasty at Mardin, Journ.

2. 'Amid al-Dawla Ali Muhammad b.
Fakhr al-Dawla b. DIahir, son of the preceding,
born in 435 (1045-6). By his marriage with a daughter of the viceroy Nizâm al-Mulk in
462 (1075-6) he entered into closer relations with the ruling Saljuq family. After her death
in 477 (1087-8) he married her niece and in Safar 472 (August 1079) the Caliph al-Mu'adi
appointed him his viceroy at the request of
Nizâm al-Mulk. In 476 (1083-4) he was dismissed but restored to office in Dhu l-Hijja 478 (Jan-
uary 1082) and held this office for nine years.
In Ramadan 493 (July-August 1100) he was
dismissed through the efforts of Barkiyarq. The
latter accused him of embezzling the revenues of
Diyar Bakr and Mubashir, which his father and he
had governed during the time of Mubashir, and
had him arrested with his brothers. 'Amid al-Dawla
had to pay a huge fine and died in prison on the
20th of Safar 493 (24th Aug. 1100).

Bibliography: Ibn al-Tâhtâb, al-Fâqi
(ed. Denoncourt), p. 329 sqq.; Ibn al-Aghâr (ed. Tornberg), i. 111-131; [inc. al-
Nizâm al-Mulk, al-Fâqi, al-Dawla, al-DIahir, brother
of the preceding. In 478 (1085) Zatam al-Ka'im
conquered Amid (see under N. 1) and after
Maydānī also had fallen into the hands of his father, the latter sent him with the booty, won from the Mawānīs, to Isfahān to the Sultan Malikshah. In Shāhān 490 (May—June 1105) the Caliph al-Mustarshīh appointed him vizier but dismissed him in Shār ūtul Mustarshīh 229 (1115) without mentioning the reason. In Shāh ūtul Mustarshīh 300 (1126) he was appointed by the Khalif al-Mustādī to the Marātīf Sa'īf al-Dawla Shāhān. In 503 (1109–1110) he was again appointed vizier by the Caliph.


IBN DJAMA: the name of family of scholars belonging to Hamāt, whose members are therefore quoted by this name only and not infrequently confused with one another. Here may be mentioned:

1. Bāzūr al-Dīn Aḥmad al-Allāh Muḥammad B. ‘Ikhrājī al-Khāṣṣī al-Dāmawī and a ‘āwil ḫawlī, was born 629 (1231) and died 733 (1333). He died in 692 (1292) and was afterwards mardārūsh there. In 689 (1288) he became khātīf of Jerusalem, in 690 (1291) chief khātīf of Cairo, in 693 (1294) chief khātīf of Damascus. From 682 he again held the office of chief khātīf of Cairo, with one brief interruption till 727 (1227). His official duties did not prevent him teaching in several madrasās and also engaging in literary work. His most important work is his book on constitutional law, Taṣhbīr al-Qāsim fī ‘Uṣūl al-Sīyāsah, on which cf. von Kremmer, Culturgesch. des Orient, I: 405 sq. Through an error in Hājjī Khāsim, p. 210, also in Flagel, Col. Wiss. Mitt. belkis, N° 3, 63, it seems that he ascended to N° 4, below, although he attributes it correctly on II: 75 (only with a slightly different title which he gives from Cod. Berol. Ahlvarat, N° 5615). For other writings of Ibn Djama see Brockelmann.

2. Aḥmad ‘Abd al-Āmil ‘Abd al-Āmil, certain son of the preceding, born in 604 (1204) at Damascus, afterwards chief khātīf of Egypt and Syria. When his representative at Damascus died in 765 (1364), he resigned the office and became mardārūsh in Cairo. He died in 767 (1366) on a pilgrimage to Mecca. On his writings cf. Brockelmann, II: 72, and references given there.

3. Ikhrājī al-Khāṣṣī al-Dāmawī al-Dīn, grandson of N° 1, born 725 (1325) in Cairo. He studied in his native city and in Damascus, became khātīf in Jerusalem in 772 (1371), chief khātīf of Egypt and Damascus at the Salāṭīn, but returned to Jerusalem in the following year. In 781 (1379) he again became chief khātīf of Cairo and finally in 785 (1383) khātīf of Damascus, where he died in 790 (1388). See Brockelmann, II: 112.

4. Aḥmad ‘Abd al-Āmil Muḥammad B. ‘Abd Bāh, grandson of N° 2, born in 759, became a physiologist and teacher of philosophy in Cairo. He died in 819 (1416) of the plague. See Brockelmann, op. cit., II: 94. He wrote a commentary on the dogmatic poem, Banī al-‘Aṣrāf, see Brockelmann, op. cit., II: 429.

IBN AL-DJARRĀH, the name of a family of historians: 1. ‘Abd al-Rahmān b. ‘Isā b. Dīn Īb. After the dismissal of Ibn Maqār in 524 (1129) the Caliph al-Rādi offered the vacant office to the former vizier ‘Abd b. ‘Isā; but as he declined the offer, on the grounds of old age and feeble health, the office was given to his brother ‘Abd al-Rahmān. But the latter was not fit for the onerous duties and only held office for three months; he was then thrown into prison with his brother and condemned to pay a heavy fine. In 530 (941) he again appears in history, after the appointment of Kārakīn, as Aḥmad al-‘Uṣūrī he performed the duties of a vizier for a period at the court of the Caliph al-Muqtadī but without receiving the corresponding title.


2. ‘Alī b. ‘Isā b. Dīn Īb, brother of the preceding, born in 545 (950). As a supporter of the pretender ‘Abd al-‘Āmil b. al-Mu‘izz, ‘Abd was banished to Jalāl in 568 (970) after the murder of ‘Abd al-‘Āmil, but received permission to go to Mecca. In 580 (983–984) he was given the office of vizier. Ibn al-Furat. In 592 (996) he was told that the Caliph appointed him vizier and he reached the capital in the beginning of the following year. He materially improved the finances of the state by his rigid economy; the troops were discontented however because he decreased their pay and his measures also brought him into disfavour in other quarters. He therefore asked the Caliph to accept his resignation; but the latter declined. Towards the end of 594 (997) however he was dismissed and imprisoned. Ibn al-Furat was appointed his successor. The latter charged to office for two years, until he was replaced by ‘Abd al-‘Āmil in 596 (999). ‘Alī, who was old and feeble and at first allowed himself to be guided by ‘Abd b. ‘Isā, but ‘Alī however soon quarrelled with ‘Abd al-‘Āmil and, after a rising in Bagdad in 598 (999), on account of the increased cost of living, ‘Alī was offered the vizierate but declined it. As ‘Abd lost the Caliph’s favour and ‘Alī’s economy aroused discontent, the vizierate was again given to Ibn al-Furat in Rabī’ I 311 (August 921). ‘Alī was thrown into prison and after Ibn al-Furat had extorted a considerable sum from him, he banished him to Mecca and gave the governor of Damascus the orders to send him on his way. On the intervention of Mu‘izz, the prefect of police, ‘Alī was permitted on the fall of Ibn al-Furat and returned from exile in 312 (925). In Dhu al-Ka‘da 314 (Jan.–Feb. 927) he was summoned to Bagdad from Damascus, where he was then living, through the influence of Mu‘izz and given the vizierate. He did not take up office till the beginning of the following year; but when it was found that the finances were again in a chaotic condition and the Caliph desired to follow his advice, he asked leave to resign on the ground that he was too old for the duties of the office. The Caliph at first declined but was finally persuaded and in
Christians barred the usual way to Mecca he had to travel by Cairo, Alexandria, and Jeddah. He afterwards sailed Medina, Kufa, Bagdad, Mysog, Aleppo, and Damascus and then embarked at Acre for Egypt, Alexandria, and other places in 1785. He travelled in the East on two further occasions, 1825-1827 (1825-1827) and 1824 (1824), but on the latter journey he only reached Alexandria, where he died. His description of his travels is one of the most important works in Arabic literature, and is also particularly important for the history of Sicily under William the Good. Cf. M. Amari, *Faiq en Sicile* (p. 277-285). Texts arabe suivie d'une traduction en italien, 1846, and his *Bibliothèque arabe-sicilienne*, edition of the Arabic text by Wright, Laon, 1854, new edition by de Goeje, 1907 (Gibbs Memorial, vol. v). Italian transl. by Schiaparelli. *Faggia di Saleppi, Sicilia, Siria e Persia*, *Museo Lambrini*, *Arabia*, *Lights*, etc., 1850.


**IBN DUHMAK,** **SAJJAM AL-DIN IBRAHIM B. MUHAMMAD AL-MUYRI** (the name is derived from the Turkish *tabaka* "hammer"). Cf. *Haddiyya Khali* (d. 1202). He was a Sufi mystic and wrote a work on the *sunnah* of the Prophet, *Najib al-Durrah*, in 3 volumes, the first of which deals with Alid Hadith (Haddiyya Khali*, d. 1202; vi. 377). He is the author of a mystical *sunnah* text which he is attributed to *Sahih al-Najib*. He was entered into prison. His history of Egypt, *Najib al-Ansim*, in 12 volumes, was the first work on the subject of the greatest historical importance (Haddiyya Khali*, d. 1202; vi. 377). G. Well. *Gesch. d. Chalifent* (p. 267). By command of the Sultan al-Mutawakkil of Egypt, al-Zahir Barquq he wrote a work on the history of the Levant from the year 865 to the end of the 9th century. He wrote a separate history of this Sultan, *al-Najib al-Durrah* *fi Sharh al-Muhabbal al-Zahir Marqab* (Haddiyya Khali*, d. 1202; vi. 377). According to Haddiyya Khali*, his historical works were largely utilized by al-Azizi al-Masoudi (d. 1242). A work now lost dealt with Cairo and Alexandria. He wrote a large work on the cities of Islam, *Kitab al-manhal fi-Masala al-Azizi al-Masoudi,* devoted one volume to Cairo; of these the volumes describing Cairo and Alexandria are preserved in Cairo and have been published by Volkmann. According to Volkmann (p. 41) he used better authorities than al-Masoudi. The latter, for a time his pupil, did not use his work, according to Volkmann. Ibn Duhmau also wrote a work on the *sunnah* of the Prophet, *Maqalat al-Ma'qalat fi Ta'lim al-Sunna*, also a book on the *sunnah* of the *sunnah* of the Missel (Haddiyya Khali*, d. 1202; vi. 377). A book on the history of the Levant (Haddiyya Khali*, d. 1202; vi. 377). In any case he was still alive in 1274 (i.e., 1851) at 1874. (See *Biographie*.

**IBN DJUBAIK,** **IBN DJURAYD.**

of the clan of 'Amir b. Taim al-Ash'ul of Khaybar. Very little is known of his life. In the Kitab al-Najib it is related that he treacherously slew Muzammil b. 'Amir. A relative of his wife Jumama who had his head and had reviled him in a poem, and then stoned Jumama and beat to death his little daughter. Ibn al-Durayd was arrested on the accusation of Jundal, the murdered man's brother, but was released for want of evidence. A long time afterwards he was attacked in Tabba, while reciting his poems, by Mysog, another brother of Muzammil, and mortally wounded. According to another tradition, a second attempt by Mysog on his life in the market-place of al-Ahu was successful. If the Ahmad b. Ismail, mentioned in *Jundal*, cv. 153, 641, is identical with the governor of Mecca who appears in Tabba, iii. 746, Ibn al-Durayd was a contemporary of al-Jandal.

His poems where highly prized and several were set to music. The Mus. Berl. *Ferr.*, N° 7, 1740, l. and N° 8, 1755, l. are said to contain several of his lyrics by biographical details. al-Durayd b. Bakr wrote a *Kitab al-Durayd al-Durayd* as did Ibn al-Tahir al-Tahir (p. 247).


(C. VAN AERENDONCK)

**IBN DURAYD,** **ABU BAKR MUHAMMAD B. AL-HASSAN B. SATTURA IBN AL-JISRAEL** (on the name Durayd, see *Hama*). Al-Farazdaq, *al-Mazydd*, p. 377 L.m., according to his own account, a native of Khaybar, was born in the reign of al-Ma'tma' in 222-237 in Baja (in the old *Jisr*). He studied in Baja under such teachers as Abu Hadjel al-Hijjali, Abu Rishah, al-Lugani, and Abu al-Aswani. In 252, when the Zanj were massacring in Mosis, he escaped the danger and went with his uncle al-Hassan (other *al-Ishas*), who had undertaken his education, to *Umayy* where he spent 12 years. He then went to Djezair Bin Omart (read this for *Umara*; Ibn Khallikan has *Baja*) and thence to Fes, where he stayed at the court of the *Hindus* at their favorite and was chef of a *Lotus*. He compiled for them a *Kitab al-Mawrid* (ed. Ibn al-Lugasi), which is dedicated to Abu S-'Alah *Jumara* b. 'Abd Allah al-Maski (Haddiyya Khali*, d. 1242). He wrote in Arabic the most important book of his poems, *Masikal*, on the difference between Ibn Haggan, al-Mas'ud, and Ibn Khallikan with regard to the names of the corresponding Misklan. *Al-Arabi* *Al-Mu'jib*, *al-Mazydd*, p. 189 (see *Mozaffar*) (ed. de Goeje, L. 1898). He had older models for this kind of poetry, in which each verse ends in an *alif malik* (see *al-Maski*), *Mozaffar*, vii. 304, and was himself imitated by his successors. His poem has been several times annotated and published. When the *Hindus* were disposed in 298-302 and migrated to Khaybar Ibn Durayd went to Bagdad; here he was recommended by al-Khawar to the Caliph al-Mukทndir and received from him a pension of 56 dinars a month. In spite of the fact that he was a noted spendthrift and spendthrift, he reached a great age. When he was 90 he sat with paralysis; he recovered.
however, and lived two more years in spite of a second shock. He died in 324 - 933 on the same day as al-Jasharī and was buried in the 'Abbasīya cemetery in Baghdad. He is represented as the most learned philologist of his time and the best critic of poetry; he is also called al-lamān 'l-Sā'abīw was-nasabī, 'l-Šuqīmī. Besides the great dictionary al-Lisan al-arabī, he wrote on various special branches of lexicography, e.g. Kitāb al-Sharīf was-ṣā'abī, ed. L. Weight, in Ophiticzka Arabia, Leiden 1859, two books on music, one on war weapons, on clinic and medicine, ambiguous expressions and inflections, to form a whole art (Kitāb al-Muqārāb, ed. T. Ochsenke, Heidelberg 1882). His philology was to him a patriotic duty; against people like the Shābībī he wrote the Kitāb al-Iṣbahānī (ed. Westend, Göttingen 1854) to explain the etymological connections of Arabic names (see Gladis, Muhacirinischer Studien, i. 709). Among his pupils were al-Shāfi'i, al-Malikī, Abu 'l-Faraj, 'All al-Iṣbahānī.


IBN FA'DĀL ALLĀH. [See FA'DĀL, ALLĀH.]

IBN FA'DĀL, properly AYMAN b. FA'DĀL b. ABBĀS, was a KHDAM al-Maṣmād, Arab author, composer of an account (ādāb) of the sabbath sent by the Caliph al-Muktadīr to the king of the Volga Bulgars (cf. al-Wāṣīl, i. 780-783). As he was a client (mazārī) of the Caliph and of the conqueror of Egypt Muhammad b. Sulaymān (see Cairo, i. 384) he seems to have been not of Arab origin. He seems to have taken part in the mission as a theologian and authority on religious matters. The real ambassador appointed by the government was Sūṣan al-Kasātī, a client of Nuhshāf al-Ḥānūn (cf. Arbhān, ed. de Goeje, p. 58). The sabbath left Baghdad on the 11th Safar 709 (21 June 921), went first to Bahlūl, then to Khāṣṣ, Khāṣṣ and Khāṣṣ, capital of which was reached on the 24th Muharram 716 (12 May 922). Nothing is known of the route or time of the return to Baghdad: as little is known of the life of the author of the Rinīh. The latter seems to have been as early as the 11th century by al-Jasharī and al-Maʿādh; it is expressly quoted and extract given by Yūsuf (i. 113, 46) mentions specially that in his time the Rinīh was extant in numerous copies. Cf. C. Brockelmann, Gesch. der arab. Litt., i. 227 sq.].
IBN AL-FARÂT, the name of several persons who filled high offices of state.


2. All belonged to the district of al-Nakharan and was first of all secretary of State in Baghâd. After the unsuccessful attempt to place Ibn al-Mu'tam[5] on the throne, 'Ali was appointed vizier in Rabî' 1, 320 (December 931) by the Caliph al-Ma'thadir and became the real ruler. In Dhul 'l-Hijja 20 (July 717) he was dismissed on the pretext that he had arranged a raid on the capital with the rapacious Bedouins. To make his former favourite harmless, the Caliph had him imprisoned and declared his vast wealth. He managed to regain the Caliph's confidence however and was set free in Dhul 'l-Hijja 30 (August 717) and restored to office. The war and extravagance of the viziers brought the finances of the State into disorder, and this brought about his fall. In Jumâda I 1, 306 (November 918) he was dismissed for a second time, imprisoned and had all his property confiscated. He succeeded in being pardoned again through the influence of his son al-Muhadjir and in Rabî' II 3, 311 (August 925) the Caliph made him vizier for the third time. His aversions and revengeful nature made him so hated however that al-Muhadjir had finally to rid him of his office. In Dhul 'l-Hijja 1, 312 (June 924) 'Ali and al-Muhadjir were arrested and murdered on 17th Rabî' II of the same year (July 498-92).


3. All and Allah (of Abu 'l-Khattâb) Dârâr b. Muhammed, brother of the preceding. After all 'Ali, al-Farât had been appointed vizier in 296 (908), he entrusted his brother with the administration of the finances of the eastern and western provinces. According to the usual date Dârâr died as early as Shawwâl 297 (June/July 910). His office was then divided between the viziers' two sons, al-Faqî and al-Muhadjir, so that the former administered the eastern and the latter the western provinces.


4. Abu 'l-Farât b. al-Fadâr b. Muhammed, the brother of the preceding, born in Shâbîn 270 (November 892), also called Ibn Khallîlîn after his mother Khallîlîs, a Greek slave. In 290 (902) he was appointed vizier by al-Ma'thadir, but absolute anarchy was then reigning in the capital and, as the new vizier was not side to cope with the situation, he had to call in the aid of 'Umaris, the commander of the body guard. When the latter advanced in the town, the Caliph was persuaded to go out against him. Al-Ma'thadir's troops were defeated and he himself slain. Al-Faqî thus lost his office. He was appointed collector of taxes for Egypt and Syria under the sultanate of al-Râfî; the secular ruler however was not the Caliph but the Almoravides' Muhammad b. Yâqût. In 324 (937) or 325 (937), the latter induced the Caliph to make al-Faqî vizier, but he was weak.
and at last for such a post and by the next year we find him begging permission from Ibn Rašid to retire to Syria to attend to the interests of his father and of Egypt. Ibn Muhld ascended the throne as viceroy. Al-İsfdlı died in 527 (1520). Biographies of his predecessors are found in the works of Ibn Sa'd, Nishāt al-Warara (ed. Amerbout), p. 268, 310, 314 sq.; Ibn al-As'tār (ed. Tormos), viii, 111, 134, 176, 211, 245, 257, sqq., 369; Wehl, Gesch. d. Chalifen, ii, 574, 669, 683.

4. Abd al-İaz'ar, Djaş'ar b. 'Abd al-İaz'ar b. 'Abd al-Mu'min, son of the preceding, born in 510 Al-Hajjaj. 308 (April 921). Djaż'ar, who was also called Ibn Hınzás, held the office of viceroy to the Ikhshidids in Egypt. The real ruler however was the Ayyubian Rašid, under whose protection Djaż'ar held office and who was seen recognized as also king. On Raşid's death in 357 (968) the minor 'Abd al-Mu'min became head of the dynasty, while Djaż'ar continued in office. Although the Master-by-us-yans committed to practice all kinds of extortion he was unable to satisfy the claims of the Ikhshidids and the Turkish mercenaries, and had twice to hide while the masters plundered his palace and the houses of some of his followers. The real ruler was now 'Abd al-Mu'min in Al-Hamān b. 'Abd Allah b. Tağhūli, the commander of the Syrian troops. In 358 (969) the latter appeared in Egypt, arrested Djaż'ar and appointed Al-Hamān b. Tağhūli al-Ra'sīt viceroy. Djaż'ar was soon released and when Hamān returned to Syria, he restored him and the government to his hands. In the same year the Ikhshidids were overthrown. Djaż'ar died in 397 (January 1001) or, according to another authority, in 392 (Jan. 1005).


IBN AL-FURĀT, NISĪJ AL-DIN MUHAMMAD b. ABD AL-MIHRL, Arab historian, b. 375 (1354), d. 387 (1405), author of a comprehensive chronicle, Taqā'ī Manāqib al-Sharī'ah, which was published in 1312 by García de Tass, under the title El obispo y las flores (repr. in Alhambra, Libros propios, etc., 1876). German translation by Pfeffer, Sammlung aus den Morgenländischen, Hirschberg, 1850. Other works are detailed by Brockelmann, Geschichte, ii, 450 (ed. ii, 702). Biographical details are lacking. The year 678 (1279) is given as the year of his death.

The same name Ibn Ghāniya: al-Ma'dālī also given to a Husaif jurist, is whom cf. Brockelmann, op. cit., ii, 312.

IBN GHANIYA, YARĪ B. 'ALĪ B. YUSUF AL-MASULI, Governor of Spain under the Amanurids, born in Córdoba, according to Ibn al-Khaṣīh, and died in 543 (1146) at Granada. He is best known as Ibn Ghaniya, after his mother, the sister of the vizier Vastun b. Tağhūli, the real founder of the Almoravids.

Ibn Ghaniya, as well as his brother Muhammad grew up at the Almoravids' court of Marrakesh, where their father seems to have held a high position. In 520 (1126) 'Abd b. Vastun appointed Ibn Ghaniya governor of Western Spain. From 520-538 (1126-1143) he successfully ward off the attacks of the Christians and completely defeated the army of Alfonso, the Victory, King of Aragon in 528 (1132-1134) at Fraga. Beginning about 538 (1143) however, the revolution movement of the Andalusian Muslims (Agarosa) against the Almoravids empire, led by chieftains like Abu l-Kasim Ahmad (Abnacusi), the Kds i Ibn Hamdūn of Cordoba, Abu l-Hamān b. Handir of Malaga, and many others of Saragossa and many others so shattered Almoravids dominion in Spain that it soon fell to pieces.

The governor Ibn Ghaniya, who lived in Seville, performed prodigies of valor and showed great qualities in organizing the resistance. He repulsed Córdoba in 539 (Jan. 1140) from Ibn Hamdūn, who then obtained the support of Alfonso VII of Castile. Ibn Ghaniya had to retire before the latter's army to the citadel of Cordoba in 540 (1140). The arrival in Spain of the first Almohad armies forced Alfonso VII to abandon Cordoba to Ibn Ghaniya, who however became his rival. In face of Alfonso VII's increasing demands, Ibn Ghaniya allied himself with the Almohad general Barīn, governor of Seville, with whom he exchanged Cordoba and Carmona for Jaén in 543 = 1148.

The successes of the Almohads were rapid and soon Granada alone remained to the Almoravids, while Ibn Mardanshā, [q. v.], an independent lord, was master of Murcia, Valencia and the whole of Eastern Spain.

One of Ibn Ghaniya's last acts of loyalty to the Almoravid empire was to send to Céuta the governor al-Saḥrawi at the Kds' iyyāt's request in 543 (1148). He died soon afterwards in Granada on the 10th Sha'ban 543 (December 1148), when the ruin of the Almoravids had been completed in Spain.

Ibn Ghaniya seems to have left no children. If we may believe Ibn al-Khaṣīh in the Ḥaṣā, he early sent away his wife, lest her company might diminish his warlike ardour and his brother Ahmad, appointed governor of the Balearic Islands [q. v., I, 679] in 520 a. d., left alone, who, with his descendants maintained Almoravid rule there till 580 (1183). It was the grandson of Muhammad, who attempted an Almoravids restoration in Barbary, where they fought till 633 (1235-1236) against the Almohads.

Bibliography: See the references in F. Codina, Documentación y comparativa de los Almoravides en España, Saragossa, 1899; A. Bel, Les royaumes Ghaniya, derniers représentants de l'Empire almoravide, leur lutte contre les Almohades, Paris, 1905 (Alfred Bel).

IBN AL-HARBARIYA, NISIJ AL-DIN ABU YUSUF MUHAMMAD B. MUHAMMAD, a celebrated Arab poet, a descendant of the 'Abdalmalik princes.
IBN A-Bahrāniya — IBN Hādīr ibn al-Askālānī

Near Granada: He studied at Elvira and Cordova, then made the pilgrimage to Mecca. And Mecca became acquainted with the Muslim school of law which he introduced into Spain. He died at Cordova in 855 (951). He is said to have published over 1000 writings on different subjects, but only the work with the exception of an unimportant fragment, which has come down to us under his name, is textually extant. Dony, Archd., ii, 28 has pointed out, a later compilation.

Bibliography: Wüstenfeld, Die Geschichtschreiber der Araber, VI, 35; Pons Boisgis, I. suave, brill. p. 89 sqq. (where further references are given); Brockelmann, Geschichte etc., i, 109 sq.

IBN Hābīb, Muhammad, an Arab philologist, a pupil of Kitāb al-Askālānī; died at Sanaa in 885 (950). Of his many works only a summary on the similarities and differences between Arab tribal names has come down to us and was published by Wüstenfeld (Über die Beziehungen der arabischen Stammesnamen, Göttlingen 1850).

Bibliography: P. 166; Flugel, Die grammatischen Schriften der Araber, p. 97; Wüstenfeld, Die Geschichtsschreiber der Araber, vi, 59; Brockelmann, Geschichte der arab. Literatur, i, 100.

IBN HĀBĪB, IBN AL-DIYN ABD MUIYAMMAD AL-HABAN R. 'OMAR AL-DIMASĀJĪ AL-HĀLĀR, an Arab historian and scholar, born at Damascus in 710 (1310). He studied at Halab, where his father filled the office of muhtāb and also taught tradition. In 733 (1333) he made the pilgrimage and again in 739 (1338). During these journeys he stayed in various towns of Egypt and Syria. We afterwards find him now at 'Arrah, now back in Damascus, then in Halab, where he died in 739 (1338). Of his works, which are detailed by Wüstenfeld and Brockelmann, we may here mention his history of the Mamluk Sultanate from 750 (1350) to 777 (1377), Dīwān al-Aslām fi Ma'ṣūm al-Anṣār, of which extracts have been published by Layard and Menzies in Orientalia, ii, 196 sq. Of quite another character is his work in rhymed prose, interspersed with verse, called 'Aṣâb al-Sādāk, and repeatedly printed in the East, e.g. Alexandria, 1280; Constantinople, 1302; Cairo, 1307.

Bibliography: Wüstenfeld, Geschichtsschreiber, vi, 441; Brockelmann, Geschichte etc., ii, 36 sq. (where further references are given).

IBN HADIR, IBN AL-ASKALANI, whose full name was ABU MADWAR ABU AL-MALIK IBN ISHMAEL, AN ARAB JURIST, born at Alqma. The text was revised by Henrique Verge, according to Simonet,
IBN ʿAṢṢALĀNĪ — IBN ʿḤĀṬĀMĪ.

Ibn al-Mušāqīn (d. 804), ʿIrāqī, was a learned and prolific Scholar of Tawāḥīd, a disciple of Ibn ʿAṣṣalānī, and a leading figure in the study of Tawāḥīd. He compiled a comprehensive work on Tawāḥīd, which was later expanded and edited by his pupil, Ibn ʿḤāṭāmī. Ibn ʿḤāṭāmī (d. 972) was a prominent Scholar and was known for his extensive work in Tawāḥīd and other fields of Islamic studies. He was a disciple of Ibn ʿAṣṣalānī and continued his work, expanding it further. His work on Tawāḥīd was widely regarded and influenced later generations of Scholars.

Riṣālah: A collection of works on Tawāḥīd, which was compiled and expanded by Ibn ʿḤāṭāmī. It includes a comprehensive study of the principles of Tawāḥīd, along with detailed discussions on the nature of Divinity and the attributes of God. The work is widely regarded as one of the most significant contributions to the field of Tawāḥīd in Islamic history.

Ibn ʿḤāṭāmī's work on Tawāḥīd was highly regarded and influenced later generations of Scholars. His contributions to the field of Tawāḥīd have been widely acknowledged and his work continues to be studied and applied in Islamic studies.

IBN ʿḤĀṬĀMĪ, whose full name was ʿALĪ b. MUḤAMMAD b. MUḤAMMAD b. ʿĀLI b. MUḤAMMAD b. ʿIRĀQĪ, was a Ḥāṭīrī, and a prominent Scholar of Tawāḥīd, and a leading figure in the study of Tawāḥīd. He was a disciple of Ibn ʿAṣṣalānī, and continued his work, expanding it further. His work on Tawāḥīd was widely regarded and influenced later generations of Scholars.

Ibn ʿḤāṭāmī's work on Tawāḥīd was highly regarded and influenced later generations of Scholars. His contributions to the field of Tawāḥīd have been widely acknowledged and his work continues to be studied and applied in Islamic studies.
His successes when completed filled many volumes; a volume preserved in the British Museum contains 686 leaves and part of those in 20. A selection of the best elements were given by his contemporary and friend the Sharif al-Raqqi called al-Nafi' min al-ikhshid; a selection by a means free from obscenity was made in 380 by Hilal Allah al-Istakhri, in 141 sessions; this is preserved in the Paris MS. 5913, with prefatory note by the grammarian Ibn al-Khawasib. A considerable collection of his verses is also given by Tha'alibi in the Yatima ii. 241-276. Other selections are mentioned by Brockelmann i. 82.

The subject with which the poems chiefly deal is the vice explained by Men, Zin bihahiru limman, p. xxvii: the society in which the poet moved is that which is known from the Yatima, especially vol. iii, i.e. the Sharif al-Raqqi is said to have incurred favor by his services over Ibn al-Hajjadi (Uzair, p. 862-864), who however had earned it by his attacks on the Companions, which the Sharif al-A'la'wi approved.

Bibliography: MSS. cited above, Mi'atin al-Zamana of Shi' Ibn al-Hashimi (MS).

Ibn al-Hadjadi, BEN IAMMÀND A'AMM OTTHAM, O. ACHÈS, AND AHIMI B'ERBE, AND ARAH GRAMMARIA, son of a Kurdish chieftain of the Emir 'Iza al-Din Mi'asbat al-Salih, born in the village of Fans in Upper-Egypt in the closing days of the year 570 - 1175, studied the Kor'an and the sciences connected with the Maliki law and its sources, grammars, and baladies letters, in Cairo. His chief teachers were the Imam al-Shafi'i, the jurist Ahi Munsir al-Abyari, etc. He made a journey to Damascus and after spending a long time there teaching publicly in the Maliki school of the great Ummayyad mosque he went to Cairo and afterwards moved to Alexandria, where he died on the 26th Shawwal 640 = 11 Feb. 1249.

Although he also wrote works on law and prosody, it is as a grammarian that he is especially celebrated and in this field he differs in many points from his predecessors. As a jurist he was the first to compile the Institutes of Egypt with those of the Maghribi Maliki. We owe to him the following works, of which those in prose are so clear in their style that they require no commentary: 1. al-Khaqari, a short manual of Arabic syntax (19th); Rome 1591; Cawpore 1888, 1891; Kazan 1889; Taubert 1321, 1322; Constantinople 1325; Cairo repeatedly; commentary Constantinople 1310); 2. al-Makamat, short treatise on Arabic science (19th); Cawpore 1849; Cawpore 1885; extracts publ. with notes by F. Baha, Sprachlehre und historischen Bildung des Arabers, Bonn, med. und. Arch. Berlin 1797; 3. al-Maghribat al-Maliki fi 'Ilm al-Musulmi, a didactic poem in the daily metre on prosody (Leiden, Cat. i. Nos. 273; Beira, Frankfort, etc. 1 Hack 2, 414).
and Cheikh, *Dix centans tracts de philos., arab. 
Beirut 1908, p. 157*; 6. Kühler & ‘Uthub, a short treatise on the use of the seed, with the 
adjectives avicul and al-’athar (Berlin, N°. 6894); 
7. Mu'arrak *i-Shafi‘i* wa-l’Aqal fi Tsup al-Disti *al-
Lajnat, a handbook of the sources of Maliki 
na-shar al-Munabbih, known as al-Muhayna 
ai-Shafi‘i, a synopsis of the preceding work. (pr. Bilal 
1316–9), with ‘Aqil al-Din al-Jili’s commentary 
and the glosses of al-Tabarkan and al-Lajnat at it 
and imperious by al-Hasan al-Haraw. (cf. 
Lajnat’s *Hidayah*); 9. ‘Uthub & ‘Uthub al-
Khat, or *Lajnat al-Ummamah* or simply *al-Mugharar 
ai-Shafi‘i*, a summary of the sources of Maliki law, 
annotated. (Tunis) and afterwards imitated Shuh K deployal (London 
Cat. Or. ii. N°. 236; Khid. Lib. Cairo, Frib., ii. 1551; 

**Bibliography**: Ibn Khallikan, Wafa‘i al-
(Cairo 1830), i. 314; al-Sayuti, Han al-Muhfin 
(Cairo 1921), i. 125; da, *Engyatyat al-
Wafa‘i* (Cairo 1939), p. 323; Ibn Farah, al-
(transl. de Sana), ii. 272 sq.; Buhl, op. cit., 
p. 27–29; Bruckmann, Gesch. d. arab. Lite. 
3. 1903–8, st. 525, ii. 697; Haar, Arab. Lit., 
p. 172; Moh. Ben Cheikh, *Etudes sur les perso-
nauts de l'histoire du Coran d'Alb. 
Quatier-Fifsi* (Paris 1907), N°. 194; Monnier, 
Le droit musulman arabe (Gen. collectifs), Les origi-
natifs (Algier 1917), 98. 
(Moh. Ben Cheikh)

**IBN AL-HAYTHAM**, whose full name was Abi 
‘Ali al–Haram ad-Dimashqi, born 398/998 (he 
in medicine, is called Alhazen, was one of the most important 
mathematicians and physicists of the Arabo, learned 
also in medicine and the other sciences of the 
ancients notably in the philosophy of Aristotle. He 
was born about the year 398/998 in Basra, 
where he is sometimes called Alhazen, moved when fairly old to Egypt, where he 
was for some years in the service of the Fatimid al-Hakim, to whom he had offered to regulate 
the course of the Nile, but soon had to give up this undertaking; on al-Hakim’s death he earned his living by 
抄写 mathematical and other books. 
He died in Cairo towards the end of the year 450/1059 or soon after 22 the authorities note. 
Ibn al-Majthi’s quote about 300 mathematicians 
astronomical, physical, philosophical, and medical 
works and treatises by Ibn al-Haytham, for which 
we may refer the reader to the sources quoted below, 
particularly (besides Ibn al-Majthi’s) F. W. Bopp 
and E. Weidemann. His chief work on physics 
is his *Optics*, Kitab al-Majthi, published in a 
Latin translation in 1572 in Bologna by F. Renier, 
together with his treatise on twilight, entitled 
*Opticae theoriae* Arab. *Anthrop. litter. septem 
ann. prim. edidit. Ebnets libri de experimentis 
diviniit ascensionibus* etc. a. F. Renier. The 
latter treatise was translated into Latin by Gerhard 
Crumb; this is probably true also of the 
Optics but not certain. The *Optics* of Ibn al-
Haytham had a great influence in the middle ages 
on the study of optics in Europe from Roger Bacon 
to Kepler. There still survives also a large Arabic 
edition of the *Optics* by Kamali al-Din al-Ashir 
*al-Asrini* (died 523/530) on this and Ibn al-
Haytham’s *Optics* cf. the works of E. Weidemann 
mentioned below.

Of treatises by Ibn al-Haytham some published 
in Arabic and some available only in translations, 
we have to mention the following in addition to 
those mentioned in the authorities quoted above: 
*Über die Ideenkettel* (translated by F. W. Bopp) 
by E. Weidemann, in an 
abbreviated form, in a German translation in the 
*Zeitschr. für Gesch. d. Naturwissenschaften*, v.*.I (1888), 
p. 226 sqq.; Über physikalische HRP [9-28] 
*Die Machtzwischen den Grenzen* (1891), pubd. 
in a German translation, by J. L. Heidelberg 
and E. Weidemann, in the *Biblioth. Mathem., 3. Ser*, 
vol. 2. (1910), p. 201–217; Über physikalische HRP 
*Die Machtzwischen den Grenzen* (ibid. 1893), 
translated, by E. Weidemann, *ibid.,* p. 390–397; 
*Über die Annahme der Parasiten* (F. Michael 
*Die Machtzwischen den Grenzen*), transl. with commentary, by H. 
Suter in the *Biblioth. Mathem., 5. Ser.*, vol. xii. 
(1914), p. 389–392; Extracts from the treatises 
*Die Machtzwischen den Grenzen* (Ober das Wert (of Colour)), F. Michael 
*Die Machtzwischen den Grenzen* (28–1894), published in German translation by E. Weidemann, 
(Sammlung der phys.-med. Schriftt. in Erlangen, 

**Bibliography**: Ibn al-Majthi, al-Majthi 
165–168; E. Weidemann, *Ibn al-Haytham, ein 
arabischer Gelehrter* (reprint from the *Forschung 
für d. Armeen* 1900), etc.; see, Ibn 
al-Haytham’s *Optica* (Reprint from the *Online 
Gesch. d. Naturwissenschaften*, p. 2–9, 
1910); 20 strips of al-Ashir’s *Alhazen* 
*De visura* etc. (Paris 1851), p. 73–81; Stein-
nerschläger, *Nachweis von einem astronomischen 
knüpfen an Ibn al-Haytham in der *Sahl 
Biblioth. des Weltal* (20), 1893, p. 505 sqq.; Bruck 
man, Gesch. d. arab. Lite. ii. 419; Suter, Al-
91–91, iii. 169–170. 
(II. Suter)

**IBN HAYYAM** b. Khalaf, Abu Marwan 
Hassan al-Kurjut, usually called after his grandfather Ibn Hayyam, one of the earliest and 
most historians of Islamic Spain. Almost 
nothing is known of his biography except that 
the year of his birth is 377 (987–988) and his 
depth about 1076. He was a very prolific writer; the list 
of his works contains no less than 50 titles, 
which include poetical and theological treatises. His 
history al-Malik is said to have comprised no 
more than 60 volumes, but of all his writings only 
the historical work entitled *al-Majthi*, F. Michael 
Alrenda has survived; there is one volume in 
Oxford (Cod. Bodl. in Nicol, ii. 137) and a 
second at Constantinople; there are transcripts 
of both in Madrid.

**Bibliography**: The bibliography on Ibn 
Hayyam is given in Fons Paeezis, *Essayas 
hisbóologicos*, p. 155 sqq. cf. also Bruckmann, *Gesch.). 
literature*. etc. i. 338.

**IBN HAMDIS**, Abu Muhammad *Abd al-
All b. Abu Hakim, an Arab poet, born about 
447 (1055) in Syria and distinguished at an early age as a poet. When the Seljuk 
captured Syria in 471 (1078), he retired to Spain 
and spent some time at the court of the Seljuk 
al-Mu'tamid [9-27] in Sevilla. He followed the
latter in his imprisonment in 484 (1091) and lived at al-Mahdiya after his death (488 = 1095). He spent the last years of his life at Bougie where he died in 527 (1132); according to other accounts, he died on the island of Majorea. He left a Libra of which Amari has published specimens. C.L. G. Monod, Al Dabbir, la poésie Arab. 30; G. Szemerényi, Al Dabbir. Le poème de la poésie ishání publique, Pázmány 1935, and L. Chacté, l'Alm, publi. by C. Schaurer, Rom 1977. According to Haji D. Khalifa, li. 196, he also wrote a History of Algiers.

**Bibliography:** Amari, Bibliotheca Arabica-Scita, s. index; Pena Bologna, Ensayo Hist.-bibliográfico, p. 156-94; Brockelmann, Geschichte etc., i. 259 f.

**IBN HAMDUN, BAHK AL-DIN AHU AL-MALALI MUHAMMAD b. AL-HASAN, an Arab physician, born in 965 (1504) at Baghdad. He held several offices at the court of the Caliph, so that he received the title Khâqân Kâfar. But his frankness aroused the enmity of the Caliph al-Mustamîd who threw him into prison in 962 (1567). Soon afterwards he died in prison. He was the author of a large anthology of philological and historical memoirs entitled Al-Fushûr. (Al-Fushûr: A collection of Official Life from the *Tâhibâtâ* of Ibn Hâdûn, etc. in *Qur'an, Rev. Ar. Soc.*, 1958, p. 409 sqq.)

**Bibliography:** Brockelmann, Geschichte etc., i. 250 sq. (with further references).

**IBN HAMMAD, ABU 'ABD ALLAH MUHAMMAD b. ALL, an Arab historian, author of a history of the Fātimids. Neither the date of his birth nor death is known; we only know that he flourished after the rise of the Almohad dynasty and before Ibn Khaldûn, who quotes a passage from him about the Hamîn Khatzim of Tripolis (Kîthîb al-Dir, vii. 43). The text is still unpublished in a manuscript of the Bibl. Nat. of Paris (no. 1888) and in another of the Bibl. Nat. of Algiers (no. 1988, imperfect). Two fragments, one on Uthâb al-Allah and one on Abu Yaâqûb al-Mahdî, were translated by Chellemann in *Qur'an, Rev. Ar.* 1962, ii. 470 pp.; 1969, i. 199 sqq.

**IBN HANÎ, ABU 'L-QAYRIM (also Abu 'L-QASIM) MUHAMMAD R. HUṢY R. MUḤAMMAD b. SÂDÂN AL-ARIŠ, usually called IBN HANÎ AL-MUGAṣSIL, to distinguish him from Ibn Hânî al-Hakâm [see ABU MUṢSA]. An Arab poet of Spain. His father Hanî was a native of a village near al-Mahdiya in Tunis, who had moved to Elvira in Spain or, according to others, to Cordova. Ibn Hanî was born in one of these two towns. He studied in Cordova and then proceeded to Elvira and Seville. In the latter city his frivolous way of living and too free speech brought upon him the wrath of the people who accused him of being in agreement with the Greek philosophers and of heresy, so that he was finally banished from Seville at the age of 27 by his patron, who was afraid of being accused of being in agreement with him. He then went to Africa to Djerba, afterwards to Tunis, and finally to the Fâtimid al-Mahdî. When he received only 200 dirhams from the latter for a book addressed to him, he went to al-Mahdiya (Malva) in Algiers where his compatriot Djâtâr b. 'All b. Pâlah b. Abu Marwan and Yâhia b. 'All b. Hâmid b. al-Anḍalûs were ruling. Treated with great respect by them he composed some notable poems in their honour. The Fâtimid Caliph al-Mu'tas Abū Tamîm Ma'âd b. Ismâ'îl, son of al-Marwan, summoned the poet to him and attached him to his court, overwhelming him with tokens of esteem. When al-Mu'taz went to Egypt in 351 (962) to take up his residence in Cairo, Ibn Hânî left him and returned to the Maghrib to bring back his family, but was murdered in Marsa in Cyrenaica on his road to Alexandria on Wednesday 29 Rabî' II 562 = 50th April 973, at the age of 35. Accounts of his murder differ. When al-Mu'tas in Egypt heard of the poet's death, he lamented: 'He was a man whom we hoped to rival the poets of the East, but this was not granted to us'.

In spite of the gross exaggerations in some of his panegyrics, which made him suspected of insubordination among the exiles, Ibn Hanî enjoyed as great esteem among the Arabs of the West as his contemporary al-Mutânibî did in the East. Abu 'l-'All al-Mu'arrî, who esteemed the latter highly, used to say of Ibn Hânî: 'he is like a willow, grinding corn, so little sense is there in his verse'. Ibn Dârra arranged in alphabetical order, was published at Bûkhtî in 1274 and at Beyrouth in 1886, 1920. It contains panegyrics of al-Mu'taz, Djâtâr, Yâhia b. 'All b. Pâlah, Muhammad b. 'Omar al-Ṣâlîtî, Djâtâr b. 'All b. Hâhid, 'Abd al-Qâdir b. Hâhin b. al-Mu'âdh b. al-Mu'âdh, Yâhia b. 'Abd al-Mu'âdh b. 'Abd al-Mu'âdh, Yâhia b. 'Abd al-Sâlih. He was against al-Wâhrân, two elegies, one on the mother of Djâtâr and Yâhia b. Yâhia b. 'Abd al-Mu'âdh, the other son of Ibrahim b. Djâtâr, b. All and several impromptu pieces.


(MOH: IBN CHEKHER.)

**IBN HAWKAL, ABU 'L-QAYRIM (MUHAMMAD), an important Arab traveller and geographer. Very little is known of his life. He tells of himself that he left Baghdad in Ramadan 331 (May 943) with the intention of becoming acquainted with other lands and peoples, and making money by commerce. He travelled through the whole Muslim world from east to west, at the same time studying the works of his predecessors, al-Qalîbîn, Ibn Khordhabî and Khîdîm. According to Dârra, he was 25 years in the service of the Fâtimids. On his travels he met al-Jâfârî (4 v.), probably about 340. At the latter's request he made improvements in some of this geographer's maps and revised his work. He afterwards however decided upon revising it and completed the new version under his own name with the title al-Mâlik al-Mu'ammali al-Mâlik al-Mu'ammali not be-
Ino 387 (977): it was published by de Goere in Vol. ii. of the Bibl. Georg. Arab. On earlier editions of separate portions and part translations see the Praesentio to op. ii. and vol. i.

Bibliography: P. J. Culembroek, De Ibn Haukal: Geographie, etc., Leiden, 1882, p. 5-177; de Goere, Die Baykhi, Buch 118, etc., M. Tombs, Gewelt, etc., (1871, 42 vols.), Bibl. Geogr. Arab. In: Prasch II, 12, p. 19, etc.; D. J. van der Man, Biographie d'Espagne, iii. 17, 181, (C. Van Akeno, Ibn Haukal, whose full name was Abu Muhammed 'Ali b. Ahmad b. Safi f. 292, a versatile Spanish Arab scholar, a notable theologian, historian, and distinguished poet, born on the last day of Ramadhan 284 (29 Nov. 994) at Cordova. His family belonged to the village of Maata Lihiyan (var. M. Lihiyan, according to the Baghd. Arab., v. 88 infra, by farahk from Huévar at the mouth of the Odied, in the district of Niebla, his great-grandfather had been a convert from Christianity to Islam. His father, who died, was a rich man of the eminence of a muqaddam, he received the son of a scholar of the ibn Haukal, in the line Haukal, a high official in the royal court, in which he spent his youth did not prevent his active mind striving to develop in all directions. As his teacher in various branches of knowledge he mentions (Ibnh., p. 110, 118, 227): Abu al-Rahman b. Abu Yaish al-Audh, and in the midst of the political turmoil we find him a student of Habib in Cordova (Ibnh., p. 137, 175). The revolution which overthrew the Emir of Cordova (cf. D. J. van der Man, Biographie d'Espagne, iii. 271 sqq.), considerably affected the position of father and son. Especially after Haukal II. was replaced on the throne (Ibnh. T.Hidjia 400 = July 1010), both had to suffer many mortifications. Ibn Haukal's father died towards the end of Dhu l-Ka'ada 402. In May 404 he left Cordova, which had been sorely tried by the civil war: the beautiful palace of his family at Bait Mughith had been destroyed by the Berbers (Ibnh., p. 104, 39 infra sqq.). He next chose Almeria for his home; there he seems to have been able to live in comparative quiet till 'Ali b. Hamid, in alliance with Khairan, ruler of Almiranda, overthrew the Umairid Sultanate (Marmarid 407). Khairan seduced him of intriguing in favour of the Umairids, imprisoned him for some months with his friend Malhun b. Bahr b. Ishaq, and then handed him over. The two friends went to Higo al-Kebir, whose ruler received them kindly. On learning that Abu al-Rahman IV al-Murtaqa had been appointed Caliph in Valencia, they left his host after a few months and travelled by sea to this town, where Ibn Haukal met other friends (Ibnh., p. 110 sqq.) in the army of al-Murtaqa, whose viceroy he was, and before Granada; he was captured by the enemy, but was released after a while (Cat. Cod. Arab., l. 273). After an absence of six years he returned in Shawwal 409 to Cordova, where al-Kalain b. Hamud was now Caliph (Ibnh., p. 194, 113 sqq.). After the latter's expulsion, the intellec-

It is not clear what the image represents as it does not contain any text. However, it seems to be a page from a book or a document. If you have a specific question or need help with a particular part of the document, please let me know, and I will do my best to assist you.
IBN HISHAM, AMD ALS-Al-MUHAMAD ABD AL-ALLAH B. YUSUF B. AHMAD; AND AMID AL-HISHAM AL-ASGHAR AL-MUSLEH, was born in Dhu 'AlQa' 706—April-May 1309 in Cairo, where he died in the night of Thursday-Friday, Ujala 11/23 and 12/25 in 1350. A pupil of the Spanish grammarians Abi al-Hajjaj for the study of the Diniya of Zhuhi b. Abi Salih, he also studied with Zuhayr b. Al-Lafi b. Al-Munajjid, etc.

As a Shafi'i doctor, he became professor of Karimi sciences at the Khatib al-Musayri in Cairo; but five years before his death he went over to the Hanbali school to obtain the post of professor at the Hanbali madrasa in Cairo and for this purpose learned by heart the Muta'llif of Al-Kharsh in less than four months.

Ibn Hisham sums up in these words: "Ibn Hisham was profoundly learned in grammar and possessed perfect knowledge of it. He followed in the path of those of the grammarians of Musul who accepted Ibn Uqla's views and followed this scholar's method of teaching. The knowledge displayed by Ibn Hisham is truly remarkable, and shows that he had a perfect mastery of his subject and that he was very clever."

Ibn Hisham has left the following works:

1. Kitab al-Mu'jam wa'l-Madkhaj, a short treatise on syntax, several lines published; 20. Commentary on the preceding, publ. at Tunis in 1281; 2125, 1229, Cairo 1274, trans. into French by Gogger, "Le mot de mots," a modest work, 1257; 3. Dakhilah al-Dababah fi Mursat al-Allah, a short treatise on grammar, less extensive than the preceding; 4. Commentary on the preceding, publ. at Tunis in 1283; Cairo 1255, 1257; 5. Al-Fushshah as-Saj'dah, a work on logical analysis, published; 6. Al-Durar al-Mutafa'ah in 1262; Constantinople in 1269; 7. Aqaid al-Abdali b. Al-Musul, the solution of several difficult points in grammar, Paris 1225, 1215, 1223, 1225;
expedition against the Byzantines in Armenia in 102 (730-731) he was appointed governor of al-Tuj and Khorasan by Vazid II. In the constant feud between northern and western Arabs on account of his language, he always took the side of the former, while his latter were in consequence neglected. In Shawaari 115 (March 724), soon after the ascension of the Caliph Hisham b. 'Abd al-Malik, Ibn Hubaira was dismissed and Khidr b. 'Abd Allah al-Kart appointed his successor. According to another statement, this did not happen till the following year. His son Vazid is also called Ibn Hubaira.


Ibn Khidr Vazid is known as 'Abd al-Malik's son by the preceding, born in 87 (705-706). Vazid was appointed governor of Kufa by the Caliph al-Walid II. In the beginning of 128 (autumn 745) Marwan II appointed his governor of the Tarab and sent him with an army against the Khurshidis in Kaukaz (May-June 747). Vazid invaded Kufa. He next captured Wasit and took 'Abd al-Azz b. 'Abd al-Azar [q. v.] prisoners who had been forced to make peace with the Khurshid chief al-Dahabi b. Nus al-Shabti [q. v.] and had remained in the town as Khurshid governor. The whole of the Tarab was then subdued. Like the other emirates of the Umayyad caliphate the Khurshidae also made an alliance with the 'Abijs rebel 'Abd al-Malik b. Mu'awiya [q. v.], the latter was defeated by Yazid's general Amir b. Dabira and the Khurshidae could no longer hold out in the Tarab. The 'Abisids thus appeared in the field. When their general Kishma b. Shabir advanced against Kufa, Yazid hastened to meet him but was defeated in Mahjarun 132 (August 749) and had to take flight. Kishma lost his life — how it is not known — and his son Hasan undertook the supreme command, while Yazid fell back on Wasit where he was besieged by Hasan. In the same year, the 'Abisid dynasty was formally recognized. Abu Dujair, brother of the Caliph Abu 'Abdullah went to Wasit to the assistance of Hasan b. Kishma and after a siege of several months Yazid found it necessary to surrender. Although the 'Abisids were expressly promised to pardon him, he was soon afterwards put to death. According to Ibn Khaldun Vazid's execution took his place. Ibn Khidr b. Kaukaz [June 750-750, 750]. However, he did not enter into negotiations with the caliph's illegitimates who had received news of the death of the Caliph Marwan II [q. v.]. According to this, Yazid could not have been put to death before the early months of the next year [q. v. 750].

came into conflict with the representatives of religious and legal tradition which dominated public opinion in the town, notably with Malik b. Anas who accused him of being a Shi'a and as being the inventor of many legends and poems transmitted by him. He therefore left his native land and settled at first in Egypt and then in the Trik. The Caliph al-Mahdi induced him to come to Baghdad, where he died in 350-354 or even 352. He seems to have gathered the materials for the history of the Prophet's biography in two books, the Kitaab al-Mahbobiyya (Fikri, p. 92) or Mubtaasa al-Kitaab (Ibn. 'Abd al-Hamid ed. Wustenfeld, ii. p. VIII, l. 43) or Kitaab al-Mahbobiyya wa-Ilays al-Abab (Al-Halabi, ed. ibid., ii. 331), the history of the Prophet in the Hijja, and the Kitaab al-Masriyya. His Kitaab al-Kitaab seems early to have taken a second place before this, his other works. Karabizeh believed he had found a leaf of the original text of the biography of the Prophet in a papymur in the Rainer collection (see Führer durch das Sammlung, no. 665). On the other hand, the alleged Kitab al-Imam of Ibn Isahab in the library of the Koutoubia Madrasa in Tunis (Führer, no. 1140) has been shown to be a copy of Ibn al-Hajj's document (see Horovitz, in Mifl. See. Scic. Orient. Sprachz., xvi. wents. Stud., p. 141). Al-Mawardi, however, does not seem to have had access to the original. His quotes from the Kitab in his al-Imam al-Salihna (ed. Engler, p. 62), II. 364-370, 672-682, 683, stories which are given in an abridged form in Ibn Haldun, p. 674, 561, 443-841. His work is preserved in comprehensive extracts in Tahmid, but independently only in the version of Ibn al-Hashim (ib. v.), who knew the book through a pupil of Ibn Isahab, the Kafi Ziyad b. 'Abd Allah al-Bakri. He combined the two independent parts with occasional considerable abridgments into the Kitaab al-Mahbobiyya al-Azhari. The book received its present form in the fourth century A. H. from al-Wazir al-Maghribi (ib. v.). A commentary was written on it by al-Salabi (died 506-1114) and another, very superficial, by the Moroccan Abu al-Hasan Musa b. Muhammad b. Masud (died 604-1207 in Fta). Bibliography: Ibn Colins, Handbuch der Geschichte, ed. Wustenfeld, p. 241; Tahmid, al-Mahbobiyya al-Azhari, under the year 450, ii. 3, 2312; Ibn Shahili, ed. Wustenfeld, no. 623, ed. Cairo 1599, I. 641, Yaqin, al-Mukhtari I., 399-910; Springer in Zeitsch. d. Oriental. Ges. 29, 488-490; Abu al-Hasamun, ed. Mawardi, iii. 5; Noebbe, Geschichte der Oenanien, p. 393-399; Wellhausen, Mohammed in der Kunst, p. 227-229; Wustenfeld, Geschichte der Araber, no. 28, p. 151; Hartmann, Der Islamische Orient, ii. 1334; A. Fischer, Geschichte der Geschichte, Zeitsch. d. Oriental. Ges. 29, 488, 493; Das Leben Mohammeds nach Mohammed, die Erzahlung von Abu al-Malik Ibn al-Hashim, ed. by F. Wustenfeld, Gottingen 1853-1860, annualet, reprin Leipzig 1850, reprin Paris 1892 and on the margin of Abu Kamil al-Dilmuny's Edikr, Cairo 1524; P. Briant, Die Commentarim zu den Sammlung und ihre Schriften, Dvan. Halle 1825; Die Kommentar zu den Sammlung und der Kitaab in der Handschriften des Naturhistorischen Institutes, Berlin, 2805, 1998; Lippe, Z. S., Hist. ii. 34, Commentary on the History of Muhammad according to Abu Da'ud's Mas, ed. by Paul Brunner in Monumenta Arabic, Philologue, ii. 5, 1911; H. C. trekten, Die Geschichte der des Islam, 8th ed., Berlin, 1908. Ibn Isahab, in the popular dialect pronounced "Ayab", Muhammad b. Almas, is the most important Arab chronicler of the period of the reign of the Fatimids in Egypt. Born in 852 (1448) he seems to have been near 70 years when he died, for his history comes down to the year 928. His family was of Turkish origin. His paternal grandfather, Isah b. Al-Misr, a Turk slave, called him Luminabi' after his owner, was sold to Sultan Zahir Berberik [q.v.], entombed under his Mounts and reached the rank of second Dowar. His great-grandfather (his father's maternal grandfather) had risen further in the social scale. Edamir al-Khassas, sold into Egypt as a slave, ultimately filled the very highest offices in Cairo under Sultan Husayn and Sultan Agha Shaban and governed successfully Tripoli, Aleppo and Damascus. Ibn Isahab's father belonged to Cairo to the Awdah al-Kas, a kind of military reserve, who were bound to give military service at the Sultan's command, to whom they received a fief or a sum of 1000 dirhams or a yearly allowance (1000 dinars under Kut plain) (see Ibn Isahab, ed. Bilad, ii. 195 et passim). Almas Ibn Isahab was a prominent man, endowed both by birth and marriage with many offices and high officials. Of his 25 children only three boys and three girls survived him; none of them is our author; another was master of ordnance (berdeh). Ibn Isahab's chief work, the only one which can claim lasting importance is a detailed chronicle of Egypt entitled Bula'a al-Zubair fi Wa'idh al-Dhahib. It bears briefly of the early history of Egypt in the end of the Ayyubid period, and even the account of the Mamluk period down to Kian Bey is rather cursory. It is only from the omission of this ruler that he relates events in detail, along with biographies of the high officials and monthly lists of ambassadors. A close study of this work reveals a problem. The chronicle seems to be extant in two versions. The shorter is clearly the author's diary; for the events of the year 921 for example were, according to the text, already completely noted in the "Memorandum of Mahran 922. Further evidence is that the shorter version is written in the vernacular, while the fuller text of the longer version in the London Manuscripts is finished and published (at Voller's concurrence article in the Reise d'Egypt, iii. 555). The description of the years 922-925 is more often fuller than the preceding parts and might, if Ibn Isahab is really the author, belong to the larger manuscript. It is remarkable that the chronicle of Sultan Ghaur, the years 906-917 (Paris MS.) and 916-941 (Perouges MS., is not found in other copies (hence not printed in the Cairo edition). This circumstance brought Voller's article above and concludes that this portion of the chronicle is not by Ibn Isahab. It is just this part that is certainly from his pen; this is proved by the fact that he writes in an eye-witness. For example, he mentions that he was present at
a processum himself, or that he was personally affected by events (e.g. robbery by Maimonides). Further evidence is the accurate account of his family affairs on his father's death as well as the occasional mentions of his brother, Ibn Ilyas' chronicle is an account of the doings of the rulers of the time, at the same time mentioning other events. He cannot be denied a certain critical ability, although his verdict is often too severe. Yet he was conscious that the utterly corrupt financial administration and the neglect, so often emarased by him, of artillery brought about the decline of the empire, although he unjustly gives the whole blame for the worsening financial situation to Saljuq (Ilkhan). The great value of this chronicle consists also in the fact that it is the only Arabic source for the beginning of the 4th century.

Of less importance are his other works: 1. Nafis al-Abbâr fi Sâlihihi al-Abbâr, a cosmography with special reference to Egypt much used and quoted by European scholars of the 18th century. 2. Marâj al-Ahrâm fi Wujûd al-Ahrâm, a popular history, dealing with the patriarchs and prophets, of little value, and perhaps not by our author. 3. Nasah al-Abbâr fi Sâlihihi al-Abbâr, also a work on history, little known, only extant in one Ms. in Cânsalûnûmûhûhû.

Bibliography: See Brockelmann, Genscher a. oev. Litt. ii. 495, and Vollmöller, ib. Ibn Ilyas' chronicle was printed in Cairo (1304—1306), and in the same press of Cairo-Diätürî 1777—1772.

Ibn al-Kâdi, Abu 'l-Abbâr Ahmad b. Musa b. Muhammad b. 'Abd al-Rahmân b. Abu 'l-Abbâr al-Mu'ayyad, was born in Cairo in 1000 (1552—1553). Jurisconsult, man of letters, historian, poet and above all mathematician, he studied with his father, Abu 'l-Abbâr al-Mandhûr, al-Kasîrî, Abu Zâliâ Yâbû' al-Sarrâdî, Ibn Mu‘affir al-Mâzârî, Abu ‘Ali al-Muhammad b. Qâlib, Ahmad b. 'Abd al-Mu'min al-Mu‘ayyad, and many others. He was on intimate terms with the Sâlihi Ibn al-Mââsin al-Fârî, at whose court he spent the first 15 years of his life. He made the pilgrimage to Mecca and heard the lectures of Ishaq al-Albânî, Suhû al-Salihîn, Ya‘qûb b. 'Abdullâh b. 'Alî, Muhammad b. 'Abdullâh b. 'Abdullâh b. ‘Alî, Ibn al-Kâdi, etc. On returning to Cairo in 1174, he was captured by the Crusaders on Thursday 4th Sâhi 934 = 21st July 1174, and his ransom of 20,000 ounces was paid by Sultan Abu 'l-Abbâr al-Mandhûr al-Salîh in the 47th Rajab, 935 = 24th June 1175, i.e. after 11 months' captivity during which he had to suffer, as he tells us himself, all kinds of privations and ill treatment. After occupying the post of Kadi at Sâli (Saîde), he was exiled and settled at Faha, where he devoted himself to teaching in the mosques al-Albâsîr. Among his pupils may be mentioned Abu 'l-Abbâr Ahmad b. al-Kâdi, and notably the authors of 1305—1310, Abu ‘Ali Ahmad b. ‘Abd al-Malik al-Muhannî, who pronounced his funeral oration. He died at Faha on the 6th Shabî 1325 = 3rd August 1314, and was buried near the Ribâ al-Dûn. Of the 13 works enumerated by his biographers, we only know the following: 5. Qâdirât al-
different forms, Türkî, Kastî (Terâş, Hit or Bit) does not sound at all Jewish. Unbekühn Manṣūr was, according to some, Ibn Kâdî Simânwâ's khalîfa when he was kâfî, but in any case, he seems to have been one of his pupils. When the movement started, however, Ibn Kâdî Simânwâ was no longer in Aâzî Minor, as in Europe, there is little reason to believe he had connections there and was seeking a career for himself, or because he feared to be drawn into the movement on account of the relations between him and Manṣûr and therefore retired to Europe. The statement to Kâtî al-Din, Die Chroniken des Staat Mosika, ed. Winternfeld, iii, 255, that he had himself admitted the ahl al-sunna is improbable. In any case, Selîm, Manṣûr, sent troops against Manṣûr and Türkî, who were both taken prisoners and executed. Ibn Kâdî Simânwâ was himself also arrested and executed under a fatwa of Hââfiz Harrâwî at Sâàr in 818 (1415).

Ibn Kâdî Simânwâ composed several legal and mystic works, whose titles are given by Böckh- man, Arabic and mystic writings Ahsâwâr al-Kâdî, al-Wâziirî (extant in Latin with commentary, cf. Cal., v, 23), are not yet investigated.

IBN KAI-S AL-KAI-RAFIYAT. 'Umar Allah, a notable poet of the Umâmiyyâ period. By descent he was a Kûrašî although he did not belong to one of the most distinguished families of this tribe. His life is bound up with the wars and adventures of the Umayyads in Marra and the Umayyads in Damascus. The poet who had lost several relatives in the battle of the Hârs (q. v.) was a passionate champion of the Umayyads; but he seems to have had sufficient political insight to regret profoundly the struggle in which he found himself involved. That the Kûrašî were predestined to rule the Arabs with a firm hand was clear to him; and he made no secret of the fact that, since political convulsions were bound to undermine the power of the Kûrašî, his poet was particularly attached to Manṣûr, the Kâfîrî governor of the Iraq. When the latter was defeated and fell at Makin, the fate of his brother Abd al-Malik, the Meccan amir, was also decided. Ibn Kâdî was Al-Ruṣayyfî. He returned to Damascus in concealment for a considerable time, the story of his disappearance and his reappearance among the Umayyads in Syria has been romantically returned. Just as preposterously Ibn Kâdî had been more attached to Manṣûr than to his brother in Marra, so now he seems to have shown less favour and kindly welcome with Abd al-Malik, the ruler in Damascus, than with Abd al-Awâr, the governor who ruled Egypt in his brother's name. The Umayyad Caliph had, it is true, little reason to love the poet, in whatever moving a way the latter might now beg for grace.

Of his poems a selection made by al-Sûkhî is the third century A.H. has come down to us. From this we receive a direct impression of the events which confused the world of Islam at this time and we reveal in the descriptions and impressions of men concerned in them. The political poems of the Divine may be considered as political pan-

phlets of the time. It also contains numerous amusing and sentimental poems usually quite conventional love poems. Our poet indeed owes his name al-Ruṣayyfî to a lady he addresses, named Roṣâyfî. Even this earlier critics compared Ibn Kâdî al-Ruṣayyfî with Timur Ibn Abî Kâthîr. The latter towers above him — not only as a poet of love but also as a man — but the former may be credited with greater versatility. The maddyn, the strains of high and noble praise, is a favourite form of poetry of his and in his composition he shows much skill. But he wanders all over the well trod paths of post-classic Arabic archaized poetry, although here and there he makes concessions to contemporary style. At least he does not fall into the errors of other singers of this epoch by seeking after unattainable ancient expressions. A freshness and directness of style cannot be denied to some descriptions in his Divine, for example the short but charming description of Jâhâl (Divine, iii, 6 sqq.) and some amorous tribes.

IBN KALĀKĪS, Abū l-Farrūḍy Naṣr Allāh, an Arab poet, born in Alexandria in 532 (1138). He spent the years 564–565 (1168–1169) in Sicily where a certain Kābir Abū l-Kašām Ibn al-Hājār was his patron; to him he dedicated a work entitled al-Zahr al-Subh min al-Abād. He then went to Yemen and died in Adhābah in 567 (1171). His most extensive work is a book written in Cairo in 573 by Khalīf Mārida; this book is in fact the incomplete copy of the manuscript in the Paris Bibliothèque Nationale 3732.


IBN AL-KALĀKISH, Abū Yākūl Ḥasan b. Abū l-Tamīlī, an Arab historian, belonged to a prominent family in Damascus and died there in 555 (1160). He continued the chronicle of Hilāl al-Sabīl, which stops in the year 498, down to 555 and gave to work the simple title: Hilāl. The work was frequently copied by later authors and has been published by F. E. Amelink (1860) from the Oxford Ms., which is defective at the beginning, and starts in the year 556. Cf. the editor's preface.

IBN AL-KALBĪ, [See AL-KALBĪ] IBN KAMIṢ, [See KAMIS, KAMISI] IBN KĀSHI, Abū al-Qāsim, sheikh of the Kutb, set up in Spain about 1140 as a Malikite and took possession of Murcia and other places (1144). He was then delivered up by his followers to the Almoravids and pardoned by Abū l-Mu'allim. He lived a lifetime at the court of these rulers till some of his former followers murdered him. He was also an author and wrote a book called Kāmil al-Jami' al-Zahājān. Cf. Hājibī, Khanīqah, Hil. 171; Cat. Wien (Fligel). III, 261.


IBN KĀSIM, Abū Abū l-Akuṯ, Abū l-Adānī Abū l-Salamah h. Abū l-Kašām al-Maghāribī, was the main Malikite's most prominent pupils. He studied under him for 20 years and after Malik's death was regarded as the greatest Malikite teacher. Through him Malik teaching was disseminated in the Maghrib, where it is still predominant. He died in Cairo in 512 (106).

One of the chief works of the Malikis, the so-called Mawdū'at al-Sabā' was ascribed to Ibn al-Kašām. It was originally put together by Abū l-Farrūḍ and consists of the answers of Ibn al-Kašām to Abū l-Farrūḍ's questions on the doctrine of Malik. It was Amas. Salim Abū Satī al-Tamīlī (died 190 = 554), the sheikh of Kairouan, copied the work. When he went to see Ibn al-Kašām in 185 = 504, the latter gave him many emendations and after his death Salim arranged the whole book. In Ibn al-Kašām's Mawdū'at there are insertions to the doctrines of Malik in Amas. Salim's recension. The recension was printed in vol. at Cairo in 1573 (1905). Various Malikite scholars have written commentaries on the Mawdū'at.


IBN KATHIR, Abū Abī l-Bakr, Abū l-Maṣāb (corrected to Abī ʿAlī) one of seven canonical Arabic readers, born in 45 (665) in Mecca, belonged to a Persian family which had migrated to South Arabia, was a client of Abū ʿAlī al-Ḥakim al-Tabari and from his trade of drugger it was called Abī al-Ḥarīrī; he filled the office of judge (Qādī) in Damascus and died there in 770 = 573. His manner of treating the Koran was transmitted by the two readers al-Qasmi s. Muhammad b. Abū l-Rahim al-Maghāribī (died 291 = 904) and al-Baqari s. Ahmad b. Muhammad b. Banū Zayd (died 270 = 883) and is known to us from the anonymous description in a Berlin Ms. (w. Ahwardi, facsimile, No. 672).

IBN KHAŁAWIH (KHÁLAWIH), also known as ʿAbd Allāh b. ʿAbd Allāh b. Khālid b. Khālid, was an Arab grammarian and lexicographer. He was born around 930 and died around 1024.

Ibn Khašān, the name of three visiers:

1. Abū ʿl-Ḥasan ʿUbras Allāh b. Yaḥya b. Khašān. Appointed secretary of state in 256 (890–901). ʿUbras Allāh was raised to the vizierate by ʿAlī al-Muwakkil and held this office till the latter's assassination in 247 (861). Towards the end of the year 247 (860) he bought the house of ʿAbd Allāh ibn Saʿd in Kāẓim, the minister of finance under the caliph ʿAbd Allāh ibn ʿAbd al-Malik b. ʿAbd al-Malik b. ʿAbd Allāh. After the accession of ʿAlī al-Muwakkil in the year 256 (870) ʿUbras Allāh, in spite of vigorous protest, was again appointed vizier and remained in this office till his death in the 1st ʿAbda of 265 (July 577).

2. Abū ʿAlī Muḥammad b. ʿUbras Allāh b. Yaḥya, son of the preceding. After the fall of ʿAlī al-Fārūq in 299 (912) Muḥammad, who had held several offices since the death of his father, was appointed vizier through the influence of a haram lady, but proved so incapable that the caliph ʿAlī al-Muṭāhir wished to replace him in the following year by Abū ʿAbd Allāh ibn Saʿd, governor of Fāṭima. He succeeded in saving himself by harem intrigues and Abū ʿAbd Allāh ibn Saʿd, who had already arrived in the capital to take over the office, returned to his governorship. Towards the end of the year, however, the caliph had to look round for a more suitable vizier and summoned Abū ʿAlī ibn ʿAbd Allāh b. ʿAbd al-Darrār (q.v.) to Baghda. The latter had entered into office in the beginning of 301 (915). Muḥammad was arrested with his two sons, ʿAbd Allāh b. ʿAbd al-Wāḥid and Abī al-Wajih, and ʿAbd Allāh b. ʿAbd al-Wāḥid in Uqaydān. 231 (Jan. 944) he received his freedom again. He died in 312 (924–925).

Bibliography:


the ambassador of his office to others for a period. At the same time a famine broke out in the capital and as usual the discontent of the people found vent against the vizier. Near finally succeeded in overthrowing him and after ʿAbd Allāh had held the vizierate for about two years, he was dismissed and imprisoned in Ramūsah 313 (Nov. 921) where he remained confined; after some time al-Muṭāhir released him and he died in 314 (926–927).

Bibliography:


IBN KHAĻAWIH (KHÁLAWIH), also known as ʿAbd Allāh b. ʿAbd Allāh b. Khālid b. Khālid, was an Arab grammarian and lexicographer. The year of his birth is not mentioned; he was a native of Hamadhān and came to Baghdad, where he studied under ʿAlī al-Muwakkil and Abū ʿAlī ʿAbd al-Razzāk (d. 942), Abū ʿAlī al-Kindī (d. 947), Abū ʿAlī Muḥammad b. ʿAbd Allāh ibn al-Muṭtahar (d. 935) and others. He afterwards went to Syria and settled in Halab as a teacher. He was in high favour with the Hamadhān Safī al-Dawla, whose son he taught, as a poet he was also appreciated, and he often disputed vigorously with Muḥammad b. Khālid al-Ṭabbā (q.v.) on grammatical points. The grammarian Ibn Duraydī (d. 947) argued against him in his Kitāb al-ʿAṣbahān al-ʿĀbāwiyyān (Ptolomeis, p. 65) on this point and Ibn Khalawayh died in 370 (982) in Halab.

Of his works (detailed in Flügel, c. i.) there we preserved a) Kitaib Lātīn, the first half of which was published by H. Dercum in Heterius, iii. 88–165, Anmerkungen zu Sem. Ling. und Litt. (1895), 81–93, av. 1895–96, 320–341, 345–388, xviii. (1901), 35–51; also, hardly completed, printed at Cairo in 1337 (ed. Abū ʿAlī al-Muḥammad b. ʿAbd Allāh b. al-Shaḥīnī) by Kitāb al-ʿAṣbahān al-ʿĀbāwiyyān (Ptolomeis, p. 561 sqq. and in Flügel, c. i. 1113); d) his recession of the Kitaib al-ʿAṣbahān (q.v.), with an introduction, c) his revision of a grammatical explanation of the grammar of Saʿdī, al-ʿĀbāwiyyān (al-ʿĀbābiyyān) al-Dhīkhānī (Hamadhān 9127), c. 157–160. - The Kitāb al-ʿAṣbahān is addressed to him, as is Nāṭeghār in the preface to his edition (Kitāb al-Ṣafar, Dīn, Zāhir, Kisch- ern 1905), the work of Abū Zayd (q.v.) on which his lectures were based. This is probably also the case w. the Kitāb al-ʿAṣbahān mentioned above, and this is probably his edition of the work of his teacher Abū ʿAlī Muḥammad b. ʿAbd al-Zahīd (Berlin, Ver., No. 704).


the summary of his offices to others for a period. At the same time a famine broke out in the capital, and as usual the discontent of the people found vent against the vizier. Near finally succeeded in overthrowing him and after Abū ʿAbd Allāh had held the vizierate for about two years, he was dismissed and imprisoned in Ramūsah 313 (Nov. 921) where he remained confined; after some time al-Muṭāhir released him and he died in 314 (926–927).
IBN KHALDUN, ABD AL-RAGIM, AND YAVAY, two of the historians, descendants of a Sevillian family, who migrated to Tunis about the middle of the yuð [9th] century and belonged to the Arab tribe of Kinda. Their ancestor Khalid, known as Khalid bin Iman Khaled (whom the name Ibn Khalidin for all members of the family) migrated from the Yemen to Spain in the 8th century. 

There is no evidence that the Khalid family held any administrative or political offices, or were even mentioned in the sources of the period in which they lived. They were, however, known as historians, and it is possible that they may have been the ancestors of the famous historian Ibn Khaldun.

In the 10th century, Ibn Khaldun was born in Tunis. His father, a prominent jurist, was a pupil of the famous jurist Abu Hamid Al-Ma'arrisi. Ibn Khaldun received a thorough education in law and theology, and became a leading figure in the intellectual life of the city. He was a prolific writer, and his works have had a lasting impact on the study of Islamic history.

Ibn Khaldun's works include a history of the Arab world, which he wrote in four parts, and a treatise on the nature of society. His work on the nature of society is particularly important, as it introduced the concept of the 'state of nature' as a fundamental concept in the study of social organization.

Ibn Khaldun's views on the nature of society and history have had a significant influence on modern social theory. His work has been translated into many languages, and his ideas continue to be studied and debated today.
heir to the throne. His works on history, which deals with all aspects of Arab science and culture, remain, as regards the depth of thought, the comprehensiveness of exposition and the correctness of judgment, among the most important works of the age, which are bound to be surpassed by no other work of a Muslim author.


2. YAHYA, ABU ZAKARIYA, born in Tunis about 354 (1356), died at Timmern in Ramadan 378 (Nov.-Dec., 1358), like his brother and probably with him, devoted industriously to study in his native town and was intimate with all the important scholars of his time in the Ḥadīth capital. To judge from his book, which is his best, he seems to have had a special preference for poetry and belles lettres. We know very little of his personality; the references are scattered in various sources, e.g., Abū al-Rahmān's autobiography and that portion of the Sūrat al-Fātih which deals with the history of the Berbers. This last book gives a detailed account of the murder of Yahya in Timmern; Yahya himself also gives a few details of his career in his Buqayn al-Rumayhī.

Yahya's political life did not begin till 757 (1356), when he was with his brother (who was soon afterwards hanged) at the court of Abū Sālim, sultan of Fāṭimids, and the latter sent two Ḥadīth emissaries from Timmern back to Bougie. He accompanied these two princes in his fast to the city and acted as chamberlain to one of them, the emir Abū al-ʿĀlam. As the latter, in spite of a long siege, could not conquer Bougie, he sent Yahya to Abū Hamid II, king of Timmern, to ask for his assistance (354 = 1356). Yahya found a kindly reception in Timmern and his request was granted. After the Mawlid festival, when he remained there and summoned it to a prayer, he went back to his master to bring him to the Abūdawdī court on the 8th Dhūlūlī II (26th March, 1358). Both returned to Bougie with a column of troops sent by Abū Hamid.

In 767 (1365-1366) the Ḥadīth court of Constanti- nople, taking back the possession, banished Yahya in Bona and confiscated his property; he escaped soon afterwards and went to Biskra to the Maim and his brother. It was probably at this time that he made the pilgrimage to the tomb of ʿAlī, which he describes in his Buqayn al-Rumayhī. From Biskra he returned to Timmern at Abū Hamid's request, because he was appointed kāthir al-ʿajāːj. When he learned that Timmern was threatened by the Marīdids, he forgot the kindness shown him by Abū Hamid and left him (772 = 1371) to enter the service of the Marīdids, Sultan Abū al-ʿĀlam and afterwards of his successor Muḥammad al-ʿĀṣid. It was only after the capture of Fāṣ al-Bīdīr by Sultan Abū ʿAlī Alī in 735 (1337) that Yahya returned to Timmern, and Abū Hamid again welcomed him and gave him his former secretarial office. He soon won the king's confidence again but thereby aroused the jealousy of the other court officials, notably Abū Hamid's oldest son and probable successor Abū Tājūn II. The latter with a few bītān massacred some of Yahya's relatives, but Yahya left the palace one night in Ramadan 378 (1358) and marooned himself. When Abū Ḥasan learned that his son had been the instigator of the crime, he had not the courage to take steps against the murderer.

Although Yahya's political career was shorter and less brilliant than that of his brother, yet it gave him the opportunity to write a historical work of great learning, the Buqayn al-Rumayhī; this book, which was much used by De Sennecle and Bourgu in their history of Timmern and also published the Arabic text with translation under the title Historiae de Abū al-ʿĀlam, rec. de Timmern, vol. I., Algiers 1904-1913). His history of the kingdom of Timmern is particularly important for a knowledge of the long and in a very brilliant reign of Abū Ḥasan II, whose secretary and trusted adviser the writer was. In this capacity he was no doubt able to consult political documents and even quotes some of these in his book. Although this book neither covers with the field as his brother Abū al-Rahmān's work nor shows such a lofty point of view or critical spirit, it is far superior in literary value. Yahya reveals in it not only literary but also political skill, his elegant style is often lyrical and his narrative is adorned with quotations from the best Arab writers. He gives us a sketch of the political history of the central Maghrībi kingdom, he has also preserved for us his work poems by contemporary court poets and gives information about scholars of his time and about the poetical meetings at the court of Timmern, all information hard to be found elsewhere and affording a rather accurate glimpse into the intellectual life of the Abūdawdī capital in the 14th century.

IBN KHALILKÂN, AHMAD b. MUHAMMAD b. IMRĀKĪ, SHAMS AL-DīN ABU ʿJABR AL-HARĀBĪ AL-KIRSH AL-SHAWRI, AN ARAB SCHOLAR, born on the 11th Rajab II 685 = 28th Sept. 1221 at Athbīya, studied from 626 under al-Dīwānī and Ibn Shaddādī in Ḥadīth and afterwards in Damascus. In 636 = 1238 he went to Cairo and became deputy of the chief faqih Yūsuf b. Abū al-Qāsim al-Sanjāā. In 659 = 1261 he went as chief faqih to Damascus, but lost his office, the tenure of which after five years was limited to the Shāhīs and after ten years abolished. After spending 7 years in Cairo as professor at the al-Fākhrīyya madrasa, he received his former office again but lost it for the second time in Muḥarram 650 = May 1251 and died on Saturday 16th Rajab 651 = 23rd Oct. 1252 as professor at the Madrasa al-Aminiyah. He began his chief work (Waṣafāt al-waṣafāt wa-l-ṣālah al-zanjūd) in Cairo in 654 = 1256 but had to stop it during his work in Damascus and completed it on 11th Dhūlūlī II 675 = 4th Jul. 1274. His autobiography, Muqaddimah, is in the British Mus. (see Catalogue, no. 231, 305, Nepit., no. 607, cf. Catez., 1644, p. 225). Wustenfeld, Gott. Ge. Amer. 4, 1844, p. 286. For his numerous contributions which are listed in Wustenfeld, Völker der Welt im Sinne Ibn Chaldunns, Wien (German Translation, 1877), it is one of the most important aids to the history of his geography and literary history of the Chaldūnians. See also ibid. 1845, 5e du Somme.
IBN AL-KHAṢĪB. [See AL-KHAṢĪB.]}

IBN AL-KHAṬĪB. Dîn-i-Wâṣîr-i-Khatîb (holder of the two venerated positions: diwan, vizier of the palace, and wali, vizier of the state, called wali al-ʿāmil, vizier of the sword, generalissimo = Grand Vizier, Prime Minister, cf. Deny, Supplement), Lîwân al-Dîn (S교한) and Abî 'Abd Allâh Muḥammad b. 'Abd Allâh b. Saʿd b. Abî Hâmid al-Salârî (from the clan of the Yemeni Mâlûk, Salârî, with a claim to the name of Salârî al-Fârisī [q.v.]), a member of the family, which had migrated from Syria to Spain, Cordova, Toledo, Loja, Granada, and which had formerly been called Bâlûq, Bâzur, and Bâzûq-Khârîf after the elder Saʿd b. al-Khâṭîb. Our Muḥammad is therefore usually only called Lîwân al-Dîn b. al-Khâṭîb or Ibn al-Khâṭîb al-Salârî. He was born on the 25th of Rajab 1433 (15 Nov. 1313) probably in Loja (Arab. Lûzûn, the ancient Bilâpa Tânu) below Granada on the (Shin[ij] = Superb) on the western edge of the Vega (al-Mârâj), but spent his youth in Granada, whence his father had moved as a court official of the Nâṣirîs and where he pursued various studies under able teachers with such success that he became the greatest and the last important author, poet and statesman of Granada, if not of the whole of Arab Spain. After the martyr death of his father in the battle of Tarfîs (Tarîf) on the 7th of Shawwāl 1436 = 29th Oct. 1436, he entered the service and studied under the learned vizier Abî ʿAbd Allâh b. al-Salârî, but the latter died in his youth (the Black Death, al-wâṣîr) on the 23rd of Shawwâl 749 = 14 Jan. 1349 (cf. his biography in al-Mâhkât, Cairo [302], iii. 222–240, iv. 55). Appointed his successor by Sultan Abî ʿAbd Allâh al-Nâṣirī I (1353–1354), he continued in office after Yûsuf's murder under his son and successor Muḥammad V (1354–1359), after his abdication in 1356 was a prisoner in Granada and then went with him into exile in Morocco (Ibn al-Khâṭîb lived in retirement in Salât till 1362, when he returned to Granada as vizier when Muḥammad V was restored by the Marinids (c. 1347), and lived in peace until his death); of his writings he left in 1371 from Qarâbār in Cauca and Tlemcen to Sultan Abî ʿAbd Allâh (1366–1372) (cf. whom A. Muller, Der Islam, ii. 669 sqq., wrongly makes two persons, Abî ʿAbd Allâh and Abî Saʿd), he was condemned as a heretic in Granada and his extradition demanded, but Abî ʿAbd Allâh and his son and successor Muḥammad III al-Sâlih (1372–1374) declined to deliver him up, while the pretender Abî ʿAbd Allâh al-Muwâṣṣît set about it. While the case was being conducted in Fès by his pupil and successor as vizier of Granada, Abî ʿAbd Allâh (Brockmann, p. 224) submitted to Sultan al-Tūmârî (al-Mâṣûrî, 1374–1383), Ibn al-Khâṭîb was strangled in the night by assassins hired by Sulâmann b. Abî Fârîd, the deputy of the vizier Muḥammad b. al-'Uthmân in revenge for a private feud, who broke into his prison, an outrage at which the people were very indignant in the morning.

Of the 60 or so writings of Ibn al-Khâṭîb, chiefly historical, geographical, poetical, belles-lettres, mystical, philosophical or medicinal in subject, about a third have survived, on which see Fons Boege, Enumeratio-Hymnographiae, N. B., p. 341–347; Brockmann, Gesch. der arab. Litt., ii. 326–328; the rest have disappeared, and their sources. The most important work for us is the extensive "history of Granada", al-Hājâj fi l-Tawârikh Ghawriyya, which however consists mainly of biographies of scholars, a critical edition of which from the scattered manuscripts and extracts with a translation is a desideratum. The edition of an abbreviation, Cairo 1319, 2 vols. (the 3rd not yet published) is quite incompatible and very different as regards the Spanish names; on manuscripts cf. also Canad. Arab. Bibl. Acad. Laz. Cat., ii. (1907), pp. 1001 sq. (p. 103 sq.) The historical works of Abî ʿAbd Allâh al-Munâṣîrî and Abî ʿAbd Allâh al-Tawârikhî, Dâra al-Maṭbûʿa, ii. 177–246 and 246–319, also deserve a critical edition and translation (the printed edition Fûns 1515, given by Brockmann, ii. 710, is unknown to the writer; there is perhaps some confusion with the following). Rûmî al-Hâjâj fi l-Nâm al-Dawâl was printed at Tunis in 1316; Khâfîs fi l-Tawârikh fi Râkîs al-Sâlih wa l-Salârî is said by Derlemont (and Cassiri, l.c. 1350) and Brockmann, p. 262, to be a description of his journey to Africa, while the edition by M. J. Muller, Reiter (=, i. 44–45, shows that it is a journey by the prince Abî ʿAbd Allâh al-Munâṣîrî into the eastern provinces of Granada, in which the author Muḥammad b. Saʿd al-Munâṣîrî, in the plague (1375), the Black Death of 749 = 1348–49, has been edited and translated in 1860 in the Sammelb. der Bayer. Akad. d. Wissenschaften (in Cassiri, Pons Böwern, and Brockmann, called Mâṣûrî as al-Sâlih). The Muṣârî al-Munaṣîrî fi l-Dârî al-Munâṣîrî wa l-Munâṣîrî, fully completed published by M. J. Muller in Reiter (=, i. 45–100, was again published in Fûns 1345. Of the great collection of diplomatic documents in the original style, Khâfîs al-Khitb wa Nâṣirî al-Munâṣîrî, Mariam Gaspier Remondi in his periodical Rev. d'Hist. de l'Art et de l'Ecole des Histoires, de l'Architecture et des Sciences Humaines, 1920, Râdîs has given numerous texts and translations since 1912. Muṣârîsfiq (Munâṣîrî, al-Munâṣîrî wa al-Salârî was edited by M. J. Muller, Reiter (=, i. 1–13. Haib al-Munâṣîrî was his Catalogue of Damascene monasteries on p. 53. Râdîs al-Dârî tf al-Hâjâj al-Sâlih fi Dârî al-Munâṣîrî al-Dîn al-Khâṭîb, Munich, N. G. 417, contains a Cata-

The erroneous edition of al-Hâjâj al-Munaṣîrî fi Dârî al-Khâṭîb al-Munâṣîrî, as held by himself, Munich, N. G. 991 sq., contain several copies by M. J. Muller. The medium edition of al-Hâjâj al-Munaṣîrî fi Dârî al-Alâ'î wa al-Munâṣîrî, as held by himself, Munich, N. G. 991 sq.
Of his numerous works, among which historical writings predominate, (a history of Cairo; a history of Venet; a history of the Maghrib; a history of the Saqqahs etc), only one has come down to us and that only in extracts. The original was probably called Kitab babt al-Qahwa al-Maakhir al-Yahshabi, while al-Zayyat's synopsis is called Masalih al-Qahwa al-Muwalladun wa bih Kitab Tarikh al-Muluk, usually quoted briefly as the Tarikh al-Muluk. The work was edited by J. Lippert (see Bibliography; also printed at Cairo in 1226), contains 414 biographies of physicians, astronomers, and philosophers, from the earliest times to the days of the author and is of great value because it forms an inexhaustible mine of information regarding the knowledge possessed by the Arabs of Greek literature and even gives information about Greek antiquity, which is no longer preserved in classical sources.

Bibliography: Ibn al-Kifti's Tarikh al-
Qahwa, edited by Prof. Dr. Julius Lippert. Leipzig 1903, an materials collected by Ang.
Muller (further sources given in the Introduction); Yahya (English ed. Margoliouth, v. 477 seq.
E. Mervyn)

IBN KILLIS, Fatimid Vizier, and 'Abd-al-
Fatih as-Samani. Called Ibn Killis, was a
Baghdad Jew, an excellent bureaucrat, whose
ability raised him to the highest civil post in the
Fatimid empire. Born in 317 (930-1), he came
ey to life with his father in Syria and in 315
(942-3) to Egypt, where he began to play a part
at Karfi's (1051) court and by his financial ability
won an influential position in politics. He
remained a Jew (ilf 356 (967)) when he adopted Islam, as
he saw a chance of becoming vizier. Thanks to
his intellectual ability and power of hard work,
he soon became an authority on Moslem sciences.
His increasing influence aroused the jealousy of
the vizier Ibn al-Faraj, whose enmity caused him to
be sent to the Maghrib. He returned to Egypt
with Idris ibn Muns, the Fatimid government
could find no more capable and expert administrator
of the country's economic policy and thus
he was half of the prosperity of the Nile
valley under the Fatimids is ascribed to his
name. The results of his management are reflected
in the sources, figures quite unknown before. But
at the same time, his stinted and the
gratitude shown him, notably by Abi, was well
deserved. In Ramadan 368 (April 979) he was
given the hestronic title, al-Warr al-Adjali. Many
notable features of Ibn Killis' character are
described, although he is also said to have worked
against his enemies with poison and other means.
He was able to combine the taste of the time
for poetry and literature, in bamboos and in the
splendor of his banquets. In external piety and
learning, he wrote amongst others a work on the
Fatimi rite (Al-Fatimi rite, vi). In any case,
he was a financial genius and organizer of the
first order. The internal administration of the
Fatimid empire is said to have been created
by him. In 371 (983-4) he fell for a time into
disgrace, but was soon restored to his old office and
died at the end of 380 (991), deeply regretted by the
Caliph 'Abd al-Malik and all Egypt.

Bibliography: Isolated data in all the
sources for his history of Karfi and the early
Egyptian Fatimids (l.v.). Longer notices,
based on al-Masabih and al-Sarafi, in al-Makrizi,
IBN KOSMÁN, also called ABLI BAKR b. KOSMÁN (Ibn Khátāb, L. 384; al-Maḥkāmān, Ind. al-Muḥāfīb, Khulūd al-Ṣarāf, i. 108, is of course to be read b. Khátāb or al-Maḥkāmān or al-Ṣarāf in place of Abū Bakr Khátāb or al-Maḥkāmān, in Ibn Khátāb, Khulūd al-Ṣarāf, p. 187, and in Ibn Badrīn with the titles al-Ṭabar al-Ḳurṭubi, as well as in the unique copy of his Dīnām published in facsimile by Ghuraghe, he is called al-Ṭabar al-Nabūdi, al-Ṣarāf, al-Ṭabar al-Ḳurṭubi, Abū Bakr Muhammad b. Abū Bakr Muḥammad b. Abū Bakr al-Muḥāfīb, Taḥṣīl al-Ḳurṭubi (Cairo, 1, 98), and in Ibn al-Khatīb, Tātār (Cairo, 1, 97), more accurately Abū Bakr b. Idrīs, than Abū Bakr al-Muḥāfīb, Khulūd al-Ṣarāf, i. 77). The quotation Catalogus Librorum Sasan., ii, 205, "Abū Bakr al-Muḥāfīb was a member of the Murābāt family," (cf. Ibn Khátāb) shows that in his early youth he had been in the service of the last Aṣfār of Badajoz, al-Murābāt family, who were overtrown by the Almoravids in 488--1094. From his home and family abroad, Cordova, he set out on constant journeys through Spain, chiefly to Sevilla, and by means of which he had come into contact with Yusuf (al-Maḥkāmān, ii, 169). The unfounded objection to the title Wustān, raised by Rosan, Notices sur-avant, 242, 2, 2, and supported by Brockelmann, Geschichtl., ii, 272, n. 2, was refuted by Dory in a letter to Rosan in 1884 (publ. in Günther's epistol.). Ibn Khátāb wrote popular Maqālib (q. v. and M. Hattīmīn, Mawālib, Indes) but has also become the most important representative of another kind of popular poetry, which is based not on quantity but on accent, and occurring in various metres, the muṣaffāt (q. v. and Dory, Supplement, which had previously been used for short improvisations but was raised by him to the higher level of long jāhiya-like pieces. Günther, Ed. Ibn Khátāb, and a second publication in 1890 was followed by many of his prolix researches on the poet and his works. Cordera has published some notes on the name Kosman, which he thought to be Arabic rather than identical with the West Gothic Gossam, in his Discursos sobre la Real Academia Española, 1910, especially important for the study of the vocabularies in the languages of his time is his work Al-Ṭabar, the al-Maḥkāmān or the Muḥāfīb, Al-Ṭabar, 575, p. 15. 43. We may specially note Julián Añez and Tarragó's study in Discursos sobre la Real Academia Española, 1912, particularly on the manuscripts in their collection "Libros de Al-Ṭabar," in which he championed in his more thorough view the tradition as that generally held by Arabic and Romance scholars (p. 54). The "al-Ṭabar" manuscripts are the most important in the Latin tradition of the earlier ms. found in the 14th century manuscripts in the library at the Alcázar, which continued the Alcázar de Almorávides family, and is the more interesting for the figures found in the Arabic and Romance scholars are all the most interesting in the further detailed studies of Ibn Khátāb's exceedingly important muṣaffāt poems. A scholarly edition, translation and annotation of the Dīnām or Qamarī in the biographies of the poet in Ibn Badrīn, Ibn al-Ḳurṭubi and Ibn al-Ḳulībī must also be edited from the scattered manuscripts. Bibliography: See above; cf. also Busch's Encyclopaedia arabica (Dizionario arabo-italiano), i. (1876), 648, which follows Ibn Khátāb except for the closing remark: date of birth and death are not mentioned, cf. also Suny-Beck in Journals d'Arabie, p. 657; Cordera, Descubrimientos de ausencias de los Almorávides en España, p. 134.

IBN KUTABA, Abū Aḥmad Muhammad b. Menahim (often also called Abū Bakr b. Abū Kutaiba al-Qurṭubi), Al-Ḳurṭubi (from his birthplace Al-Ḳurṭubi), from his father's name, AL-KUTABA, an Arab antith. born in 213 = 828 at Kala, was for a time sāḥib of Dimasaw in the province of Dijfaj, then lived as a teacher in Bagdad and died there in 276 = M. 739 (according to others 270 or 271). In literary tradition he is regarded as the representative of the so-called mixed or eclectic Bagdad grammatical school. As a matter of fact however his activities, like those of his contemporaries, Abū Ḥanīfa al-Dimashqī and al-Dijfajī, covered the whole range of his period. He sought to make available the material and indices which had been compiled by the Kala grammarians, as well as oral instructions, for the requirements of the man of the world, particularly the kuttāb, who were then beginning to gain influence in the administration. But he also took part in the theological disputes of his time, and defended the Kurān and Tradition against the attacks of philosophically sceptical, but himself fell under the suspicion of heresy and had to write a book a book against the Muḥammadib to defend himself against the reproach of belonging to them. His two most important philological works are KHYD ABU KURTAIB, ed. M. Grünert, Lédon 1900, Cairo 1909, and the A. Menahim's A. Aḥmad al-Qurṭubi, 12 books, probably the same as Aḥmad al-Qurṭubi, Aya, 30, 4095. In Ed. Ibn, p. 71, he quotes his Gharib al-Muṣaffāt, Vol. I and II, Damascus, Ibni Aḥmad al-Zayāy, Khulūd al-Ḳurṭubi, p. 61, No. 34, 55, the counterpart (al-Kurṭubi, 2, No. 33) to the end of 820. His third work is the KHYD QARIB AL-ḲURTAIB, a model of the the scholastic school in 10 books, often imitated later, 14 ed. by C. Brockelmann, Berlino 1900, Strauburg 1903--1908. According to 479, p. 18, the following are supplementary to the: I. KHYD AL-ḲURTAIB, ed. A. Guy in Muḥammad, (Damascus 1835 = 1047), p. 543--545, 362--362, 509--555, 2: KHYD QARIB QARIB AL-ḲURTAIB, ed. W. Wenehalde, Guttenberg, 1860, Cairo 1760; 3: KHYD QARIB AL-ḲURTAIB, ed. W. Wenehalde, Libri Feciis de Postercum, ed. M. J. de Guiche, Lugd. Bat. 1904, a. KHYD QARIB AL-ḲURTAIB, in. One of his earlier philological works is the KHYD ẒAK NIKRAH-Maṭāla still exists, ed. by Chelkho in BIBLICA, TRATIARIO DE PHILOGRAPHIA ARABICA, Breynt 1903, p. 121--140. His two chief theological works are the KHYD TAWZIḤ MAḤKĀT IṢNAṬ, Cairo 1326 (ed. Goldschmied, Muh. Stud., ii, 173; Hovhannes, De Ẓafrih, etc., p. 15), and KHYD ẒAK AL-ḲURTAIB, ed. in Leiden, Catalogus Codic. Mus. Ar., No. 1650, in Stambul, Kuppel, Draper, No. 901, Theological also (ed. in Al-Maḥkām al-Kurṭubi, ed. of Tractatus, ed. in Arabic, Frasch, Vera, etc. ed. Hish. Der, Leiden, No. 636). The pseudo-historical KHYD AL-JUNAMA wa-Maṣṣīya, Cairo 1523 and 1547, in...
the Dalail al-Hikam "Guidance for those who are confused" (Hebr.: Mårîth Nêbîhîm, Latin: Doctr. Periplocaein), "by which those who have been confused between Remon and Revelation are to be brought back to a conforming harmony".

No contradiction between the revealed scriptures and the principles of metaphysics as laid down by Aristotle and following him al-Fârâbî [q. v.] and Ibn Sînà [q. v.] can or may exist. All the anathemisation of the Bible is interpreted in this light. We may here call attention to the concise summary of the teachings of Muslim theology in this book.

The Dalâlîn soon found enthusiastic admirers but also bitter opponents, to whom it seemed too freethinking, and they used to call it Dalâlîn, tempting, by a slight variation in the name. It has been edited and translated by Salomon Munk as the Gilâl el-Elgârî (3 vol., Paris 1856—1866). Among his other philosophical works we shall only mention the Muhaša fi Sunûat al-Ma'anih (Hebr. Midrash ha-Higgelâk). His medical works in which he chiefly quotes Râzi, Ibn Sînà [q. v.], Ibn Wâdi, and Ibn Zûrî [q. v.], deal with hemorrhoids (f. 37b—38b), asthma (f. 3b—4b), etc. His medical aphorisms, known as Fudûl Mâsiì, are listed on the Ambulatorium of Hippocrates, on which he wrote a commentary. He also wrote a treatise on the computation of the Jewish calendar,

Here we can only touch upon his thorough and fruitful work in the field of Jewish literature; we may mention three works, his commentary (Short) on the Midrash (later known as Sîrût 'lam), his Kifâlah al-Sharî'î (Hebr. Sepher ham-Midrash) in which he gives the orders and prohibitions of Jewish canon law, and particularly his Mi'âkîh Thobân (also called Fud. ha-bâ'atî), a masterpiece of systematisation, in which he arranged for the first time all the vast material of Talmudic tradition—similar to the corresponding Muslim works—according to subjects matter, and discusses it.

Abû al-Kâfî and Ibn Abî 'Ubayd's say that Maimonides adopted Islam in Spain to avoid persecution and proselytised Islam in public but in secret practised Judaism. At a later date a certain Abu 'l-Arâb b. Mâshîh is said to have become a convert to Islam in Egypt of having escaped from Islam and gone back to Judaism. His powerful patron al-Kâfî al-Fâlî was forced however to declare that a forced conversion to Islam was against all at and so saved his life. Ibn Abî 'Ubayd's and Ibn Alî Abî 'Ubayd's accounts— the latter however, as his work shows, gives it up as mere hearsay—have claim to historical accuracy. Quite apart from the fact that the historical notions of Ibn Maimon contains much that is inaccurate, although according to Muslim law a renunciation of Islam to save one's life is judged less severely than a voluntary one, on the other hand a compulsory convert to Islam is a full Muslim and his later accession would meet with the death sentence. The most convincing argument is the following. In the bitter struggle which arose round Ibn Maimon's Dalâlah el-Hikmah in which his enemies did not spare their insults and reproaches, not even his bitterest antagonist made this accusation against him. This would certainly have been the case if his conversion to Islam—which could not have remained concealed—had been in fact.
IBN MĀRŪLĪ, Abb. ṬUṣṣārī Ḥusayn Allāh b. Ṭūṣārī Ḥusayn Allāh b. Ṭūṣārī Allāh b. Ṭūṣārī Allāh, better known as Ibn Mālik, was born in Tunis, the capital of Tunisia, in 1225. He was a prominent scholar and translator in the Islamic world. His most famous work is the "al-Tabī' al-Muʿjam," a manual of grammar that consists of 3,000 rules and verses. It was published in 1222 in Tunis and is considered one of the most important works in Arabic grammar. Ibn Mālik was also a follower of Al-Ṭūṣārī, who was a famous grammarian and poet. He received his education in al-Ṭūṣārī, where he was taught by the renowned scholar Al-Ṭūṣārī himself. After completing his studies, he became a professor of grammar and wrote extensively on the subject. His work was highly regarded and was widely taught in the Islamic world. He also wrote several other works on various topics, including history, philosophy, and religion. His works were translated into many languages and have been influential in the Islamic world and beyond.
IBN MANZUR, THIMI


**Bibliography:** Brockelmann, Geschichte der Arab., Litt. ii. 26.

**IBN MARDANISH, ABI ABD AL-LAH MUHAMMAD B. ABD AL-LAH (the latter usually omitted).** Born in 1350 (1372) and died in the battle of Aljucu in 1380 (1395). A Zaidi philosopher, he is the author of *Zawiya al-Arab*, *Mogol*, etc. (Litt., i. 394). His son, ABD AL-LAH ABD AL-FADL, was a mathematician, and wrote on the subject of astrology.


**IBN MAS'UD, ABI ABD AL-LAH, KHALIL B. ABU ABD AL-LAH, B. M.** (1350-1372), the son of Ali bin al-Ma'n, was a noted philosopher and mathematician. He is the author of *Zawiya al-Arab*, *Mogol*, etc. (Litt., i. 394). His son, ABD AL-LAH ABD AL-FADL, was a mathematician, and wrote on the subject of astrology.


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was also one of those to whom Paradise was promised by the Prophet. When Abu Bake during the Kifāya thought it necessary to make Medina capable of defense, 'Abd Allah was one of the men chosen to guard the weak points of the town. He was also present at the battle of the Yamamah.

He was naturally as little fitted to rule as any other representative of the pious of Medina. 'Omar sent him to Kufa as administrator of the public treasury, and as a teacher of religion. He was much consulted on account of his knowledge of the Qur'an and Sunna; he is said to be the authority for Kifāya traditions; it was a peculiar feature of his nature to give information about the Prophet, he trembled at the least event to break out on his forehead and he used to express himself with great caution, lest he should say anything incorrect. His authority is relied upon for a full interpretation of the intimation of the interdict in wine (Goldschitz, Picturesque, p. 65, and 'Alam al-Akbar, ed. Brocquemans, p. 323).

The account of his end are contradictory. It is said that 'Omar deprived him of his office in Kufa. When the news came, the people wished to keep him. He then said: "Leave me: if there must be offenses (tawaf), I will not be the instigator of them." (cf. Matthew, xviii, 7). He is said to have returned to Medina and to have died there in 32 or 33 A.H. after 60 and to have been buried at night on the 7th of Akhadh at Kufa.

When 'Omar visited him on his deathbed and solicitously asked him what he wished and what were his desires he is said to have given answers which are typical of ascetic piety. He appointed al-Zubair his executor and expressed a desire to be buried in a jilba with 200 dirhams.

According to others, however, he died in Kufa and was not dismissed from office before accompanying Sa'd b. Abi Waqqas by 'Omar.

'Abd Allah is best known as a politician and authority on the Qur'an. His traditions are collected in Musnad Ahmad, i. 374–466.


IBN MISKAWAI (properly Miskiwa). Ar. 'Alī Ahmad b. Muhammad b. Yaqub, philosophe and historien; Vaih simply called him Miskawai, without Ibn, and says that he was a Magian converted to Islam, which can hardly be correct in view of the name of his father and grandfather and his mistake is probably due to his wrongly giving the name Miskawai to the philosopher instead of his grandfather. The latter may really have been a converted Magian. Little is known of his career. We know that he was secretary and librarian to the vizier al-Mahallati (q. v.) and afterwards raised to the favour of the vizier Ibn al-Aamir (q. v.) and his son Amin ('Amir) in the reign of the Saffaids. 'Alī al-Dawla and Samini al-Dawla, and held an influential position in al-Raf. At first he seems to have been much occupied with philosophy, medicine, and alchemy; his history called Tazhib al-A'man (a complete edition in a photographic reproduction is appearing in the Girih Memorial Society, vili, under the editorship of L. Castani, ed. Geige, edited a portion in 1871, Fragments Historiques, Archivien, i, 373 sq.), down to 769 (977-80), although Ibn Miskawai lived till 1227 (1820). He had a literary correspondence with Abu Hayyan (q. v.) and al-Hamadhani (q. v.). Ibn al-Khiyam (see Hith) gives the title of his writings on medicine, but he was mainly concerned with ethics and wrote several works on this subject, of which we may here mention the Tazhib al-A'man. See others, ed. Constantino, 1278, 1299, Cairo, 1507, and a collection of ethical aphorisms by Persian, Indian, Arab and Greek sages, the first part of which is based on the Persian Rihvami Khatr ("External Reason"). A Persian bibilography edition was produced in 1246 by Manning; as early as 1250 Ellicott published from the Greek section the Tazhib Rihvami, new edition by Besse, ed. Tazhib Rihvami, ed. by Besse, ed. Tazhib Rihvami, te Bursch, ed. tazhib Rihvami, the first a Spanish translation of La Logica de Sir, and a Spanish translation of Ibn Miskawai's philosophical works, in the first History of Philosophy in Islam, p. 128 sqq.


IBN AL-MUKAF IA. Ar. 'Abd Allah Muhammad b. Muhammad, the "son of the cripple," an Arab and author of Persian origin, whose real name was Rashid b. Dinib, his father, a master of the Qur'an (Firshid), to correct Firshid, l. 118) as Fira (or Fara), who was entrusted with the collection of taxes in Iran and Fars under the government of al-Hajjaj b. Yasar, was accused of treason, in the exercise of his duty, he was put to the torture and his hand remained maimed, whereupon he committed suicide. His son, entering the service of the Caliph 'Abd al-Malik b. Marwan, was converted to Islam and was entrusted with the writing up of the act of ancestry accepted by the second of these Caliphs to his uncle 'Abd Allah, who was accused of having cleverly twisted the language in a way not entirely pleasing to his sovereign, the latter vowed vengeance and sent secret orders to Sofyan b. Mu'awiyah al-Muhallabi, governor of Fars, to put the culprit to death, his limbs were cut off one by one and thrown into a blazing furnace. Ibn al-Mukaffa's orthodox position was suspected and the suspicion was confirmed by the necessity to practise Maimonides in secret contributed to his fall. This event took place about 957.

Ibn al-Mukaffa's translated from Pehlevi into Arabic the book of Avesta, the Zend, brought from India by the physician Boreyse in the reign of the Emirs. Al Asafin Kamas (cf. the article KALAN), and Ibn Khaldun (Book of Lords), a collection of biographies of Persian kings, under the title Avesta Muhib al-Zamani, which was one of the sources of the Shah-Names of Firdawsi (many fragments in Ibn Kutasib, Usul al-Akhbar). He wrote in Arabic al-Dawla al-Yama (f. 1487-1488).
al-taghrib (transl. by O. Röschel, Stuttgart 1915) on morals and other short treatises published at the same time as the Darāz; al-Adab al-kabīr was published by Ahmad Zakī-Pascha (Cairo 1330 = 1912).

Bibliography: Förster, l. c. 135; Ibn Khallikān, N. 386; transl. de Slane, l. c. 315; Kühner, ll. 459; Muhammad Kurd "All, Kadīl al-Rahbārī, 2nd ed. (Cairo 1333 = 1913), p. 4; S. de Sacy, Califs et Dictats (1816), p. 97; Brockemühl, Geschichte der arab. Literatur, l. c. 151; Th. Noldeke, Burdās Einleitung (Strassburg 1912); Cl. Hart, Literaturarb. arab., p. 211, and Journal Asiatique, 18th ann. 18 (1911), p. 554. (Cf. Hayy.)

IBN AL-MUKAFFA, also "l-Dāghīs, the Arab name of Severus, Monophysite bishop of Udhamun, a contemporary of the Coptic patriarch Philotheos (799-803). Nothing is known of his life except that he was authorized by the Byzantine Caliph al-Mu'tasim to dispute with the bishops on religious questions (Hart, Hist. des Arab., l. c. 33). He wrote a history of the dignitaries who had occupied the patriarchal see of Alexandria, which forms the basis of Abbe Renaudot's Historie Patriarchorum Alexandriensis, etc. (Paris 1713). The municipal library of Hamburg possesses the most ancient Mas. (1260) which only contains however, although in a more complete form than the main text, the first part from St. Mark to Michael I (614-767), published in the original text by Chr. V. Seybold (vol. iii. of the Veröffentlichungen aus der Hamburg. Stadtbibliothek, 1912); Brockemühl, Kadīl, d. ordentl. His. der Stadtbiblioth. zu Hamburg, vol. i. p. 211, and 160 passim.; A. v. Gotzschmidt, K. A. Scholten, ll. 311). Seybold had already published an edition of the text in the Corpus Script. Christian. Orientaliwm (Scripta arcaic. orient., iii. Series, Vol. ii. fasc. 1 et 2, Paris and Leipzig, 1904-1910, as had Evetts in the Patrologia Orientalis (Vol. i. fasc. 2, 4, History of the Patriarchs of the Coptic Church of Alexandria). The Ms. Paris, Bibl. Nat., Cat. No. 305, gives the order of the patriarchs from the 9th, Mark II (799-819) to Samothrac (1032-1046). His "History of the four first Councils" has been published in Arabic, Ethiopic and French by L. Lawry and S. Gehrault in Vol. vii. of the Patrologia Orientalis. R. Graffy and J. Nau. It is an apology for the Monophysite doctrine. There are other works by him in Ms. in Paris and the Vatican.


(IBN AL-MA'AN)

IBN MUKRA, also "Ali Muhammad b. Ali b. al-Hassan b. Mukra, an "Abbassid vizier, born in Bagdad in 272 (886). He was first of all collector of taxes in a district of Fars, but in the middle of Kadh 316 (May 938) he was appointed vizier by al-Mahdī. After two years of beneficial activity, he was dismissed by al-Mahdī in 318 (June 940) because he was on intimate terms with Marmis, the chief of the Parthians, whom the Caliph hated, and his enemy the chief of police, Muhammad b. Yafqāt, had him arrested and burned his house. After a considerable sum had been extorted from him, he was banished to Fars. In

Dhu 'l-Hijja 220 (Dec. 932) the Caliph al-Kāhid restored him to office, but Ibn Mukra soon began to intrigue against Ibn Yafqāt and when he also planned the deposition of the Caliph, the plot was betrayed. Ibn Mukra had to save himself by flight and the vizierate was given to his secretary Muhammad b. al-Kāsim. After his fall he conducted a vigorous campaign for the deposition of al-Kāhid and wandered about the country in disguise, stirring up hatred of the Caliph. When al-Kašf ascended the throne in Dhu 'l-Hijja 322 (April 933), Ibn Mukra was appointed by him vizier; the real ruler however was the commander-in-chief of the Caliph, Muhammad b. Yafqāt. Although Ibn Mukra did succeed by his intrigues in overthrowing the popular favor of the Caliph in the following year, as a result of an unfortunate campaign against Mshāl, where the Harāmās b. Abī Ḥaḍīdī Abī l-Ḥāṣim b. al-Adil had set himself up as an aspirant, he was at the same time preparing his own fall. In the middle of Dhu 'l-Hijja 324 (April 936) he was attacked and taken prisoner by al-Mu'ayjar b. Yafqāt, Muhammad's brother. The Caliph was forced to approve and the vizier was dismissed, but he received his freedom on payment of 4,000,000 dirhoms. After a few years, he was appointed vizier, in 326, at least, for the fourth time [see Ibn-Faraj, 1]. But when he began to intrigue against the powerful Amir al-'Uqba Muhammad b. al-Qādī, the latter learned of it and had him sent to Shawwal 326 (Aug. 936) and frightfully mutilated. According to the usual statement, Ibn Mukra died in prison on Shawwal 40th 328 (19th July 940). He was also known as a scholar and as one of the founders of the Arab calligraphy.


IBN AL-MUNDIR, also Baker, chief of the stable and chief veterinary surgeon to Sultan Al-Nasir b. Kāsin, died 741 (1340) author of the Kāmil al-shahrul-Abbas wa-zarāqah (or Kāmil al-Walī fi Amrīrat Amīr al-Mashriq), which is called al-Nāsir in honour of the Sultan and is usually quoted by this name. M. Perron has translated it with a full introduction in a volume entitled Le Nouricier: La protection des deux ans ou traité complet d'hygiène et d'hygiène arabe, traduit de l'arabe par Abū Bake Ibn Barah. The first volume appeared in 1852, it is introductory and contains a wealth of information about the Arab horses, Al-Nasir's particular services to horse breeding in Egypt, and a collection of passages from poets; the second volume (1859) is the translation of the hippology, and the third (1860) of the hippology. J. v. Hammer-Purgstall in his treatise Das Pferd bei den Arabern criticizes the introduction in a very high-handed fashion, but did not live to deal with the others, but it may well be doubted if this critic possessed the necessary, particularly veterinary, knowledge to enable him to surmount Perron's meticulous work. The book.
is a valuable corpus of information and the first collection of widely scattered references to the horse and must form the starting point of any further work on the subject.

**Bibliography:** Brockelmann, *Gesch. d. Arab. Litt.,* ii. 130. (J. Rurke)

**IBN AL-MUSLIMA, the *kawār* of Abū l-ʿAbbas ʿOmar (died in 445 = 1054) which was transmitted to his descendants. Another name for the family is Al-ʿAbbasid. This family, the members of which held the highest office of the state, was known as the family of the ʿAbbasids.

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He acted for a time (437 = 1045-1058) as visier of the Caliph Al-Kāmil bi-Amr Allāh and it was he who induced the latter to make an alliance with Taqīruddin in order to counteract the machinations of the Fatimids. This policy saved the ʿAbbasid caliphate but was fatal for its originator, for when Taqīruddin, who came to Baghdad in 437 (1045), failed to understand a campaign against Muhammad b. ʿAbd Allāh b. ʿAbd Allāh, Ibn Al-Muslima (as in many other passages) exposed the opportunity to drive the Fatimids out of Baghdad in name of the Fatimid Caliph, Ibn Al-Muslima had the misfortune to fall into his hands and was executed in the cruel fashion in 450 = 1058, as Al-Battani particularly hated him. His son Ibn l-ʿAbdu’l-Muqaddas was visier for a short time in 470 = 1083. The latter's great-grandson, `Abd Al-Din Muhammad b. `Abd Allāh b. ʿAbd Allāh, was the same official under Al-Mutanabbi, and in 550 to 573 (1117-8). The Caliph was at last forced to dismiss him by the Turk, Karmazin, on which occasion the Turk plundered his dwelling thoroughly; it was not till Karmazin had left Baghdad (570 = 1174) that ʿAbd Al-Din was restored to office. He held a few years later at the hands of a Bābūr that about to undertake the pilgrimage to Mecca. Like other members of the family (ʿAbd Al-Din devoted a special chapter to him in his *Sharīda*) he was a man of great erudition and is celebrated in several of Sīra Ibn Al-Thawri's *alrahjīs.*


**IBN AL-MUTAZZ ABU ALLAH, Abū l-ʿAbbas, poet and prince, son of the Khalifa Al-Mutanabbi, was born of a slave mother in the year 343 (954).** From his youth he devoted himself to literary pursuits, studying the Arabic language and literature under al-MaSharzī, Thālab; and other eminent masters with great zeal and success, and compiling works in prose and verse (especially poetry) which attracted even wider attention. At the death of his cousin, the Khalifa Al-Muʿtaṣir (370 = 981-982), he stood at high esteem, and was closely associated with the principal scholars, poets, and literary leaders of Baghdad. He had held himself remote from the intrigues of the *Abūsūrī* court, which during his lifetime had been passing through the worst period of its history; but when, on the death of Al-Muṣṭafā, the dissatisfaction with Al-Muṣṭafi, who he had named as his successor, culminated in a conspiring, Ibn Al-Mutazz was drawn into the conspiracy, and on the 25th of Rabīʿ I 496 (17th Dec. 1006), he was proclaimed khalīfa under the name Al-Mutanabbi. His party remained in power for only one day, however,

and he, having concealed himself in a private house, was discovered after a few days and put to death. (2 Rabīʿ II = 29 Dec.).

Ibn Al-Muṣṭafā was one of the most important poets of the *Abūsūrī* period. To his native talent, which included originality of a high order, he added sound learning and good taste. He did not imitate the ancient Arab poets, but boldly ventured to compare them in elegance of manner and purity of diction. His style, moreover, is remarkably simple and direct. His poems covered the whole range of subjects then generally recognized as belonging to the provinces of poetry (*Dhulq, Cairo, 1302, 2 vols.*). They are premonishing marks of high life, however, reflecting all its luxury and some of its affluence. A field which he cultivated especially was that of songs praising wine and celebrating drinking custom (*Al-ʿAbī ṣhījāt al-ʿdīfāt al-fatāsīr*), a anthology in which his own verses held the principal place; see Göttlicher, *Abūsūrīs,* p. 106 sqq.; Brockelmann, *Gesch. d. Arab. Litte.* i. 30 sqq.; and Orient. Stud., Th. Nöldeke, p. 168 sqq.


**IBN MUṬṬI, ZAIN AL-DIN Al-ḤOBAYB, MARYAMA b. [Abu] Al-Muṭṭi, b. ABU AL-NAṣR Al-ZAMAXWĪ Aṣ-ṢAMARDĪ, known as Ibn Muṭṭi, was born in 564 (1168-9). He studied grammar and law in Algiers with Abu Muḥammad al-Qunawy and then went to the east. He spent a long time in Damascus, where he studied under the traditionalist Ibn Ṭabīb and then taught grammar there. To turn a livelihood, he also acted as a *ḥabib.* When the Ayyubid al-Malik al-Kamil visited the Syrian capital, he invited him to follow him to Egypt and appointed him professor of literature at the Amr mosque in Cairo. Here he died on Monday the 30th Dhū al-Ḥija 642 = 29 Sept. 1241. Ibn Muṭṭi was a Mulkī in the Maghrib, a Shīʿī in Damascus, and a Ḥanīfī in Cairo. He seems to have been the first to compose a poem of 1000 verses (*Alfurūn*) as a grammatical textbook.

Of his works only the following are preserved:


**Bibliography:** *Al-Sayyid, Ḥabīb al-Wardı*
under the suzerainty of the Wahhabi princes of Darya (q.v.) and Riyadh. He was recognized by Faisal, Amir of Riyadh, who according to tradition owed his throne to him, and with the help of his brother 'Abd Allah succeeded in maintaining and extending his rule. In 1838 at the same time as Faisal, Amir of Riyadh, was expelled and replaced by Khalid (cf. Ibn Sa'd, under 1837 and 1838), the Diyalah Shamma was also occupied by Khalid bin Faha and 'Abd Allah banished. After the departure of the Egyptians in 1844, 'Abd Allah regained his kingdom. On his death he was succeeded by his son.

II. Ta'liq b. 'Abd Allah, 1263—1285 (1847—1869); he subdued the states of al-Luj (Dawmat), Khafar, Tsaila and a portion of al-Kasim and was able to keep the predatory Bedouins in check. By these and other clever measures he brought peace and prosperity into the land ruled by him. His dependence on Riyadh, which had become loose even in 'Abd Allah's reign, became limited to occasional military service; payment of tribute was replaced by more or less regular presents of horses. Ta'liq was also on good terms with Egypt, the Punt and Persia; Palgrave (1852—1865) and Gurneau (1864) were able to travel in his country in his reign; he committed suicide according to Huber in Safar 1283 (June—July 1866), according to Euting on the 17 Rabi II 1284 (= 11 March 1866).

III. Mithb, 1285—1295 (1867—1890), Ta'liq's brother, who succeeded him, was treacherously murdered before he had reigned two full years on the 2nd Rabi II 1285 = 4th January 1889 (Huber, according to Euting, 2nd Rabi II 1285 = 23rd July 1868) by his nephews Bandar and Badr, Ta'liq's sons.

IV. Bandar, the usurper, 1286—1295 (1867—1875) was in turn deposed and along with his brothers and nephews by his uncle Muhammad.

V. Muhammad b. 'Abd Allah b. Rashid, 1289—1315 (1873—1897), next to his brother Ta'liq, the most vigorous ruler of the Shammar dynasty, continuing the wise policy of his great predecessor strengthened the rising kingdom at home and abroad. Favored by the Porte, he not only made himself independent of the Amir of Riyadh but in 1884 he occupied Riyadh and combined the two rival kingdoms under his own sway. During his reign European travellers repeatedly visited the Diyalah Shamma (Doughty, Mr. and Lady Anne Blunt, Huber, Euting, and v. Nobbe); he died in the middle of December 1897 without issue and left the kingdom to his nephew.

VI. 'Abd al-‘Azzah b. Mithb, 1315—1324 (1897—1906). The latter came into conflict with the powerful Shihab Tabah of Kuwait, the protector of the princes of Riyadh, dispossessed by Muhammad b. 'Abd Allah and in a fierce battle took place at al-Turfy in 1318 (1903), in which 'Abd al-Rahman b. Faisal and the Muttah Shihab Sallam died on the side of Muharrak. In January 1902 'Abd al-‘Azzah b. 'Abd al-Khaliq, the grandson of Muhammad b. Bandar, took the town of Riyadh and maintained himself there against the attacks of 'Abd al-‘Azzah of Diyalah Shamma. The latter was finally forced to call in the help of the Turks (1324); he fell in a night battle with his enemy on the 15th Safar 1324 (3rd April 1906). His son and successor

VII. Mithb b. 'Abd al-‘Azzah was murdered in Dhu ‘Al-Qa‘da 1324 (Aug.—Oct. 1906—Jan. 1907), according to another account in Sha‘ban 1326 by

VIII. Sulaym b. Hamud, a grandson of ‘Obeid, young brother of 'Abd Allah (I. above); after reigning a few months, Sultan was disposed of in the beginning of 1326 (Feb. 1908) by his brother

IX. Sa‘id b. Hamud, who was in his turn speedily made away with by Hamud bin Solban, who placed the sole surviving son of 'Abd al-‘Azzah (VII),

X. Sulaym b. ‘Abd al-‘Azzah, on the throne on the 17th Sha‘ban 1326 (14th Sept. 1908) and since then Sa‘id has been reigning with full recognition in the Diyalah Shamma.

**Bibliography:** The travellers mentioned in the article Ibn Sa‘ud (particularly, Wallis, Palgrave (Vol. I), Gurneau, Doughty, Lady Anne Blunt, Huber, Euting, v. Nobbe, articles in the Turkish, Arabic, and Anglo-Indian Press; notes supplied by Miss Gertrude Bell and J. A. Middell. (J. H. MURTHY.)
Notes:

B. Younger Line.

1. *Ali al-Rashid (= A 1)
   2. *Obaid (= N 3)

3. Shalman
   4. Fahl (Fakih)
   5. ‘Umar
   6. Ali
   7. Fahl
   8. Shalman
   9. *Abd Allah

   10. Badr

   11. Sulaim
   12. Sultan
   13. Obaid
   14. Sa‘id
   15. Muhammad
   16. Faisal

(1907)

Notes:

**IBN RASHIK, ABU ‘ALI AL-HASSAN B. KASILK AT-ASIZIL,** whose father was perhaps of Greek origin but a client of the Abl, was born at al-Mahmadia (al-Matla) in Algiers about 1285 (995) or 990 (1000). He studied first in his native town where he learned his father’s trade of a jeweller, but went to Kairouna in 1006 (1013-4) and was appointed court-poet by the Fatimid Caliph al-Mu’izz. This appointment earned him the enmity of his contemporary Abu ‘Ali al-Mahmad b. Abu Sa‘id al-Afjudi, known as Ibn Sharaf al-Kairouni, who was also a poet and man of letters. This quarrel which resulted in the publication of their works finally induced Ibn Sharaf to migrate to Sicily. When Kairouna was plundered in 1290 (1052) of the Arabs, al-Mu’izz died, accompanied by his favourite poet, to al-Mahmadia, where he died in 1093 (1094). Ibn Rashik went in the same year to Mazara in Sicily, where his death in the night of Friday, Saturday 12 Dhu ‘l-Qa‘da 456 (15/16 Oct. 1054), according to others in 465 (1050-1071).


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- *Vulgari, Dastgil al-Markazi,* ii. l. 70.
- *Daghestani, Dastgil al-Markazi,* Cairo 1325.
IBN AL-RÂWANDI. [See Al-xwandi.] IBN ROSTA, Abu Ali Ahmad b. Omâr, an Arab Persian scholar of the second half of the 9th (6th-7th) century. Almost nothing is known of his life. He lived in Khâbus, where several persons were known as scholars under the name Rosta. In 900 (599) he visited Medina on the occasion of a pilgrimage. About the same time he wrote his Kitâb al-Tâbi'a al-Mahjûb, of this only the seventh part (ed. by de Goege, Hist. Geogr. Arab., 3, 1, London 1802) has survived; in it after a description of the celestial sphere and the terrestrial globe he proceeds to describe lands and cities. He took his material for the most part from older or contemporary works. Various extracts had previously been published by Chwolson with Russian translation.

Bibliography: de Goege, Pessez to his edition; Brockelmann, Gesch. d. arab. Literatur, 1, 227. (C. van Aanholt.)

IBN RUH, Abu 'l-Hasan Abu-Husayn b. Ruh b. Bâjah al-Bâsît al-Hasbî, third son of the expected fatwa (qâ'id al-âlima) of the Shâfi'i sect of the Ilîm al-'albîn. (q.v.) during the short absence (al-qivi' al-amrîn) of 264-265 (878-895). In his capacity of wakil (synonym, wakil, next to al-anâbî al-lâ-mu'llad) he had to issue bulks (al-muhâkh) in the name of the absent Imam, which had legal authority among the Shâfi'i. He resided in Baghdad, in the Înâk al-I'tilâm. He seems to have been appointed by the previous ruler, Abu 'l-Husayn al-Samârî, before 395 (987). He was so mighty adherents at the Caliph's court that the vizier Abu al-Hassan had him imprisoned. Released in 317 (929) he became in 323-324 (936) the Karmourum viceroy and had a curse upon al-Shâfi'i Khanqah. He died in 323 (937) or 320 (940) after dismissing Abu 'l-Hassan al-Samârî. (See preceding note.) The parents of the great Shi'i theologian Ibn Bâyhas (q.v.) claimed that they owed their birth to the prayers of Ibn Ruh.


IBN AL-RUMI, Abu 'l-Hasan Abu Bâjah al-Durrah (Gennaroni), an Arab poet, born in Baghdad in 759 (1359-1360), as the name Ibn al-Rumi suggests and the name of his grandfather proves, belonged to the land of the Byzantines. He was distinguished for his poetic gifts, but made many enemies by his lampoons, including the sister of al-Munâmî, Abu Bakr b. Ubaid Allah, grandson of Salâmanî b. Wahb (q.v.), who is said to have got rid of him by poisoning him in 283 (896). The date is not quite certain, for the years 284 and 276 are also given. He left a fairly extant Diwan, which was collected and arranged by al-Sîli.

Bibliography: Ibn Khallîkîn, Fawâid, ed. Wâsîlî, No. 432; Brockelmann, Gesch. der arab. Literatur, 1, 227. (M. Ben Chorba.)

IBN RUSHD, Abu 'l-Walî Muhammed b. Ahmad b. Muhammad b. Rushd, celebrated in medieval Europe as Averroes, greatest Arab philosopher of Spain, was born at Cordova in 530 = 1136. His grandfather had been qâ'id of Cordova and had left important works, while his father also held the office of qâ'id. He studied law and medicine in his native town; one of his teachers was Abu 'l-Dînâr al-Rûmî of Farabî. He lived in 848 = 1453 in Marrakesh, whither Ibn Tâfîl (q.v.) had probably induced him to go. The latter introduced him to the Almohads, Abu Ya'qub Yusuf, who became his patron. An account of this interview is preserved (see Hist. des Almohades de Marrakès, transl. by Fargouin). The Caliph asked Ibn Rushd what was the view of the philosophers on heaven (the universe), whether it was an eternal substance or had a beginning. "I was overcome with terror," says Ibn Rushd, "that I could not answer." The Caliph put him at his ease and began to discuss the question himself by exhuming the views of various scholars with an intimacy and learning rare among princes. The Caliph then dismissed him with rich presents.

It was Ibn Tâfîl who advised Ibn Rushd to present an argument and told him that the commander of the faithful often examined the obscure language of the Greek philosophers on rather the available translations and that he (Ibn Rushd) ought to undertake to explain them.

In 1456 = 1156 he became khalîf of Seville and two years later khalîf of Cordova. In spite of the burden of work of this office he composed his most important works in this period. In 978 = 1583, Ibn Yusuf summoned him to Marrakesh as his physician to replace the aged Ibn Tâfîl, but soon afterwards sent him back to Cordova with the rank of chief khalîf. At the beginning of the reign of Yûsuf al-Mansûr, Yusuf's successor, Ibn Rushd was still happy with the Caliph, but he fell into disgrace as the result of the opposition of the theologians to his writings and after being accused of various heresies and tried, he was banished to Lucena near Cordova. At the same time, the Caliph ordered the books of the philosophers to be burnt except those on medicine, mathematics and elementary astronomy (about 1195). Dunstan Macnald observes that these orders of the Almohad ruler who had hitherto encouraged philosophical studies, probably were a concession to the Spanish Muslims, who were much more orthodox than the Berbers. At the time the Caliph was actually saying a religion was against the Christians in Spain. On returning to Marrakesh, he raised the Ban and recalled Ibn Rushd to the court. (D. Macnald, Development of Muslim Theology, New York, 1905, p. 435.)

Ibn Rushd did not long enjoy the restoration of his fortunes for he died soon after his return to Marrakesh (4th Solar 976 = 10th Dec. 1188) and was buried near the town outside the gate of Tagara.

A great part of the Arabic original of Averroes...
works is lost. There have survived in Arabic his Tahafat al-tahafut, the "Collapse of the Collapse," an answer to Ghazali's celebrated Tahafat al-falasifa, "Collapse," or perhaps "Collapse of the philosophers" (cf. Miguel Asin y Palacios, Sur le "Sou du mot Tahafut" dans les œuvres de Ghazali et d'Avicenne, Rennaissance, 1906, No. 261, 262, particularly p. 262), also the medium commentaries on the Physics and Rhetoric of Aristotle (ed. and transl. by Lasinio); the exposition of fragments of Alexander of Aphrodisias on the Metaphysics (cf. J. Frerenfeld and S. Frummer, op. cit.); the large commentary on the Metaphysics in Leiden (Cat. Cod. arimic., No. 3834); small commentaries in Madrid Kitab al-Djamali (Guillaume Robles, Catalogus . . . . . Biblioth. Nation., No. 377, cf. H. Derembourg, Notes sur les man. arab. de Madrid, No. 37, in Homenaje a D. Franc. Cordero, p. 277, ref.) referring in Aristotle's treatises De Physico, De Coelo et Mundo, De Generation et Corruption, De Meteorologia, De Anima, and certain metaphysical questions; cf. also H. Derembourg, Le "Commentaire" d'Averroes sur quelques petits écrits physiques d'Aristote in Arch. für Gesch. der Phil., xviii. (1903), p. 250, and lastly two interesting treatises on the relations between religion and philosophy (discussed by Leon Gauthier and by Miguel Asin). One of these writings is entitled Kitab Fath al-Majalis and vigorously champions the agreement between religion and philosophy, the other is called Kitab Naqdh al-Mashriqi, etc. Both works are edited and translated into German by M. J. Muller (see Biblioth. pers. and printed at Cairo under the joint title Kitab Fath al-Majalis by Averroes 1341, 1358). There also exists in Arabic in several manuscripts, the medium commentaries on De Generatione et Corruptione, De Meteorologia, De Anima, a paraphrase of the Forma Naturalis (Paris, Bibl. Nat., No. 305, 179), the commentaries on De Coelo, De Generatione et De Meteorologia (Budapest, Uni., Cat., 1889, k. 421, p. 86) (Rennan, Averroes, 3rd ed., p. 83).

The celebrated commentaries of Averroes on Aristotle are of three kinds or rather one in three editions, a large, medium and small edition. This threefold arrangement corresponds to the three stages of instruction in the Muslim university; the small commentaries are for the first, the medium for the second and the large for the third year. The exposition of the "Naqdh" is similarly arranged.

We possess in Hebrew and Latin translations the three commentaries of Averroes on the Second Analytica, the Physics and on the treatises of the Universe, the Soul and the Metaphysics, the large commentaries on the other works of Aristotle are lacking and no commentary on the Zoology has survived.

Ibn Rushd also wrote a commentary on Plato's Republic, and criticisms on al-Farabi's logic and his interpretation of Aristotle as well as discussions on certain theories of Avicenna and courses on the "Arist of the Mace" by Ibn Tumart. He also wrote on "esthetic" (Ibn, Bidayat al-Muluk al-Mubayyid as-Nishyut al-Dhaif al-Maghal, Cairo 1329), and astronomical and medical works. His work on the "whole art of medicine," as-Khilqah (ed. Graz., Der Zeitschr. der Deutsch. Mediz. Ges., xxvii. 1852, p. 3432), Petersburg, 1858, No. 132, and probably Madrid, Robles, Cat., No. 132, cf. H. Derembourg, Notes etc., No. 132. Homme,
and for knowledge would thus be impossible. The theologians endeavored to force the philosophers to this conclusion.

But Ibn Rushd's system has more elasticity. He grants that in his own knowledge he knows all the things of the world. But his knowledge is nothing but the sum of all particular and universal knowledge, and therefore cannot be called particular or universal, and is not the reflection of man, but rather of a higher kind of which we cannot form a conception. [Cf. FALSAFA, p. 500].

God's knowledge cannot be the same as that of man, for God would then have 'sharers' in his knowledge and he would no longer be the one God. Moreover, God's knowledge is not like man's knowledge derived from things, nor is it produced by them. On the contrary, it is the cause of all things. Therefore this assertion of the theologians that the system of Averroes denies fore-knowledge is incorrect.

Conceiving his teaching regarding the soul, Ibn Rushd has been reproached with teaching that the individual souls after death pass into the universal soul, and thereby deny the personal immortality of the soul of man. This is not at all correct. The soul must be distinguished from the intellect in Averroes' system as well as in the systems of other philosophers. The intellect is quite abstract and immaterial and only exists in reality when it is associated with the universal or active intellect. What we call intellect in the individual is strictly a faculty for grasping the ideas that come from the active intellect, a faculty which has no existence outside the active intellect, but which is not permanent by itself. It must realize and become the 'accidental intellect' (intellectus accedens).

This is bound up with the active intellect, in which the eternal ideas rest, and merged into this faculty becomes itself eternal.

It is not the same with the soul. This with the philosopher is the driving force which effects the life and growth of organic bodies. It is a kind of energy which gives life to matter and is not from the qualities of matter like the intellect, but on the contrary closely associated with it. It is perhaps may even consist of a kind of half-organic, vital element. These souls are the form of bodies, and are therefore independent of the body, but continue to exist after the death of the body and can remain individual.

The latter according to Averroes is a bare possibility. He does not believe that a convincing proof of the immortality of the soul can be established by purely philosophical means. The task of solving the question is left to revelation. (See Taṣāfī' al-Taṣāfī', p. 152.)

The theologians have further denied Averroes with denying the resurrection of the body, His teaching being: the resurrection of his teaching is a denial of the dogma. The body which we shall have in the next world is according to him not the same as our earthly body, for what has passed away is not restored in its identity, but at least appears again as something similar. Averroes moreover remarks that the future life will be of a higher kind than earthly life, but there will still be a similarity with the present life.

For the rest, he disapproves of the myths and representations which are made of the life in the next world.

As this philosopher was more attacked by orthodoxy than his predecessors, he made more definite pronouncements than they on the relations between philosophical research and religion. He expands his views on this subject in the above mentioned works Fatīh al-Makhlūk and Ruhūf al-Makhlūk. His first principle is that philosophy must agree with religion. This is an axiom of the whole of Arab scholarship. There are in a way two trends of thought, one is the adaptation, the rationalistic philosophy, and the religious truth, both of which must agree. The philosophers are prophets of their time, prophets who appeal by preference to scholars. Their teaching may not contradict the teaching of the prophets in the proper sense, who appeal particularly to the people, it must rather give the same truth in a higher, less material form.

In religion a distinction must be made between the literal sense and its exposition. If for example a passage is found in the Qur'an which appears to contradict the results of philosophy, we must believe that this passage really has another than the apparent sense and seek the true meaning. It is the duty of the multitude to keep to the literal sense; to seek the correct interpretation is the task of the learned. Myths and allegories must be understood by the people as revelation presents them; the philosopher, however, has the right to seek out the deeper and purer meaning concealed in them.

Finally the learned should make it a practice not to communicate their results to the masses.

Averroes has expounded how religion must be taught according to the intellectual standard of the hearer. He distinguished three classes of men according to their mental endowments: the first and most numerous group are those who believe as a result of reading the divine word and are susceptible almost only to ascetical effects. The second class includes those whose beliefs are based on reasoning but only on such as proceed from the premises assumed quite incritically. The third and smallest class finally consists of those whose beliefs are based on proofs which rest on a chain of established premises. This method of canvassing religious instruction to the mental endowment of the hearer is evidence of a keen psychological insight but it may run the risk of not expressing sincerely and it was natural that it should arouse the distrust of professional theologians.

Finally we do not think that Averroes was an infidel, who was trying to protect himself from the attacks of the orthodox with more or less skillful interpretations; we are inclined to think that in general agreement with the attitude of many scholars of the east he was a syncretist, who honestly believed that one and the same truth could be presented under very different aspects and who was able by his great philosophical ingenuity to reconcile doctrines which must have appeared directly contradictory to less elastic minds.

The commentaries of Averroes were translated in the xith and xivth century into Hebrew by Jacob ben Abba Mari Amram of Naples (1324), Judah b. Solomon Cohen of Tel-Adar (1345) and Moses b. Tibbon of Madrid (1362), Samuel b. Tibbon, Shem Tov b. Joseph b. Falasqua and Kalonymus b. Kalonymos (1314). Levi b. Gerson of Naples (Gerondes) wrote a commentary on Averroes just as the latter had commented on Aristotle. In the Christian west, Michael Scott and Hermann, both connected with the House of Hohenstaufen,
IBN RUSHD — IBN SĀDIQ

began in 1230 and 1240 a Latin translation of the Arabic text of Averroes. Towards the end of the 15th century Niphus and Zumara made some improvements in the old translations. New translations based on the Hebrew text were later made by Jacob Maurino of Tortosa, Abraham de Bologna and Giovanni Francesco Baruna of Verona. The two best Latin editions of Averroes are those of Nimphi (1495—1497) and of the Juntas (1553).


CARTA DE VAUX.

IBN AL-SA'ĀTĪ (the son of the clockmaker), FAKHR AL-DIN RUSHD (or KHWJU) B. MUHAMMAD b. 'ABD AL-RASUL AL-KHUSHKHULI was born. In Damascus where his father had migrated from Khordan. The latter was a skilled clockmaker who made the clock at the gate of the great mosque of Damascus, at the request of the Grand-Jalal ad-Din Mustafa Nur al-Din Mahmūd (d. 582/1187). He was also learned in astronomy. Ibn al-Sakātī was a physician but he had also an extensive knowledge of literature, logic and the various branches of philosophy as well as in clockwork. He was first of all called by al-Malik al-Fārî b. al-Malik al-Adil Muhammad b. Aybūs (a nephew of Saladin) and afterwards viceroy and physician to his brother al-Malik al-Mu'āwīya b. al-Malik al-Adīd (d. 542 = 1247). He died in Damascus c. 1236. There still exists a manuscript of a work by him in Latin on the construction of clocks (the Arabic title is lacking) written in Muharram of the year 600 (1203), in which he is mainly concerned with his brother's clock which he repaired and perfected.

His brother BAKR AL-DIN 'ALI AL-ISHĀR was a well known poet who died as early as 604 (1207) at Cairo; on him cf. Ibn al-Khallīkīn, ed. Wustenfeld, ii, 499.

The Hanafi jurist MūQAM AL-DIN 'ABD AL-RAZĪQ, died in 694 (1296), is known by the same name: he was the author of a much used composition of fish, which bears the title Maqṣūr al-Bayān wa-Muḥadd ith Nāyib, because it is a compendium from the Maqṣūr al-Bayān of al-Kindī (cf. v. and the Muḥadd ith of al-Nasā'ī. On him cf. Ibn Khaldūn's Ta'rikh al-Hamayn, ed. Flügel, p. 4, and Brockelmann, s. v., i, 186 sqq.


H. SUVER.

IBN SĀDIQ, Abū MUḤAMMAD 'ABD AL-RAZĪQ, is the chief of the Syrian brotherhood, a native of Mardin, is best known in Europe by his reply to some philosophical questions put by Frederick II to the scholars of Caesarea, where Ibn Sādiq himself lived. Cf. A. F. Mehrsen, "Correspondence des philosophes und Ibn Sādiq und Hatz-Haggy von Cazurra", in Oscar v. R. de Heeren (ed., Janiss. 1903), v. 7. (V. 1, Roll. 344 sq., cf. Lit., Sehr v. 1. 1901, p. 240 sqq.) Ibn Sādiq died in Mardin c. 665 (1269).

Bibliography: Brockelmann, Gesch. der arab. Litt., i, 645 sqq.

IBN SAD, Abī 'ABD ALLAH MUḤAMMAD b. SĀDIQ b. MA'RĪZ AL-BAṢIṢ AL-ZARQA, a client of the Banū Ḥājib known as Kūh al-Wakīl (secretary to al-Wakīl). He studied tradition under Hāsībīn, Sāfīn, b. 'Īyān, Ibn Ulajā, al-Walīd, and notably with Muhammad b. Umar al-Wakīlī (q, v.). Abū Bakr b. Abī l-Dāwūd and other traditionists derived tradition from him. His great work, the Kūh al-Khāṣṣa f. the book of the cloaks, is famous and gives the history of the Prophet, the Companions and Successors down to his own time. Besides the large, Ibn Khallīkīn and 'Aṭāfīī Ḫelīfī mention his smaller book of classes. When the author of the Khāṣṣa speaks of a Kūh al-Khāṣṣa al-Nasīr Ibn Sād, this is probably not a separate work but the second part of the book of classes, which deals with the Sālāt of the Prophet. The whole work is being published under the title: Ibn al-Aslī, Biographie des Musulmans, seine Gelehrsamkeit und der schwere Stieg des Islam. The mace age and the end of his life are only mentioned in. the biographies, ibid., i, 225 sqq., in the text and the Bukālat al-Bāni, H. Horowitz, Lippert, B. Meisner, E. Mitt-


(Ende Mittwoch.)

IBN SADJA, the name of three viziers:
1. Uqayl b. Mansur al-Dawla Abu 'Ali al-Harani b. 'Ali, al-Mastura'i, his vizier. In 513 (1120-21), he was appointed vizier, but in 516 (July-August 1122) the Caliph dismissed him. His house was probationed and his nephew Abu l-Khiddi fled to Mopsul. The office was then given to 'Ali b. Turjan al-Zaidan and in Shawwa (Oct.-Nov.) of the same year, to Ahmad b. Numa al-Ma'tt. When the latter demanded that Ibn Sadja should leave the court, he went to Husayn b. Amr the Abul-Fadlan b. Mahdijah, but in the ensuing year he was restored to the office of vizier. While the Sadja, Toghril b. Muhammad was persuaded by Dadkhah, Sadja [p. v.] to march on Bagdad to subdue the whole of Iraq, the Caliph set out to meet him in Safar 519 (March 1123). Toghril and Dubul encamped at 'Abd Allah, the Caliph and the vizier at al-Darrasah, N. E. of Bagdad. Toghril and Dubul then resolved to reach Bagdad by a circuitous route. The latter was sent ahead with 200 horsemen and occupied the ford of the Diyala near al-Mawareh, but as Toghril was delayed partly by an attack of fever and partly by inundations which made his advance difficult, the Caliph succeeded in anticipating him and took Dubul by surprise. When the latter wished to come to terms with al-Mustarah, the Caliph was willing to make peace but was dissuaded by the vizier, and Toghril and Dubul continued their journey on Khuraim to seek help from the Saljuk Sultán Sanjar. Toghril b. Ibn Sadja b. al-Risa al-Harani was killed on Friday, 21st of July 1122.


2. Uqayl b. al-Din Abu 'l-Riza Muhammad, nephew of the preceding, al-Rahim's vizier. Ibn Sadja was appointed vizier after the accession of al-Rahim in 529 (1135). In the following year, when the Caliph had several high officials arrested, he sought protection with the governor of Mopsul, Zanjik b. Abi Salih, and was able to hold his office till the deposition of al-Rahim in Zhu 'l-Hijja 530 (August 1136). He afterwards filled several high offices. He died in 546 (1150-1).


3. Muhammad al-Dawla Abu l-Kasim 'Ali, al-Maktub's vizier. He is said to have been a very pious and uneducated man, who knew little of the duties of a vizier, although he belonged to a famous family.


(K. V. Zetterskern.)

IBN SA'D, Abu l-Harani 'Ali b. Mina al-
Maqdisi, an Arab philologist, was born in 610 = 1214 (according to others, 605 = 1206) at Khul al-Ya'qubi (Alqāb is Rizā) near Granada and studied with his father. He made the pilgrimage to Mecca but when they returned to his birthplace in Alexandria in 639 (1241-2) his father died there in 650 (1252). He himself remained in Alexandria but travelled in 848 (1250) to Bagdad and from there with Khul al-Din [p. v.] to Falsāgh, then to Damascus, Mopsul, Bagdad, Bajra, and Mecca. He then went to Tarsus and entered the service of Abd al-'Abbas al-Muntasir. In 866 (1467) he went again to the East and reached Arumus via Alexandria and Hazah, then returned to Tarsus and died on returning to Damascus in 869 (1473). According to another statement, he died not till 885 (1296). He wrote a history of the Maghrib entitled al-Maghrib fi Hikayat Maraghah, cf. K. Viller, Fragments aus dem Fihrist des Ibn Sa'd, Semitics, Studien, Heft 1; Ibn Sa'd, Kithâl al-Maghrib, F. Bach, Gesch. der Juden, Tästung, etc., by L. Talqvist, Leiden, 1889. He wrote various other works, the titles of which are detailed by Brockelmann and Pons Boiguex.

Bibliography: Brockelmann, Geschichte, i 380 sqq.; Pons Boiguex, Enzyklopaedie der arabischen Literatur, p. 396 sqq. Cf. also the bibliographical references given by Brockelmann.

IBN SAIYID AL-NAS, Fath al-Din Abu l-Fath Muhammad b. Abu Bakr Muhammad al-Yamani al-Asfanayi, an Arab biographer, born in Cairo in 661 = 1265 (according to others, 674 = 1275), studied there and in Damascus and became a teacher of the Malmac in the Zuhayriyya at Cairo. He compiled a full biography of the Prophet entitled Du'â al-Ahmar fi Fath Muhammad al-Maghrib, al-Shamalân wa l-Tamir (somewhat differently given in Brockelmann, men below). He also wrote a number of khalettes in praise of the Prophet, entitled Mawâqif l-Latîf af fi Dhikr l-Halâl. One of these is published by Kosgarten (Studiaislam 151) and Bouquet (Revue orientale 1856).

Ibn Saiyid al-Nas died in 734 (1334).

Bibliography: cf. the references in Brockelmann, Geschichte etc., ii 72 sqq. and Pons Boiguex, Enzyklopaedie der arabischen Literatur, p. 506 sqq.

IBN SARAFA [See al-Hall].


(IBN SA'AUD, the name of the Wahhabis dynasty of Darîyâ [see p. 156].) al-Riyadh. Muhammad b. Sa'dl, the founder of this dynasty, was a member of the Mu'tah tribe of the tribe of Maudhij of the Wahhabis, who are considered to belong to the great 'Amza genealogy. According to the genealogy of the Ibn Sa'dl, he left 3 sons beside Muhammad b. Sa'dl: Sa'dl b. Muhammad b. Sa'dl, who in 1908 occupied the line of Muhammad b. Sa'dl to this day, the collateral lines
of Ibn Thalafin and Ibn Mughrit produced two narratives (see vii. and a. below): but attained little prominence in the history of the dynasty. Faras and his descendants only figure in the genealogy. The history of the Wahhabite kingdom of Darîyas-Riyadh may be divided into three periods: the first nine months from the foundation to the conquest of the land by the Egyptians in 1260 (Darîyas as capital). The second covers the period from the restoration by Turki and Faisal to the conquest by the Ibn Rashid of Hail in 1386-1387 (Riyadh capital); the third begins with the reoccupation of Riyadh in 1902.

I. Muhammad b. Sâ'id: 1255 (7) - 1276. About 1340 Muhammad b. 'Abd al-Wahhab, the founder of the Wahhabite doctrine, was driven from 'Albridge where he had been active and sheltered with Muhammad b. Sa'id, a friend of his. He two combined in the spread of the new doctrine with preaching and the sword. The fighting with the surrounding towns and tribal districts began in 1259 (begins 24th Jan. 1748) and soon led to the intervention of some powerful neighbours, like the Bani Khalf of Lailat and the Makram of Najrân, who were however unable to check the progress of the Wahhabites. The Wahhabite pilgrims were regarded as secessionists by the Sharifs of Mecca and excluded from visiting the holy places. The Sharifs of Mecca on this occasion in 1259 (begins 23rd Dec. 1749) brought the first news of the new sect to Constantinople. Muhammad b. Sa'id died in 1279 (1765-6) after reigning about 30 years.

II. 'Abd al-Á'la b. Muhammad b. Sa'id: 1279 - 1287 (1766 - 1803). The first decades of his reign were passed in constant fighting with the neighbouring towns and tribes, the Bani Khalf, the Makram, and the Muntah. In 1285 the Wahhabites stormed Lailat and Kays and thus established themselves on the coast of the Persian Gulf; the repeated attempts of the Turkish governors of Basra and Baghdad and their allies the Muntah to oust them from there (1277 the Muntah Sharif Thawr's campaign; 1278 Kays 'Ali Pasha's campaign) were repeatedly and in 1279 was the six-year truce between 'Abd al-Á'la and the Franks of Bagdad. The Sharif Sisur of Mecca had in 1186 (1722-3) granted the Wahhabites' the right of entry to the holy places on payment of a tax; his successor Ghâlib (from 1802) withdrew this concession and undertook unsuccessful campaigns in 1279, 1295, and 1298 to check the advance of the Wahhabites into the Hijaz; he had to make peace with them in 1298 and allow them to make the pilgrimage, and they in return promised not to make further raids into the Sharifs' sphere of influence.

The peaceful relations with Baghdad and the Sharifs were of short duration. To revenge an attack by the Sháî Tha'lî on a Wahhabite caravan, Sa'id, son of 'Abd al-Á'la, fell upon Kaisari, on the 12th (21st April 1802) plundered and laid waste the Sháî's territories there, and massacred most of the inhabitants. In 1294 and 1295 (April 1800 and 1801) Sa'id had made the pilgrimage; about the same time the tribes of Asir and Thána as well as the Bani Harth, who had hitherto been subject to the Sharif Ghâlib joined the Wahhabites, which led to open hostilities. On the 25th Shawwal 1297 (18th Feb. 1803) the Wahhabites stormed Ta'll and on the 9th Muharam 1298 (10th April 1803), Sa'id made his triumphal entry into Mecca. After Sa'id's return the Sharif Ghâlib drove out the Wahhabite garrison in Mecca (12th Rail 1298 = 14th July 1803) but was forced to make further concessions to the Wahhabites.

About 1800 the Wahhabites began to extend their power along the coast of the Persian Gulf where in the course of the next few years they subjected Qatif and the coast tribes, namely the Arab tribes of Ra's al-Khaimah.

On the 19th Rajab 1271 (4th Nov. 1805), 'Abd al-'Ali was stabbed by a Shâî from 'Amul in the mosque of Darîyas.

III. Sa'id b. 'Abd al-Á'la: 1288 - 1299 (1803 - 1814). After several smaller enterprises against Bagdad and Oman, Sa'id resolved to put an end to the rule of the Sharif Ghâlib and occupied Medina in 1290 (1805) and Mecca in Dhu al-Qa'da of the same year (January 1806). To save the remnants of his power Ghâlib submitted absolutely to the Wahhabites, who now introduced their teaching into the Hijaz. The pilgrims came to the Hijaz, equipped by the Turkish governors, with forbiddings admission to the sacred territory, the Sharifs in the name of the Sultan, abolished, Sa'id demanded in a formal letter that not only the governor of Damascus, but the Sultan himself should adopt the Wahhabite creed. To the emphatic refusal of the Franks of Damascus, Sa'id replied by plundering Hawazin in July 1809. Sa'id organised the piracy of the coast tribes on the Persian Gulf on a great scale so that the Indian Government was forced in 1809 to equip an expedition which stormed Ra's al-Khaimah on Nov. 15 of this year and destroyed the pirate fleet.

The Franks unable to defend its own territory from the attacks of the Wahhabites finally commissioned Muhammad al-Á'la, Pacha of Egypt, to reconquer the Hijaz.

The first campaign of the Egyptians under Thaîth Pacha began with the reconquest of Yemn al-Haji and Yemn al-Hamra at the end of Oct. or beginning of Nov. 1811; on his advance on Medina Thaîth Pacha however was defeated on the 7th Dhu al-Qa'da 1292 = 23rd Nov. 1811 in the narrow pass of 'Eneida by 'Abd al-'Ali and Faisal, Sa'id's sons and had to retire to Yemn. It was not until the late autumn of 1812 that he renewed his operations, this time with more success. Medina capitulated in November, Mecca at the end of January 1813 and Ta'll was stormed a few days later; on the other hand the Wahhabites succeeded in checking the further advance of the Egyptians at Tarab (summer 1813). At the end of August Muhammad 'Ali himself landed in Djidda and Sa'id sought in vain to negotiate peace with him. A second attempt of Thaîth Pacha against Ta'raba (the end of 1813) was as unsuccessful as the first and the operation of the Egyptians came to an end till the beginning of 1815. In the meanwhile Sa'id died on the 2nd Dhu al-Qa'da 1292 = 27th April 1814 in Darîyas at the age of 61.

IV. 'Abd al-Á'la: 1297 - 1323 = 1803 - 1832. On 27th April 1814 - 9th Sept. 1818. In the beginning of 1813 Muhammad 'Ali resumed his march against Taraba, defeated the Wahhabites at Taraba on the 25th January and took the town; he next advanced against Asir and returned via Khofda to Mecca. Thaîth Pacha entered Nadîj via Hasakeh in March
and seized the fortified town of al-Rass where 'Abd Allah b. Sa'ud met him. Aănguthunità followed and peace negotiations which lasted till 1816. In Sept. 1816 Ibrahim Yashu, son of Muhammad 'Ali, took over the supreme command in Arabia and led his army amid great privations and fierce fighting for eighteen months up to the gates of Daryaty. (Gest of 'Abd Allah al-Ma'ayyur on 28th May 1817, capture of al-Rass in the 21st Oct. 1817 after a thirteen months siege, storming of Daryaty in March 1818). The siege of the capital defended by 'Abd Allah and his relatives lasted from the beginning of April to the beginning of Sept., after the town had fallen on the 9th Sept. 'Abd Allah held on for a few days longer in the Ka'i Daryaty and surrendered on the 9th Sept. to the victor who sent him to Cairo with his family and the descendants of Muhammad b. 'Abd al-Wahhab. Muhammad 'Ali 'sent 'Abd Allah with his secretary and khamadar to Constantiople, where they were all beheaded on the 17th Dec. 1818.

V. After Ibrahim Pasha had left Najd in the first half of 1817, his brother b. Sa'ud, a brother of the executed 'Abd Allah, succeeded in establishing himself in Daryaty; after a short time he was captured by 'Husain Bey, whom Muhammad 'Ali 'sent against him and deported to Egypt where he died; the Chancery of Rashid al-Husayni listed the years 1355-5 (1838-39) to his reign.

VI. Turki b. 'Abd Allah b. Muhammad b. Sa'ud, 1823-49 (1820-1835). He had fled to Sedir during the Egyptian invasion and endeavoured to establish himself in Riyadh after the death of Muhammad b. Sa'ud (V), but was driven out by the Egyptians. In 1824, however, he succeeded in capturing the weak Egyptian garrison of Riyadh, and after fighting for some years against the governor of the Hadja, he finally agreed to pay tribute to Muhammad 'Ali. In 1830 he seized the district of Lahaj which had been occupied by the Turks in 1813 and subdued Bahrais. Riyadh became the capital of the new Wahhabi kingdom in place of the destroyed Daryaty. He was murdered in 1834 (1842) by

VII. Muhannad b. 'Abd al-Rahman b. Muhammad b. Hasan b. Muhammad b. Sa'ud, but the latter was attacked in Hufuf 40 days later and slain by 'Abd Allah, the son of VI.

VIII. Faisal b. Turki, first reign 1249-55 (1834-8). In 1837 Khalid, a son of Sa'ud (VI), rose against him with Egyptian help, took Daryaty, and defeated Faisal at Riyadh. Khalid Pasha, the commander of the Egyptian troops, defeated Faisal a second time on the 21st Ramadaan 1245 (10th Dec. 1838) at al-Dereem, took his prisoner, and deported him to Egypt.

IX. Khalid b. Sa'ud, 1255-7 (1839-41). After the withdrawal of the Egyptian troops in 1840, he was driven out of Riyadh by 'Abd Allah b. Thunayn, in Dec. 1841 and retired to Djaridha, where he died in 1861.

X. 'Abd Allah b. Thunayn b. Ibrahim b. Thunayn b. Sa'ud, 1257-9 (beginning of 1842 to 1843). After reigning barely a year he was humbled at Riyadh by Faisal (VIII) who had regained his liberty in 1841, and taken prisoner. He died in captivity.

XI. Faisal b. Turki, second reign 1259-62 (beg. 1842 to Dec. 1845). By a wise and peaceful policy he was able to establish the rule of his dynasty in Najd; in his time began the rise of the Ibn Rashid (VII) of Jilab al-Summar, who were his allies. He was on good terms with Egypt and the Ottoman. In his reign Faisal visited the country in 1862-3, and Felly in 1865, he died of cholera on 13th Rajab 1282 (2nd Dec. 1865).

XII. 'Abd Allah b. Faisal b. Turki, first reign 1282-7 (beg. Dec. 1865 to beg. 1871). He was dethroned by his brothers in 1867.

XIII. Sa'ud b. Faisal b. Turki, 1287-92 (1871-76); at the beginning of his reign the Turks, summoned by the banished 'Abd Allah, occupied Lahaj as well as Ka'i and held them in spite of Sultan's repeated attempts to regain them.

XIV. 'Abd Allah b. Faisal b. Turki, second reign, 1291-1301 (1874-84). After Sa'ud's death he regained his throne and held it against his brother Muhammad and Sa'ud's men, who disputed it with him. In 1883 he was involved in war with Muhammad b. Rashid of Haffar and was banished by his nephew, the son of Sa'ud, in the beginning of 1884. As a result,

XV. Muhammad b. Sa'ud came to the throne; his rule was of short duration; he was succeeded by his uncle.

XVI. 'Abd al-Rahman b. Faisal, 1-1886; he was dethroned by Muhammad b. Rashid, who placed on the throne.

XVII. 'Abd Allah b. Faisal (for the third time, 1887-1888). The latter died partly in 1888 and Sa'ud then became a dependency of Haffar in spite of 'Abd al-Rahman's repeated attempts to regain the vacant throne. In 1888 Mu'awiyah b. Rashid conquered Riyadh and in 1892 appointed...

XVIII. Muhammad, the third son of Faisal, Amir of Riyadh. After the death of Muhammad (in 1892) Riyadh seems to have been governed by Ibn Rashid's officials.

XIX. 'Abd al-Aziz b. 'Abd al-Rahman b. Faisal, since the beginning of 1902. With the help of Sheikh Mahfuz of Kuwait, with whom his father had found a refuge, he regained Riyadh in March 1902 by a coup d'etat and successfully held it against the House of Haffar, who finally called on the Turks to help them. Nevertheless, he succeeded in quelling the anarchy prevailing in Haffar, and with the help of the people, who were attached to the house of Sa'ud, in remaining the supremacy of the Kingdom of Riyadh.

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Genealogy of the Ibn Sa'd.

A. (Older Line).


6. 'Abd al-'Aas (1766-1803).

7. 'Abd Allâh (see below B.).

8. Sa'id (1803-1814).

9. 'Abd Allâh.

10. 'Abd al-Rahman.

11. 'Omar.

12. 'Abd Allâh.


14. 'Najib.

15. Haddûd.


19. 'Abd al-Rahman.

20. 'Omar.


22. Turkî.

23. Fath (Fathids).

24. Hāsan.

25. Sa'id.

26. 'Najib.

27. Muhammad.


Notes:
6. ('Abd al-'Aas) was 82 at his death in 1803 (Mengin, ii. 487) cf. Scott-Waring, p. 177 of the French transl.
8. (Sa'id) 68 at his death (Mengin, ii. 20), Roussan and Burchhardt say 43-50.
9. ('Abd Allâh) in 1815 brought about the truce of al-Kas (Mengin, ii. 430-97) his son Sa'id was killed in 1819 after the capture of Darîya (ib. p. 131; Shafi'da, ii. 385).
10. ('Abd al-Rahman) deported to Egypt in 1818.
11. ('Omar) deported to Cairo with his sons in 1818 or 1820.
12. Mengin gives a portrait of 'Abd Allâh.
13. (Fahd) fell at the siege of Darîya in 1818 (Mengin, ii. 129).
14. ('Najib) fell on a raid against Mancat (Burchhardt, ii. 122).

22. (Turkî) led a raid in 1819 and Syria (Burchhardt, ii. 122).
25. (Sa'id) defended a fort of Darîya in 1818 and was deported to Cairo with his brothers 'Najib and Muhammad in 1818 (Mengin, ii. 330, 133, 158).
28. (Khalid) is only mentioned by Ayyub Sabri, p. 266, probably a confusion with 17.

The Encyclopedia of Islam II.
IBN SINÂ, Aṣ'AL AL-ḤOŠAYN IBN 'ABBÂD AL-ÂLI (Lat. AVECOSIA de HEB. AVEN SENNA), was for centuries and still is in parts of the Muslim east considered the prince of all learning al-Mašâkî, al-Khârîj. His biography, given by Ibn 'Abî Q̄ābi'î (ed. A. Mâlikî, ii. 254) was compiled by his pupil Abî Umar al-Mâshâkî from his own notes. According to it he was born in 370 = 980 at Aṣفânâ near Bukhârî. His father had moved from Balkh to Bukhârî, was appointed governor of the citadel of Kharâjât, and had married in Aṣfânâ. After the birth of two sons he resumed his residence in Bukhârî, where the latter received their education. Up to his tenth year Ibn Sinâ had a tutor in Kârân and Adhâb. He was introduced to secular learning by Ibrâhîmî’s propagandists who had been received in his father’s house, but their speculations on the soul and the intelligence made no great impression on him at first. After studying sīkh he was taught logic, geometry, and astronomy by Abî ‘Abd al-Âllâh al-Nâthîlî. The student who developed essentially physically and mentally soon outstripped his teacher whom he studied by himself, metaphysics and medicine. His practice of medicine soon enabled him to understand it better but metaphysics only became clear: to him after studying one of al-Fârâbî’s works. This decided his philosophical development, al-Fârâbî’s metaphysical and logical speculations which originated in the Neo-Platonic commentaries and paraphrases of Aristotelian works, determined the direction of his thought. He was then 16 or 17 years of age.

At the same time the marvellous joy had the good fortune to cure the sultan of Bukhârî, Nobâ b. Mansûr, and as a result received admission to his library. Endowed with a marvellous memory and rapid power of assimilating knowledge, in a short time he gained here all the knowledge that enabled him to systematise all the learning of his time. He began to write at the age of 21; his style as a rule is clear and comprehensive.

After the death of his father—he was now 22—İbn Sinâ lead an unsettled life, full of work and enjoyment but also of disappointments. When at rest at the courts of Ṭurânîn, Rayy, Hamadân, and Bukhârî, he wrote his great works, of which we may specially mention the philosophical encyclopedia, Kitâb al-Kiftâ (Ṭebûrî, 1313), and his chief book on medicine, al-Fâsînî al-Hânî (Ṭebûrî 1254, Bukhârî 1249); on his travels he wrote synopses of his larger works and treatises of various kinds. Sometimes his activities were scientific, sometimes political, the latter with slight success. He is important as the universal encyclopaedist, who fixed the system of learning for centuries following.

Our philosophy spent the last years of his life under the protection of Abî al-Dawwâr in Isfâhân. On the latter’s campaign against Hamadân in 428 = 1037, Ibn Sinâ fell ill on the way and died in Hamadân where his grave is still shown. His works were much read, unamended, and translated into western languages. He lives in the popular tradition of the east as a magician, a kind of ‘poet-piper’.

İbn Sinâ’s doctrines which still possess great authority in theological, philosophical, and medical circles of the east, in spite of their partial refutation by al-Ghazâlî, cannot be fully expounded here but only briefly indicated and characterized.
In logic and epistemology Ibn Sina closely follows Al-Farabi. This is true also of the question of universals, which is at the heart of metaphysical importances. The universal is said to exist in the mind of God and the angels (spirits of the sphere) independently of the existence of the many particulars. It manifests from the divine spirits communication by multiple interpenetration on the one side to the particulars and on the other to human intelligence in which plurality is raised to a concept of unity and universality. More Neo-Platonic than Aristotelian is the view that the concept is primarily a gift of the super-human spirits rather than a product of the abstractive faculty of the human reason.

Although he expounds it fully, Ibn Sina only considers logic an introductory science. Philosophy proper is either theoretical or practical: the former is divided into physics, mathematics, and metaphysics, with their applications, the latter into ethics, economy, and politics. Ibn Sina gives little attention to the practical parts of philosophical science. The series, physics, mathematics, metaphysics, makes a gradual advance from the material to the abstract. It is true that metaphysics is generally defined as the science of all being, so that material being is the problem and not the direct object of this science, but this problematic becomes the main point in philosophical expulsions.

Ibn Sina's physics is the whole of his Aristotelian tradition, although there are also Neo-Platonic influences here; particularly for example in the doctrine that earthly happenings are reflections to the immaterial, not through their warmth but through the intermediary of light. Neo-Platonic also are the speculations on the intelligences, in which results his otherwise finely developed psychology.

Ibn Sina had most influence through his medicine, in the west down to the XVIIIth century, in the east still now. He is the Arab Galen. How far he incorporated observations of his own into this science, has still to be investigated. In theory at least he gives evidence a large place and discusses the conditions, under which the healing effect of a medicine shows itself.

Ibn Sina's paraphrase of Aristotelian metaphysics (leaving aside his little known mathematics) besides the metaphysical remains contains an attempt at reconciliation with Muslim theology. The division mind and matter (actuality, and potentially), God and world, is more marked in him than in al-Farabi, and the doctrine of the immortality of the individual souls is more clearly laid down. Matter is defined by him as possible being or merely passive possibility and creation is said to consist in granting actual existence to this possible being. Only in the Deity are being and existence one, but in all that is not the Deity, existence is an attribute of being. In theological terminology, the granting of real existence is called creation, but it is an eternal creation. God, the absolutely uncreated and uncreated being, is also a necessary cause, which must work from all eternity, whose effect, the world, is therefore eternal. In itself this is possible (contingent), from the point of view of its divine cause it is necessary. Ibn Sina distinguishes the contingency of this at once possible and necessary being from the contingency of all earthly happenings, that exist for a time, the solar year is the world of the merely possible.

The metaphysical doctrine of the soul in particular induced our philosopher to mystical reflections, some in poetical form. Great danger faced him once to escape his enemies in Cilician exile. It may therefore have been in hours of depression, that there was a necessity for him to use the language of mysticism. It is therefore an occasional mysticism which pervades the building of his system but does not carry or support it.


(T. J. van Egmond)

IBN SIRIN, MUHAMMAD, was a contemporary of Hāfiz al-Baght [q. v.]. His father is said to have been a thinker of Djurdjariyya, who was carried off as a slave by Khalif b. Al-Walid from Ahl al-Tamir. His mother Safiya was a client of Abul Bakr. Muhammad belonged to the second generation of transmitters of tradition; his authorities were Abu Hārira [q. v.], Abu 'Abd b. Omar [q. v.], Anas b. Malik [q. v.], etc. He settled in Basrah, was noted for his ascetic piety like his sister Hafsa (cf. Ibn Sīnā, Ta'lab, viii. 355 sqq.), and was considered an authority on the interpretation of Qur'ān. Treatises on the subject were therefore frequently written by later authors under his name, for example the Mu'tahabah al-Kullin fi Tafseer al-Asbāb, Cairo 1868, and on the margin of
IBN SIRIN — IBN TAIMIYA.


IBN SURAIDJ, Abū l-'Aznām Ahmad b. Umar b. Suraidj, was, according to the Arab biographers, one of the greatest Shī'ī teachers of the third century. Many celebrated Shī'īs were his pupils, and he attained such repute that he was considered by many to be superior to all other Shī'ī students, even al-Maznī. He was 830 in Shī'ī works and wrote treatises refuting the Zhikrīs, etc. The Shī'īs have no historian, but none of them now exists. Only a few of the titles of his works are known. He died at the age of 57 in Baghdad in 906 = 918.


(Christ. W. Juybānī)

IBN SURAIDJ, 'Ubayd Allāh Abū Ya'qūb, a Mecca sinner and composer of the oldest Umayyad period, was the son of a Turkish slave in Mecca and a client of the Banū Nawfal b. 'Abd Mallāh, of the clan 'Abd al-Hārīr b. 'Abd al-Muqāṭalah. He began his career as a musician in the caliphate of 'Abd al-Malik. He is said to have been the first to introduce the Persian flute into Mecca and to have learned its use from the Persian musicians imported by Ibn al-Zubair to rebuild the Ka'ba. When at the height of his fame he was an intimate companion of 'Omar b. 'Abd al-Rahmān (q. v.), whose love poems he set to music, but he also enjoyed a great reputation as a composer of elegies. But as his art could only be transmitted orally, it was soon forgotten after his death; in the time of the sinner Dhu 'ayy's his tunes were only known to a few old people. He died in the reign of 'Abbasid (105-125 = 724-744).


(C. Brockelmann)

IBN TĀ'-AWIΔHILL [See Al-Tawīlī, D.]

IBN TĀ'AWIΔHILL. [See Al-Tawīlī, D.]

IBN TAIMIYA, Tā'īr, Abī l-Dīn Abū l-'Aznām Abū Naṣr 'Abd al-'Azīz Abū al-Husayn al-Muhammad b. Abī al-'Izm Ar-Rahmayn, Arab theologian and jurist, was born on Monday 10th Rabī' I 661 = 22 January 1263 at Ḥaram, near Damascus. Fleeing from the excesses of the Mongols, his father had taken refuge at Damascus with all his family, in the middle of the year 667 = 1268. In the capital of Syria, the young Abū Naṣr devoted himself to the study of Muslim sciences and followed his father's lectures and those of Ẓāfir al-

Ibn Ahmad b. 'Abd al-Dīn al-Mukhtar, Nadjm al-Dīn b. 'Azzār, Zanadi b. Makkī, etc.

He was not yet 20 when he completed his studies, and at the death of his father in 681 = 1282, he succeeded him as professor of Hanbali law. Each Friday he expounded the Kūfīn al-nahy. Well versed in the Kūfīn sciences, Law, hadith law, theology, and the tradition of the earlier Muslims by arguments which, although taken from the Kūfīn and Hadith, had hitherto been unknown; but the freedom of his polemics made him many enemies among the scholars of the other orthodox schools. In 691 = 1292 he made the pilgrimage to Mecca. In Rabī' I 693 (1293) or 694 at Cairo he gave to a question sent from Hamza on the attributes of God, a "response" which displeased the Shī'ī doctors, aroused public opinion against him, and cost him his post of professor. Nevertheless he was appointed the same year to preach the Holy War against the Mongols and for this purpose went next year to Cairo. He was present in the battle of Shirdah, near Damascus, won over the Mongols. After having in 704 = 1305 fought against the people of Djasud Khamwah in Syria, including Isma'īlīs, Naṣufīs, Ḥikmatīs, who believed in the infallibility of Abī l-Dīn al-Tā'īrī and considered the Kompaniyya unbelievers, neither prayed nor fasted, ate pork etc. (Maṣūḥ, Kāmil, p. 105). He went in 705 = 1306-7 to Cairo along with the Shī'ī kāfīr, where, after five sittings of the council of judges and notables in the Sultan's audience-hall who had accused him of anthropomorphism he was condemned to be interred with his two brothers in the dungeon (gūhāt) of the mountain citadel; he remained there 4 years and a half. In Shawwal 705 (1306), he was exonerated regarding a work which he had written against the Ikhwānīs, i.e., the al-Salāt. But the evidence he gave disarmed his enemies at once. Sent with the post back to Damascus he was forced to return after one stage of the journey and for political reasons was imprisoned in the kāfīr's prison for a year and a half, which he spent in teaching the principles of Islam to those under confinement. But after a few days of liberty he was shut up in the fortress (tard) of Alexandria for eight months. He then returned to Cairo where, although he refused Sultan al-Nasir fīrāsūn allowing him to revenge himself on his enemies, he obtained the post of professor in the school founded by this prince.

In the 'Aṣālīs 712 = Year 713, he was authorized to accompany the army departing for Syria, and after passing through Jerusalem, he encountered Damascus after an absence of seven years and seven weeks. He than resumed his duties as professor, but in Djumāda II 718 = August 1324, he was forbidden by royal order to give fatwās on the oath of reparation (to swear to repudiate a wife for example if something is done or not done), a question on which he had allowed himself several concessions not admitted by the jurists of the other three orthodox schools (Ibn al-Wardī, Ta'īlī, u. 267) that hold that he who takes such an oath, although he is bound to fulfill his contract, is liable to an arbitrary punishment.

Refusing to obey this order he was condemned to imprisonment in the citadel of Damascus. In Shawwal 720 = 721 he was given 4 nights in bed, and 40 days later he was set at liberty by order of the sultan. He resumed his old habits till his enemies learned of his
future regarding the elevation of tombs of saints and prophets, which he had named in 1310 = 1700, and in Shaba't 726 = July 1326 he was by the Sultan's order interned in the citadel of Damascus. He was allotted a room, in which attended by his brother he devoted himself to writing a commentary on the Kuran, pamphlets against his detractors and entire volumes on the questions which had resulted in his imprisonment. But when these works came to the knowledge of his enemies, he was deprived of his books, papers and ink. This was a cruel blow to him, and although he sought relief in prayer and the recitation of the Kuran, he fell ill and died in twenty days in the night of Sunday-Monday 20th Dhu 'l-Qu'dah 728 = 26-27 Sept. 1328. The people of Damascus who held him in great honour, gave him a splendid funeral and it was estimated that 200,000 men and 15,000 women attended his obsequies at the 8th century. Ibn al-Wardi composed his funeral elegy. Although belonging to the Hanbali school, Ibn Taimiya did not follow all his opinions blindly but considered himself a mujaddid of the Kuran (i.e. mujaddid al-Kitab). His biographer Mar'i in Karmatit (p. 214 aya) gives a chapter of praise of him. Ibn Taimiya rejected the hadith [q. v.] and even the qiyas (reasoning) [q. v.]. In the majority of his works he claims to follow the letter of the Kuran and the Sunnah but he does not think it wrong to employ qiyas, reasoning by analogy (notably Mafhuzat al-Kur'al-Dhakhir, i. 207) in his polemics; indeed he devoted a whole chapter (cf. cite, ii. 217) to this method of reasoning.

A bitter enemy of innovations (bid'ah), he attacked the cult of saints and pilgrimages to tombs but he did not the Prophet say: *O you should only journey to three mosques: the sacred mosque of Mecca, that of Jerusalem, and mine* (cf. cite, ii. 93). Even a journey solely undertaken to visit the tombs of the Prophet is an act of disobedience (mujaddid) (Ibn Haajar al-Haythami, Fatwa, p. 87). On the other hand he considered a visit paid to the tomb of a Muslim, an illicit act, following the opinion of al-Shafi'i and Imam al-Nabahinî, only, if it necessitated a journey and if it had to take place on a fixed day. With these restrictions he considered it a traditional duty (Ja'f al-Din al-Haithami, al-Karn al-Dzahali, i. 212 aya).

An inveterate anthropomorphist, Ibn Taimiya interpreted literally all the passages in the Kuran and tradition referring to the Deity. He was so imbued with this belief that, according to Ibn Haajar, he said one day from the pulpit in the mosque of Damascus: "God comes down from heaven to earth, just as I am coming down from the pulpit and he again at the top of the pulpit, staircase" (cf. especially Mafhuzat al-Kur'al-Dhakhir, i. 587 aya).

Both by word and pen he combatted all the Muslim sects: Kharijî, Marja', Isma'ilî, Maliki, Mu'tazili, Druze, Kharramî, Asharî, etc. (cf. Kuran al-Furqan, p. 133, in the Mafhuzat, quoted, i. p. 2). al-Nasir ibn Dastughein, this and is only a fusion of the opinions of the Kharmât, Nadjâhid, Qdiris, etc. He particularly objected to the explanation of the predestinarians (zuhd), the divine attributes (amad) and judgments (ahuw), execution of order (laj' al-ahd), etc. (cf. cite, ii. 77, 445 aya).

In many cases he disagreed with the opinion of the principal jurists. For example I. He rejected the practice of i'tiraf by which a woman definitively divorced by triple repudiation (tala'ah) could be married again by her husband after having contracted a subsequent marriage with another man who had agreed to repudiate her immediately afterwards (mudhaffah, he who makes permissible). 3. Repudiation pronounced during a menstrual period is invalid. The repudiation pronounced by divine order is admissible and if one pays them he is freed from zakhar. 4. To hold an opinion contrary to i'tiraf is neither sinful nor impious.

He also attacked the reputation of men whose authority is recognized in Islam: Omar b. al-Khayyaj made many mistakes, he said, in the pulpit of the mosque of al-Jazirah in al-Salamiyya. Abu al-Talib made three hundred mistakes, was another of his pamphlets. He also violently attacked al-Ghazali, Muhyi 'l-Din Ibn 'Arabi, 'Omar b. al-Faraj and the Shi'ites in general. As to the first, he attacked the philosophical views laid down in his Manzâr, min al-Darâ'is and even in his al-Tahâfus, which contains a large number of speculative philosophies. The Shi'ites, from the same valley (min al-dâ'ir al-madâ'ir), he declared, Greek philosophy and its Muslim representatives, notably Ibn Sina and Ibn Sabîn, were attacked in the great vigour by Ibn Taimiya. "Does not philosophy lead to abusivi; is it not for a great part the cause of the different schisms which have been produced in the bosom of Islam?"

Islam being sent to replace Judaism and Christianity is naturally attacked Ibn Taimiya to attack these both religions. After accusing the Jews and Christians of changing the meaning of a certain number of words in their sacred books (see his works, Ns 35, 45, 46 and 45 below), he wrote pamphlets against the maintenance of buildings of synagogues and particularity of schisms (cf. Ns 46).

Muslim scholars are not agreed on the orthodoxy of Ibn Taimiya. Among those who consider him at the very least a heretic we may name: Ibn Ba'qiyah, Ibn Haajar al-Haythami, Taqi al-Din b. al-Subki and his son 'Abd al-Wahhab, 'Ibn al-Din al-Ibn Jami'a, Abu Hajjaj al-Zahir, al-Muhammadi, etc. However, those who praise are perhaps more numerous than his detractors: his disciple Ibn Kiyam al-Djawazi, al-Dhahabi, Ibn Khattab, al-Sa'arî, Ibn al-Wardi, Ibrahim al-Kurâni, 'Ali al-Kari al-Harewi, Mahbub al-Alisi, etc. This divergence of opinion on Ibn Taimiya exists to this day. Yahya al-Nabâhî does not spare him in his Karmatit al-Furqan, al-Nurâ'l-Dhakhir, Ibn al-Haithami, ou Karâ al-Dhakhir (Cairo 1235), which was reprinted by Abu'l-Murs al-Muhibb al-Nabâhî in his Ghâlî al-Dhakhir, l. 9, Karâ al-Dhakhir (Cairo 1235).

We know that the son of the Waheabiah was connected with the Hanbali scholars of Damascus and it is natural he made use of their works and particularly of Ibn Taimiya's teaching and that of his pupil Ibn Kiyam al-Djawazi (q. v.). The principles of the new doctrine are those for which the great Hanbali theologian struggled all his life. (Cf. WAHIBIYAH.)

Of the 500 works said to have been written by Ibn Taimiya only the following survive: 1. Karmatit al-Furqan ala' al-Hâfiz wâl-Hâfi, 2. Muhibb al-Wasa, 3. Ma'ârif al-Wasa', a refutation of the philosophers and of the Karmânis, who say that the Prophet in certain circumstances may lie, etc.; 3. al-Ta'âruf al-
a sovereign is followed by an account of his ministers. This second part is generally taken literally from Ibn al-`Aţība’s Kitāb al-Tāriqqah but also contains a narrative of lost works such as the medium history and the Annals of al-Ma‘ād; the history of the ministers comes from al-Shāh and from Hādī al-Shāh. Although clearly 50% in tenu-ency, this book is not based on (K. Amar). The date of the text from the MS. of the Bibl. Nat. Paris, 1642, is the only one known, hence it is published by H. Alwahidi (Gotha 1866); some fragments of it had been given by Joulin, Fundaments der Orient, v. 28-47; de Goez, Christi schenheit, 1. 1-48; Hennings, Frag mente archäe, d. 1628, p. 1-204, and Freytag, Christi schenheit, d. 1628, p. 54-96 (the dates given p. iv. are incorrect) and with a French translation by Cherbouneau, Journ. As., 1846, i. 297-359, ii. 316-358, 1847, i. 334-347; the second edition which makes use of a second copy discovered in the same collection (n. 2443), is due to Jastrzybsey, Bibliotheca Christi schen, 1846. It is most likely that W. Darmesteter, Études de Histoire Chrétienne, 1895, and his copy has been translated into French by Ch. Marcolini, XL. xvi, 1910. The word ἰδέα (idea) seems to be omnisopoeic (tiecan) applied to fluent and var-bose speech (Tal. al-Aris, vi, 424, quoted by H. Dersenbour, p. 4). (Ch. Huart.)

**IBN TUFAIL** a celebrated philosopher of the Maghreb, whose full name was Abû Bakr Muhammad ibn Abû al-Malik ibn Muhammad ibn Abû Bakr al-Tufail. He belonged to the prominent Arab tribe of Kays; he was also called al-Mansuri (the Spaniard), al-Kurashi (the Cordovan or the Spaniard the Sevillian). The Christian scholars call him Abūnax, a corruption of Abu Inay.

Ibn Tufail was probably born in the first decade of the 10th century a. d. in Wilad Abu in the modern Graznada, 40 miles n. w. of Granada. We know nothing more about his family. That he had been a pupil of Ibn Badjī [q. v.] as is frequently stated, is incorrect, for in the introduction to his romance he says that he was not acquainted with this philosopher. He first of all practised as a physician in Granada and then became secretary to the governor of the province. In 1134 he became secretary to the governor of Castile and Tangier, a son of Abû Muhammad, the founder of the Almohad dynasty. Finally he received the appointment of court physician to the Almohad Sultan Abû Ya‘qub Yusuf (1115-1134). It has also been thought that he was the better writer, but it is doubtful if he really held this title, as only the title is given to him by L. Godthi points out. Al-Dhahabi (q. v.) says that he was his pupil, simply calls him Abûnax (L. Godthi, Ibn Tufail, p. 6). In any case Ibn Tufail always had great influence with this prince, which he used to attract scholars to the court. For example he introduced the young Averroes to the Sultan. The historian Abû al-Walid al-Marriqani (al-Mas’ûdî, ed. Daur, p. 174 sq. transl. by Fagman, p. 201-210) gives a description of this meeting from Averroes own account. On this occasion the commander of the faithful showed a remarkable intimacy in philo-sophical matters. It was also Ibn Tufail who, at the instigation of the prince, advised Averroes to annotate the works of Aristotle. This is stated by Abû Bakr Bandúlî, a pupil of Ibn Tufail, who says further: “The commander of the faithful was exceedingly attached to him (Ibn Tufail). I am told that he remained whole days and nights in the palace with him without coming out”.

In 378 our philosopher on account of his advanced age was succeeded by Ibn Rushd as court physician to the Caliph. But he continued to retain Abû Ya‘qub’s favour and, after the latter’s death in 380, retained the friendship of his son, Abû Ya‘qub Yusuf. He died in 381 (1185-6) the Caliph leasing attending his obsequies.

Ibn Tufail is the author of the celebrated philosophical novel “Ibn Tufail,” one of the most remarkable books of the middle ages, of which we shall have more to say below. Little else from his pen is known. He also wrote, according to Joulin, some notes on medicine and corresponded with Avempace about the latter’s medical work al-Kutubiyya. According to the astronome al-Bīrūnī and Ibn Rushd in his medium commentary on Aristotle’s Meteorologie (cf. xii), he is said to have had original astronomical ideas. Al-Bīrūnī attempted to refute Ptolemy’s theory of epicycles and eccentric circles and says in his preface that he is following the ideas of Ibn Tufail.

The philosophical romance “Ibn Tufail,” which was published by Peacocke under the title Philosophiæ naturalis, has also the sub-title Avdū-arab-Tablum al-izkalbī “the secrets of illuminative philosophy.” This philosophy is really that of the Neo-Platonie scholasticism in its most mystic form. Ibn Tufail exposes it in a progressive fashion with great skill by taking the case of a well endowed man with an inclination for speculation who is placed alone on an island from childhood and here discovers philosophy from his sheer force of reason and step by step constructs the whole Muslim Neo-Platonie system for himself. This man as the symbol of reason bears the name “Ibn Tufail” (or the living”). Ibn Tufail “son of the wakeful one” i.e., God; at the end of the story Salimain and Abūl appear who also have symbolic meaning.

The names Haus, Sallām and Abāl or Abīl were not new in philosophic literature. Avicenna had already written a mystic allegory entitled “Ibn Tufail and the work,” which was well-known in the middle ages, was also imitated by Ibn Enza al-Djumain, who has given as a list of Avicenna’s writings, also ascribes to him a little work on the story of Sallām and Abāl.

We possess a version of this story by Nasir al-Dīn al-Tūrī, and the celebrated Persian poet Dīmān took it as the subject of one of his best known works. In these Sallām and Abīl play different roles; but they are always symbolical and represent the human reason struggling with the world of objects. In Dīmān’s poem, Sallām is a young prince and Abīl his nurse who becomes his lover. In Nasir al-Dīn al-Tūrī’s form of the myth Abīl is again a woman, and in another version Sallām and Abīl are brothers. In Ibn Tufail’s work they are a king and his wise. One of the versions is said to have been translated from the Greek by Humain b. Ḥaši (q. v.) and it is in fact very probable that this whole cycle of stories has an Alexandrine origin.

The following is a synopsis of Ibn Tufail’s romance. The book begins with an introduction which gives an interesting survey of the history of
begin to reflect on heaven; he asks if it is infinite, which he thinks absurd; he imagines it as spherical, observes the necessity of special spheres for the moon and the planets and imagines the celestial world as a kind of vast animal. He understands the necessity for the production of everything not being a body, the motive power of the world not being involved in it, if it is true. Continuing to develop the reflection of God, he deduces his qualities from the consideration of the beings of nature. God seems to him to have free will, to be wise, knowing, merciful, etc. Coming then to his own soul he decides that it is incorruptible, from which he concludes that he ought to find his happiness in the contemplation of the perfect being. This happiness will be attained by imitating the celestial qualities, that is by saying by practicing ascetic morals. Haiy then devotes himself to a life of contemplation, which he leads till the end of his seventh septenary.

Then Aas in a devout follower of the revealed religion arrives from a neighboring island. After the two men have begun to understand one another, the other reveals religion proves to be at the bottom of the tree as the philosophical belief attained by Haiy. Aas recognizes in the doctrine which the hermit teaches him a transcendent interpretation of his religion and of revealed religions in general. He persuades Haiy to follow him to a neighboring island, where a King named Salamán reigns whose friend and visitor Aas is, in order to expound to him his philosophy. But it is not understood and after several vain efforts, Aas and Haiy return to the desert island to devote themselves to pure contemplation while people continue to live by images and symbols.

This curious myth thus lays down very clearly the position of mystical philosophy with regard to religion (cf. also the article on this question). The novel of Ibn Tufail was much enjoyed by Muslims and translated into various languages. In 1249 the Jew Moses of Narbonne translated it into Hebrew with a commentary. Lactantius praised it in his De Natura deorum.


IBN TUMART, a celebrated Muslim reformer in Morocco, known as the Mahdi of the Almohads. His real name was, according to Ibn Khaldún, Joseph, which in Berber means "chief". Ibn Tumart in this language was called "son of Omar the little". This was his father's name who was also called 'Abd Allah. The names
of his ascendants also are Berbers. The date of his birth is unknown, but it must have been between 470 (1077-78) and 480 (1087-88). He was born at Iflis, in Wanghali, a village of Siih. His family belonged to the Isagaha, a branch of the Ifilihs, one of the most important tribes of the Atlas. Ibn Khaldun tells us that it was distinguished for piety and learning. Ibn Tumart was very fond of learning and studied its various sciences and many sciences that he was called `Arif or %ulimad. What can have driven him to the east? Probably only the desire for knowledge, for it was hardly be assumed that he had already covered the plains which he afterwards carried out, which rather owed its origin to the doctrines he learned there.

The Almoravid dynasty, which ruled in the Maghrib and part of Spain, had then begun to decline. Most of its power had fallen to the footsteps of conquest and the shallowness of intellectual life is shown by the studies which were pursued. The books of the great Madh a and of some of the savants in Islam were the principal ones. Student came to the hands of the book and the master who had taken the place of the Koran and Hadith. In the east, Al-Qashsh is had taken up a vigorous attitude against this in the first book (Kalam ar-Ris al-dhaj al-dal) of his al-Ma'li al-Talhach. This book therefore attacked the hatred of such %ulimad, as the Armenian, etc., and many of the Arab tribes like Al-Tarshi who tolerated no independent minds in their school. Al-Qashshis's words were therefore burned by order of the Almoravid Emirs. The constant antithetismism (al-jadid) was also vivid in the allegorical expressions of the Koran, the constitution, the religion, and God was given a corporeal form.

Ibn Tumart began his travels in Spain and it was there that his views began to be affected by the writings of Ibn Hazm [p. v]. He then went to the east but the chronology of his travels is not certain. If, contrary to Al-Marrakui's statement, he stayed on his first visit to Alexandria the lecture of Atif Hak Al-Tatilt, which in spite of his attitude toward was an opponent of Al-Qashsh, they must have made a lasting impression on him. Then came the pilgrimage to Mecca and stayed in Baghdad and Persia in Damascus. He there acquired Al-Qashshis's ideas and later wrote on this influence. As such, Ibn Tumart had removed at Al-Qashshis's invitation to reform the beliefs of his country. In reality the two were none alike.

These years of study and travel had utterly transformed the Maghribi youth. He had formed his plan, if not in detail at least in its main outlines. On the ship on which he returned he preached to the muslim and non-muslim, who began to realize the Khar as his admission and to offer prayers; it was afterwards related that a miracle related by Al-Marrakui confirmed this report. He continued his preaching in which he espoused Al-Ashna doctrine, Tripoli and al-Mahdiya, where the reigning Sufi al-Idris Thalhim, showed him great favour; when he had heard him defend his cause, and then in Mossaou and finally in Iflis. He there set up an irresistible crib of supporters literally following the ancient commandment: *He of you who see anything %ulimad shall after it with the hand (i.e. by force); if he cannot do this, he shall do it with the tongue (i.e. by preach-

lag) if he cannot do this shall do at least, this is the note that religious demand*. The House of justice was summoned to this munificence on his authority and the people also rose against the refuxers; the latter fled to the Kurdi Fraga, a Berber tribe of the neighbourhood, who took them under their protection. Here it was contary to the view of the Sunn al-Fraga, in which Tumart is given as a preaching on the growth out of the man who was to continue his work, Abd al-Mu'min [*p. vi*], a person well fitted to Tlilas, near of Nador who took himself as going to the east to study. The legend which credits Ibn Tumart with secret knowledge ascribed to the most relates that he was recognized in this young man by certain signs the person he sought, and as Al-Qashsh had recognized himself as the future reformer. We only know that he had a conversation with Abd al-Mu'min, in which he questioned him very slowly and that he finally persuaded him to abandon his journey to the east and follow him. He then came back to the Maghrib, in the region of Wad-END (Wadshend) and Tlemcen, from which he was driven by the government of Ifis and Milikiya where the people received his admonitions with blows; finally he arrived in Marakesh, where more than ever he became an irresistible reformer of doctrines and morals. The women of the Lamtuna went unavailing as those of the Tunes and Kabylie still do. Ibn Tumart insisted on them on this account and even threw the stone of the Almoravid Emirs 'Ali, from her house; the latter was more patient and tolerant than the reformer did not insist on him the chastisement he required but contented himself with sanctioning a beating in which Ibn Tumart had been deprived of Almoravid justice. They discussed such questions as the following: *Are the ways of knowledge limited or not in number? The principles of true and false are four in number: knowledge ignorance, doubt, and respectation*. It was not difficult for Ibn Tumart to win although there was a clever Sufi among them, who was no less liberal than he, called Badi b. Waliya, who is said to have no purpose of God to him to death. The latter spared him because the memory of his father, whom he had other than his own, and that he was in Algiers, where he began his apostolate in a methodical fashion. He first appeared as merely a reformer of customs as far as these were contrary to the Sunra or Tradition; after he had won a certain influence over his circle, he proceeded to extend his own doctrines; he vigorously attacked the dynasty, who following the Sufis continued, and declared every one an idolatry who differed from him. This meant preaching a holy war not only with deadly heats and polytheism but also against Muslims. He chose ten companions, including Abd al-Mu'min and after he had paved the way by describing the characteristics of the Mahdi, he had himself reconstituted as such and fabricated a genealogy, in which he traced his origin from 'Abi b. An{Til}. His doctrine was already no longer purely Ashna but mixed with 28's ideas. The historians report all kinds of cunning tricks by which he endeavoured to justify his claims. He devoted himself to the tribe of the Heqata and a great part of the Maghribi, who had always been hostile to the Lamtuna, instead Thalhim had founded Marakesh for the purpose
of keeping them in Arabia. Ibn Tumarti had prepared for this various treatises in the Berber language, which he spoke remarkably well; one of these, the Fashid, is preserved in an Arabic translation, published at Algiers in 1895. The ignorance of Arabic was such that, in order to enforce obedience of the Berber Maghreb, he called individuals of these by the terms of a slave. From this arose the first, who was called al-fashidi al-latibi (Persian: be to God), the second, abu (the Lord) on the third, Abu-Abdallah (of the World). He told them to give their names in the order in which they placed their hands in getting them to repeat the first line, (or the letter), He regularly organized his followers and divided them into different categories, the first consisted of the men, who had not recognized him; they were the ‘Abwara (community). The second consisted of 30 devoted followers. He called them all ‘Abd Allah, ‘Ali, and ‘Umar bin ‘Abd al-Malik (Abbaka). His authority was such that, according to a very corruptions in the men of Tlemcen (or Tlemcen), he penetrated into the towns by stratagem, gathered 15,000 men and made the women slaves, dividing the houses and estates among his followers, and also built a fortress. Either voluntarily or as a result of pressure, the neighboring tribes became converted, and in 317 a. he sent an army composed by Abu al-Malik against the Almoravids. He suffered a fatal defeat and found himself besieged in Tlemcen. Some of his followers thought of surrendering, but Ibn Tumarti with the aid of Abu al-Ashraf al-Walid, who had brought from the Zenaga had remained in some vicinity and after his arrival was restored, he had these removed and was certain of no more opposition. Ibn Tumarti, 30,000 men were then put to death, a number which is obviously exaggerated. The Almoravids came in strength in proportion as the Almoravid power became daily weaker in Spain and Africa. When in 524 = 1129 (according to others 522 = 1128) the Mahdi died, Abu al-Malik, whom he had designated as his successor, was ready to take up the struggle again. The Tumarti’s grave still exists in Tlemcen, but his name and memory is utterly forgotten. According to the Kham al-Nabati, Ibn Tumarti was a fine looking man, of a light dull brown colour, with squinted eyes, a long nose, a neatly bearded, and a black spot on the hand. He was a clever and able man, learned by few scholars and did not shrink from bloodshed. He knew the traditions of the Prophet by heart, was learned in religious questions, and a perfect master of the art of dissertation.


[BRANN BAGGE]

IBN WARRIYA, Idr. Hakeem Almazi (or Mahrabian) b. Ali al-Kalaifat or al-Nasari is known from numerous writings on alchemy and other secret sciences detailed in the Fihrist. His date is not given in the Fihrist, but lies in the second half of the second century A. H. (about the year 200). As a Nezari he hated the Abbasid and sought by his writings to show that the ancestors of the Nezarites had possessed a high culture. Many of his writings, notably the celebrated “Nezari agriculture,” were alleged to be translations from manuscripts found at Babylon; and, under the corrections of this assertion defended by Cleobulus. Idris the Chechen of the alchemical literature in Arabic, and whose manuscript in Manuscript of the Arabic language by K. F. H. B. K. Andrec, London, 1810, ed. de Sacy in his edition of Al-Mas'udi’s La. 76, 700, p. 356 sqq. (Ibn al-Warrhiya, the Nezari, ed. Fuad, 1358) and Cleobulus, De Chymicis, l. 710, 825, 806 sqq.; Brecklein, Geschichte, etc., ii. 422 sqq.; Goldscheider, Handb. d. Geschichte, p. 1582, and the works quoted in the above.

I. IBN AL-WARDI. ZAIN AL-DIN ABD AL-RAZI Qureshi, Abu al-Mahfiz, the philosophus, liettteur, litterateur, etc., poet, born at Amrani in 959 is 1046 and died of the plague at Aleppo on the 8th Hidjra, 749 = March 13, 1349.

He studied in his native town, at Husain, Damascus, and Aleppo and while still young acted for a short time as deputy for the 320 Muhammad b. al-Nakib (d. 745 = 1345). It seems that as a result of this a claim was advanced to this office to devote himself to scientific work. He left the following works: 1. Dav'at, contains poetry, panegyrics, epistles, discourses, poems, a sot of the plaque, etc., publ. at Constantinople in 1330 (in Mas'udi, al-Dimi, etc.); 2. Khatim al-Maqalat al-Muhammad, moral and religious verses, pub. at Cairo (with comm. of Marun b. Hassan al-Kani), in C. J. Davids, Transl. al-Abdi, etc., Almektub, 1862, and al-Shawart, Nof not al-Yamani, French translator, 4, 501. A. Z. Rezvan, ‘Abd Allah bin ‘Abd al-Aziz, ed. El Ouamy trad. of Thabi, Canon, de Fihrist transcibis, ed. P. de Carthage, Tunis, 1900; A. La Menagh, d’Alhambra, de la Louvain, 111, ab Wardi, etc., texte publ., avec vocables, comment., etc. trad. lit. par A. Haus, Alger, 1905; i. Tafri al-Khatib, i.
IBN YAT'IŠ, whose full name was MÜHAMMED AL-DIN ABDU'L-RA'ÜF YAT'IŠ b. ABD AL-YAT'IŠ AL-H阻力, also known as IBN AL-SAFAD, an Arab grammarian, born at Halaq on the 3rd Muharram 553 (20th Sept. 1158). After studying grammar and Hadith in his native town and in Damascus, he intended to go to Baghdad to study under the grammarian Abu USAMA al-Thirman I, but died on the 23rd Shawwal 555 (20th Sept. 1158). He then returned to Halaq where he devoted himself to teaching. According to Ibn Khallikân (v. 2), who heard him in 529-30, he was considered an authority in the field of Adab. Besides a Nâsîyûq on Ibn Dijâmi’s commentary on the Târîkh of Al-Ma'mun he wrote a very full commentary on al-Zamakhshârî’s al-Ma'ârif on which he extensively opposed his own views; the latter work was edited by G. Jahn (Leyden 1882-1886).

IBN YÂMâN, ABD AL-KARIM AL-DIN MUHAMMAD b. ABD AL-YAMÂN, a Persian poet, was born in Faryabám, Khorasan. His father, an eminent scholar of his time, came to Kharâsân during the reign of Sultan Mu'ámmâd Khândâ Bâbâ (703–716 = 1304–1316) and was fortunate enough to secure the high opinion of the famous ważîr Khândâ "Alâ al-Din Mu'âmmâd. Ibn Yamân was a disciple of Shâh Hâdân. He spent his life as a mystic in the Sufi order of Khâdîjmân (737–782 = 1337–1381) and died in 745 (1344).

Among his compositions his 3217 are well-known. They have been printed in Câlcutta and also translated into German by Schlecht-Wesche under the title of "Ibn Yamân". Vienna, 1852 Stuttgart 1859.


(M. Huleyfar Hâkem.)

IBN YUNUS, whose full name was IBN AL-HARÂM SÚLÁIYAND b. ABD AL-RÂMân b. ABD AL-RÂMân AL-SÂLIH AL-MANDAB, according to al-Battânî and Abu 'l-Wâsh, probably the greatest Arab astronomer. His father, Abd al-Rahim b. Ahmad also called Ibn Yunus, was a notable historian and traditionist, and died in Cairo in 347 (958-9). The year of this astronomer’s birth is not known but he died in Cairo on the 3rd Shawwal 599 (May 31, 1009); he is said to have been skilled in other branches of learning than astronomy and astrology and to have also been a good poet. Ibn Khallâkî quotes several stories from contemporary authors of his peculiarities, which were chiefly manifest in his dress. His principal works in the Hikâm Table of (al-Zaid al-kadim; al-Hâkim) were about 389 (999) by order of the Emir al-Âzâm and completed under his son al-Hikâm shortly before the authors'
which before the invention of logarithms was of great value to astronomers as it transformed the complicated multiplication of trigonometrical functions expressed in sexagesimal fractions into an addition. He also showed great skill in the solution of several difficult exercises in spherical astronomy with the help of orthogonal projection of the celestial sphere on the horizon and the plane of the meridian.


IBN ZAFAR, MUSLIH AS-DIN AND 'ABD 'AL-LAH MUHAMMAD R. ALI 'ALI HUSAYN AL-SAFFAII, AN ARAB SCHOLAR, born in Sicily but brought up in Mecca (according to Suyuti also born there), later returned to Spain and died in 565 (1170) at Alhama. On the model of Kitâb al-Masâ`i he composed the collection of tales called Salâh al-Masâ`i fi `Urdu al-Awâr and dedicated to the ruler of Alhama, Abd Allah Muhammad b. Abi l-Khalifin (pr. Cairo 1378, Tunis 1790, Beirut 1900). Turk. transl. by H. Kahlil in Berlin (Partsch, no. 1453) and Vienna (Vitali, no. 528a), pr. Constantinople 1823, Italy by Anami, Florence 1851, 1882; English from the Italian, London 1852. The author prepared two versions of the book, most miss. editions and translations contain the second of the year 554 (1160). Another less known work, `Abd al-Naba`in al-Sabri, dealt with celebrated children (pr. Cairo 1329) and also exists in a second abbreviated edition.

For his further literary activity, see the authorities mentioned below.


IBN ZAIN, ABU `IBNAWIR, ALI `ALI ABD `AL-LAH MUHAMMAD B. ABU `ALI MUHAMMAD B. JABIR B. ZAINUN, ONE OF THE MOST CELEBRATED POETS OF MUSLIM SPAIN AND MINISTER TO THE ARAB EMIR OF SEVILLE. He belonged to a famous family of the Arab tribe of Makhsûs and was born at Cordova in 594 (=1199). Left early an orphan, he was given the best teachers by his guardians and soon distinguished himself among his fellow pupils. At the age of twenty he already composed poems which made him famous.

Our poet became involved in the politics of his country through the civil wars of the Cordovan pretenders and the attempts of the Cordovans to expel from their city its Berber rulers. His origin, the position of his family, and particularly his ambition induced him to take a part. After the retreat of the Berbers he was therefore to be found in the retinue of Abû `I-Hâmm Ibn Djalwar, the chief of the Cordovan oligarchy.

A violent storm for the poetess Wallâhâ, of a princely family, brought him into conflict with a powerful rival, Ibn `Abdus, the minister of Abû `I-Hâmm Ibn Djalwar. Ibn Zainûn wrote threatening poems against his rival and held him up to ridicule in a letter that has become famous. The latter denounced him as having become too haughty for a refusenik of the Qasimids and he was thrown into prison. From here, he wrote tenderness to Wallâhâ and pressing appeals, in which he defended himself, to his friends. One of the latter, Abû `I-Walî, the son of Abû `I-Hâmm, succeeded in getting him out of prison. But Wallâhâ had finally abandoned him for Ibn `Abdus.

After an involuntary exile in which he summingly poured reproaches upon his lady friend, Ibn Zainûn returned to Cordova on the death of Abû `I-Hâmm Ibn Djalwar and threw in his lot with the latter's son and successor Abû `I-Walî. He served him as ambassador at several Muslim courts in the neighbourhood of Cordova. But his ambition was his downfall. For some unknown reason he was disgraced a second time, had to flee from Cordova, and lived in Denia, Badajoz, and Seville successively.

His fame as a poet, his literary abilities, and his knowledge of Muslim conditions in Spain, which he had acquired during his work as an ambassador, gained him a reception at the court of the Emir of Seville, al-Mu'âzîd. At first he was only secretary to this ruler but later became his first minister. After the death of al-Mu'âzîd, his son and successor, al-Mu'tamid retained the poet in the same office and made use of him for the conquest of Cordova which now became the capital.

But Ibn Zainûn's popularity aroused the envy of several people at the court, particularly the poet Ibn Ammar [q. v.], al-Mu'tamid's favourite. A riot directed against the Jews in Seville gave the poet an opportunity of getting Ibn Zainûn sent there, to restore order. The poet set off to the great disappointment of the Cordovans who were very proud of their fellow-citizen: his family followed him soon after. But the aged Ibn Zainûn was seized by a fever and quickly carried off. He died on Rabbit 15 453 (April 17-18 1073) and was interred in Seville. The news of his death caused great grief in Cordova and the whole town went into mourning.

Ibn Zainûn was not only an excellent poet, but he was also a distinguished letter-writer and it is as much that he is particularly famous in the history of Arabic literature. His letters are not all published. The best known are:

1. The letter to Ibn 'Abdus. It is valuable for
Arabic philology in as much as it contains many allusions to facts, which are only known through it and through the commentary, which Ibn Nuḥata (d. 788 = 1364) wrote on it under the title Sarā' al-Ḍuḥūl fī Sharī' al-Riḥāl, Ibn Zaidūn (Baghāt: 1278, Alexandria 1930, Cairo 1935). This letter was published by Keiser with a Latin translation (Leipzig 1755). The book was a Latin translation by Beethoven (Copenhagen 1889).

Extracts from Ibn Zaidūn’s poems were given by Weijers (Leiden 1831), de Sacy (Jouvenel XII, 508 spp.), al-Makki, Analogies; manuscript extracts and the bibliography of Ibn Zaidūn by Ibn Ṭamīyah (Ms. Bbl. Ndl. Paris, n. 3321) and Ṭamīy al-Din al-Ṭamīyah (ibid. 35, 3320).


IBN ZAIDŪN, the patronymic of a family of Muslim scholars who flourished in Spain from the beginning of the 9th to the beginning of the 11th century. They were all of Arabic origin and had migrated from Andalusia and traced their descent from Abūn Abbās, whose family was of Arabian stock. Their descendants gradually became scattered all over Spain and the Spanish peninsula from the 10th century on.

1. The ancestor of the Spanish line was called Zaidūn. His biographer, Ibn al-AbPakistan, gives him the name al-Yaḥyā, because he traced his descent from Yaḥyā, son of Maḥmūd, son of Abūn, who was regarded as one of the founders of the Arab race. According to Ibn Ḥajibulain, Zaidūn al-yahyā had a son named Marwan, the father of Abū Bakr Muḥammad, who was the first to take a prominent place among his contemporaries. He was a jurist, celebrated for his learning and piety, eloquence and liberality, and died at the age of 86 at Ta’lavar (Talavera) in 422 = 1030-1031.

2. Abū Marwān ibn al-Ṭamīyah. Abū Marwān, son of the preceding, was a celebrated physician, who practised in Kairouan and later for a long time in Cairo. Returning to Spain he settled in Damiya (Demetia) and became a judge. He is reported to have been a great physician and also a learned jurist. Ibn Abī Uṣūl’s reports that he never showed any evidence of his knowledge, but was a great jurist. Ibn Abī Uṣūl’s reports that he lived in Seville, where he died, leaving a considerable fortune. On the other hand Ibn Khallikān, who was an authority, that he died in Damascus, which he had never left.

3. Abū al-Ṭamīyah, Abū Marwān, Abū al-Ṭamīyah. Abū Marwān, son of the preceding, was called Abū al-Ṭamīyah, since the middle ages has been corrupted into the Latin Abūl-Ṭamīyah, and in combination with Zaidūn the forms Abūl-Zaidūn and Abūl-Tamīyah. Abū al-Ṭamīyah adopted a medical career and received an excellent technical training from his father and Abū al-Ṭamīyah. The accuracy of his diagnosis was marvellous. Among his pupils we may note the poet Abū Amir b. Yūsuf. The celebrated court poets Abū al-Ṭamīyah and Abūl-Ṭamīyah, and were a considerable reputation, and admired for his knowledge of the Al-Ṭamīyah, the last Al-Ṭamīyah ruler of Seville. The latter took him to his court, esteemed him with honours, and restored to him his grandfather’s estate which had been confiscated. After al-Ṭamīyah had been deposed by the Almohads, Abū al-Ṭamīyah found an opportunity to show his gratitude to his former patron. But his son went over to Abū al-Ṭamīyah, who gave him the rank of vizier, so that in Latin translations of the middle ages his name is often prefixed by the Spanish form Al-Ṭamīyah. According to Ibn al-AbPakistan, Abū al-Ṭamīyah died in Cordova. His body was taken to Seville and interred there in 558 = 1158-1158. Wüstenfeld mentions, on the authority of Ibn Abī Uṣūl’s, that he died in Seville.

4. Abū Marwān ibn al-Ṭamīyah. Abū Marwān, son of the preceding, usually called Abū Marwān, son of Abū Marwān, son of Abū Marwān, born in Seville. The date of his birth is not given by the biographers, but a few statements place it approximately between 458 = 1061 and 487 = 1094. After receiving an excellent education in literature, law and theology, his father taught him medicine. He soon became equal in knowledge to his teacher and distinguished himself by his original experiments in therapeutics. Like his father he was at first in the service of the Almohads and later of the Almoravids. Abūn al-Ṭamīyah (v. Ibn Rūfūs) was on intimate terms with and considered him the greatest physician since Galen, but was not his pupil as many insist. On a journey through North Africa Abūn al-Ṭamīyah suffered many indignities from Abīn b. Yūnuf, the governor of Marrakesh, for some unknown reason. The latter even had the doctor imprisoned and he makes some bitter allusions to the events in his works. On the death of Abīn b. Yūnuf Al-Ṭamīyah and the overthrow of the Almoravids by the Almohads, Abūn al-Ṭamīyah went over to Abīn al-Ṭamīyah and had no cause to repent of his action. He was given rich presents and like his father before him he had the rank of vizier. Among his works may be mentioned the Kībād al-Ṭamīyah fī ḫāt al-Ṭamīyah, which he composed by order of the prince and was preserved by the Emir Ibrahim b. Yūnuf, and especially his chief work, the Kībād al-Ṭamīyah fī ʿal-Mafātīh wa ʿl-Turāth, which he wrote at the instigation of Abūn al-Ṭamīyah. Abūn al-Ṭamīyah exercised a considerable influence on European medicine, which lasted till the end of the 11th century, owing to the translation of his books into Hebrew and Latin.

From the theoretical point of view, like Galen, he championed the theory of humours, but in practice considered experience the most reliable guide. In his book form not only original views on established facts, but new contributions to knowledge such as the description of the mediastinal tumours and the disease of the pulmonary, disease which had not been previously mentioned. He was the first Arab physician to recommend tracheotomy. Artificial feeding either through the gullet or through the rectum was not unknown to him and he explains his method with much skill. The numerous views taken by several writers that Abūn al-Ṭamīyah was a Jew has been challenged by Steinmann-Schneider (Arca, für pathol. Anatomie (Berlin 1874), p. 115) and Wüstenfeld (Gesch. der arab. Arzte, 1881, p. 80) and finally clearly refuted by G. Collin (Le monsieur des sorciers, p. 34 sqq.). After a meritorious and devoted to work and good deeds, Abūn al-Ṭamīyah died, like his father, of a malignant tumour at Seville in.
357 = 1161-2. He left a son and a daughter and was buried outside the Victory Gate.

5. Abd Bakers Muhammad b. 'Abd al-Malik b. Zuhair, son of the preceding, was also al-Hafidh, the "grandson," born in 504 = 1110-11, died in 595 = 1194-9, was likewise a distinguished physician, but more of a practical man than a writer of medical works, although a treatise on diseases of the eye is attributed to him. Almost unknown in Christian Europe, he had a very high reputation among the Muslims of Spain and Africa, although this was due less to his activity as a doctor than to his deep learning in all branches of Arab literature and to his poems of great delicacy of sentiment. The Almohad Caliph Ya'qub b. Yusuf al-Mansur summoned him to Africa to his court, appointed him his physician, gave him rich gifts and showed him great honour but thus aroused the jealousy of the vizier Abi Zaid b. Abi al-Rahman b. Wilijan. The latter had the physician and his niece who was very skilled in gynaecology and midwifery treacherously poisoned during their stay in Morocco. The Caliph preached his funeral sermon and he was buried in the garden of the Emir. He left a son and a daughter.

6. Abu Muhammad Abi 'Abd Allah b. al-Hajj, son of the preceding, born in 577 = 1181-2 at Seville, was an excellent physician, trained in the school of his father. The Almohad Caliph al-Mansur and al-Nasir successively took him to their court and heaped honours upon him. Like his father he was also murdered by poisoning and died in 602 = 1203-4, being only 25, on a journey to Marrakesh al-Rabai b. al-Fath (Rabata). His body which was buried there was later exhumed, taken to Seville and buried there outside the Victory Gate along with the remains of his ancestors. He left two sons: Abu Marwan 'Abd al-Malik and Abu 'I.'Abd al-Muhammad, both of whom lived in Seville; the younger was also a physician and had a sound knowledge of the works of Galen.

RIGHIOGRAPHY: Gabriel Colin, Aventures de Vie et des Generes (Paris, Leroux 1911); id., La Thermidore d'Abi 'Nasir (Paris, Leroux 1911); Joh. Trinad, Opera omnia medica (Lambe, John Wright, 1733); Hadjji Rashida, Les bibliothèques arabes et hégirienne de l'Ouest, ed. Flügel (Lumbeon 1848); Hm Abi al-Aswad, Umm al-Aswad fr. Tabari; Abi Alib (Cairo, pr. Wallis, 1850 & 1882); ibn al-Abas, Musa, ed. Codex (Biblioth. Arabica-Hippocr., v. Madrid, 1886); ibn al-Abas, Kitab al-Tawakul wa-r-Radid bi-sh-Sina, ed. Codex; as the "Composition inari abali" (Biblioth. Arabica-Hippocr., v. vi., Madrid, 1887-1888, No. 255, 855, 1061, 1717); ibn Khilaloua, Kitab Wajir al-Aby, ed. Wustenberg, No. 683; Lucien Leclerc, Histoire de la Medicine arabe (Paris, Leroux 1879); Wustenberg, Geschichte der arabischen Arzte und Naturforscher (Gottingen, 1840).

IBRAHIM, the Biblical Abraham, was, according to the Koran (Sura vi. 74), the father of the Arab race, whose name is apparently to be derived from the Eusebius the name of his servant (cf. S. Frenske in Zeitb. d. Deutschen. Morgenländ. Gesellschaft, vi. 74). The Biblical name of Abraham's ancestors: Tzibkh b. Nafhi. b. Sarih b. Arghit b. Fath b. Aiqar b. Shalich b. Kainah b. Arakhallal b. Saim b. Naf are found in the Bible, p. 44, and Ibn al-Adhrir, i. 67, and this genealogy appears perfectly with Genesis al. 10-21 and Chronicles, i. 22-27. Kainah alone seems to have been married to Khadez (Genesis v. 13. Born in 1063 after the Creation of 3572 after the Creation (al-Thalaba, 7. s) and the destruction of the ages given in Genesis v. 3-10 and al. 10-25, however, gives the birth of Abraham 298 years after Noah or 1918 after the creation—lie at once undertook his mission of preaching a holy war against King Nun mid. His mother 'Usha had to take refuge in a cave at Khilah where she first saw the light of the world (al-Thalaba, 7. s); Tabari, i. 2561; Zamakhshari, i. 174; Ikhwani, i. 1333; Ibn al-Adhrir, i. 661; Yakub, a. v. Kith; al-Baihaq, p. 485; al-Mukaddim, p. 58; Kitab 'al-Taba'; Maimonides, Bid'at al-Hasan, cap. 39. For had dreams had induced Nun mid. to have pregnant women watched and their newborn sons killed. The slayers visited Ibrahim's mother to examine her before the pains of childbirth had come upon her. They examined her body on the right and the child hid on the left; they sought it on the left and it fled to the right so that they had to depart after doing nothing (al-Kisâ', i. 115-120). The story in the Sufi Hayyâbâne (section Nad), that Terub was ordered to hand over Abraham to be executed and in his place delivered up the son of a handmaid, has its origin in Muslim tradition. While still quite a child (Famul Madience, 42) an experience gave him the knowledge of Allah which is mentioned in the Kuran (xxi. 75-79). When he had left the cave and was coming to his father's house, night fell upon him and he saw a star. He said: "That is my Lord!" But when it set, he said: "I do not love those that set!" He saw the same rise and said: "That is my Lord!" As it also disappeared; he said: "Verify, if my Lord does not guide me, I shall become one of those that go astray!" When he saw the sun rise, he said: "That is my Lord; he is the greatest!" When it also set, he said: "O my people, I am free from your idolatry; see, I turn my face to the creator of Heaven and Earth!" etc. We also find these stories in the Hebrew book, Shetahei Muzafar (Syrac., 1722), p. 109-111, and Sufi Hayyâbâne (Nad). Of the various legends (in al-Thalaba, p. 45-47, and al-Kisâ', p. 25-140) which describe Ibrahim's wars with the world, and which, too, are described in the Kuran, the following may find a place here, which are based on Kuran xxi. 59-67, as well as on Genesis xix. 29, section 39. One day he his fellow tribesmen left the town to offer sacrifices to their God. Ibrahim pretended to be unseen and remained in the town. Armed with an axe he went to the temple of the gods where tables were laid with food. He said: "Why do ye not eat?" and struck off the head of one, the foot of another and the head of a third. He put the axe into the hand of the biggest and placed various dishes before him. When the guests returned, they accused Ibrahim of the deed. He answered: "Verify, the biggest of them does this, ask them, if they can speak." They said: "You surely know that they cannot speak." He said:

"Do you, disregarding Allah, worship what cannot help not harm you? 'Fie upon you and your worship of idols!' Thrown into a furnace as a punishment he left unharmed after being thrown there or
IBRĀHĪM B. ABD ALLĀH, son of the great-grandson of ‘Abd, the son of ‘Abd Allāh b. ‘Abd Allāh b. As-Ashūr, was brought up with his brother Muhammad [q. v.] in the expectation of one day becoming Caliph. They therefore considered the Ḍurūṣ as nurseries and with all the move justice as before the fall of the Omayyads. ‘Abd Allāh b. ‘Abd Allāh was so as to have paid homage to Muhammad b. ‘Abd Allāh, and therefore no little danger to him and as Caliph he sent officers in search for them, so that they were forced to wander from place to place with many dangerous adventures in order to remain concealed. Muhammad finally went to Medina and Ibrahim to Basra to advertise their cause. Although the project was by no means ripe, Muhammad found himself forced to appear openly as a rebel in Ramdān 45 (Nov. 762), which, in spite of his misgivings forced his brother to do the same in Basra. His situation was at first not favourable. Sentiment in the Irāk was strongly ‘Abd Allāh b. ‘Abd Allāh, who was staying in the city of Kūfah, had sent the most of his troops to Medina or elsewhere. Ibrahim seized the state treasury and equipped armies, which took his father’s forces, but soon there arrived the depressing news that his brother in Medina had fallen on Ramdān 46 Dec. 762, which resulted in the Caliph now being able to send his general ‘Abd Allāh b. Masr to Medina from Irāk. Ibrahim, who had left Basra to attack Kūfah, met his brother at Khārūn, after the battle of Irāq, Ibrahim’s troops were at first victorious, but then the battle turned and he himself fell, stuck by an arrow. His head was cut of and sent to the Caliph. Ibrahim, who was 48 years old, was better fitted for the dangers of an adventurous wandering life than for the task of conducting a revolution. Like many of his family he was personally brave, but his character was weak, he had a dreamy and somewhat sensual nature and above all he had inherited the fatal faculty of the Alids for rejecting good advice and following an unreflecting and ruinous course.

IBRAHIM B. ADHAM b. MARYAM b. YAZID b. DÍNAR (Abī ‘Iṣāq) AL-TUMMAD AL-HINTI, the famous ascetic, was a native of Basrah. The dates given for his death, which is said to have occurred on the 20th of Jamad al-Awwal, 211, range between 165 and 166 (776–783). Some verses composed on this occasion by the poet Muhammad b. Kanān of Kūfah (Abd 267 = 822), whose mother was the sister of Ibrahim b. Adham, praise his asceticism, the nobility of his character, and his personal courage and refer to the Western tomb, ʿAbd Allāh b. al-Ḥāshimī, in which he was buried (Al-Qāsim, ii. 153, 7 sqq.). According to one account, he was buried at Sīlāt, a fortress in Rām (Yākūn, edited by Wustendorf, ed. 1906, i). The fact that after his conversion to Islam he migrated to Syria, where he worked and lived by his labour, until his death, is established by many anecdotes related in the
He is reported to have said to Abd Allah b. Muhannan, who asked him why he had left Khurasan, "I saw no joy in life except in Syria, where I live with my religion from peak to peak and from hill to hill, and those who see me think I am a madman or a camel-driver!"

The Sufi legend of Ibrahim b. Adham is evidently modelled upon the story of Ibn Dhu'l-Qarnain (see Goldschmidt, A. Anschauungen nach der Philosophie, summarised by T. Duka in Journ. Roy. Asiatic. Soc., 1904, p. 152 sqq.). Here Ibrahim appears as a prince of Haitha who, while hunting, was warned by a woman in advance that his horse was intended for the purpose of chasing hares or foxes; whereupon he dismounted, clad himself in the woolen garment of one of his father's shepherds, in which he gave his horse and all that he had with him, and 'abandoned the path of worldly pomp for the path of asceticism, and piety' (for other accounts of his conversion, see Goldschmidt, loc. cit., and Foruat Al-Phusyo, Balilah, 1823, § 10: 2, 35 sqq.). The anecdotes and sayings of Ibrahim, as recorded by his earlier biographers, show that he was essentially an ascetic and quietist of a practical type; we look in vain for any traces of the speculative mysticism which developed in the following century. Like many of the ancient Sufis, he took up his residence in his father's house; it was "lawful" in the religious sense of the word. He did not carry the doctrine of 'aswabih towards the point of refusing to earn his livelihood; on the contrary, he supported himself by gardening, reaping, grinding wheat, etc. While he approved of begging, in so far as it invites men to give alms and thereby increases their chance of salvation, he condemned it as a means of livelihood. He said: "There are two kinds of begging. A man may beg at people's doors, or he may say, 'I frequent the mosques and pray and fast and worship God and accept whatever is given me. This is the worse of the two kinds. Such a person is an impure beggar'! A trait far more characteristic of Indian and Syrian than of Moslem ascetics is his great respect for the time of the three occasions at which the Sufis used to get up, viz., dawn; he felt joy when he looked at the sun, that he was wearing, and could not distinguish the far from the near, because there were so many of the latter (al-Khatib, Riha, Cairo, 1518, § 8, p. 83, § 25 sqq.). As examples of his mystical sayings the following may be quoted: 'Poverty is a treasure which God keeps in heaven and does not bestow except on those whom He loves.' This is the sign of him that knows God, that his chief care is goodness and devotion, and his words are merely words of praise and glorification." In answer to Abu 'Azif al-Jihliyani, who declared that Firdawsi made him a caliph, Ibrahim said: "By God, I deem that the greatest matter, as they conclude it, is that God should not withdraw from them His gracious countenance. Although such ideas mark the transition from asceticism to mysticism, we cannot regard Ibrahim b. Adham as one who had crossed the border-line. The keynote of his religion remainsunciation of the world and self-mortification, and in time he finds the fullest peace and joy not in the ecstasy of contemplation or the enthusiasm of self-abandonment. (Nicholson.)

[An Azizli romance of Ibrahim b. Adham, translated from the Turkish of Dawud Hasan al-Ashes and abridged by Ahmad b. 'Umar Sahn al-Khazzani al-Dinmishqali (d. 1019 = 1611) is preserved in Berlin (ed. Klockemann, Gesch. d. arab. Lit., ii, 301; a survey of contents in Alwathir al-Farisi, § 46); a manuscript having the title Shah al-Sufiyya Ibrahim b. Adham al-Dinmishqali Ibrani (3), is mentioned by 'Abd al-Rahman al-Qurtubi, Sharh al-Kutub fi Dimashq wa-Damascus, p. 39, No. 130, 2. A veritable Kitaab Wad Allah Adham is contained in Ms. Gatha, Fertiss, Die arab. Lit., ii, 275 sqq. A romance of Ibrahim has been verified in Hindustani by 'Abd al-Qadir Ilauni (Hasan) Muhammad, under the title Shah-i-Telef (Miry, 1589, ed. Lucknow, 1866; Canepori 1877; cf. F. J. Bühnemann, Ch. of the History of the Indian printed Books first, 1850, p. 216; Carde de Tassy, Histoire de la Lit. Hindoos. et Arab., ii, 104). There exists also a Malay romance of which the following summary is given by Dr. J. J. de Hulder, Handelingen der Reisenden der Malische Taal- en Letterkunde, 8th ed, Breda, 1855, p. 148: "After a prosperous reign of some years, Sultan Ibrahim, prince of Telef, decides to perform the pilgrimage to Mecca and change his most trustworthy of his visitors with the government in this absence. Having arrived in Kula, Ibrahim becomes acquainted with Sitti Sultah, the daughter of Sultani, the king of Kula. He marries her, but seeks to induce her father to receive him in Mecca. Twenty years later, his son Muhammad Tabli, who was born from this marriage, betakes himself to Mecca to visit his father, who had been uninterruptedly engaged in devotion in the holy mosque. Sultan Ibrahim, being determined to renounce the world for ever, gives his son his seal-ring, by which he may vindicate his right to the throne of Telef, and bids him go to that country. The son obeys and is acknowledged by the sultan as the legitimate ruler. He does not desire, however, to take the reins of government and abdicates in favour of the visir, on whom he bequeaths all the treasures left by his father!" The Malay romance exists in two recensions, a shorter (ed. with Dutch trans., by P. F. Reuten van Eysinga, Leiden, 1895) and a longer one; the latter is said to have been translated from the Arabic of a certain Buyan Shalik, named Abul Bahr, (ed. Ph. S. van Ronkel, Catalogus der Maleische Houtdrukken van het Rotterdamse Geestelijken Corps, pp. 150-152, No. 117 = 122 = Verhandelingen van het Rotterdamse Genootschap van Kunsten en Wetenschappen, vol. 57). Stories of Ibrahim b. Adham, in part agreeing with the published text, are also found in the Early Spanish versions (compared in Abri 1846 = 1850-1), Behn, Ch. L, fol. 11, No. 119, in the Telugu Viskakapata in Upagaha, and in the Javanese works Laisawana (lit. Mus., cf. G. Niemann, Indische volksverhalen, land der Javaansche volkstelling, p. 479) and Neemawi, cf. J. H. G. Gunning, Uss. Leiden 1881, xvi, 17, A. C. Van Esch, CSS., van de Javanesische ... Handelingen der Letterkunde, p. 307, No. 241. Poetic adaptations in Javanese have been made by P. F. Reuten van Eysinga (Am-
sturum 1845) and C. F. Winter (Bietania 1882, 1898), the latter from pruse by F. L. Winter (Semarang 1881); cf. Vrede, a. a., p. 216 sq. There are also versions of the same by Schumacher (1880) and 1888; cf. H. H. Jahn, Cattel, van de Malaccen en Zondeaanlandsche Handelsch., der Lächische Uni-Belts, p. 329, 396, No. 381-3; Sepp, p. 14 sq., No. 61), and in Buginese (transl. from the Malay); cf. E. F. Mathers, Kort vestzeggende nagaandene: Mysheeawoche en Bugenseeche Handelsch., p. 32, No. 95.

(C. VAN ALBROECK.)


Ibrahim b. al-Ashraf (844-856 = 800-810), founder of the semi-independent dynasty of the Aghlabids, was the sun of al-Ashraf b. Sifin b. 'Abd Allah al-Tamimi, a native of Marv al-Rukh who had governed Ifriqiya after the departure of Ibn al-Ashraf in 148 a. d. he and had been killed two years later in the revolt of al-Hasan b. Harb. In 170 (795) Ibrahim received the governorship of the Zohar, when the mistakes of the governor Ibn Muqaddim had provoked the people against him. Finally (183 = 799) he expelled him, Ibrahim came to his assistance, and after the restoration of order, characterized by himself so indispensable to Haurin al-Hadid, the Caliph, on Harun's advice, left him in possession of Ifriqiya on payment of a tribute of 24,000 dinars, while Egypt was freed from the subjection of 500,000 dinars which the paid annually to Ifriqiya. This change took place on the 12th Dhu' al-Hijjah, 11 (July 9, 800). Following Spain and the Maghreb, Ifriqiya in turn separated from the 'Abbasid empire. Egypt was soon to follow. The new prince began by building a new capital to replace Kairouan; this was al'Abdabbar (q. v.). A year later he received ambassadors from Charlemagne (802), who brought from Africa a number of reliefs; this was presumably not only the object of their journey, and it may be supposed that Charlemagne was seeking an ally against the Omeyyads in Spain. In the 126 (823) Ibrahim suppressed a rising of 'Abdul al-Qasim in Tunis; in 129 (835) another broke out in Tripoli, the inhabitants of which drove out the Aghlabid governor Sufyan b. al-Madhi. Hardly had this been terminated by an amnesty 194 (809) when a more serious rising took place in the very abusive of the state of Ifriqiya. 'Imran b. Muqaddim al-Khalib (Dhahabi has Muhaddib instead of Muqaddim, v. Fagun, Ibn al-Athir, annals, p. 148, note v, p. 173) and Keshap al-Makribi, al-Makribi, were at his head. Ibrahim had been defeated for a year previously, and the money sent by the Caliph bought off the rebels and 'Imran retired to the Zohar, where he lived till the death of Ifriqiya without being disturbed. Tripoli was again the scene of a revolt in 196 (818) in the course of which it was pillaged by the Khurasis of Husayn. The ruler sent his son, Abd Allah at the head of an army and after an initial success the latter was forced to fight against the Khurasis from Tihrit in Tagdum), led by their Renasirian Imam 'Abd al-Wahhab, "Abd al-Rahman (q. v.). The town was besieged by them, and the assault had begun when the news came that Ifriqiya had died on the 22nd Shawwa (14th July 819) at al-Kairouan. 'Abd Allah, eager to seize his heritage, made peace with 'Abd al-Wahhab by abandoning him the whole of Tripoli, except Tripoli as well as the districts of Kusiyah and Djerba.


Ibrahim, Abd Qasim = Ahmad, ninth ruler of the Aghlabid dynasty. Although he had solemnly sworn to his dying brother Muhammad Abu 'l-Charkhi to recognize his nephew Abu 'la'n, he seized the throne on the death of his brother on the 6th Dhu'll-Qadah (1053 = 10th February 875) with the acquiescence of the people of al-Kairouan. He was famous for his two very different natures; his taste for building and his ferocious cruelty. He built the Kasr al-Bal Qasim al-Wahl and placed along the coast a number of towers (masajyid) to signal nocturnal attacks, which has led other buildings to be wrongly attributed to him. He waged war constantly against al-'Abbas, who revolting against his father Ahmad, the first Tihrit, and Egypt, marched against Ifriqiya in 267 = 796-97. After defeating the Aghlabid troops under Muhammad b. Keshap al-Makribi at the Wadi Warsham, which was taken up at first by the steers of Labdes and later by that of Tripoli. The Ahlabids fled, led by their chief Ayyub; M. Yacoubi came to the help of the town and destroyed the army of al-'Abbas who fled to Egypt (267 = 810). A rising of the Blemis of Ifriqiya cost the life of Mu-
Ibrahim b. Khurab (Dhu 'l-Hijjah 268 = June-July 884) and was only succeeded by Ibrahim's son Abu 'Ali. The latter having completely defeated his enemy Sharif and had been taken in 878, Ibrahim followed later and in Dhu l-Hijjah 289 = July-August 902 by order of the Abbasid Caliph, Abd al-Malik, thus clearing the seat to besiege Ctesiphon. He died of dysentery during the siege on the 16th Dhu 'l-Hijjah 293 = 26 October 902. His body was taken to Kairwan, where he was buried on the 11th Muharram 291 = 5 December 902. All the historians unanimously accuse him of cruelty and quote numerous examples of the massacre of the snatch, the inhabitants of al-Khabab and of Tinnis, the murder of his physicians, ministers, pages, his son Abu 'Ali, and his eight brothers, on account of insignificance. He created a bodyguard of negroes whom alone he trusted and who were the instruments of his cruelties.


Ibrahim b. Ahmad, the youngest son of Ahmad b. al-Mamun, was born in the 32nd Sherawil 812 (4th November 1612) and succeeded his brother Murad IV (died 16th Sherawil 819 = 15th February 1640) on the throne in 16th Sherawil al-Sultan. His brothers, Osman II and Murad IV reigning before him, had kept him in strict seclusion and he grew up in love of their machinations and in continual fear of a violent death, being on the whole in a delicate constitution; all this continued to render him absolutely incapable of governing a great empire. During the first years of his reign he therefore left the government in the hands of the able vizier Rost Mubarak. By the treaty of steering (15th March 1642) the Sultan renewed the peace with Austria, he reconquered the fortress of Anvar, and among many minor disturbances he suppressed the dangerous insurrection of Newpaphes (1642). At the same time he kept a watchful eye on the financial, situation of the country, and he greatly improved it by reforming the currency, by limitation of the expenses of the State, and by the strict collection of the taxes. After having ordered the repair of the original pavements, he added on 24th January 1645 (1st January 1644). The Sultan, who dwelt in the delights of hazar-life as none of his predecessors of successors ever did, was now absolutely under the sway of his dottatake and favorites, particu-

ly the nabihis Dhusuyu al-Mahdi, an ignorant soffer from Zaranaburi, who cared for him from his love of freedom by his magic charms and thereby won unlimited control over him. The State revenues were disgusted to house the foolish whim of Ibrahim and his court; offices and ranks were given by favour and not by merit as i.e. in proportion to the services given. The result was an uninterrupted series of changes of grand viziers and ministers.

Such was the wretched state of affairs when on the 29th Sept. 1644, Mhur faiths seized a convoy of pilgrims near Ksarouch; among them was the Sultan's khalif al-Mamun Sultani, with his riches and his retirement, bound for Cairo whither he had been banished. The Sultan resolved to be revenged, and as his favourite, the slights al-Yahyâ, had already been insulting him against Venice, the Sultan undertook an expedition against the Republic. Without a declaration of war against Turkish forces was landed in Corfu in June 1645 and took Corfu. In the following year, after his fall, while the siege of the strong fortresses of Candia continued to drag on. In the meanwhile the Turks were repeatedly defeated in Dalmatia. All this round the Sultan's wrath to such an extent that he resolved to massacre all Christians, at least all Franks residing in his empire. This plan failed on account of the opposition of the Sultan and the Sultan. This war, which was to last for 25 years, weakened the country to utter exhaustion, nevertheless if it did not allow the Sultan to interfere with his disordinate conduct. The immense sums spent for the foolish luxury of the Serai rose disproportionately; in order to meet the heavy losses, new heavy taxes were imposed on the people. At last the public rage broke forth openly; at the head of the insurrection were the Janissaries assisted by the "nabhis and the Sultan and al-Mamun. The Grand Vizier Hikmat al-Mamun Fathia fell the first victim of the infuriated mob. Next came the Sultan Ibrahim b. al-Mamun who was determined on the 18th Rajab 1058 (6th August 1648) and confined in the Cilicia sultan, where he was treacherously a few days later by the executioner. When Ibrahim ascended the throne, he was the only living male offspring of the house of Osman; on his death he left him son and thus became the founder of the dynasty again, the only living heir to his credit.


Ibrahim b. All. [See All-Hamur.]

Ibrahim b. Hilal. [See al-Hilal.]

Ibrahim b. Khidr. [See al-Khidr.]

Ibrahim b. XIII. [See al-XIII.]

Ibrahim b. XIII. [See al-XIII.]
followers of the 'Abbasids. At the end of Dhu l-Hijja, July 817 they proclaimed al-Mamun's uncle, Harun, Caliph under the name al-Mubarak (the blessed') and on the 5th of Muharram 202, 24th July 817 he publicly appeared in the mosque as ruler. His reign did not last long however. The troops soon relented because they could not pay them. After orders had been restored in the army, Hira and Kufa fell into his hands, but on the 26th of Shawal, 7th February 818 his generals Sa'd b. Shabban and 'Ali b. Muhammad were defeated and killed near Wasit by the governor Hasan b. Sahh and had to retire to Baghdad. 'Abd al-Malik went openly and the enemy and the other generals began secretly to work for al-Mamun. When the latter came back from Khorasan, Harun was no longer able to hold on, but had to abandon his states in the middle of Dhu l-Hijja 203, June 819 and on the 12th of Safar 204, 11th August 819 al-Mamun entered Baghdad, 'Abd al-Malik henceforth lived in retirement. He was arrested in 210, 825 but pardoned in a few days. He died in Kairouan 234, 839 at Sarr-man-n-n. He had not the gifts of a ruler; but he was a man of refined tastes who was especially interested in music and singing.


IBRAHIM B. MA`ARRI, twelfth century. [See Grammarists, p. 156 sqq.]

IBRAHIM B. MU`AYYAD B. `ALI B. `ABD AL-LAH B. AL-ASRA`I, brother of the two first 'Abbasid Sultans, al-Saffah and al-Mansur, born in 82, 701-702. His father, who according to the usual statement, died in Dhu l-Qa'da 105, 844, was the founder of the sect 'Abbasid propaganda and shortly before his death made over to his son Harun his life to the 'Abbasids in the east. In the following year the latter, with 'Abd al-Malik b. Mu`awiyah (q.v.) to Merv where he informed the Khurasanis of Mahammad's death and proclaimed Harun his successor. After 'Abd al-Malik's death in 227, 744-745, Abu Salama al-Khalil (q.v.) was appointed pimepotentary of the 'Abbasids. Like his father, Harun himself lived in al-Hinama, a place south of the Dead Sea, while Kufa was the centre from which the invisible threats of the eschatological phenomenon was. Harun was a particularly fertile and for the activities of the 'Abbasid emirs, and in 228, 745-746 Abu Mansur was appointed leader of the secret situation there. In the following summer the long protracted rebellion broke out and on the 2nd Shawwal 120, 12th June 747, the first 'Abbasid service was held in Basra. In the same year the Caliph Marwan II had Harun captured, and brought to Harran, his then residence, and the latter soon afterwards died there. According to some, Harun was put to death by order of Marwan.


IBRAHIM BEY, one of the most prominent of the last Mamluk amirs of Egypt. He was brought to Egypt as a Circassian slave and freed in the possession of Muhammad Abi S犾ahab, the favourite Mamluk of 'Ali Bey (? q.v.). He summulated him and married him to his sister (cf. al-`Ihalfi's statement under the 4th Rabi` I 216). In 1182 (1767-8) he was appointed one of the 24 Beyas in 1186 as Amir al-Bal`ad, he led the Egyptian pilgrims caravan to Mecca. On his return the dispute between Muhammad Abi S犾ahab and 'Ali Bey had already been decided in favour of the latter. During the few years of his brother-in-law's rule his prestige must have increased considerably. In 1187 he was Deftander, in 1189 he remained in Cairo as Shukri al-Bal`ad while Muhammad undertook his expedition to Syria and when the latter died at `Akka, Ibrahim as his nearest relative inherited his great wealth and influence. When Mustafa Bey, another Amir of Muhammad's house whom the latter had chosen as his leader, he shared the rule over Egypt so that he took over the civil rule as Shukri al-Bal`ad. i.e. Lord Mayor of Cairo, whilst Mustafa took control of the army. The preponderating position of these two is clear from the number of their Mamluks. According to von Norden, who was in Egypt in 1783, Ibrahim Bey had 600 Mamluks, Mustafa Bey 400, the other Beys between 50 and 200. That this division of power lasted was mainly due to Ibrahim Bey's complaisance and love of peace. He probably dealt with the imperative Mustafa Bey so that serious differences only arose between them in 1193-94. Their joint rule lasted till the French expedition to Egypt in 1213 (1798), although it was twice interrupted, when Ibrahim's the most influential Amir of the house of 'Ali Bey, came into the open. In 1196 he was only able to hold out for six months: in 1201 (1796) he was again made Shukri al-Bal`ad by the Turkish Kusamwan (Kaprun-Pasha) (Admiral) Hassan. The object of the latter's expedition to Egypt was to strengthen the power of the Pasha, the influence which had sink in a minimum since the days of Ibadh and particularly under 'Ali Bey. Although Ibrahim and Mustafa in whose hands Hassan Pasha saw the chief culprit, had to leave Cairo they did not dare openly to challenge the authority of the Pasha's envoy, the latter however had to leave the rule of Egypt in the hands of the Mamluks. Even after the departure of Hassan Pasha, which was hastened by political complications with Russia, Ibadh was able to retain his post of Shukri al-Bal`ad. Not till a truce had been carried on him and other parties off in 1206 did Ibrahim and Mustafa return to Cairo. They received an amnesty from the Pasha and henceforth again shared the government of the country.

During the French advance of 1213 (1798) Ibrahim awaited the result of the fighting at the Pyramidal on the west bank of the Nile at Shiour and Bulaq. He ordered the ships at Bulak to be burned in order to make it difficult for the French to cross the Nile. After the battles of Klimnik and Sittigya
he succeeded in escaping with his train to Syria. He stayed at Homs and retired to the north-east when Napoleon sent an expedition to Palestine.

Ibrahim returned to Egypt with the army of the Grand Visier Yûsuf Pasha. When during the battle of Heliopolis Naysh Pasha, whom the Porte had designated governor of Egypt, entered Cairo in Feb. 1800, Ibrahim Bey was with him. He led the Bey with the Turkish troops when the French were able to hold the declivity of the rapprochement with the French, while Murad Bey made peace with them and received the governorship of Upper Egypt. He died soon afterwards of the plague in April 1801.

After the final evacuation of the town by the French in June 1801, Ibrahim Bey was again appointed Sherif al-Bulad by the Grand Vizier but soon afterwards on the 20th Oct. 1801 he was thrown into prison with the rest of the Manlik, under order of the Porte, who thought it a favourable opportunity to dispose of the Manlik. The Egyptian forced the imprisoned Manlik to be handed over to them. Ibrahim Bey thus succeeded in reaching Upper Egypt. From there, in the next few years, he was repeatedly associated with the Turkish governor of Egypt, Khudew Fakhra. When the latter was driven from Egypt and the Albanian chief Taher, who had been appointed Kamis, was murdered, Muhammad Ali summoned Ibrahim Bey to Cairo in April 1801 and gave him the office of Sherif al-Bulad to prevent Ahmed Pasha, the governor designate of Lülyada, who was passing through Egypt at the time, establishing himself there. The influence of the aged Ibrahim Bey was certainly not very great and he must have seen that he was only a tool in the hands of Muhammad Ali. In any case, he developed a great distrust of Muhammad Ali; he probably saw through the latter's policy of making use of the Manlik when it suited himself, while he took care not to allow them to become too powerful. This he accomplished among them. The coup de main which Muhammad Ali attempted on 13th March 1804 against Ibrahim and 'Abd al-Qadir, the head of the sect, failed in as much as both escaped imprisonment by flight. Ibrahim never again returned to Cairo. During the massacre of the Manlikas on the 28th August 1805 he was at Turic with his son Marza, and inflicted heavy losses on Muhammad Ali's troops there. His attempt to unite the Manlikas in a common struggle with Muhammad Ali failed owing to the dissensions amongst them and Muhammad Ali's skill in always winning to his side several of the most influential Manlikas by flattery and gifts of honorary office. Ibrahim declined submission, and wrote to the Turks expressing his wish to return to them. Muhammad Ali in 1809, saying that too much blood had flowed between them. Owing to Ibrahim's efforts the Manlikas in 1810 were a power against which Muhammad Ali did not dare to take open action. But by strategy he succeeded in bringing most of the Manlikas to Cairo. Here he was again kept upon them and thus they were secured. They thus fell into the trap prepared by Muhammad Ali and were massacred in the citadel on 1st March 1811. Ibrahim Bey with a few others had not trusted Muhammad Ali's assurance. He remained on the southern frontier of Egypt and thus was saved. He spent the last years of his life at Dungola with the remnant of the Manlikas in the land of slaves, where they owed miller and lived on it and clothed themselves in robes such as slave dealers wore there, till finally in Rabi' 1 1231 the news of his death reached Caire (Dhahbi). His widow who in 1211 had been allowed to seek and bury her son Mustafa's body, received permission from Muhammad Ali to bring Ibrahim's body to Cairo. It arrived there in Ramadan 1232.


IBRAHIM HAJJİ PASCHA is the grandson of a Georgian who adopted Islam and the son of Mehemet Remzi, who at the time of his death was president of the Constantinople city council (Shaske Emmari Megedh). Ibrahim Hajji Pasha was born on the 23rd Shawwal 1279 = 12th April 1663 in the Beylik of Tripol, quarter of Constantinople. From 1277 to 1282 he attended the school of administration (Mekteb Memelik) in Constantinople and took particular advantage of the lectures of Mehemet Mustafa Bey (History), Piri Reis, Mehemet Efe (Economist) and Olyanfet Efe (Economist). Passing out of the school with brilliant success he became a translator in the Yildiz palace of Sulthan Abd al-Hamid from 1283 to 1294. Through this literary influence he was appointed professor of history at the age of 23 in the Constantinople school of law (Hekim Meqreb), to which honor afterwards in 1288 the chair of constitutional law (Hekim Meqreb) was added. Ibrahim Hajji's professorship of history lasted in 1291. In place of it he was given in 1292 the chair of administrative law in addition to that of constitutional law, and in 1293 that of international law in the school of law also. Being a brilliant orator and a comparatively bold critic he was able to attract students to himself and to write many important books also to interest the non-Turks and non-Muslims in the welfare of the Ottoman empire. In 1294-1295, Ibrahim Hajji was commissioned legal adviser (Hakim Megedh) to the Sublime Porte. The Grand Vizier Mehemet Safi Pasha in 1291 or 1292 wished to appoint him undersecretary of the Ministry of Foreign Affairs, but the Sultan did not approve. Hajji Bey distinguished himself in the office of legal adviser which he held till 1308, and acted as member or president of over 30 commissions which discussed the conclusion of treaties or disputed questions of law. Being a linguist he was twice sent on mission to Europe by Abd al-Hamid and twice to America. When the Turkish constitution was re-established in 1296 Ibrahim Hajji assisted in the political arms, championed extremely modern views, and
took the bold step, during the short time he held the portfolio of Minister of Education in 1038, of confining in office only a hundred or so of the highest officials in the central offices. Soon afterwards he held the Ministry of the Interior for a short time, and described the back- wardness of the officials so that he soon had to retire from these offices. He still continued to hold his legal claims till in 1089 he was appointed ambassador to Rome. Having already for a long time been the candidate of the Committee of Union and Progress on Jan. 13, (S called on Jan. 11) 1060 he was given the rank of viceroy and then promoted Grand Vizier. Ibrahim Haski proved himself in the field of politics a distinguished statesman, a man of striking, well-marked convictions which, however, lacked the singleness and perhaps necessity in the east. In alliance with the Young Turk he held the office of Grand Vizer for a year and a half, vigorous opponent of the Albanian and other separatist claims. As a result of Italy’s declaration of war against the Porte, Ibrahim Haski’s cabinet resigned on Sept. 20, 1911.

The greatest political success of his ministry was the successful operations of the Ottoman Chief of Staff, Ahmad Ismail Pasha, against the rebels in the Yemen and in the conclusion of a peace with the leader of the Yemeni Zaidi, Imam Yahya, which was based on religious, legal, and in part financial, independence. This treaty was also Ahmad Ismail Pasha’s work.

Ibrahim Haski Pasha’s literary works dealt mainly with jurisprudence and to a secondary degree with history. His first book was an Introduction to the Law (Mudahij u Hayat u Hukum) and was soon followed by an “History of International Law” (Turkchi Muhakeme u Hukum), which was intended for the lower classes of intermediate schools (Mudahij) (6th edition Istanbul 1321 = 1903-4). Likewise with Ahmad Ismail he prepared a new Ottoman History (Turkchi Siyaset u Nihaya) and then from his own pen a Small Ottoman History for elementary schools (Istanbul 1301 = 1880). Soon afterwards he published his most important historical work a General History in three volumes from the earliest times to the 19th century (Turkchi Siyaset u Nihaya, Istanbul 1303 and 1306 = 1881-8 and 1883-8). There is nothing original in any of these works.

Ibrahim Haski’s more valuable work is his Administrative Law (Hukum u Hukum, 4 ed., Istanbul, 1388-90; 2 = 1162 = 1943-45) in two volumes octavo. The work deals for the first time with a many-branched and complicated subject in a masterly fashion. It is still far surpasses all similar compilations. He has also prepared a number of unpublished works, which his activities devoured for twenty years to education and politics but not allowed him to publish.
Ibrahim ibn-Masili. 

Ibrahim ibn-Masili was one of the most celebrated musicians of Arab history, a man of Persian origin, was born at Kula in 1252 (1742) and died at Baghdad in 1883 (1742). He studied music under Persian masters and attained an extraordinary degree of skill both in singing and in the use of the lute. He stood in high favour at the 'Abbâsid court, under al-Mahdi, al-Hâfiz, and (especially) al-Râshid. His son Ibrahim, a very learned and accomplished man, followed in his footsteps, being a musician and composer of fully equal ability, and a prominent figure in Baghdad under al-Râshid, al-Murâd, and al-Mustâsim. Mirrafius was told of Ibrahim's proficiency, e.g. of Alâdîn V. 41, 1-14. Two anecdotes concerning him which became very widely popular are the story of the singing-girls whose house he entered in a basket (Alâdîn V. 41 sqq.; Al-Ghânî, Majzûl 'alal 'alawir, i. 245 sqq.; Ibn Adurâd, ed. Dupuy, p. 322 sqq., and the 'nawâr Nights (in the two latter cases, told of Ibrahim), and the story of his visit from the Devil, who taught him a wonderful melody (Alâdîn, v. 36 sqq.; Al-Ghânî, ii. 241 sqq. and the 'nawâr Nights (told of Ibrahim)).


Ibrahim Mutteferrika (L. e. court-musician), the first Turkish printer, was born about 1874 in Kolossâvár (Hungary) of Calvinistic parents and, at the age of 18, was taken prisoner by Turkish troops, making a raid into Hungary. He was brought to Constantinople and sold as a slave. He then turned Musulman and occupied himself with theological studies. In 1715, the Porte entrusted him with a political mission to Prince Eugen (von Hammer, Geschichte der Orientalen, vii. 193 sqq.); Ibrahim was next attached to the staff of Francis Károly of Transylvania, the leader of the Hungarian Jâmbouts, who lived as a refugee in Turkey from 1733 to 1735. Ibrahim also fulfilled the functions of a dragoman of the Porte. Early in 1737, he was sent as a Commissioner to Poland (von Hammer, op. cit., vii. 356-390) and took part in the war against Austria as secretary to the artillery corps (soph 'asbâbjam') in the following years we see him interested and entangled in the political intrigues of his time, and especially connected with the French ambassador and the adventurer Bonnerose. (Vandal, Une Ambassade française en Orient sous Louis XVI, p. 181; von Hammer, op. cit., vii. 350 sqq.; ibid. vii. 453; Petrusch: Vorricht, d. Thür. Hoflieferant, p. 356). At the end of Redjeb 1156 (Sept. 1743) the Porte received a request from the Khan of Central Asia Khan, on the behalf of the Republiks of the South. (Sahhâ, Tarîqî, i. 221 vs.). He died in 1857 (1745). But his chief fame does not lie in his political activity, but more important is the part he played as founder of Islamic typography. With the help of the enlightened Grand Vizier Damât Ibrahim Pascha, and encouraged by Sultan Mahmûd, who had accompanied his father, Yûnis Sulîh Elenbuz, Mahmûd, in 1728 on his embassy to the court of Louis XV, Ibrahim established the first printing office in Constantinople, received the authorisation for this by an imperial firman in the middle of Dhu-l-Ka'da 1129 (beginning of July 1742). The main work of this printing office was the dictionary of Wâ'Neill published in two volumes on the 1st Redjeb 1144 (31st January, 1734). In October 1734 the work in the office was stopped, but resumed after an interval of six years, and then stopped altogether in 1155 (1747), the office having in all printed 17 books, the incunabula of Islamic typographia, (see exact list in v. Hammer, op. cit., vii. 583 sqq.).

Bibliography: J. de Karmis in the Revue Historique de l'Afrique, ii. 173-183, with the additions given by P. A. Mystrenck, ibid., no. 7; Sahhâ, DânâMat, i. 137; the firman of the year 1139, in the presence of the first print of Wâ'Neill, the epitaph of Ibrahim, with the chronogram of the year of his death, has been published in the newspaper Sâdûk, no. 850 of the 14th Dhu-l-Qi'da i. 1531.

Ibrahim Pascha, the eldest son of Mahmûd 'Ali, a great general and viceroy of Egypt. He is often described as Muhammad 'Ali's adopted son. Amma, a relative of his father, the governor (Rûdâ'ît) of Kavalla in Macedonia, was certainly a divorced woman when Muhammad 'Ali married her in 1837 and it cannot be denied that Muhammad 'Ali had a certain preference for his son Tamhûd, who died on the 20th September 1836. There was certainly also a rivalry between Ibrahim and Tamhûd (cf. Mengin, p. 82 sqq.). The year of his birth is decisive, however, and this is usually given as 1789, but occasionally also as 1786. In the older authorities like Dâhârût and Mengin we find no hint that he was not Muhammad 'Ali's real son. Dâhârût in 1828 (1813) describes him as a young man of not yet twenty, which certainly does not fit in. On this question cf. Gourn, p. 151 sqq.; Clot, Bey, c. p. Izaâlii, Murray, p. 114 sqq.; Inde, played an important part in the history of Egypt in the time of Muhammad 'Ali, and spoke the article 'Inde' (1823-1840). He has been called the mailed arm of his father and as a matter of fact the foundation of his father's policy would have been impossible without his military achievements. When he positions in Egypt had been somewhat secured, Muhammad 'Ali in 1805 sent for his two sons Ibrahim and Tamhûd, and in 1809 for his wife and the younger children, Isma'il and two daughters. In 1806 Ibrahim was sent with the Kapudan Pascha to Constantinople as a hostage for the tribute promised by his father; after the departure of the English fleet from Alexandria in 1807 the Porte sent him back. In 1810 Ibrahim became afterward, after the death of his father in 1814, he was sent by his father to Upper Egypt to collect the taxes. He drove the remains of the Mamlûks out of the country, subdued the Bedouins and restored order and security in the country. In his efforts to collect money he sometimes used very ruthless measures. Dâhârût gives a terrible account of his procedure at the end of his survey of the events of 1128 (1813). He remained in charge of the administration of Upper Egypt till the beginning of 1816. In the meanwhile he had been given the
title of Pasha by the Porte in recognition of the services of his father (Mamun, ii. 475). In 1816 his father sent him to Arabia to make a final reckoning with the Wahhabis, against whom his brother Tashin had been fighting successfully from 1811 to 1813 and from 1813 to 1815. Muhammad 'Ali busied himself after three years of heavy fighting the goal was achieved, the capital [9, 75], the capital of the area was transferred and Abu Ali was married, to the Soudan. (See above, p. 419.) In December 1819 Ibrahim had made his triumphant entry into Cairo. Soon afterwards the Sultan appointed him governor of Djidja. In the meanwhile, Muhammad 'Ali had entrusted his third son Ismail with the conquest of the Sultan. The discovery of the Ottoman fleet and the capture of slaves, who were to form the nucleus of Muhammad 'Ali's new army, were the two objects of this expedition. Ibrahim Pasha was sent with reinforcements to support his brother. He seems to have gone there with seven thousand men (Watham, ii. 243), but a severe attack by the Turks forced him to retreat hurriedly to Cairo in the beginning of May. In the following years Ibrahim Pasha took part in the invasion of the new troops (ma'bad lozlo), who were enrolled at the French Colonel Sevres barracks. He was among the European instructors the latter under the name of Suleiman Pasha became his main supporter in his later campaigns. When Muhammad 'Ali was appointed to conquer the Moros by a foreign of the Sultan, dated 14th January 1824, he sent his son Ibrahim Pasha with an excellent army trained on the European model and ample supplies of war material to the end of July 1824. The capture of Novarino and his entry into Tripolitania practically brought the Peninsula under his sway. February to April 1826 were devoted to the siege and capture of Misrashogil. After the intervention of the Great Powers had been declined by the Porte and Muhammad 'Ali, the naval battle of Navarino took place in October 1827, in which the greater part of the Egyptian Turkish fleet was destroyed by the allied fleets of England, France, and Russia and finally Muhammad 'Ali was forced by the English Admiral Codrington, who appeared before Alexandria, to recall his son and the Egyptian troops. He arrived in Alexandria on the 10th October 1827. In 1828 Ibrahim Pasha was entrusted by his father with the conduct of the Syrian campaign. On Nov. 19 he arrived with his troops in Palestine. After a six months' siege he obtained the surrender of 'Akka on the 27th May 1829, after gaining several victories over the Pasha of Tripoli and Aleppo on the plain of Zera south of Homs. Ibrahim's march that followed, through Syria and Aila Minor was made possible by his victories over the Assyrian guards of the Turkish army under Muhammad Pasha of Aleppo at Homs on the 8th July, over the main Turkish army under Hussein Pasha in the pass of Solimani in Alexandria (29th July) and over the Turkish army under Rashid Pasha at Homs (1st December). These victories showed the superiority of the Egyptian army. Ibrahim's skill as a leader, and the success of his policy of uniting the various groups in Syria under onebanner by the cry of liberation from the Turkish yoke and in winning to his side the influential Amir Baris of the Libnun. Ibrahim Pasha advanced as far as Kutasah. There on May 1829, and without pressure from the European powers, a treaty was signed between the Porte and Muhammad 'Ali by which Syria and Aila were ceded to the Porte. Ibrahim received in the Soudan the title of oumarrjol of 'Aden. His father appointed him to administer the new territory, a difficult task in view of the varied nature of the population of the country. Although the latter were agreed in their disinclination for Turkish rule, the states-rajahs introduced by Ibrahim did not suit them either. Fights everywhere were the result and Ibrahim was partly successful in suppressing them by the general colonization of areas. The recruiting of the population for military service resulted in the emigration of great numbers to Aila Minor and Mesopotamia, and the commanding of bands of bandits for military purposes resulted in the decline of agriculture and trade. Although there was quiet generally in the land, the days of Ibrahim's rule were numbered. When the war was begun again by Turkey in 1834, Ibrahim on the 14th June won a decisive victory over the Turkish army under Jalil Pasha at Nukh west of Brijal and the Turkish fleet under Furat Pasha went over to Muhammad 'Ali. The intervention of the powers, whose negotiations led to the Treaty of London on the 15th July 1834 (the so-called Quadruple Alliance), altered the situation of things. Hoping for support from the French, Muhammad 'Ali declined the demand that he should evacuate Syria as far as 'Akka and confine himself to the hereditary pashalik of Egypt. No support was given him and the coasts of Syria and Egypt were blockaded by the allied fleets. Ibrahim was in a difficult position between their leading army and the hostile people of the Lebanon who were stirred up against him. After the capture of 'Akka by the English Admiral Napier and the latter's negotiations with Muhammad 'Ali in Alexandria, the latter was forced to agree to the evacuation of Syria on 25th Nov. 1840. On the 29th Dec. Ibrahim left Damascus with his troops and returned to Egypt via Cezirs, sending a portion of the army home via 'Akka under Salamis Pasha. In the years that followed Ibrahim Pasha was mainly concerned with the administration of Egypt. His interests in and knowledge of agriculture is proved. He was several times in Europe, sometimes visiting watering-places to improve his health. He was well received in Europe. At the beginning of 1848 he was in Malta where his father's condition made it necessary for him to remain. On June 24 he became practically ruler of the country. In September he was formally granted the pashalik of the country by the Sultan in Constantinople and on the 19th Nov. 1848 he died in his sixtieth year. He was buried in the family mausoleum near the Imam al-Shafi'i. Of his sons he was succeeded by Ahmad (born 1825), Ismail (afterwards Khedive born 1827) and Mustafa (born 1833). A portrait of Ibrahim Pasha is given in Cadle's and Barratt, Historia, etc., descriptions of his personality in Clarion, l. p. 280. Paton, ii. 55. Bibliography: Uhath, "Ibrahim ou M. Ibrahim Pasha," 1st edition 1853, 2nd edition 1856; translated "Mamelukes Biographiques du"
IHRAHIM PASWA, the celebrated Grand Vizier and favourite of Soliman the Magnificent, was born towards the end of the 16th century of Christian parents in Parga in Epirus. Educated in his early youth and brought up as a slave to the Imperial Sere during Selim's reign, he was afterwards attached to the retinue of the latter and appointed Soliman as long as this latter reigned as Governor General of Sarthagn in Magnesia. He soon rose to high social and political station and held the young Crown Prince in especial favour, and on his accession to the throne in 1580 Soliman made him his *de facto* ruler (as entrusted with the inner chamber) and chief buckler and buckler (high court function). On the 13th of March 999 (27th June 1523) the Sultan made him Grand Vizier at the same time granting him the governorship of Kocatia. During the thirteen years that Ibrahim held these high offices he enjoyed more than any other ever did before or after him the Sultan's entire confidence. The Sultan actually shared his monarchical powers with him and gave him the insignia of the sultanate. He granted him the title of *hâkî* (illuminary) and the half of the Imperial bodyguard, as well as the title of *sâfî* sultan (sultan commander-in-chief). Ibrahim's wedding

18th Rajab 930 = 27th May 1524, which the Sultan himself attended, was celebrated with such pomp and splendour that it has become famous in the annals of Ottoman history. Shortly afterwards, owing to the troubles caused by the insurrection of Kilij Ahmet Pasha, Ibrahim went to Egypt (October 1524 - September 1525) to re-establish order and to re-organize the administration of the country. In 1526 he conducted Soliman's first campaign against the Mamlukes of Egypt, the occupation of Thebes 10th Sept. 1526. Three years later, he succeeded in a second expedition against Hungary, with the Sultan, Ibrahim captured Olomouc, which had been reoccupied by King Ferdinand, and left his army in Vienna. In September, Ibrahim invaded Hungary for the third time, but he did not advance further than Graz, and had to content with pillaging the country. The armistice concluded with Ferdinand in the spring of the following year was chiefly due to Ibrahim's influence. The decision of the dispute between the king and John Zappolyus regarding the Hungarian possessions was placed in the hands of the Sultan, who again entrusted the Venetian Luigi Griffi, Ibrahim's favourite, with the settlement of the frontier. In his Persian expedition 1533-1534 Ibrahim was not less successful. After occupying the most important frontier fortress he entered Tabriz on the 13th July 1524 and took Baghdad on the 31st December of the same year. He returned to Constantinople in January 1536 and there continued in February the first French capitulation with the ambassador of Francis I. Ibrahim had now reached the zenith of his power and splendour when he was suddenly executed, without apparent reason, by the Sultan's orders in the Imperial Sere, where he was spending the evening (27th Ramazan 942 = 15th March 1536). His body was dispersed on the river and buried in the vicinity of the Edirneh near the Arsenal, where his alleged grave was later shown in the Edirne monastery Dipaw. It was said that Ibrahim in his tomb revolved the throne for himself and that this decision on his tomb was in the hands of the Sultan; the fact is that the Sultan had done everything to nourish and encourage such thoughts in his confidant, and it seems that Ibrahim's attitude fully justified current rumours. A series of legends and sayings soon gathered around the figure of the *sâfî* sultan, Ibrahim Pasha, some of which are still current among the common people. A number of mosques, hospitals, bridges, and aqueducts in the capital and in the provinces, chiefly in Roumelia, likewise perpetrate his name and preserve his fame to this present day. His splendid Serai near the Edirneh was later occupied by the Imperial pages, and his garden among the Golden Horn remained for centuries famous among the sights of the town.

Bibliography: The accounts of the contemporary Venetian Balbi in Albert's Relations des envoyés d'ambassadeur de France, Ser. III., Vol. 1. and III.; the Discours du maire de Paris, the reports of the Imperial ambassador Corellis de Schopper in von Gévez's Urkunden und Aktenstücke, Part IV., and in the Missions diplomatiques du Corelius Dupondius de Schopper, die Sappien in Mem. de l'Acad. des sciences... de Bel...
IBRAHIM PASHA (DAMAD), the favourite of Mustafa III, and three times Grand Visier under his successors Muhammad III. He was of Slavonic origin, born in the neighbourhood of Baghys; brought up in the Serai he was appointed ἀντιστάρ (armour-bearer of the Sultan) in 1574-1575; from this time (1576-1577) he was Agha of the Janissary and Beyler-bey of Constantinople; he was sent to Egypt in 1597, where he remained for a year and a half as Governor General. In the beginning of 1585 he conducted the campaign against the Druzes of the Lebanon, and then returned to Constantinople in September of the same year. His wedding with the Princess Pacha, daughter of Muhammad III., was celebrated there in 1596. He was made ἀντιστάρ Pasha, and held this office for about a year. Shortly after, the accession of Muhammad III. he was appointed ἀντιστάρ (deputy) of the Grand Visier on the 17th Shabban 1073 (10 April 1595) and a year later on the 5th Shabban 1074 (4th April 1596) Grand Visier. He accompanied the Sultan on his march against Egin (Tshat, Tshari-Egin), was dismissed on the day after the battle of Kulluk-Egin on the 22nd October, but restored to office for a second time after six weeks, at the end of Rahib 1075 (middle of Dec. 1596). The whims of the Sultan prevented him completing a year's office; he was dismissed on the 23rd Rahib 1076 (25th Nov. 1597), but recalled to his functions for a third time on the 9th Djamud 1077 (11th Jan. 1599) and entrusted with the continuation of the war against Hungary. In two expeditions 1078-1009 (1598-1599) he succeeded in stepping up the advance of the Austrian army. In Rahib 1079 (end of October 1599) he captured the stronghold of Nagy Kenas, and as a reward the Sultan granted him the grand vizierate for life. Ibrahim then returned to Belgrade, where he died on the 9th Maharram 1081 (4th July 1601).


IBRAHIM PASHA (KARA), Grand Visier under Muhammad IV., born in 1597 (1550-51) at Khandzverk near Gallipoli, began his career as a Scoundrel, then became il ågâ (page) of the outlawed Fütûr Müştafa Pascha. (v. Hammur, Over, geschi., v. 26), and afterwards served several Pashas including Kara Müştafa Pascha (summarily executed) till on the 3rd Rahib 1082 (20th March 1672) he received the office of ἀντιστάρ and a few weeks later that of skender mecmed (under and chief minister). From the 17th Rahib 1083 till the 28th Rahib 1090 (19th Nov. 1672-24th April 1679) he was ἀντιστάρ Pasha and at the same time administered for a period the grand vizierate in Iâmânum and again after Djamud 1094 (June 1683) during Kara Müştafa's campaign against Vienna. After the assassination of the latter on the 6th Marzûr 1095 (27th Dec. 1683) he was appointed Grand Visier, dependent on the 28th Marzûr 1097 (14th Dec. 1685), banished to Rhodes on the 15th March 1686, and was strangled there a few months later on the 15th Shabban 1097 (June-July 1687).

Bibliography: Hâbûbât at-Vara, p. 130 n.; Hâdjić Kilims, Taşbaşi at Tâvâ, p. 231; Cevâleli Gümûtç, i. 109; Ayyıldiz, Taşbaşi, Vol. i.; Baydoun, History of the Turks; C. Hammur, Gesch. der Osman. Reiches, v. 6. (J. H. MORITZMANN.)

IBRAHIM PASHA [See CHENTILLON]

IBRAHIM PASHA (DAMAD), favourite of Ahmad III., and his Grand Visier for many years. He was the son of a certain Ali Ağâ and was born about 1678 in Mağusa near Urgub, in the district of Nigde. At the age of 20 he came to the caucal, where he obtained a position as ἀντιστάρ (deputy) of the Sultan. His remarkable intelligence and his ability in writing have attracted notice, for soon afterwards he was appointed clerk of the imperial treasure, and it was in this office that he had an opportunity of becoming acquainted with Prince Ahmad, afterwards Sultan. After Ahmad's accession to the throne in 1115 (1703) Ibrahim occupied for six years the post of secretary of the chief sultan and, although the Sultan was willing to give him the rank of a vizier, Ibrahim contented himself with the modest office of ἀντιστάρ (deputy) and ἀποθηκεύς (treasurer) in the provinces. In 1123 (1715) he accompanied Damad Ali Pasha on his campaign against Hungary, and after the defeat at Peterwardein on 14th August 1715 he was entrusted with the difficult task of informing the Sultan of the fatal course of the war. As a result of this mission he again came into personal contact with the Sultan who appointed him Master of the Horse and the following year, on the 16th Shawwal 1128 (3rd October 1716) deputy Grand Visier. After his marriage with the 15-year-old Princess Pacha, daughter of the Sultan (5th Rahib 1129 = 8th February 1718), he was definitively appointed Grand Visier (3rd Djamud 1130 = 9th May 1718). The next 12 years during which Ibrahim held this post form one of the most brilliant periods in the history of Turkey. Both Ahmad III. and his prime minister were men of high culture and refined taste and emulated one another in the patronage of art and learning. Numerous buildings were erected in their names and in the Valley of the Sweet Waters (Uskudâr), which was transformed into a sort of Versailles. Religious and secular ceremonies were celebrated with extraordinary pomp and were increased in number. At the same time public institutions,
library, e. g. the Serai Library and the Library of Irshad Pasha, were founded. The art of printing was also introduced in this era by Ibrahim Mushtaqvi [20, p. 7]. In his foreign policy, the Grand Vizier's object was to maintain friendly relations with the European Powers. After entering upon office he put an end to the conflicts with Austria by the treaty of Passamaquia (1718). A treaty with Persia the Grant (1724) regulated the question of the boundary provinces of Persia; by virtue of this the Turkish forces occupied in the following years all the most important cities: Hamadan, Gondja, Erivan, Tabriz, etc., definitive possession of which was accorded to Turkey by the treaty of Hambala (23 Oct., 1723). In 1730 however Tahmasseh-Khan invaded the newly acquired province, which resulted in a declaration of war by the Porte, though the Sultan agreed to this much against his will. This was the cause of a serious insurrection (September 1730), as the people were discontented with Irshad Pasha's government, and resolved in the fall of Tahmásb Ahmad and his favourite vizier. Ahmad would not deliver Irshad alive into the hands of the infuriated mob and had him strangled in the Serai on the 30th Sept. 1730; on the following day he himself was forced to abdicate.


**AL-IBSHIH (AL-IBSHIH or perhaps AL-ABATHI) BAREH AL-DEEN ABD AL-‘ATHIR MUHAMMAD B. AYMAN (ZAHMAH AL-DIN ABU L-‘AZAR) b. MANOCH B. AHFAD B. HAJJ AL-MASARI AL-SHAFI, M., Arabic scholar of Egypt, born in 790 (1388) in the province of al-Qahhaway in the place al-Qahhaway (Abdulhak al-‘Attar, Muhajem, ed. Westenfeld, I. 931; de Sacy, Relation de l'Océe par Abdallah, p. 341, No. 7, Ibn Dukhta, al-Intiffadi, Cairo 1730, p. 62 supra), Here, almost learning the Koran by heart by his tenth year, he also received instruction in Pesh and Grammar. In 344 he left Egypt for the pilgrimage to Mecca. He often came to Cairo and became the teacher of Djalal al-Din al-Rusam. He became king of his native place in succession to his father. For the rest he devoted himself to literary activity, showing a particular preference for work. According to al-Sakhawi, his grammatical knowledge was not thorough nor his language free from errors. He is the author of the Adab work al-Mustafa’ fi kull Fama muttacib (sp. Bilik, Cairo 1272, Calci 1275 [flh.], 1280, 1305, 1306, 1309), which G. Rat translated into French (al-Mustafa, Extrait de mornceaux choisis in de Sacy, Smith id al-Mustafa, etc., Paris—Toulios, 1899—1903). According to al-Sakhawi, he also composed a panegyric work in two volumes, Abd al-Ashâ’ir ‘alâ ‘uṣra al-A’zhâr, and began a book on epigraphy (Cf yu‘ayr al-curânet ten ‘elâhîr). He may also be the author of the Taxhâris al-Tâhiriyât al-Mustafa’ (ed. Basra, 1932). The latter work was written in Arabic and Persian. He died in 194 (1444). The same work was born by Shâhâb al-Din Ahmad b. Muhammad b. Jâli b. Muhammad ‘Ali b. Ahmad, a Shâfi‘i teacher in Cairo, d. 863 (1462-3) (al-Sakhawi, e. c., Ha. Warr. 444, p. 518 sqq.), Shâhâb al-Din Ahmad al-Malik (ibid., 346, 347), Shâhâb al-Din Muzafir al-Malik, known as al-Sakhawi, born 21 Ramadân 834, 9 April in Cairo (al-Sakhawi, e. c., Ha. Warr. 2600, p. 382).

**Bibliography:** al-Sakhawi, al-Pâwâf al-’adham, Ha. Warr. 3699, p. 589; Broschi, Gesch. d. arâb Litt., II. 56.

(‘E. von ARDENNE.)

**IBTIDÁ** (inf. viii.), form of zu 'la biğgin', "beginning", "inchoative." Technical term of Arabic grammar denoting the use of a word as subject (mu‘ahdah) of a nominal sentence. The mu‘ahdah is any noun (or its equivalent) with which a beginning is made in order that a statement may be built upon it; the mu‘ahdah and what is built upon it are both in the nominative case; and there can be no ibtida’ unless something built upon it follows (Shahwahli, i. 293 seq.). Thus e. g. in Muhammadan reza-‘Alî, 'Ali is beginning to unite with Muhammadan 'Ali is built upon it by ibtida’, and 'Ali is 'built upon it' to complete the sense. The distinctive feature of the nominal sentence is that the relation of its subject and predicate is one of logical necessity, and is expressed by any finite verb. In general the subject precedes the predicate, and hence any sentence in which the subject comes first is regarded as nominal; e. g. Zâdun muhit, where Zâdun is subject, while in the sentence muhit Zâdun Zâdun is subject and subject is agent (see esp. Wright, e. c., i. 273 A. R.).

The precedence of the subject is however not universal, and cases are quoted in which inversion (takrib) occurs, namely for emphasis or other special reason.

In Prosody, ibtida’ is the name for the first foot of the second hemistich of a line. [Cf. Mustâbah, Muhajem.


**IC-IL** (r.) “interior” the name of a province in Asia Minor, which at present forms an independent sanâdah of the vilayet of ‘Adana [q. v.], with Sedirke as its chief town; 17 villages belong directly to it and also the nahiya of ‘Aysah with 13 villages and Bodhidal with 6 villages. This sanâdah comprises four ka‘fas, viz. Ermenek [q. v.], Mill, Golût (Kilimliye, Celmartli) and Amanli [q. v.], capital Corah. The population consists of
IC-OGHLAN (v.), "servant of the Sultan" (i.e., of the palace) was the name given in Turkey to the pages in the Sultan's service. They were Christian children who had either been taken in war or given as tributes in Europe, Asia was free from this levy. The most beautiful and best developed were chosen and those who seemed to be the most adroit and to possess the best character. Their ages, country of origin, and education were noted and then they were converted to Islam and circumcised. They received a strict training for nineteen years under the supervision of mimches. The 400 were divided into four chambers. The first comprised 400 persons, receive a daily pay of four to five aspers, learned to read and write and were instructed in religion and good behavior. After six years they entered the second chamber, where a similar education was continued and they also received a military training, which included riding and fencing. The third chamber contained 200 pages, who learned to sew, embroider, and make arrows, also to play musical instruments, and perform the duties of a chamberlain. The fourth chamber consisted of only forty picked pupils who received a daily pay of five to ten aspers; they were dressed in satin, brocades, and gold and acted as chamberlains, as keepers of the wardrobes, major-domos, first barber, first musician, secretaries, and inspectors. The highest order in the empire were open to the latter class and their occupants were chosen from them. From the end of the 18th century therefore the tribute of boys was abolished, as the Turks were ready to pay to get their own children into the corps, so that they might attain the highest offices in the state. The Galata Serai (cf. I. 8750), in which the Lecca Imperial was, was formerly the training house of the I-Oghlan; there was another in the Imperial Palace at Adrileme but it was abolished by Sultan Haileih (1049-1058 = 1639-1648).

ID AL-ADHÁ (also called "id al-adha" or "id al-azwar") "sacrificial feast" or "id al-adha", "the major festival", in India hrib "id (takr) id" in Turkish "id al-adha" or "id al-adha", the "major festival", is celebrated on the 10th Jhúl (1-Hijjah), the day on which the pilgrims sacrifice in the valley of Mina (cf. MÁHÁL), the dyne of JÁHÁL. The old Arab custom of sacrificing on this day in Mina was adopted by Islam not only for pilgrims but also for all Muslims as aams. (It is explained as "the (periodically) returning". But it is really one of those Amsahic hawmzahs, which are particularly numerous in the domain of religion, cf. for example the Syrian "id festival", holiday.

The Muslim year has two canonical festivals, the id al-ádha (v.), or "sacrificial festival", on the 10th Jhúl (1-Hijjah) and the id al-fitr "festival of breaking the fast" on the 1st Shawwal. The special legal regulations for these are dealt with in the following article. Common to both festivals is the id al-úla (v.), festival of public prayer, which is observed by the whole community, which is considered sunnah. In many ways it is more important than the two other festivals of the id than the daily or even the Friday id (although in other points it has come to resemble the latter) and in its general style much resembles the id for drought and eclipses. It consists of the id day (v.) and contains several takhr (v.) more than the ordinary id. After it is a tasah (v.), in two parts is held. It has no malá (v.), and no taffya (v.), as in the oldest times the only customs to it is the word id adh.. It should be celebrated in the open air on the mawála (v.), which is still often done, though usually, is frequently now preferred. The time for its performance is between sunset and the moon when the sun has reached the horizon.

At both festivals, which last for four days in practice, the Muslim pass on new or at least his best clothes, people smile, congratulate, and present on one another. The cemeteries are visited, and people stay in them for hours, sometimes the whole night in tents. These more popular practices are more usual at the id al-ádha than at the id al-fitr; the festival of breaking the fast is much more joyously celebrated because the hardships of Ramadan are over, so that at the present day the "minor festival" has in practice become of much greater importance than the "major festival".

only a necessary duty (mughayl) by reason of a vow (mubāh).

This mughayl (mughayla) is obligatory on every free Muslim who can afford to buy a sacrificial victim. Sheep, goats, or any other person (nāmaq) or a camel (one for one to one person) are sacrificed. The animals must be of a fixed age and free from certain physical defects (one eye, lameness etc.). The period of the sacrifice begins with the ʿaṣr of ʿiṣaʿ and ends with sunset on the 3rd of the three ayyām al-ʿaṣīḥā. The following practices are recommended to the sacrificer: 1. the ʿaswāmī (i.e., the saying of the Kāmoda [q. v.]). 2. the ʿaṣīr al-ʿaṣārī, the blessing on the Prophet; 3. the turning towards the ṣabīl (the three-fold radd) before and after the sacrifice; 4. a request for the kindly acceptance of the sacrifice. If the latter is offered on account of a vow, the sacrificer must not make none of it but must give it all for pious purposes. If the sacrifice, as is usually the case, is made voluntarily, the sacrificer enjoys a portion (2/3) of the animal and gives the rest away.

On the public prayer and the usages at the festival on this holiday see below.

Bibliography: In addition to the works mentioned at the art. In the Fith Books in the chapter on ʿUqūt, (E. Mittyoch).  

ID AL-ṢĪṭR (festival of the breaking the fast) or ʿazd al-ṣīṭr, the minor festival, Turkish ṣaḥid al-ṣīṭr or ʿurtā al-ṣīṭr (cf. mīrām), is the festival celebrated on the 1st Shawwal and the following days. If the Mūsulman has not paid the ṣāḥib al-ṣīṭr (cf. ṣafā) before the end of the period of fasting, he is legally bound to do this on the 18 Shawwal at latest and is recommended to do it before the public prayer day, which is celebrated on this day (cf. id).  

As this festival marks the end of the difficulties of the period of fasting, although called the "minor", it is celebrated with much more festivity and rejoicing than the "major" festival of ʿid.  

Bibliography: The fifth books in the section ʿUṣūl al-Ṣīṭr and the bibliography in the article ʿUṣūl. (E. Mittyoch).

ID ADA (s.) is the line of vision (dīper) marked on the surfaces of the astral bodies, turning round the axis of the planet, with the aid of which various observations can be made, particularly the taking of the altitude of a star (see above i. p. 501).  

IDAPA (s.) (jumla, lit. turn of oye to draw near); the adjoining of one thing to another; augmentation. Technical term in Arabic grammar, commonly named the "genitive relation", or the "construct state"; the relation of two words of which the former is determined or particularized by the latter. The term (al-muṣaf, "the amputated") is said to be in the construct state, and the latter (al-muṣaf ḫalq, "to that which the construction is made") is in the genitive case. Their relation expresses the generality of possession, quality, material, cause or effect, part or whole, object or agent, and its distinctive feature is: 1) that its two members together form one idea, and cannot be separated in writing; hence any adjective or its equivalent qualifying the muṣaf must follow the muṣaf ḫalq, as nisba ʿamma ilā-ḥarām, "the beautiful daughter of the king"; 2) that both the muṣaf and the muṣaf ḫalq are definite in sense, or both are indefinite in either case the former is regarded as sufficiently defined by the latter, and is regularly written without the article and without ḫalq (cf. with another example ʿamāma nabiyyā, "a king's daughter"). An exception to this is seen when the muṣaf is an adjective which qualifies a definite noun, and which no longer have the article; this is ṣafā ḫalqī or ṣafā ḫalqī "improper augmentation". In the strict Arabic Terminology the fact that the muṣaf ḫalq is in the genitive is due to the government of a preposition expressed or implied e.g. baytā Zain (Zain's house) — ʿabā biḥtā Zainī (the house which belongs to Zain).


IDDA (s.) is the prescribed period of waiting, during which divorced and divorced women cannot contract a new marriage after the dissolution of the previous one. The idda prescribed for widows is legally 4 months and 10 days (cf. Karan ii. 243). Among the ancient Arabic a longer period of mourning was prescribed. Then it was customary for a widow after the death of her husband to withdraw to a small tent, where she spent a whole year during which she was not allowed to cleanse herself. See J. Wall-  

Bibliography: Ein Buch der Araber (Nachdruck von der Kgl. Gesellschaft der Wissenschaften zu Gothenburg 1805), p. 454–455). ʿIddah after divorce was unknown to the ancient Arabic. Whoever married a divorced woman who was pregnant, was considered the father of the child born after the marriage even though the previous husband was really the father. In Islam, however, the actual father was considered the father of the child and no woman was allowed to remarry within a definite period (ʿiddah) after the dissolution of the first marriage. If she bore a child during this period only the previous husband could be considered its father. This ʿiddah after divorce lasts, according to Muslim law, for three menstrual periods (jumla) or for non-menstruating women three months; if a divorced woman is pregnant she must not contract a new marriage in any circumstances for 40 days after the birth of the child (cf. Karan ii. 258); i.e., 4. An ʿiddah is also prescribed for slave women, but in place of an ʿiddah of four months and 10 days, it only lasts two months and 5 days, and in place of an ʿiddah of three months, one of two ʿiddah and in place of an ʿiddah of three months, one of and a half months. (Th, W. Jtunb.)

IDDIGHAM (coming according to the Baja school of grammarian) or IDIGHAM (coming according to the Kifā school), technical term used in Arabic grammar to denote the close association in pronunciation of two consecutive homographic consonants. This may take place without complete assimilation, but in no manner the one consonant "eaters last" and is assimilated to the other, which is then written and spoken as if doubled. The following is a summary of the rules as given by al-Zamakhshāry.

1. In general ʿiddigām may occur when both
IDIGHÄM — IDJAZÄ

IDJAZÄ (a.) Permission, a technical term in the science of Tradition, the permission granted to any one by a competent "carrier" of a text or even a whole book — whether it be the latter's own or an older text which he is able to trace back by a reliable chain of transmitters to the original author. It is given to the author to transmit further the work, and to quote the transmitter as an authority. The "idja" does not require immediate contact between the person receiving the permission and him who grants it. And there is a difference of opinion as to what formula has to accompany a text which has been acquired by means of "idja". Even the 'Abdullah Caliph al-Nāṣir and al-Mustārṣam gave a number of idja' for health which they had themselves received, the former gave authority in individuals to exercise this function in his name (Bayyin, Tarikh ab. al-Khaṭib, Cairo 1905, p. 187, 188). In time the acquisition of the idja' from important persons became a matter of great ceremony. Fathur collected "idja' for their sons from all possible shrines. (Abu 'l-Mahdī, ii. 2, ed. Popple, 1804). The celebrated Naṣīr al-Dīn al-Harrawī (died 1591) while going round the Ka'ba (purificatory) at Mecca on his pilgrimage, was besieged for "idja' (Muhlībi, Khulqī, 3749). Princes sought "idja' from scholars (e.g., in Urfa, Nisār, al-Hasa, ed. Houdas, p. 317), the Ottoman sultan Ādū al-Hamāl, and his grand vizier Ḥāfiz Pasha sought and obtained the idja' for Tradition from the author of the Tādž al-Awā' (cf. p. 970 of this work). People took advantage of the presence of travelling scholars to obtain from them the "idja' for their wives; this is recognized as an additional authority to the scholars themselves (Ādū al-Hamāl, 3250). "Idja' has been given to the author of the "idja'." (Th. W. JUVENALI)

IDJAS (a.) i.e., όφεσιν (in contracts), really the solemn declaration that the offer is irrecusable [cf. the Arabic expression khalif naṣīhā al-din i.e. the contract of sale is binding and irrevocable]. In all legal transactions the observation of the prescribed legal form is most necessary and the mutual declarations, known in the older books as idja' and ḥaddī (i. e. offer and acceptance) are as a rule indispensable. Nevertheless in detailed books on law the question is discussed how far contracts are legal without such an idja' or ḥaddī. For example, in cases where it is the usual custom for parties to exchange goods or services with their hands without further formalities, can a valid transfer of the property take place without idja' and ḥaddī? Many scholars reply in the affirmative, but others hold such an "exchange" without the legally prescribed declarations to be only valid in cases of things of very little value.


IHHAD [See MAL AMIR.]

IDHM (a.), i.e., ṭamāṣa. Special regulations on idhm are given in the Muslim law books in the chapter on the law of slaves. According to law, slaves are a merchandise not capable of making sales transactions. If however a master wishes to use the services of a slave in the management of a business, he can empower him to perform the necessary legal transactions. A slave who possesses such authority is called ṭamāṣa lihā (in the law books i.e. one who has been given an idja'). Contracts made by the slave so empowered are valid and binding as long as he does not overstep the limits of the powers granted him and he guarantees his pledges to the creditors with the goods his master has entrusted to him to carry on the business with.

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other battle they fought with the Lakhism, all under the leadership of 'Abd al-Karim (al-Abd al-Karim), against the Jishub (al-Abd al-Karim). The Jishub were attacked by their allies, the Dhuul, because they had given shelter to Hārith b. Zālim, who slew Khidir b. Dhuul; Hārith b. Zālim did not wish to be the cause of hostilities left the Jishub and went to the Taghlib. Together with the Dhuul (under Hārith b. Wāfī), they fought under the leadership of Mūsā b. Ṣumur b. Ṣumur b. Ṣumur b. al-Maswir, chief of al-Maswir, by whom they were insulted on a visit. Of other battles of the Jīlī we may mention that of Mustallāh (al-Mustallāh) against the Kais b. 'Asim and Tammūz, who together made a raid on the Jīlī, that of Jarb and over with the Mā'zār. At the battle of Đhīl (under Hārith b. Wāfī), they took a prominent part (see Sīrah e. Wāfī, i. 605). They formed the advanced guard of the Bake and bravely resisted the Persian attacks. The Bake were the Persian guarding Bake, and another of their group the leader of a Persia body of cavalry named Ṣamir. In the battle of Tullis (13 = 634) between Ḥālid b. al-Walid and the Persians, along with other Christian Arabs, the side of the latter there were also Jīlī under Abū 'Arwād al-Jīlī. When in 23 = 644 Kašāt al-Nahrawan near Nahrawan was taken by the Muslim, in addition to Hārith, there were many Jīlī among the latter. In Mesopotamia we still find Jīlī in the third century, e.g., during the rising of the Alīya b. 'Umar al-Jīlī in whose following were Jīlī cavalry under the leadership of al-Hadram b. al-Abd al-Karim.

Bibliography: A. V. K. Mawdud, l. c. x.; Hansson, Beitrag, p. 142—150, 78; 164, no. 10; Tabari, Amurāṭ, l. c. x. 2.; Agabbī, vii. 154, viii. 68, 78, x. 22—23, 115, xii. 157, xii. 47, 48, 143, xii. 137—138, and Index; Abū 'Abd al-Rahmān, Historia antennisiae (ed. Fischer, p. 194), Mawdūd, Mehrābī, l. c., x. 339; Figgis, Arabum Procerum, i. 391; Winfield, Genium, Talhān, l. c. x. 173; Stasrn, Tafel ii. 16, and Register, p. 243—244; Causin de Perraud, Essai sur 'Istorie des Arabes avant l'Islamisme (Paris 1848—1848), ii. 173—174, 176—179, 181, 270, 449, 593, 603; iii. 406; Goldscheider, Muhāmmād, ii. 167; (3) Figgis, The Hospitals of the Skifian in Towns of the Alter Orient, Sec, vol. xxvii., xiv.; Index in c. 53)

The Jīlī, a North Arabian tribe, an important branch of the Bake b. Wāfī (p. q.). Their ancestor Jīlī b. Lūjām was notorious for his stupidity and the expression "more stupid than Jīlī" was proverbial (see Goldscheider, Muhāmmād, ii. 48, n. 3); During the heumal period they formed a portion of the so-called Lahabān, which included the Alīya and Zālim. Some of them professed Christianity. Abū 'Arwād, the radius poet, belonged to the Jīlī.

They lived in al-Vumān (al-Khūtira), al-Khāṣārin, also called Djuwa al-Khāṣārin) and in the country between Kufa and Bēṣra. The following villages belonged to them: Zweghā, Būl 'Arāba (in Yamāma), waters; al-Bukān, al-Rawālī, Sīh (between Kufa and Bēṣra), Zainab (in the Ru'diya of Kufa), Zaynab (in Yamāma), jointly with the R. Sāghīm, Zainab and Alī al-Kayyara (two days' journey from Wathā'). A section of the Jīlī is said to have allied themselves closely with Persian immigrants from Iraq and have been incorporated in that country.

Historical: In the battles between the Bake b. Wāfī and the Tammi at Nīnawā and Tamaš the Jīlī with other tribes of the Lakhism group were on the side of the Bake. In another
were called Mansurites after him, used to strange to the Indian Things. On those and similar alterations in Islam see Dāhī, Kālid al-Hubayyina, ed. Cairo, ii. 96 sqq. and the discussion of this passage in Van Veen, Wergren in I, in the Fevri, 1876, p. 577 sqq.


Idjama (literally: "agreeing upon") is one of the four ways from which the Muslim faith is derived and is defined as the agreement of the maqāfī‘ān of the people (i.e. those who have a right, in virtue of knowledge, to form a judgment of their own) after the death of Muhammad, in any age, on any matter of the faith. As this agreement is not fixed by council or synod but is reached instinctively and automatically, its existence on any point is perceived only on looking back and seeing that such an agreement has actually been attained; it is then consciously accepted and called an idjama. Thus the agreement gradually faded points which arose between the Sunnī and the šī‘ī forms of Islam, became an essential part of the faith, and shi‘ism in its act of submission (ibāda) of, however, Goldschmidt, Uber idjama in Necker, R. Grieco, W. César, Hist. Philos. Rel., 1910, p. 27 sqq. Each agreement that is, became a basis for its own and all succeeding periods. It could be expressed in speech (yaf‘il fi al-su‘ūr) or in act (yaf‘il al-fa‘āl) or by silence regarded as assent (yaf‘il al-nu‘mān al-fa‘āl); in the similar classification as to the means of the Prophets. It is especially noted that it means the agreement of the masses (iqā‘āmin), and in al-Shāfi‘ī’s earlier view, before he went to Egypt, a statement by a single Companion was binding on the following generations. But later he gave up this opinion and it has now been generally abandoned.

A general principle of agreement was held in different forms from an early period. The legal system of Malik b. Anas was built largely on the agreement of the companions of the Prophet; this agreement was legal. The agreement of the two companions (mut‘abī‘), of Kufa and al-Baṣra, with their masses of veterans of the early war, had great weight. For later generations the agreement of the Companions was naturally decisive. But it was al-Shāfi‘ī who developed this general principle into a definite asf, and ranged it with the other three. Further, from deciding points left uncertain by the other six it has come to be applied even in points of law, particularly points decided by another asf. This is in virtue of a divine protection against error (istalā‘) which inheres in the Muslim people. In Shafi‘ī books of idjama the statement is normal: - such and such a passage (Kush or Sunna), before the Agreement (has al-idjama), is the basis for such and such a rule." At present the Wahhabiyya (following the vanished šī‘īs) reject the universality of this principle and limit agreement to that of the Companions and such specific sects as the Ibad and the Ḥanbalī. Of course, quite outside of the idjama of the Sunnites.

The statement of the principle, which is given normally by the concensus, is as above. But the real working has been even wider. The legal tradition from Muhammad was: "My people will never agree in an error" and thus the Sunna and the Ṣū‘ūr were the rule. The Moslems who follow other than the way of the lexicon (gū‘išah of al-masā‘il), and li. 172. "We have made you a normal people" (masūm al-ma‘ām) of, Bahā‘ī. In consequence there is in the thought and working of the people as a whole a power to create doctrines and law, and not simply to stick with approval that has otherwise been reached. By means of idjama what was at first an innovation (hadd, the opposite of qunūṣ, and as such heretical, has been accepted and has become the easier means. Thus the idjama has become practically part of the canon of Islam and, strangest of all, in the doctrine of the infallibility and infallibility (istalā‘) of Muhammad, the idjama has overcome clear statements of the Kurān. In this, idjama has not simply fixed unsettled points, but has changed settled doctrines, of the greatest importance. It is thus regarded by many, as present, both within and without Islam, as a powerful instrument of reform; the Muslim people, they assert, can make Islam whatever they want, as a whole, without us, at least in the sphere of opinion. Goldschmidt, Vörschempen, p. 56, viewing: "the matter historically, sees great possibilities in the future;" Smitt Hugonnet, P. Politische Annalen de la Belgique, p. 42 sq. looking at idjama as a crystallized system, sees in idjama no hope.


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broad field of the whole Muslim people led to a formal Agreement, and was referred to on the controversy over the possibility of error in matthews and Talmud on the \textit{Agul} of Nazar\textit{t}, ed. Cairo, 1381, p. 143 sqq. But this broad field was soon passed into the special field of those who had a peculiar right to form judgments and whose judgments should be followed by others. At this point, and from the nature of the case, a difference emerged between theology (\textit{hal\textcircled{a}m}) and law (\textit{h\textcircled{a}k\textcircled{a}d}). Even to the present day, many theologians assert that \textit{h\textcircled{a}k\textcircled{a}d} does not furnish a saving faith; see, e.g., the famous \textit{Kurra}, \textit{menno} \textit{Yose}, \textit{itiyot}, \textit{bild\textcircled{a}h}, \textit{mas\textcircled{a}h}, and the translation in R. D. MacDonald's \textit{Development of Muslim Theology}, pp. 318-321. But all canon lawyers for centuries have admittedly been \textit{mas\textcircled{a}hi\textcircled{a}m} of one degree or another. When later Islam looked back to the founding of the four legal schools (\textit{mas\textcircled{a}hi\textcircled{a}m}), it assigned to the founders and to some of their contemporaries on the field of the first rank. These had possessed a right to work out all questions from the foundation of the Koran, down to \textit{Yose}, \textit{itiyot}, \textit{bild\textcircled{a}h}, \textit{mas\textcircled{a}h}, "by legal opinion." All \textit{mas\textcircled{a}hi\textcircled{a}m} had been in a sense \textit{mas\textcircled{a}hi\textcircled{a}m}, givers of \textit{futur}, but these were \textit{mas\textcircled{a}hi\textcircled{a}m} only. Such was the formal and generally accepted position. But from time to time individuals appeared who, moved either by ambition or by objection to fixed positions, returned to the earliest meaning of \textit{mas\textcircled{a}hi\textcircled{a}m} and claimed for themselves the right to form their own opinion from first principles. Among these were Ibn Taimiya (\textit{futur}, 1263), a Hanbalite (Goldhoffer, \textit{Goldhoffer}, i, 188 sqq.). Another was Sayyid \textit{\textcircled{a}l\textcircled{a}m al\textit{\textcircled{a}m al\textcircited{\textcircled{a}m al\textcircited{\textcircled{a}m}}, whom the emir-to-\textit{mas\textcircled{a}hi\textcircled{a}m} united with one to be the \textit{mas\textcircled{a}hi\textcircled{a}m}, or rewritten of religion, in his century. At every time there must exist at least one\textit{mas\textcircled{a}hi\textcircled{a}m}, was his contention (Goldhoffer, \textit{Recent Publications}, p. 19 sqq.), just as in every country there must exist one\textit{mas\textcircled{a}hi\textcircled{a}m}, and another, but a very individual one, was the Emperor Alexius (Goldhoffer, \textit{Goldhoffer}, i, 317 sqq.). In Sicily there they are still absolute\textit{mas\textcircled{a}hi\textcircled{a}m}. This is because they are regarded as the spokesmen of the Catholic Church. Their position is quite different from that of the \textit{Islam} among Muslims. First, criticism and even control of the actions of the \textit{Islam} is merely a \textit{mam\textcircled{a}h} and reserve of power; during the absence of the \textit{Islam} because of \textit{futur}, the role of the \textit{Islam}. But the \textit{Islam} is not regarded, universally as the sacred, because of the government (Goldhoffer, \textit{Recent Publications}, p. 215-218, 273 sqq.).

\textit{Hllell\textcircled{a}d:} \textit{Kor\textcircled{a}n}, \textit{Kor\textcircled{a}n}, \textit{Kor\textcircled{a}n}, \textit{Kor\textcircled{a}n}, ed. Cairo, 1306, p. 15 sqq., on its margin. \textit{Kor\textcircled{a}n} of Ahmad \textit{Korama} is \textit{Kor\textcircled{a}n} of Mahass on \textit{Waqwaw} of Djawzj, 194 sqq.; \textit{Shor\textcircled{a}d Huseynji}, \textit{mam\textcircled{a}h} in \textit{Kor\textcircled{a}n}, \textit{Kor\textcircled{a}n}, \textit{Kor\textcircled{a}n}, \textit{Kor\textcircled{a}n}, \textit{Kor\textcircled{a}n}.

\textit{The Al\textcircled{a}m}\textit{Kor\textcircled{a}n}, \textit{Kor\textcircled{a}n}.
ilarly Ibn al-Kliiti (ed. Lipert), p. 1. He received the name Idris because he was thoroughly versed in former revelation as the result of instruction from the Arabic; it might perhaps be possible in the cognate languages. His ascetic piety crossed the admiration of the angels. The angel of death asked Allah for permission to visit him. He came to him in mortal form and invited him to sup with him. But Idris declined; the same thing happened on the two following nights. On the third day Idris asked him who he was. When he heard his answer, Idris asked him to receive his spirit. He therefore remained as holy without his body, until then received. He had been allowed to be taken to heaven, to see it and Paradise. When he reached Paradise he would not come out again. He held fast to a tree and appealed to two texts of the Quran: “Every soul shall taste death”, for he had already tasted death; and “no one shall drive them out”. He therefore would not leave God; thus allowed him to remain. He is in return from thence. He and Jesus live (in heaven); al-Khidr and Elza are immortal on earth.

In this version the character of Idris as a solar hero is seen from the fact that his soul is taken from him at sunset. In another version there are also several traits which point to a solar myth. When once a day on a journey he found the heat of the sun unendurable, he asked God to alleviate it in favour of “him who has every day to travel five hundred years in this heat” (i.e. the sun angel). He begged the latter to postpone his death. The angel took him with him to the place where the sun rises and transmitted Idris’ request to the angel of death. The latter could not grant his request. The angel of the sun however was allowed to tell him the day of his death. The angel of death opened his dwain but could not find the date in it. He explained this to mean that Idris must die at sunrise. The angel of the sun actually found him dead then.

Nevertheless, Idris is immortal; expressed in the language of myth this means: the sun dies every day and is revived every day, and is thus immortal. Another recollection of the solar character of Idris is perceived in the explanation of the high place of Satan as 57 as the heart of the sphere i.e. the sphere of the sun

Idris is also identified with Itys and al-Khulqut. The Greeks are said to know him under the name Harmaces, or as Eus. Harmaessy says (Hist. Dynast., ed.: Pocock, p. 95) Hermes Trismegistus. For further information see Ibn al-Kliiti, l. s. In agreement with passages of the apocalypse of Enoch Muslim legends also tell that he went through Heli.

On the relation of the Khartoum to Idris-Hermes von Chamissou, Die Khartoum und der Khartoum, Index, l.w.


IDRIS I. b. ‘ABD ALLAH, son of Abd-Allah b. al-Hassan [l. v.] an ‘Alid, founder of the ‘Alid dynasty in the Maghribi, took part in the ‘Alid rising against the ‘Abbasid Moth al-Hadi (q.v.) and after defeat and death of his arch-rival al-Hassan b. al-Hassan as al-Fahhak (q.v.) near Mecca on the 38th day of al-Hijra 169 = 17th June 786, when he had himself languished a long time in chains, was released and succeeded in reaching Egypt accompanied by a faithful freedman al-Fahhak, and with the assistance of the postmaster there, al-Wehhi, in secret. He escaped to the Maghrib, where he was received by Jâhîz b. Muhammad, chief of the Berber tribe of the Awânš. At the instigation of this chief, Idris was on the 4th Kamām 172 re-conquered as sultan by the Awânš and later by the Zanzíbar, Landay, Lizwah, Chelbek, and Salsalat, who inhabited the north of the modern Morocco, but this recognition of a ‘Alid by the Berbers, who only shortly before had been Khulqut was based more on political than religious motives. Idris, who only took the title of sultan, was even said by himself to be the derived from the Muhammadi teachings of Jâhîz b. Muhammad. In the district of Tinmen he attacked Jewish, Christian, and heathen tribes, whom he seems to have defeated rather easily, and in a campaign eastwards (about 173 or 174 = 789-790) he also brought under his sway the town of Tinmen (Agilgha) and its practically independent prince, Muhammad b. Khalâyir b. Sîlah, who recognised Idris as the rightful Imam. In Tinmen where he spent some time, he founded a mosque (174 = 791), the pulpit of which, with his name inscribed on it, still exists in Tinmen’s time. Soon after his return to the capital Utaîî (the ancient Volubilis) he was poisoned at the instigation of the Caliph Hâshim al-Rashîd, apparently by a certain Sulaimân al-Sîwânikh (1st Kâmil, l. 177 = 797). The date is confirmed by some histories of this murder, and the meanest copy of a tractate of Eucratidion, a story, a tale (often told) as well as the prosecution of the murderers by al-Rashid are only recent additions.

IDIRIS II, son and successor of Idris I [q.v.]. The latter of his death left no children but one of his concubines named Kanae was pregnant by him. His freedman al-Enghid persuaded the Berbers to wait till the child was born and in case it should be a son, to proclaim him Imam and successor to his father. This expectation was fulfilled. Kanae gave birth to a son on the 1st Djamis of the 577 (794), who was named Idris and was entrusted to the care of the Imam's uncle. The attachment of this nephew to the family of Idris brought upon him the persecution of Ibrahim b. al-Aghlab, the almost independent governor of Ifriqiya. He was murdered in the same way as his master, but replaced by a Berber named Bashri. When the latter was won over by Ibrahim, he had to entreat the regency to Abu Khaled Yazzid b. Byas. To prevent further intrigues the Berbers assassinated the eleven-year-old Idris to the throne and took the oath of fealty to him in the mosque of Umar. But Ibrahim continued his intrigues while Idris alienated the Berbers by his too openly displayed preference for Arabs and by choosing an Arab vizier. When fifty years of age he had died in 882, Muhammad put to death in spite of the great services he had rendered his father, under the pretext that he was negotiating with Ibrahim b. al-Aghlab, and by this stern, not to say unjust, measure, silver plate was almost the last of his capital (813). After the age of eighteen had left the oath of fealty sworn to him, while Ibrahim b. al-Aghlab, being busy putting down risings, was unable to interfere with him. At the same time Idris changed his policy and became more friendly to the Berbers. After a campaign against the Marmandi, whose terror he captured, he marched against Tlemcen (Agadir) which had made itself independent, and put the government of the town in the hands of his cousin, Muhammad b. Sulaiman b. Abd Allah. After several negotiations with the Khyrdjil Berber, the detail of which are not known, he died at Fas in Kalbi 123 (May 26–June 18, 828) at the age of 36, according to the Kalbi of poisoning; according to al-Hashir, he was choked by a swallow. He owns his fame mainly to the foundation of Fas, which has kept his memory so true to the present day in Marocco that the beggars there still seek-nisa in his name. However little we may know of the details of the careers of him and his father, it is clear that he was the less important of the two.


AL-İDRİSİ (formerly usually written Kanzat) and Abd Allâh Muhammad b. Muhammad b. 'Abd Allâh b. Idris al-Hammati (see above Hammatun) al-Hasari, usually al-Sahari al-Hamati (his descendant of the Prophet), was born at Cezar in 453 (1060), died in 515 (1045) (cf. especially Khud, Libri, Fihrist al-Kutub al-Abana, v. 186), studied in Cordova, hence called al-Kanzati (bibliotheca Arabo-Sicula, p. 610 and the Italian version, p. 487), while the amasa and nissa, Ibn al-Dinâj (yet given by Ibn al-Raghib in the Kanzat of Imad al-Din al-Hamati is still unexplained, after various travels spent a long time in the court of Idris II, the Norman king of Sicily in Palermo (and is therefore also called al-Sahari, the "Sicilian"), where shortly before Roger's death (545 = 1154) he completed the description of the great silver plate map of the world, the celebrated "book of Rogers", the Kitâb al-Rijal u.l-Kutub al-Raghib, or Mukhtal al-Mughr of the Idris, the text of which (and 71 maps) is only partly published, while the whole was translated (very incorrectly) into French by Ameli de Jamb (1685–1740). For William I (1154–66) he wrote a still larger geographical work, Kanzat al-Uns wa-Mukhtal al-Nafis al-Kutub al-Mustasil (two volumes), which however is only available in the extract preserved in the Habib al-Baki 'Ali Pasha Library in Istanbul (No. 888). First notice of this work is given by J. Harmot in searching the Stamboul Libraries (for historical manuscripts), while the essential synopsis of the Book of Rogers, entitled Nushat al-Mawazin fi Dhib bi-l-Qarn u.wa al-Kutub wa al-Mukhtal waQum al-Ma'suwa wa al-Mafjar was printed in Rome as early as 1593 and translated by the Moronies Gabriel Sinzis and Joannes Hemozis inaccurately into Latin in 1614 as Geographica Nova (from the false reading in Clen's 8, part 4, at the beginning, dealing with the sources of the Nitz, "out land," for the "their land," an edition and annotated translation of this the most important geographical work of the Middle Ages with the important maps from the manuscripts of known provenance, Paris 2, Oxford 3, Stamboul (only Aya Sofia, as the other all too summary statements of catalogues only refer to the Roman edition of 1593 or to [as Jambel], Fennouard, and Cairo is one of the most urgent tasks for Arabian scholarship. I am already meditating an edition of the smaller unique in Stamboul, as I have photographs of it.

North Africa; Brindisi, Om uli ar der arabisch geographen A. v. Upmann, 1894. Seria e la Polonaisc, Norway and Sweden (with important Bibliography) by E. Hold, Helsinki, 1918. In Press.


IDEISIDS. We have dealt above with the reigns of Idris I and Idris II. The decadence of the dynasty began with the death of the latter. He left eleven sons of whom the eldest, Muhammad, succeeded. But at the instigation of his prime minister, he divided the heritage into five, which he allotted to eight of his brothers, some of whom must have been still children. His decision reserved a kind of uncertainty for himself but did not prevent the rivalries and quarrels which broke up the empire. The statements of the historians on this division do not agree perfectly. This is the most probable table: 3-3-3-3-3 obtained: Tangier, Ceuta, Trujal, Nador, Tetouan, Oujda: Tafilalet and Targaia; Bel, the land of the Hammadis, Tecael, and Tam and the land of the Gharabers; Yabba: Bajura, Aghila and al-Ahrar (Larache); Al-Agiba; all of them: the capital and the land of the Negrawi, El Kefla, Thalat al-Aghiba. Amzali and the land of the Traitiers; Al-Mekina (Maghrebis) and Tadla; Umm el-Qasr and his dependencies. At the same time, al-Ma'mun (Agra) remained in the lands of Muhammad b. Sulaiman, cousin of Idris II. Civil war began at once; the possession of the land of Idris and al-Kashan, who had revolted against his mother, led to her death. In 983, he was succeeded by his son Ali, who was replaced in 991 by the brother of Muhammad b. Sulaiman, who had revolted against his mother, and passed to Idris. The administration of the empire was left to his son, Idris II. He was succeeded by his son, who was replaced in 983 by his brother, who was in turn succeeded by his son, and so on, until a line of 12 descents were established. By the end of the 11th century, the empire was divided into two main parts, the Atabegs and the Aghlabids. The latter, under the reign of Ali, were able to extend their influence over the entire country, especially in the south, where they founded a number of cities. The Aghlabids were a dynasty of Berber origin, who had settled in the region of the Atarab in the 9th century. They quickly became powerful, and by the end of the 10th century, they had established a firm grip over the region. The Aghlabids were known for their Ruthless treatment of the population, and their rule was characterized by a series of civil wars and internal conflicts. However, they were able to maintain their power for several centuries, and their influence extended over a large part of the Maghreb and the Iberian Peninsula. 

The Ottomans retained the right to choose their ruler, who was then confirmed by the Porte. This state of affairs remained practically unchanged till the treaty of Adrianople in 1829, although alterations were more frequent in the following terms, when a fixed tribute was paid to Austria or Russia. The Turks interfered in the affairs of the principalities. For example, as early as the 16th century, the Ottoman Warid Dragul, whom the Turks always call Karskina (the imposter) Voloeds, rebelled against the Turks, had the Turkish ambassador, Hamsa Pazha, impaled according to his custom, and ravaged Bulgaria. This provoked a campaign by Sultan Muhammad II, through which Dragul was forced to flee to Hungary and Radul was installed as voivod in 1458. After his death in 1477 the crown passed to Michael, who was crowned in 1461. InBulgaria and Moldavia under his sway. In the period following, the Turks received more from the tribute paid by the Voivods in order to obtain confirmation of the taxes which the unfortunate inhabitants had of course to be paid. This was especially the case, when, from 1716 onwards, Greek Fanolarot families (see Fanak) supplied the princes of Wallachia as well as of Moldavia. It is true that from time to time the Porte issued orders fixing the tribute and the obligatory presents at a definite sum and abolishing the payments in kind, sheep, wood, but the abuses continued to exist, nor were they improved when at the beginning of the 18th century at Russia's instigation, an arrangement was made that the princes should be appointed for seven years and only be deposed with the approval of the Russian ambassador. At the peace of Adrianople this arrangement was abolished, the rules were henceforth to be appointed for life and in addition to their annual tribute to pay a lamp sum in compensation of the tribute in kind. The Turks had also to evacuate the town on the left bank of the Dniester (Izmail, Giurgiu, and Tarnu, Magurea) and Moldovia were forbidden to reside permanently in the principalities. When in 1857 Cass was elected prince of both Wallachia and Moldavia and the union of the two was proclaimed and confirmed by the Porte, the bond between Turkey and Wallachia was broken, although it was not till the treaty of Berlin in 1878 that Rumelia was recognised as an entirely independent kingdom.

HERN, a Berber tribe, which played an important part in Northern Africa during the first three centuries of the Hijira. The Iren, whom the Berber general called his berd, or Warid, was at the time of the Arab conquest. Their various sections were scattered through the south of Ifrikiya (South Algeria, Mauritania) and on the edge of the high Algerian plateau in the regions of Tiflis and Tlemcen. After having conquered Ifrikiya, the Iren actively enforced Abid's (q. v.) doctrines and played a great part in the Berber riseings of the 19th century. A.D. One of their chiefs, Abu Kurn, founded a Berber kingdom around Tlemcen. Indivisualized at first by the Arab generals, it remained the offshoot of the Sahara. At the head of 60,000 men in 771 it joined the Kaidjji forces who were

IHRNIYA (according to Flesscher, Kleines Schriften, I, 239, more exactly than the spelling Ifrikiya used hitherto), the name given by the Arabs to the eastern part of Barbary, the same Maghrib being reserved for the western part. Irikiya is simply a corruption of the Latin Africa, which name the Romans gave first of all to the provinces organized by them after the destruction of Carthage and which was then extended to Har-
bary and finally to the whole continent of Africa. Nevertheless the name has been given various fanciful etymologies. "Some," writes al-Hasith, "say that the name means the "squint of heaven," others derive it from Ibrīs, Abū Zaybak al-Kāfī, who led an army into the Berber country and built the town of Ibrīs (cf. al-Maqrīzī, ed. Fātūhi, ii. 224). According to another story the country took the name of Abīs, son of Ibrāhīm and Kāfīr, the second wife of the patriarch, or from Fāta, B. Māṣūma. According to Ibn Khālid, Ibrīs is derived from Ibrīs b. 'Iyās b. Sufi, one of the kings of Yemen. According to al-Maqrīzī (in Ibn Abī Dinar's Al-Abādī, b. Abī Sufi) "the whole of the western part of the country is called Ibrīs because it is situated in Africa, and in Africa there are no clouds in the sky." Ibn Abī Dinar and Ibn Abī Dinar derive Ibrīs from land of "tawāf" or "divide" because it is separated from Europe by the Mediterranean sea and from the Nile, or because it lies between east and west.

The boundaries of Ibrīs, according to al-Iṣbā'ī, were Buqra on the east and Tangier on the west. From north to south it extended from the shores of the Mediterranean to the sands which mark the beginning of the country of the negroes. Ibrīs would thus have comprised, in addition to the African proper of the Romans, Tripolitania, Numidia and even Mauretania. Earlier and later geographers give narrower limits. Abū Shābīfī, for example (16th century a.d.) places Ibrīs between Buqra and Tāhāt (Kūlūb, Geçik, Arabic, ed. de Goeje, vol. 3, 30 and 42). For Abu l-'Uqlī, Ibrīs begins at the head of the Ina and Būnū (q.v.), which, according to him, forms part of al-Maghrib al-Awās and terminates at Buqra. In a general way, however, one may regard the western border of Ibrīs as corresponding to the meridian of Buqra. In the south, the limits are still better defined. Abu l-'Uqlī, in particular, places Ibrīs between Buqra and the coast of the Ina and Būnū (q.v.), extending from the head of the Ina to Buqra. The same geographer, however, mentions the presence of a great number of towns and villages and was covered with flourishing fields. The nomadic life of the Berber tribes and the riches of the country attracted the attention of the Arabs, whose incursions date back to the very beginning of the Christian era. These invasions occurred almost immediately after the conquest of Egypt. The first Muslim expeditions, of which however we only possess incomplete and contradictory accounts, were simply raids. The invaders evacuated the country after having pillaged it and did not try to capture the strongholds held by the Byzantines. The conquest proper did not begin until after the foundation of al-Kahrawān by 'Osha b. Nāšir in 50 (670). Arab domination in the country however remained very precarious to the end of the 10th century. The Greeks held the most important towns; on the other hand, the Berbers, led by the Berber ruler 'Azād b. Kāfīr, the son of Ibn Abī Dinar, occupied and seized Buqra, to evacuate al-Ibrīs on two different occasions. It was only under the government of흐āsīn b. al-Nāšir that the Berbers were forced to submit and the Byzantines lost Carthage and the principal towns in the country.

Placed at first under the government of Egypt, al-Ibrīs was next made an independent governorship under Mašūf b. Nūṣair, who was directly under the Caliph in Damascus in 96 (705). The conquests of this general extended the boundaries of the province to the Strait of Girfath. But from the middle of the 8th century the Khālidī revolted considerably diminished the Arab territory. Al-Ibrīs proper as well as was invaded by the 'Abāsid Barmbār of the east (Harrān, Wāfīj, Yafaqī) and by Zenātī of the central Maghrib. It even was lost by the 'Abāsid caliph for a time. A millennial however succeeded in establishing Al-Ibrīs rule over the Maghribi, while independent Berber principalities were set up in the Maghrib. However, the Aqlabīs (qq.v.), dynasty 11th century a.d.) only nominally recognized the suzerainty of the Caliph. The overthrow of the Aqlabīs by the Fāṭimids caused al-Ibrīs to pass into the power of the Shī'ī, who gave it a new capital, al-Mahdāī, and when they established themselves in Egypt made it a vice-royalty under the Zirids. The foundation of the Hammadīt kingdom was however not long in depriving the Zirids of the western part of Al-Ibrīs. On the other hand, the Hilīl invasion, a result of the repudiation of the Fāṭimid authority by the Zirids (cf. Fāṭimī, p. 90), exposed the country to the most terrible disasters. Al-Ibrīs, previously so flourishing and covered with vineyards and farms, was ravaged by nomads and almost entirely ruined. Some Arab tribes, notably the Rīyāb and the Diyyām, installed themselves in the country and perpetuated their habits of disorder and brigandage. Finally, at the beginning of the 11th century, the Normans of Sicily occupied the principal points on the coast. As a result of the Almohad conquest, al-Ibrīs became one of the provinces in the vast empire founded by 'Abd al-Mu'mīn (qq.v.), but she soon recovered her independence under the Ḥāṣid (qq.v.) dynasty. The rule of these princes was at first extended over Tunisia, Tripolitania, the province of Constantine, Bunge and the Zir, but from the end of the 12th century it was reduced to the Tiirids in the strict sense of the word. Henceforth the sway of al-Ibrīs is merged in that of this country.
The Igharghar then traverses the plateau of Tinghtert where it sets for itself a well marked channel. (Fouréno) and receives lower down a large number of streams from the eastern side of this plateau, which rejoin it after having disappeared in the sands of the Erg. In the region of sandhills the bed of the Igharghar becomes quite invisible. It probably passes in the vicinity of the Ksar Tiff. (see 'Arzara). (Fouréno). Fouréno's observations permit us to suppose that it formerly ran much farther east. On leaving the Erg, it can hardly be more easily recognised, except at certain points, for example at the revine of Hegga near Tuggert. However the continuity of the subterranean sheet of water is attested in this region by the existence of a number of wells.


**IHRAM** (Arabic), technical term from the root š-th-, which has the meaning of "wearing off" (mawāt), as the Arabic, tv. q. says: "to declare a thing haram" or "to make haram." (The opposite is ṭabūt, to declare permitted). The word ihram has however become a technical term for "sacred state"; one who is in this state is called ʿibād. For example, a person fastig is called ʿibād. The word ihram, however, is only used for two states: the sacred state in which one puts...
forms the 'awma and 'afifah, and the state of consecration during the 'ajurah. Thirdly the word can be used of the dress in which the 'afifah and 'awma are made.

The 'ijras is the major or minor pilgrimage. The law declares it meritorious for the pilgrim to assume the 'ijra at the very beginning of his journey to Mecca. But as this is very inconvenient, it is usually only done when the pilgrim approaches the sacred territory (samarq, q. v.). Pilgrims who make the journey by sea are often however assume the 'ijra as soon as they arrive in Mecca. The law has prescribed several stages (nafisah, pl. of nafis) where this is usually done namely: (1) 41 days after the pilgrims from Al-Madinah, al-Qada'a for those from Syria and Egypt, Siyra al-Mansuri for those from Najaf, Vali Madar for those from Yemen; (2) 7 days after these from Mecca. Any one who assumes the 'ijra too late has later to sacrifice an animal in atonement. These nafis are also called mainan i. e. the place where the nafis begins. The latter means "lowlad calling" i. e. the calling of a Nunah a q. v.; "nafis" is thus used in the same sense as 'ijra and one way for example, of distinguishing the three stages of "nafis" from the three stages of the 'ijra is to determine the position of the pilgrims for the 'ijra. The law further provides that people who live within the area bounded by these villages shall assume the 'awma in their dwellings (Tama'mi, ed. A. W. T. Jeytdoll, p. 76), when it is a question of performing the 'ojjul. For an 'awma they must go to one of the boundary places of the yii (q. v.) usually Tama'mi is chosen for this purpose, and is thus erroneously also called al-Umar by modern travellers.

As one can only enter a state of consecration after having left off all that is ritually impure, one must first of all perform the ceremonies necessary for this. The gheat is usually performed, the pilgrim having his nails and his nails cut (Burton, A Pilgrimage (London, 1857), i. 323, 372; al-Batini, al-Nafs al-Hijaziyyah, p. 172). On the significance of the shaving see below.

A particular dress has to be worn in which no seams are allowed. This dress consists of two pieces: a sheet that reaches from the navel to the knees (tura) and another thrown round the body, which partly covers the left shoulder, back, and breast and is knotted on the right side. This latter is called rida' and from the manner in which it is knotted it is called 'ajurah. Both garments are usually gay or in the shape of white, but red stripes are also found (see the illustration in Burton, i., facing, p. 55). On this dress we may remark that it is probably the old Semitic sacred dress. The upper garment of the High Priest in the Old Testament was according to Josephus (Antiq., i. 7, 2) also made without a seam. The Jewish priests wear the 'ajurah around the hips and the Moim around the shoulders. In Islam itself there are analogies at the al-suff and the burial service. The old Arabs also, when committing an uncle, as well as the later masters when wearing an uncle (Godschall in Wiener Zeitschrift für die Kunde des Morgenlandes, xi. 136, 328, Wellhausen, Rest, I, p. 182). White is also the sacred colour in many religions, at first the mourning colour (cf. William, Fors.

The state of consecration imposes certain pledges of abstinence sexual intercourse, care for, and'spezielle Geschichten, ed. van Ossenbruggen, iii. 416-423). It was next adopted as a sign of a consecrated state, the dress of the priests as well as the rule of ascetics are white.

The 'ijra dress is thus very old and does not owe its origin to Islam. The wearing of shoes is also forbidden. The men, most of which may be allowed is sandals. This custom is also an old Semitic one. Among the Jews garments as well as the officiating priests were barefooted. In the consecrated state this is forbidden to cover the hands; perhaps this is also an old mourning custom (cf. Ezekiel, xxiv. 17).

Women need not wear any particular dress. But they usually wrap themselves in a long robe which reaches from the head to the feet, while the face, which really ought to be uncovered, is concealed by a kind of mask (cf. the picture in Burton, i., 55).

A path of two miles is offered and the sky (q. v.) is pronounced. The letter can be done in three ways. The 'ijra can also be performed in a way to be called 'iyrul' or 'iyrul' (as opposed to the 'iyrul), although the 'ojjul is to be made at the same time. This is called 'iyrul'. (It 'iyrul is the 'iyrul', i.e. the utilisation of the 'awma for the 'ijra).

The dress is called 'iyrul' i.e. combination. On the origin and estimation of these three kinds of sky a good deal has been written in Muslim literature. The four schools of law (madhab, q. v.) have different views on the order of importance of the various sky's, as regards the merit acquired by them. The kind called 'iyrul' owes its name to an expression in the Koran (Sura 112, 192), which later became a technical term. According to Snouck Hurgronje's suggestion (Het Melkmaatschap Fest, p. 86, sqq.), the restrictions which were imposed by the 'iyrul came to be severe for Muhammad, so that during his stay in Mecca before the 'ojjul he conducted himself in a secular fashion. As his followers lacked habits at him for this, the revelation in Sura 112, 194 is said to have been given: "Any one who swells himself of the 'awma until the 'ojjul5 shall offer" as many animals as is convenient for him; any one who is not in a position to do this shall fast for three days during the 'ojjul and seven days after his return. What therefore appeared to the Prophet and his contemporaries as an omission which could be atoned for by a punishment, was considered by later generations as a thing permitted. Pilgrims who arrive in Mecca long before the 'ojjul can then themselves by the 'iyrul from a priestly abstention. As soon as they have put off the 'iyrul and only assume it again when the time of the 'ojjul approaches. But the 'iyrul is forbidden to those who have sacrificed animals with them (Sura 112, 192). Originally, the 'awma took place in the month of 'ojjul and, according to some traditions, 'awma during the 'ojjul period was an unhealthful thing in pre-Islamic times.

When one has formulated the sky, the madhab's calling begins, which is to be repeated as often as possible and only ceased after the shaving of the 'ojjul al-Talihin. The state of consecration imposes certain pledges of abstinence sexual intercourse, care for, and's
During mourning the Jews are forbidden to bathe or clip their nails. It is reported of the pre-Islamic pilgrims and of Muhammad that when in the state of the ḥażoa they smeared something on their head to make its filthy condition more endurable (Bahja, Ṣafih, Kif, al-Ḥazoa, Bk 120; Muslim, with Nawawi’s comm., Cairo 1383, ill. 305; al-Uṣūl, iv. 391). In a tradition given by Ibn Māja (262 ma ṣafih al-Ḥazoa) Muhammad is alleged in the question: “What is the ṣafih (pilgrim)?” said: “He whose hair is dishevelled and whose mouth smells as if he had ṣafih.” The idea underlying all these customs, including the shaving at the beginning of the period of consecration is perhaps that everything that grows on the body during the period of consecration is devoted to the object of the sanctified condition. At the end of the period in most cases an offering of hair may have been made. The endeavour to make oneself unrecognizable may also have played a part.

The ṣafih is not ordered to fast, but there are numerous traditions which answer this question, some is the negative and some is the affirmative. It may be that in ancient times this ascetic custom was associated with the other.

When one arrives in Mecca from his sa’ād, he performs the ṣafih and sa’dy (q.v.), sometimes also drinks water from Zemzem and has his hair cut, if the ṣafih was only assumed for an ‘ama. But if it was assumed for a ṣafih, the shaving and hair cutting is not performed till the 9th of Shawal. The ṣafih is worn in Mecca, after the ceremonies of the ṣafih proper are over. The pilgrimage can now assume its ordinary dress again. But it is usual to put on new clothes (Burchardt, Travel, London 1862, ii. 60). The law however prescribes another ṣafih in Mecca and many pilgrims only put on their ordinary dress after this ceremony. Finally, on leaving the holy city a farewell ‘ama has to be performed. For this purpose the pilgrimage goes to Tab’a, performs a ṣafih of two ‘ama’s, returns to Mecca to perform the sa’dy and sa’dy. He then definitely puts off the ṣafih.

2. The state of consecration during the ṣafih. This state also can only be entered when one is ritually pure and dressed in a prescribed fashion and has taken one’s stand behind a miḥrāb (q.v.). This state is annulled by the ṣafih (q.v.), which is also called ṣafih al-suffah. The ceremonies of the ṣafih proper begin then and can only take place during this consecrated state. One has to avoid everything which might destroy the latter, that is: every superfluous act and every superfluous word. The jurtük specially mention fasting, abstaining, coughing, laughing, all that is connected with sexual life or the process of digestion. These are all actions which were originally resorted to to demonize or animistic influences. We frequently find the idea that angels are present during the ṣafih (cf. the commentaries on Sūra xv. 85).

The consecrated state is ended by the two ṣafih’s, that is the formules of greeting pronounced while turning the hand first to the right and then to the left. According to some jurists, the object of the first is to leave the consecrated state as well as to greet those present; the latter is only a greeting for those present. Who these are is a question which is answered in various ways: according to some, it is the angels who are summoned by the tabātur al-ṣafih and are now dismissed by the ta’āmar al-ṣafih (the formula by which one returns to the secular state).

The transition from the sanctified to the secular state is dreaded for demenstrous influences. Those are asserted by the so-called ṣafih (cf. Goldsmid in Oriental Studies X. Teilh: “wollen gewendet” i. 333 sqq.).


IHYÄ (a.) “brining waste land into cultivation.” The Muslim Fīshūl-books in the section on legal transactions have a chapter on ṣafih al-am’ool, literally, making the dead (wet) alive. Land which is not being used is called am’ool. Every Muslim who cultivates neglected land for himself becomes the proprietor of it; does not belong to another Muslim. According to most fiqh’s express permission from the authorities is not necessary. The imām Abū Hamīd; however considers it illegal to cultivate a marzaf without permission from the authorities.


IKAH (a.) punishment, retaliation; especially the punishment from God which will fall upon the sinner after death (often used in the Kurā in this sense). Cf. Aḥnām and Sproenger, A Dictionary of the Technical Terms, p. 947. (T. W. JUYTBOLL.)

IKAMA (a.) is the second call to the ṣafih which is pronounced by the mu’ādhabin in the mosque before each of the five prescribed daily ṣafih’s as well as before the ṣafih at the Friday service. This second call gives the meaning at which the ṣafih begins. The formula of the ṣafih are the same as those of the ṣafih (q.v.). According
as the ḥamāsī, they are repeated as often as in the adhan; according to the other Fābūk scholars, they are pronounced only once with the exception of the words "God is great", which are repeated twice at the beginning as well as at the end of the ḥamāsī. Moreover after the formula "come unto blessings", twice in succession there are repeated the words "pass ḥamāsī al-qūdāt" (now begins the ṣāhīf). In the laws the calling of the ḥamāsī is recommended as ṣama also to every believer who is performing the ṣalāt alone.

According to G. Ifler in his "Zur Entstehungszeit des islamischen Gebets und Kalmas, Abb. d. ʿayn. brum. Almuk. d. Wissensch." 1913, philhist. Kgl. N. v. 22 the calling of the ḥamāsī was borrowed by the Muslims originally from the benedictions in Jewish prayer. According to C. H. Becker ("Zur Geschichte des islamischen Kalms, Der Islam, ii. 382") on the other hand, this Muslim custom developed out of the original ṣama in the masjid, which was modeled on the Christian mass (see however al-Malikī, Kāmil, ii. 274 l. 14-15).

The ḥamāsī denotes the action of the muʾaṣarāt (the calling of the proclaimed formulas) by which one acknowledges that there is one God besides Him. In this linguistic usage see C. Brockelmann, Islam und västlicher Islam, Freib., 1915, p. 314-320) and J. Weinst. in Der Islam, v. (1916), 471-476; cf. the expression: ḥamāsī al-tāliːah and ḥamāsī al-qūdāt (Ghass. al-Shārīf, Fawāls, ed. A. W. T. Sayyad, s. v. ḥamāsī, Arabic, N. V. 23-24). In the Fābūk books however ḥamāsī is also explained as the call which is intended to summon the believers to rise for prayer. See Ḥādīj (Ṣallāl." 1907, l. 107, l. 12.

Bibliography: In addition to the old treatises on tradition and the Fābūk books see also: Dmālī, Ḥākim, al-ʿAlīma ṣabīʿīya al-Malikī (Ḳāhku 1900), l. 14; pp. 10.

(T. W. JENKINS.)

IKHĪSĪDĪS, an Egyptian dynasty. On the general place in history of the dynasty see above l. p. 264. The name of the dynasty is derived from the old Persian prince name Ḥishādī, which the Caliph al-Rashīd was induced to grant to the found Muhammad b. Ḥiyūlū in 326-354. It was the title of the caliph's old name. From which the dynasty claimed descent. Ḥishādī was said to mean "king of kings", although others interpret it as "servant" (cf. Ibn Saʿd, ed. Taqīy, Arabic, text, p. 23 sqq.; transl. p. 40), presumably in the same sense as Abd Allah was used as an honorary of the Caliphs. Al-Ṭishābī's father and grandfather were already in the service of the Caliph; he himself worked his way slowly upwards and seems to have had a supporter in the vizier al-Fudl b. Ḥiyūlū of the celebrated family of the Banū ʿAbd al-Ṭurṭīs [al. ibn al-Fudal, 3]. After he had arranged the disagreed affairs of Egypt (333 = 943), he had to defend his new position against the powerful Amir Muhammad b. Rulū [al. ibn al-Fudal, 3] who penetrated up to the gates of Egypt but then granted the Ikhāsīd the country as far as Ramla on payment of tribute. Five years later new difficulties arose, and the undisciplined battle of al-Ṭishābī was fought, after which the contesting Amir made an alliance by marriage. The Ḥishādī paid a yearly tribute of 140,000 dinars. After the death of Ibn Rulū a new enemy to the Ḥishādīs arose in the Hamādānids, and being now at the height of his power he took part in the contest for the position of Amir al-ʿUzairā, in 354-355. Begl. 944) he met the Caliph al-Maṣūḥī at al-Raʾka, but on this side of the Euphrates, and thought for a time of sharing the fortune of the Caliph in the struggle against the Turko-Turks, who was ruling in Baghdad, but he ultimately returned to Egypt and began the struggle with the Hamādānids Syl al-Dawla, which ended in a treaty by the terms of which Damascus remained in possession of the Ikhāsīd on payment of tribute. He died at the end of 354 (July 948). Two sons nominally succeeded him but they were only weak kaisars. The real power lay in the hands of an Abyssinian envoi named Kalīfī, who on the death of the second son was formally granted the government of Egypt and successfully defended Egypt and Syria henceforth from the attacks of the Hamādānids. On Kālīfī's death a grandson of the Ḥishādī was appointed governor, but the dynasty had completely lost its hold on the country and Egypt with Syria fell into the hands of the Fābūkīs who were advancing from North Africa.

The following table gives the names and order of the Ikhāsīdīs:

- (T. W. JENKINS.)
of opinions, the conviction has arisen in Muslim orthodoxy that they are of equal value and this skeptical attitude was translated into a more authoritative form in saying attributed originally to the Prophet himself. This attitude is reflected laterly in the Hadiths as "difference of opinion in the Muslim community is a sign of (divine) favor". The registering of these differences has produced a great literature in Islam since the foundation of the study of Fiqh and this has been most comprehensively recorded by Fr. Korn.


IKHWAN AL-SAFAR. We have evidence in the second half of the 17th (xvii) century (1372-1393) of the existence of a religious and political association with ultra-Shafi'i features, perhaps as a more accurately described as Timuri vias and tendencies. The members of the association, the head quarters of which were in Isfahan, called themselves the "Pure and Faithful", as their chief aim was to further the salvation of their immortal souls by mutual assistance and by every means, especially purifying knowledge (yad). Nothing is known of their political activities, but a collection of treatises arranged in an encyclopedia fashion dealing with the objects of their society, survives as the outcome of their attempts to work out theories of edification. The period of the collection and editing of their Kalila (52 in number; the Bombay edition as stated to the table of contents at the beginning and the concluding note in the first note consists of 52 treatises, but the last two treatises in part v (only 51 are mentioned) is usually given as the middle of the 17th (xvii) century and among the collaborators are mentioned Abu Sabkham Muhammad b. Mustah al-Rusti, called al-Majdabadi, Abu al-Hassan 'Ali b. Hadi al-Zanjani, Muhammad b. Nafardji, al-Awli and Zaid b. Kiffl. Further details cannot be ascertained, mainly because the Pure loved to express themselves in very confining language. Quotations in the Kalila, as far as they have been identified, are mainly taken from the literature of the oldest al-Majdabadi and many centuries. 15. One of the philosophical positions is that of the older exegetes and commentaries of Greek, Persian, and Indian wisdom. The treatises are often quoted and thought more highly of than Aristotle. The latter appears as the "dogmatist" and also as the author of the Ptolemaic "Theology" and the "Book of the Apple". Of the knowledge of the pure ones there was much more complete, Aristotelianism, which begins with al-Kindi, the treatises of the "pure ones" show no trace. It is characteristic of their mental attitude that al-Kindi is not quoted, at least not by name, although his legendary pupil the fantastic astrologer Abu Ma'shar (died 272 = 883), is it is not impossible, however, that they had literary connections with al-Kindi and his school. According to the medieval Latin translation of the Neoplatonist, a transfer was prompted by a "Mahmur: "Sobhul Al-mahdi". Cf. T. I. de Boer, Zu Kindi,
The Greek word ἄλλημα, inclination,UARTSCHENNE (3: 105) and C. (1896) divided the term astronomico into seven longitudinal zones, of which the limits were arbitrarily fixed. Hipparchus (2nd B.C.) divided the zones equal in latitude. The division into seven climatic zones of the same width was taken over by the Arabs, though sometimes the countries to the S. of the Equator were reckoned as eight, and those in the extreme N. as ninth. Al-Khwarizmi [17] has arranged his book on geography according to climates. The determining factor in defining the limits of the climate is the length of the longest day within it. In Abu 1-Hasza the inhabited world lies practically between 45° and 50° N. Latitude, and the length of the longest day increases by half-an-hour in each climate from the S. limit to the N. The following table shows the S. and N. limits of the seven climates, the length of the longest day at the S. limit of each and the breadth and length of each in degrees.

### Table: Climate Zones

<table>
<thead>
<tr>
<th>Climate</th>
<th>S. Limit</th>
<th>N. Limit</th>
<th>Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>32° 40'</td>
<td>30° 27'</td>
<td>37° 36'</td>
</tr>
<tr>
<td>II</td>
<td>30° 27'</td>
<td>27° 30'</td>
<td>33° 37'</td>
</tr>
<tr>
<td>III</td>
<td>27° 30'</td>
<td>23° 59'</td>
<td>23° 59'</td>
</tr>
<tr>
<td>IV</td>
<td>15° 40'</td>
<td>11° 39'</td>
<td>15° 50'</td>
</tr>
<tr>
<td>V</td>
<td>11° 39'</td>
<td>7° 32'</td>
<td>15° 50'</td>
</tr>
<tr>
<td>VI</td>
<td>7° 32'</td>
<td>3° 46'</td>
<td>15° 50'</td>
</tr>
<tr>
<td>VII</td>
<td>3° 46'</td>
<td>0°</td>
<td>15° 50'</td>
</tr>
</tbody>
</table>

The length of the longest day at the S. limit of the seventh climate, that is, at 30° 20' N., is 16 hours. Inhabitants lived, however, both to the N. and S. of these climates. The climate also diminish in length as they ascend northwards. Thus, according to Al-Khwarizmi, the length of the first climate from E. to W. is 16° 27', or, taking 1' = 100/360, parishams, nearly, about 3523

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**II. The Greek word ἄλλημα, inclination, divided the zones into seven longitudinal zones, of which the limits were arbitrarily fixed. Hipparchus (2nd B.C.) divided the zones equal in latitude. The division into seven climatic zones of the same width was taken over by the Arabs, though sometimes the countries to the S. of the Equator were reckoned as eight, and those in the extreme N. as ninth. Al-Khwarizmi [17] has arranged his book on geography according to climates. The determining factor in defining the limits of the climate is the length of the longest day within it. In Abu 1-Hasza the inhabited world lies practically between 45° and 50° N. Latitude, and the length of the longest day increases by half-an-hour in each climate from the S. limit to the N. The following table shows the S. and N. limits of the seven climates, the length of the longest day at the S. limit of each and the breadth and length of each in degrees.**

**III. On the other hand, 60° 25' parishams at a degree it would be 3822 parishams. The length of the seventh zone is 11° 25' or about 2321 parishams (on the older computation 3651 parishams). These measurements are adopted by Abu 1-Hasza.**

The term climate (degnment) was also used by the Persians to denote one of the seven parts of...
kingsdoms into which they divided the world, and which had no dependence on Sultanate. Persia was placed in the centre and Asia, Africa, the Romans, the Turks, China and India grouped round it. A similar seven fold partition of the earth is found in Al-Mas'udi (chapter viii.) Climate then came to be used locally for “country,” e. g. “Syria, “Iraq,” etc. Al-Razi calls this the popular climate as contrasted with the “real” or astronomical climate, which depends on the latitude.

Iklm al-Ra‘ya is another name for the Fatah al-Burai‘a.

Bibliography: Reinaud, Geographie d'Aboubéda L. cxixiv. pp. i. XXVII.; Dict. of

Geographie des Paquistans, ed. Sprenger, Leo, etc., p. 1223;


IHQR (a), Confession. If the accused in the case before the hāfi‘ confesses that the prosecutor is right, no further proof is needed according to Muslim law. The judge can at once give his verdict. An ittah however can only be considered valid when it is made by a person of age in full possession of his faculties and without any pressure before the ḥali‘. Measures to exact a confession are absolutely forbidden. Even an ḥali‘ made by one person perhaps from fear of a hāfi‘ is invalid.

If the case concerns the law of property, the one who acknowledges the demand must be capable of independent action (jadād). If the justice of an accusation is once recognised in a case, a later repudiation of the ḥali‘ is invalid, except when the accused has confessed a crime which is liable to be punished as a ḥali‘ at-Talad (see Aqārān, i. p. 138).

Recognition of children who are not born in wedlock is of no value according to Muslim law. If, however, the paternity of a legitimate child is uncertain and the husband expressly acknowledges his paternity, then no further proof is required. The paternity of the child is then established by the ḥali‘. The declaration however must be neither contrary to the actual circumstances nor the testimony.

In other cases also a person's genealogy can be established beyond all doubt by ḥali‘ without further proof in certain circumstances, for example, if a male Muslim who has attained his majority declares that any one is his father, brother or uncle. If however relationship is claimed with some one still living, the latter must confirm the ḥali‘; if he is not incapable of doing so on account of youth or mental disability. If the ḥali‘ refers to more distant degrees of relationship, e. g. brother or uncle, the men through whom the alleged relationship has been (e. g. father grandfather) must be already dead.


(Th. W. Jevons)

AL-IJāRA [(a), LEXXIR.]

IS̄A (a) in Muslim countries means: 1. the act of bestowing land which is not private property in return for taxes or tithe; 2. the act of giving the produce of land in place of a tax as a guarantee of payment, on the part of the state. The word is also used for the granting of a whole province as a free to a governor (e. g. the granting of Egypt to Ibn Tulun by the Caliph as a payment of tribute), as well as the granting of a few lands in return for titles (‘.wavq) or taxes (harādīf) or rent (haradīf-šāri‘). Afterward it was extended to mean the formation of taxes and customs duties and tolls on rivers and canals. The word was later used to designate especially a military fee. Al-Mawardi has given a theoretical account of the provisions of the ḥali‘ in Ch. xxv. of his “Constitutional Law” (al-Abā’īn al-‘alifīn al-‘a ‘ād dhā‘iyya, ed. Eger, Bonn 1853, p. 330-343). He distinguishes at the outset between the granting of the property and the yield from it and investigates under what conditions land may be granted.

1. There are three kinds of land.

A. Masrul (uncultivated land). A. Waste land without trace of cultivation or an owner. The maṣul (the person to whom the land is granted under certain conditions) promises to cultivate it (cf. the Roman encolpium) and for three years he pays nothing. (He then pays a rent which is fixed by public auction [tazikat-va‘īq]). But lands were probably often allotted at a definite rent which was not considered capable of being increased, cf. Bucher, Die Entstehung von Wir und Handel, Lend., 3. Bibliography. If he does not cultivate it, it may be taken back from him at the close of three years unless he can give satisfactory reasons for his neglect. Otherwise he is granted the land on a long lease with the right to dispose of it, so that it is in a way his property, in so far as he has a pledge to pay a certain sum. If the land was previously cultivated, the same regulations hold, if it was cultivated in the Ijāra (i.e. the period before Māhria). If then was purely land within the Muslim period the practice varies.

If it is a case of cultivated land in private possession, it can only be given to some one if it is in an enemy country; but it has already been promised as a ḥali‘ before it is conquered. The maṣul receives by it a preferential claim, after the conquest of it, if it is granted at all, if for example the owners migrate. Conquered land that is not private property, for example the private domains of the former rulers or lands belonging to inhabitants who have left the country, is in part reserved for the masul-āl ‘amal (treasury) and can only be leased for rent (haradīf ā‘īq), but never becomes private property. The unoccupied parts become ḥali‘ land (i. e. liable to land tax); they either belong to the state (boquti), and are immovable, in which case they are granted and not become the private property of the maṣul if they remain in the private ownership (as an unbelonging) then it is not possible to grant them and the haradīf due from them goes to the pocket of the masul (sp. v. 1. 1054 sq.). Lands which fall to the state, because the owner has no heirs are administered like foundations. Many legal authorities hold the opinion that the government is free to dispose of them; in this case they may
be assigned, according to some, only on rent, according to others, as private property.

11. 'Igbir of the produce only takes place as a substitute and guarantee for the payment which the vassals have to make to the sultan; the sum which the government has to pay to the persons concerned must therefore be fixed. If instead of money a grant of produce is to be made, there is a distinction between:

a. Igbir of the tithe (agis). The revenues from tithe (agis) are intended for the sakhi (almms for the poor). They therefore cannot be bestowed because the claims on the sakhi in the individual cases are only defined when payment is made, and the sakhi is only paid at the end of the year so that the two states do not coincide.

b. Igbir of thewarq. The yield of the warq, for the reasons just mentioned, cannot be granted to any one in substitution for the claim to sakhi. For the same reason, officers holding special offices but receiving no fixed salary or appointed for an indefinite period cannot receive the yield. The warq is only paid at the end of the year and because the settlement is easy in this case.

On the kinds of warq, see the articles Hekata and Khakht. The reckoning of the warq can be granted for a number of years in compensation for a definite payment.

If the warq remains in active service till the end of the period, it subtracts the revenue: if he dies it goes back to the state. He does receive a pension from other funds: if he breaks down in health his ‘investiture’ of the revenue is settled by local practice, according to his rank. In most cases he is given money on account of his illness, but in some cases he is paid a pension. These pensions were in the main al-Mawardi’s concern. The special regulations for the grants of munufi, etc., are al-Mawardi at the end of the chapter quoted. He does not discuss the Qiyafat of land to Muslims as ‘warq’ land. We know that this kind of Qiyafat was usual in Muslim countries. Becker in particular has explained the practice, (Schreiber, etc., p. 81 sqq., Bibliographie: in this book the eastern and western systems of granting feuds are compared).

Al-Mawardi points out that Qiyafat of warq was especially suitable for members of the army: and in reality, the military feuds did develop out of it. Soldiers and amirs were given the rents either as a guarantee of their pay or as part of it. When the rents came in with increasing irregularity, they were gradually given the estates themselves. This system lasted about 150 years from the time of the Igbir (Igbir) to the reign of Sultan Malik Shah (1075–1092) under the administration of his vizier Nizam al-Mulk (see Becker, Schreiber, p. 89). The latter distributed the estates as feuds to the troops and allowed them as revenue and tenure. The Sultans introduced an innovation (inasmuch as they made the feuds hereditary in return for military service.

This is best explained by the fact that there had been the practice of enfeoffing feudal tenants and putting them in the charge of the army. They thought that in this way they could secure for themselves a particularly true and devoted army (al-Makruh, Khusus, ii. 216 quotes a statement on this point by a qanunci (mercenaries) of the army of the Saljuk Attiling, the almost independent prince Nur al-Din of Aleppo 341–569 = 1146–1173). The feuds belong to us, it is our property, we pass it on to our children from father to son and in return for it we are willing to run the risk of death. The system of hereditary feuds in return for military service is also found among the Mongols. It was different in the Mamluk period (see Becker, art. Mamluk, ii. p. 148 sqq.). The whole country under his rule, apart from private property, endowments, freeholds or desert land, is the feudal property of the Sultan. It was divided into 24 parts from the time of Sultan Kalaun (576–689 = 1179–1390). Four parts were for the Sultan, out of which he granted feuds to his guards, officers and soldiers, 10 parts were for the amirs, 10 for the mercenaries (qanunci) but the amirs also held a part of the feuds for the mercenaries. The land was redistributed from time to time to 12 parts of survey (at least once in 50 years) but frequently more often, if amirs prevailed, so that for example the highest amirs got hold of very large estates and introduced a lordship system or the smaller amirs did not pass on the feuds to the mercenaries. New surveys were also natural by sales to give such land to the amirs. Sultan Lajjin (661–682 = 1262–1283) for example granted half of the land for feuds reserved for his guards. In the survey of Sultan al-Nasir Muhammad of the year 715 (1315) 10 feuds were for the Sultan, 14 for the amirs and their mercenaries. Another question once appeared in the first Mamluk dynasty in the reign of the extragnant Sultan al-Kamil Sha’ban: the mercenaries exchanged or sold their estates to private individuals and in return paid considerable sums to the treasury. This practice was even sanctioned by the institution of a special office (Qasba al-Shablik). (See for further details, Soltstein, Materialien, übersetz. und daraus, ii. nos. 44) This abuse was however of short duration only: it is described by the chronologists as a wicked, illegal, and arbitrary act. When Sultan Selim I in 922 (1516) conquered Syria and Egypt, he had these lands resurveyed and divided as crown estates and feudal according to the Ottoman principles. As elsewhere throughout the Ottoman empire the principle of inheritance was gradually introduced. Malayzam Ahi was the first to gradually deprive the Mamluks and the small vassals of their feuds and to introduce a system of direct payment into the army. The Turkish Sultan (see the article TURKEY) claimed a part of the conquered territory as their property and granted the yield of the taxes of whole districts (Haci’s) to their grantees for life (Maltazam Muzaffir, q. v.). The governor who was granted a fief in this way, received the ground tax and other dues, while he in return placed a certain number of soldiers at the Sultan’s disposal according to the size of his estate: he could not sell a definite tribute to the Vorn. It thus came about that the great princes were often almost independent of the Sublime Porte. There arose for example small dynasties.
in Syria at Homs, Baalbek, in Lebanon and Turkish. The smaller fires were called, according to their size, ḍāʿim (from ʿaʾmat, the leader of an army) and ṣawār; the number of soldiers in the provost varied with the size of their bony. They were hereditary and were divided according to certain principles among the sons of heirs of the head of the family, in return for military service. It may be said that almost the whole empire was sustained by military life. This circumstance was, in course of time by its decentralizing tendency, brought about a weakening of the empire, gradually abolished by the reforms (Damirat) of Sultan Ahl al-Majidi, which Sultan Mahmud II had gradually prepared the way for (1823-1855-1856-1857). The situation was definitely settled by the land legislation of 1856. General military service for Muslims had already been introduced in 1839. Certain hereditary fires granted to generals of the empire, which every new Sultan has to confirm, still exist.


**IKTIBAS** means to take a šahāʾir, a live coal or a light, from another's fire (Kur. xx. 201-202, 7: 11. 13); hence to seek knowledge (šīr) and, as a technical term, to cite, to quote, specific words from the Qurʾān or the traditions but without indicating these as quoted. If the source is indicated and the quotation is put into verse the figure is called qawwāl, "binding," and if it is verse, not Qurʾānic or traditions, that is quoted, and in verse, the figure is qawwāl, "inserting." In spite of the original application of the words they may be preserved or may be changed. As to the looseness of his there has been much dispute. The šīrīlites generally pronounced it unlawful; but others allowed it under conditions, e.g. in preaching and prayer and praise (following the usage of Muhammad), but not in verse, where it was charged (ṣīh-ṣīh). Yet others permitted such quotation, even in verse; if done in a right spirit. But it is altogether advisable to twist words referring to Allah as to make them refer to a creature; or to use any Kurʾānic words in light jesting, but, as a matter of fact, such quoting and alluding has been quite common, even in the most sacred contexts as in 'Ismāʿīl, just as the doubt whether the animal should be prefixed to poetry (Im Rashīd, Usul, ed. Cairo, 1842, ii. 250) has had no practical consequences. The Kifāārī (p. 104, ed.) notes a Kāmil al-Majīdī by Mīḥānī (d. 1835, or 223) and another by Mānaʿī (d. 1835, or 223) but it is uncertain whether their šīrīlīs were of the above kind or of the qawwālīs of Ḫiyāʾī al-Dīn (d. 1849) Bruckman, p. 104) it is extended to cover proverbs, verses and even short šīrīlīs.

**Bibliography:** Diet. of curr. tr. p. 1187; Muharr, Kāmil al-Arār, p. 11. 138, 140, 217; Girault de Prati, Historique et Francois, p. 202, 28; ibid., viii. 48.

**AL-ĪKWA** (a.) a technical term in metre, meaning an error in prosody, which consists in the vowel of the vocalised rhyme-forming, terminal consonant being a šīrīlī in one verse of a poem and a šīrīlī in another, irrespective of whether the majority of the verses of the poem end in one or other of these vowels or not. According to al-Khālid b. Ahmad, al-shīrīlī means the presence of an unusual vowel with the rhyme-forming consonant, so that the verse and partly in i, i, partly in i, or in a poem rhyming in i, ūṣr or ūṣr.
ILAH is undoubtedly the same as ואל in and has the same meaning of ultimate derivation (Encyclopedia Biblica, ill. colli., 3323: 1897; Brown-Driver-Briggs, Hebrew Lexicon, p. 42, 28; Bleiber, Kamm, Schr., l. 134), For here only the Arabic side is considered. The pre-Muslim Moslems regarded ALLAH as a proper name (la veleem) and this view was practically universal in Islam for the arguments of the few who held that it was a descriptive noun (1928) see Razi, Moazzeni, ed. Cairo, 1107, l. 83, p. 479. But, according to Razi (loc. cit.), al-Khafid, al-Hadi, and the most of the formulatex of the Muslim fundamentalists (la veyem) hold also that it had no derivation, was meaningless. This Razi supports with various a priori arguments. Others, according to Razi, held that ALLAH was of Semitic or Hebrew origin; others, of the school of al-Khali, that it was from al-lahu; and others, of the school of al-Malik, that it was from al-lah, the infinite of luhu, "to be high," or "to be covered." Of course, as al-lahu, that it was al-lah, Razi had to contend that it had a derivation, although in usage had come to be practically as a proper name and equal to ALLAH. Later Islam has decided that, while ALLAH is a proper name, it is also derived (muqadda, basitah) and most probably from al-lah, in one or other of its meanings. ALLAH, then, would mean "the god already mentioned," the attribute being ALLAH, "the Deity," ill. It was softened to ALLAH by frequency of usage and in that form came to be a proper name. But ALLAH, "a god," still arrived in the construct and undeniable, as also ALLAH, "god of the plural. Apparently all-lah does not occur in the Koran as a form; but there are cases where the same name occurs. Sir, p. 11. Kuran. 25, 37. al-luhu, basitah, al-luhu, basitah, and he is the deity in the heavens (of) Zamakhshari, Korki, ed. Lutg, p. 194); and in Kuran. xxiv. 50. 70. al-luha, basitah, ilahu ilahu ilahu basitah, "he is the deity than whom there is no deity." (cf. Kachab, p. 1004). Then later ALLAH came back in the two senses noted above and was used and is still used by theological writers much as our "the Deity." Eight derivations have been suggested for ALLAH (Razi, l. 84—85; Zakarian, ed. Bleiber, l. 4), but they practically reduce to the following: 1. Allah, "worship," but, as Zamakhshari points out (Kachab, p. 3), this with the vah and alah are derived from the noun. 2. Allah, "to be pious, commanded," for the word is contemplated in the experience of knowing Allah; wallah has the same meaning. 3. Allah "to turn to for protection, or to seek peace, or to be wronged," again wallah has the same meaning. For Allah the school of al-Baghd preferred the derivation from allha in either of its two meanings, "to be veiled" or "to be lofty." Zamakhshari mentions only 1 and 2, the latter being his opinion; in 2 and 3 wallah may easily be more original; for the interchange of Musafir, ed. Broc, p. 172, l. 26.

Bibliography: Add to above Tabor, Tafv., l. 40; on margin, p. 53, 53; Cawri, of Nasirih, (d. n. 710) follows Razi closely but corrects him) on margin of fadd, p. 18, 19. Tofin of Aba 'Su'it (d. 932); Edun, anvil, 385; article ALLAH, p. 302 above, and in Hastings, Dict. of Religion and Ethics, both by present writer. (D. B. Macdonald.)

ILAH, Arab. plural of the Turkish word il people (D. Thomas, Inscriptions d'Orkhon, p. 15 and 135, No. 2) is the name given to the Persians, the tribes that have retained nomadism in the empire (syn. alil), they are for the most part of Turcoman origin; liable to military service in time of war, they form the cavalry, army in Iran (Muhammad Hassan Khani, Mofeed, il-Sunan, p. 29, 347, except for the region of Caspian. They are also called kasfikan (black tents) from the colour of their tents. Their headdress is in the mullah, the chief of the people; he enjoys absolute authority and rules his clan in a way absolutely independent of the royal authority. They have teachers of the Koran and of Persian poetry; this is all the education the nomads receive. When the course of the seasons requires the movement of the tribe, they strike their tents, their chief holds a review (isoh); while the men on foot stand with large sticks in their hands and surround him when hearing songs, the women from the tents throw stones at the men, men and women, while domestic chattels being loaded on camels. The nomads pay various revenues to the state, a tax for pasture (fakht-i-erab), a certain number of camels and asses to be sent annually to the court, in addition to the usual presents; each tribe furnishes a regiment of infantry (fatuh) and a reserve squadron at irregular cavalry. (musasir i-ruzz) The reforms at present planned by the Persian government aim at increasing gradually the number of tribes who have adopted a settled life, and forcing those who remain nomadique to make their migrations without damaging the interests of the settled tribes on their route. For Iran, a council of the tribes is to be created on which the il-sheikhs will be present in person or represented by delegations, in addition to representations of the great tribes and prominent personages of the empire. This organisation will be extended to the whole of Persia.

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ILCI (fr.) properly  sidl from the Uigur ci, peace, alliance, and the suffix of kings introduction profession, = peace-maker, ambassador, plenipotentiary. The word of peace, which is found in Mongol and Manchus, also occurs in Habbastic, 31, and Khadi, 92, (129, (Roth, PER, 2, p. 50)). In Persia the distinction was formerly made between sidli ilic, ambassador, sidli nuwakshih, military plenipotentiary and sidli iltah, resident minister. At the present day the diplomatic titles, the employment of which was fixed at the treaty of Vienna, are officially the following for the first, affi est , for the second, affi est and for the Ottoman Empire there is no resident minister. It maintains embassies at Paris, London, Petersburg, Berlin, Rome, Vienna, and Teheran. The title
slating him with the help of the vizier Sa'id al-Num Asad al-Ashgar, who as a reward was made vizier to Pahlavan, son of Ildégig. Ildégig, who had several times to wage difficult wars with the Georgians (cf. the additions to Ibn al-Kalâmis, ed. Amaduz, p. 362 sq.), thus became the virtual ruler of the Saltuk empire, and firmly established the rule of his family in Afshabadjân. According to Ibn al-Athir, he died in 686 (1287) at Hamadhan in the same month as his wife, Togrul's widow. If the tomb at Nakhjavân described by M. Hartmann (Deutsche Bauwissenschaft, 1869, 60, print, p. 21) is that of this prince, his name was Murâm-i Khähî, but the writer of the text in Ildégig's tomb erected in contradistinction by the date 592. The account Sîlah al-Dîn's proves nothing, because Ildégig's son Pahlavan [i.e. v.] also bore it. Cf. Awit, 57 (Ildégig al-Ashgar), ed. Browne, I, 356 sqq.; Dawkashah, ed. Browne, p. 117, however, says that both Ildégig and his wife were interred in Hamadhan.


ILEK-KHÄNS, a Turkish dynasty in Central Asia, i.e. in the 13th-14th centuries. From this house which ruled the lands north and south of the Tiahân-Shân came the first Turkish emperors of Mî warâ al-Nahr in the Muslim period; the first monument of Muslim literature in Turkish, the Kadâcâh-Rûhî or Kadâcâh-Rûhî, was written about 462 = 1069-1070 for a prince of this dynasty. In Persian histories the dynasty is usually called family (sûfî) of Afrâsîyâb (q.v., i.e. 175) sometimes also "Khâns of Turkistan," the name "Ildégig prince" or "Ildégig" was introduced by European numismatists (Tornberg and especially Domm) from a title peculiar to this dynasty, which, however, is not by any means borne by all its rulers, and which it seems cannot be traced to Muslim literature at an earlier or later period. In the pre-Islamic period the word appears as a primary title among the Eastern Turks; cf. the expression "âlk-kähân makhâmâ" in the Christian text sultân, by F. W. K. Müller (Ugaric, Berlin, 1908, p. 6). The perennial mystic etymology of the title is uncertain; the historians say that the Khâns have Ildégig, sometimes also Ildèk and Ildèh, the signification of the Kadâcâh-Rûhî, Ildék or Ildèh, the Arabic (both the Cairo ms. and the newly discovered ms. of Namângân in Farghânâl) Ild; cf. W. Radloff, Wostomécch, i. 329, "if this word were pronounced Ildèh, it could be connected with Ildèh, the "first". Nâzâh b. Ail (d. 403 = 1012-1013), the conqueror of Mî warâ al-Nahr was the "Ildèh" or "Ildèk-kähân" zarwâ isdâs; the title was used later also by the kings of Mî warâ al-Nahr (cf. Barâhi, ed. Moréy, p. 631 infra) but only as long as there were commonly at least the relations of sultan and vassal between them and the Khâns of Kadâcâh. The expression "the khân (or the khan) and the Ildèk are frequently used (cf. Barâhi, p. 84 sqq.); this word was not the "khan", but a prince subordinate to him, just as the Ildège introduced in the Kadâcâh-Rûhî as the personification of justice is not called "khan", but "beg". After the rulers of Samarkand had definitely assumed the title of Khan and founded an independent kingdom, the title Ildège disappears from their coins. The word Ildège is mentioned for
the last time about 1150 a. d. in the name of title of the ruler of Bagdahd, (q. v. i. 615). The historical return to the "family of Ali" is very scanty; the limits of the kingdom as well as of the individual principalities, of which it consisted, are difficult to determine; the dates are mostly uncertain; even the coins have much to be settled here. The kingdom was never actually ruled by one man; feuds between individual members of the dynasty were usually settled by force of arms, frequently with foreign assistance. This state of affairs was first taken advantage of by the irascible (q. v. ii. 154 477.) and later by the Seljuk sultans for their own purposes; of the latter, Malikshah and his son Sanjar occupied a kind of sovereignty over the princes of Ilghazi and as well as those of Tabari and after the battle in the year 536 (1141) this supremacy passed to the khan Kiviti (q. v.). The downfall of the dynasty in Mulkarbah (c. 609 = 1212-1233) as well as in Khusraw (about the same date) was brought about by the rebellion of the Muslim population against the Kiviti and the resultant fighting.

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ILGHAZI (I. e. champion of the people) is the name of two Seljuk semi-independent rulers of the Orthochoi dynasty who attained power in northern Mesopotamia.

1. NARSH AL-DIN ILGHAZI I. B. OTHO. He was first of all a supporter of his brother-in-law Tattush in his struggle for the throne of the Seljuk empire of Persia. After Tattush's defeat and death (495 = 1092) he withdrew to Jerusalem, which he defended against the attacks of the Turks jointly with his brother Sahnun. The two brothers had however after a 40-day siege to surrender Jerusalem to the Egyptians (Shin am 495 = July-August 1096). At a later date (from 493 = 1100-1101) Ilghaz joined the new pretender Salih Muhammad, who appointed him governor of Baghuz in 494 (1100-1101). He held this important office for four years, ultimately in the service of Sultan Tabarqan and his son Sultan Malikshah.

When Sultan Mahmud dismissed him from the government of Baghdad in 496 (1105), he fell out with this ruler. Between 498 and 501 (1107 and 1108-1108) Ilghaz captured the important fortress of Khusraw, one of the most important in the whole of the northern part of the country, and in 506 he became also lord of Nasirin. In 506, 507-508 and 509 (1111, 1112, 1113 and 1115) he refused to perform military service in the war, which the Muslim centre of the west were conducting against the Crusaders in Mesopotamia and Syria by Sultan Mahmud's order. During the last of these campaigns he was with two of his nephews even attacked by the commander-in-chief of the Sultan army at the battle of Surkuk at Bursa (q. v. i. 2990 sq.). and defeated him (May 1115). But then his feud with the Seljuks continued and Ilghaz inculcated a taste for raiding the Muslim came and even agreed to join arms with the Franks. Ilghaz was brought to Mosul and Ilghaz brought 10,000 Muslims to the 5,000 Franks. The Frank-Muslim allies encamped together till August at Armea and Shavii in face of the new commander-in-chief, Barnabas, sent by Sultan Mahmud to fight the Crusaders, although it was not coming to a battle between Barnabas and the allies. Shortly after that, in the month of September (1115) Ilghaz, who had gone back to Mesopotamia, was appointed at Al-Rastan (between Naim and Hamid). (Suhir, ii. 773) by Kühn, one of Sultan Mahmud's generals, but he managed to escape after some time for fear of Ilghaz. Ilghaz managed to get on very well with the Seljuk government after the death of Sultan Ma- hmud and the accession of his son, Mahdi.

Alia, the governor of Aleppo, was murdered towards the end of 510 (1117). Owing to internal disputes the town and district of Aleppo were exposed to the insults and depredations of the Franks. After Ilghaz had temporarily occupied Aleppo in 511 (1118), he was appointed in the following year by its inhabitants as their last hope and recognised as prince of Aleppo (Ibn al-Adim Kaum al-Din), Ilghaz in the second half of 512 (1118) succeeded in defending his position in the town of Ilghaz against whom was captured and became a neighbour of the Franks against whom he was at once made energetic preparations. The numerically weaker Franks were outmatched on June 28 1119 by his army of 20,000 men in the valley of Tell Arifin, taken by surprise and for the most part cut to pieces or taken prisoner. Among those who fell was Roger, Prince of Antioch. It was one of the greatest battles which the Muslims had so far won against the Crusaders (the village of Balik, after which the battle is often called, appears in Ibn al-Adim as Roger's camp on the night of June 29 1119, eight days before the decisive battle). Antioch now lay defenceless at Ilghaz's feet; but he neglected to take the city.

The reputation of Ilghaz's military ability was now restored far and wide and he received the title of " prince of Arabs and Muslims in the war which Sultan Mahmud was waging in person against the Christian Georgians. Ilghaz suffered a very severe reverse (Kaum al-Din, Tawil, Hehiq, 512 = 1124; Ibn al-Adim al-Kamil, 514 = 1126) which resulted in the loss of Tiflis to the Georgians. In 516 (1129) he was granted Maysur by the Seljuk in addition to his other lands.

Soon afterwards in Ramadân 516 = November 3 1123 (Ibn al-Kamil: Ramadân 6, al-Farâyi: Ramadân 17). Ilghaz died at the age probably of barely 60 at Maysur by the Caspian Sea, according to Ibn al-Adim, Revolt des Heeren der Crema, iii. 612, 613; al-Farâyi, according to Ibn al-Kamil. On the way from Aleppo to Maysur, according to Michael the Syncoph. At his death he was in possession of Maysur, Maysur, Aleppo and apparently also of Nuzafa. He was buried at Maysur (for further details see the historians of this town, quoted in Amed's footnotes of al-Kamil). His power increased in influence unexampled at that time as the Turkomans of Mesopotamia. He was a bold and ambitious personality, who claimed a leading position wherever he appeared. He was not a general of great genius; it is said that his drinking habits affected his military decisions. He
struck no colts as far as is known (L. Ghith tak Elaham, Catalogue des Monnaies Turcques; Constantinople 1894, p. 81). He married a daughter of Tughrul, Il-Khan, and later during his rule over Aleppo fled Farguran Khatun, a daughter of the former Seljuk ruler there, Kajtar. We know the names of several of his children: the doughter Güldin (possibly a daughter of Mengü, Khatun, who married the Arab chief Danis b. Sedagh in 533 = 1141-1142. Yannik Khatun, the wife of the Inful Holaki, Lord of Amid, who died in 535 = 1141-42, Ayak, died 568 = 1174-1175, Sedagh, Timurid and Shihab al-Din Mahmud (?), an other daughter, the name of whose son is unknown, married 495 = 1101-1102 an unnamed son of Tekzah, a brother of the great Sultan Malikshah. Ilgahat was one of those Muhammediun men who were the first to check the advance of Crusaders to north and east before the time of Zangi and Saladin. Ilghazaar I was the founder of the Orkhanid dynasty of Mardin which survived till 1109.


2. KUTA al-DIN ILGHAZAR II, the son of Malik Shihab al-Din Alph (probably another form of Alphak) and a sister of the Turkish ruler of Armeina, Sulayman II, succeeded his father in 572 = 1176-1177, Michael the Syrian: July 20, 1776) in the rule over Mardin, Maiytayrlik, and Raʾs al-ʿAin (in Dam-As-Sul, vi, 265; however, he appears as early as 569 in possession of Raʾs al-ʿAin). We have very scanty information about his reign. It is clear that he opposed his father and the Arabs who had become turbulent and in some cases even rebellious. Ilghazaar II seems to have had great influence over him. Ilghazaar for example joined the alliance which was concluded towards the end of 578 (beginning of spring 1183) by Sulayman II and the Al-Din Mardar I of al-Muawiy (a cousin of Khāqān al-Din Ilghazaar) with the intention of checking Saladin's advance into Mesopotamia. The联盟, however, was not very successful and, after the death of Sulayman II, we find Ilghazaar's troops in the army of Saladin in Syria (Safar 580 = May-June 1184). Ilghazaar II died soon after at the beginning of Djumādā II 580 = Sept 9, 1184. His principality in addition to the areas mentioned also included Dorni, his name is mentioned in an inscription on the minaret of a mosque at Mardin dated in the year of his accession, the inscription also credits of building. It is however given to his father that the main costs of the mosque were borne by Ilghazaar (bricks only, which are called dirhams, are known) he calls himself "King of the Ameer" (Malek al-Ummar) and, like other Ottomans rulers of Mardin before and after him, Baṭan, Bakr, although he did not rule in Amid, the territory of this district. Ilghazaar II left two sons: al-Din Yusuf Alph, and al-Malik al-Manṣūr Nasir al-Din Ortok Alph, who succeeded their father in turn. Nūṣrat al-Din Alph, one of Ilghazaar's slaves, married his widow, while one of his daughters was married to Saladin's son al-Malik al-Murtada, about the end of Djumādā I 579 (Sept.-Oct. 1183) or a little later.

ILHAM: A term literally "to cause to swallow or gulp down" (Leible, xc, 29, especially the last two lines). In the Kurān it occurs only (a. 28-8 — a celebrated but difficult passage; Īlabatāt jamiʿatul wa-sahrātul, "than he (Allah) made her (a well) swallow down her daughter and her golly fear". The oldest exegetical tradition (Tahfat, Taḥwīl, xxx, 315 sq.) gives two explanations: 1. Allah explains time to the noun, and Allah created the vagina in the creature. Later authorities chose the first (Zamakhshari, Kanzalāt, etc., Lees, p. 1612) but orthodox lexicographers generally consider the second, the almost certainly correct sense. Thus Rāṣūl (Maʿṣūl), ed. Cairo, 1308, vi, 438) and Nuisyalāt (margin of Taḥfat, p. 106) but Bahšāf (ed. Planché, ii, 405) follows Zamakh-
III, a large river in Central Asia. Both the rivers Tekes and the Tungus which join to form it, rise in the northern slopes of the Tian-Shan; after their junction the river is called the Illi and then has a course along loose alluvial soil till it reaches Lake Balkhash (q. v., p. 624). At some places it is over half a mile broad. The upper course of the Tekes and the lower course of the Illi belong to the Russian empire, the Kungas, the lower course of the Tekes, and the upper course of the Illi belong to the Chinese empire. The river has several tributaries, of which the most important are the Kagh in Chinese territory and the Cenin and Clitik on Russian territory. As usual in Central Asia, the tributaries are of greater importance for irrigation than the main stream. As soon as the river leaves the mountains and flows into the broad plain and no longer receives tributaries, it practically loses all importance for agriculture. The number of canals fed from the Illi on Russian territory is extremely small, but there is one called Al-Chungh as far down as the lower course of the river, about 15 miles from its mouth; agriculture is there pursued by the Kirgiz.

The Ill is first mentioned in the history of the Chinese Tung dynasty (8th-6th century B.C.). One of the main routes from China to Turkestan led even a few days through the Ill valley (F. Chavannes, Documents du Tchouen, Tientsin, 1905, p. 11 sqq.). The oldest Muslim source to mention the river is the Hudud al-Abbas (372 = 982-3); in it and in most later works the name is written Illa. How and when Islam reached here is not known, but in the 9th and 10th century the Ill valley is described as the boundary of the Muslim world. The lands to the east of it were only won for Islam in the Mongol period. On the Muslim principality which then existed there, the civilisation of the upper Ill valley in the 9th-10th centuries (that is, of the 16th-18th centuries) on the decline of this civilisation and its resurrection more strongly under the rule of the Calmucks and Chinese, on the last Muslim advancement and its consequences, and the partitions of the country between Russia and China see the article Или.

Still more recent are the historical notices of the other parts of the river valley. The same Kungus first appears in the history of Timur's campaigns (Qator-nama, Ind. ed., i, 451, where it is written Kungar); the Tekes is mentioned about the same time under the name of Tekke (in Ass, also Yakha). The valleys of the two rivers have always been highly esteemed by nomads as pasture ground. The post route which now crosses the Illi at the village of Illiskul viselok (the only bridge over the river is here) seems roughly to correspond to the road described by Skudra in 1555. North of the Illi and south of the mountains (obviously south of the pass of the Altyn-Tam) there was a large town inhabited by Persian speaking Sarajans, which Intrs Equino, Revue des Voyages, etc., iv, 280 sqq.; F. Scheidich, Dea Khabarskiy, Berlin, 1885, p. 42). From its situation it is the same town which is called at the same time by the Armenian king Heschem Dambašk and is called by the Chinese I-i-l-su-i-i or I-l-i-su-i-i, i.e. Illi-Balkih, town on the Illi (F. Retzschneider, Monumenta Resercharum, etc., i, 165). The same name is used by the Chinese in the 14th century as that of a district, and it is expressly stated that there are no towns there and that the population consists entirely of nomads (Yih, ii, 243). Below the high road the river breaks through a chain of moraines of which there are Buddhist inscriptions and Khotanese, the Calmuck period (9th to 18th centuries); the rocks are therefore called Tampaliy-Tsu (inscribed stones) by the Kirgiz (N. Pauline and A. Pankow in Esplugas, Psy. Ort. Arch. Oid., ii, 275 sqq., with two plates). About a hundred miles below Illiskul viselok a small river bed, the Balkama, runs off from the modern river and reunites the Balkia in three arms. It is said to be a trace here of old canals and routes of
ancient buildings (L. Berg, in: dovjetepa. Imp. Kriegs-Geog. Obsth., xl. 590). To what extent and people these remains are to be attributed is doubtful, as the literary sources are absolutely silent as far as is known (we may however turn to the article BAGHAI, L. 624, that the lake is mentioned in the Zafar-Nama, ind. ed. v. 496, under the name Atrak Kof. So far no inscriptions have been found there either.

TheILKHAN like all Central Asian rivers is little suited for navigation and has as far as obtained any importance in this respect, although several attempts have been made: cf. for example the voyage of L. Berg up the river from Iljiak to Lake Balkh in 1903 (cf. ibid., p. 558 sq.)

(W. BARTholom)"
1086). It is divided into eternal (budhān) and originated (māsādāh), according as it exists in God or in a creature, and there is no resemblance (kabādh) between these two. Originated knowledge is of three kinds: intuitional (haṭṭahā); necessary (ṣawāfī); by the evidence of the senses and by unanimous assertion (ṭuḥār wa nisāfāt). Deductive (ṣawāfī), from the Ṣawāfī of Naṣīfī with the commentary of Tafṣīrī and others, ed. Cairo, 1321, p. 107, and for a number of short definitions of Ṣawāfī see the Tafṣīrī of Lughānī, an.nove. These scholastic theologians who distinguished between Ṣawāfī and Ṣawāfī used this distinction as the foundation of simple things (ḥaṭṭahī); see, e.g., in Ḥanbālī’s Tafṣīrī, p. 410. Another distinction enters in the relation of Ṣawāfī to所在 (sharābīn). Theological science There is no separate, such as knowledge of things, when you know them, you have done every thing. But opposed to it is Ṣawāfī, knowledge of religious duties (ṣawāfī), your knowledge is not complete until you have acted upon it (Rāghīb, Muṣannāf, p. 348). This is put rather differently in the Tafṣīrī of Kāmil (ed. Cairo, 1306, p. 193). It is the duty of every Muslim to seek knowledge; therefore he who knows and acts on his knowledge has two acts of obedience to his credit; he who knows and does not act, on the other hand, has two acts of disobedience to his discredit; if he knows and does not act, he has obeyed once and disobeyed once. This is the end into the question as to what is saving knowledge (ḥikmat).

For a descriptive classification of all the arts and sciences which have been reduced to writing (al-ḥikmat al-mudawwannāh) see Dict. of Tech. Tawq. pp. 1-35. The Kāmil in his Maṣāfratān (Ṣawāfī, vi.) deals with these more historically and philosophically in their development and their relation to the essential facts of life (De Shârā’s trans., ii. 219, 399; Quatremére’s text, ii. 372, 399). But with regard to all sciences there is a fundamental distinction. They are divided into those praiseworthy and those mischievous (ṣawāfī and ḥaṭṭahī), and concerning which the praiseworthy are reckoned those which are not useful for this world or for that to come. The ḥaṭṭah is the frequently quoted tradition, “It is not of the beauty of a man’s Islam that he leaves alone what does not concern him.” (ṣawāfī). The religious Muslim should therefore avoid such sciences as are not demonstrably useful for this world or for his eternal salvation. (Gharnī, Ḥadīth Book I, Rev., ii. Al-Maṣāfrat, ed. Quatremére, iii. 130; Gelliner, Mini. Stadler, ii. 157; and review in Reisner, d. Darm. Mission, Ger., iv. 155; Hübner, Werke Al-Maṣawīs, trans. Nichol., p. 11.)

Bibliography is given above.

ILTUTĪMISH. Sheikh Al-Dīn, the slave and afterwards son-in-law of ʿAbd al-Qadir al-Qāsim. His son was likewise called al-Qāsim. He was a slave who rose to high rank and became the chief minister of the Mamluk rulers. He was a great statesman and a skilful diplomat. He was a man of learning and a poet, and his works are still extant. He was a great statesman and a skilful diplomat. He was a man of learning and a poet, and his works are still extant.

Ilyas, the Biblical prophet Elias, is twice mentioned in the Koran. In Surah vi. 83 he is mentioned with Naṣīr (Naṣr). This is a reference to his victory over the Jewish army under the leadership of Gog and Magog. The prophet Elias was a symbol of the victory of the true religion over its enemies. In the case of Naṣīr, the prophet Elias was a symbol of the victory of the true religion over its enemies. 

References to the Koran: Surah xxvi. 123, as well as the universal historians and the annals of legends of the prophets give the following account of Elias: He lived in the reign of King Ahab (Lâshār) and his wife Jezebel. Ahab tried to follow Jezebel, but the prophet Elias was a symbol of the victory of the true religion over its enemies. One day, however, Ahab cast him off saying that the king who served gods had as much success as he had. Astonished, Elias went to Pray to God to give him power over the rain. Thereupon a drought arose which lasted three years; Eliyas concealed himself during this period but was providential and did not fear. He cured Alas, the son of a widow, who became his disciple. At the end of the three years God reproached him with causing the death of many innocent persons by his severity, then assured him He was going to the land of Saraca and by the hand of his disciples Alas, a man of intelligence, had already appeared. Then Elias assumed the form of a leprosy of Saraca. God transformed him: he became a fearful being of light exalted above all human passions, half angel and half man, of earth and heaven at the same time. This is the version of al-Tahāri.

Al-Tahāri is much more detailed. According to him, Queen Athit (Jembel), the representative
live of Ladhah is the incarnation of all wickedness. Her chancellor however is a pious man, who conceals his faith. As in the Bible, here also, the story of Naboth (Naboith is called Mandaka, obviously an echo of Mornadkai) is the same of lydas' exhalation and the king's wrath. Lydas conceals himself for three days in the cave. Thereupon Lydas' beloved son falls ill. Four hundred priests of Hazel set out to slay Lydas, the alleged cause of his illness. The latter, however, instils with such respect that they return full of awe. Ladhah then sends 30 soldiers who call out to Lydas that they have been converted. The latter, prays God to consume them with fire, if they are lying. This happens and a second body of soldiers meets the same fate. Finally, Ladhah sends the believing chancellor to the queen with a free contact and with a tremendous ploy. At God's advice Lydas goes with him to save the chancellor. On the arrival in the palace the child dies, so that the king forgets Lydas and the latter is able to depart un molested. As he was to stay in the mountains near the house of the mother of the prophet Jonah, who, being then a child, was raised from the dead by Lydas. He then goes back to the mountains and begs God to give him power over the rain for seven years. He is only granted it for three years during which he himself is fed by the birds. The whole of Israel has now to suffer famine, only one widow is supplied in a miraculous fashion by Lydas with meal and oil. The rest of the story of Lydas, the healing of Albas', etc., is practically the same as that of at-Tubki. Here also Lydas is described as half mortal and half heavenly, appearing to men on earth. Al-Thalabit tells of a man who met Lydas in Palestine; after talking to him he went away on his camel.

There is another Elias story in the Koran, although the same is not mentioned and the person who here takes the place of Elias is not identified by tradition with him, but with al-Khadir. In Surah viii. 64 sqq. it is related how Musa and his servant while fishing met a servant of God whom Elias wished to follow. The unknown one however replied that Musa had not the necessary self-control. While travelling together the servant of God performed several apparently exaggerated and cruel deeds. Musa reproached him every time, so that the guide finally separated from him after showing him that each of his supposed wicked deeds was justified. Jewish legend relates a journey of Elias with Joshua ben Levi on which Elias did similar things to those of the unnamed servant of God in the Koran. Here also Joshua ben Levi apparently wisely, prudent as it is shown by Elias, is wrong in his prudent judgment. The similarity between the two stories is so great that it cannot be doubted that the Koranic one goes back to the Jewish. The unnamed servant of God in the Koran is usually identified with al-Khadir. It should be noted, however, that al-Hariri for example says on Surah viii. 64: "It is also said that he is Albas' or that he is Lydas". This confusion of Lydas and al-Khadir is significant and further cases may be mentioned. The reason is that in view of the Biblical story of Elias' being taken up to heaven, the latter, like al-Khadir is welcomed among the immortals. Perhaps al-Khadir's name shows this. Al-Khadir 'the green' is only an epithet of the man who was called Bly. If so, according to another reading, Bly. or Lydas. But elsewhere they are twins, not genealogically, but in their work and common activity. They go together to the fountain of life and drink from it, a trait which was originally only in the Alexander legend, but which again guarantees Lydas' immortality in many Irish tales. His name is interpreted as al-Ze, "the mystic", the symbol of immortality. Lydas and al-Khadir having survived to the first revelation to Muhammad are said to have wished to die. But Muhammad is said to have replied to them: "O Khabir, it is your duty to aid my community in the desert and you, O Lydas, must aid them at sea": Usually however al-Khadir-Gundako is the sea-daemon, while Lydas is the patron on land. The two spend Ramadhan each year in Jerusalem, observing the fast. They then make the pilgrimage to Mecca, without any one recognising them; unless God grants this favour. Their food is provided (amr al-fattah) and treated (houm). After the pilgrimage they slip into another's haunted house with paloquis. Any one who repeats these formulae three times at morning and evening is immune against thirst, fire, and drowning (parz, harb, gheb), as well as against higher powers, Satan, snakes, and sorcieries. Al-Khadir and Lydas meet every night at Alexander's tomb where they fly in the air. In the Jewish legend he also flies about giving help everywhere. (See also the article Al-Khadir.)

Besides al-Khadir Muslim legend also knows the immortal Kasvib-Khadi [q. v.] Lydas is therefore sometimes also identified with the latter. In various genealogies of Lydas he is said to be really Habbas. Usually however his genealogy is traced to Aaron: Aaron-Ezra-Musai-Masri. The latter is described as his grandfather. His name of his father has become, perhaps from Tishbi, Toshib, Toy-ay, and finally Yasin. It may further be noted that Lydas, like al-Khadir, is often identified with St. George (see article). Probably became the latter is also a patron saint.


'IMAD AL-DAWLA, Abu l-Hasan 'Ali b. Buraim, first ruler of the Bshid dynasty. With the help of his two brothers 'Imad al-Dawla in 1224 (934) conquered Shirda and thus became ruler of Bshid until his death. He died in Shirda on Dju'ada 1 16, 538 (Nov. 11, 949) aged 57. According to another statement (Isa Khattab, ed. Wettstein, No. 497), he did not die till 339 [cf. the article ISHAD].

'IMAD AL-DIN MUHAMMAD B. MUHAMMAD AL-KHASIYAM, a celebrated Arab stylist and historian, born at Isfahan in 540 (1145) of a prominent family, to which the celebrated Khatib al-Asi, whose biography is given in Ibn Khallikân, Waft of World, ed. Wettstein, No. 77, also be
IMÁD AL-DIN — IMÁLA.

longed. On him cf. Recueil des textes relatifs à l'Islam du Sixième ou du Septième, p. 221. He spent his youth in his native city and in Kūfah, but also studied in Baghdad particularly 558. and made a journey to Māqṣūd and other places. When the Salafī Ṣūlṭān Muhammad II besieged Baghdad in vain in 551 (1156), he was there and congratulated the Caliph on his deliverance in a letter which gained him the favour of the vizier ʿAbd al-Husayn (§ 7). The latter appointed him amīr in Wāṣṭah, after the vizier's death in 560 (1165) however he lost this office and lived through two difficult years. Finally he applied to the Ayyūbidīs in Syria, who were acquainted with his family, particularly with the above-mentioned al-Aṣṭār, who was a son of ʿImād al-Dīn. He found a friendly welcome there and was appointed amīr by ʿUmar Nūr al-Dīn and later wādīrid as a missive was built in honour of him. He was also sent on a diplomatic mission to the Caliph and was finally appointed muqāffir of the Divan. On Nūr al-Dīn's death in 569 (1174), however, his position ʿImād al-Dīn was not able to retain the post that he had left to his office and go to Māqṣūd. There he fell ill, but recovered and returned to Syria on hearing that ʿAlī Shāh was preparing to conquer Syria. He congratulated him at his capture of Hims in a poem, won great influence with him and accompanied him on all his campaigns. On ʿAlī Shāh's death in 580 (1184) he retired into private life and devoted himself to literary work till his death in 597 (1192). His chief work is undoubtedly the comprehensive anthology of the Abuʾl-Qāsim anthology all al-ʿAdl, still unpublished. His History of the conquest of Syria ʿAbū al-Qāsim al- Ṣūlṭān Shabān, ed. Landor. Leiden 1888. He also prepared a history of the Salafīs in al-Maklā on the basis of the records compiled by the vizier Amīr Muhammad and called it Nūr al-Šawāra wa-Uvān al-ʿAṣīr; a synopsis by al-Banni (cf. § 17) has been published by Houtteau. Of his memoirs, ab-Šabān al-ʿAdlī, only one volume and a few excerpts have come down to us. ʿImād al-Dīn's prose writings are characterised by an exceedingly ornate and bombastic style.


IMÁD SHAHĪ DYNASTY, of ʿAbū ʿAlī, was founded by Faḍl Allah ʿImād al-Maklā, by in his Brahmin Vālīgānagar, who had been captured as a youth in an expedition of Ahmad Shah Bahman I to Vālīgānagar and educated as a Muslim. He served under ʿAbd al-Karim Khādżābān, governor of Beṣrā, and in the reign of Muhammād III Bahman succeeded his master. In 1400 Faḍl Allah followed the example of Ahmad Nūr al-Maklā of Aḥmadnagar and Visaye ʿAlī Khān of Bāligha and declared himself independent, not from insurrection towards Muḥammad Shah Bahman, but from dissatisfaction with the minister, Eshāq Fard, the real ruler of the kingdom, who kept the king in confinement and from whose control Faḍl Allah subsequently made a fruitless attempt to release him. Though a native Kūfahī, he was an intimate friend of the foreigner Yūsuf ʿAlī Khān, and his great influence was ever exercised in the interest of peace between the quadrangle

salutus of the Dakhan. Before he declared his independence, Beṣrā had been divided into two provinces of Gāmiṭ and Mahārā, of which he retained the former, but before his death he had added Mahārā to his dominions. He died in 1504 and was succeeded by his son ʿAlī al-Dīn, who was further superior to him in ability and permitted himself to be drawn into quarrels in which he had no genuine concern, and from which his kingdom suffered severely, with Māḥmūd Shāh Balkarī of Gūrāsat and Sultān Khān Kūt Shāh of Golkonda. He was also engaged in disastrous warfare with Aḥmadnagar regarding the possession of Pāhārī, on the Godāwar. He died in 1529 and was succeeded by his son Dāryā, a foolish ruler, during whose long reign the influence of Beṣrā in the politics of the Dakhan was on the wane. He played a subordinate part in most of the quarrels between the other Mohammedan sultanates and, having joined the unnatural alliance between the sultan of Būlārpur and the rājā of Vījyānagar against Hāzym Nūr al-Maklā of Aḥmadnagar, contributed much to his undoing and his political career than to his hominy, in secretly helping Hāzym Nūr al-Shāh and thus preventing the establishment of Hindu predominance in southern India. For some time before his death Dāryā ʿImād al-Shāh had been completely in the hands of his minister, Tūfīl Khān, and when he died in 1560, Tūfīl Khān placed his young son, Būlay Nūr al-Shāh, on the throne but kept him a prisoner and governed Beṣrā with hardly a pretence of submission. Tūfīl Khān was attacked by the sultans of Būlārpur and Aḥmadnagar for having declined to join the confederacy which finally crushed Vījyānagar at the battle of Tāhikot in 1565, but, though defeated and reduced to great distress, succeeded in playing off one of his enemies against the other and in bringing the sultan of Būlārpur to retreat. In 1572 Murūjīs Nūr al-Shāh of Aḥmadnagar again invaded Beṣrā, on the pretext, on this occasion, of liberating Hāzym Nūr Shāh from his humiliating position, Murūjīs captured Narājīs and annexed Beṣrā, and carried off Tūfīl Khān and his son, and Būlay Nūr Shāh and all his family to a fortress in the kingdom of Aḥmadnagar, where they all died in one night. The manner of their death is uncertain, but it was not fortuitous.


IMĀLA (see also Int. iv. of māla, to bend) is a phonetic phenomenon, which, according to al-Zamakhshīrī, consists in the assimilating the, i.e., that the tone becomes homogenous (syllabotonic /24/), the cause of it is that a /a/ or /o/ occurs within the syllable, or that it is changed from a letter moved by dāwār or from a /ə/ or /ɛ/, or that in a certain position it becomes /æ/. It is a question of the transition from long /a/ to /a/ (the syllable may be ʿaqadīlī [strong] or ʿaqadānī [of medium strength] under the influence of an adjoining /a/, of the kind of Umād, which was noticed even by the old Arabic grammarians and interpreters of the Qurʾān. The inflection of the short /a/, towards /k/, is also denoted occasionally. As is clear from al-Zamakhshīrī's definition it is a sound which causes the syllable need not actually appear; it may merely exist in
IMÁM (from the Arabic امام, *to precede, to lead*), originally *leader*, particularly *caesar leader*, any one who guides a column of camels*, a synonym of *alduf*; whence also a person or thing who serves as a guide or pattern, e.g. to the pupil in the school (Lisan, xiv, 291). In the Korán, the word is found in the meaning of example, leader, pattern, model, or prototype (ii. 115; xv. 79; xxvii. 47; etc.).

Since the foundation of the Muslim community, the Imam has been applied to the person who indicates the ritual movements of other Muslims. To the believers assembled in rows for the canonical service (*salah*), those who stand behind the Imam copy. Originally the Imam was the Prophet himself or in his absence someone authorized by him; after him his successors (*al-âliyâ*) or their delegates filled the office. The conduct of public worship became thus one of the chief attributes of the ruler and the trasmission of power to the governors of the provinces was seen in a form visible to all when the Caliph's deputy placed himself at the head of the community assembled for prayer. The jurists of Islam therefore give the name Imam to the chief of the Muslim community, the head of the nation, usually called *alî* in his quality of successor to the Prophet. The Imam leads the divine service and consequently decelles the fate of the social body of which he is chief. His office is called *al-îmâma* or *al-îmâm*, the great umpire, to distinguish it from *al-îmmâ* *al-mughrîd*, the office of the man who conducts the service. Every Imam must be chosen (this was the rule at least with the first four caliphs and the Kâbiids). The electors require the following qualifications: 1. unblemished character, 2. knowledge of law, 3. the necessary insight and ability to judge. The electors living in the rulers' capital legally enjoy no privilege, but in practice, according to ancient custom they do, for the other towns of the empire and the provinces have only to conform to the chief. Since each Imam must possess the following qualities: 1. unblemished life and character, 2. the necessary knowledge of law to exercise *al-îmâm* (*q.v.*), 3. eloquence, 4. freedom from any defect in hearing or seeing or in the limbs, 5. the necessary judgment to conduct the affairs of state, & the necessary courage to conduct a holy war, 7. descent from the tribe of KURÁSH. His authority is recognized by the taking of the oath of fealty (*kâba*; *q.v.*).

The Shi'ite further demand that the Imam should belong to the family of the Prophet, and thus the choice is limited to the descendants of A'ISH and Fâtima. According to Shi'i doctrine, *Ali* (*q.v.* 1, 283, 577) was appointed Imam by a divine ordinance (*mawla*) promulgated at Ghâfî Khumm (*q.v.*).

This rank is hereditary among his descendants so that the only thing to be decided is which of his descendants is to be recognized as Imam, a question which has frequently produced dissensions in the family of the Prophet. Some sects have excluded the descendants of al-Hussain (*q.v.* p. 274) and only recognized the claims of those of al-Husain (*q.v.* p. 159), to the Imamat, because the latter married a daughter of the last Shia king, Vendegeld III. They also consider the Imams divines and infallible (*muqaddem*; see *râfat*). The most complete series of Imams is that of the *Qâdî A'wâlî* (*q.v.*).
The Zūdār said that the texts quoted in support of the assignment of the imām to 'Alī do not refer to him directly and personally but only according to his distinguishing marks as imām. They therefore say that a mistake could be made in regard to the description of the individual and that the community could legally choose the two shāhīds (Abū Bakr and 'Umar) but that 'Alī had a greater right to the imamate. The former were proclaimed, although the latter had the greater right. The imām has not the right to appoint his successor; among the Imāmites however the imām must be known by his predecessor and he is regularly designated by him. The Ghulāt (extreme school) with the autonomy of the imām (Imām Khaḍītān, Al-Majdubārī al-sadiq al-qādī, ed. Qurnam, p. 355 sqq., trans. by Bn. Sīnān, 400 sqq., see Fatīha).

Every imām (q.v.), has an imām, a principal mosques (al-dār) may have several. The imām is sometimes an official of the town as he has also to supervise the morals and order of the quarter in which his mosque is. In the Turkish empire he has also the office of making out certificates (ābd al-ḥādr) required for the conveyance of property, the determining of civil status etc.

To avoid any confusion in the two meanings of the word imām, the Persians call the acting imām the 'imām jāmī, i.e., 'imām of prayer', a literal translation of the Arabic imām.

The founders of the four great orthodox schools of law are also called imāms and Abu Hanīfa was even known among his scholars as al-imām al-imām 'the greatest imām'. This name has also been given to a market place near Baghthāl, originally called Rāspā, where Abu Hanīfa is buried (CL. Haič, Hist. de Bagthāl, p. xiv). Finally, imām has become an honorary title of all scholars who have founded schools.


**IMĀM.** [See IMĀM.]

**IMĀM-ZĀDE,** a Persian title for the descendants of the imāms and an abbreviated designation also for their graves. This name was also given to the Persian scholars, preacher, and poet, Abu l-Mahfūz al-Ṣāfī, born in Shirū ṣurrah and Bākhshālī (Schafte, Chrestom. Pers., p. 24 ff. of the note).

**Bibliography:** al-Masqūf, Dān’alayn, Faṣrī, p. 357; Flamen et Coart, Voyage en Perse, Vol. IV, Pense modernes, Pl. xvi, xvi, (XIV., 16), (Sahānīs), (XVIII. 2), (Khānābād), (CL. HAIČ).

**IMĀM.** [See IMĀM.]

**IMĀMIS.** [See IMĀM and ZANNAH AL-SHĀHĪDA]

**IMĀN.** The basic idea in the root 'imān is a rest of mind or security from fear (Rāghib, Muṣafār, 31, 241, 160, 1, 6 sqq.). In consequence the fourth stage can mean both "to render secure" and "to put one's trust in" something or someone. Hence in theology 'imān means 1) the putting of one's trust, the having faith, in Allah and his prophet and his message, and 2) the content of that message. A consideration of the first of these rules divides roughly into two parts: a) the discussion in al-Ghazālī's Iḥyā'u, Book II, Chap. iv.

1. The Qur'an sometimes distinguishes and sometimes confuses imān and kāfūl and is ambiguous as to their relationship to good words. Theological controversy followed, which is mirrored in the traditions, and the technical use of words in šahīd and kāfūl is, in consequence, very contradictory. A tradition, asserted from Muḥammad, says that whoever has in his heart the weight of a grade of faith (shāhīda) will come forth from the Fire. But what here is shāhīda? Some thought that it is simply a holding fast in the mind (kaffa illāh), others added a testifying with the tongue (ḥukm)-hādīda) others added a third element, words according to the fundamentals of the faith (kāfūl illāh). The first has been the position of most Ash'arites and Māturīdites; the second the position of the Khurramites and of the Khānābādīones. The Khurramites held that faith was simply acceptance with the tongue (kaffa illāh), i.e., confession (shahādah), the narrower sense of kāfūl; others, such as the Khurramites, a sect of Ḥāshibites, it was that only knowledge (ṣaḥīfa) of Allah gained by reason (qibla) and of the messages of the prophets gained by revelation. Orthodox Islam has come to the conclusion, which is, naturally, states as having been the position...
of the Fathers (al-kalāj), that faith consists of acceptance in the mind of and firm adherence to a belief (taṣbīḥ, ṯāḥīḥ, q.), a statement with the tongue of this acceptance (ṣūr, ṣalāt) and good works. The second is Islam in the narrower sense. He who has all three will enter the Garden. But in the case of one who possesses taṣbīḥ and taḥāf and dies with a single mental sin (andāb) unpurposed of, the Muʿtazilites held that he was neither a believer (maṣlūl) nor an unbeliever (ḥāṣīl) but a ṣuṭūr, a "regrettable," and that he would remain eternally in the Fire. In the last point the Khārijites agreed but they held that all sins were mortal. Orthodox Islam applies the same name to such an one but holds that eventually he will enter the Garden; for sinful believers the Fire is preparatory and not Hell, and good works are not of the essence of belief but are additions. At the opposite extreme were the Muʿtazilites, the "postponers," Historically they arose in early Islam from the difficulty which the pious found in treating as Muslims those who professed to be Muslims but were yet notoriously evil-doers. The Khārijites said bluntly that such were unbelievers; the Muʿtazilites preferred to postpone the question of faith until the unbeliever revealed all secrets. In the meantime they treated as a Muslim him who claimed to be a Muslim. In one form or another and to one degree or another Islam has accepted this position. All who worship towards the Kibla are accepted as Muslims, with no questions asked. But the later Muʿtazilites developed this into an uncompromising heresy. It is faith that saves, they taught, and evil works will not hinder the effectiveness of faith even as obedience in good works cannot save one who is an unbeliever (Van Violen, Ṣūta, in Zeitschr., d. Deutsch. Morgenl. Gesell., xiv. 161 zv., Goldscheider, Verlezungen, index, sub Muʿtazil.). Lastly, there is the case of one who professes Islam and acts as a Muslim, that is, goes through the ritual and external observance of Islam, but has no internal faith. He is a hypocrite (ṣuṭūr and ṣalāt) and it is held that his condition is to be remedied so that he should be "removed from the unbelievers" (ṣūr) and good works (ṣamūʿ ṣalāt) in Islam primarily and essentially mean obedience to the ritual law (al-ṣābīlāzāf).

II. Does faith increase and decrease? In the Kor an increase of faith is frequently mentioned and the Fathers (al-kalāj) held that it increased with acts of obedience and decreased with acts of disobedience. By this way, no later Islam taught, they meant that the mental acceptance (ṣūr) remained and that the good works were not to be regarded as parts of it as essentially affecting it but as additions to it by which it was increased in amount. Conversely it is acts of disobedience which diminished and it is essentially remained. So the Prophet could speak of faith by the amount of a grain, showing that it is an amount could vary; and al-Ḥadi al-Thāliyy shows with great psychological truth and beauty how good deeds go to nourish faith. But the question remained as a subject for verbal dispute. Those who held that faith (belief) meant acceptance (ṣūr) and good works (ṣamīʿ) taught that it increased and diminished, and those who held that faith was simply accepted taught that there could be no question of quantity in it.

III. There appears to have been an early dissatisfaction to say, "I am a believer" (maṣlūl) without the qualification, in al-Ḥadi, "if it be the will of Allāh," and still more with the addition ṣāfīn, "in verity, in truth, or in deeds ṣāfīn," in the sight of Allāh. Examples are quoted in al-Thāliyy's (ṣūr), book iv, Falsī, ṣamīʿ, maṣlūl, 9; cf. the commentary of the Sādīq al-Muṭahhī. Hence the Ash'arites, with the mass of Shāfiʿites, Mālikīs and Hanbalīs insisted on adding in al-ḥaṣār, while the Mālikīs and Hanbalīs prohibited it and permitted the addition of ṣāfīn. They urged that he who says "if it be the will of Allāh" implicates doubt and doubt is such a connection meant disbelief (ṣūr). In reply the Ash'arites argued that the formula was used not to express doubt of the reality of the absolute acceptance in the mind but as, and 4) to express a doubt as to the perfection of the faith in question though not as to its reality or, if works are reckoned a part of faith, as to whether there will be works, and as to express a doubt as to whether Allāh will permit the believer in question to die in the faith, for all things must be judged by their results (ṣamīʿ). For the Ash'arites the formula is the same in reference above, and for the Shāfiʿites, al-Takāṣṣī's commentary on the Ḍāfūʿ al-ṣamīʿ, ed. Cairo, 1324, p. 327, 399.


IMRĀT (Ar. "building," ṣellīfa), the name given in Turkey to eating-houses or hostels where schoolchildren and theological students receive their meals, which consist of bread and one or two hot dishes of mutton and vegetables. Similarly, such food, along with a small present in money of 2–5 suspara a day per person, sometimes extended to 10 months in the case of the poor. These institutions are maintained by pious foundations. The first of the kind was erected by Sulṭān Orkhan in 1336 in Nīces (Irāq) and devoted to the good of mankind; at the opening he prayed in person, distributed food to the poor and was the first to light the lamps and candles. Mūsā II did the same thing after a feast which he had given to the "army" of his court in the Ṣamār. At the end of the eighteenth century the inns of Constantinople fed over 30,000 people every day. There is an inn beside each of the great imperial mosques Ayš. Sofīa (kitchen founded in 1156 = 1742 by Maḥmūd 1), Ṣayyid, Fālī, Sālih, Subākhī, Amīnsī, Nīc-i ʿOltānīsī, etc. in Terras, where the word in ṣellīfa, it means "pensioner," is, e. g. ʿUmm uṣūrīn, the "Sanctuary" at Terras.

Bibliography: M. D'Ohsson, Tableau du empire osman, ii. 464; Neghti quoted in Hammer, Grz. des Osm. Küchen, i. 106; Īq. Hūsain (ponder), ʿUmm ʿUmar, al-Rahwān, p. 2, 24, 9, 19, 22 (= Hammer, ed. cit. arzīn i 27); Sjoman in Van Gaver, Turco, p. 50, 354. (Cl. HURK.)

IMREHNA. [See KARAHEF.]

IMOSHA. [See TAURIS.]

IMRĀN, the Biblical Ḍāfūʿ, was the son of
Vahab b. Yahūb b. Layw, and married Ummayd, who bore him Mūsā in his seventh year. He lived 127 years (Ibn al-Athīr, p. 119, al-Thālabālī, p. 99; al-Kisāʾī’s p. 201, and Tabarī, p. 443). This account differs from the Biblical in so far as, according to Exodus, 6: 6, Ummayd was son of Kebah and brother of Vahab, and reached the age of 127. Mūsā was appointed governor of Egypt and had to keep watch every night by Firawn’s bed (al-Kisāʾī, p. 201). One night he saw a bird in Firawn’s apartments, carrying his wife upon its wings. He was at once enamoured with love for her and had intercourse with her. The bird in took her back, humbled in the thousand wakened the royal palace noticing. Next morning the astrologer announced to the king that the conception of his future enemy had just taken place and also that his stars was in the ascendant and beautiful. Firawm ordered the midwives of Egypt to seek out and register the pregnant women from house to house. They did not however, dare to examine Firawm’s wife, as they knew that ‘Imrān did not leave Firawm’s side Mūsā thus escaped certain death (al-Kisāʾī, Ibid.). The tradition likewise describes Ummayd as the most prominent man in Egypt (Sūrah 12: Hūd B. 120; Exodus R. v. 17). The ‘Imrān mentioned in the Qurʾān (Sūrah li. 31) was the son of Qādhīy’s father, but his name does not correspond with that of his father and is not identical with the Biblical ‘Amram or Imrān. Thālab (p. 240) expressly mentions this, with the note that there was an interval of 1800 years between the two bearers of this name. The Qurʾān also speaks of ‘Imrān b. Mathūn or b. Sākim, whose wife Hāmūna, daughter of Fakhr, was the mother of Maryam and the grandmother of Jesus. Our ‘Imrān b. Mathūn would thus be identical with the Jakob b. Mattu of Matthew xxv. cf. Matthew.


‘IMRĀN b. HITTIN b. ‘ALADDIN, an Arab poet born in Basra, a genius much learned in the Qurʾān and Tradition, who is numbered among the second class of the Basra Tilahān and transmitted traditions on the authority of ‘Alī’s and of some Companions of the Prophet, but in his old age is said to have been won over by his wife to the Khālidīya. As he was already too infirm to serve them with the sword, he is reckoned among the al-badwa (see Brāhim, Thiq. Sharadīchārī, p. 29). He worked for the cause of his party as a preacher, and particularly as a poet, for example he celebrated ‘Abd al-Rahmān b. Mathūm, the master of ‘Ali, in a poem. When al-Hadjiul was governor of the Iraq and began to persecute the Khālidīya, he had to fly to Syria and found a hospitable welcome with Kafi b. Hādha. When his stay there became known to ‘Abd al-Malik, he escaped to the Qadījah b. Khādja, in Kāhirah. There he was also soon betrayed and now went to Omara, where admirers of ‘Abd al-Malik Mīrza b. Qadījah received him. When al-Hadjiul again discovered his whereabouts, he found a safe refuge in Kādub Māhūl not far from Kafi, where he died.


‘IMRĀN b. HITTIN played a great role in the swamps (Nabītah, q.v.) of the lower Euphrates at the beginning of the Bīyid reign. A native of al-Jumāmila, a village between Wazād and Baars, he had to go into hiding on account of a crime he committed and henceforth led the life of a robber, for which the neighbourhood offered excellent opportunities. He then entered into an alliance with Abu l-Kāsim al-Baarsī (see al-Rāfiq al-Budī), who found in him a most suitable man to defend the swamps against his enemies. As his robberies however made the road to Basra unsafe, the Bīyid Muḥāf al-Dawla was more than once forced to send troops against him, but they could do nothing in view of the nature of the country and were usually enticed to some place from which it was impossible for them to return. From sheer necessity Muḥāf al-Dawla appointed him governor of the district, which did not however prevent Hittin and his robbers from occasionally renewing their raids and even attacking Affār. Hittin was a man of great political abilities and was a capable opponent of Abū l-Kāsim al-Baarsī and his successor Bīyid. He put an end to this state of affairs by force met with no better success. Till his death in 369 = 979 ‘Imrān remained master of the swamps and transmitted his power to his son Husain. Abūd al-Dawla had the same experiences with him as his predecessors with his father. Husain however was slain in 372 = 978 by his brother Abū l-Faraj, and the latter met the same fate in the following year at the hands of the Hāji b. al-Muṣafir b. Abī [p. v.] who had been leader of the army during his father’s reign and now appointed a minor son of Husain named Abū ‘lmālī as ruler, but soon afterwards put himself in his place by means of a forged appointment from the Bīyid Sayfān al-Tawwāl. Once again, in 412 = 1022, a son of Imrān, Abū l-Hājāj Muhammad, attempted to gain power, but met with no success.


AL-‘IMRĀN. Muḥāf al-DIN al-HUṣAYN, born in Dihlī, studied with the ‘ulamāʾ of his native land and became a renowned scholar. He spent a large part of his life in teaching students at Dihlī. At first Muḥāf al-Din much disliked the saints of the Chisti order and especially Naṣīr al-Din Mūsābī, known as Ghurāb al-Dīn, ‘Right of Dihlī’ (d. 1357), who was his contemporary, but the latter’s spiritual power and pious influence induced him to sit at his feet and at last to become his disciple. He was a great favourite of Muḥammad II b. Taghīkh (1347-1357) who sent him to Shāh to induce al-Kāfī ‘Abd al-Din al-Fīlī (d. 1357) to come to Dihlī and adorn his court. The latter offended him there but instead of punishing the culprit, he was himself persuaded to pass the remainder of his life there.

He is the author of the following works: 1. a commentary on Abū Ablī’s Al-μuṣaddid al-Nasāʾī’s compendium of Malamathān law according to the Hanafi school. Kiyy al-Dīn; 2. a commentary on Surah al-Dun Yumn b. Abī Bakr b. Muḥammad b. ‘Alī al-Sakkārī’s (d. 826 = 1429) Fiqh ul-
IMRÜ, AL-KAYS, a Arab poet of the VIth.

ABOUT the name, its origin and the sources for the identification of this figure, a long and laborious investigation is necessary. The first and most serious difficulty is the identity of the name: the very fact that the same name appears in various forms under different persons creates confusion. The name IMRÜ, AL-KAYS is not rare in Arabic literature, and it is found in various forms such as IMRÜ AL-KAYS, IMRÜ AL-KAYS AL-MUJTAM, IMRÜ AL-KAYS AL-MUSTASIM, etc. The identification of the author is thus a problem that requires careful examination.

IMRÜ AL-KAYS lived in the middle of the seventh century AD. He was a poet and a scholar who contributed significantly to the development of Arabic literature. He was a contemporary of the famous poet IBN JALJUL, and his works are praised for their language and CONTENT. His poetry is known for its religious and philosophical themes, and it is considered one of the most important works of its time.

IMRÜ AL-KAYS' works include several books on various subjects, including astrology, astronomy, and mathematics. He also wrote extensively on the principles of Islamic law and the history of the Arab conquests. His works were widely admired and were studied by future generations of scholars.

IMRÜ AL-KAYS' poetry is characterized by its rich imagery and its deep understanding of the human condition. His poems often explore themes of love, war, and the struggle for knowledge. His works continue to be studied and admired by scholars and poets alike.

IMRÜ AL-KAYS' legacy is a testament to the power of the human spirit to transcend the challenges of life. His works continue to inspire and provide insight into the complexities of human experience.

IMRÜ AL-KAYS' poetry is a reflection of the rich culture and history of the Arab world. His works are a testament to the power of the human spirit to create beauty and meaning in the face of adversity.

IMRÜ AL-KAYS' legacy is a reminder to us all that the power of the human spirit is greater than any challenge we may face. His works continue to inspire us to pursue knowledge, to engage with the world, and to strive for understanding and compassion.

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chief of the watch); in 835 he was appointed governor of Ctesa. Two years later he accompanied Sulaiman Hashim in the campaign against Aqaid (Diyas Bakr), which met with little success. When the Sulaimans wished to leave the frontier area under reliable administration, he appointed Ishaq as governor of the almost entirely destroyed town of al-Ruah (Eldon). Ishaq, as well as others after him declined to accept this office, but finally the Sultan induced him to do so by granting him the gift of an annuity of 1,000 dirhams, q.v., together with the salary of an amir. After two years he was transferred to Cairo as amir of 1,000 (without office) at the disposal of the Sultan and in 840 sent as governor to Salut. When Sultan Caliphah ascended the throne, he summoned him to Cairo in 843 and appointed him amir of 1,000 without office and in 846 Great Taushir. In 848 he became Amr (commander of the army) and as such was chosen Sulaiman in place of Caliphah’s son ‘Abd-Allah, who was unable to hold his position after his father’s death, in a Shiite of the Mudarris. Although he was now 73, he was able to maintain himself on the throne by the support of the Mudarris, as far as possible and often proving a too indulgent and lenient in matters for them. Sulaiman’s reign was on the whole successful. Although he could not curb the arrogance of the Mudarris, he succeeded in healing another wound in his kingdom. Amid great difficulties he carried through a return to the currency. The debased silver money which his predecessors had struck was gradually withdrawn from circulation and new and improved coins issued. In foreign politics also he was fortunate. He was on the best terms with the Prince of the White Sheep, with the prince of Alid in southern Asia Minor, and particularly with the great emir of Constantinople, the Osman Sultan Muhammad, to whom he sent a special embassy to offer congratulations on the conquest of Constantinople, where necessity, he was not afraid to fight. His drive put the prince of Karamania, who had taken several fortified places in Cilicia from him and forced him to make peace. He was involved in European politics by the relations which had commenced Cyprus with Egypt since the reign of Hashim. In order to deprive the corsairs who ravaged Syrian ports of a base, Hashim had taken Cyprus in 830 and forced King James to recognize his sovereignty and reinstated him on the payment of tribute. A small Egyptian garrison remained on the island. When one of his successors, John II, died in 862 = 1426, his daughter Charlotte was made queen. Her natural son, James, Archbishop of Nicomedia, who sought for his safety, fled to Egypt, and took him there as a preserver. Both parties embittered to gain John’s recognition and after warring a long time, the ambassador of the Grand Master of the Knights of St. John of Rhodes intervening he decided in favour of Charlotte. But the Mudarris inclined to James and forced the Sultan to send him to Cyprus with a fleet. With his help James occupied the capital Nicomedia without opposition. But when the siege of Cerities dragged on, the Egyptian fleet returned to Egypt; its Admiral apparently having been bribed by the queen, and only left a small garrison in Cyprus whose help James held out but was unable to deprive Charlotte of her territory (for further developments see GLENNEMAN). Ishaq was a mild and kindly ruler, and as far as lay in his power, his subjects were ruled justly and lightly. He died in 865 = 1426. His son Alpand, whom he had acknowledged on his death-bed, was a far-seeing ruler who stood at the good of the community, but he was not able to control the licentious Mudarris, so that he was only able to hold the throne for four months.

Bibliography: Ibrah., al-Masal, al-q. 8, 39—655. Weil, Geschichte der Christen, ii. 1, where oriental and western references are given.

(INAT), a town in Ḫadramaut, south-east of Tarni, on the wādī of the same name. The family of Shāhī Abū Bakr, the only Shāyih family in Ḫadramaut to have arms, lives here. It has two mosques of which one is chief of the Banū Tha'lab [see ḪARĀSĀW]. In the eighties of last century there lived in Ḫinat the greatest saint of Ḫadramaut, Sayyid Mehdi b. ʿAlī, of the family of Shāhī Abū Bakr, to whom people made pilgrimages from the whole country and from more distant lands, such as the Indians. Archipelago, in account of the miracles performed by him. Ḫinat is the most important Íthāt [q. v.] in South Arabia. According to the Zaydiyya it was founded about 883 [884] (al-Qaraḍāwī, ‘al-Baladh al-’Āmm 1399 = Feb. 1283), the town had 5,000 inhabitants, according to v. d. Berg, however, only 1,000. The town is known, Tha'lab, as being near Ḫinat and, more recently, Ḫinat in Bihar for Ḫinat are due to a false transcription.


(INAYAT ALLAH KANDAHARI, author of the Bahār-i-Dāvūd [q. v.] and of a monumental history up to the reign of Shēbak.sūtan, entitled Tāreckh-i-Bābā_HSBN], he held office in Lahore under the Mughal government, but to later life retired from the world and devoted himself to prayer and the study of theology; he died in 1580 (1459), 9, according to others, in 1592, at the age of 65 and his brother, Muhammad Shīrī [q. v.], who died five years after him, was buried by his side. During his lifetime, he had erected an imposing octagonal building, with a dome supported by four lofty arches, for his place of burial; the tombs of the two brothers were of red sandstone, but were destroyed by the Sikhs, who turned the building into a powder magazine; after the conquest of the Pathans by the English, it was sunk into a private residence, but is now a church.


INDIA (British). 1. Ethnology. According to the census of 1871 the total population of British India was 315,150,209, out of which 66,647,209 persons were returned as Mussulmans. To this total the province of Bengal contributed nearly
24 million, the Pandjäh nearly 11 million, the United Provinces over 8½ million, the Province of Bombay 4 million, (more than 2½ million of whom were in Sind), Madras 2½ million (of whom 3,231,381 were in the native districts of Malabar), Kasjmir 2½ million, and the North-West Frontier Province over 2 million. This Muslim population is unaccountably found among the adherents of other religions in various parts of the country; the largest proportion is found in the North-West Frontier Province where there are 2,739,594 Musulmans, or 91 per cent., out of a total population of 2,966,913; in the opposite corner of India, in Bengal, 23,986,729, or 53 per cent., are Musulmans out of a total of 45,453,077, the proportion ranging from 15 per cent. in West, to 59 per cent. in North, and 68 per cent. in East Bengal; in Kasjmir there are 2,398,320 Musulmans out of a population of 3,458,126, i.e. about 70 per cent. of the inhabitants of that state; in the Pandjäh they form more than 80 per cent. In the United Provinces, one of the chief historic centres of the Maghal empire, there are only 6,658,375 Musulmans out of a total population of 47,181,044, i.e. about 14 per cent.; and in other provinces the proportion is still lower; e.g. in the Mysore state, in spite of the proselytizing zeal of haidar’llah [q.v.] and Tipu Sultan [q.v.], there are only 314,494 Musulmans, or 5 per cent., out of a population of 5,506,193. In the Hindustân state, embracing territory that has been under Muhammadan rule since the 14th century, there are only 1,380,990 Musulmans, or 10 per cent., out of a total of 13,374,676, chiefly Hindus; while, on the other hand, it is noticeable that the Muhammadans are relatively much more numerous in North Bihar, which has been from ancient times the home of Hindoo and Brahman domination, than in South Bihar, where there are old Muhammadan centres, such as Patna and Monghyr. The proportion sinks so low as 2½ per cent. in Orissá, though this province was under the rule of Afghanistan for several centuries.

Within this Muhammadan population of over 60 million there is a great ethnological diversity. One broad division may be drawn between the descendants of foreign Muslim immigrants on the one hand and of the indigenous converts on the other. Among the latter, the principal types that are most numerous are represented by (1) the Aryan type, occupying the Punjab, Rajputana and Kasjmir, to which belong the Rajput and Rajput Musulmans, (2) the Aryan-Moslem type, found in the United Provinces and Bihar, and (3) the Mongolo-Scythian type, represented by the majority of the Muhammadans of Eastern Bengal. (See Census of India, 1901, Vol. I, Ethnographic Appendix, p. 59 sqq.)

Though by far the larger proportion of the indigenous Muhammadan population owes its origin to the lower Hindu castes or to outcasts, still there are few of the higher castes that have not at some time or another contributed converts to Islam. Brahmans were forcibly converted amid the savageries of conquest, or in periods of intolerance under some settled Muhammadan government; other Brahmans embraced Islam through the persuasion of Muslim missionaries, or to gain some social or financial advantage.

From the worship castes Islam has received large accensions from the earlier days of its entrance into India. Rajput Musulmans are found in large numbers in the Punjab and to a less extent in the United Provinces and Rajputana; in some cases this tradition marks the conversion of their ancestors to the influence of Islam. As early as 1226, e.g. the Rajput of the city of Patna sent that their ancestors were converted by a saint named Abu ’Ali Kâlâdâr who died there in 1226. In other cases, the change of faith was determined by political or social motives, e.g. in northern India there are several Rajput families, the ancestor of one branch of which is said to have become a Muhammadan, in order to save the family property from confiscation.

From the lower castes among the Hindus there has been a constant stream of accensions during the whole Muhammadan period (for details, see the publications of the Ethnographic Survey of India), as well as from the aborigines of the country who stood outside the pale of Hindooism. Definite historical evidence of these conversions is for the most part wanting. In the case of the various Mongoloid or Mongolo-Scythian tribes of Eastern Bengal, there was probably a mass-movement towards Islam on their part; adherence to the new faith raised them out of the despised condition to which the higher Hindu castes consigned them.

The Muhammadans of foreign origin are numerically fewer than the descendants of native converts, but their influence in the history of Muhammadan civilization in India has been vastly more important; the various conquerors, Arabs, Turks, Pathans and Maghals, brought into the country large bodies of foreign troops, whose services they rewarded by grants of land; when once established, their courts attracted into India military adventurers, poets, scholars and theologians, most of whose remained and settled in the country; this movement of immigration went on during the whole period of Muhammadan ascendency and has not even ceased under British rule. One example may be taken from the 14th century, when the devastations of the Mongols had spread terror through the Muslim kingdoms of Central and Western Asia; refugees made their way into India, from Persia, Khurasan, Elam, Turkestan, etc., and in the reign of Sultan Ballân [q.v.], as many as 15 wards of the city of Delhi are said to have taken their names from such refugees.

Of these foreign immigrants, the first to enter India were the Arabs who invaded Sind under Muhammad b. Kâshân in 712; they speeded on space and time, the early attracted Arab merchants to the west coast of Southern India, and the Mopâlens [q.v.] are descended from the Hindoo women they married. Thus from the earliest period of the Muhammadan occupation to modern times there has been an immigration of Arabs into India; their numbers have been small, but their influence has been profound and wide-spread. There was a Sâyid dynasty in Delhi from 1343 to 1414, and one in Bengal from 1493 to 1553; a dynasty of Arab origin ruled over the kingdom of Khadrârz from the 14th to the 16th century; in the second decade of the 18th century two Sayids of Bara for 7 years enjoyed the position of king-makers and set themselves to the choice of the throne of Delhi. As administrators, generals, men of letters, teachers and saints, the Sâyids in India have played an important part in the history of Ma-
hannanian civilization. Among them there have been several families whose influence has been continuous from generation to generation. The Saliyids of Baha formed a group of considerable political importance, and various members of it held high and important posts under the Mughal emperors for nearly two centuries. From Akbar's reign onwards, they claimed the privilege of writing the chroniclers in the Persian language. (Brockhaus, *Lexikon des Indischen*, I, 390 sqq.). The Bighri Saliyids, who claim descent from Saliyid Djalil al-Din, Angri-Abad (who is said to have settled in Delhi [q. v.], and Por in 1642 a. H.), and the Gilani Saliyids, the descendants of Dadgari Muhammad Chawq (himself descended from the Khilji saint Saliyid Abul-Kahir al-Hilli [q. v.]), who also settled in Delhi in 1687 a. H., have contributed to the annals of Muslim history a large number of saints who filled an important place in the religious life of their country and whose shrines are still reverenced, especially in the north and north-west of India.

Numerically, the Aros form the smallest group of Indian Muhammadans of foreign origin. Another important group, likewise not numerous, is made up of the descendants of the Turk invaders, to whom the establishment of Muhammadan rule in India is really due; Mahmud of Ghazni was a Turk, as also were the generals of Muhammad Ghori, who founded dynasties in Delhi and elsewhere, and Bilawar, the founder of the so-called Maghul empire; the founders of the Adil Shahi, Gohar Shahi and Barid Shahi dynasties were all Turkish officers. These men achieved greatness out of a large number of soldiers of fortune and marauders whose fate was more obscure. Their settle a number of families of Kothari, which is now the Huzara District [q. v.], (forming part of the North-West Frontier Province), on his return from his invasion of India in 1099, and their descendants are found there to the present day. A group of Kulliqi migrated from Kullah to the Panjab as recently as 1842 and his descendants have received grants of land and are permanently settled in the country.

Among the smaller groups of immigrants special mention must be made of the Persians, whose influence on Muhammadan culture in India has been considerable. Saints, religious teachers, poets and men of letters, as well as soldiers and statesmen, have brought into India the refinement and subtlety of the Persian genius. Traders from the Persian Gulf settled in the cities of Godarz as early as the 9th century. The Ghuris and their Tadjik followers belonged to the Iranian race. Reference has already been made to the refugees who fled into India to escape the savage onslaught of the Mongols; political troubles have driven Persians in other periods also to take refuge in India, e. g. in the 18th century some fled from their country when the Afghan loaded the Safavid dynasty to an end in 1722, and others when Nadir Shah seized the throne in 1736. Naturally, many Persians were attracted to the Safawid kingdom in India, and Persian mercenaries still come as recruits to the Persian regiment of the Nawab of Cambay [q. v.]

A small number of Abyssinians or Somalis, known as Halishi or Sidfi, settled in Western India; mention of them as soldiers and sailors is found as early as the 13th century. The Sidis were admirals of the Maghul fleet, and a dynasty of Halishi kings ruled over Bengal from 1436 to 1500; the chiefs of Lajung [q. v.], and Saitin [q. v.], are also of Halishi origin.

The largest group of foreign stock is that of the Afghans or Pathans, who are found in greatest number in the north-west, but also as far east as Bengal and as far south as the Dakhan. The terms Afghan and Pathan are used indiscriminately by the natives of India to designate this large group of the Muhammadan population, but it is a matter of dispute as to whether the original Afghan and Pathan stocks were the same, or whether a purely Indian origin must not be assigned to the Pathans [cf. Afghanistan, I, 1498.]. There has been a constant stream of immigration from Afghanistan into India, from the end of the 13th century up to modern times. Most of the Muhammadan conquerors of India have entered the country through Afghanistan and have brought in their armies large numbers of Afghan soldiers, who received grants of land as military fiefs and settled in the country. Of the Afghan tribes, the most widely known are the Vashni, of whom a body of 12000 accompanied Babur in his final invasion of India, and settled in the plains of Himansh and the Panjde. Migrations on a large scale into the fertile plains of India have also taken place at various times, e. g. during the period of the Lodi (1451—1526) and Sisr (1540—1555) Sultanats of Delhi, the Faring and Sur tribes from which these dynasties sprang, and their neighbours, the Niyat, appear to have migrated almost bodily from Afghanistan into India. The great bulk of the Baluch has similarly migrated across the border into India; there are about ten times as many of them in India as in the whole of Baluchistan [q. v., L 636 sqq.].

2. Political History:

A. Under Muhammadan Rule

The introduction of Islam into India dates from the invasion of Sain [q. v.] in 712 by Muhammad b. al-Kalban [q. v.]. This led to a permanent occupation of the valley of the Indus as far north as Multan, but the rest of India was unaffected, and it was not until the close of the 10th century that a fresh invasion began with the raids of Mahmud of Ghazni [q. v.], which extended as far east as Khandiak in Eastern Hindustan and as far south as Somanath; but the province of Lahore was the only part of the country permanently occupied by his troops. The conquest of the rest of India dates from the campaigns of Muhammad Ghori [cf. Muhammad Ghori, p. 165 sq.] and his generals (1275—1290) on his return to Ghazni; he committed the charge of the military operations to Khusu al-Din Albag [q. v.], who became the first of the Sultans of Delhi; the conquerors of his general, Muhammad b. Bakhtyar [q. v.], extended his authority over the greater part of Bengal. When Muhammad Ghori died in 1266, the greater part of India north of the Vindhyas had been subjugated by his Turk officers, some of whom now became practically independent sovereigns. But the Sultans of Delhi claimed a suzerainty, which they were sometimes able to enforce, over the other Muslim states. Thirty-two sovereigns reigned in Delhi from 1206 to 1526; they fall into five dynasties: 1. the Slave kings, 1206—1290; 2. the Khalji, 1290—1320; 3. the Tughalaks, 1320—1413; 4. the Sayyids, 1414—
the protection of the British kept his court in Allahabad until 1771, when he was permitted to return to Delhi; after a brief period of prosperity, he was blinded by one of his officers in 1788 and became a puppet in the hands of the Maratha, and General Lake's victory over them in 1803 set him free and left him with a nominal sovereignty over the city of Delhi and the surrounding district and a monthly pension of 90,000 rupees. (For an account of the decline of the Muhammadan kingdom of Malwa, 1761-1783, which was brought to an end by the capture of Seringapatam and the death of Tipu Sultan [q. v.], and of the kingdom of Oudh, which was annexed by the British in 1856, see these articles.) Shah Alam's son, Muhammad Akbar (1806-1837), and his grandson, Bahadur Shah (1837-1857), retained the empty title of their ancestors, as pensioners of the East India Company; but Bahadur Shah's complicity in the Sepoy Mutiny of 1857 led to his banishment to Rangoon, where he died in 1862.

None of the self-governing Native States under Muhammadan rulers joined in the attempt to drive the English out of India, while some of the Indian Princes were rendered subservient to British influence by treaties of alliance. After the government was restored by the Crowns in 1858, the territories of these States were enlarged by grants of land, and other rewards for their loyalty were given to them.

Bibliography: It is not possible to give here a detailed list of the numerous works on the history of the Muhammadans in India; a bibliographical sketch of the original sources may be found in H. M. Elliot, The History of India as told by its own historians, The Muhammadan Period. Edited and continued by T. Denison (London, 1867-1872); H. M. Elliot, Bibliographical Index to the Historians of Muhammadan India (Calcutta, 1849); H. Eltze, Catalogue of Persian Manuscripts in the Library of the India Office (Oxford, 1908). G. R. Kipling, Catalogue of the Persian Manuscripts in the British Museum (London, 1870-1895). The works of several of these historians have been published in the Bibliotheca Indica: A full bibliographic is given in vol. iv. of N. Munro's, Secret de Mog, or Mogul India, 1852-1871, translated by William Irwin (London, 1903). For the bibliography of the works of Europeans who visited India during the Muhammadan period see E. F. O'connor, A short history of the 16th, 17th and 18th centuries (London, 1890). For separate dynasties and individuals, see the bibliography under the articles concerned. Among general histories, reliance may be made to E. Thomas, Chronique de la Poste, Kings of Delhi (London, 1871); A. Müller, Die Islam im Mogul und Avaward (Berlin, 1855-1857); Muhammad Dakhil Ali, Zafar-i Hindustan (Delhi, 1872-1875); M. Elphinstone, History of India, 9th ed. (London, 1905); H. C. Keene, History of India (Edinburgh, 1906); S. Lane-Poole, Modern India under Muhammadan Rule (London, 1907); S. J. Owen, The Fall of the Mogul Empire (London, 1912). Two volumes of the forthcoming Cambridge History of India will be devoted to
the history of the Mahomedans. A bibliography of works on Islam is given in O. Codrington's, Manual of Mussulman Numismatics. (London, 1904) and in the Compendium of Indian Coins. (Chap. IV.)

EN AND THE BRITISH EMPIRE

(i) Native States. Nearly two-thirds of the total area of British India is administered by native chiefs. Of these native States (653 in number) certain are governed by Muhammadans, under the suzerainty and protection of the British Crown, whose rulers and their subjects are free from the control of the laws of British India, the rights of the chiefs as rulers within their own territories are guaranteed by the suzerain power, but they are not permitted to enter into political relations with foreign nations or other States. As a separate article it is devoted to each of those States, all that is needed here is to give an enumeration of them, with brief details as to the annual revenue and the population in 1911. The largest of these Muhammadan States is Hubzudin, area 8,256 sq. m., pop. 13,274,978, of whom about one-third are Muhammadans: the annual revenue is about £1,760,000. The next only Muhammadan State that is in direct political relations with the Government of India is the others communicate either with an Agent to the Governor-General or with one of the Provincial Governments. In the Bahawalpur Agency, Kallal (area 73,777 sq. m.) has a population of 459,856, of whom all but 13,150 are Muhammadans, rev. about £1,000, and Larkana (area 7,132 sq. m.) a population of 61,250 of whom all but 1,816 are Muhammadans, rev. about £15,000. In the Bombay Presidency, Kandpur (6,050 sq. m.), pop. 237,680, of whom 19,827 are Muhammadans, rev. about £108,000; Jhansi (3,854 sq. m.) rev. £34,244, of whom 8,130 are Muhammadans, rev. about £175,000; Falakpur (1,176 sq. m.), pop. 22,152, of whom 17,852 are Muhammadans, rev. about £1,070; Cambay (330 sq. m.) rev. £72,505, of whom 9,915 are Muhammadans, rev. about £72,500; Jhansi (224 sq. m.) rev. £88,747, of whom 14,789 are Muhammadans, rev. about £40,000; Radaipur (1,150 sq. m.) rev. £52,507, of whom 8,330 are Muhammadans, rev. about £25,000; Kasinor (184 sq. m.) rev. 40,503, of whom 4,528 are Muhammadans, rev. £8,333; Sahri (62 sq. m.) rev. £28,925, of whom 2,278 are Muhammadans, rev. about £50,000; Sarder (70 sq. m.) rev. 17,925, of whom 3,448 are Muhammadans, rev. £6,666: three small States pay tribute to the Mahabatga, Gaikwar of Baroda: — Dhaba (12 sq. m.) rev. £266; Panahri (1 sq. m.) 850,000; and Kamal (1 sq. m.) rev. £207, in which rev. £200. The most remarkable among these States, and a basis of an extensive trade in India, is Hubzudin, which was the service of Mahomed Bega, Sultan of Gadarat, and was the Muhammadan in 1483. In the Central India Agency, Bhagalpur (6,002 sq. m.) pop. 730,523, of whom only 51,999 are Muhammadans, rev. about £200,000; Dhoura (308 sq. m.) rev. £75,911, of whom 28,683 are Muhammadans, rev. £60,000; Rani (122 sq. m.), pop. 20,121, of whom 4,219 are Muhammadans, rev. £6,666: among the 153 minor States connected with this Agency there are a few whose rulers are Muhammadans, e.g. Kowai (111 sq. m.), pop. 18,426, of whom 2,300 are Muhammadans, rev. about £2,500; Balsora (48 sq. m.), which is nominally subordinate to the Mahabatga of Gwalior, but pays no tribute, pop. 4,650, of whom 737 are Muhammadans, rev. £1,580; Muhammadpura (1,129 sq. m.), pop. 2,805, of whom 472 are Muhammadans, rev. £156; Patna (22 sq. m.), pop. 3,865, of whom 390 are Muhammadans, rev. £600, and a few still smaller ones. In the Madras Presidency, Muhammadpur (255 sq. m.) is the only native State with a Muhammadan ruler, pop. 39,555, of whom only 2,000 are Muhammadans, rev. £6,400. In the Punjab, Bahawalpur (15,943 sq. m.) rev. £70,044, of whom 65,247 are Muhammadans, rev. £192,000; Multan (167 sq. m.) pop. 71,444, of whom 25,942 are Muhammadans, rev. £24,000; Lahore (322 sq. m.) pop. 13,843 of whom 2,401 are Muhammadans, rev. £4,400; Patiala (52 sq. m.) pop. 19,543, of whom 3,356 are Muhammadans, rev. £5,100. In the Baluchistan Agency, Tank (2,600 sq. m.) pop. 303,818, of whom 46,423 are Muhammadans, rev. £89,000, is the only State with a Muhammadan ruler in the United Provinces, the only Muhammadan State is Rampur (982 sq. m.) pop. 531,217, of whom 244,604 are Muhammadans, rev. about £240,000.

(ii) Native States. After the suppression of the Sepoy Mutiny, the Muhammadans (especially in Northern India) found themselves exposed to grave mischiefs on the part of the British government. Though large numbers of Hindus had taken part in this insurrection, the amiable aim of it had been the restoration of the Mogul Empire and had consequently excited the sympathies of many Muhammadans. The estates of those who were convicted of complicity with mutineers were confiscated, and thus a number of families of the old Muhammadan aristocracy were ruined. The members of these aristocratic families for the most part held aloof from the service of the British government and abandoned the Hindu community to those numerous administratives and judicial posts which the Muhammadan aristocracy were by tradition and training peculiarly fitted to fill. Sayyid Ahmad Khan, himself a member of an old Dilli family, whose maternal grandfather had been near to the Mogul emperor, Akbar, Shahul Hujj, laid upon himself the task of reconciling his co-religionists to British rule. He first simplified the opinions held by some British officials that the Muhammadans had taken a prominent part in the Mutiny, in his treatise, *Khilafat-I-Shah-Falahatah Musalmana (An Account of the Royal Muhammadan of India)*, (Circul and English, Meerut, 1860) in which he confirmed the various instances of distinguished devotion to the English on the part of Muhammadan soldiers, officials and others. At the same time he sought to reconcile his co-religionists to the rule of a Christian power by opposing the intolerant opinions of the Europeans who condemned all social intercourse with non-Muslims. In this connection he published a pamphlet entitled *Afkar-e-Jauharzad-e-Shahzad* (Munafik, 1868), the purpose of which was to prove by means of quotations from the Koran, the Hadith, and the works of theologians and jurists, that it was lawful for Muhammadans to live with Christians and to mix in familiar social intercourse with them. Muhammadan opinion at this period was much exercised as to the question whether India under British rule was to be regarded as Dahr-e-ur-Rahman or as Dahr-e-Mishwa and whether a jihad against the Christian rulers was obligatory on the Muhammadan. A considerable
literature was published on this subject and even the 'Clerk of the Meus' was asked to deliver a
Pariis. (See: W. W. Hunter, The Indian Mome-
ment (London, 1874); Syed Ahmad Khan, Re-
view of Dr. Hunter's Indian Momeinut (Be-
net, 1872)). The opinion began to prevail that
lucknow, and on two occasions the deliberations
mamades and the Indian Congress were presided over by a Muhum-
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High Court), belonging to a cultivated family at
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mainly that the success of the aims of the
Congress would imply that a puerperating share to
the administration of the country would pass into
the hands of Hindus and that the Muhum-
mandes would be reduced to an inferior position; that
the movement was distasteful to the British
Goverment, and especially to selecting officers for administrative
appointments on the basis of educational qualifications,
etc., were not suited to India and would
be detrimental to the Muhummandes, as owing to
their backwardness in education they could not
readily adapt themselves to such methods. (Report
of the Thirteenth Indian Congress, p. 16
rig. [Calcutta, 1887]). Sir Syed Ahmad Khan
ment, The Present State of Indian Politics (Allahabad,
1888). The main body of the Muhummandes con-
tinued to hold aloof from the Indian National
Congress, and from 1886 held on the same dates
a separate gathering of their own, entitled
the Muhummadan Educational Conference (6. 3)
but after the powerful personality of Sir Syed
Ahmad Khan was withdrawn, some of the younger
members joined the Indian National Congress, and
in consequence their abstention from political life and their founded an
organisation entitled the All-India Muslim League,
the first meeting of which was held at Dacca
in December, 1906. In October of the same year a
departmental Indian Muslims had
formed a department, and then W. H. Minto, and urged that special consideration should
be given to the Muhummandes in the proposed
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Member of the Council of the Governor-General
of India, being the second Indian to hold such
high office. These appointments were made in pursuance of a policy of associating Indians more
closely with the functions of affairs of state, — a
policy which led to the passing of the Indian
Councils Act in 1909. This Act and the regu-

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nons and rules under it increased the size of the legislative councils, and arranged for the inclusion of elected members. Instead of all the members being nominated as before, and gave to these councils greater liberty of discussion and investigation than they had before enjoyed. While in the Governor-General's legislative council an official majority is maintained, in all the other (i.e., the provincial) legislative councils there must be a non-official majority. The Muhammadans claimed to be represented as a separate community, and special regulations were framed for securing the election of Muhammadan members, in accordance with the relative importance and numerical strength of the Muhammadans in different provinces. Much dissatisfaction however was expressed in regard to the regulations for the Muhammadan electorate, and the Muhammadans felt that due consideration had not been paid to their claim. The declining fortunes of such independent Muhammadan States as Morocco, Persia and Turkey excited much sympathy in India, and this excitement of feeling was intensified by the successive disasters of the Turks in their wars with Italy and the Balkan States. It was believed that the Christian powers of Europe had banded themselves together to destroy Islam, and the British Government was blamed for not interceding to save Turkey from its enemies. This bitterness of feeling was intensified by the refusal of the Government of India in 1912 to grant the powers of affiliation to the proposed Muslim University in Aligarh [9. v.], and by the readjustment of the boundaries of the province of Bengal, whereby the large Muhammadan population of Eastern Bengal became again a minority in respect to the Hindus of Bengal, and lost that opportunity of self-development which had been opened to them in 1905 by the formation of the separate province of Eastern Bengal and Assam. The most recent tendency in the political life of the Indian Muhammadans is the abandonment by some of the younger generation of the separatist policy of the older school, and co-operation with the Hindus in political activity. Sir Muhammad Ali, Nawab of Nawabshahi, —who was elected as President of the National Congress in 1913— opened a symposium, in 1914, between Great Britain and Turkey in 1914 evoked a fervent expression of loyalty towards the British Government, in which the Mussulman princes, the Amirjums and other organised, and the leaders of Muhammadan public opinion, joined.


3. SOCIAL ORGANISATION.

The official method adopted under Muhammadan rule for establishing a scale of social precedence was the granting of a munific (ranks, post), which varied according to the number of men that the applicant was supposed to be placed in command of. Though primarily laid on the military, the munific was not a term confined to this reference; all persons in the employment of the government above the position of a common soldier in messenger, whatever the nature of his duty, civil or military, obtained a munific. Some of the munific were paid in cash, but the commonest method of payment was by the assignment of the land revenue of a certain number of villages or a tract of country. In the case of persons, who were not in the active service of the state, a subsistence allowance was made either in the form of a cash payment (andally) or in a grant of land (mildy or mandable money); such grants were made to students, men distinguished for learning or piety, etc. By theory these stipendums and grants were personal or for life only (for Allah's sake) in the arbitrary prescription of all such grants, see Brown's "The Muslim World," p. 328; but there was a tendency for them to become hereditary, and thus the original scheme of a graded scale of payment and official rank, dependent entirely on the goodwill of the sovereign, broke down, partly on account of the unworkable character of the institution and partly in consequence of a lack of continuity in the administration. See "The British Empire" (London, 1875), p. 265, 266 (op. cit.); Paul Horn, "Das Horst und Kriegsverbrechen der Ungarnmacht" (Leiden, 1867), p. 11 sq.; W. Levinge, "The Army of the Indian Muslims" (London, 1893), p. 9 sq. A more popular classification of the various sections of Muhammadan society would appear to have owed its origin to the influence of the social system of the Hindus. Just as Hindu tradition gives the number of the higher castes as four, so the Ashaft (or, middle) sections of Muslim society fall into four classes, (1) Saliy, (2) Shikh, (3) Mughal, (4) Pachan. (1) The Saliy class descends from Ali, either through Fatimah (the Fatimah Saliy) or through some other of his wives (the Ummayyad Saliy). The Fatimah Saliy have various designations according to the names of the twelve Imams, e.g., Haimat, Haimat, Haimat, Mard, Mokatt, etc., according to the birth-place of the member who first came into India, e.g., Paktah, Gilgit, Khyber, Chardat, etc. The Saliy in India tend to arrogate to themselves the privilege of an admittance in the Muhammadan community, but economic conditions compel them to follow all kinds of calling, and a number of them are employed in hands occupation, or gain a footing, livelihood, or agriculture. The well-to-do and educated Saliy carefully preserve their genealogical trees and as a rule intermarry only with Saliy or even with Saliy of their own group, but many persons arrogate to themselves the appellation Saliy, who have no rightful claim.
to this honourable title. Akbar is said to have allowed some converted Buddhists to call themselves Sayyids. A well-known proverb current throughout northern India, represents a successful man as saying, "Last year I was a weaver; this year I am a Sayyid; next year, if prices rise, I shall be a Sayyid." According to popular superstition, fire cannot harm a true Sayyid, and Sayyid Mahommed of Bara (one of Akbar's generals) is said to have successfully submitted to this test by standing for an hour unharmed in the middle of a fire (Buchanan, *Imam Akbar*, p. 390). (For a modern example of this test being applied, see J. G. Oman, *The Bakhshish, Thakirs and Musalmans of India* (London, 1907), p. 523 sqq.; (2) Shikhs is an honorific which is considered properly to belong to persons who can trace their descent from some member of the tribe of the Kurish. The Shikhs are further designated Siddekedd, &c. claiming descent from Ali Bakir, Farski, or from 'Umar, 'Abba'at, if from 'Umar, 'Abba'at, if from 'Abba'at, or 'Abd al-Mumin, etc. But Shikhs is an honorific commonly assumed by Hindus converts, especially from among the lower classes, and as many as 665,000 of the total Muhammad population of Jud (returned the census in 1901 as being Shikhs). It is of course quite impossible that more than a very small minority of these persons could have had any rightful claim to be of Arab origin. (3) The so-called McGhuls in India claim descent from some ancestor who came into the country with the invading army of Bichar or was attracted thither during the reign of one of his descendants, but in cases where this claim can be made out, the family is generally found to be of Turk origin. (N. Elias, *Tarikah-e-Nishani*, Introduction, pp. 88–90, 128.) These persons add Bag after their names, as an honorific. As the number of persons, who style themselves McGhuls, is small compared with either Shikhs or Pathans, the number of Muhammadans descended from Turks is also very small, who lay claim to McGhul descent; it is not very important in the tendency (especially in the Pendjahi) for men of low social status to assume McGhul as a caste designation. In the Hazara District the working of the Pendjabi Land Allomation Act (which was introduced in 1904 in the interests of petty landowners and agriculturists, to arrest the transfer of land to money-lenders) has given a great stimulus to this tendency, as increased prosperity prompts the wish to attain a more dignified status. (H. D. Watson, *Gazetteer of the Hazara District*, p. 14, (London, 1908).) (4) Similarly, tribes of unfortified Hindu origin, and even Sayyids and Musalmans, all assume the name of Pathan. Tribes dwelling on the borders of Afghanistan and exposed to the raids of their turbulent neighbours are said to have invented histories of their Arabic origin, as a protection against ill-treatment: or in cases where this motive was absent but the Pathans were the dominant race, it is common to find men of quite different stock, adopting Pathan as a caste-name; this is especially noticeable in the case of Hindu converts of Rajput origin, who call themselves Pathans and even assume the title of Khan, thus we find a large and influential clan bearing the mongrel name of Lakhdi Pathan, which claims descent from Lail Singh, a favourite of the Emperor Akbar, who was given the title of Lail Khan, his son was the first member of the family to assume Islam. In Orissa, Pathans are used as a generic name for all Muhammadans; but in Turk is the synonym for Musalmans in some of the eastern districts of the Pendjahi. Such Muhammadans as cannot lay claim to belong to the Kurish are styled *Ahli* and include the converts of low social status, especially those whose occupation causes them to be formed into functional groups, e. g. the weavers (Ukhla, a widespread Muhammad caste), cotton-carders, tailors, henna-burners, etc. These castes being descended from converts from Hindustan retains many customs with regard to marriage, referring to those of the Hindu castes to which they formerly belonged; they also preserve the system of caste government, known as the *panthiyat*, which deals with breaches of the social custom of the caste is respected of trade, religion or morality, and imposes fines and other punishments. (Paul Rabett, *The Origin of the Musalmans of Bengal*, (Calcutta, 1853), chap. iv. 1; *Census of India*, 1901, vol. vi. 139 et seq., vol. xvi. 244 et seq.).

The spread of western education led to the formation of societies, which in the course of time have been known to the Indian Muslims. These societies of Anjumans give an opportunity to holding the community, irrespective of their position in the old order of society, and thus to introduce into the community a new principle of social organization. The aim of these Anjumans are various, educational, social, political, religious. One of the earliest of them was probably the Muhammadan Literary Society founded in Calcutta by Nawwab 'Abd al-Latif in 1852. Later in the same year Syed Ahmad Khan founded the Scientific Society of Ghazni (transferred in the following year to Alligur, with the object of translating scientific and historical works from English into Urdu; a press was established in 1853 with a series of periodicals), but the activities of this Society ceased when the Muhammadan Anglo-Oriental College was founded in 1875. In order to impress upon the Muhammadans the importance of higher education, Syed Ahmad Khan in 1856 originated the Muhammadan Educational Congress (after the model, styled, Conference, and finally, the All-India Muhammadan Anglo-Oriental Educational Conference), a yearly gathering held in various cities, chiefly in Northern India; provincial educational conferences were organised later as well as educational societies in several towns. This Conference made the appeal chiefly to such Muhammadans as were interested in the promotion and spread of western learning among their co-religionists, but the Nadwat al-Ilm, established in 1851, was founded with the object of conserving the other learning, in Arabic and Persian, with such modifications and additions as were demanded by modern conditions; it combines a school at Lucknow, the aim of which is primarily to train religious teachers. The Moslem Institute of Calcutta, started in 1905, is a literary society of the same type as these found in other cities, e. g. the Madras Muhammadan Literary Society etc. Some Anjumans combine educational work with other activities, e. g. the Anjuman Husn-ut-Talibin of Lahore has among its objects the retaliation of objections brought;
against Islam by its opponents; the spread of religious education; the care of orphans, the assistance of preacher men; it accordingly has founded a number of schools and a college affiliated to the University of the Pandji. This institution performs the service of the defense and the propagation of Islam. In most of the capital cities of India, there is a central body formed to promote Muslim interests generally throughout the provinces—such as Bombay, Lucknow, Nagpur and Patna called Andjumans Islamiyya, in Madras Andjumans Islami, in Calcutta, the Central National Musulman Association, in Darjeel the Islam Association of Eastern Bengal. In addition to these societies having an extensive sphere of operations, there is hardly a town in India, with any considerable Muslim population, that has not got its own local Andjuman, but these Andjumans are too numerous for a list to be given here; many of them are short-lived and depend for their continuance in existence to the zeal of some one individual, and perish with him. In recent years, especially in Northern India, in consequence of the attacks made upon Islam by the Arya Samaj, societies have been formed of an apostate and propagandist character, e.g. Andjumans Hausi Islami, Andjumans Eastleigh Islami (Nairobi), Madras Ilahiyya (Cawnpore), Andjumans Ilahiyya (Dhili). The latest type of Musulman society to make its appearance is the political, in the form of the All-India Muslim League (v. § 2).

4. LAW AND ADMINISTRATION.

The system of law most widely accepted among the Sunnis of India was that of the Hanafi school, but that of the Shah school also finds adherents and is accepted by a small number of Musulmans in the provinces of Bombay and Madras and the Pandji to the present day. The Sultans, wherever possible, have put into force the precepts of their own law-books and the decision of their Mudjarhads. But even under Muslim rule, the extent to which Muslim law was followed, varied from time to time in different parts of the country. Moreover, where the laws of the conquerors could make their influence felt and could uphold a standard of orthodoxy, the prescriptions of the Islam were more completely observed. In country districts, however, among the converts from Hinduism, early institutions survived, in spite of their being in direct contradiction to the ordinances of the written law. Justice was administered by Kshatri, with the assistance of Mutins as exponents of the laws of Islam, whose by-laws were independent of the state; but the real power remained in the hands of the sovereign and his officials, who did not hesitate to intervene when, and in whatever extent, they thought fit. Hazan [482] gives an account of an interview (about 1590 A.D.) between the Ach al-Fattah Khalil and Khwaja Mughil al-Din in which the latter points out the many ways in which his sovereign's methods of administration can counter to the laws of Islam, but the Sultan states that his policy is to consult for the good of the kingdom and the requirements of the situation, without considering whether the edicts he gives are in accordance with the law or not. (See also [p. 266 infra]; Elliot-Dawson, i. 85). Even the methods of Aryanfath could interfere with the legal decisions of a khalif, when he did not fall in with his wishes. (Ibn-e-Hamnier v. Jummaan, on the strength of Aryanfath, p. 183). The khalif dealt with all cases of dispute between Hindus and Muslims, and the penal ordinances of the Musulman law were applied to all criminal cases and offences against the state. But the Hindus were left to settle their internal disputes in accordance with their own laws or customs. When in 1765 the grant of the diwan of Beagul, Bilhar and Gissi was made to the East India Company, Musulman law continued to be administered as before, by Musulman judges, but in 1773 English judges were appointed who administered the same law, with the help of Mutif acting as expert advisers to the courts; similarly Pandits act as assessors to advise in cases tried according to Hindu law. But from time to time the Musulman criminal law was modified by the Company's Regulations and the similar provisions of English law substituted, but the Musulman element did not entirely disappear until 1862, when the Penal Code and the first Code of Criminal Procedure came into force. In course of time also the laws relating to revenue, land tenure, procedure and evidence have been replaced by the enactments of the English legislature. But questions relating to family relations and status (e.g. marriage, divorce, ante-natal and guardianship, succession and intestacy, religious usages and institutions, and dispositions of property by gift, will and will of property) are still governed by the Musulman law, provided that the Musulmans themselves wish it to be applied, for in certain parts of India, it has been, in many respects, or considerably modified by customs adopted from earlier Hindu times, and sanctioned by the legislature and the courts; thus custom takes precedence of Musulman law in the Pandji, the Central Provinces, the Bombay Presidency, and among the Mahrattas of Madras. In the Pandji, for example, in some districts a widow is not entitled to a share in the property of a deceased husband, but merely to maintenance, following the Hindoostan practice of adoption. In the Madras Presidencies, by custom, it is necessary to succeed him as heir in contradistinction to the Musulman law of gifts (Aqien), ancestral immovable property is ordinarily mortable, except with the consent of male descendants, or, in the case of a minor proprietor, of his male collaterals. The Muslims (q.v.) of Kac, who are descended from Hindu converts, chiefly of the Lohians caste, are still governed by Hindu law in questions of inheritance and succession. The Khudai (q.v.) of the Bombay Presidency follow Hindu custom in respect to their women and generally appeal to Hindu law on questions in regard to all questions of inheritance and succession, the right of divorce is limited by the necessity of obtaining the consent of the gana (or, assembly of the community) according to the custom of the kac. The Mopastillas (q.v.) in North Madras follow the Marmuchantgan (i.e. descent through sister's children) system of inheritance, according to which property descends through the female
line and some have no claim to a share of their father's property or to maintenance therefrom; they ordinarily follow the custom of holding family property undivided, as the joint property of all the descendants of a common ancestor, in the female line only, each member of the joint family being entitled to maintenance from the property as held, but some Mappillans, while following the Manamakathilayam system in reference to the joint family property, are governed by Muhammadan law in regard to the self-acquisition of individual members of the family.


Administration.

The early Muhammadan conquest of India was more of the nature of a military occupation than an actual appropriation of the soil of the country. The invaders were comparatively few in number, and were constantly engaged in fighting in order to make their position secure; they were content to receive tribute from the Hindu princes who submitted to the new rule, without interfering in the internal government of their dominions; in the parts of the country under the more immediate rule of the conquerors, the native revenue officers were not displaced and collected the revenue much as before. But as Muhammadan power became consolidated and more Muhammadans settled in the country, the internal management of the provinces came to be taken under the direct control of the imperial power, and the Hindus日趋 to become revenue officials, and both the Rajahs and their former nobles sank to the position of landlords paying revenue to the government. At the same time there was a tendency for the government to enhance the amount of its demands; according to Hindu law the proper share of the king was one-sixth of the produce of the soil, but under Muhammadan rule attempts were made to raise more, and, 'All al-Din (1306-1316) at one time claimed as much as a half. The chief source of revenue was this share in the produce of the land, supplemented by the ghragh (q.v.), which was a poll-tax paid by the Hindus, but the latter was levied irregularly and was abolished by Akbar, while the Azamgiri system tended to re-impose it brought about a rebellion; a number of petty cases were also imposed, often of a very oppressive character (Elliot-Dowson, iii. 462, 577). According to the Muhammadan system all land assessed for revenue was divided into the qublas, lands paying revenue direct to the royal treasury, and the rajkhs, the revenue of which was assigned to individuals, e.g. ministers, courtiers, and especially military commanders, who took the revenues for their own support or that of a military force which they were bound to maintain. The rajkhs was originally only a freemen and reverted to the State on the death of the grantee, and the qublas was not allowed to take more than the sum assigned to him, according to the terms of his grant, and if more came into his hands, he had to account for the surplus to the State treasury. But such abuses tended to become hereditary, especially when the central government was weak, and the granting of a new qubla to the incoming heir became a matter of form, or no fresh qubla was granted at all and the rajkhs came to be looked upon as a proprietor of the land, and could do much as he pleased. Attempts were made at times to reduce the system of land tenure and assessment, to order the most successful being that connected with the name of Akbar (q.v.), who reduced his finance minister, Tudder Muli, with the task of re-organising the revenue system; the object of the new system was to substitute a money-revenue at a fixed rate for a revenue in kind varying with the crop. A fixed standard of assessment, the kia (q.v.), was adopted, the land was surveyed, and the average yield was computed by ascertaining the actual produce for a number of years; the share of the government was fixed as one-third of the average produce, payable in money (unless the cultivator choose to continue to pay in kind). Tudder Muli commenced the survey in 1571, but the new assessment was only applied to all parts of the empire, and considerable changes were introduced by later rulers; but Akbar's land-revenue system is the basis of that found in India at the present day. Akbar further organised the administration by dividing his empire into 15 sultans or provinces, subdivided into sarkars and those again into taziyas; this arrangement secured a centralisation of government and with some slight changes lasted throughout the period of Muhammadan rule.

[p. v.] and much of the Nastaliq of Itimad al-Din Chisti, who was born in Sanaa but came to India, and settled in Ajmer, where he died in 1236 [872 Hij.] his tomb attracts to Ajmer thousands of pilgrims every year and is narrated by Hindus and Muslims alike (Journal of Indian Art, vol. ii., p. 8). He counts among his students some of the most famous saints in India: Khwaja Khushal Khan Qushal of Farghana, but after a wandering life spent in visiting various saintly saints, passed his last years in intimate friendship with Munir al-Din Chisti and died in the same year as his spiritual teacher and friend, he is buried near the Kutb Minar at Delhi—Shahid Farid al-Din Shamsuddin (ob. 1257), whose tomb is at Patna, where an annual fair is held every year, and the object of every pilgrim, whether Hindu or Muhammadan, is to get through the narrow gates of the shrine on the afternoon or night of the 5th Muharram (M. A. Mezellei, The Sufi Ascetics, x. 359–370).—he had two illustrious disciples, one Khwaja Abdur Rehman b. Ahmad Sahar (ob. 1291), whose tomb is near Farid (his followers are known as Sahars), and the other, more famous, Shamsuddin (ob. 1206), whose name was Muhammad b. Ahmad b. Nasir al-Din al-Hamadani (b. at Badshah in 1225), who was assassinated by Farid al-Din as his khalifa, or successor, when he was only 20 years old, and died in 1253; some of the most distinguished of his contemporaries were numbered among his spiritual pupils, including the poets, Amir Khwaja and Amir Husain Ishat, the historian, Dua al-Din Banu, and a number of others. (For a list of these, see the biography of the saint, entitled Mutāfī al-Tahālah by Muhammad Husayn). His tomb in the vicinity of Delhi is surrounded by the graves of his followers, and admirers and is much frequented by pilgrims. His khalifa was Nasir al-Din Muhammad (or Muhammed) Choug (ob. 1290–91), who became his pupil at the age of 40 and died in 1298, his tomb at Delhi is still a place of pilgrimage. The remains of the Chisti order, but it is not possible to mention more than two of the later saints, e.g. Salim al-Din Chisti (ob. 1572), in whose house the empire Tughlungs (899–92), was born, and Khwaja Nadir Muhammad (ob. 1794), known as Khwaja ‘Ali, who brought about a revival of the Chisti order in the Punjab and Sind. (For further details see the histories of the Chisti order, e.g. Shafi’s al-Asr by Muhammad Akbar al-Asyari, and the works quoted therein, and Sharh al-Asr (H. H. H. Farid al-Din Hamaan). The Shahrwani order, which takes its name from Shahrwani al-Din Shahrwardi (ob. 1347), was introduced into India by Baba al-Din Zakariya, who was born at Multan but travelled to Baghdad, where he became the spiritual pupil of Shahrwardi. Shahrwardi died at Multan in 1296 and left his teaching and method, but influenced him to the extent of his store of the few examples of the architecture of this period in India. One of his disciples was Syed Ghulal ad-Din Surkhshah, the first of this order to come to India from Bukhara, whom he was born in 1399; after many wanderings he settled in Tibet, where he died in 1497. He is the ancestor of generations of sultans, some of whom were active and successful propagandists of Islam. His khalifa was his grandson, Sayid...
cularly, as Ahmad Kadar, commonly known as Mahdilunoth Diabhalya (cir. 1282), who is said to have made the pilgrimage to Mecca 36 times and to have performed miraculous miracles. One of Mahdilunoth Diabhalya's grandsons, Ali Muhammad Abul Askar, known as 'Abd al-Rahman al-Hakim (cir. 1458) [q.v.], went to Godjara, where he became a great number of pilgrims. The example of Abul Askar, who is still a place of pilgrimage, was followed (Archaeological Survey of Western India, vol. vii, p. 69 sqq.), his son, Sayyid Muhammad Shihab al-Amin (cir. 1475), became still more famous and played an important part in the political and religious life of his time; his tomb at Rakhshadah, near Ahmedabad, is a beautiful example of the style of architecture characteristic of this district (ibid., vol. vii, p. 55 sqq.). The Kaaba order derives its name from 'Abd al-Rahman al-Afzal (cir. 1270), who is venerated throughout India as the founder of Piya, Pirzah, Pirzah, Pirzah, etc., his festival being widely celebrated on the 24th of Rabiul-Awwal. This order was introduced into India by his brother, Sayyid Muhammad, known as Humayd Muhammad (cir. 1245), who settled in Uthi in 1457, and in 1458 he was the progenitor of a number of orders in which the members and their descendants have remained in Uthi to the present day (Gazetteer of the Bombay Presidency, vol. iv, pp. 184-186, 391 [Laher, 1906]). The Kaaba saints are too numerous to enumerate here, but mention must be made of Shahabuddin Muhammad, known as Miya Miya, the spiritual predecessor of 'Abd al-Rahman (cir. 1270), who wrote a life of the saint entitled Rasul al-Din 'Abd al-Rahman, he died in 1435 and his tomb is still venerated there. The Shabergi order gave several great saints to India, e.g., Muhammad Ghaithi, who numbered among his spiritual pupils the emperor Humayun; he died in 1552 and was buried at Godjara in a magnificent tomb erected by the emperor Akbar (Sayyid Faiz Allah, Manazil-ashghali). His disciple, Wadji al-Um, Godjara (cir. 1560), a most great leader, wrote 'A.N.--', a commentary on al-Talkih al-Asfi'iyah (ibid., 1862), (for his letters, see Kha, Curr. Pers. MSS. India Office, 1861). This treatise has not enjoyed the same degree of popularity as those above mentioned, but there is a recent work on the subject of the Kaaba order in India is usually attributed to Shahabuddin Muhammad al-Faiz al-Samadhi (cir. 1623) [for his letters see Kha, Curr. Pers. MSS. India Office, 1861]. To the wide-spread influence of these orders it is largely due that Islam has generally been regarded in India as compatible with orthodoxy. Muhammad Bahar Ali of Bombay (cir. 1624), wrote a commentary on al-Talkih al-Asfi'iyah, the 'A.N.--', so that the doctrines of the Kasa were in accord with the teaching of the Kaaba and the Sufis.

In addition to the above two-styled al-shari'ah orders, the members of which observe the customary ordinances of Islam as to prayer, fasting, etc., there are certain irregular (or al-farada) orders, peculiar to India, which are looked upon with disfavor by the orthodox; these include the almost entirely crosst in uneducated persons of the lower classes. Among these are the Madrasi, who are followers of Ahmad Shah Madari, a

legendary penman said to have been a converted Jew (born at Aleppo in the 11th cen.), who settled in India and expounded a demon, named Amman, from the spot (Malampur) where his own shrine is now erected; according to other accounts, he was a disciple of Shahabuddin Muhammad, Tulin Shah, and died in 1430. The followers of this sect claim to be immune against the bite of snakes and scorpions. The devotion to Shahabuddin is widespread, and pilgrims resort to his shrine from all parts of India. The Kaaba (al-Farada) are followers of a certain Ratil Shah, of the Alwar State, who in the 18th cent. is said to have received miraculous powers from a saint in Egypt. They rol bald on their bodies and faces, and shave the head, moustachios and eyebrows; they lock upon the drinking of milk as a virtue, and the sect is consequently considered to be a debauched one by orthodox Muslims. In Godjara they worship about begging, without wives or settled homes, but in the Punjab they are not celibate, being as a rule well-to-do élite who are never seen begging, and some are said to be men of literary taste and to be regularly employed in libraries. They have shrines at the following places:--

- Shaiks. The Muslim saints of India may be counted by hundreds. Several of the most important have already been referred to in the account of the religious orders; these are historical personages of whom some record remains, and there are many more like them, but others are historical personages whose identity has become overlaid with a mass of legend, in which the record of history is almost entirely obscured, e.g., Sheik Jami (q.v.), Sahib Surat (q.v.), etc. Others are purely legendary, as Khwaja Khadij (q.v.), Balb Sahib (q.v.). The process of canonization still goes on, and new saints are from time to time added to the calendar, e.g., of Mooltan (in Jalandhar) a Muhammadan (q.v.) named Balb Sayt (cir. 1650), and others, who come with miracles and his aid is invoked especially by litigants. Besides the many miracles ascribed to these saints in their lifetime, they are still believed to be able to work wonders for those who invoke them, and miraculous events, especially are said to be brought to their tombs, and the bodies of those who pray to them for healing, and litigates for success in the law-courts, the beneficent activity of others has a more restricted reference, e.g., Khwaja Khadij, Malamjar and Pit Balia are the patron saints of huntsmen and sailors, Shah Shah (of Multan) of pedestrians, Shah Shah of Multan takes microcephalic children under his protection, etc. Many of these saints are known as Pir, a title of honor applied not only to the famous historical saints above-mentioned, but also to living spiritual preachers, who say, their disciples (ashura) in the province of the devout, not only to the saints whose shrines are visited by thousands of pilgrims from distant parts, but also to those obscure individuals whose tombs are to be found by hundreds in the by-ways of a town or the outskirts of a village and enjoy only a local reputation. For the religious movement in commemoration of the worship of saints, see the ar. KASHMIR, ASI AND WAHIBIAT.

Bibliography: Besides the works already mentioned, see 'Abd al-Jabir ibn al- 'Umdar, Abul-Abbas, 'Abd al-Allah, 'Abd al-Malik, and Sufi-
fore Akbar’s desire to learn the Hindu doctrines caused him to have the Mahabharata, the Nama-yantra and the other Hindu scriptures translated into Persian, and his friend, Faizi, compiled for his instruction a treatise on the Vishnu philosophy. Akbar allowed his Hindus to have the ceremonies of their religion performed in the royal palaces, and under their influence and that of the Brahmins whose society he cultivated, he adopted several Hindu practices, e.g., he abstained from the eating of beef, and on certain festivals he wore the Dharmacharya cord and had his forehead marked like a Hindu sectary. Shahjahan had none of the religious scrupulosity of his father, but he kept up the Hindu customs that Akbar had adopted and observed such Hindu festivals as the Diwali, or feast of lights, and on Sivaratri, on Siva’s night, would invite Hindu yogis to the palace and eat and drink with them. A more earnest and sympathetic student of Hindu thought was Shahjahan’s grandson, Farrukh-us-Shah (q.v.), who diligently cultivated the science of Hindu yoga, and as a result of this intercourse he came to regard some of the Brahmins as among the foremost among the sect of the Vedanta, and their doctrines of the Hindu pantheons and those of the Muslim Sufis were merely verbal, with the object of reconciling the two systems, he wrote his Nama’ul-Hujwara; he also translated, or had translated for him, into Persian, several works of Hindu metaphysics, including the Upanishads (under the title Siva’s Akbar). The large number of such translations from Sanskrit and Hindu into Persian, that were made from time to time by Shahjahan, Zaheer, etc., at Fatehpur, Mussul. I. C. O., vol. 1948 etc., Grunnow, et locum. Philologie, ii. 352–7), bears evidence to the interest which many Muslim-madaans took in the beliefs of Hindu pilgrims, and in mysticism, especially they found a common basis for religious thought. Muslim saints numbered many Hindus among their disciples, and thousands of Hindus still worship at their tombs, on the other hand, the Muslim saints, though less rarely, numbered some Muslim-madaans among their spiritual pupils. Instances are not unknown of friendship between saints of the rival creeds, e.g., at Gobind (in the Panjab) the tomb of two saints, Danab Ali and Bilal Thawral, who lived in close unity during the early part of the 19th. cent., stood close to one another and are recommended by Hindus and Muslim-madaans alike.


Religion with Hindustan. The Muslim conquerors of India found that India was more respected for the Hindu religion, but plundered and destroyed Hindu temples in large numbers without compunction. But the Arabs in Sind spared the temples in the towns that submitted to them, and the fact that Arwangiats found so many temples left for him to destroy means testimony to the limits that his predecessors put on their iconoclastic zeal. For the most part the Muslims in India have been either hostile or indifferent to Hinduism, and throughout the whole Mahamadnur period it is not possible to find another work showing the same scientific interest in this faith as the same profound knowledge of its literature as the ‘Indica’ of al-Ma’ardi (q.v.), the contemporary of Muhammed of Ghuran. More than five centuries elapsed be-
referred to in the Kârtikeya, though no express mention is made there of India; for it cannot be supposed that God would have made so vast a country as an exception to the operation of His general rule. (Huzza Nizami, Hisn al-Azam bi al-sirāj al-mubarak al-awliya, ed. K. R. K. [Lahore: 1345 H.]). The Muhammadan poets of Java went further in their appreciation of Hindu theology, e. g., Tâbâni ('Ayn al-. 370 cent.), sang the praises of Siva, and Mirzâ Husain 'Ali composed hymns in honour of the goddess Kali. (Linaris Emhra Sen, History of Bengali Language and Literature, pp. 626, 799 [Calcutta, 1901]).

Owing to the fact that the Muslims in India have lived for centuries in close contact with Hindus and are themselves to a large extent descended from Hindu converts, it is not surprising that Islam in India presents certain characteristics peculiar to this country. The process of conversion was often incomplete, and the converts, illiterate in their new faith, carried with them many of their old polish and practices. The sacred sites of the earlier faith continued under a changed name to be frequented by pious persons; this is true of the temples and shrines in the Gañândhâra country, and to an enormous extent in Kalka, where a Muhammadan saint frequently marks the site of a Hindu deity. It is often stated to be the tomb of a saint, e.g., the tomb of Râmâyana Śrînivas, a popular pilgrim for Muhammadans in Kalka, has been identified with an ancient Hindu temple built by Bhima Śrînivas, the last of the Hindu kings of Kalka (9th-10th cent.). The saint is now said to have been a Hindu saint, and to have borne the name of Bhima Śrînivas, before his conversion to Islam. (Vâlima's Râjavarṇarâja, translated by M. A. Stein, L. 224 [Westminster, 1900]; A. Foucher, Nota sur la chronographie samândre en Gañândhâra, Bulletin de l'École Française d'Extrême-Orient, L. 355 sqq. [Hanoi, 1901]). Such survivals from Hinduism are common in villages and country districts; remote from the influence of the "islam"; here the Muslims still continue to worship the sacred gods of the village, join in Hindu festivals and employ Brahman priests at marriage ceremonies. (For details see Transactions of the Third International Congress of the History of Religions, 1. 314 sqq.). This close association with Hindus has also led to the formation of mixed sects, which attempt to bring about a reconciliation between Hindus and Muhammadans; among these are the Pîr-e Dâvâq, a sect founded by Muhammad Khâtûn (just the middle of the 16th cent.), whose tomb is in Balandjârî [in the Central Provinces]; he compiled a book containing a selection of passages from both the Hindu and Muslim scriptures and adapted a supreme deity the tenth incarnation of Vishnu, which is to come and is known in the sect as Nâkhjâlak, "the wish tree". The Iskâhîrah say themselves followers of the Akhbar Veda, but ask for alms in the name of Muslims; they adopt such of the doctrines of Islam as are not contrary to Hindu teachings, and observe Muslim customs, even keeping the fast of Ramâdas, and have a special devotion to the saints, Minâr-e-Mu'min Ghiyât al-'Adwâr; the same things like Muslims, the women like Hindus. The Kartâbâhâz, the members of a sect (founded in Bengal in the 12th cent.), who call their creed the Sarra Pikhuras (true faith), include both Hindus and Muhammadans, and in this sect a Muhammadan may even become the spiritual guide of a Brahman. The Sandhīgra, the Dattâraghâ, and the Dhânins are similar sects on the borderland between Hinduis and Islam. A like syncretism shows itself in the teaching of Nâmâk, the founder of the Sâkh religion (see T. F. Hill, Dictionary of Hinduism, pp. 470, 471; and Asad al-Hakim, Nâmâk). The Buddhists and the Jains have to have originated the worship of the Pâpektal [p. 7].

Such an approximation is sometimes indicative of the incompleteness of the process of conversion, as in the case of the Mâljâs in Agra and the adjoining districts, who are converts to Islam, but are reluctant to describe themselves as Muslims; their names are Hindu and they use the salutation Nâmâk Kálmi; they mostly worship in Hindu temples, but sometimes frequent a mosque, practice circumcision and bury their dead. Such imperfect conversion has rendered possible the recent return to Hinduisms of the descendants of such converts. In 1888, about two families of Mâlîs, Kanâbis, whose ancestors were converted in the 15th cent. by Imam Šâh [p. 7], were converted by them, calling themselves Mâljâs, were converted, to the benefit of the Aryan Sandhâl and the Mâljâs. The Aryan Sandhâl has been very active in the work of re-conversion, and one of the movements affiliated to it, called the Râdîjît Sûdûrî Sãhâbî, having for its chief object the re-conversion of Muhammadan Râdîjîts to Hinduis, claims to have converted, to the benefit of the Aryan Sandhâl, as many as 10,000 of such Râdîjîts in the three years, 1907 to 1910. This change has been facilitated by the fact that intermarriage with Hindus has been common (esp. among the Gangânis in the Eastern Pandjâb) and the tribal bond with Hindu sections of the tribe has always been stronger than the differences of religion.

Literature. Muslim India has always preserved a learned tradition and the study of Arabic has been diligently pursued by the "islam", but their literary activity in this language has been largely confined to commentaries, in the Kûrsi and Kûrsi, on the works of Ṣâhîh, grammar, rhetoric, etc., commonly read by students. Among the commentaries on the Kûrsi mention may be made of Fâlî's [p. 7], tafsîr entitled Sâmîr al-Atâ, in which all letters with traditional points were avoided. Abû al-Hakim al-Shykhî, was an indomitable commentator, who enjoyed the patronage of the sultan Shatkhudhshah. Mu'allî al-Hârî (d. 1300) [p. 7], compiled a famous commentary on the holy scriptures of Muhammadanism, which became the basis of Arabic, and generations of commentators wrote lessons upon them. Another indomitable commentator was Fâlî al-Ulûm (d. 1301), [p. 7].

An important contribution to legal literature was al-Fardâ'î's collection of legal opinions by his father, compiled by Shâh Nizâm and others in the reign of the emperor Averroes. The greater part of the historical and mystical literature of Muslim India was written in Persian, but among Arabic writings mention may be made of Fârîd al-Mâlikân, an account of the Muhammadans of Malabar, by Shâh Zâj al-Dîn, (ed. D. Laps, London, 1896), and al-Qâdimâl Dârâmî by Muhammad al-Shâh [p. 7].
and other educational establishments, and scholarships granted to Muhammadan students. The total number of Muhammadan pupils under instruction in all classes of educational institutions in 1912 was 1,562,000. Of the various religious communities in India, the Muhammadans, in the whole exhibit a greater degree of literary and educational advancement, with a higher moral tone. They are a compact community, of which 1 man and 4 women, per thousand are able to read and write. This backward condition of the Muhammadans generally is largely due to the low level of education in the parts of the country (e.g., the North-West of India and Eastern Bengal), where they are chiefly to be found. In the ancient centres of Muslim civilization, their level of education is so high or even higher than that of the Hindus, and the number of Muhammadans attending the universities is yearly on the increase.

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1910); E. B. Havell, *Indian Architecture* (London, 1913); Imperial Gazetteer of India, vol. II, chap. V. (with bibliography). — Painting: Few examples of Muhammadan painting in India before the 16th cent. are known, but under the patronage of Akbar and his successors Indian artists produced a vast quantity of pictures, sometimes so sumptuous in their design and execution, that highly polished and ornamented manuscripts; the *mughals* of Niyatni, and connexions both in poetry and prose, were frequently illustrated; but the Moghal school of painting excelled particularly in portraiture, and a large number of vivid and realistic portraits of the monarchs and courtiers of this dynasty has been preserved. The influences under which these artists worked were partly connected with the school of painters that enjoyed the patronage of the Tumiiral princes, — and painters who preserved the tradition of this school were undoubtedly attracted into India, — but to a larger measure with indigenous Indian art. European paintings and engravings were also sedulously copied and their influence can be traced in many pictures of the Moghal school, — but the chemistry of pictures is not as yet as fully understood as the other arts and sciences, — and some have the names of the artists, e.g. Mr. Suleyman Ali, Abul al-Samad and other Muhammadans who painted for Akbar, — Murugh and Muhammad Nadir, among the artists patronised by Lijahough, etc. — Bibliography: E. B. Havell, *Indian Sculpture and Painting*, Part II (London, 1908), Vincent A. Smith, *A History of Fine Art in India and Ceylon*, chap. xiv. (Oxford, 1911); J. R. Martin, *The Miniature Painters and Painters of Fervia, India and Turkey*, chap. xii. (London, 1912); A. E. Caumerenswy, *The Arts and Crafts of India and Ceylon* (with bibliography), (London, 1913). — Calligraphy: The art of the calligrapher was held in high honour in India, and the other parts of the Muhammadan world, and many mosques and tombs are decorated with inscriptions that reveal a superb mastery of the Arabic script. The same skill was shown in the copying of manuscripts, both Arabic and Persian, and manuscripts and medallions were always one another in their patronage of expert calligraphists. Some of them were attracted to India from other countries, e.g. Abd al-Samad, known as Shriram Kalam, from Shirda, who was patronised by Humayun and Akbar; Mir Khayat Ali, who went from Itla to the court of Bhurhur; Alam Sath II of Behsarp (1587-1615 A. H.); Suleyman Ali Khan, of Tabriz, known as Ishahrak Khan, whom Awengath appointed to teach his son the art of calligraphy. Under the influence of these and other masters in the art, a long series of fine calligraphists was trained, who only slowly grew from the introduction of the printing press. — Bibliography: *Calligraphy and Illumination in India* (with bibliography) (Calcutta, 1908); — *Joyanah Muhammad Lalaian*, Tobacco and Sheep-farming, ed. M. Hidvat Hussein (Bah. Ind.) (Calcutta, 1910); C. Huaut, *Les Calligraphes et les Miniaturistes de l'Orient Musulman* (Paris, 1908). — Metal-work, Textiles etc.: *The Journal of Indian Art and Industry* (London, 1886-88); Sir George C. M. Birdwood, *The Industrial Arts of India* (London, 1860); T. N. Mukhamiri, *Art Manufactures of India* (Calcutta, 1888); Maurice Massain, *L'Art India* (Paris, 1868); Sir George Watt, *Indian Art at Delhi* (Calcutta, 1923); H. Sakalin et G. Migonn,

**INDIA**

**INDIES**

**INDIES** (Dutch East) comprises the Malaya Archipelago and the western half of New Guinea as far as Long. 141°, except for the north coast of Borneo, which is English, the Philippines, which belong to the United States, and Portuguese East Timor. These Dutch colonies thus include thousands of islands which run from the largest in the world such as New Guinea and Borneo to archipelagos of the smallest coral islands. From the geographical point of view they are divided into the great Spratly Islands (Borneo, Sumatra, Celebes, and Java) with the archipelagos belonging to them); the Little Spratly Islands (Bali, Lombok, Samawa, Fleur, Sumba, Java, and Timor with the surrounding islands), the Moluccas (Hal-
Living coral reefs are found on almost all the rocky coasts of the Archipelago and in shallow seas in the high latitudes.

The climate of the islands is a moist tropical one and besides being fertile produces a very coniferous vegetation. It renders possible the cultivation of the most valuable tropical plants such as sugar cane, tobacco, spices, indigo, etc. The most important factor for agriculture in the tropics is the rainfall. Only at isolated places is this less than 76 inches in the year, the maximum for the growth of tropical forests. The usual fall is 150-200 inches. In the north of Central Java as much as 360 inches a year has been recorded.

The situation between Asia and Australia causes a climate affected by the monsoon, the result of which is that, during our summer, dry winds from the north-east prevail, and during our winter, winds from the south-west with a rainy season predominates. In our spring and autumn changing winds form a transition.

The dry monsoon is strongest in the southwest. Timor and the adjoining islands have six or more months of drought each year, for which the winds from Australia are responsible. In the north and west this dryness of the wind is less alleviated by the greater breadth of the sea crossed and the vapours which the heat raises from it. The Moluccas, Celebes, Borneo, Java, and Sumatra thus feel less drought and are more suitable for intensive agriculture throughout the year. Central and Northern Sumatra lie outside the monsoon area. The characteristic tropical temperature of about 77° C. with only slight variations in a day of 2° to 3° prevails only in the plains. In western Java at a height of 100 feet it is much lower (72°) and shows some variations and thus we have a sub-tropical climate. The cultivation of tea, coffee, Chinese and European vegetables is possible here. In other countries the transition varies more rapidly, for example on Borneo. These climatic conditions have favored the growth of tropical forests, which most originally have covered the Greater Sundas Islands entirely, till man destroyed them, almost entirely on Java, in part on Sumatra, and only to a small extent in Borneo. Even at the beginning of our era mention is made of the products of the Sumatra bush, such as camphor and benzoin. In the last 60 years the great demand in Europe for products like rubber, gutta-percha, rattan has resulted in an economic revolution through the increased prosperity of the native population on Sumatra and Borneo.

The flora of the southeast on the other hand is of a prairie and savanna nature. Sandalwood has from ancient times been an important article of export here. The flora and fauna of these islands are predominantly determined by the proximity of Asia in the west and Australia and New Guinea to the east. The connections by land between Asia and the Greater Sundas Islands existed for a long time, and Asiatic plants and animals were able to spread over them. There were also connections by land with Australia and New Guinea in the east, so that their plants and animals are recently become very important through the cultivation of the coconut-palm. The caves washed out of the calcareous rocks supply the edible swallows' (of the Salangai kind) nests eaten by the Chinese.
now found farther west on the Moluccas, etc. There alone have they become the home of such like creatures, the Bornean orang-utans of Assam, animals few in number. Men in this island is found on Borneo, Java, and Buli, the elephant on Sumatra, the tapir on Sumatra and Java, monkeys on Sumatra, Borneo, and Java, only one kind on Celebes, and none farther east. Wild cattle are found in the woods of Sumatra, Java, and Borneo and Buli. On the other hand, the Moluccans possess no genuine mammals, but only the Australian marsupials, of which two kinds are found, as far westwards as Celebes. One also finds the birds of the east even on this island, such as parrots and cockatoos, the cassowaries and birds of paradise are not found till farther east. Thus these two opposite worlds have penetrated the Archipelago somewhat disproportionately.

Population: The population of the Dutch Indies, numbering at present 44 millions, besides the exceptions of the Papuans of New Guinea and the surrounding region and isolated remnants of an earlier Fijian people, like the Toaell in Celebes, to the Malay-Polynesian race which spread from Madagascar to Easter Island and from South Japan to Java. The archipelagoes between Celebes and New Guinea with the eastern islands of the Sunda Islands are inhabited by a mixed between Malayans and Papuans which is known as the Alfars. The Malay type is only found in the interior of Sumatra, Borneo, and Celebes, still comparatively pure. Southern Asia has been inhabited since the ancient times by the Indian people, like the Toaell in Celebes, the Dayak of Borneo, and the Tojau of Celebes, and a western stratum, which was more exposed to admixture in the foreign elements. The type of the latter is the Macanilla Malakes of Central Sumatra and it includes the Achehs of North Sumatra, the Kawi Malakes in the Kawi Archipelago, the Malakes of the coast of Sumatra and Borneo, the Javanese, the Bugis, and the coast peoples of the Moluccas. The Malacca and the Bugis [p. 464] are supposed to be Tojau greatly mixed with foreign elements. The present Minahas are Tojau who have been educated by Christianity during the last 70 years. The Alfars include the inland tribes of Halmahera and the neighborhood of Buri and Ceram and the adjoining small islands, of Tinor, Fineu, Sumala, and Tumbawa. The Bugis, who have been seafarers for centuries, have contributed a great deal to the admixture of the coast peoples of the whole Archipelago.

All these peoples are for the most part settled agriculturally. They live on the great rivers and on the seashore. The Malays prefer to fish and trade (previously they were also pirates). The people

of the Archipelago as a rule only work when necessity drives them. They often appear lazy on account of their slight wants and the conditions of tropical life. The original Malay, like the Batak, Dayaks, and Torajas, as well as the Alfars and Papuans show a state of society broken up into very many small tribes. Each tribe forms a separate social unit, which as a result of war, feud, or misfortune is only rarely in constant terms of intercourse with its neighbours and thus develops independently. The result is a great variety of languages, manners, and customs.

The patriarchal constitution of these tribes frequently includes a ruling family, freemen, and slaves. In the east among the Papuans and related tribes there appear to be no chiefs. Among the Malays they are chosen from the ruling family, most frequently the eldest son; if necessary, a daughter may be chosen. They manage the affairs of the tribe with the elders. The slave (slavery is now abolished) usually comes from prisoners of war or are slaves through debt. They are frequently considered the property of the tribe and then are allotted to the chiefs. They are well treated and often enter the ranks of the freedmen through marriage. They were rarely sold. For human sacrifices prisoners of war were sold or men infirm through old age, who were purchased from the coast Malay. Slavery is now the exception even among the most remote tribes.

The density of this older stratum, including the Alfars and Papuans, is very slight, from 3 to 4 per square mile. As the birth rate is not small, the main cause of the sparsity of population are the terrible devastations wrought by such illnesses as malaria, cholera, smallpox, dysentery and related diseases among these tribes, and their low development which makes them unable to take advantage of the not unfavourable conditions for agriculture, making clothes and homes, hunting and fishing, so that they often lead a very mean existence amid the luxuriant tropical surroundings. Although each member of the tribe has collected a number of observances from his own experience he has no ability to co-ordinate facts. He has no idea of the nature of diseases and their cure, of the life and growth of man, animals or plants. Although well endowed intellectually, these men only develop (again, as a result of their social isolation) to a certain limited degree. In the little societies each household has to procure everything it requires. There is no division of labour and special ability or achievement gain no important advantages. Their intellectual capacities are not a little affected by their sanitary and economic conditions. Nevertheless, each of these tribes shows great ability in the field of industry or social institutions.

Animism is here also the characteristic religion, which persists with its disadvantageous accompanying phenomena such as spiritualism, fetish worship, jinjes or new restrictions, and belief in evem, among these primitive Malay, Alfars, and Papuans. If of course assumes various forms among the numerous peoples but everywhere it strengthens the above mentioned causes of the sparseness of population. As about two thousand years of Hinduism and Mahavishnuism have not undermined the higher developed peoples of the Archipelago from the influence of animistic beliefs, its disadvantageous influence on their
this development can hardly be overestimated.

Among those heathen peoples are the inhabitants of the Batak, Dayakos, and Tidjans, and almost all the affairs fall under the jurisdiction of the Javanese and the Pajans. The Javanese have a rather detailed sketch of this old Malay population; its importance is, that it was largely made a part of the Archipelago at the beginning of the 14th century and was thus constituted. The overwhelming influence of Hinduism, during the reign of the Emperor Augustus, led to the spread of Hinduism. The trade routes between southern Asia and the Archipelago were known. Prolonged in his Geography gives the reader many ideas about the Archipelago. It is known to be a part of the ancient Asian and the modern world. Several kingdoms of Sumatra, Java, and Borneo are mentioned at that time in the Chinese annals. According to an inscription in the modern Koin, it is Central Java, but the rest of Java is also mentioned by the Chinese at that time. It is included in the history of the highest castes. The masses of the present Hindu peoples have been brought by the monsoon winds to the sea, and the Javanese and the Buddha kings under the protection of the Buddha and the Buddhas have undertaken to send them there. It would hardly be possible for the Javanese to hinder the spread of any Hindu influence. In the powerful Hindu kingdoms of Java and the other islands of a later date the great religious problems were not so poorly studied as in the modern society, but probably only among the priests, and the masses were little affected thereby. It is evident that the people of British India also had the same insight into the relations of the pharnnonts of nature to be able to destroy anti-Hindu beliefs to any considerable extent. They were not able to do so after the introduction of Islam.

Although the religious beliefs were little influenced, the ceremonial and vocabulary of religion were transformed during the Hindu period. Among the above-named peoples who were most subject to this influence the animalistic gods and spirits were given Hindu names, as will be shown below in reference to Java. The number of worship of this world of spirits also exhibits many Hindu forms. What form spiritual conditions in the Hindu kingdoms of the Archipelago have been in the islands of Bali and Lombok, which are still Hindu.

Islam. When the native of British India in part became currents to the Archipelago through the merchants who visited these islands and settled there, at least during a monsoon at the end of February, and often married a native wife, who had first of all not to adopt Islam, and thus created a considerable influence over the family and tribe was gained. Among the simplest people of the country the far travelled, experienced strangers enjoyed a certain prestige, which even now constitutes a great deal in the spread of Islam in pagan countries. To become one of these men has a great attraction for the leisured and this makes it easy for them to adopt Islam. This was true to a less degree of the Hindu Malays and they therefore were not affected by Muhammadan influences as the pagan Malays.
We know little that is certain of the beginning of this movement. Unfortunately the Malay and Javanese historians are little Trustworthy and thus the accounts by Marco Polo (ends of the 13th century) and of Ibn Battuta (q.v.) (middle of the 14th century) of the Muslim kingdoms of Palembang on the north coast of Sumatra are not reliable material to go upon. Islam spread rapidly along the east coast of Sumatra, for in the second half of the sixteenth century the indigenous Maranao and Dyak tribes are said to have been in vassal states of Malacca. In 1537 Palembang was regained by the Hindu Javanese. The interior remained for long pagan and in parts is so still. It was probably due to the power of the Hindu Megahkhsam kingdom on the west coast that Islam here met with more continual resistance, which was first broken from Atjeh. Not till the 18th century did the conversion of the south coast of Sumatra begin and that of the interior only in the 19th century. The people in the mountains of Palembang are still little affected by Islam.

Native traditions give no exact data for the spread of Islam in the island of Java. But we know from European sources that the great trading vessels of the great town of Tjibapara, Tjahan, Gribal, and Surabaya at first formed principalities or half- or entirely independent of the Hindu kingdoms of Majapahit, and that in the first half of the 18th century, in alliance with the prince of Demak, they took the capital, Majapahit. It was not till then that the considerable kingdom of Demak was founded and later that of Javan and finally that of Mataram. By the conquest of these kingdoms the conversion of the whole island to Islam made rapid progress.

Besides these secular states the princes of Giri al Gremok long held power which was based on religious prestige.

Soon after the fall of Majapahit a powerful movement in favour of Islam began on western Java, of which we have fairly reliable accounts from the Portuguese de Barros, Furtado, and Conde, to the Javan kingdom of Demak, the Gerai, and later the Salim merchants must have been long settled. The first foundation of a Muslim kingdom there was however the result of the efforts of a scholar from Pasai, who is now called Sunan Gunung Djati from his tomb at Tjijelo. He left his native town of Pasai in 1521 to study for three years in Mecca. He afterwards arrived in Tjibapara in Central Java and preached there with such success that he was allowed to marry a sister of the king of Demak. He then went to Bantam in West Java, converted the governor there and with the help of Demak gained the political power there also and in 1527 took Banda Major, the modern Batavia, from the hands of the Sultan of Palembang. This kingdom of Palembang still existed in the interregnum when he migrated to Tjijelo about 1540 and he must have died there about 1570. His grave on Djati Djati is still highly venerated. He is also one of the eight men who, according to native tradition, spread Islam over Java. His son Hasanuddin (Hasan al-Din) was the ancestor of the princes of Bantam (q.v.), and lived till about 1575. His son Yunnuc (Yusuf) succeeded about 1575 in capturing Pasawaran, the capital of Palembang.

At the present day the native population of Java, numbering 33,000,000, is Muslim. The only exception is formed by Christians (about 10,000) and the two little hill peoples of the Baduy in the west and the Tengger in the east who have remained faithful to the pre-Muslim tradition. The latter however frequently become converts to Islam.

On the island of Boemboe (q.v.) the population of the west coast seems to have been converted from Palembang; on the south coast, on the Batu, possibly from Java. The whole Malay population on the coast and the great islands is now Muslim and makes many converts among the still pagan Dyak tribes of the interior.

On the island of Celebes (q.v.), there are in the south the Muslim Makassars and the Bugios who were not converted till later. At the beginning of the 19th century their conversion began in Tello and Gor, and it is now in course of proceeding. They are all enthusiastic Muslims and have done much to spread their religion among the distant coast peoples of the east by their trading journeys and colonies. The Lesser Sunda Islands, the Moluccas and the West Indies, which were formerly dependent on the Moluccas, have been abandoned paganism through its influence.

The Makassars in the north east of the Archipelago along with the Sultanates of Tamate and Ternate adopted Islam very early. As a result of the spread of Islam by the colonists and traders. This was the centre of the spice trade which attracted foreign traders and sailors. Under their influence the Sultan of Ternate, who ascended the throne in 1490, was converted, and also Prince Tjilintar of Tidore who reigned from 1495. They are today the first signs of their kingdom, the second under the name of Djamaluddin.

The Sultanate in the interior of the larger islands Malacca, Borneo, Celebes, the Kel and Ann Archipelagos, and Timor have remained heathen. Islam has only made little progress among the coast population of New Guinea.

The number of Muslims in the Archipelago is about 35 million (in 1900, 35,063,000) of whom 24,650,657 were in Java, but they observe the precepts of their religion in very different ways. It is clear that the data above given, Islam was introduced here when its system was already fully developed. Its characteristic features among these peoples took shape according to the country, British India, from which merchants and adventurers had contributed most to its spread. In British India Islam had already adapted itself to Hinduism and was thus all the more easily adaptable to the adherent of Hinduism, and it spread. The popular legends of the times of the Prophet and his first successors are modelled on those of India. In these tales as in individual customs of the Indonesian Muslims one can observe traces of the influence of the Shi'ite and as on the coast of Malabar and Comandat, where, as in the Indian Archipelago, in other respects the Sufis within and near the Shafi school. Here is there, there is also a great love of mysticism, which among the move highly developed assumes a pantheistic form and among the lower classes is mixed with the strongest superstition.

The by no means slight influence of the Arabs was the reason, and the cause of the conversion of the Malays in the Archipelago. Intercourse with the sacred cities Mecca and Medina increased steadily from the 9th century and a continually increasing number of young men remained there to
and Avd. These and the Arabs who migrate to India from the provinces of Malabar (q. v.) often protest against the customs and ideas introduced from India.

As in other countries, Islam has here also adapted itself in a high degree to the views of the converts and therefore possesses several curious features. The mosque and its personnel forms even more than in other lands the centre of influence of this religion on the whole life of the people. There are Friday mosques in the more important places in Java, in Arjeh, and Central Sumatra; in the Malay districts of Borneo only in the chief towns, and among the Makassars and Bugismen only in the capitals of the many principalities, in the east of the Archipelago they are rare. Smaller mosques in Java, Central Sumatra, and in Arjeh are fairly common. Only a small minority perform the *salah* here; on the other hand, a considerable assembly takes place during the two official festivals of Islam (see *id-ul-adha* and *id-ul-fitr*). The structure of the East Indian mosque is characterized by a broken roof which consists of two or four small roofs one above the other, arranged for a sort of several smaller domes forming the lowest of the largest mosques have minarets. The word *mukhadda* (outside Java frequently called *alai*) singer his call to divine worship, from this broken roof, but previously it is rigorously announced by the beating of a long wooden drum (*teLEMg or *talalh*). The personnel of a mosque consists of at least four men: an imam, a *mukhadda* (Java, *delag*), a *hafidh*, and a servant. There may however be as many as forty or even more. In the Dutch Indies these officials are not clergy any more than in other countries. In Java however they often carry out the duties of a kahfi (Java, *daji*) and perform wedding ceremonies, as they alone have the necessary qualifications. The outer gallery of the mosque (curtain) therefore becomes a court house for the settlement of all quarrels that are decided in these countries by religious law. In Java these include questions of marriage, family law and inheritance, the *pankhaia* or chief of the mosque for this purpose sits with some qualified members of his staff, often on Thursdays. In 1872 the Dutch government regulated by law the right *pankhaia* courts and made them courts of justice (*patriot* in Java) with three to eight members.

These courts have in most cases to deal with complaints by women of insufficient attention or bad treatment from their husbands or to give official sanction to a request of a woman for divorce as a result of a previously pronounced conditional divorce (*talh*). (Dev. V.) The Muslims of Indonesia have received the religious law of other countries as a corrective against the too great abundance of women according to Moslem law. In Java, Madura, and other islands it is a regular custom for the husband immediately after the marriage ceremony to secure for his wife the dissolution of the marriage by *talh* in case he should not fulfill the obligations of a good husband. Only in the patriarchal people of Menangkabau and among the Achinese in this conditional *talh* not the custom, as the women there do not leave their family after marriage and remain more independent.

All that is acquired during marriage is in Java considered the joint property of the couple. On divorce therefore disputes arise as to its division that frequently come before the *patriot*. In cases of inheritance how the judges frequently demand 10% of the estate. *Waliya* property is administered by these judges and quarrels about it settled by them. They appoint guardians for minors. They also appear at the weddings of women who have not a suit available among their blood-relations.

The term *waliya* (Java, Mal. *talaka*) is to the Malays of the Indies means principally the handing over of the tithes of the harvest of rice and similar fruits of the fields. Only in the Sanda countries (West-Java), Atjeh, Patresum, and some other districts of Sumatra do we find a kind of official collector. These however exercise no rights of compulsion regarding the collection. In other countries this religious duty is either entirely neglected or its fulfillment depends entirely on the degree of piety in the individual. Under various pretext the staff of the mosque is able to get a considerable portion of the ward for themselves. Where the *waliya* is delivered without an official collection, it is given by the pious to honoured scholars etc. At the time of the *talh* a considerable portion of the wealth was spent on the *talh* etc.

The term *id-ul-adha* (see above) is the small poll tax ordered by law to be paid at the conclusion of the fast, is fairly general. It has practically assumed the character of a free-will offering.

The observance of the five daily *salah* varies considerably with place and time. In West-Java and Sanda countries for example there are districts where almost every one of these services is regularly held. In Central Java and Atjeh they are neglected by the majority and those who observe them faithfully and at the same time refrain from the popular amusements banned by Islam, such as *lampion*, *mawang*, drumming, *salat* performances etc. are given special names (orang *pabutar*, orang *wata*) and distinguished from the great mass of the people (orang *bangasa*, *bangun*).

The fast of Ramadhan (Janes) is more widely observed. The festivities at the end of it is probably the most important of the year and regarded by Europeans as the Muslim New Year.

The *hajj* is very eagerly performed by the people of the Archipelago; in the last years (about 1911) the number of pilgrims was 20-30 000. They usually have officially appointed harbours by European powers for *Hajj* and return the same way. Of these multitudes, several young men always settle in Mecca for some years to devote themselves to religious studies. They form the Jawa colony there (about 7000 souls; in 1914) and at their return come back the link which binds international Malang culture with that of their native land.

The main characteristic in their religion or their conversion is considered by the Muslim natives to be circumcision and abstention from pork or alcohol. Of all religious duties these are the ones most suitably observed.

Elementary religious instruction (recitation of the Koran and possibly practice in the *talh*) is given by the village "priests" or by other teachers in many districts only a small number of boys and a still smaller number of girls receive this instruction.

In the larger centres of population there are schools, who introduce pupils to a knowledge of Muslim learning in the mosque, in their own houses, or in a special building. The great reputation...
of such a gara induces many young people from far and near to settle for a considerable time in his neighbourhood. Characteristic however are the inns or guesthouses the inhabitants on their own ground, which as to speak, form separate villages, where students from various districts live together to devote themselves to study under the direction of one or more gara's. In Java these institutions are called pustukas (i.e. abodes or hostels). They consist of a house or a group of houses, with palm-roofed halls and of pandals or buildings, which are divided into two parts by a passage down the centre. Each of these consists of a row of cells, which serve as sleeping rooms and also as studies for two or more boys. The whole institution with its buildings and estates is often a foundation (mendala) by pious people; in Central Java there are frequently villages which were founded by former rulers from taxation, etc., and emancipated from all authority of the local chiefs and dedicated as pandala-mendala exclusively to places of religious study.

In the fourth such institutions are called pongkas, in Central Java ponsors or ponsorais. Their organization shows some differences from that of the pustukas. In all these schools the young native Muslims are made to pass a test divided into the well-known mediclss cycle of Mofid, knowledge of religion, and mysticism. The manuals used are the authoritatively accepted texts, which are translated from Arabic into a native language or read in the original itself. Advanced pupils also apply themselves to Koranic exegetics, the sacred traditions, and their explanations, the theory of jurisprudence, etc. The period of study lasts from two to ten or more years, according to the goal aimed at by the pandala. Those who study for a long time go from one pandala to another to hear various distinguished scholars. In the country itself the most talented among them can make great progress in learning, but the greatest fortune that can befall the seeker after knowledge is to study in Madura.

The Moslems of the Dutch Indies receive the international saints of Islam known to them. The main objects of their pilgrimages are the shrines of saints whose names are their mubtas, to whom is attributed the introduction of their religion in their region. In Java they are the eight or nine zawiya of the old trading-towns of the north coast, where the foreign Muslim merchants settled who first converted the native population in their neighbourhood. They also believe in patron saints of certain places and of certain spheres of daily life and, in opposition to the convictions of the orthodox believers, in trees, shrines, etc. being haunted by spirits. There are also individuals who are worshiped as Khordas, wonder-workers, Saiyids and share restraints of these beliefs of the coexistence of the Islamic and pre-Islamic world. No East Indian Muslim can conduct his affairs without the help of saints. The hearing of a blessed relative who is ill, the winning of the love of a woman, the blessing on good crop, the intersection of the harvest against insects, treasures, etc. in a school examination, promotion of a native official to a higher post, appointment of a prince as heir apparent, all these and similar fortuitous events are hoped for through the favour of saints and their intervention with Allah, who is Himself enthroned too high to be directly approached with such requests. These often take the form of a conditional vow (aamir, dam, ziyat, etc.). When a wish is fulfilled, the tomb of the saint is visited and recitations of the Koran held, or a sacrificial animal is killed there, or a fast given or something else done which is known to be specially pleasing to the saints or some particular saint. The simple villagers often promise something which he himself expects very highly, but which must be repulsive to the Muslim saint, such as: the performance of a wayang. How much saints' graces were generated in olden times in Java is seen from the fact that former rulers have freed certain villages from other burdens in return for the maintenance of these ahas (pandala-mendala villages).

From the earliest times the East Indian Muslims thought more of mysticism than of the law, more of religious contemplation than of the fulfillment of ritual duties. The influences of Hinduism as well as the fact that it was Indians who sowed the first seeds of Islam favoured this tendency. In the tradition, frequently expressed in mystical language, of the eight or nine zawiya of Java, pantheistic mystical sayings are attributed to some of them, and in the Malay poems of Hikma of Hikma, whose doctrines won many adherents in the xvii century in North Sumatra and formed the subject of lively discussions at the courts of Alif, the relation of man to God is described in mystical terms. In later times under influence of Mecca and Hadramawt there was an increasing reaction on the part of orthodoxy against those mystical doctrines but this could not prevent works like the "Book of the Perfect Man" by Abu al-Kasim al-Qadisi (see also AKNAN AL-KAMAL) continuing to be read by a wide circle. Religiously inclined Javanese usually enter all kinds of quotations in private notebooks (subun in Java) which they consider suitable for the guidance of their daily life. Among these, mystical or even nihilistically coloured sayings are particularly common. Such wisdom is particularly in vogue under such names as amsa al-qadisi (doctrine of the highest reality), "doctrine of the seven degrees of knowing", "the doctrine of the number", "the path to reality. Half-educated people content themselves with learning formulas and formulas by heart with a kind of mystic notches. Illuminated manuscripts are made with mystic figures with such sentences as: (aamir, from the Arabic aams, ziyar).

Of the mystical orders (pandala's) the Sukumarla gain the most adherents in Indonesia in the xvii-xviii centuries. It had then prominent representatives in Madura. It has since almost disappeared in the rest of the world of Islam, but still has many followers in the East Indies. Here it has adopted many heretical elements from popular beliefs. In later times the Kordas, Nathas, Subin, etc., through Mecca influence attained considerable prestige. The Sukumarla with their noisy amsa marched among the lower classes and seized the rise of popular consciousness like the Alif and their performance, which look like a caricature of the amsa.

Ethical mysticism of the type best represented by al-Ghanizi is also extensively studied in the Indies among such circles as key particular stress on strict observance of religious law and on dogmatic orthodoxy.

The Chinese, Arabs, and Europeans also later found their way to this archipelago with its varied products. The Chinese probably traded with the archipelago from the vii century. If one may judge
from present conditions, in addition to the traders and the poor young men from South China emigrated to the Indies to make a living by their work and trade and often married native women. From then is descended the mixed Chinese population of the Archipelago, often prosperous and economically very important on account of their industry and thrift. As these half-caste Chinese people retain the manners and customs of their fathers they do not become merged in the Malays. With the more recent immigrants, some millions in number, these are now settling into the interior of the great islands and in the important places on the coast, following their industry or commerce. On the present immigrant Chinese see RELATIONS. The Arabs also, mainly from Hadramaut, go to the Dutch Indies to earn money. Clever and enterprising they rely with much success in their relations with the Malay Muslims, on their religion and nationality, especially if they can call themselves sultans or suzis. Although, like the Chinese, they often become well to do and return home, they scarce behind them their families from twelve wifes, which however show a greater inclination in the end to merge in the native population. Prominent Arab scholars from Mecca and Medina also visit the islands occasionally, and some remain a long time, and certainly contribute to strengthen Arab influence, but we account of their slight numbers cannot be considered an important element in the population. The Arabs in the Archipelago are estimated at about 31,000.

Europeans. Of the foreigners the ruling Dutch are economically the most important. With isolated other Europeans they control the wholesale trade, the working of the plantations, and industry. Shortly before conquering Malacca in 1511 the Portuguese had reached this Archipelago and went in the following years to the Spice islands, where they made conquests, carried on trade, and endeavored to spread their religion. Their enemies, the Spaniards, who had reached the Malacca from the east, soon retired to the Northern Philippines again.

Towards the end of the 16th century several European nations succeeded in reaching these islands. In 1594 the English, in 1596 the Dutch, and later the French, Danes, and Swedes with their armed ships came to the ports of North and East Sumatra, the north coast of Java, and the Moluccas to obtain spices, precious metals, and other products, which had previously been the monopoly of the Portuguese, Chinese, and Southem Asians.

The very many small Dutch societies for trading with the Indies united in 1602 into the "Groot-West-Indische Compagnie" with a capital of 600,000 guilders. During the 18th century this trading company obtained its political power and influence, besides its trade from Africa to Japan, over the Southem Asiatic coast and the East Indian Archipelago, and maintained its position till the end of the 19th century. The competition of the other European nations, the funds and quarrels in and between the various native states, and its rigid monopoly system soon forced the company continually to expand more territory, and the resultant costs of administration and war contributed largely to the fact that they were forced in 1800 to hand over their possessions and their business of trade to the Dutch government. Their rule then extended to the coast regions of the Javas and entirely over many smaller islands. Their relations to the native population consisted almost entirely of contracts and trading agreements with the native chieftains for the monopoly of exports and imports. The European influence on the masses of the people was thus very small. During the Napoleonic wars, when the Dutch lost their independence, the English conquered their Indian possessions, but these were returned as the Congress of Vienna as far as they were situated in the East Indian Archipelago. In the 19th century and at the beginning of the 20th all the islands have been conquered right into the interior and the influence of the Europeans on the natives thus increased. This is best seen on the island of Java which has always been the centre of Dutch authority.

The Queen of the Netherlands possesses executive power, with regard to the Dutch Indies and partly independently and partly in combination with the "Staats-Generaal" in the Hague, the legislative authority. The naval budget of expenditure (566 million guilders in 1917) is fixed by the Queen in combination with the "Staats-Generaal". The Dutch minister of the Colonies takes the day-to-day business of the government. A "Gouverneur-Generel" represents the Queen in the Indies. He also has legislative power in certain circumstances. In the exercise of his great power he is more or less dependent on the cooperation of the "Raad van Indië", a council of five officials of high rank. Under these authorities appointed by the Queen, seven directors, a commander of the army, and a chief of the navy with their nine departments carry on the ordinary business of administration. The "Algemeene Rijkscommissie", which controls finances, has, like the others, its seat in Batavia. The Dutch Indies are divided into 34 residences and 5 government areas which are under residents and governors. There are 47 of the former in Java. Under these higher civil servants are accountants, residents, controllers, and deputy controllers. The Indian military army consists of about 15,000 European and about 25,000 Indian and about 4,000 Europeans and a few native officers. The Dutch Indies has a navy of its own of small ships and the battle ships of the motherland are detached from.

Besides the area directly governed there are about 300 native principalities which enjoy a certain amount of independence but are otherwise entirely subject to the Dutch government.

This firm government conducted on European lines secures the natives important advantages as compared to their previous conditions. There are no longer civil or foreign wars, and the exploitation of the masses by the native princes and nobles is very much limited. Among the primitive tribes there is now security of life and property. Trade and commerce have increased everywhere as a result of this security, and accessibility of life such as fabrics, cotton, metal, salt, tobacco, etc., is exported to the interior of the islands much cheaper than formerly. While formerly nothing was done against the terrible tropical diseases, they are now submitted in many ways, although still to an insufficient extent. The Dutch government is as a rule neutral in matters of religion. The often enormous increase in population, for example in Java excluding immigration, from 4 to 5 mil-


The economic development which these colonies have undergone in the last 50 years through the cultivation of European products for the world market is of great importance also for the native population. In 1914 the exports of sugar amounted to 135 million guilders, of tobacco 6 million, coffee 48 million, cotton 22 million, rubber 25 million, pepper 11 million. Certain mining districts also yield important products, such as petroleum (exports 33 million guilders, tin 30 million guilders), and bauxite, gold etc.


INDOIL or JUINIL is corrupted from 'indiscol', gospel. From the Kari an as well as from numerous authors we see that the Muslims had a certain knowledge of the Gospels. It is easy to show with the help of a few quotations the extent of this knowledge. On the other hand, it is often difficult to define positively and not merely by way of induction how this knowledge was obtained. Some of it was certainly obtained orally in controversies or friendly conversations between Christians and Muslims. But this method of transmission for the most part lacks historical record. There were also reminiscences of Christianity which were brought in by Christians converted to Islam. A similar Christian influence made itself felt on the rise of Sufism, in the teachings of which traces of Christianity can be clearly seen (cf. the writer's, Gavem, Paris 1923). Finally, one may certainly assume that there were Muslim seekers after knowledge among the Arabs who read Arabic translations of the Gospels made by Christians. We therefore here give a brief survey of what can be known about these translations, followed by some instances of recollections of the New Testament in the Koran or the writings of various writers.

The Christian Arabs translated the Gospels from the Greek, Syrian, or Coptic. The translation from the Greek took place very early, as is shown by the great antiquity of the manuscripts (Vatican,
Arab, 13, and Manoel Borgiano-Propoganda, which date back to the 18th century. A.D. According to Bitheneus, there was a still older translation made between 637 and 846 by the Mesopotamian patriarch, Johannes, by order of an Arab prince, Amr b. Salih.

C. George, Bishop of the Arab tribes of Mesopotamia, a friend and contemporary of James of Edessa, wrote scholia on the Holy Scriptures. Spranger (Das Leben des Mohammed, I. 231 sq.) even thought he would recognize in a passage in Muhammad b. Lishak (ed. Wurtemfeld, p. 249 sq.) a fragment of a pre-Islamic translation. This fragment contains the verses 25-27 of John XV, the word θεός-θεόι-θεοῦ, by which μονοθεία is translated. Is neither Arabic nor Syriac, but Palestinian and rather Old. But even if so great an age cannot be given them, in any case the translations from the Greek are hardly later than the Muslim conquest, and the spread of the Arabic language, which is subject to the influence of the Jewish language.

A likewise very old translation from the Syriac exists in a Latin text, according to Gildemeister's investigations (De Evangelii, p. 355), it must have been made between 750 and 800 A.D. The Muslims were thus able to become acquainted with the principal books of the New Testament at quite an early date through direct reading of Arabic translations.

Besides the canonical gospels we possess Arabic recensions of the following New Testament apocrypha: the gospel of the Childhood, Protocan- gellum of James, Apocalypsis of Paul, a sermon by Peter, and one by Simon, a Martyrdom of James, and one by Simon, as well as one by another Simon, which is not supposed to have been known in Muhammadan circles. E. Devul, La Littérature Syrienne, Paris 1859, p. 96, mentions an Apoc- alypsis of Peter, which, according to him, is an Arabic compilation of the 9th century.

Muhammad was less acquainted with the cano- nical gospels than with the apocryphal. He did not obtain his knowledge from purely Christian sources, but must have obtained it orally from Christian Jews. This is shown by the kind of legend preserved in the Koran. They must have taken their form from those whom Muhammad calls dama'y (men δαμα'iy) and who taught their religion to Abūram. This question, however, is only a particular case of the more general question of the origin and source of Islam.

Poetry is also one of the ways by which Christian ideas found their way among Muslims. At the time of the rise of Islamic poets were fond of visiting Hera [p. 21], where they were friendly terms with Christian Arabs. They then related in Arabic the legends which they had heard in the wine booths in Aila. Among these poets are mentioned Zaid b. Amr K. Nufail and Ummayy b. Abi l-Sali, of whom the latter was particularly well versed in Jewish legends also. Poetry then formed a fairly long time a link between Muslims and Christians. We know what favour the Chris- tian poet Abu-Ahval [p. 22] received at the court of the Omayyads. Medicine and administration also led, in much greater measure, between the two religions.

We must now recall the names of Sergiun Mas- sha, secretary to four caliphs and father of John of Damascus, and the amazing Christian circles who were employed by the Muslim government, as is evidenced by the order made by al-Walid b. 'Abd al-Malik 'embidding them to keep their books in Greek. But let us come back to the Koran.

Jesus, Mary, and the Gospel are frequently mentioned in the Koran, and Muhammad knows the essential differences between the Gospel and the Koran regarding words, namely, compassion and mercy (vii. 27); he also knows in some extent the parable of the seven (xlviii. 23) and the promise of another messenger of God (vii. 156, cf. xvi. 17). He is also aware that the Gospel is put forward as a confirmation of the Pentateuch (v. 29). Of the miracles of Jesus he mentions the healing of the blind and of the leper as well as the raising from the dead.

The most popular tradition in these circles from which the Prophet obtained his knowledge, seems to have been that of the Annunciation. "He has chosen thee among women." The angel says to Mary in the Koran, iii. 37 (cf. Luke i. 28). He likewise adopts the virgin birth of Jesus (xxi. 91). When the construction is denied to Koran (iv. 156 and lii. 47), he follows the view of the Christian sect of the Dossorians. The brief mention annunciation brings the life of Jesus to a conclusion at this moment when, according to the Gospel, the Pas- sion should begin (cf. al-Zamakhshari, ed. Fares, i. 169, where a tradition of the 'Abbas is quoted). The calling of the apostles is distinctly mentioned (iii. 45-49). The institution of baptismism is connected with this in the work of the Khwajah al- 'Adil [p. 22]. A miracle in the Acts of the Apostles is mentioned in the Koran (iv. 156), from the same word as in the Gospel (cf. Acts, x. 34). The story that Jesus miraculously gave life to a clay bird (iii. 155, 159), is taken from the gospel of the Childhood. The name "second Adam" given to Christ is approximately found in Sura iii. 52. The expression "strengthened by the Holy Ghost," which Muhammad uses in ii. 81, was not understood by him. He confuses the Holy Ghost with the Archangel Gabriel.

The commentators still further develop the legi-ends in the Koran connected with the New Testa- ment, particularly those of the childhood of Mary. On the whole the figure of the Virgin Mary is a very attractive one in the Koran and not very remote from Christian sentiment. On the other hand, the figure of Jesus is much more uncertain and, in comparison with the Gospel, a much lower one (cf. xiv. Jesus is rather only a prophet prophet). Muhammad leaves him the name of Messiah (v. 109 sq.), but this name does not seem to have any definite theological meaning with him. Of other New Testament personages, Muhammad only mentions John the Baptist and Zachariah.

The New Testament had an important influence on Tradition [p. 22], First, various miracles, sayings, and ideas which are attributed to Muhammad by his followers have their origin in the Gospel. The stories that Muhammad increased supplies of food and water go back to the miracle of the loaves and fishes in the Gospel rather than to that of the wedding at Cana, as Goldschmidt thinks. Numerous traditions regarding the high position of the poor and the difficulty of the rich entering heaven, again reflect the doctrine of the Gospel and are in contrast to the views of the hoarded Arabs. As Goldschmidt has shown, an Arab traditionist, Abu Wael [p. 23], even purports to tell
of the Lord's prayer into the mouth of Muhammad. H. Lammens also points out to me that the tradition, according to which Abu Bakr is moved to tears on hearing the Prophet preach, is of Christian origin. The "gift of tears," which is known to Christian mysticism, was little fitting to the temperament of the Arab comparators.

On the legend of the Mahdi and on Muslim eschatology Christian apocalyptic literature had a considerable influence.

In several Muslim historians we find a rather extensive knowledge of the Gospels. Al-`Ya`qubi, son of the last of the Arab historians, gives a synopsis of them. Such an inquiry apart from the Muhammedan, does not concern his relations with the Christians.

In Nazareth, as he tells us, he visited a church highly venerated by Christians and received a large number of Gospel stories from them.

He knows of the birth of Jesus in Bethlehem, his childhood in Nazareth, the finding of God in Matthew III, 17: "This is My beloved Son," which he gives with slight alterations. He has also heard the story of the Magi, who visited the infant Messiah, according to the Gospel and other sources.

He gives the story of the crucifixion of the Apostles correctly. He also names the Four Evangelists and speaks of the "book of the Gospel," of which he gives a summary, as if he had seen it. On the other hand, he shows a certain distrust of this book, in contrast to the great reverence with which the Koran speaks of it. Al-Mas`udi is comparatively well informed about the lives of the Apostles. He twice speaks of the martyrdom of the apostles Peter and Paul, but ascribes to the latter the same kind of martyrdom as, according to tradition, was the fate of Peter only. He knows Thomas as the apostle of India. On the whole, Thomas seems to be the apostle best known to the Muslims next to Peter, and even Paul is less known than Peter.

Al-Biruni is still better informed than al-Mas`udi. In order to write his Chronology, he had to consult Nestorian Christians. He knows various parts of the Gospels; and also of the commentary of Daddali (unidentified). On the Gospels, he has a certain spirit of criticism. The four Evangelists have to him are four recensions, which he compares with the four copies of the Bible, the Jewish, the Christian, and the Samaritan. He notices, however, that these recensions differ considerably from one another. Al-Biruni gives the genealogies of Joseph, in full from Matthew and Luke, and tells in a very interesting passage how the Christians explain this difference. He speaks of other gospels which the Marcionites, Bardesanes, and Manichaeans possessed, the two first of which differed, according to him, in some parts, from the Christian Gospels, while the others were contradictory. In view of all these different recensions, he concludes that one cannot rely very much on the prophylasial view of the Gospels.

The translation of Tabori's Chronicle (French ed. by Zetzsche) contains a great treatise on the New Testament, which are more detailed than the Arabic original and correspond with those found in the stories of the Prophets (Kitab al-Anvabad). Certain details from the Passion, for example are given, such as the expulsion by "Simon", the betrayal by one of the Apostles, who is not mentioned by name, and the story of Mary under the Cross. For the rest, the author holds the Muslim view that another person, whom he calls Isma, was substituted for Jesus. As to the history of the Apostles, he gives the tradition which makes John come to Edessa.

In the mystic literature, one finds numerous allusions to the Gospel, there are even traces of some knowledge of the exposition of some passages in scripture by the Fathers of the Church. What is given by the Muslim mystics as sayings of Jesus, however, is very far from always agreeing with the Gospel. For example, the saying ascribed by al-Qazzālī to Christ are almost all incorrect. On the other hand, we find in al-Suhrawardī an accurate and complete version of the parable of the sower. The Rasa'il al-Istifadah system contains remarkable passages about the crucifixion of Jesus, as the reality of which they assume, about the Resurrection, the assembling of the Apostles at the last supper and their scattering over the face of the earth. The Acts of the Apostles (Rasa'il al-Istifadah) is expressly quoted there (Diterici, p. 605).

The philosophic literature also shows a large number of controversies between Christians and Muslims. Among the celebrated polemicists we need only mention here Abu 'Abd Allāh b. Zara'a, who in 387 composed a reply to Abu 'Abd Allāh Ahmad ibn Abī Bakr, and Yahyā b. 'Abdī, a Christian scholar and pupil of al-Fārisī. The latter pronounced an apology for Christianity, which he dedicated to Shīkh Abu 'l-Maḥmūd ibn al-Warrāq. He also replied to a treatise by al-Khunājī on the Trinity. [See also the articles Yazji and al-Mahdīi.

The Muslims in general respect the Gospels and rever all the Saints. The Turks call it Ingil. Various writers who have lived in Turkey say that many Turks in secret recognize the superiority of the Gospels to the Koran. In particular they mention the case of Kāhin [p. v.], who in the reign of Sulayman I openly confessed his preference for the Gospels and was therefore executed (DVH, Tāmilnū bay Rā'em, i. 155).

INDIO. This name, which is properly confined to the royal estates under the Mogul, is usually given to the dynasty which reigned from about 793–794 (1322 to 1323) in Persia (Shiraz), as its founder, Amir al-Din Malikshah, had been first of all sent there by Uljai to administer the royal estates. According to a statement in the تاشفینی قانون he was a descendant of Abul Aliddin Ansari [q.v.]. Under Uljai's successor Abul Qasim he not only retained his office, but was able, continually to extend his power so that by about 793 (1322) he was practically independent ruler of Shiraz and almost the whole of Persia. After the death of Abul Qasim he put to death by order of his successor Arqa Khan in 736 (1335-6). According to the Shadzila, he had four sons: Mansur Khazanidgha; Chaghidzhe; Sad Abdu Khaghazwar; Shams al-Din Malikshah and Jalal Djamal al-Din. The first named was already ruling in Shiraz in the lifetime of his father and was put to death, as well as the second brother Khaghazwar, Mansur had imprisoned the third brother Muhammad in Kaft Safid, but he was able to escape and found support from the Capetian Prince Haimar. The latter collected a Mongol army and advanced on Shiraz with Muhammad, so that Mansur had to take to flight and Haimar entered Shiraz.

But his rule did not last long, for, when shortly afterwards in 740 (1340) he put Muhammad to death, the population rose up in such a threatening attitude that he found it advisable to retire, only to return next year with new forces. But on this occasion he had too good a fortune, as he quarrelled with the Capetian and, when the two sides were drawn up in line of battle, he was left in the lurch by his own men, so that he had to seek refuge with Shihab Husain, who had him put to death. The meanwhile, Masul Shah had retired to Jafartak and made an alliance there with Yaghub with, a brother of Ashraf, while Ashraf himself took the side of his brother Abu Iskandar; however, succeeded in reaching Shiraz with the help of Yaghub, but there met the same fate as his brother; he was subsequently murdered by Yaghub in 743 (1343). The latter thereupon quarrelled with Ashraf but made peace again and they jointly attempted to subjugate Fars, but their troops dispersed when the news of the murder of their brother Hasan Khudin (q.v.) reached them.

Abul Iskandar, a younger son of Malikshah, who had previously received the town of Isphahan from Prince Haimar, now became lord of Shiraz and of the whole of Fars. As he endeavoured to extend his rule over Yezd and Kerman, he came into conflict with the rising power of the Mughals (q.v.) with varying success. The result was that Abul Iskandar was not only driven from Kerman and Yezd, but was ultimately besieged in Shiraz. The town had to be surrendered to the Mughals in 754 (1354). Abul Iskandar had in the meanwhile fled to Kafir Safid, received some support from the Uzbeks, and went to Isphahan. There he was also besieged and finally captured, handed over to the relatives of a shahab who had been put to death by his order, and was killed by them 758 (1358). The Persian poet Chahar Zaidi commemorated his Maccabean in an elegy.


INDO-CHINA. Further India, -1st to 1st in French Indo-China. French Indo-China comprises the whole eastern zone, by far the greater part of the double peninsula which lies between British India and China. The western zone belongs to the whole of Burma and the farther west part in the centre to Siam, which serves as a buffer state between the two. French Further India comprises in the south Cochinchina (Annamese Nova Bha), which is a direct possession, in the centre the kingdom of Cochin China (Annamese Nova Sin), which is a direct possession, in the centre the kingdom of Cambodia (in its dialect Sonk Kampa), Nuiquer Kampa (Siamkru, Kampa), in the north the kingdom of Laos (Laotian: Muong Lao), in the east the empire of Annam (Annamese: Nui'lt Annam) in the north-east the province of Tonking (Annamese Boc lye), all of which are provinces.

This country, one and half times the size of France, is only inhabited by about 12,000,000 Annamese, 1,500,000 Cambodians, 1,500,000 Laos, and about 200,000 Frenchmen and Malays, 275,000 Chinese, 1,000 Hindus, mainly Tamils, and about 500,000 savages or half civilized men.

1) In French Indo-China Chinese are pronounced with Chinese sounds. It should be noted that: x = ch, v = w, i = i, e = e, mu = m, y = j, s = s, hw = h, h = h, w = w, g = g, c = k. In the above quoted Indian Chinese words.

2) The natives call themselves Mui, Phuong, or Khe, which in Annamese, Cambodian and Somali means "savage".
As regards religion, the Annamese, like the Chinese, are Buddhists or Confucians, only a very small number being Christians; the Cambodians and Laotians are Buddhists, the semi-civilized are almost all animists, with a very few Christians; the Thais, Malays, and a few Tamils are Muslims, except 20 to 25 thousand of the Lhauth that have persisted faithful to a very ancient Brahmanism. Some Tamils and Bugis are Hinnais.

The Thais (orang tham) live partly in Binh Thuan, in modern Annam, the last refuge of their nationality, partly in Cambodia, along the banks of the Mekong and on the edge of the great lake (Tonle Sap), partly around the towns of Chau Doc and Tay-ninh in Cochinchina, and finally in a few villages in Siem.

The Malaks who are almost equal in numbers live entirely near them in Cambodia as well as in Cochinchina and are in constant relations with them. They are not found in Annam.

Islam at present plays only a slight part in Further India; it was at one time the most important but never predominant, as long as the kingdom of the Thajas dominated the peninsula.

The Thajas, whose physical features and language are obviously connected with those of the Polynesian Malaks, at one time founded a powerful kingdom in Further India, which seems to have encompassed Cochinchina, the modern Annam, with the exception of Tonking, and a part of Cambodia. A memorial of its greatness is the state of Nhatrang, of the second or third century. In the thirteenth century the kingdom, although already declining, still aroused the astonishment of Marco Polo. In the fourteenth, however, it was broken up when the Cambodians and Annamese attacked it together and in 1421 there were only a few tribes in the valleys of the Binh Thuan who were much oppressed by Annam. At that time many of them fled to Cambodia, where their descendants still live.

The oppressed Thajas greeted the French rule with joy, but the French are not succeeding in elevating them. Physically, they are not degenerate. They are taller and better proportioned than the Annamese, the skin is soft and of a light brown colour, the hair soft and often wavy, the face rather broad, the eye well formed, and with an open look, the mouth of medium size. They belong to those Asians whose type is nearest to ours, that their fertility is only very moderate. In spite of a certain childish vivacity and a great softness of character they are intellectually extremely apathetic. They practice neither commerce nor industry, live in very miserable villages (in Annam they are built on the ground in Cambodia on piles), weave a few stuffs, and only do so much agriculture and cattle rearing as is necessary to maintain life without worrying whether they can improve their lot.

When was Islam introduced among the Thajas? This question has not yet been solved. One thing however is certain. It was preceded by Buddhism, the most accepted form of which was Cyclic, which is still preserved with the most remarkable variations by some thousands of Thajas who have remained true to this old faith and therefore call themselves Thajas. But by their Muslim fellow countrymen they are called ashdras or Khajah (Ar. khaja) 'infidels', without the one side or the other acting so foolishly to forego all the advantages that the latter had in the past.

Two hypotheses may explain the introduction of Islam into Further India. It was either brought in the 8th or 9th century by Arab merchants, Indians or Persians, in the great movement of the general spread of Islam, or it came later as a result of a Malay immigration.

It is certain that the Arabs were acquainted with Further India at a very early period. As early as the 8th century there were regular relations between Arabia, China, India and the Archipelago. By 543 the Arabs and Persians were so numerous in Canton that they laid the city waste with fire and sword. In the 9th century they raised a rebellion in Khan-tu, in which 72000 of them perished by the sword. In those circumstances they must have been acquainted with Indo-China and if they knew it, they must also have endeavored to win it for their religion with the well-known missionary enthusiasm of the Muslims.

A passage in the Annalist of the Song dynasty, Chipp. 489, which was ingeniously explained by Ed. Leenknecht (Bulletin de l'École française d'Extrême-Orient, III, 1899, p. 35) that Islam was first brought to them by the Arabs or Persians. In the Annal it is stated: "There are (among the Thajas) also infidels which live in the mountains. They are not used for agriculture but only for killing animals. When one is sacrificed, the meat is given to the infidels, and in the mountains they are not allowed to eat their meat. In the same accounts of the Thajas it is said: "the customs and dress of the Thajas are similar to those of the population of the kingdom of Ta-chu (Taclia i.e. Araba).

The historical statements of the Thajas are not to be taken too seriously. But it must be remembered that their legendary chronicles place at the head of the list of kings who had Sree Nandy as their capital, the Pho or lord Olyak (Alibah) who reigned from 1000 to 1096. In the year of the Rat a man at the nature of Olyak lived a perfect life in the Thaja kingdom, but the land was not conquered. This was recommended to Islam in the time of the Song. In the same accounts of the Thajas it is said: "the customs and dress of the Thajas are similar to those of the population of the kingdom of Ta-chu (Taclia i.e. Araba)."

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modern Phnom and Phnom Penh, Annam), in the east of Cambodia, and the Tjames still say that this is their place of origin.

In effect, it is quite possible that Islam had already been introduced in the 15th century by Arabs, Persians, or Indian merchants. But it made only slight progress and for the Malay immigration in the 16th and 17th centuries which kept it up and spread it, it would have probably disappeared again. It is more true however to this immigration that Islam has retained its purity through the relation which the Malays keep up with the Tjames of Cambodia and Cochinchina.

But it is also possible that the law of Muhammad reached them through the Malays of the Archipelago of Malacca. The latter, as Prof. Kem has convincingly proved, themselves come from Indo-China and are related to the Tjames and, as inscriptions and legends show, were from the 16th century onwards in uninterrupted close relations with the kingdoms of Champa and Cambodia, partly through intermarriages of the ruling families and partly through invasions. These turbulent Malaya, whose Islam was not of an introverted type, thanks to the community of religion, kept in such close touch with the Tjames after their political decline that the two are usually confused in the history of Cambodia and Annam. Their common rebellions and liguistrations in the xvth and xviith centuries disturbed the peace of the two kingdoms, particularly that of Cambodia. The chronicles are more especially the Spanish theologians, who at the beginning of the xviith century had hoped to see Indo-China brought under the sway of Philip III, bitterly acknowledge at this period the influence of the "Moros," i.e. the Muslims whom the tolerance of the kings of Cambodia and of the Tjames allow to build mosques everywhere, who endeavour to proselytise and who lure the Christians to the extent of wishing to drink their blood (cf. Avima and vérodrique de l'histoire de Cambodia par Gabriel Gourou de S. Antonio ...). New Edition of the Spanish text (of 1624) with a translation and notes by Antonio Calabresi, Paris 1694, p. 122, 124, and passim). Many went so far that about 1634 a prince of Cambodia, supported by them, married a Malay woman; adopted Islam, to the great scandal of the true Cambodians who were faithful followers of Buddhha.

The Muslim Malays and Tjames down to the xviith century took an active part in all the internal strife which disturbed the peace of Cambodia in its decline. For a time they played such an important part that one of them, Tjum Suyt Ahamat (= Shikha Abadat) — according to the chronicles, a Malay of royal descent, but perhaps simply a Tjum with some Malay blood — in 1635 became regent and right hand man of Ang-Can, the ruler of Cambodia. He aroused the jealousy of the Cambodians and the distrust of the Annamese, who would have liked the lands of Ang-Can for themselves, to such an extent that his enemies succeeded in having him condemned and beheaded; without his fellow Muslims, who would certainly have rescued and saved him, learning anything of it until too late. His sons and followers raised a rebellion in the province of Tboys-Kham, where the Tjames and Malays of Cambodia, joined together and united with the Tjames of Chao-Doc and lait, the country was until Nongphum ascended the throne in 1859 and French rule finally put an end in 1863 to the political importance of the Muslim element in Indo-China.

From the religious point of view, these Malay immigrants into Indo-China, who are mainly found in Saigon, Cholon, Chau-Doc, Thuy-ninh (towns in Cochinchina), Pham Phia, Kampaung-Luang, Kampaung-Tjim, Laoheu, Pernat and in other centres of Cambodia, show no original features. They entirely resemble their brethren in the Peninsula of Malacca, are in constant relations with them, and often recite from these missionaries whom duty it is to maintain the purity of their creed. They are intelligent, active, clever and prudent, but are considered to be treacherous, cruel, cunning and inhospitable. They keep quite apart from the Cambodians among whom they live and only maintain closer relations with their co-religionists among the Tjames. They are mainly teaders, farmers, shop-keepers, boatmen, drivers, growers of vegetables, and are respected if not loved in Cambodia for their intelligence and industry. Although they were well treated by their rulers, their fidelity seems to have always been doubted and their interests do not seem to go beyond that of their community. They are Shi'its in general, but are acquainted with the precepts of Ijma and they read the Koran and its commentaries. Among them we find for example the Apostle of al-Samut, the St. Hourng Pieng, Fish and Haudh books, the "Sutra" commentaries, various jocastical works or legends such as "Dra Kama, Si Mithun Muhammad Hanum Yidish" etc.

These religious ideas and, to a less degree their religious development, the Malays of Cambodia have in common with the Tjames of Cambodia and Indo-China. They observe the five daily prayers, the ablutions and circumcision, which is performed at the age of 15. They do not eat the flesh of pigs, dogs, poultry, tortoise, elephants, peacocks, vultures, eagles, and savages, and they refrain from intoxicating drinks. If any one worships a strange idol, he is expelled from the community. Some make the pilgrimage to Mecca to pay a certain sum, for which a representative is sent on their behalf. In Cambodia the mosques are almost always built of wood and are placed on high summits. The funerals are large family processions, with a platform at the back. The mats which are used as praying carpets are hung up on a rack from the rafters. On the left at the entrance there is usually a large drum painted red (Tjum goong — Malay gongno, Japanese tam-gum). Outside is a little bang of accusation of false accusers.

Within these premises the Tjames give the children instruction in reading Arabic and in writing the Koran. The assembly of gowimna cannot take place without a quorum of go believers. Ramadain is strictly observed by all, pious families are quite abstinent in this period. On Mouladi they refrain from sexual intercourse.

The Tjames of Cambodia also observe the 8th of daat (last day of the month of the pilgrims) also called daat- Talî, from the children of the 8th to 15th months after Ramadain. They also observe the month of Moulad (= Arab, mawlid) when a lock of hair is cut from the children of 3 to 15 and they are given a religious name, which for boys is always 'Abd Allah or Muhammad, for girls Fatimah (Fatimah). The males, at least four in number, are invited to pray...
The Muslim Tjams have adopted from the Cambodians the custom of filing and lacquering their daughter's teeth at the age of 15, an operation which is accompanied by prayers from the isina and sprinkling with holy water.

The marriage customs are in general Muslim. The boys do not as a rule marry before 18 or the girls before 15. The wedding feast is accompanied with great expenditure. Divorce is possible but rare. If it is demanded by the woman, she loses her dowry (Tjam undrie), Malay mar abower which the husband settled on her at the betrothal.

The funeral ceremony is very simple. The corpse is washed twice with a decoction of jalaive leaves for benrins water, then wrapped, in a piece of linen and placed in a grave about and a half feet deep, with the head to the north. A mound of earth is then heaped over the grave, which is covered with thorny branches to protect it from wild animals. On the third, seventh, thirtieth, fortieth, and hundredth day the isina are invited to pray and eat with the family at the grave. The exhumation practised by the Tjams of Annam is not found here.

The husband mourns for 40 days for his wife, the latter seven months and ten days for the husband, and she cannot marry again before a hundred days.

The infant of the Tjams in Annam has quite a different name. It appears to have Shl's character, as Agon (Huss, Aqon (Hosson) and 'Ali are particularly revered and invoked there: they also play the main part in the few manuscripts or legends still preserved in Annam. It is now considered by the faithful as representing the Four caliphs of the Prophet, and enjoy a great spiritual authority.

The religious dignitaries are usually chosen from the most prominent families, whose sons can become isina at the age of 15, and whose daughters are educated with special care to make them worthy wives. The Muslims of Cambodia respect the graves of saints which they call 'sok'; they believe in witches, the werewolf, evil spirits, and in magic, and have retained certain agricultural customs which are also found among the neighbouring peoples such as the Cambodians and Annamites. They are relieved of an old animism.

This family bond among the Muslims of Cambodia is very strong, the father has great authority. The wife is well-treated, but kept strictly within the house as well as the daughters, who are very easily initiated to household duties and, being under strict control, are only allowed to marry Muslims.

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a kind of religious butchers who belong to the mosque. In general, the word "au" in Aannam is applied to all Muslim "clergymen" in contrast to dżäha, which is the name of the Hindu priests.

All the religious dignitaries in Aannam observe their heads and faces. In addition to the simple white bonnet worn in Cambodia, they also wear a voluminous turban with gold, red or brown fringes. The various ranks are distinguished by the length of the fringes. Like their Hindu brethren, they carry a long Spanish rod, the lower part of which is wound into the form of a basket only in that of the sark zuvru. A white turban, a long white cloak which is fastened and can open at the neck, is their toga. A right-angled piece of cloth, the interior of which is covered with white cloth; on these occasions they exchange the turban for a kind of ducal, which is bored through the, middle and fastened to the fur by a piece of thread. The whole looks like the bicorne of a judge. These "priests" are as ignorant as their simple followers; they can barely read Arabic, hardly study it at all, and only roughly understand their own language, which they repeat only "because their fathers also did it." They are free from taxation and forced labour and are held in high esteem by the people; they are the more educated class, however slight the education may be. As they are quite indifferent and insolent, they do not think ill of the faithful when the latter make offerings to the Pà Yän or various Hindu deities, even though certain agra- rian rites or magic ceremonies which have nothing to do with the religion in question, the Synod invites them to their religious and domestic festivities and is invited in turn, only the food for the meals must be prepared by a Muslim woman — and even, in some places, refuse from eating pork or beef.

Only from the Hindu cremations do the Muslim priests carefully abstain from themselves and this religious honor of corpses was previously, it is said, the reason why they shuns could enter the royal palace, to pray with women in child-bed and to watch the with their husbands and children during the absence of the king.

Either as a result of ancient customs or of the Malay-Polynesian matrilineal social system, there is the hierarchic class of "writings" called writing, the Muslim of Aannam have practioners for a domestic cult; they are called "au" or "au". If a sick member of the family has to be healed, for example, or a journey or business enterprise to be undertaken auspiciously, the first visit of all successive prayers, thus this mode — often the housewife herself — accompanied by the majo, who sings and beats the drum, performs certain rituals on the site of a state or great event, in order to influence the "deities" or spirits of the dead, in whom sacrifices are at the same time made. This ceremony is always followed by a great feast. The rôh, who must not eat the flesh of the pig or of the sad lizard, even play the principal part at the great annal festivals, which are celebrated in December-January and are regarded as a great crema-and December-January and are regarded as a great ceremony, which is the name Java, is especially prominent at these — and are regarded by the Muslim Jannam as the "New Year's festi-Val of the ancients".)
The festival lasts two days and three nights. A great bonfire is built in an enclosure, if possible of quite new material, and the interior is hung with white cotton cloth. The altar is a simple large tray, with dishes on which are set food and fruits. Wax lights are stuck on the edge of the dish and they also are bound round with satin threads of different colours. A swing hung to two pillars is intended for the eagles; she is assisted by three women and the master, who with his function conduces an orchestra consisting of a clarinet, a violin, a viol and an oboe-deum. (javanese).

The festival which is interlaced by numerous meals is opened with the Kening, then follows the invocation of the mountains and forest spirits and of the shades of the "spirits beyond the sea", which may not be mentioned by name; and finally the invocation of 28 deities or spirits by name; at each of them the three nemer invites prayers.

The most characteristic part of the festival takes place on the second day at the rise of the morning star. After the nemer has invoked the deities and the eagle has performed a special dance in their honour, they take a small rowing boat made out of a single piece of wood, which is said to come from Java or China to collect tribute. It is master of the house in which the festival is held, pretends not to understand Javanese and the master acts as interpreter. Amid jolling all round, eggs, cakes and the figures of an ape with jointed limbs are put in the boat, the participants then break up the walls and roof of the booth and light for the cakes. On the third day the eagle goes, accompanied by the officiants and the orchestra, to the river and solemnly places the boat with the ape on the water. This ends the festival.

During circumcisions it is only symbolical with the Tjam Baul of Amam, the nemer for the old then is practised as in Cambodia and the Kening (literally "exchanging") marks the declaration of a girl's fitness for marriage. Not till then dare they put up their hair and they are already i.e. unpromotable, and the seducer would be severely punished. This festival takes place under the presidency of the nemer and of two nemer for a considerable number of girls on each occasion and lasts two days. It is opened with prayers to Allah, Muhammad, the Hindu deities and the shades of their ancestors as well as with a feast at which the priest sits apart. Two booths are erected, the one for the ceremony itself, and the other as a dressing room for the girls, who sleep there under the supervision of four mahouts. The nemer spend the night praying at 6 a.m., the girls appear wearing their finest clothes and ornaments, their hair becombed and covered with a triangular mitre. Before them goes an old woman, and a man clothed in white, who carries a year-old child dressed exactly like the girls excepting the mitre. They throw themselves down before the nemer and the senas. The nemer places a grain of salt in the month of the child, cuts off a lock of its hair and gives it some water to drink. The same is done with the girls, who then remain in procession to their booth. If a girl has been induced the lock is cut off at the back as a mark of shame. A second feast, at which the priests sit before the faithful, concludes the ceremony.

Birth customs in Amam among the Bali are similar to those among the Kaphit except that the Bali do not sacrifice to the gods on such occasions. The seduction of girls is also severely punished. They do not marry till they are 17 or 18. In Panam, evidently the result of the old Malay patriarchal system which has left other traces also, like the right of inheritance of women and the training of descent through them and their practising the cult of ancestors — the custom prevails that the girls seek the young men in marriage; but everywhere else in Indo-China the reverse is the case. The wedding (íjam, éddah = Arab. iddah), which is a consummation of long and costly festivities, is usually celebrated by public cohabitation, which causes no scandal; the pair are free to quarrel at a later date when they can afford it, and they may already have two or three children to take part in it. It is far more elaborate among the Bali than among the Kaphit. The nemer's repeat prayers, the nemer kom, or the nebecar, who represents the "Lord Mahometan", sales the bride, who is considered to be Parma, whether she accepts the presents of the bridegroom, the lord ALL Rich feasts take place at the weddings. The dowry given to the woman remains for property in case of a divorce. Divorce is fairly easy and there are nearly two thirds of the joint property in the hands of the woman. Mixed marriages are rare and to them the children follow the religion of the mother. It sometimes happens that a Muslim woman marries a Hindu, very seldom the contrary.

The burial service is as simple among the Bali as it is elaborate among the Kaphit. The corpse is wrapped in white cotton sheets and placed in a small hut, where the nemer kom and the nemer Senas repeat prayers. As soon as night falls the dead man is buried, with three weeks' notice, almost secretly, without a coffin and with the face turned to the north. The relatives beseech his spirit not to come and afflict them. On the 3rd, 10th, 21st, 40th and 100th day as well as on the anniversary of his death a judh i.e. a service at the tombs with prayers, a meal and prayers for the soul of the deceased observed at his grave. The 2nd and the 40th days are the most important. The dead person is almost always exhumed after a certain period on an anniversary of his death. His bones as well as his golden or silver ornaments are placed in a small coffin which is again buried in a particular place and considered sacred.

We thus see that Islam, while it has remained fairly pure in Cambodia, has been overlaid in Amam with a mass of elementals and customs, partly animistic and partly Hindu. The Talms nevertheless desire to be good Muslims, only their ignorance and long usage are the causes of their error. Malay inhabitants who have come from the Archipelago or Cambodia on a religious mission have repeatedly succeeded in putting an end to sacrifices to heathen deities in various villages, although they have been unable to stop the enjoyment of rice, formerly.

If France should succeed in regenerating the Talms, as she is endeavouring to do by her humane and wise policy, the revival of their nationality could only be to the advantage of Islam, and could only come through Islam in close combination with their brethren and the Malay of Cambodia.

Bibliography: Aymann (Exileum), 188
AL-INSAN AL-KAMIL. This expression, which means literally “The Perfect Man”, is used by Mohammedan mystics to denote the highest type of humanity, i.e., the savior who has realized his essential oneness with God. Abu 'Abd Allah ibn 'Abd al-Malik (561-874), quoted in the Suhrawardi, al-Balsh and al-Balsh, the dome of a well-known work, al-Futūh al-Kamīl fī Miftah al-Abshār wa 'l-Adabār wa l-Adab al-Kamīl fī l-Adab, by Abu al-Khayr al-Qurashi, who died about 820 (1421). These authors base their theory of the Perfect Man on a pantheistic monism which regards the Creator (al-'Allāh) and the creature (al-Khaliq) as complementary aspects of Absolute Being. A similar but by no means identical doctrine had already been set forth by al-Hallaj (see al-Hallaj and 'Allāh, ed. by Massignon, p. 130 sqq.). “Man” says Ibn al-'Arabi, “unites in himself both the form of God and the form of the creature (al-Khaliq), and the Divine Essence together with all its names and attributes. He is the mirror by which God is revealed to Himself, and therefore the final cause of creation. We ourselves are the attributes by which we describe God; our existence is merely an abstraction of His existence. While God is necessary to us in order that we may exist, we are necessary to Him in order that He may be manifested to Himself.”

Abu 'Abd Allah, who differs from Ibn al-'Arabi in certain details, gives a full and systematic exposition of the theory. His argument runs somewhat as follows: Essence (al-Sharh) is that to which names and attributes are attached, although in reality there is no distinction between the Essence and its attributes and which may be either existing or non-existent. The existence of the Essence (al-Sharh) is being (God) or being united to non-being (created things). Absolute or Pure Being is the simple essence, without manifestation of names and attributes. The process of manifestation involves a descent from simplicity, which has three stages (1) absolute (2) universal (3) cosmos. At this point appear the names and attributes whereby the Essence is made known. They are communicated by means of mystical illumination (firds) of the Perfect Man, who typifies the manifestation of Absolute Being from itself and its return into itself. Moreover, the essences of illumination shall ultimately become merged in the Essence. In the first degree, called the illumination of the Names, the essence (God) is destroyed under the influence of the man by which God pervades Himself, so that if you invoke God by that name, the man annuls you, and the name has taken possession of him. The second degree is called the Illumination of the Attributes. Those are received by the mystic in proportion to his capacity, the abundance of his knowledge, and the strength of his resolution. To some men God reveals Himself by the attribute of life, to others by the attribute of power, as on. Moreover, the same attribute is manifested in different ways. For example, some hear the divine speech (al-Hudja) with their whole being, some hear it from human lips but recognize it as the voice of God, some are informed of it concerning future events. The final degree, which is the Illumination of the Essence, sets the seal of distinction upon the Perfect Man. He now becomes the Pole (al-Futu) of the universe and the medium through which it is preserved; he is conscious of his hidden from himself, and shall bow down in adoration before him, since he is the visitant (al-Hudja) of God in the world (cf. Kar Ş 22, 4). Thus, being divine as well as human, he forms a connecting link between God and created things. His universal nature (al-Hudja) gives him a unique and supreme position in the order of existence. Ali al-Hujjah divides the attributes of God into four classes: attributes of the Essence (Oneness, Eternity, Creativeness, and the like), attributes of essence (al-Hudja), attributes of majesty (al-Mawṣil), and attributes of perfection (al-Mawṣil). While the attributes of beauty, majesty, and perfection are manifested both in this world and the next, Fama and Hul, for instance, being respectively absolute manifestations of beauty and majesty — the Perfect Man alone displays the whole sum of divine attributes and possesses the divine life as its fullness. This microcosmic function, manifesting the illumination of Kar Ş 33: 14, he freely accepts as a trust from the hands of his Maker. He contains the types of every spiritual and material thing. His heart corresponds to the Throne of God (al-Masīr), his reason to the Pen (al-Qalam), his soul to the Tablet (al-Insāq), his nature to the Elements (al-Masākīn), his intellect to the Fire (al-Wādān). Many Sufis adopting the Firdaws doctrine of emanation, identify Muhammad, the Perfect Man, with Universal Reason or the Logos. Al-Līf takes care to state that Muhammad is the Most Perfect Man.
Al-INSÂN AL-KÂMI — PRÂH

(Îmân), in whom the name and the rest of the prophet are subordinate. He holds that, in every age and generation, one should assume the form of the Lord of the name and in that guise make himself known to mystics (id. Goldscheider, loc. cit., concerning the doctrine of the transmission of the name of Îmân). We find a further concession to Islam in the principle that the Perfect Man must continue to obey the religious law. "Perspective of the sublime Essence," al-Dîlî says, "consists in the knowledge, by way of divine revelation (Îmân), that thou art He and that He is thou, and that this is not jûkî [q.v.] nor imânî, and that the slave is a slave and the Lord a lord, and that the slave does not become a lust like the Lord a slave."

Bibliography: In addition to the references given in the article, Goldschmid, in the Mahlûk al-Mawda, vol. II, p. 191; Thumâk, Sâdîdânum, ch. 3; Palmer, Oriental Mysticism, ch. 2; Muhammad Iqbal, The Development of Metaphysics in Persia, pp. 150—174, which provides the most complete account of al-Dîlî's philosophical ideas that has yet appeared; Nicholson, The Mysteries of Islam, ch. 5.

INSâH (א.ז.) Invention. According to the book edited, Maârîf al-Iqâmîa, by ed. Sam. Vlottom, p. 78, insâh has the special meaning of the binding of a document which is afterwards examined by the head of the office and drawn up in its final form with or without alteration; that is to say, a rough draft of a document. The insâh includes the epistolography, the art of drawing up letters and documents. Among the Arabs the celebrated private secretary of the last Umayyad ruler Marwân II, Abû al-Kâhidh b. Yahyâ (son of Ibn Kahlâbîn [q.v.]), is regarded as the first who distinguished himself in this art. On the subject we have a large number of works in Arabic, Persian, and Turkish, which includes invaluable data for the history of culture. Such are the great work by al-Kâhidhâni [q.v.], Sahîb al-Îbâra, and the much shorter handbook by the Fârîd al-Îbâra, [q.v.], entitled al-Îfâr, or, la-Mu'âdâbîk, or al-Mu'âdâbîk, written for the secretaries of the Abbasids. Arabic guides to letter writing were also composed by Mârî b. Yusuf, Fâtîr al-Irnâ, or, al-Mu'âdâbîk, written by the unknown author, the Secretaries, and the Commentary of the incomplete edition of Sa'id ibn al-'Abbâs, where the manuscripts in the Fârîd al-Irnâ, have been used in the preparation of the present edition. The language of the book is the language of the Umayyads, the secretaries of the Abbasids, and the language of the Abbasids, the secretaries of the Umayyads.

INSâH ALLIH KHAN, Indian poet, born in Murshidabad, about 1709, settled in Lucknow, where he became the patron of famous Sânîs, Siddîq, who died the day 1326, at Lucknow, where he was born. A famous malîmîa entitled Nînâ w Ummânâ, by order of the Nawab of Oudh, 'Ali Khan (1722—1731), he wrote a grammar of the Urdu language, entitled Dârâsi w Lâjâl, and published a collection of the witty sayings of the same prince, under the title Lajâf al-Sâfâl.


PRÂH (א.ז.) Technical term in Arabic grammar, frequently translated by "inclusion," but however a much narrower meaning. For its noms it only applies to the formation of cases in the oblique, and therefore is not applicable to the formation of the genitive of the imperfect and therefore is not applied, as Plütsch, Die gramm. Schule der Araber, p. 15, erroneously advance, to the formation of the genitive of the
verb and in times and even to that of the personal forms, which are regarded as nominal elements added to the verb proper.

According to the view of the Arab grammarians in practice every occurrence of ُهُمْ ُهُمْ is taken up as a governing word, ُهُمْ (q.v.), in contrast to ُهُمْ is ُهُمْ (q.v.), which is applied to all words which entail their form irrespective of syntactical influences. According as it is capable of ُهُمْ or not, a word is called governable or non-governable. The two conceptions ُهُمْ and ُهُمْ have to be regarded as the central points about which the theory of syntax of Arab grammarians turns. Where a distinction is made between declension (تَأَيِّشَة) and syntax (مَثْلُكِ) in the narrower sense, the theory of the ُهُمْ is: "العُمْرِيُّ" (n. 91), in line 4. 5.

The Arabic further differs from our grammatical notions in having no comprehensive terms for "case" and "mood"; but use the same terms without much distinction for the various cases and moods if they are not governed. These terms are taken from the terminations and inflections of the singular strong and weak forms of the conjugation, of the ُهُمْ. This results in the following division: 1. ُهُمْ (ُهُمْ) = nominative (تَأَيِّشَة) and indicative (تَأَيِّشَة); 2. ُهُمْ (ُهُمْ) = genitive (تَأَيِّشَة); 3. ُهُمْ (ُهُمْ) = accusative (تَأَيِّشَة) and substantive (تَأَيِّشَة); 4. ُهُمْ (ُهُمْ) = prepositional (تَأَيِّشَة). The three first meanings are originally simple names of the various cases; but they are still used as such in point of fact, and by grammarians without reference to the ُهُمْ and even for verbs in the second of a verb, as is also true in the case of ُهُمْ. The usual usage in ُهُمْ however, is that even when they are not used to denote the cases and moods. They are in fact used by them in cases where the declension is formed in quite a different way from that of the above scheme. Thus, e.g., the nominative of the sound ُهُمْ plural (تَأَيِّشَة) is called ُهُمْ, the oblique case (تَأَيِّشَة) sometimes ُهُمْ or ُهُمْ although here, according to the view of the Arab grammarians, the declension is made through the ُهُمْ or ُهُمْ. It is similar with the dual.

In the same two kinds of declension are distinguished in the strong (in the wider sense, i.e., including the broken plural). The noun (law) is either ُهُمْ or ُهُمْ; i.e., it has all the cases (تَأَيِّشَة) and has no nominative (تَأَيِّشَة) or it is a ُهُمْ or ُهُمْ; i.e., it has no declension very only ُهُمْ for the genitive and accusative, that: is, it has actually only two cases (تَأَيِّشَة) and has no nominative: In this connection it should be noted that those nominal forms of roots with weak third radicals, which, like ُهُمْ, really show no case changes at all, and are consequently the broken plural, are traced to corresponding strong forms through the application of definite phonetic laws and the latter - although according to the terminology of the classic system ُهُمْ (النَّفَعُ) - are considered weak and further ُهُمْ or ُهُمْ. Moreover a noun has not ُهُمْ or ُهُمْ as an unalterable character; although ُهُمْ is in general considered ُهُمْ, this does not prevent that in the case of ُهُمْ and ُهُمْ and in combination with the ُهُمْ the general notation ُهُمْ, ُهُمْ, ُهُمْ, the Arab grammarians do not regard the ُهُمْ or ُهُمْ as ُهُمْ or ُهُمْ but as ُهُمْ or ُهُمْ. The Arab grammarians always riveted their attention on the individual form and not on its place in a system of declension or conjugation, by which they have not even a name.

It is therefore quite natural that he should in the imperfect also interpret the ُهُمْ and ُهُمْ as ُهُمْ and ُهُمْ because here the verb remains unaltered before it, while it is reduced the representative of the present also in the strong in all three moods. In the other forms of the imperfect, which have the affixes ُهُمْ, ُهُمْ, ُهُمْ, ُهُمْ and ُهُمْ, according to the Arabic view, the consonants ُهُمْ, ُهُمْ, ُهُمْ represent the pronominal subject, while the retention of the ُهُمْ with its auxiliary vowel is considered a mark of ُهُمْ and its omission as a sign of ُهُمْ and ُهُمْ. The Arab grammarians do not recognize at all an energetic "mood" with a name of its own: to them there is simply a strengthening ُهُمْ (كَبْرَةَة) added to the imperfect forms, which become ُهُمْ before it. As with them ُهُمْ is not a formative element merged in the verb but is regarded as a separate particle, the energetic mood is discussed in Arabic grammar as under the particles, which seem strange to us.

On the reason why the linguistic phenomena here discussed has been given the name ُهُمْ, later native scholars, puzzled their heads and gave various unsatisfactory suggestions; cf. Ibn-al-Ibad: Arab. "Arab. In Arabic: ُهُمْ, ُهُمْ, ُهُمْ, ُهُمْ, ُهُمْ. According to Wettstein (Einführung in die Wissenschaftliche Sprachlehre, 2017), the word ُهُمْ means Bedouinizing, transferring into the language of the Beduins V.V. Ronn similarly interprets it (Zeitsschr. d. Deutsch. Oriental. Ges., xxvii.: 141):// ُهُمْ as perhaps a genuine desert Arabic. Volussen (Volussen's Untersuchungen über die Arabische Sprache, 124) definitely agrees with Wettstein: on the other hand, Noldeke (Kleinere Beiträge zur semitischen Sprachwissenschaft, 2, 3) says that the application of the term to the Beduins is the only one of the two, and the Beduins at the time are "indeed possible but not certain." the obvious thing may be here the most probable. ُهُمْ, the verbal noun of which ُهُمْ is a formative, is, to meridian, to give a word an Arabic form; to grammaticalize it in the genuine Arabic ways, the word is commonly enough applied, particularly also by Bedouins, to foreign words, and by the Arabic vocabulary in which case there is of course at present, of possibility of a reference to the Beduins, as the contrast between ُهُمْ and ُهُمْ, modern Arabic as, which are Arabic, is, if we reflect that the cradle of Arabic learning was in the first with its population, predominantly Arabic and Persian, the language completely failed to distinguish cases and moods, that the latter must have been the most striking characteristic of Arabic in contact with the foreign languages with which they were translated, especially as according to good and abundant evidence there was particularly difficult for the non-Arab palaeographers, who contributed a great contingent to the linguistic scholars, so that they frequently found it the afterthought, one will find it quite natural that ُهُمْ ""making,"" by narrowing of meaning, should come to have the above limited technical meaning, ُهُمْ.
Al-'Iraq is the first country, which is bounded in the west by the Syrian steppes, in the south by the steppe and desert areas of Arabia and the north shore of the Persian Gulf, in the east, by the southern cape of the Zagros (Djibal Hanatra) and west to Khitistan, in the north by a line from al-Anbar to Tikrit. This northern border line marks the rising ground which in the oldest period formed the limit of the dry land; south of this alluvial land was gradually formed, which on account of its wealth of water, easy to distribute, possessed the most favorable conditions for profitable agriculture; it does not however appear that the administrative frontier ran along the old boundary and the northern frontier is usually given as a line from Tikrit to al-Haddin, which is about 60 miles N. W. of Hilla and was even included in Al-'Iraq. From the geographical point of view Khitistan (Susaana), which adjoins it on the east, also belongs to the 'Iraq, as it is not separated by any natural boundary; the same is true of the Taif, i.e. the high lying ground of steppelike character which begins before the gorge of Kisa and Killa. Wherever in the district the ground rises above the level of the river valleys in such a way as to form barriers against inundation, and at the same time is more suitable, the Arab geographers speak of the name of 'Iraqiyah and frequently give the route along it as well as that by the river. If one takes together the many arms of the delta of the Shatt al-Arab and the banks of the great rivers with their tributaries and canals, the extent of coast is extraordinarily large in proportion to the whole; the sea with the rivers also forms a system. The possibilities of development appear unlimited; only the regulation of the rivers requires constant attention to prevent the banks being washed away by floods, which would make agricultural development impossible; inundation of the banks led to the formation of vast swamp clothes, the climate between the rivers assumes a steppelike character, which is favorable to irrigation across. This was not sufficiently done even in the best period of the country. At present only about a tenth of the whole area of the 'Iraq is under cultivation (agriculture and systematic cultivation). The total area of the 'Iraq is 10,000 square miles (about the size of Bavaria) of this only about 2000 sq. miles are under cultivation. I appeal to the estimate of Deutsch (following Willcockes), Mag. f. Tischlend und landwirthschaftl., N. 7, 1815, p. 40, 415; Babyl. 24, 599 sq. m. with 25,000 inhabitants of which 1600 sq. m. are north, west and south of Bagdad. Thome (Zetlitz, die Islamischen Bergschränke, p. 245, 1827) states the area affected by the general irrigation scheme at 5,000 square miles (out of the scheme £ 26,500,000) to take 30 years to carry out. Thome tells me that one of the main conditions for the complete opening up of the country is that the bed of the Tigris be dredged; along with this should go the revival of the course which is usually thought to have been the principal one in Arab times, that of the modern Shatt al-Irak, although this river at al-Anbar (the Mithrakes of the geographers) branches off from the present main course of the river, it is still doubtful whether it is the main bed of the Arabs and not rather a channel made by man (de Stuers in Heer's, Originals Orien. et Islam. p. 172).
it lay W ar; unfortunately however the exact site of this town is not known; the latest travellers to visit the ruins (Koldewey and Morris) did not describe it. (Garr and Hatzfeld, Archäologie, Reute, 1. 247.) The Shaff al-Hayy, on which Lynch in 1838 was able to travel in a steamer and on which it is still said to be possible for a part of the year to reach Shaj al-Shiyah, entered the swamps (al-Batlib) at the Shaj, through which it reached, under the name Nahal Abin al-Zina, the "moo-yam" Tigris, identical with the pre-Muslim and modern Tigris. The Egyptians divided somewhat below al-Mansubishi into the two arms, the western, Shaj Hindu, and Shaj al-Hills, the eastern; since the main stream turned southward into the Hindu arm, the bed of the Hills arm has been in danger of drying up; it was not till the Hindu Dam was finished at the end of 1913 that the waters were fairly distributed. According to Kudsum, the western arm, which makes a slight curve to the west, is called al-Aljam (p. 333, n. 7; also Maclure, Tamps, p. 52, 3), and the eastern arm is called Sarr; the former vies towards al-Na'is and is lost in the swamps; the Sarr arm, more accurately Nahal Shaj al-A'Am (Ibn Serapion, p. 29), passes the important town of Sarr al-Hills, the oldest city in the north of the basin of Babil (Tell Isin), "al-Ayat"; it passes below Kajr Ibn Hubrar: the upper Shaj passes into the lower Sarr canal; its direct continuation onwards is called Sarrat al-Kaban, and after passing the town of al-Nabi it is called Nahar al-Nabi and reaches the village of al-Nas (4 miles from al-Namuny on the Tigris), where one can trans-ship cargo and sail direct to the Tigris, or turn to the south, reaching the Tigris at Nahal Shaj (opposite Madikishtay, which lies on the east bank) (on the subsidiary name Sarr, Syr. 393, see Marquart, p. 104). The lower Shaj (Sarrat al-A'asaf) passes several places, among which the locality called al-Dumaniya by Ibn Serapion is the Tigris of the later geographers (found 2393 = 1102 by the Maridjaif Suff al-Dawla); this arm is in the modern Shaj arm; at al-Hills a canal branched off to the E. The Nahar Nabi, said to be called after the Sinbad Nasser (2724) who ordered it to be made. The Shaj and the Nabi finally pour their waters into the Euphrates (sarrat, Yalut, 1. 770), which crosses the northern edge of the Bahrib and is taken from the western arm of the Euphrates, a day's journey north of Khalees al-Kaxair, which is apparently identical with the Aramaic Pambotta (see fur Al-Khadair, the celebrated centre of Jewish scholarship (mentioned by Benjamin of Tudela in the 12th century) after it takes the waters of the Shaj and Nahar, the Euphrates (Euphrates arm) after a course of about 60 miles causes the great swamp.

The two main rivers were joined higher up by canals, in addition to the above waterways. The important canal, Nahar Duqlis, which branched off from the Euphrates near al-Rahib (5 miles from Khalees al-Kaxair) and reached the Tigris between the two banks and Baghdad, does not belong to the Tigris but to al-Dumaniya which adjoins it on the north; it sent off numerous branch canals into the districts belonging to the Tigris (Mahkia, kayakidhat) and also a canal, it appears, was silted up in 340 (1951), and its name was transferred to an arm which branched off from the Tigris not far from Samsuri. From al-Anahla onwards four canals leave the Euphrates: 1. Nahar al-Lab as its course is not certain; it may in general be identified with the modern Nahar Saqilba; it is called after the Nahar al-Lab (Ibn Serapion, p. 238), i.e. Abadi; the name of the river is given by the authority of Sulaiman b. Mahannah; he himself in his notes of the two first canals on the Euphrates (on the geographer, the name of al-Anahla is entered as "Shajra" on the north bank of the Saqilba, 6 miles from its beginning) near al-Fallujah; it irrigated the orasad of Fallujah; at al-Musulwa, a number of canals branched off towards Baghadad; it entered the Tigris below the Saqilba; on the English map the Saqilba canal runs through the lake of Akkar Kut, i.e. the orasad of the geographers (e.g. Yalut, iii. 607) which is assumed to be at the south end; Le Strange wishes to locate the Musulwa of Ibn Serapion there; on E. Kirresp's map in Oppenheim's book, the Shaj of the Saqilba is called in the southern part Khur al-Ana; so far from the beginning of the canal, west of the Euphrates, on the English map is marked the Habbania (Habbania) lock, which is one of the main works of Willcocks's irrigation scheme; on Midhat's plan for draining the Saqilba swamp, see Oppenheim, ii. 288; a different account is given by Balikli (Ispahan, p. 84 sqq.; Ibn Hawaik, p. 1665); according to him, small streams run off from the Nahar Nabi, which again join together to form a stream, the Nahar al-Sarar, which enters the Tigris, while the main stream, the Nahar Nabi, itself reaches the Tigris in the middle of Baghdad; ships can sail on it to its end, while navigation is not possible on the Nahar al-Sarar on account of the weirs; 3. Nahar Sarar branches from the Euphrates 3 furad (about 12 miles) below Dimaniya, flows through a part of the district of Baxtraya (spelled "rayy") in Yalut, 1. 452, this is not correct; it runs only by "rayy" or "rsayy" and reaches the Tigris 4 furad (16 miles) above al-Musulwa, see Ibn Serapion, p. 15; according to Balikli (Ispahan, p. 85); Ibn Hawaik, p. 166), the network or channels which interconnects the continuous Sarnia between Baghdad and Kafo (cf. above p. 543) begins with the Nahar Sarar, on which lies the little town of Sarar, 3 furad below Baghdad according to Yalut, iii. 354, who says that the Nahar Nabi is sometimes called Nahar Sarar; there is obvious confusion with the Nahar al-Sarar, on the connections of which with the Nahar Nabi, see just above; 3. Nahar al-Malik branches from the Euphrates 3 furad below the Nahar Sarar and reaches the Tigris 3 furad below al-Musulwa; it is also the name of a furad in the Euphrates (to Ibn Serapion, p. 16); Le Strange's statement (p. 68), that the Nahr al-Malik began at al-Sarar, is incorrect; this is impossible, for this place is only about 12 miles from the head of the Nahar Nabi, while the head of the Nahar al-Malik is about 30 miles from that of the Nahar Nabi and should be sought in the region about Khalees al-Kaxair. Nahar al-Malik was also the name of one of the four "arasad" of Bibanik (al-Awasa), while the two Fakirja were "arasad" of Bibanik.
bâdh al-'Akk. 4. Nahr Khafî leaves the Euphrates about 2° of south of Nahr al-Malik and reaches the Tigriot 4° so south of al-Malîk; it flows through an extraordinarily rich country and many canals go off from it. The passing of Khafî in the Kûsâ of Ash-dârgh Bâshân and a part of the Khafî Nahr Dâwâr; it flows through Kûfî Khafî (Ibn Siûmîn, p. 122), Ibn Hawâk, p. 185 (Yâkût, iv. 317), mentions besides Kûfî Khafî, where Abûna was born and buried, a Kûfî al-Yârî (Arabicised Armâni); Kûfî Rabûb is said to be sought in the Tall Hamish of the map (due east of Musâfirîb). Of the canals from the Tigris, which are independent of the Nahr, one has already been alluded to: Nahr Dâwâr (see p. 514); in Bûkhi (Istakhkî, p. 77 NF.; Ibn Hawâk, p. 153), its exit (ifâda) is a little below. Tall Hamish, is the water part of this town and then the Sawâd of Şurâr, up to the vicinity of Baghdad (Istakhkî); a large part of the Sawâd of Baghdad is irrigated by it. This was the highest state of affairs; later the name was limited to the upper part of the Sawâd of al-Kindî (more correctly) of the Tigriot arm; this is reflected in the account in Yâkût (ii. 552), where the river rises between Takrit and Baghshàt below Şurâr, returning to the Tigris after flowing through a large area. Abu 'l-Fadlî, who only compiled without troubling about discrepancies, gives both accounts; p. 30, according to Yâkût: Mûsâibî, p. 289, according to Ibn Hawâk. Abu 'l-Fadlî has however combined Ibn Hawâk's version with a note by Ibn Saûd; to the extent that the Nahr al-Istakhkî be in the west of and east of Takrit; the latter is reflects with Ibn Serânî, p. 18 NF. (translation and commentary, p. 357 NF.;) although the map of Ibn Serânî agrees in saying "east" with Abu 'l-Fadlî (or Ibn Saûd), "west" is certainly the correct reading. The difference in the statements can be explained by the various stages: in the older stages there was a large canal (arm) of the Euphrates, which was called sometimes Istakhkî after its maker, and sometimes by the diminutive Dâwâr, Şurâr brought great havoc: the innumerable extravagances exploited the land for purposes of luxury: when the days of splendour were over, many great works of the older period disappeared, including the northern works of the Istakhkî-Dâwâr; only antiquaries still know anything of it: the rest of the world knew of the Dâwâr which even the extravagance of Şurâr had not been able to destroy and which is said still to exist (see 169.5. 1 the map in Qoppâmah). To restore all those once ill-giving watercourses is the task to be solved by civilisation in the near decades: The scheme has been drawn up by the English engineer Willmack (169.6. 1 the Irrigation of Mesopotamia). Cairo 1905). So far the Hindiyâ dam has been completed (opened in December 1913); the lock of Habbûnîya is being built and it was intended to have been finished in 1916. One of the greatest tasks, the drainage of the marshes between Kûfî and the Tigris around Kurû and Bayra and the restoration of a sufficiently deep, broad channel for the Euphrates, now becomes of subsidiary importance, for, although the waterway still retains its importance besides the railway, which is to connect the two important cities of the land, the railway, which is to run along the south edge of the marshes and north edge of the Arabian steppes, will suffice to carry the traffic and waterways through the marshes will be mainly regarded as feeders for the railway. For certain goods the water-route from and to Nejd will be a necessity, if they are to be able to compete in the markets. The canals to be revived cannot be intended as transport channels; the principal rule for the Iraq has been rightly laid down: that the watercourses are there for irrigation purposes and not for navigation. But people have gone too far in their zeal against the latter use, and the two great rivers must admit any longer unused, but they must be made to carry the valuable surpluses if we are not to be reproached with neglecting an economic factor of the first importance. The lower course of the Euphrates between Kûfî and the junction of the modern main canal and Tigris at Garma 'Ali (10 m. north of Basra) is a swampy area [Bâthîa, q. v.], which probably by an earlier period stretched to Musâfirîb. Compared with the earlier extent of the Bâthîa as given by the Arab geographers (Kadûnâm, 1300 sq. miles! as only linear measure is given, uncertain: Sprunger's calculation, according to Maâdî (Bâshânîyûs, p. 47), is wrong; see ibn Wâgîn in Fârâbî, Gvrt. Gm., Fī hī, 1902, p. 259); the marshes began (since near Kûfî) the modern extent is limited, about 1750 sq. m. (but the area north of the Bâthîa, between Şurâr al-Kindî and the Tigris is not yet investigated, there are said to be extensive marshes there also). Even now there are still a number of bâdwan (truly, kîbû), also nakhûr for some notes on the word, see Littârtî, Jâhanînûs, p. 64; note 51). lakes formed by inundation: the English map shows in addition to Kûfî Abû Kâfûn and Kûfî Dârâs, also Kûfî al-Hamâr, the largest area of water. There are also lakes formed by inundation in the whole area between the Hindiyâ arm and the Shahî al-Kindî; they are to be distinguished from the waters called Aqâs, like Bahr Nejd, and Bahr al-Shâbûnîya; the Bâthîa and the borders of the Shatt's are intersected by navigable canals. The Kûfî Huawei and Kûfî al-Aqâm through which the Karshâk flows to the Tigris also belongs to the Shahî, Kûfî also the name of the watercourses in the delta of the Shatt al-Askâr, which have a different character from the lakes formed by inundation.

The rich soil of this country provides a fertile crop of corn of the first quality. Knowledge of this at one time penetrated into Arabia, the Bedouins of which were on terms of intercourse with the principality of al-Hîn (q. v.), which lay on the border of the blessed country and saw both sides. Every thing political power in Arabia when it felt strong enough had to make its first attack on the rich Iraq. Here the material basis was to be found: government which wished to set out on a policy of conquest; here were found the means to satisfy the "warriors of the Faith," to whom the bowmen adhered with the compact of this country seemed more valuable than the prospect of the joy of Paradise. Arab tradition makes this clear in the story that the Bedouins were urged by their wives to get them the rich corn that grew in the Iraq. But Iraq was at the same time the door for an invasion into the Persian empire. Muhammad, who had a good political instinct, could not wait to notice that in his period a great struggle was raging between the two world powers of which he might be able to reap the benefit as
the situation; his best officer, al-Muhallab, joined 'Abd al-Malik (q.v.) and a governor of the Damascus government returned to Basra (72 = 694). The Khurâsân were a source of continual unrest; they were often united by the Jund Jâlib, they never permanently held a dominating position and were opposed by all the other parties. The government of Kufa was sometimes combined with that of Basra, but in that case the governors-general had deputy governors under him. We know of the following governors of Kufa: 73—75 (683—685) 'Abd Allah b. Khalid; 76—78 (685—687) al-Dalhakan b. Rasd; 79—80 (687—688) Iblîs b. Umm al-Khamis, 59—60 (688—689) al-Nu'mân b. Jahlîl; 64 (684) Abd al-Malik, 64—65 (684—685) 'Abd Allah b. Husnîl (the Al-Ashrî, i.e. in charge of the garrison) as deputy (685—686) of 'Uthmân b. Mas'in (q.v. under Basra) in Kufa. In the same year Mukhtar appeared in Kufa, where 'Abd Allah b. Zairîa had a governor. In Kufa in 73 (694), the activity of al-Hâjjâj b. Yâsîl (q.v.) began; he had been appointed governor of the whole of the Irân by 'Abd al-Malik and his able and energetic government captured all the revolts of the Betajis, who had joined the pretender 'Abd al-Rahmân b. Mu'ammar b. Abî al-Âsî (q.v.) was finished by the battles of Khurâsân and Mâshîkh (685). Al-Hâjjâj b. Yâsîl took efficient measures to put an end to the foolish activities of the towns of Khurâsân and Basra; he created a centre of economic and intellectual life for the Irân in al-Wajh (Shatt al-Hâlî), from which Khurâsân and Basra, which were not far for distant (Kufa 720 miles), could hear. The value of 'Abd al-Malik's administrative reforms was of great benefit to the Irân (its fundamental principle was that of unity, which was indispensable for a healthy development); the most important was the reform of the currency, which began in the year 73 (694) and replaced the Byzantine and Persian coin current in the empire by coins with Arabic legends (the older legend were retained on some of the copper coins on the silver in some parts of the empire the last of Khûsân and the first after were retained: only the inscription of faith was pierced on the margin). 'Abd al-Malik acquired much merit by organizing the postal service although it was only used for carrying persons and messengers in the interest of the government. Finally Arabia was ordered by the official language previously written documents had been in the language of the country, or in it and in Arabo-Persian in al-Wajh also (685—686 = 705—715) al-Hâjjâj b. Yâsîl retained his peculiar position. The figure of this man, in spite of the contradictory, on the whole unfavourable, accounts of the Arabic sources is still quite distinct to us. We know that there was a whole school which systematically depicted in black colours all that the Qumâyra did, especially all the actions of his great statement, this is the Irân school, the chief representative of which is Sulî b. Omân (clearly illustrated by Weidemann, cf. Costandi, v. 21, p. 305). Unbiased historical research will do justice to the merits of al-Hâjjâj, but it must confess that one element in his administration had a pernicious influence on the development of the whole empire: that was the way in which he favoured his own Arabian countrymen, the Khûsân. Therefore all the soldiers in the army and the government and all elements in the population who sided with the
Yamanis were against him, as were also the 'Abids, whose pretensions he recklessly combatted. He took energetic measures against all men who fought for their particular interests, like al-Mahalli, who used every party when it seemed to be for his advantage. The tension produced by al-Haddad's ruthless procedure did not find full vent in explosion, as al-Walidi, a true son of his father, by his cautions and clever policy was able to avoid fatal outbursts of the principal feud, viz. that between the Kafrin and the Yamanis. The storm burst as soon as al-Walidi had died, for his brother Sulaiman who followed him (960–997) was under the influence of the enemies of al-Haddad, the embittered Yamani. Al-Haddad, on the other hand, had made a change for the better, for he had been in office for six months before al-Walidi. The coup d'etat which began with Sulaiman first showed itself in the appointment of Yazid b. al-Mahalli, one of the most dangerous intriguers and agitators, as governor of the 'Iraq (995–1014). The new lord began a reign of terror; the most prominent men of the North Arab party were persecuted and ill-treated. With Sulaiman's death there began a period of government by factions, which at every change in the throne resulted in intolerable uncertainty and dangers. 'Umar II, son of 'Abd al-Azz b. Marwan, checked the activities of Yazid b. al-Mahalli for a time by imprisoning him (in the Citadel of Aleppo, 8th of 1005). He, however, was released (1014) when Yazid was expected, the rebellion which he at one time stirred up in Bâna was suppressed by Marwan b. 'Abd al-Walid (995–1012). As a reward his brother Yazid II (1015–1030) appointed him governor of Khurṣan, Bâna, and Kafrin, separate districts. For them being placed in them. Marwan II, son of 'Abd al-Azz b. al-Kasri as governor of the 'Iraq by Hishâm (1015–1027) had a beneficial result. With the death of Hishâm, however, the clearest confusion prevailed throughout the empire; passions were vented without restraint, and the factions of North and South Arabia into which all prevailing antagonisms were still other differences were merged, felt on one another. Al-Walid II who followed Hishâm was a Kalâf whose brother had been cruelly executed. In Marwan II (1027–1032) a Marwanid army took energetic steps against the rebellions. In the battle of Kharáz Marwan II and his army were decisively defeated by the 'Abids. The battle of Kharáz, to the emperor of the 'Abids, was at the close of the 6th century (1032). The 'Abids took the place of the Omeyyads. Going back for a moment we may mention a political principle introduced by Marwān and maintained by his successors as a regular rule, viz. that the major the role of the Omeyyads would certainly disappear more quickly. Marwān succeeded in nullifying his rule in the 'Iraq by circulating and isolating the country in a relatively short time by his policy of wise moderation, which was conducted essentially in the consideration he paid to the inclinations of the people and in the humiliation into the spirit of the principle of territorial military service. While all the troops in the 'Iraq were foreigners but stationed in few, the numerous conversions to Islam soon supplied sufficient men for the local forces. The fact that these troops were not used outside the country or only in campaigns against the west had the disadvantage that the enemies of the Omeyyads were able to find a strong support in them. Allah Muslim fought with 'Amr b. 'Abd al-Malik against the Omeyyads, who only had the Syrian troops on their side. In the civil administration also Musiyya and his successors showed themselves excellent administrators: although they did not allow the 'Iraqi to choose their own governor, but instead chose them, they still gave the right to appeal and changed the individuals, an important concession which in no way meant an alteration of the system. In fact, another way the Omeyyad rule was beneficial to the 'Iraq. These rulers recognized that the 'Iraq with its agriculture, dependent on specific methods of cultivation, required to be administered with particular care; neither arbitrary interference nor complete laissez-faire were here suitable. In not a few cases the representatives of the central government had to improve on the native, like Marwan, the Caliph's brother, who built a new city. The economic results of the Omeyyad rule in the 'Iraq are to be seen all the more highly appreciated as they had to compete with the hostility of the Caliph (Kafif was in the hands of the 'Abids). The difference between Syria and the 'Iraq during the Omeyyad period is that in Syria there was union and coherence and in the 'Iraq constant strife. The 'Abids, who had been already mentioned as well as the fighting between North and South Arabs, who opposed another in the 'Iraq under the names "Tanzim" and "Aziz"; in spite of all these troubles, the great Marwanid succeeded in reconciling the position and bringing about a certain degree of coherence in the whole empire. The turn given to the Muslim empire by the victory of the 'Abids seemed likely to make the unity permanent. The transfer of the capital to the new city of Bagdad consolidated the connection of the regions belonging to the central empire. The division of the eastern provinces and the influence of the Caliph and his successor, who was suddenly and unexpectedly of the age of 20, frightened the empire, and the empire that was to be known as the empire of the 'Abids and the empire of the Abbasids, was already in its initial period. The term 'Abids meant the term of the empire, which was to last for a much longer time than that of the 'Abids. The empire of the 'Abids and the empire of the Abbasids were the same.
soon, but much of them had besides its own special conditions. The situs in the structure of the caliphate, which was bound to prove fatal, lay in having the sovereignty of the dynasty an aristocracy of birth and religion. Alongside of the clan which championed; this was another of the same, which also tended to make good use of the caliph’s claims and to work for the overthrow of the dominant clan. The latter were the descendants of ‘Alī and Khālid, whose partisans formed themselves into a politico-religious party and were a great danger, not so much on account of their numbers, for then as now they cannot have numbered more than a tenth of all Muslins, but they formed the most intelligent and most industrious part of the Muslim population. Besides the clan and religious elements in the city there soon appeared a third, the racial. The predominant majority was Arab. Thence Arabs treated the Persians with contempt; the latter had also to attach themselves as clients to an Arab clan. Their ill-treatment led them to join with the other group, the Shia’ ‘Alī “the followers of ‘Alī”, who were severely oppressed by the dominant clan and its government. Their common sufferings formed a strong bond of union. A religious and nationalist party grew out of the at first purely Arab Shia’ ‘Alī. Persian and Shia’ gradually became synonymous. The danger was at first avoided: a skillful policy bridged over the differences for a space of about 40 years. The Caliph al-Manṣūr, the second ‘Abbasid (236–258 = 754–775), summoned a prominent Persian, named Khālid, of the Barmak family, and to be related to the old royal family, to a high office in the Government. Unknown, a man worth his salt, perfectly capable and clever men, this family attained an almost autocratic position. This period marks the zenith of the political power and economic prosperity of the caliphate, while at the same time a civilization flourishd that was conditioned by a limited external adaptation to the great cultural elements which the conquering Arabs found in Syria and Babylonia; but the foundations for a further prosperous development were not created. Nor could it be otherwise; for the system of government which at the very beginning of the Omeyyad period had replaced the originally democratic type based upon the idea that the prosperity of the Muslim community was secured by placing at the head of the government the man most worthy of this office, to exercise his control perfectly he had to have unlimited power and very soon this conception of the caliph became accepted to such a degree that he was actually regarded as the “Shadow of God”. In practice this absolute ruler was usually not only not the most worthy, but frequently one who had the graven mental defects and at the same time a plaything in the hands of those who exploited the community in his name. In an administration of this kind two tendencies developed. In a most disastrous fashion the formation of gigantic fortresses and the process of the “pacification” of one particular theological school. At the same time, a number of adventures arose which troubled the affairs of the caliph’s throne. The caliphate broke up into a number of communities which existed almost independently alongside of one another. In each of these communities a development followed the course settled by local conditions. The ‘Iraq also followed its own devices. From the beginning of the ‘Abbasid rule to the end of the Sādūqī period it was a province of a kingdom whose centre was in Persian ‘Iraq, but which was no marked policy of interference by the rules; provided that the inhabitants bore patiently the oppression of their foreign masters and their heavy demands for money, they were allowed liberty to maintain their national life. The revival of the authority of the caliph under the vigorous Caliph al-Ma’mūn brought no essential alteration. This period, besides, was soon ended by the Mongol invasion.

In the long period of ‘Abbasid rule the ‘Iraq suffered many vicissitudes. When the caliphs were strong, the conflicts between the various elements and the aspirations of ambitious adventurers were speedily crushed, otherwise, the land suffered considerable distress; for the Kufa and Basra people were incapable as regards their main faults. The new capital attracted the worst elements to itself; at the same time the revival of economic prosperity brought masses into the country, who, when the time came, could be stirred up by ambitious individuals, as for example happened with the rebellion of the Zanj imported from East Africa; finally, the religious fervour which was glowing beneath the sahāba, again and again burst forth in burning and consuming flames. The extraordinary shift with which the Barmakids and, under their guidance, three caliphs maintained the delicate balance between Arabs and Persians, was lacking when the Barmak family was destroyed. The extermination of the Barmakids which resulted in an essential alteration in the ethico-political balance of power in the ‘Iraq, meant that the policy of conciliation and mediation between the two main elements, the ‘Arab and Persian, was at an end. The overthrow of the balance first showed itself in a series of ‘Alid troubles, which began with the rising of Ibn Ta’labān (109 = 815). The capital stood by the Sunni caliphate and even went so far as to oppose the Caliph himself when the latter in pursuit of an uncontrollable policy of conciliation made the mistake of planning to give the succession to the ‘Alid Ismā‘īl al-Ri‘a‘ as husband of his daughter and adopting the green colour of the ‘Alids. As soon as he saw his mistake, he united his measures not without the use of force. The extermination of the Barmakids did not conduct to the strengthening of the political power of the ‘Iraq in the ‘Iraq, but to its destruction, for the dislocation of the delicate relations in the central province led to the introduction of a new element into the court service and thus into political life. Al-Mu’tasim created for himself a Turkish praetorian guard and lived under its protection in Samarrā‘ which was founded by him. The Turkish forces with which the caliphs surrounded themselves stood alone and the existing Arab bodies of troops fell into the background before it, as the former had much more energy and soldierly spirit. The people then became united to defend themselves and were at the mercy of those who ruled the land with the help of foreign troops, either as the appointed representatives of the Caliph or as warlords who retained the land by force. These foreign bodies also turned to gain control of the other provinces. We have already seen that Turkish families gained the ruling power in Egypt and therefore in ‘Iraq, but this did not mean the
somewhat of a system of regionalism, although the land 
farmed hardly any troops worth mentioning.
In the Ahrar under al-Musawakkil Turkish 
procurators came into power and made any orderly 
government impossible. The caliph was a few 
exceptions (al-Musawawkil 892–902) and al-Mutawakki 
(902–908) were utterly incapable and occasionally 
criminally self-seeking. The struggle for power 
around the caliph, that is for the office of 
generalship (Amir al-Umara'), came to an end 
for a time through the rise of the Buyids (554 = 945), 
who ruled the two Ahrar, Babylonia and Media 
(cf. the beginning of the article). During the 
short period of the Buyids there was complete 
collapse of the decadent Buyid family and the 
crise of the strong Turk family of Sahsik (447 = 
1054), a peculiar combination arose: a Turk 
general of the Buyid army, Arabo-Bakhtiyar (q.v.), 
ruled for a short time in the Ahrar in name of the 
Fathidim al-Mustansir (451 = 1059). But as a 
result of the great distance between the Ahrar 
and Egypt and southern Syria (the inhospitable 
Syrian steppes makes it necessary to take a deviant 
route via north Syria) there could be no question of 
real Fathidim rule in the Ahrar. The intervention 
of the Bakhtiyar was an episode which very 
quickly passed. The Sahsik, who appeared as the 
main champions of the Turks and had caliph 
completely in their power, also considered 
themselves the protectors of the Buyid family 
and persecuted the Shi'a whenever it raised its 
head in the Ahrar. Although they showed an 
inclination for Persian culture (the great Sahsik 
resided not in Baghdad but in Isfahan), they 
did not interfere with the Arab culture of the Ahrar.
The temporary redemption of a certain amount of power 
by the caliphate under Najir al-Din made 
only little alteration in the political and religious 
conditions. The Ahrar became an easy prey to 
the Mongol conqueror Hulagu (666 = 1258), and 
its capital Baghdad sank to be a minor provincial 
town on the extinction of the caliphate. 
The dissolution of the country, as a result of the 
complete neglect of organised irrigation had begun 
as early as the beginning of the 8th century, 
continued until the 10th century, and became 
still more evident with a few large 
villages and sprawl stretches on which the 
culture of the date palms was of some importance. The incorporation 
of the Ahrar, in Persia by the powerful Safavid Shah 
Isma'il (915 = 1509) was a permanent. 
The country very soon (941 = 1534) fell to the Ottoman 
empire, of which it was a province until 1918.

G. Le Strange in Journ. of the Rev. As. Soc., 1895; Yaqut, Muh.ajin in Art. al-Ahrar and in 
Persischen Golf, II; Spranger, Babylonien; Wille, The Irrigation of Mesopotamia (Cairo 1905); 
Saeed and Herrfeld, Archäologische Reise im 
Euphrat- und Tigris-Gebiet; M. Hartmann, Aus 

Mesopotamia between Baghdad and the Persian Gulf, War Office, tophographic, section, General 
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M. Hartmann.

**IRAM** is the name of an individual chieftain which occupies the same position in Muslim 
genealogy as Aram in Biblical, as may be seen from a comparison of the Muslim series (Down i. i. 27. 5. h. Aram b. 
many others, entailed a change of geography under Jewish 
fluence and therefore gives no new information 
regard to the dissemination of Aramana in Arabia.
The same is identified with that of the Irani 
Abi'l-imam discussed below, the localization 
of which was established. Perhaps this explains why 
the Muslims say 'Arab instead of Aram.

Tradition has still further developed the connection 
with the Aramanaeans. The people 'Abi [q.v.] 
were called 'Arab, when the 'Abids were destroyed, 
the name 'Arab was transferred to Shamal whose 
descendants they believed to be the Nabataeans of 
the Saba. It was also known to Muslim scholars 
that Damascus in ancient times was called 
Ibrah. Aram.

Bibliography: See the next article.

**IRAM DHAT AL-IMAM** occurs in the Karla 
only in Sura 89, 61: 'G13. Hast thou not seen how 
thy Lord dealt with 'Ad, (6) 'Irmin dhat al-Imam, 
the like whereof hath not been created in the lands'.
The connection between 'Ad and 'Arab in these 
verses may be interpreted in various ways, as the 
commentators explain at length. If 'Arab is taken 
in contrast to 'Ad, it is intelligible why 'Irmin 
also has been taken as a tribal name; 'Imam 
could then be taken in the sense of 'tent-pole'.
According to others, the pole is a description of 
the giant figure of the 'Arab, which is thus particularly 
emphasised. If 'Irmin stands in 1:62 to 'Ad, 
it is more probable that 'Irmin dhat al-Imam is a 
geographical term: 'Arab with the pillar'. This 
is the prevailing opinion among Muslims. What 
is exactly referred to, however, is not at all clear 
on which opinion stands best in east and west. 
According to Ya'qub, the view most frequently held 
is that which considers 'Irmin dhat al-Imam an epitaph 
of Damascus [q.v. i. 903b]; Isma'il b. Su'd b. 
'Ad [see DAMASCUS, n. 904a] it is said to have 
nrowned here and have built a town adorned 
with marble columns. Both has used this tradition 
in support of his view that only Aramaic traditions 
are associated with the name 'Arab.

'Iram, however, is frequently referred to Muslims 
to South Arabia to which 'Ad also belonged. 'Ad 
had two sons, Shaddad and Shadil. After the 
death of the latter, Shaddad subdivided the kings of 
the world; when his heard of Paradise he had a town 
built on the steppes of Aden which was to be an 
imitation of Paradise. Its stones were of gold and 
silver and its walls made of emerald, etc. When 
Shaddad, after neglecting the warning of Hadi 
[9. 42], wished to see the town, he was destroyed 
by a tornado with his whole retinue a day's 
journey from 'Arab and the whole town buried 
in sand.
In a tradition given by al-Mas'udi (II. 482) the 
story does not have a tragic ending. After Shad: 

...
IRAM DIAT or IMAD — IHRID

(80)

died had built Iram, he wished to erect a duplica-
tion of the town on the site of Damascus. When
Ali's dawat came to finish the palace, he
recovered traces of a great building with many
columns of marble. On one of these was an
inscription of Shaddad b. 'Abd b. Shaddad b. 'Abd,
in which he related that he had had this town built
on the model of Jerusalem, but God put a
brace to his life; as one should be tempted to
undertake too great a thing. — It is easy to
see that this tradition is connected with the romance
of Alexander, in which it is related (Pseudo-
Callistus, ed. C. Müller, l. 33) that at the
building of Alexandria a temple with obelisks was
found which had an inscription of King Scen-
chis who ruled the world. The warning mentioned
in mid-Mas'ud's inscription is also quite in the tenor
of the Alexander legend. We therefore must
not expect here a tradition concerning the site of
Iram. It must be noted, however, that Tahirt also
in his commentary on the Qur'an gives the view
that Iram was identical with Alexandria.

It is further related that a certain 'Abd Allah b.
Kibla while seeking two lost camels came by chance on the ruins of the temple, from the rains of
which he bought meal, campfire, and pearls to
Makar. All these however became lost when
exposed to the air. Makar summoned Kabb al-
Adlak to him and asked him about the town.
The latter at once replied: It must be Iram of
the plains, which we cannot find, is the city
by a man, whose appearance is as follows. the
description read 'Abd Allah exactly. The hardly
complained tone of mockery with which al-Mas'ud
relates all this (tNsr, re SS) is worth noting.

According to Muslim scholars, this Iram (Ibt.
al-Imad lay near 'Amman between Seerah and
Hadramaut or between 'Ontha and Hadramait.
It should be noted that the form of the name
Iram is South Arabian: Hamidinn mentions a hill
and a well of the same name in South Arabia.
This fact is a refutation of the opinion of Lust,
who considers Aramaic references exclusively.

It is likewise clear that we have not to accept
the stories about this tribe Iram = Aram and
Iram al-Imad which is assumed by Muslim tradition.
— The story of the finding of the family tomb of 'Abd b. Iram is found in D. H.
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(81)

IRAN. [See PERSIA.]

IRATEN. Berbers of the Iraten tribe (see Att). Arabic RABE-IRATEN, a tribe of Gbara. Kabylia, whose ter-
ritory is bounded on the north by the Seihan, in
the west by the Wadi Ata, which separates them from the
Bani Yemini, in the south by the district
of the Alt Yabbiy and, in the east by that of the
Alt Frances, and forms a tiny country from 3000
to 5000 foot in height, yielding olives and
figs and some corn. The inhabitants are settled
in several villages, of which the most important are
Adebi, Tawriti Amokta, Ummam, and Aeggana.
To-day the Bani Raten form a single tribe, where the
tribes belonging to the mixed community of Fort
National.

We know little about the history of the Alt
Irate, Bani Khadim (Hist. des berbers, transcript. de
Siene, l. 250) mentions them as inhabitants of
the "mountains between Bougie and Tadella.
They were nominally under allegiance to the
Governor of Bougie and were on the list of tribes liable to shuraya; while they were actually independent.
Towards the end of the 9th century when the Masmid al-Hasan undertook his campaign to Kusir, they were
subject to a woman, called Shams, of the family of the "Abd al-Samad, from whom the chiefs of the
Alt Irate were descended.

During the whole Turkish period, the Alt Irate
maintained their independence, secure behind their
mountains. They formed one of the most powerful federations in Kabylia, which comprised five
sects: Alt Irate, Akerm, Ussitam, Aeggana, and
Ummam, and could put in the field a force of 25,000 men. They kept their independence until 1833, when the French under Marshal Randon for the first time penetrated into the Kabylie mountains (i.e., Algérie, l. 379), to prevent a hostile invasion of their territory by the Alt Irate, who agreed to give hostages and to pay tribute. Nevertheless, the Bani Raten remained a hotbed of intrigues against French rule, so that
Randon in 1837 decided to subdue them completely.
The French troops leaving Tizi-Ouz ou on May 24 conquered all the Kabyle villages in suc-
cession and on May 29 destroyed the army of the
Alt Irate and their allies on the plateau of Sék-
Abat. On May 26 the Alt Irate offered a sub-
tent. To keep them in check Randon at once
began to build Fort Napoleon (now Fort National)
in the heart of their country and thus placed
"in the eye of Kabylia." The Bani Raten were then quiet for 15 years, but in 1874 they again had recourse to arms and took part in the
siege of Fort National, which however the rebels
did not succeed in capturing.

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[See YST].

IRID (in Greek, corruption of an old name, see the following articles), a tribe of the Iridians, of which the
name only has exist of Athalia, on a hill on
the road from Tiberias through the so-called
dove ravine, Among the ruins there of a
synagogue are noteworthy (see Kohl and Watz.

(82)
Irbil.

IRBIL — IRILL.

The remarkable role of the region in the history of the Arab-Berber peoples, particularly in the period of the Arab conquest, is evident in the many legends and traditions that have been preserved in the archives and libraries of the region. In the 7th century CE, the region was conquered by the Arab armies under the leadership of Abd al-Malik ibn Marwan, who established the Umayyad Caliphate in Damascus. The region remained under Arab rule until the 11th century, when it was conquered by the Seljuk Turks and later by the Mongols. The Ottoman Empire later ruled the region until the 20th century, when it was occupied by British forces during World War I.

In addition to its historical significance, the region of Irbil is also known for its rich cultural heritage, with numerous archaeological sites and historical monuments. The region is home to a diverse population, with a mix of Arab, Kurdish, and Assyrian communities, each with its own distinct culture and traditions.

However, the region has also faced significant challenges in recent years, with conflict and instability affecting the region and its people. The conflict has led to the displacement of many people, and the region continues to face economic and social challenges.

Despite these challenges, the region remains a vibrant cultural and historical center, with a rich legacy that continues to shape the identity and culture of the people who live there.
one of the most important military points in it was garrisoned by a strong force of Janissaries. When the wilayet of Mäwil was separated from that of Baghdad, Iribil went with the former.

The conversion to Christianity of the district of Adabace and the adjoining regions was mainly accomplished from Iribil. A bishop had his seat here at a very early date. The diocese originally comprised only the area between the two rivers, therefore it was called by the Syrians the diocese of Hudayyab on, from the headquarters of the bishop, of Arabi or Hazzah (a village near A.). At the beginning of the 19th century, Iribil was elevated to the rank of an archbishopric, to which the whole of Assyria proper was subordinated. Not till a later date was the bishopric of Nineveh (Mäwil) or Arbil separated from it as an independent ecclesiastical province. On the importance of Iribil in pre-Islamic Assyrian church history, cf. especially the chronicle probably composed by a clerk of the diocese of Iribil, which A. Mingana published in Sources Syriques, l. (Leipzig 1898) in a short discussion in the Acht der Berl. Akad. Wissensch. 1912, Nr. 6. This chronicle is primarily concerned with the history of the bishops and martyrs of our bishopric for the period 100-540 (551) a. d. See also Labourt, Le Christianisme dans 1'Empire Persé (1904), passim (Index, p. 356).

In 1668 the Nestorian Catholicos moved his see from Baghdad to Iribil, but as early as 1274 he removed from here to Uşgh in Adabace, since the Christians as a result of the machinations of the Ayyubids became suspect among the Muslims and had to suffer many insults, cf. Barberousse, Chronique, iv, ed. Abbebo and Lamy, H. 439; 605, Chron. Syr., p. 505; in 594, 549; or pp. D. O'Connor, op. cit., ill. 409. The question of the Christians of Iribil under the ancestors of Hilal (q. v.) and especially under Ghassan (q. v.) and Udajlah, was on the whole very miserable. Kurds and Arabs often fell upon them, plundering and murdering, first of all in the years 1874 and 1875; cf. Barberousse, Chronique, p. 528-529, 557, and 528. In 1575, as an inscription of the 16th century which still exists in the monastery of Mar Behnam records, the Hājān Bābiu, raigned the region of Iribil, cf. H. Pognon, Inscriptions Syriennes de l'arménie (Paris 1867), No. 356, p. 135. In the year 1350, as a result of a royal edict, all Christian churches of the town were destroyed (Barberousse, op. cit., p. 506, 530, et passim, and Hist. de Mar Zabulisk, ed. Bledan, 1895, p. 138); in 1577 the Kurds besieged during several months the Christians who had taken refuge in the upper town (cf. Hist. de M. Zabulisk, p. 121-123). In 1579, in the reign of Udajlah, the Christians, after bravely defending themselves for over three months on the citadel against the besiegers, Arali, Kurid, and Mongol, were overcome and exterminated. We possess an illuminating description of these dark days for Iribil from the pen of the biographer of the then Catholicos Zabuliski, i.e. (Hist. de M. Zabulisk, p. 154—201). From this time onwards Iribil ceased to be a Christian town. But since then also dates the decline of the town. A few Syriac inscriptions on the walls of a building now used as barracks (Nigde) recall the earlier Christian population; cf. Cottin, op. cit., p. 547. In the whole town exist to-day only a few families, a few (Nestorian) scattered Chaldeans, are however to be found in the village of Atakahwa (also written Alabze, Ankawa, Ankowa) a short hour's journey from Iribil, certainly the Amaha of the Hist. de M. Zabuliski, p. 192, and probably the Amaha of Barbarousse, Chronique, l. p. 557, 1 a in its exclusive inhabitants. Next to the Christians the Kurds form numerically the strongest element in the population of the town. From the 11th century the Habikban or Hakimya Kurds settled in and around Iribil; on them cf. Ritter, Ellitino, ix, 622; Quatremere in Nofices et extraites du manuscrit, xii, 301 note 1, 309-311 (extracts form the geographical and historical work of al-Umari, died 749-1348); G. Hoffmann, Syriaca Athoniensis, Münster (1881), p. 239, 247. The chiefs of these tribal tribes, who possessed a considerable number of citadels in the region of Iribil, were frequently fighting with one another for the possession of the town. Accounts of such local feuds in the middle of the 11th century are given for example by the historians of Ibn Khaldun and Bahr al-Din Amin; see Tischhausen in Mém. présentés à l'Acad. des Sciences de St. Petersbourg, viii. (1859), p. 141, 160—161.

As to the present population of Iribil, it numbers, according to Cautet (1892), 3,260 inhabitants of whom 397 are non-Muslims (Jews). The number of houses is said to be 1,822 (Belieck and Lehmam, in 1899, estimated those of the upper town alone as 600), besides the seat of the Turkish governor, a mosque, 10 Muslim chapels and 16 schools. According to the late administrative division of Turkey, Iribil was the capital of a kâfi belonging to the sanjak of Shahrûr and was divided into two districts (nahiyah) comprising 330 villages and 32,000 inhabitants.

Iribil consists of the lower town and an upper town grouped around the citadel. The lower, built by Kökurt (called Koutrots, according to Cautet), which lies at the west and south bases of the citadel hill, makes a very poor impression and now lies for the most part in ruins. It was earlier much more extensive, as may be deduced from the fact that the ditch which once surrounded it now lies far beyond the present scanty group of houses. The lower town is the centre of commercial life and contains the bazaars and khans. Of noteworthy buildings the remains of a large mosque with an imposing minaret, about 205 feet high and 48 feet round (cf. the description in Kicik. H. 15, 539), are especially striking; according to an inscription on the minaret it was built by Kökurt. This mosque is perhaps identical with the Mustafâ al-Kâfi, mentioned by Karwii (loc. cit.), in which, according to him, there was a stone with the imprint of a man's hand. Obviously this refers to a sanctuary with a print of Allah's hand (Kâfi, p.), of which others are known in the Kirk, Mesopotamia, and Persia; cf. for examples, v. Borchem, in Hethfeld-Sauve, Archéologie, Kais im Ephraim- und Tigehseh, 1, 24).

The upper town with the citadel rises from a round hill not quite 65 feet with fairly steep sides. It is obviously artificial, its interior are massive vaulted subterranean passages and chambers. It is crowned by a strong castle which is surrounded by a wall now somewhat ruined, 45 feet high, set with fine millstones, parapets and bastions. The general tell with the base of the citadel upon it is always known the astonishment of traveller's from several hours journey distant it can be seen commanding the
plain. To some extent it reminds one of the castle
hills of Hims and Halah — with which it has
become frequented, compared — but it surpasses
both considerably in the grandeur of its mass. The
castle is occupied by the Hashemite and the
other officials of the town. The bouses of private
amalits are quite close to the surrounding wall.

Systematic excavations have not yet been under-
taken in Irbil now is anything known of any
accidental finds of antiquities.

The importance of Irbil at the present day is
mainly based on its position as a commercial depot
and centre of a busy thoroughfare. Important
caravan routes enter it from different directions.
First mention should be given to the very an-
cient road which runs from Baghdaa via Kerkit,
Alyah-Kurshe to Irbil and then to Mosul; it is
the most direct route between Baghdaa and Mosul,
as it was formerly between Babylon and Nineveh.

Two roads run from Irbil to east and north and
lead over rough mountain passes to the country of
Akhritabiden; the one goes in the first stage to
Rowandghur in the north east and the other to
Khud Sandjak in the east. On the roads from
Irbil and the distances, see especially Rich, ii.
996-997; Jones in the Journ. of the Rey. Asiat.
Soci., 1855, p. 380; and Cuinet, p. 793 sqq.; the
road from Irbil to Maragheh is described by Hofh-
mann, op. cit., p. 231 sqq.

The town of Irbil is the centre of a splendid,
very fertile country, which looks to the eye more
a flat than an undulating plateau. With an aver-
age height of 1500 feet (the lower town of
Irbil is 1332 feet above sea level) it forms the
watershed between the two Zibbas. There is a com-
plete absence of trees, but it affords excellent corn-
growing soil; cypress flourish here exceedingly and
are manufactured in the town. The Persian ge-
ographer Hamid Alizh Mustawfi praises the cotton
grown here in his geographical work Niakat al-
Fakhib about 1340. Numerous streama run in winter
through the plain but there is no perennial river
so that irrigation has in part to be conducted by
subterranean aqueducts. In the north the spurs of
the Kord Alja come fairly near Irbil; west of the
town rises the Demir-Dagh, to a height of
1600 feet. In the north east and east the plain is
bounded by the Durdelawan Dagh is the south
(at Alikhoum) by the Zerughawane Dagh. In
the Southwest the plateau of Irbil is bounded by
the Semnane hillland plain which stretches to the
west of the Great Zibba.

The well cultivated plateau is covered by nu-
merous Kard villages. The Kard tribes, who camp
in the summer in the hills of Rowandghur, migrate
kither in the winter. Most villages have quite
near characteristic innmnd; everywhere small
inensive mounds of ruins, evidence of better days,
when this land so richly endowed by nature was
on a much higher level of civilization than at present.

Bibliography:
For the Assyrian Period
Fr. Delitzsch, Wo lie die Paradiese (1881), p. 123, 255, and Streck, Die Inschriften Assyr-
ische (1910), ii. 711; for the Geza-Koma lesions of Paul-Wilson, Keilinschrift der Mass.
Alwertanis, ii. 407-8 (F. Semmel), and Sogham., i. 117 (Streck). — For the Muslim
period apart from works already mentioned, the following are particularly important:
Wulff, Mervan, ed. (Wulsenfeld), i. 185-186; Di-
IRTIFA' (A.), height; in astronomy, the height of a constellation, that is, its distance from the horizon, measured on a circle passing through zenith and nadir (vertical, "east sundial"); in geometry, it is also used for the height of a plane figure (triangle, parallelogram) or of a body (prism, cylinder), but "étendue (pulled, plant line) is much more commonly used.

(II. Surtex.)

IRTISH, a large river in Siberia, in the basin of the Ob; its two sources, the Bure and the White Irtish, rise in the Great Altai; after they join the river, as far as Lake Zaysan bears the name of "Kokisht Irtish." After leaving the lake it flows for about 1,000 miles through steppe country as the "White" or "Slow Irtish," then for 60 miles with a stronger current as the "Rapid Irtish" through a hilly country. At the town of Uskamongol, it enters the Great Siberian plain which sinks away towards the Arctic Sea and besides several smaller tributaries, it receives on the right, the Om and Tara, on the left, the Ilim and the Tobol and falls into the Ob below the village of Samamok. The total length of the river is 6,900 miles of which 3,553 are in the Chinese Turkestan. The railway bridge at Chusov is 410 yards long; the total gradient of the river in its lower course is about 875 yards.

The name is mentioned so easily as the Origin inscriptions of the 8th century B.C. (W. Radloff, Die altiiberischen Brunnen der Mongolen, 1889, p. 191, written without vowels). Max Mader in Khalil al-Zarib (ed. de Goeje, p. 64) speaks of the "Black" and the "White Irtish" and makes both fall into the Caspian Sea. The author of the Khatul discussing Adam (I. 160) (khatul) thinks the Irtish a tributary of the Volog; the name is vocalised Turakh (or Arrakh) in the ps., which is kept up with the story based on a popular etymology (by this *Man, come down," given by Gardot (text in Hauhold, Oeuvres de Foud, t. 192), as described in the Psalms (40:2). In spite of the trading route from Fersch (q. v. III 35) mentioned by Gardot, to the Irtish, the country was little affected in the middle ages by Muslim culture. The river is only seldom mentioned, e.g. in the history of Timur's campaigns, 

The Irtish is navigable almost up to the source of the river, which forms it. Between Tobolok and Uskamongol there is regular steamship traffic. Sometimes the steamer goes up as far as Zaysan and then up the Black Irtish to the Chinese frontier and even beyond it. Since the making of the Siberian railway, the Irtish is of still greater importance as a traffic route.

(II. W. Barthold.)

JES, the proper name of Jesus in the Kur'an, and thence in Islam, is explained by some western scholars (Marzouki, ii. 30; Lambauze and Nichole, Zeitsehr. d. Deutsch. Morgen. Gelehr., iv. 120) as a form imposed upon Muhammad by the Jews and used by him in good faith. The word is also called Jesus Ehsan (292) in hatred and said that the soul of Jesus was transferred to him. Others (J. Deenonbour, Rev. d. Etudes jasou., iv. 120; Franc. Welt. Zeitsehr., 1. 334; Vollers, Zeitsehr. d. Deutsch. Morgen. Gelehr., iv. 352; Naott, Dict. of Christ and the Gospel, i. 861) hold that the name originated naturally by phonetic change from the Syriac word ( latino) with the same combination of letters. For the Muslim explanation of the name see al-Baladaw, Kur'an, lii. 40. (ed. Frischer, 1. 156, l. 21). Titles and descriptions applied to Jesus in the Kur'an and of importance for his position in the theological system of Islam are: "Son of Maryam" (e.g. ii. 40; iv. 160; viii. 35; and often); he was born of Mary, a virgin, by the direct creative act of Allah; "a Word (kalima) from Allah" and "His (Allah's) Word" (ii. 40, iv. 160); this is the creatived word, "to create" (kalaam) which Allah cast (mazd). Also, "Mary," the name of Jesus is spelled by (iii. 55) (also iii. 43); - "Match" (ii. 40, iv. 169 and often), evidently from the Hebrew missi, but how understood by Muhammad is quite uncertain; for Muslim explanations see al-Baladaw, i. 156, ii. 288, "a Spirit from Allah" (iv. 160), so the angels are called spirits and he was a spirit directly from Allah, so, too, Allah formed Adam and breathed into him of his spirit (anbi, xiv. 15; xix. 32); later Islam called him Allah (Jesus) (liii. 290; l. 15); and even Jesus (al-Masih al-Mahdi) of al-Zamakhshari, ed. Lee, ii. 338); - "Abd Allah" (six. 31); "he is taught but not an "idol", (xlii. 29), "he will never disdain to be an "idol of Allah." (iv. 29); "he literally "dread"; he is better rendered theologically by "our creature"; man, for Islam, is the property of Allah in the same sense as a household slave, or, al-Yahudi in the O. T. and nusara in the N. T. and especially of Jesus in Philippians, ii. 7; - "One of those brought near" (to Allah, waj al-mutakarrirun, iv. 40); again the angelic association; later Islam sometimes explains this of his state after his ascension (paal, raf). When he was a semi-angelic figure, round the throne (parad) of Allah (Isai. 65. 17) and the Book, which is+A. D. L. B. B. - Weight, "worthy of regard in this world and in that to come," (lii. 40); Baladawi explains, "as prophet in the one and as intercessor in the other"; - Whoosh, "as we are a man," (xiii. 34); but Baladawi explains the word here and elsewhere as "possessed of much profit for others," apparently meaning a sacrifice; - Unal al-abfi, "the sure saving" in xiii. 35; is obscure and may not be a title but only a statement made - see al-Husayn, i. 580; l. 25. He is a real "prophet" (xii. 31) and real, "amnesty," (xii. 15, 16); and he has a "book." (xii. 15, 31), which is the Book (vii. 90; Ninth. 27). The settlement of him is a "sign" (amir) and "memory" (rufus, xii. 21) and he, and his mother are a "sign" (nihar, 52); he is made a "example," "purable" (matan, alb, 57, 59). He brought "proofs" (b丛aiir) and "wisdom" (hakam, xii. 65; i. 59) and was sided by Allah with the
rith al-ikhtiṣār (1. 847 v. 109), obscure like all mentions of ānā in the Qurʾān but explained, by later Ulama as ḏūlūt, or al-Baidāʾ (in šarīʿah and Ṣīṣa, ii. 290, 1. 15). Allah taught him (ill. 42 v. 110) and he possessed peculiar miraculous powers of raising the dead, healing the sick and making clay birds, and by the permission of Allah, breathing life into them (ill. 44 apq. v. 110 apq.).

On the death of Jesus the statements of the Qurʾān are contradictory. It is certain that Muhammad rejected the Crucifixion and accepted the Ascension, apparently in the birthbody and not in a glorified body; the crucifixion was prevented by a change of resemblance (ṣabbūl ḍalāla, lv. 156), again and in another place explained later by the commentators that his likeness was put upon another and the other crucified in his place. But his death is referred to — "before his death" (lv. 157), "the day I die and on the day I am raised, alive" (xii. 34), yet this verse may have been a mistaken repetition of verse 15. In ill. 48 Allah says to him. "I am about to take you to myself (muṣārufūtuka) and lift thee up (ṣwortha) unto me." The first expression is commonly used of a blessed death, but that is not necessarily its meaning here, for it is also used in the Qurʾān (lv. 60) of Allah's taking him to himself the souls of sleepers during sleep, to be returned when they awake; cf. Frankel in Zeitscr. f. Deutsch. Missions.- Grundsätze, lv. 72. For his Second Coming the only Qurʾānic authority is slisli, 61, a very obscure verse, the reading of which is in doubt. Some read, "And he is the Knowledgeable (al-ṣālih) of the Hour, l. 78 by (the descent of whom the approach of the Hour is known). But others read, "a sign (kalāmahu) of the Hour," and even, "a reminder (ṣadīqulahu)." Others, again, refer the pronoun to the Qurʾān, "it is," his second coming being taken as established, his death is put after it and the references in lv. 157 and xii. 34 are then explained; or, also the descriptive ʿaḥādīn in lv. 41, because he was taken up by Allah as a youth (ṣābihi) before he attained ʿaḥādīn, middle age (cf. al-Baidāʾ, on these passages). The later doctrine of his return is given subly by al-Baidāʾ, on xiii. 61: that he will descend in the Holy Land at a place called Alīy with a spear in his hand, then he will kill with it al-Dadjīl and come to Jerusalem at the time of the middle of the morning; that the armies will seek to yield place to him but that he will refuse and will worship behind him according to the ʿaḥādīn of Muhammad; thereafter he will kill the swine and break the cross and lay it in the synagogues and churches and kill all Christians (Naṣarı) who do not believe in him (ed. Felsharch, ii. 241). To this last point reference is supposed to be made in lv. 157, "there is none of the People of Scripture but will verily believe in him (or: in him before his death)." One of the explanations of this in al-Baidāʾ (i. 244. 1 2) is that after he has killed the last ʿaḥādīn (al-iammah al-ṣadīqu) not one of the People of Scripture will be left who does not believe in him, so that the community (malaq) will become one, the community of Islam. Then will come the final security of man and beast and Jesus will reign. After four years he will sit and the Muslims will hold funeral service for him and bury him (at Medina, it is universally accepted, beside Muhammad, in a vacant space between Abī Bakr and Umar). But others interpret, "before he — the believer — dies," even though it is thus a useless belief, he being at the point of death.

So little can be gathered from the Qurʾān. The oldest traditions have but little more, as in the Ṣaḥīh of al-Bukhāri, where ʿIṣa is merely mentioned in connection with Ṣadīq al-Faṭih, Part ix. 60, ed. Cairo, 1315. Muhammad had been interested in the idea of Anti-Christ as the story of Ḥusayn shows (MacDonald, Religious Attitudes in Islam, p. 34 apq.), but the early Muslims, for political and theological reasons, developed elaborately and forget traditions the doctrine of the Last Things, and especially of the Mahdi and Jesus. Thus the Maqāsid has much more, see Cairo, 1316, ii. 176 apq.; vii. 148 apq. (chap. VII, 245 apq., On Signs of the Hour and the Descent of ʿIṣa). See, too, al-Ṭabarī, Kifāy, p. 22 apq., the full account of ʿIṣa, the most complete of all, covers pp. 215-225; Tabari, ed. Leiden, i. 713 apq., and Ibn Wadhāb, Hitawār, ed. Houtsma, i. 74 apq., give extracts from the Gospels. But in this development the rôle assigned to Jesus and to the Mahdi came to be confusingly alike, and one party tried to cut the knot with a tradition from Muhammad. "There is no Mahdi save 'Isa b. Maryam." For this and also for their respective rôle when they were distinguished, see al-Dhahabī, Muḥammad al-ṭū ib al-Murūd, p. 118 apq. (ed. Cairo, 1324), Ibn Khaldūn, in his Muḥammad (ed. Qistīmī, i. 145-176 = al-Sūfī's translation, i. 175-205), gives a philosophic examination of the whole subject, showing the untrustworthiness of the different traditions and tracing the development of the idea of a restorer of Islam before the end, as it was influenced by Shiʿites of different degrees, by Fāṭimīs and by Sufis. An explanation given by him of the tradition quoted above is: "None has spoken in the cradle (nasāh, cf. Kur. xxx. 30) save ʿIṣa." (ed. Qistīmī, i. 163); for another see al-Kūčī, p. 118. On the whole subject Goldscheider in his Vorarbeiten, p. 236 apq. and notes thereon, has a few illuminating pages. See the same, p. 413 apq., for the modern Ajmal Khān in India which teaches that Jesus escaped from Jerusalem, wandered to the East, settled at Srinagar in Kashmir and died there, where is the tomb of Jesus. This Khān, the founder of the sect, pronounced to the both Jesus returned and was the Mahdi. Finally, Goldscheider has well remarked that for Sunni Islam, as opposed to Shīʿah and other outlying sects, the expectation of a future restorer of faith and life has never become fixed as a dogma but is only the mythological embellishment of an ideal representation of the future. This may well be due to lack of Qurʾānic basis.

From the above it is evident that Muhammad had learned a definite story of Jesus from some heretical Christian teachers, in defense of whose position he polemized vigorously in the Qurʾān. He knew more of ethics about him than about any other of the religious figures of the past. But it is evident, too, that he waxes somewhat vague. For the appearance of ʿĪsā, a semi-angel, a Logos much like that of Philo but with a difference, we are given no reason. It is not explained how he is a sign; a "mercy," and an "example" (ex. 21: 11; xxviii. 54. 55. 57, 59). As his birth he — was
guarded from the touch of Satan, who seeks by menacing every newly born infant to implant a tendency to sin (ill. 31 and al-Bai'ii, Is'la). Some even say that he and his mother, in consequence of this, never committed sin (Kija, p. 210). But it should be noticed that the same is more absolutely, of John the Baptist because he it called ḍarūs, "chaste," in Kur'ān ill. 34; cf. al-Bai'ii, Is'la, p. 211 sqq. But all the Kur'ān has is that Mary's mother exclaimed (ill. 31), "Verily, I put her and her seed in thy (Allāh's) care from the first Shaitān!" How much or how little of the later view was in the mind of Muhammad or was a legitimate development of his position it is impossible to say. He left something untold and closed Is'la with all the other prophets, although so essentially different. The story of the table with food sent down from heaven (v. 112 sqq.) which is to be to them a festival ("id") and a sign to all generations seems a genuine confusion on the part of Muhammad himself in regard to the eschatology. It is significant that the commentaries (al-Bai'ili, Is'la, 29a) most commonly say that the food was a large fish (as is appearing the ḍarūs symbol).

Later Islam has personified Is'la as separated from all human ties except to his mother, as constantly wandering, bare-foot and without abiding place, passing the night in worship wherever he might be when the sun set, living from day to day for nothing but devotion and miracles of benevolence (Kija, p. 218). At the judgment he will be the example of absolute poverty (fikr al-ghassāl, Durra, p. 90 sqq.). At the warships on that day men will seek him to intercede for them with Allāh and he will refuse, not for any sin of his own, as in the case of the other prophets, but because his followers have taken him and his mother as gods along with Allāh (Durra, p. 62 sqq.); cf. many other forms of this tradition in the ḍarūs, ed. with comment. of Sayyid Musta'da, x. 489 sqq. Margoliouth has gathered a valuable outline of his sayings and doings from the ḍarūs, in the Expository Times, vol. iv. 1893, pp. 39, 107, 177, 503, 567.


Is'la b. Ahī (See [All. b. Ĥa.]).

Is'la b. Muḥammad b. 'Ali b. 'Abī Ḥaṣmā b. 'Abī 'Amir, who played an important part during the war between the Mabchahins and the Mongols in Syria. His genealogy is in Abū 'l-Fidā' (Constant. 1252 b. H.), iv. 91, in Is'la b. Muḥammad b. Mānī b. Ḥadīth b. Ḥāfaṣ b. Fāṣil. Salamayya and Sarmin were the seats of his family; he probably belonged to the Kapūrā. His grandfather Mānī and other members of the family are several times mentioned in the history of Halab by Kishān al-Din (cf. Bleschitz, Signor. d'Alpo, p. 168, 210, 213). He fought on the side of Sarmin in the battle of Abū Ḥaṣmā 'q. v.) in 658 (1250) and in the following period also was usually on the side of the Mabchahins, although there were frequent quarrels, as the Mabchahins suffered on the one hand had little trust in the Amir al-Din and the latter took Beduin shamsīyahs to trouble little about the government and, if occasion arose, did not hesitate to join the Mongols. Is'la was among those who had terms with Khudīs (q. v.) and the beard became fiercer under Kāfū' as Is'la had taken the side of Sarmin al-Asyārī. In 679 (1280) the two were called in the help of Abī Ḥaṣmā (q. v.) and his Mongols but this amicable alliance did not last long: soon afterwards Is'la had a reconciliation with Kāfū' and fought on his side in the battle of Hims in 680 (1281) against the Mongols. Is'la died soon afterwards and his son Muḥammad Ḥasan al-Din succeeded him. The latter continued his father's policy, in 693 (1293) treacherously assayed by Sultan Ǧalāl, he was released again and recognized as Amir of the Arabs. He joined afterward with Sultan al-Nasir on behalf of Kāfū' Sarmin, which gained him the former's enmity, so that he joined the Mongol Ilkan. After the treaty of peace between the Mongols and the Mabchahins in 1295 (1295) Muḥammad returned to Syria. Muḥammad, who made the pilgrimage to Mecca in 697 (see Wüstendorf, Chron. der Stadt Mecca, ii. 275) died in 735 (1334-35). Ibn Ṭabūna (ed. Paris, i. 169 sqq.) gives a detailed account of him and (ill. 271-273) gives interesting information on the fortunes of a member of the family who was at the court of the Sultan of Dīlūḥ, Muḥammad Shāh. Muḥammad left several sons but they soon fell out with one another. Nevertheless, the amirates of the Arabs remained for over a century in the family of Is'la b. Muḥammad and the dynasty is said to have survived ill. 879 (1474). The material available, however, do not enable one to form any satisfactory conclusion about the later relations of the family.

Bibliography: In addition to the sources quoted in the article, cf. the histories of the Mabchahins and Ilkhanis, especially Well, Geschichte der Chasiten, Vol. iv. (Index), and d'Olsom, Hist. der Mongolen, Vol. iv.

Is'la b. Muḥammad b. 'Ali b. 'Abī Ḥaṣmā b. 'Abī 'Amir, nephew of the two next 'Abdālāl Caliphīs, al-Saffāh and al-Mansūr. In the last year of his reign al-Saffāh had homaged paid to his brother Abī Ḫafṣar and after him to the nephew Is'la b. Muḥammad as heir-apparent. Is'la, who a few years previously had been appointed governor of Kāfū', retained this office after the accession of Abī Ḫafṣar al-Mansūr. When the 'Alid Muḥammad b. 'Abī Ḫafṣar rebelled in Maṃā in 445 (1052), Is'la was sent with an army against him. On the advance of the Syriacs, many of the people of Međinā saved themselves by flight and in Rejaīn of the same year (Dec., 783) Is'la stormed the city. Muḥammad fell in the battle and his head was sent to the Caliph. In the meanwhile his brother Dūlūḥī had raised the standard of revolt in Baṣra. The Caliph's troops were defeated and as the revolt was spreading more and more, al-Mansūr feared that the easily influenced people of Kāfū might be involved in the revolution, so he went in person to the city. He succeeded in keeping the city under control while Is'la hurried with help from Međinā. His advance guard under Is'la b. Muḥammad b. Ḫāṣṣān was defeated in Šāhīṣān (q. v.), and a part of the main army also at first resisted, but Is'la mastered the situation, the rest of the troops were put to flight and he himself returned there. The victory of Is'la b. Muḥammad in 45 (Feb., 10, 763) al-Mansūr's rule was secured. Nevertheless he treated Is'la slightly and wanted
to exclude him from the succession. The Caliph had often said when he sent him against Muhammad b. 'Abd Allah: "I do not care which of the two kills the other," and in 147 (764—765) he had clemency paid to his son Muhammad al-Mahdi as successor and even deposed Ikhshid his governor, because he declined to abandon his rights. In the end Ikhshid had to give in and lay homage to al-Mahdi, on condition however that he was to follow the latter. After al-Mansur's death he wished to renew his claims as his consent had been extorted from him by threats; his attempts met with no success and in the reign of al-Mahdi he had again to renounce the succession in favour of his son Muhammed, son of al-Mahdi. He died in 167 (785—786).


(To continue...)


Isaiah, name of an idol at Mecca, which is almost always mentioned along with Nabata. Tradition relates that a man and a woman of the Djurhans were so called and were turned into stone as a punishment for indirect conduct in the temple. They were first of all placed as a warning on al-Ma'mun and al-Mansur, but were later idolatrously worshipped by order of Amir b. Lu'ay. It is therefore a question of two sacred atoms, but the origin of their names is so far unexplained. Attempts are given in Dossy, De Irlandis et Mecca, p. 177.


ISAGHUDH, isagud, from the Greek isagwv or isagv, an Arabization of the Introduction (al-Mudhalih) to the categories of Aristotle composed by Porphyry of Tyrm. According to Sa'id al-Amuli (Tabu'at al-Unma, Beyrut 1912, p. 49), the Arabic translation was made directly from the Greek by Ibn al-Makdisi [q. v.] and, according to the Fihrist (I. 244), it was made from a Syriac version by Adyph b. al-Kasim al-Raghib. In any case, it is certain that Arabic versions of Porphyry's work were multiplied quite early, in commentaries, epitomes and adaptations. Of the latter we only possess the two following: i. that of Abu 'l-Hasan al-Fathimi b. 'Olama al-Bikat (cf. Brechmann, Gesch. d. Arab. Litt., iii. 143—150, iv. 124; with a commentary by al-Sanadi, cf. op. cit. and Bibl. Nat. d. Alger., Cat., III. 136, i. 12); 2. that of al-Abhari (q. v. and add Ibn Khallikan, Wafayat, Cairo 1310, i. 139), which is the best known and the most annotated. This little treatise on logic discusses very succinctly the following subjects: term, definition, proposition or judgment, opposition, inversion, syllogism, controversy, rhetoric, poetry, sophistry. The Saggahs of al-Abhari put into rudimentary verses by al-Abhari (q. v.)


ISAWI. [See NASAWI.

ITSAIWA, ITSAWA (ARABA), a collective name from the singular ITSW (cf. Marcon, Textes Arabes de Tangier, p. 397 sqq.); a name given to the diamond [q. v.] or members of the Moroccan religious brotherhood founded by Sultan Muhammad b. Idris and derived from this last name.

ICTIWA. [See NASAWI.

ITALY. [See NASAWI.

ISAWI, ITSAWA (ARABA), a collective name from the singular ITSW (cf. Marcon, Textes Arabes de Tangier, p. 397 sqq.); a name given to the diamond [q. v.] or members of the Moroccan religious brotherhood founded by Sultan Muhammad b. Idris and derived from this last name.

ICTIWA. [See NASAWI.

ITALY. [See NASAWI.
TAWIYA ISMAHAN.

...and the Sa'diyah. Returning to the ghuriya, he became a disciple of the Shajikh Abu Ras' of Ahmad al-Hirithi, who was a pupil of Shajikh al-Hamah (Hummah). On the death of his master, Muhammad b. Tariq succeeded him at the head of his students of Muna's al-Zitah (Mequines). He died here about 1524-1525; and was buried in the mosque beside one of his shrines, known as Bughyst al-Halabi, a native of the east. Muhammad b. Tariq had greatly extended the organisation of his pupils. He formed them into an autonomous religious order administered by the shaikh or his Mawlid (lentman) with the assistance of a kind of council of 40 members. The latter live in seclusion in the mosque or mother-house of Mequines and only leave their retreat once a year, on the day of the festival of the Mawlid of anniversary of the birth of the Prophet. This brotherhood follows the rule of the Shabihyya Sufi, adding the special ascetic exercises for obtaining physical immortality. This immortality is obtained with the help of a dance accompanied by jerking movements backwards and forwards; the shaikh holding one another's hands and forming a chain round a brazier. Once they become insensible, the Shaibyya devour living scorpions, pieces of glass, stick long needles into their bodies, beat themselves with the blades of swords, etc. At public festivals these ceremonies often occur and with the aid of a medicinal and medicinal character where these highly wrought devotions appear, like madness the raw flesh of an uncleaned animal (sheep or goat) and tear and read in the most horrible and repugnant manner imaginable. According to the legend, God, as the prayer of Muhammad b. Tariq, granted the disciples of this shaikh a complete immunity from wounds and disease. Accordingly these devotions have the power of driving out illness, caused almost always by the jinn, by taking it upon themselves. This is why they are called to houses; where there is illness an epidemic and where they are begged to go through their usual exercises.

While these practices of the 20th century the Shaibyya, who spread through the Maghreb and Fez regions, have enjoyed great influence on ignorant and semi-scientific populations. Muhammad b. Tariq used his prestige to stir up the people to a holy war against the Portugese Spanish Christians. His successor, Abu'l-Bawa, raised the people of Fez against the last Marisbad, in favour of the new dynasty of Sa'di Shajikh. Since that date, the political activity of the Shaibyya has not been mentioned by historians, in any case they have not taken part in any political revolts — at least not as an organised brotherhood.

During the lifetime of Sayyid Muhammad b. Tariq one of his disciples, named Abu l-Hadi Jabahib, founded a shrine of this brotherhood at Figigu (S. E. Morocco). From there the Shaibyya spread through the regencies of Algiers and Tunisia. Their present field comprises primarily Morocco, where they are numerous, especially in the west. In Algeria they have their principal shrines at Ramdah (Oromo); and in the Maroc of Casablanca (province of Algiers) there is a shrine founded by a grandson of the founder of the order; they also have shrines of lesser importance almost everywhere, notably at Constantine, Bona, etc. In Tunisia they are found especially at Al-Kef, at Tunis, Bizerta, Sousse, Sfax, Gabes and the island of Djehel. They are not widely disseminated in Tripoli and are almost unknown in Egypt. Like all the great Moroccon religious orders they have a shrine at Mecca.


(A. Cour.)

ISBA' (A.), "finger", an Arab measure of length, as in Europe the twelfth part of the foot (hectare) but the inch (isba). The inch belongs to the oldest of the Arab measures of length and was marked, probably from the earliest period, on the Nilo-meter of the island of Kharga built in 90 A.D. [see Nalaita]. Its length there is 2.995 cm. = 1 inch (the ell is 9.42 cm. = 3.18 inches). Being a divided measure the inch is not an invariable magnitude, for example to-day in Cairo the inch of the 3rd millennium = 3.67 cm. = 1.41 inches; the 6th + ism = 3.8 cm. = 1.5 inches; of the 6th millennium = 3.67 cm. = 1.41 inches; of the 6th millennium = 2.65 cm. = 1.03 inches; and the 6th millennium = 3.75 cm. = 1.48 inches. In Turkey the most usual is the 6th millennium = 6.25 cm. which gives on inch of 2.5 cm. = 0.99 inch. It should be noted however that the name isba has long become obsolete in everyday life and the inch is very commonly divided into quarters (1/4) and twentieths (1/20), whatever the metric system has not completely driven out the native system.

Bibliography: Den Vanques, Quelques nois d'Atas indis Mecque, 1875; M. van Bochum, Corps. Inter. Afric. 2, 2; J. J. Moreau, Memoires sur la Meccan de l'Age des Prophetes (Dien de l'Egypte, Est al moderne, xiv. 453). — Also, al-Rabban, Mafatu al-Ulum, ed. V. Vitton, p. 68; al-Maktir, Tract. de legal. Arabum, p. 45; Tychonoff, Storia del 1820, p. 44; 43; 59, 62. (E. V. Zamakhi)

ISFAHAN, Aραχον, Phryg., vii. 41; Firuzabād; (in Arabic Ishahan), an important town in Persia, formerly the capital under the Safa-
Isfahan.

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Isfahan. The name means "the amber" (Ismā'īl al-
Ishbahānī) and has been referred to by a popular etymology and in derivation to Ishkāh, which in the local dialect means "dog" (Mīrīn Ḥasan, Herod. 1:110). It was formerly composed of two adjacent towns, Dī-pā, on the site later occupied by the Karimābād, the "city properly so called," and Bahāshir, the "Ghetto," a Jewish colony established there, it is said, by Nebuchadnezzar (Schröter, "Kreuz der Länder", 1:91; Ibn-Tawfīq, p. 315; or under Yaqubid II at the request of his Jewish wife Shihghān-ehidū (E. Blochet, "Liste des Ville", 3:54 in "Revue des Travaux", xix. 1895; J. Marquardt, "Erdeinsp.," p. 79). Anecdotical legends, which are transmitted by Ibn Rusta, attribute the building of the immense Isis-Kīla (q.v.), and it was later rebuilt by Shahin, son of Isfandiyar. There are two versions of the story of the capture of Isfahan by the Muslims. According to the historical school of Kīfā, the capture took place in 822/19 (640), by order of the Caliph 'Umar, 'Abd Allāh ibn 'Abd al-Muqtār, marched on Dī-pā, which was commanded by one of the four sāḥibāyīn of the Persian empire (cf. governors, Nīldeke, Gesch. d. Perser u. Araber, etc., p. 152, 242, 3:2, cf. A. Christian, L'Empire des Sassanides, p. 87), who, after several battles, capitulated on condition that the Dī-pā was replaced by an annual tribute. Jabshīr (ed. Leyden, 1:2637, 972) gives the date as 21 a.h. The Bagha school says that in 256 (644) 'Abd Allāh ibn 'Abd al-Muqtār (q.v.) had an object to make for the purpose of the capture of the town on the site on which the 4th of the town, the site of the Zo'ba, and the one of the castle of the city. The castle was constructed on the site of the Zo'ba (three arches), and the two others at the two extremities of the town, the lower, the bridge of Bibi Rūk, which leads to the cemetery in which the monument of the House of Dārā, the old Pul-e Hamzeh; the bridge of Pul-e Māmeh (now in Chardin, i.e. Mārūn, the name of a district), also the bridge of Shahristān, higher up the river. A fourth bridge called Pul-i Gābi ("wooden bridge") connected the two parts of the palace of Shāhshāh. The town was surrounded by a wall of earth, badly kept and encroached on by houses and gardens. This wall had eight gates, — formerly twelve, — but four were built up (see their names in [Dupré, "Voyage en Perse", 1834, ii. 158]). Isfahān was divided into two parts, Dī-pā and Dīrshā, which were inhabited by the hostile factions of Nīsār Allāh and the Shāhshāh. The Madīna-Shah, "Royal Square," is a long rectangle enclosed by a wall built of bricks coated with a kind of plaster called Adāb al-Tabīb, "black mortar." Behind it along its margin are ranged the houses which separate the square from the bazaar which surrounds it outside, as well as large buildings like the gateway of the royal palace, the mosque of the Shah, the clockwork pavilion, the royal mosque in the south and the imperial market on the north. The centre of the square is marked by a tall pole used for target shooting and two great columns of marble used as goals for the game of polo (kangwa). The Royal Mosque (Masjīd-i Sād) is placed in the middle of the square and is covered with uncurved bricks, was built by Sāfī 'Abbas I at the end of the 17th century. It is one of the most beautiful buildings in the world. Sāfī Sāfī covered its gates with silver. The mosque of the Shah, also called the mosque of Sāfī Shah, is much smaller. The pavilion of the clock was built for the amusement of 'Abbas II; it was a clock which struck with musical chimes at each hour of the day; a clockwork arrangement caused large marionettes fastened to pointed
figures to move along the wall, as well as birds and other animals in painted wood. The imperial statues (baqayz-darya) was, like the other buildings in this square, adorned by a gateway surrounded with bricks of marble; the centre was surmounted by a dome. The finest statues were sold there. The royal palace was as large as the one on this square Herat: a large gateway (sidr fargi), the many-covered gateway, always open day and night, used as a place of refuge (ansa). In the centre of the gardens was the pavilion called the Pavilion of the Forty Pillars (khadi vane), although there are only eighteen of them; it consists of a hall and two rooms: the royal throne, its walls were covered with paintings.

The Kārbānātšāh of Al-Khurāṣān and that of Mahān Aghā (the presence of all, the palace of the Sāde ṣanabel, "superintendent of religious endowments") built by Rustam Khān, the Kārbānātšāh Hallāth built by order of Abbās II, the tower and Alam, usually called Golhe, "ladder with flowers", the Tower of the Horns, covered from top to bottom, with heads of wild beasts with their horns, a memorial of great huns, the citadel called Taḵrār (Charīl, Kafīl-i Taliqān, "Castle of the Resuscitation") were the most beautiful monuments adorning the capital. The garden of Ĥakār Dārāh was formed of twelve terraces and fifteen avenues of trees, of which some were watered by a small pavilion and fountains completed the decorations.

The misfortunes of Persia during the Afghan conquest and the removal of the capital to Tāhānū, the capitals under the Ḥakārān ruled by Yādahān. The Avenue of the Equestrians, a large area, as well as the Mausoleum of Sayḥ, the "college of the king's mothers", but many of the beautiful plane trees which adorned it were cut down and taken to Tāhānū for the building of the palace of Zill al-Sulṭān. The three bridges are in a good state of preservation. One can still see the Madrasa of Sulṭān Ḥusayn, which dates from a little before the Afghan invasion, the palace of Ḥafṣ ibn Bahlūl, which belonged to Ṣafar al-Qawwāl, Zill al-Sulṭān's minister, and in the village of Gulbān, in the environs of Dājal, the two Minbars-Ēbānīān, "moving minarets" (explanation of the phenomenon in Min Dājalān, Za Pard, p. 278). The Madrasa Khāṣī has preserved its fine façades, aspect, in the evening and morning the royal musicians (dambūm and trans-pers) still play in the madrasa Khāṣī opposite.

The poet Khāṭūn (vii = xiiith century) devoted a long song to the beauty of Isfahān (Ḳamīlā, ii. 512).

On the Armenian colony new Dājalān see the articles on:

[References and data regarding the region and its history, art, and culture are provided, including specific locations and historical contexts.]
inhabitants of carrying shields, but it used to be called Mihra'din, a name which since the time of Yâhia has been given to a village in the vicinity. The citadel which defended it was called Kâl'ât zar "Crown of gold." In the great mosque there was a vessel of brass 12 cubits (πούς) in circumference. The district produced excellent grapes; there were many rice fields there. The inhabitants were Shi'ah and had produced a certain number of jurists. Sacked by the Mongols in 818 (1220) it was destroyed in the Lutheh invasion about 800 (1897). Its site is now represented by the ruins of Shah-i Bilād.

Bibliography: Bibi. Geogr. Aram. 318; vil. 171; 278; Aboulfida, Geogr. p. 345; Yâkût, Mustâ'mmî ced. Wüstenfeld, 1. 246; Hâram Khatîn, Mirâ'm al-Sulâma, 1. 38; Barther de Meynard, Dict. de la Forêt, p. 34; G. Le Strange, The Land of the Eastern Caliphs, p. 393; Sykes, Hist. of Persia, i. 324, 325. (Col. H. H. M.)

ISFENDIVAR OGHLU, the name of a Turkoman dynasty, which founded the independent kingdom of Kastamuni on the decline of the Seldjûk kingdom of Konya, at the end of the xiiith century in N.W. Asia Minor, in the ancient Paphlagonia. The name is taken from that of the best known ruler of this dynasty, Isfendiyar Bey; in the xviith century we find the name Kišl Âhmedîn, from Kišl Ahmedî, the brother of Jâmîl Bey. The Byzantines called the Isfendiyar Oğhlu "the sons of Amurius," or of Omur. The founder of the dynasty appears to have been Shams al-Dîn b. Yâman, 21 Dan, who held a grant of the district of Aliküy, he went to war with Murad I (884–897), a. d.) and captured the town of Kastamuni in 896 a. d. (Mihahâzînîshâhî) was appointed

GENEALOGY OF THE ISFENDIVAR OÇHLO.

1. Yâman Djinâdî (or Yâman b. Djinîdî?
2. Shams al-Dîn (= Šenâ'î Bey Şahâl Pâsha?)
3. Shâûrî al-Dîn Sulaimân Pâsha
4. Emir Ya'âlîb
5. Ibrahim Pâsha 6. All Bey 7. Nasratîos (= Naşîr al-Dîn?)
8. Adîl Bey (All)
9. Bayzad Kütûrîn (Vâl)
14. daughter, married to Murâd I.
15. Kam Ya'âlîb
17. Kišlân al-Dîn Kâzîm Bey
22. Kišl Ahmedî
23. Khâtîlî
24. Mîrât, married a daughter of Bayzad II.
25. Haym
26. Şemsî Pâsha 27. Mâyûslî Pâsha
28. Şemsî Pâsha
ISFENDIYAR OGHLI — ISHAK.

governor of the districts selected by him. He is the Il-
ghan prince Kajhijeh. He seems to be identical with
Saban Bey Seman Khan, who conquered Boll
mounting to Ellyet, 11. 173. His son, Shukri al-
Din Sulaiman Pasha (700—740 a.d.), at first
acknowledged the suzerainty of the Ilghans,
and afterward assumed the bold and con-
quered Sicily, which was still in possession of
a daughter of Manchit II. He is mentioned in the
Buchta (11. 343 sqq.), Sulahal al-Din (Not. de Cart.
640 and 346 sqq.) and also "Al-Fikr" (Geographie,
ed. Reinaud, 11. 1, p. 335, 2, p. 142, 143) Pa-
chymeres, 11. 345 sqq. and 456 sqq. knows him by
the name Suleymans. His successors were:
his son Arslan Pasha, al-Abid, Bey, son of the
Emir Yahia and grandson of Shams al-Din (about
740 a.d.); Ljat al-Din Baykayed, son of Arslan
Bey, called Koriun by the Ottomans, died
787 a.d.; Sulaiman Bey, son of Baykayed, from
787—795 a.d.; Sulaiman Baykayed I killed him
and assumed the head (according to Ibn His-
vi, p. 385; the Ottoman chronicles make no mention
of Sulaiman Bey and make Baykayed Koriun
reign till 795 a.d.). Muharram al-Din Isfand-
yar, son of Baykayed, was restored by Timur
in 805 a.d. He died on Kumanian 22 Saz 3 a.h.
About 820 a.h. he had to cede the towns of
Tois, Kargen, and Kasdiyeh and the district of
Ljatik to Mehemmed I and later the rich copper
mines to Murad II, 1825 H., son of Isfandiyar,
Saz—beg 847 a.h., 1sazmil 11, son of Shams,
was deposed by Mehemmed II at the instigation
of his brother Kajil Alin in 848 or 858 a.d.
and died in Philippopolis, which was allotted to
him as his fortune. Shams Pasha was the author
on the religious precepts of Islam. His brother
Kajil Alin died in Usan-Hassan after the con-
cession of Kasum, returned to Constantinople
after the death of Mehemmed II, and was honor-
ably received by Baykayed II; his son Miran Me-
ko in 1291 married a daughter of the Sultan and his
grandson Shams and Musaik Pasha held high
official under Selim II and Murat III; Shems
Pasha in particular had great personal influ-
ce as the confidant (mestiko) of Murad III.
He calculated a genealogy of the *Kajil Al-
was* or *Kajil-oglan* which went back to
Khalil b. al-Wali, and invented the name
Kajil Alin for the dynasty of Isfandiyar-Oghlan.
Descendants of this family still exist and,
when at the beginning of the 19th century it was feared
that the Ottoman ruling house might become extinct,
the Kajil Alin were considered amongst others
as possible claimants to the throne on account of
their frequent marriages with relatives of the Sultan.

Riwaq al-Din: Manzil al-Din, 576, 711 al-
Abid, ill. 29 sq.; Haiman Wahebit, Mekhbis-
iteleb, 11. 43 (p. 1829—1838 of the whole
works); *Koran Istoriiques publiques de l'Empire
Ottoman*, p. 282—292 (monographie by Ahmed Towhid);
The Byzantine historians (Annali, Bullian, Diccion,
Giovannelli, Pandezza, Chavannes); Clavigero
The chronicle of the Isfandiyar-Oghlan
Isfendiar (Ohligb); Taphman's *Mekhbis-
iteleb*, p. 120 sq.; Ahmed Towhid, *Mekhbis-
iteleb*, 11. 40, 40 sq.

[H. K. MEDITZMANN.]

ISFID DIZ. [See KAHAT BEYSAK.

ISHAK, the Biblical Isaac, whose birth, according
to the Talmud (Nida 48a-b, p. 11), took place
at the feast of Passover, and according to Muslim tra-
dition, in the night of *Rabia* (al-Thalaba, p. 81)
and al-Kisir 1, p. 150), was promised by the father
Abraham, a year previously, to Allah (also in Gen.,
1, 43). He was in the habit of eating only the
poor and hungry shares his meal. On one occasion fifteen (al-Thalaba, p. 48) or three (al-Ki-
as, p. 146) and thus appeared without a guest
appearing. Three strangers then appeared before whom he set a roasted calf. But they did not
触摸 it (Kairan, 11. 73). They said, "We eat,
nothing without paying its price." He said, "The
price is that you should utter a blessing before
and after the meal" (al-Thalaba, 1. e., Gen., 3.
54). Then they foretold to him the birth of a son.
Sara laughed at this, as she was 90 and Hursina
130 years old. The latter said, "Then shall be
sacrificed as an offering to God." (These features
probably have their origin in the accounts in the
Mihrat (Gen. R. 35; Taphman, Gen. 40).
When seven years old, Isaac visited the sacred place
of sacrifice; therefore promised in a dream the order to make
a sacrifice to God. In the morning he sacrificed
a bullock and divided its flesh among the poor.
In the night the voice again said to him: "God
commands a more valuable offering." He killed
a camel. In the following night the voice said:
"God demands thy son as an offering." Ishak
awoke in horror and said, "O my son, I saw in
a dream that I must sacrifice thee" (Kairan, xxxvii.
105). The latter replied: "Father, do what is
ordered thee, thou wilt find me a patient per-
son, if God will (106). Taking a knife and a
rope they went together to the mount. Ishak said:
"Father, take my shirt from my body; lose my
shirt rather than live and see blood." He fixed me
firmly, so that I do not move, and leaped
away while sacrificing me, lest thou lose thy
wage" (al-Kisir and al-Thalaba, 1. e., following
Gen. R. 19; cf. also *Sefar kayigans*, 164 sqq.
and *Pirket de K. El., 31*). May God comfort thee
for my loss! Give my mother my shirt that it may
comfort her and do not tell her how thou didst
sacrifice me. Never look at boys of thy age, lest
they deceive thee" (Kairan, xxxvii. 105). Then a ram appeared,
which said it had been the offering of Hadih
and had hitherto been in Paradise; it was offered as a
sacrifice (Ahdab V.; *Pirket de K. El., 34, and
al-Kaisir*). When a ram without a head was
a fractious, adopted by Ishak, God gave father
and son the same figure so that they were very
like one another, but Ishak was grey (Raba
M.; Gen. R. 53; al-Kisir, 1. 152).

As the Kirun verse above quoted does not state,
which son was to have been sacrificed, many
Muslim theologians refer the intended sacrifice to
Ismail al-Zamakhshari and al-Badawi in the
passage: al-Tajur, 11. 201; Ibn al-Ashri, 1, 88;
al-Thalaba, p. 55—56; al-Kisir, 1, 150). But it
may be said that the oldest tradition — al-Thalaba
especially emphasizes the *Aishah and Tahmin's*,
the Companions of the Prophet and their succes-
sees from Omar b. al-Khattab to Ka'bah al-Ashur
and differ from the Bible on this question.

Al-Thalaba, 1. e., 245; al-Zamakhshari, 1. e.; al-
Badawi, 1. 313; al-Thalaba, *Kisir de al-
attari* (Cairo 1318), p. 48—50; al-Kisir, *Kisir de*
ISHÁKH, or ISHÁKH, son of Húnub b. Ismá’I, or YÁK, was a physician and philosopher, but more important as a translator of Greek, mainly philosophical and mathematical works into Arabic. He was in great favour with the caliph al-Proof and al-Mu’tasid, and the viceroy of the latter, Ká’imi b. ‘Abd Alláh. He died in Rab’i’ 298 or 299 (Nov. 910 or 911) in Baghda’d, though his most important translations we may mention the Elements of Euclid, after this improved by Thabit b. Karras, his brother; the Almagest of Ptolemy, also improved by Thabit; Archimedes’ On the sphere and cylinder, Menon’s Sphäricon, Plato’s dialogue Sphæricus with the commentary of Olympiodoros, the Categories of Aristotle, his Topike, Hermatika and Rhetorika, de Coelo et Mundo, de Generatione et Corruptione, a part of the Metaphysics. Of these translations the following has been edited: — Aristotelis Cathedrae rum versiones arabicae Iacovis Hennel et variis litteris lexibus versus Arab. dedit J. Th. Zunke. Lipsiae 1846. — Into the question, which of these translations were made from the Syrian and which from the Greek, we cannot enter here, but refer the reader to the Bibliography. In the case of several of these translations there are still doubts as to whether they are by Ishák or his brother Húnub.


ISHÁN, Persian pronoun 3rd. pers. pl. The word is used in Turksin in the meaning of žubdr, muqadd, and ŞA, for teacher, guide [see zuwaq in i. 956], in contrast to mawdúd, adherent, pupil. When the term first appears it has still to be investigated, though it certainly existed in the middle ages; the celebrated Khudjá Alí (died 955) in Somehàw) is always called żihān in his biography. The rank of žihān is frequently transmitted from father to son. The žihān lives with his followers in a jami‘ah monastery (šahib, in Central Asia pronounced Şomānak, sometimes also at the tomb of a saint. Most žihān’s make journeys from time to time into the steppes, where they have more adherents among the Kirgiz and receive richer presents than from the settled population. Greater attention was attracted to the žihān’s by a rebellion stirred up by an žihān in Faraghl in 1655; but the literature on the subject is extremely scanty. Cf. J. Gähler, Materialien d. turks. verh. von mawdúd manlacke nachrichten Türk- bukhsh in die kajâ, i. Ishān (Schriftenmaterialielle staatsbde. d. islam. Welt, vol. 4). Shahrak materialielle nachrichten. St. Petersburg, 1899.


AL-ISHAQIYUN (cell, al-Hunub) i. e. the adherents of the 11th to the 13th century; the name is given especially to the disciples of al-Shuwayrdin (died 1197) but the name and the custom are older. On the name cf. Umalit; it is really a question of the connatural philosophy of Hellanis, to which the sect from Neo-Platonism, Hermetic and allied sources and was there amalgamated with old Persian and other speculations. It is a spiritualistic philosophy with a mystical theory of knowledge. God and the world of spirits are usually interpreted as light and our process of cognition as an illumination from above through the intermediary of the spirits of the sphere. The following are regarded as particular authorities for this doctrine: Hermin, Agathademon, Empedocles, Pythagoras, etc., and Plato more than Aristotle (at least the genuine one). These authors are often described as prophets or inspired sages. From the beginning to the present day, this philosophy of revelation has influenced Muslim philosophy to a great extent. The so-called Peripatetics in Islam are in part under its influence, Ibn Rashid perhaps least of all.

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K. V. ZITTEBERGEN.: AL-IŠKÁDAR, Alexander the Great (the Arabic authors usually use the Arabic article in the first two letters of the name). In the Muhammadan accounts of the wars of Alexander these are here and there scholars of genuine historical tradition but as a rule we have abridged epitomes, which originate in the romance of Alexander and (see the article ALEXANDAR-NAMA below) and were considerably extended and embellished by later writers. We confine ourselves here to giving in its broad outline what the older Arab historians relate on the subject. In the first place it should
be noted that Alexander's genealogy is artificially made up in various ways as may be seen from Pfeiffer's "Die Chodrullegenden und die Alexanderroman", p. 294 sqq. As a rule, however, the name of his father Philip is correctly given, frequently in the form Philetra, Pilekour or otherwise corrupted, as well as that of his mother Olympias (also almost always in some form), who was the sister of his mother Amateia was Amiatia. Even in the earliest historians however we find also the view, which owes its origin to Persia national pride, that Alexander was not the son of Philip, but of Dardas (Dardas al-Abur) so that he was the half-brother of Dardas (Dardas al-Abur), the last Persian king. It is said that when Philip was conquered by Dardas and had to pay a yearly tribute in golden eggs, his daughter, who is given the name Halii (otherwise in Firdawsi), to get a fantastic etymology for the name Alexander, was married by Dardas but on account of her repulsive looks was at once repudiated by him and was sent back to her father. They called her therefore the daughter of a dragon (in Arabic called amsarad); when the princess bore a son, he was called Alexander after the name of his mother and that of the medicine. The boy was brought up at the court of his grandfather; his tutor was Aristotle, and after Philip's death he succeeded him. Alexander soon omitted to pay the tribute and, when his half-brother, who had in the meantime become king of Persia, demanded it, Alexander sent the messenger home with the answer that he had killed and eaten the hen which laid the golden eggs. We omit here the story of the symbolic gifts which Dardas sent to Alexander and Alexander's reply, although it is found as early as al-Tahari, p. 66 sqq. Alexander then prepared for war, collected a great army and went first of all to Egypt, where he founded buildings (see AL-IKSMAN-PAHRVA) in the meanwhile Dardas also had assembled his troops and Alexander advanced against him, until the two armies met on the Euphrates, where a murderous battle took place (its site is also placed elsewhere), in which Alexander was victorious. Dardas died, but was treacherously wounded to death by two of his own people who sought thereby to gain the favor of Alexander. According to some accounts, several encounters took place between Alexander and Dardas but in the end the result was the same and Alexander met his dying foe. The latter recommended his wife to his care and asked him to see to the punishment of the murderers and to other matters; in particular he expressed the wish that Alexander should marry his daughter Rasghak (Raqsma). Alexander promised to fulfill his requests and ordered Dardas' disciples to be carried out in regal fashion. As a result of his marriage with Rasghak he now acted as the legitimate ruler of Persia, ordered the affairs of the government and advanced on India to conquer Fir (Pursa), who was allied with Dardas. He had a fierce battle with Pursa and only succeeded in disposing of him by rendering his enormous forces impotent by stratagem and finally overcoming him in single combat. Another Indian king, named Kaid, submitted to him voluntarily and sent him four valuable gifts (a virgin who has already been married, a small tree which never becomes empty, a physician and a physician who could answer every question). He then took an interest in the Behlmen (gnomonophils) and had a com-

fere with them in which he put various questions which they answered. After this becoming acquainted with India he began his expeditions throughout the whole world, which are however usually but briefly mentioned by the historians. After India, came China (see Tành-Trích), then the meeting with Chasia Cambis and finally he went to the land of Darmkat and met Khaled (Khalid). The historians apparently knew a great deal about all this, but they omit to narrate it, either because they thought that it was not the contemporaneous of Dardas but an elder Dhu 'l-Karmain who was the real hero of these incidents, or for other reasons. We shall deal with this question below: here it is sufficient to say that Alexander finally died on his return to Persia at Shebor or in Firdawsi, according to al-Dhumawar, in Jerusalem, at the age of 39, after reigning 13 or 14 years (many other figures are also given). According to some accounts, he died from poison and having a presentiment of his approaching end, sent a letter of consolation to his mother in Alexandria. His corpse was placed in a golden sarcophagus, over which the philosophers spoke in turn and in brief speeches emphasized the vanity of earthly greatness. The sarcophagus was taken to Alexandria and buried there in a tomb, which, according to al-Mas'udi, still existed in 922 (904).

Among Orientalists, Alexander is not only the world-conqueror and founder of cities — he is said to have founded 12, all called Iskandaria — but the hero who reached the ends of the earth (cf. I. Marc. l. 3). It was not just of conquest but the thirst for knowledge that was his motive. Philosophers therefore accompanied him everywhere and the wonders of nature and enigmatical problems attracted his special interest. Mubarahshīr ibn Fālīk and al-Abur-ibn-Kasirī, quoted by Michra, therefore deal with Alexander in their biographies of great philosophers. Cf. Meissner in Zeitschr. der Deutsch. Oriental. Gesellschaft, 21. 873 sqq. At the same time he appears as the champion of the true faith, because his epitaph, Dhu 'l-Karmain, which is variously interpreted (cf. l. 901 sqq.) led to his being identified with the prophet of the same name mentioned in Qur'ān 18, 82 sqq. This is however not approved of by all scholars; the majority distinguish an earlier and a later Dhu 'l-Karmain; the latter is thus identical with Alexander. For further details and the peculiar confusion with Mask in Qur'ān 39, 99 see the articles KHALID (Khalid) and 9999 (Mask). The connection initiated by Rostovtsev, Meissner and others of these stories with very ancient Oriental ideas and myths (Gilgamesh epic) will there be dealt with. In the 5th and 6th centuries AD a number of histories dealt with Alexander in such a way that they barely mention the older Arab historians: al-Yahaya, ed. Houtou, l. 65, 661 sqq.; al-Dhumawar, ed. Giugi, p. 31 sqq.; al-Tahari, ed. Lattin, l. 663 sqq.; al-Mas'udi, ed. Paris, l. 210 sqq.; Eschyle, ed. Fouache, p. 213 sqq.; al-Tṣahlāf, ed. Cairo 1314, p. 205 sqq., etc. Cf. also the references given in the article ISKANDAR-SAMA.
iskandar-nāma, the romance of Alexander. The Kurān, Sūra xxiv., gives evidence of the early acquaintance of the Muhajirunsm with the tradition of Alexander (Pseudo-Callisthenes). What is there (ye. 9999) related of Mist is really taken from this story. This is not the place to discuss the earlier history of this romance. For this see Nöldeke, Beiträge zur Gesch. des Alexanderromanus (Deutsch). L. W. 1889. The other works quoted above.

According to this investigator, the source of the Syrian and Arabic tales of Alexander is to be sought in an original Pahlavi romance which is preserved in Friedrich, Zeitschr. der deutsc. Morgenl. Gesellschaft, xiv. 319, may have been written by a Christian of Syrian nationality who wrote in Persian. The oldest Arab accounts in the Thābit are those mentioned in the preceding article. Later versions in Arabic are also discussed by Friedrich, op. cit. The oldest poetic version of the Alexander saga in Persian is from the year of the celebrated poet Firdawsi. The latter was closely studied by Spengel, Die Alexanderfeste bei den Orientalen. Another version was compiled by Nisadi, who was closely connected with Spengel, c. c. On the works on the subject by Eitel, Scharf and Clarke, see the article nisadi.

iskandar nāma [q. v.], and Dīranā (q. v.), have also dealt with this subject. A Persian prose romance of the same name is mentioned by Rieu, Egypt, M. M., vol. 3, p. 56, and Furtwängler, Byzantin., vol. 18, p. 193.-1936.

A little known version of the Eastern Turks we owe to the celebrated Mīr 'Ali Shīr (see above). The Ottoman Turkish version by Ahmīdī (q. v.), is based on the Persian of Firdawsi (see Olsh, A History of Ottoman Poetry, i. 203 sqq.). A similar work by Fightârī (q. v.), is also mentioned (Olsh, op. cit., iii. 36).


Bibliography: In so far as it is not given in the article it is most fully given in Firdawsi's book. Cf. also Chabas, Bibliographie des ouvrages arabo-islam., vii. 79 sqq.

iskandariya, occasionally al-iskandariya, often Sikanidariya, Alexandria, the principal seaport of Egypt, in Ptolemaic times the second city of the world, now among the most important trade centres of the Mediterranean, with a population of nearly 400,000 inhabitants including a foreign element, is situated at the western end of the Delta in latitude 30° 11' N. and longitude 29° 51' E. It was founded in 525 B.C. by Alexander the Great. When it came into the hands of the Arabs, it was the capital of Egypt and, though its glory had diminished, it was still a great and splendid town. Under Muslim rule it declined to the verge of utter ruin. Its revival dates from the beginning of the century. The present Alexandria is almost entirely modern and needs no description here. It covers the site of antique Alexandria, of which nothing is left but the most scanty remains. The Port of Alexandria is formed by a peninsula, consisting originally of an island, called Pharos, joined to the mainland by a mole or causeway seven stades long and known for that reason as the Phrassochoyion. On the north-eastern point of the island stood the fortress, the great lighthouse built by Ptolemy the Elder. This famous building, prototype of all our lighthouses and generally acknowledged to have been one of the wonders of the world, survived the Arab conquest by several centuries. The Arab writers call it the nisap and mawā'ir. Their accounts show that it consisted of a large and lofty structure of white stone, square in plan and massive in frame, above which rose a pile of brick and plaster in the form of an octagonal tower, tapering into a round tower towards the top, with a dome at the summit; they differ greatly as to its height. There are records of the Pharos having been damaged by earthquake and having been repaired on various occasions in the Muslim period. A
large part of it fell in 724 (1324), but some portion seems to have been standing a century later. Soon afterwards it had collapsed entirely and in 382 (1477) the present Fort Phraos was built by the Khur Baj [S. W.] on its ruins. The harbour to the east of the peninsula was originally the principal harbour of Alexandria, and (contrary to what is sometimes stated) was the one generally used in Mamlukian times. Even up to the middle of the 18th century the western harbour was resorted to only by galleys, but later it came into disuse and was filled in, though. Christian vessels were not admitted to it until 1803. The Heptastadium broadened in the course of time by the accumulation of silt from being quite narrow into an isthmus, some three-quarters of a mile in width; it was vacant of buildings in the middle ages. The town lay to the south, covering an oblong area of about 3 km. by one km. Its walls remained in existence till 1831. They consisted of an outer wall some 20 feet high, backed in most parts of the circuit by a thicker and higher inner wall, distant some 20 to 25 feet from it; both inner and outer walls were flanked by frequent towers. A further defense was afforded by two parallel ditches which were supposed to be filled by the Nile in case of need. The town had four gates: Bab Al-Bajr leading to the Heptastadium, Bab Raghi, Bab Al-Sidrin at the beginning of the road to Al-Maghrath and Bab Al-Ahmar leading to the cemetery. The walls had been repaired in the reign of Baybars [q. v.] and again in 703 (1303) after an earthquake, in which 17 of the towers had been thrown down; Al-Ghuri also repaired the towers during his reign. The whole system was a curious specimen of mediaeval fortification. It is not possible to say for certain when it was built. A solitary remnant was the so-called Tour des Romains, which recently stood near Ramla railway station.

Statements by Arab writers of the 9th to 12th centuries, when pieced together, give a general description of the town itself. It was laid out on a regular plan; eight straight streets intersected eight others at right angles, producing a chessboard pattern with direct and sinuous thoroughfares, marked contrast to the meandering roads with blind alleys usual in eastern towns. The streets were colonnaded; columns were used in most of the buildings; many of the columns were marble. Marble was abundant in the buildings and was employed also in paving some of the highways. There was a market, street, a league (as it is said) in length, all built of marble, both its walls and floor. The columns and slabs were often of prodigious size and enormous blocks were piled at great heights. Much variety and beauty of colour and fine workmanship were displayed. In one instance, pillars like emerald and others resembling rubies are mentioned, all of the highest polish and finish. In the inside of the town there were gardens (kires) and axe-woods. A remarkable feature was that the houses were built on vaults supported by columns, rising above one another in as many as three tiers. The object of this subterranean architecture was to provide chambers for the storage of water, which was derived from the Nile, and also from the rain, for Alexandria has a fairly considerable rainfall in winter. Materials for reconstructing the plan of the town are quite insufficient. The monuments and buildings noticed may be divided into three classes. In the first, those which date back to ancient times, some time Pompey's pillar or the column of Diocletian (Caisar Al-Asuros), the one important ancient remnant still standing in its place; Cleopatra's needles (Al-Misrulah), the two well known obelisks removed in recent times; one to London and the other to America; the Cestalyn, a most famous edifice, originally a temple and afterwards the patriarchal church or cathedral, which appears to have been mentioned once under the name of Al-Cafera, and is probably to be identified with Kureit Al-Asufa, alluded to as a wonder in the remains of the still more famous Serapeum, containing of a forest of columns known as sawari Salamein, many of which were still standing in position in the 18th century; a magnificent domed so-called Koubat Al-Khafis, spoken of by several writers; a colossal base statue known to the Arabs as Shahrif, which stood on a rock in the sea; its foot was as long as the utmost stretch of a man lying down at full length; this statue was metted down in the time of al-Walid. In the second category come the churches, buildings but rarely alluded to by Muhammadan writers. Besides the patriarchal church referred to above, which was dedicated to St. Michael, there were two churches of St. Mark, church of St. John, a church of Al-Qitay, the Savara, of St. Cosmas and St. Damian, St. Mary Devarthis, St. Faustus, St. Theodore, St. Anthimius, a Greek church of St. Saba. The list might be extended, but it is a rule little more is known of the churches than their names, though one or two of them are described as beautiful or highly ornamented. The great church of St. Mark, which contained the tomb of the saint, was situated a short distance within the Eastern gate, on the right hand of one entering. The shrine was known in the 18th century. Whether the modern church of St. Mark occupies the same site does not appear, but it seems that none of the existing churches, even if they mark the site of old ones, preserve any features of interest. There are instances of churches having been built at Alexandria in Mamlukian times, on the other hand, wisdom were destroyed in regular commotions or deliberately demolished and some were converted into mosques. The third class of buildings consists of additions made by the Muhammadans. In it may probably be placed the nihal (infis), described as strong and swift, by the sea from the west, whence it would seem that it was situated at the north-west corner of the town. It was in existence as early as the 17th century. An ancient citadel, presumably pre-Muhammadan, which was in being in the 11th century, contained a government house (deh al-nesr), built by one of the early Arab governors. The Mamluk sultan had a similar house (deh al-alfab), which was situated on the sea-shore and contained many columns of variegated marble and had coursing paved with marble, — some ancient palace reserved for their use, but rarely, if ever used. One reads of a great hall of Al-Milad. There was an arsenal or armory, "sufficient to equip the people of Egypt." The places of worship included an asyut and a 'sabah, which, as St. Mark, had fallen into ruin within a couple of centuries of the conquest. There was a mosque attributed to 'Abu b. al-'Asf [q. v.], but whether it stood on the same site as the present mosque
of Amr seems doubtful. The second principal mosque, the western mosque or mosque of the Seventeenths, also known as the mosque of the 10th century, is said to have been converted into a mosque between this time and the middle of the 8th century. A large mosque “built” by Badr al-Djami (q. c.) in 677 (1084) is presumably represented by the existing Djami al-‘Aziz, which would seem to be identical with the mosque and former church of St. Athenaeus. Ibn al-Tubbina built a mosque on the Pharos. Early shrines were a mosque of Mihri near the Pharos, mosques of Salamiah, of al-Khafid, and of Danial, still in existence. As one notes the Jewish association of these names with Elin, Karmi or Alexander, and the mosque of al-Khafid, Believing the spot where Amr stopped the slaughter when he entered Alexandria the second time.

In the xivth century, Alexandria is described by a European travelier as “extremely beautiful and strong” and “exceeding clean and carefully kept.” In 1507, according to another, there was “nothing to be seen but a splendid heap of stones” and “it was rare to see a continua street”; in 1634, the town was “almost nothing but a white heap of ruins.” There is mention of many houses of Jews on the Heptastadion in (about) 1550, built there “in respect of the air,” the earliest allusion, it seems, to habitations on the peninsulas. The scanty remnant of the population concentrated there not long after, forming a new city, in very mean appearance,” and leaving the town within the walls almost entirely deserted. Enough has come under European observation fully to prove the former splendor of Alexandria. At the present moment the principal remains, apart from the columns of Pompey, are a few of the cisterns.

Alexandria was joined to the Nile by means of a long canal. This work had a tendency to silt up; and, instead of being kept open by regular dredging, it was allowed from time to time to become more or less thoroughly blocked and then it was re-excavated. Occasionally after dredging, it was open to traffic all the year round, hence a rule only for a part of the year. In 1528, the navigable period was only about 30 days. Communication by water was cut off, altogether, and the province of Alexandria had to depend on their canals for their provisions. In the earlier part of the Mamluk period, the canal lay on the river at Shakhburt. In the 8th century no alternative waterway from the Nile below Fuwa, through the lakes of Idké and Abū Kīs to the neighbourhood of Alexandria, came into use. Al-Nasir in the 8th century either improved or reconstructed the channel, the original canal from Shakhburt being abandoned. Various lesser alterations took place subsequently. The damage resulting from the neglect of the canal can be easily understood. It is one of the reasons why the surroundings of Alexandria had become, generally speaking, a desolate waste at the beginning of the 17th century. Maryi was once once the seat of thriving and the progress of its gradual decline can be traced. Indeed, Alexandria, identical with the mud-ha of Abū Kīs, was alternated between water and dry land more than once in the Mamlukian epoch.

History. When Alexandria was surrendered to the Arabs in 21 (624), a considerable number of Greeks took advantage of the terms of the capitulation and left it, abandoning their homes. The Arabs on taking possession did not molest the inhabitants. The well known story of the burning of the great library by order of the Khalif Ummar, which belongs to this time, cannot be accepted as true. On their re-entry into Alexandria after the invasion of Manuel in 53 (645), the Arabs revenged themselves on the inhabitants by a massacre; churches were burnt and the town walls, it is said, were thrown down. In the first century of the Higys, Alexandria was of great importance to the Arabs as a naval station. Hence, no doubt, the rapid increase in the number of its garrison, part of which was drawn from Madinah, and the frequency of visits by the Umayyad governors of Egypt. The Arab occupation at first was purely military. An Angustad was in office late in the century, a sign that the civil administration continued unchanged for a long while. When the last of the Umayyad khalifas fled to Egypt, al-Aw am, a grandson of ‘Ubay y b. Nafis, declared for the Abbbadis at Alexandria. His followers included 30,000 Muslims of Bohairs and Maryy. This host, however, was dispersed by a detachment of 500 troops sent to Alexandria by Marwan; the Khalif’s sons entered the city and there was slaughter there again. The Abbbadis rewarded al-Awam with grants of lands at Alexandria, which seem to have been Umayyad possessions previously. In the course of the struggle between al-Amin and al-Ma’um, Alexandria was surrendered for the third time to the Arab tribe of ‘Ala’lah and Muḥibbadd. A band of Arab adventurers was sent from Spain, who happened to be in the port, took advantage of the opportunity to seize the town and managed to hold it again, even when for 10 years (592-52 = 872-857). Four or five sieges occurred during their tenure and, although there are not many details, it is clear that it was a period of tyranny, massacre and excess, and altogether most disastrous to Alexandria. At this time a band of religious revolutionaries fomenting themselves inside came into view. There are some signs of similar associations at Alexandria more than a century earlier. Al-Mutawakkil (not Ibn Tubba) built the walls of Alexandria in 255 (858), for fear of attacks by the Greeks. If these walls were the origin of the 8th century, which is not proved — the town had already become reduced to half the size it had been at the conquest. But little appears during the next two centuries. Alexandria was occupied two or three times by the Fatimids (q. c.) before they achieved the conquest of Egypt. A notable event of the Fatimid period was the transfer of the Coptic patriarchate from Alexandria to Cairo. For a while during the above revolt (about 460 = 1067) Alexandria was in the hands of the blacks. It was the centre of revolts in 970 and in 987 and on each occasion was taken by siege. A descent by Sicilian Normans on Alexandria in 550 (1155) is mentioned. Amaury, King of Jerusalem, in conjunction with Shihar and forces of Egypt and aided by the Frank fleet, besieged it in 582 (1186), when it was occupied by a Spanish envoy named Alfonso. It included Schahin himself. A formidable Sicilian attack on Alexandria in 599 (1173) was beaten off. Rhadam built up the galleries at Alexandria and restored them to what they were before...
768 (1565) Alexandria was surprised and plundered by the King of Cyprus. There is evidence that it had declined greatly in importance by this time, insomuch as its governors were persons of quite minor rank. The Mamlik sultans very rarely visited it. They made constant use of it as a place of imprisonment for political offenders. Guns were included in its defenses in the 178th century, and al-Qhêrî, whom he feared an attack by the Turks, had built for a large quantity of ordinance to be given to his forces. After the Turkish conquest, the trade of Alexandria was not included in the revenue of Egypt, but were paid direct to Constantinople. In the 18th century it served as a port of Turkish galleys, which were dismantled and hauled up during the winter. The marauding of these vessels extended so far as the Straits of Gibraltar and the prisons of Alexandria held many Christians who they had captured. The French took Alexandria in 1798. It was taken from them by the British and held by them till 1803. The British took it again in 1807, but gave it up in the same year on the disastrous failure of their expedition in support of the Mamlik Bey, Muhammad. All restored its fortresses: he rebuilt the walls (1811), constructed the Mahiblya canal (1810), built the arsenal at dockyard (1819), also the Palace of Ra's al-Tûn, and encouraged developments in various ways. The population was estimated as low as 6,000 in 1777, probably an underestimate, but after the events of 1798—1801, it is not likely to have been much more. In 1828 it is stated to have been 72,528 — smaller than that of Besant. By 1836, it was estimated at 107,300 and in 1862 at 164,900. In 1871, it was 219,000. As a result of disturbances during the rebellion of 'Aribi 'Absha (q.v.) in 1882, the form of Alexandria was bombarded by the British fleet in July; next day part of the town was destroyed by the sloop.

Manufacures and Trade. Alexandria was noted for its weaving, its textiles are described as incomparable and are said to have been exported to all quarters (cf. IBN, II, 197). Some of the linen manufactured at Alexandria was so fine that the flax for the stuff was sold for its weight in silver and that for the Aubusson in it for many times its weight. Alexandrian silk occurs in Venetian inventories (18th to 19th centuries) and it is believed that some of the fabrics produced by Tamp to churches of Italy in the 18th and 19th centuries were executed by Alexandrian workmen. A great number of miscellaneous manufactures, the character of which is not specified, are said to have been carried on. It was as a market for the products of the Indies rather than those of Egypt that Alexandria was of special importance to trade, particularly for the spices, pepper, cloves, nutmegs, cinnamon, ginger and so forth, though the list of commodities included other articles such as pearls and precious stones. After being landed on the west side of the Red Sea and carried to the Nile by caravans, this commodity was transported to Alexandria by the river and canal. It was in constant demand in Kofra and elsewhere, so that Alexandria was requested to supply it to all parts for commerce. This trade has hardly been maintained during the early part of the Muhammadan epoch and for various reasons is not likely to have become active until the end of the Fatimids. Towards the end of the reign of the Umayyads and the beginning of that of the 'Abbasids, Christian ships began to visit the port, and in the canal were re-embarked the relics of St. Mark to Venice in 828. According to the well-known story, there is evidence that commercial relations with Venice subsisted them. It seems, contrary to what might have been expected, that the trade with the west was stimulated and developed as a result of the Crusades. In the 13th century it was well established, and people from all Christian kingdoms resorted to Alexandria. A contemporary name is Christian towns or states represented by traders there. Among the number were Arbil and Genoa, which with Venice appear to have been the chief competitors. Raguas, Pisa, Provence, and Catalonia. Besides Christians were to be met Muslims from Spain and Barbary and from Mesopotamia, Syria, and the countries towards India. It is known that ships belonging to Alexandria went at the same epoch as far as Almeria in Spain. Each of the various Christian communities at Alexandria had its own fondaco (fondaco), a building in which the merchants warehoused their goods and also resided. The Venetians, as the leading commercial power, obtained a second fondaco in the 16th century, besides other privileges, and they had also a fondaco at Fium. Their colony was presided over by a consul, and the Pisans, Maragata and Genoese likewise had consuls there in 15th century. Florence established a consul in the 18th century. The first English consul was appointed in 1587. There were no consuls of much importance till later. The customs, measures taken with regard to the trade by the Sultans, disputes between Christians and the inhabitants and between the Christians themselves, and other similar matters showing the conditions under which the merchants carried on their work and the difficulties they suffered. The discovery of the route by the Cape of Good Hope in 1498 diverted the Indian trade from Alexandria and reduced the commercial importance of the port to small proportions. When the trade in coffee and other commodities began to some measure to flourish in about 1600, a certain revival at Alexandria manifested itself.

Bibliography: The materials for a history of Alexandria have been scattered. Contributions are to be found in almost every one of the principal Arab histories of Egypt; see the article Egypt. To be noticed particularly are Ibn 'Abd al-Hakam (ed. Massâ, Cairo 1914, in progress); ed. Taylor, in preparation; al-Maqrizî, Mirât al-Bahsh (Cairo 1893; Paris, 1861—77); Bibliotheca Geographica Arabica, L— rebels; al-Nâîrî, ed. Dobby and De Goeje (Ley den 1869); Ibn Djalâr, Gidees, s. w. — Yûsîf, Mursî al-Bahsh; 'Abd al-Latîf, Kifāt al-Mîzâb ma'd al-Fâtimîs e. (ed. White, Oxford 1880), and Cairo 1898; travel and an account of Egypt, by de Sacy, Paris 1830; al-Makrizî, al-Kahfî wa al-Fâtimî e.; Ibn Iskâr, Nuzul al-Bahsh fi 'Adabi Hijâr; al-Dâhib. The Christian writers Severus, ed. Etteh and ed. Seybold, cf. ibn al-Sukkâf, 917 and al-Mârînî, (Bâle), Lugd. Bat. 1625, supply a few facts not to be found elsewhere. Benouard of Tunis (many editions) has a local and important notice. European travellers and accounts in Eu-
ISLAM is the name which Muhammadans in every country give to their own faith. The word means "submission" or "resignation," (to God), and occurs eight times in the Koran, in such verses as iii. 17, "The [true] religion with God is Islam"; v. 5, "This day have I perfected for you your religion and have completed My favour upon you and it is My pleasure that Islam be your religion"; vi. 125, "Whosoever God wishes, He will guide his breast unto Islam." See further art. MUSLIM.

In the present article merely a statistical account will be given of the extent to which the Muslim religion pervaded in the various countries of the world at the present day. For an exposition of the religious tenets and ordinances of Islam, the development of dogma etc., the reader is referred to articles such as ALLAH, MUSLIM etc., and for the biography, history, geography etc., of Muhammadan peoples, to the appropriate articles under each head.

Various estimates of the total number of Muhammadans in the world have been made, differing as widely as from 175 to 270 millions; but there is a large element of uncertainty in all such estimates, as in several countries where Muhammadans are to be found in large numbers, no religious census has ever been taken, and accurate statistics are accordingly wanting. This is particularly the case in the land in which Islam had its origin, and any estimate of the total Arab population must be conjectural only. Some relics may be placed on the figures given for the districts under European control, as 50,000 (Aden and the neighbouring islands, Perim, Socotra, etc.), and 86,000 (Baltrna Islands), but estimates of the population in the independent parts of Arabia, e.g. Najid, Umayri, etc., 2,500,000 (Zweim), 3,500,000 (Hamman) and those (e.g. Hijaz, Yemen), under Turkish supremacy, 1,050,000 can be tentative only. The Arabs are, however, confined to the limits of the country that bears that name; as early as the third century of the Christian era had commenced those scattered migrations of Arabs to the north which gradually led to the formation of settlements in Palestine, Syria, and Mesopotamia; so that when we consider that we are taking into account the conflicts between the Byzantine and Persian empires, and larger numbers of nomad Arabs settled in the more fertile countries bordering on the arid land of their origin. This migratory movement culminated in the vast expansion of the Arab race, rendered possible by the conquests of the seventh century, when the Arabs despoiled the Byzantine empire of some of its fairest provinces and subjugated the whole of the territories of the Persian king. The fact that the Arabic language was gradually adopted throughout the greater part of Syria, Egypt and North Africa.
is some evidence of the interpenetration of Arab
island, in the populations of these countries, and a
steadily, though intermittent, stream of migration
from Arabia into Africa set in across the Red Sea.
Another stream moved eastward across the Indian
Ocean and by the middle of the eighth century
Arab traders had made their way as far as China
and were present in large numbers in Canton.
Trading settlements are found scattered throughou-
the Malay Archipelago, and at different historical
periods small groups have established themselves
on the coasts of British India, and individual Arabs
have made their way to most parts of the Muham-
madan world, especially those accessible by sea. But no
attempt has ever been made to estimate the total
number of these Arabs living outside the limits
of the Arabian Peninsula, as separate groups in the
Muslim populations of which they form a part.

For some countries of Asia which are under
European rule, we have accurate statistics. In India,
where various of religious belief are carefully
noted, the Muhammadans, according to the Cen-
sus of 1921, numbered 66,647, or 1.1% of a total
population of 584,324,000, or rather more than 315
million. (For
details as in the varied composition of the popu-
lation, see article INDOA, § 2.) The Muhammadan
community shows a tendency to increase in numbers
relatively to their Hindu fellow-countrymen; in the
decade ending 1901, while the total population of
India increased by 2.4%, the Muhammadans
increased by 2.9%: in the following ten years, their
numbers rose by 6.7%, as compared with only
1.5% in the case of Hindus. Of course, Islam is a
majority religion in India, but the chief reason for
the rapid growth appears to be that their social
customs are more favorable to higher birth-rate
than those of the Hindus; they have fewer mar-
riage restrictions, and widows frequently re-mar-
ry. Conversions to other religions are not frequent,
but Christian converts from Islam are numbered
by thousands in Northern India, especially in the
Bengal (The Muhammadan World of To-day, pp.
170, 394), and a certain number of Muslim
muslims of Hindu origin have been re-absorbed
into Hinduism through the missionary activity of
the Arya Samaj (v. art. INDOA, § 50). In Ceylon,
in spite of the intimate trade relations with Arabia,
Islam has not achieved any great extension among
the inhabitants and there were in 1912 only 584,000
Muhammadans, or a population of over four
millions.

For the Malay Peninsula and Archipelago, com-
plete statistics are wanting. One estimate (Zwemer)
gives 673,159 as the Muslim population of the
federated Malay States and the Settlements,
while another (Hartmann) gives nearly
double that figure. Introduced into Malacca from
India, Islam spread along the great trade route
to Java and the other islands of the Archipelago.
The Muslim population of the Dutch Indies in
1905 was 35,034,152, including 20,605,653 in
Java, and was said to be rapidly increasing as
the result of conversions to Islam by the Muslims
among the population that still retain their
roots; or the other hand, Christian missiona-
ries have been in recent years winning converts
from Islam in Java, where more than 300 baptisms
are said to take place every year, and in 1900 there
were estimated at 18,000 Christian who had been con-
verted from Islam (The Muhammadan World of
To-day, p. 237); in Sumatra the various missionary
activities working in this island claim to have made
5,000 Christian converts, together with 11,000 state-
mlessly, formerly Muhammadans, since the year
1868 (ibid, pp. 242, 248).

In Islam, Islam has not succeeded in exercising
such influence; converts have been won in the
north through contact with the neighbouring Malay
States, and in the coast towns as the result of
intercourse with the Malay Archipelago; but the total
number of Muhammadans is probably not more
than 300,000.

In other parts of Asia under European rule,
there are found in the French possessions in Indo-
China 1,400,000 Muhammadans out of a popula-
tion of 17,800,000; in the Asiatic possessions
(including the Caucasus) of the Russian Empire
1,656,700 Muhammadans out of a population of
nearly 25 million; and in the Philippine Islands,
under American rule, 277,547 Muhammadans out
of 874,911 inhabitants.

But when we pass to countries in which accurate
census returns after the European method are
entirely wanting, there is still more uncertainty as
to the figures. In Persia, as estimate made by
Christians missionaries assigns to Islam all but
500,000, or one fifth of the five millions of
inhabitants. In Afghanistan it is conjectured that
there are about four millions Muhammadans.

The first serious attempt to ascertain the num-
ber of the Chinese Muslims were made by Brown-
low and D'Ollone; the former suggests 8,421,000
(Islam in China, p. 215), the latter (Les musulmans
Chinois, p. 436), 0,400,000 only. These figures are in striking contrast to the exaggerated estimates made in the 19th century when their number was alleged to be as much as 20 to 70 millions or even 70 millions. Some Christian missionaries consider that the more recent estimates are too low. But whatever proportion the present Muslims bear to the total population of China, it is probable that their numbers were considerably larger before the massacres that accom-
panied the suppression of the many Muhammadan
uprisings of which a list is given by
D'Ollone (op. cit., p. 436), in which millions of
persons are said to have perished. In Tibet there are
doubtful to be as many as 26,500 Muslims,
most of them settled in the northwest, with a few
converts, and descendants of converts. Islam has not
achieved any great success in gaining few adherents
in Japan, and these, in quite recent years, are
probably not more than 200 Muslims in Japan
itself, but about 2,500 in Formosa.

In regard to the number of the older parts of the
Muhammadan world, most interest in the Arabic
possessions of the Spaniards in Turkey, and exclud-
ing the independent parts of Arabia, various estimates
of the Muslim population are given e.g. 11,190,000
(Hartmann) and 12,278,800 (Zwemer), but in the
absence of accurate census returns these figures
may be considered as approximate only. (v. A.
de la Jonquière, Histoire de l'Empire ottoman, p.
457 et seq., Paris 1914).

Next to Asia, Africa is the continent that con-
tains the largest number of Muslims, but materials
for an exact judgment are so wanting that estimates
are made, even by the most recent investigations vary
from 42 to 76 millions. The most rigid investiga-
tion has been made by Professor D. Westermann,
and his figures, with a total of 42,039,347, have
been adopted by Zwemer as follows: Abyssinia,
In Europe, on the contrary, the influence of Islam continues to decline. What the population of Muslim Spain may have been in the days of its widest extent, it is impossible even to conjecture, but in 1422 the Jewish and Muslim communities together numbered over two million, and when Philip III expelled the last remnant of the Moriscos in 1609–1615, the number of those who left the country was probably about 500,000. (H. C. Lea, The Moriscos of Spain, p. 339. London 1901.)

At the present time, the Mahomedans in Europe are almost entirely confined to Russia and to those countries that formed part of the Turkish dominions at the beginning of the 19th century. In Russia, in Europe, the total number of Mahomedans is about 3,500,000, but there has been no religious census in the Russian empire since 1897; they are mainly Tatars by race, but proselytism has taken place to a considerable degree among Finnic tribes such as the Cherniai, the Yöraks and the Chevash. Since the promulgation of the edict of religious toleration in 1665, there has been an increasing number of accessions to the faith of Islam. There is a considerable amount of uncertainty about the religious statistics of the Balkan peninsula, and even the official estimates are open to grave suspicion of being manipulated to serve some political or racial interest.

In Turkey, in Europe (in 1890), there were said to be about 3,000,000 Mahomedans: Hartmann, writing in 1909, gives 3,205,000. In Bulgaria, the Mahomedans number 601,876 out of a total population of nearly 4½ millions. In Rumelia there are about 43,700 Mahomedans, living for the most part in the Dobrudja. In Serbia in 1870 there were 14,433, and in Montenegro 1,400. In Albanis the total Mahomedan population is said to be 334,000, of whom 12,000 are Gypsies, 40,000 Serbs and 26,000 Albanians. Greece still contains 24,000 Mahomedans, while in the island of Crete the number has shrunk to 47,852; but recently in 1909, there were 35,996 Mahomedans on the island, and in 1881 more than 73,000. In Roumania and Rumania the indigenous Serb population includes 60,000. On the other hand, and in the rest of the Austrian empire there are about 140,000 more.

In the other countries of Europe, chiefly France and Great Britain, there are some small scattered groups of Mahomedans, mostly of African or Asiatic origin, temporarily resident in these countries.

Emigration and commercial activity have added 8,000 Mahomedans to the population of North America, and 160,000 to that of Central and South America (including the West Indies Islands, where there are 10,499 in Trinidad and 3,000 in Jamaica). In Australia there are 195,000, chiefly in Perth.

Bibliography: The first comprehensive attempt to give a statistical survey of the followers of the faith of Islam was made by Hubert Jammes, Verbreitung des Islams in den verschiedenen Ländern der Erde (Berlin 1897), but his figures are often very exaggerated, and later investigations have shown that much smaller estimates are nearer the truth. Martin Hartmann, Der Islam: Geschichte—Glaube—Recht (Leipzig 1899), gives detailed statistics, but does not mention his source of information. S. M. Zwemer in chapter iii. of Mohammed as a Christian (London 1896), gives a census of the Muslim World, with a bibliography. Separate studies have been made of the statistics of certain parts of the Muslim world e.g. by M. Broomhall, Islam in China (London 1910); S. Bohunovskiy, Moslems in Russia (The Motion World, vol. i. London 1911); D. Westermann, Islam in West and Central-Sudan (Die Welt des Islam, i. 85 ff., Berlin 1913); and G. Kampffmeyer, Statistik der Mahomedaner auf der Balkinhalbinsel und in Oesterreich (i. 32–33. For Asia and the East see The Muhammedan World of Today (New York 1906). Desultory as to the spread of Islam are given for their respective territories by the British and Dutch governments in their official publications, the Census of India, and Kolonial Verlag respectively. Religious statistics are given in The Statesman's Year Book, published annually in London. The Revue des Moeurs Musulmanes contains articles giving statistics of the Muslim population of several countries, see Index general des volumes i. à XV (Paris 1912). (T. W. Arnold.)

ISLAMÁBÁD, a town of some importance in the south-eastern part of the valley of the Indus situated at the head of the navigable channel of the river Beelum. Its Hindu name is Anantnag, but it was named Islamabad after the Muslim conquest, probably by Sultan Zain al-Abidin, 820–272 (1417–1457). The town was formerly famed for its sheep manufacture, but this has died out, and at present the only manufacture is that of white felt, embroidered rugs, and embroidered tablecloths. In the immediate neighbourhood are the celebrated Hindu Shrine of Mardan and Maktáng's gardens at Aitbal.


ISLAMÁBÁD. The name Islamábâd was given on more than one occasion by the Emperor Aurangzeb to towns or villages granted to Hindús. Of these the most important are Cittáragon (Citáram) [q. v.], which was the head and the end of the Bay of Bengal, Cínthá in the Deccan, and Mathura on the Ganges. Islamábâd became a mint in gold and silver from the time of Aurangzeb to that of Sháh Alm, II, and copper was also struck there by the last mentioned sultan. It is generally supposed that Cittáragon was the place of mintage of these coins, but Mr. C. J. Rodgers ascribed them to Mathura. Cínthá
however received the name Islamlbad in 1879 (1659) and Caighat, not till 1873 (1664). The name is not now in actual use for any of these three towns.


(M. Longworth Dames.)

ISLAMBOL [See Istanbul.]

ISLAM GIRAY, the name of three Khans of the Crimea.

1. Ilanu Giry, b. Mahammad Giray, brother of Ghiyath Giray (q. v., II. 1511). During the troubled period that followed the death of his father, he succeeded, as his brothers had done before him, in occupying the throne for a short time (few years till 939 = 1533), but he was not recognized by the Sultans. After the appointment of his uncle Salih Giray, he rebelled against the Saltab and was murdered in 944 (1537).

2. Islam Giray II b. Dewlet Giray, brother and predecessor of Ghiyath Giray (q. v., II. 1511). 995-999 = 1584-1588. In contrast to his predecessors, he governed the country and seems to have only been able to maintain his position with Turkish help.

3. Islam Giray III b. Saltan Giray, 1065-1068 = 1644-1645; in contrast to the two other Khans of this name, was a vigorous, warlike ruler who also took up a more independent attitude than his predecessors at the Pots and played a prominent part in the political events of his time, notably in the liberation of Little Russia from Polish rule. In his youth he spent seven years in Polish imprisonment. Several raids into Russia were made by him. About 1650 he even made an attempt but without success to enter into relations with Queen Christina of Sweden and to engage her to come to his aid against the Turks. Islam Giray died in the beginning of 1066 (begins 14 June 1654) at the age of 50 after reigning 10 years and five months. For the bibliography see the article Khan (q. v.), p. 101, 102, etc.; also the documents ed. by V. K. Zernov, Matrices pour servir a l'Étude du Khanat de Crimée, p. 340 sq. The last document was composed shortly before the Anath of Islam Giray is specially important, it is a threatening letter from the Khan to the Czar Alexis Michaelovit (p. 475 sq.). (W. BORTHOL.)

ISLY, in Bletter fold (the hampered), in KINNAUR in North Africa. It rises in western Morocco in the SW. of Uganda, runs from S. W. to N. E., through the lands of the Angol, passing near Udja, then under the name of West N. K. it joins the Mulla, a tributary on the left bank of the Tafila.

Several battles have been fought on the banks of the island. The Abdul-Aziz Sultan Vakilbuckarshein was threatened by the Murradi in 1608 (1208) and 1609 (1212). On Aug. 14, 1844, Murshid Bakhsh won a decisive victory here over the Moroccan troops commanded by Muslih Muhomed, son of Sultan Mulla. Ahi al-Rahnin. The Moroccans were captured at Djurf al-Akhmar on the right bank of the river. The Moroccan camp was captured and the army scattered. This victory won for Bagratid the title of Dac d'Isly.

(G. VYSE.)
ISMA (ISMAIL), in dogmatics, immemorially from error and sin, such as is ascribed to Sama, Islam to the prophets, and in the Shi'a to the Imams. As in the extent of their immortality, the orthodox theologians differ in opinion, as regards the prophets except Muhammad (on such points as whether it also exists before or only after their prophetic calling as whether it includes immortality from all kinds of sin or only applies to minor slips). It is applied in unlimited fashion to Muhammad only, in opposition to his own judgement. Among Sunni authorities the idea of the term is particularly extended to the Imams in the greatest degree. According to the Shi'a teaching, isma is inherent to the Imams to a higher degree than in the prophets on account of their exalted qualities of substance. Abu 'Abd al-Malik (d. 242 = 955) wrote, Naskh, ‘isma is the term of the prophet (d. 242, 330 H), an old 'Abd al-Malik al-Razi (Brockelmann, ii. 507, n°. 14). Every work on Muslim dogmatics contains a chapter on these questions and the different views in regard to them (e.g. Ibn Hala, Mulla, ed. Cairo 1321, vi. 1-311; Mosawyad, ed. Senn,. p. 300 sqq.); a mystic definition of ‘isma is given by al-Itani, Mulla al-Hasan al-Amiri (Cairo 1325), p. 116 sqq.


ISMAIL, the son of the patriarch Ithbih, is mentioned several times in the Koran. In Surah ii. 130 (v. 131) and iv. 151 it is said of him that he received revelations. In xiii. 55 he is called a messenger and prophet, also summoned his people to faiz and saba. These references are in very well with Muhammad's account of the religion of Ithbih. In Surah ii. 127, it is called one of the fathers of Jacob, along with Ithbih and Ismail, and in xlii. 119, he, along with Ithbih, is commanded to purify the Holy House at Mecca.

Tradition knows nothing of Ismail as a messenger one of his revelations nor has it explained his relations to the sacred of the religion of Ithbih. It knows that he is another of the sons of Jacob, descended to Ismail as his first-born and that a land arose between Hadzjar and Sera. With the intention of disfiguring Hadzjar, Sera even pierced her ears; so this thing became the fashion with women, Isma'il and Ismail are also said to have fought with one another occasionally. In the end, Sera's treachery induced Ismail to decide to travel to Arabia with Hadzjar and Ismail. The party was guided by the Sabians, according to others, by Gabriel (for the form of the Sabians, cf. The Novel of the Earth, Part I., pp. 69. 139.)

When Ithbih and Ismail had laid the foundations of the Holy House, Ismail led his father in the building of the temple. When this work was completed, Ithbih abandoned the boy with his mother in the barren country, afflicted by thirst. In her need, Hadzjar stood on this hill all night and waked and looked for fire and ran thither and thither between them, the origin of the s 'ayy (v. 46). Gabriel then called "Who art thou? To whom did Ithbih entrust thee?" The boy then impetuously thrust his foot (or finger) into the sand and a spring arose; if Hadzjar had not hurriedly scooped up the water in her jug, the Zanzam would have become a bubbling spring. It is also said that Gabriel pushed his heel into the ground and the Zanzam burst forth beneath it. In those days the Djurham (v. 7) lived near
the sanctuary; after Hāja’s death, Isa’īd[u] married one of their daughters. In his absence Buchar visited his wife but did not find a very hospitable reception; when the woman afterwards repeated to her husband some words which Ḥasan had said, he understood that the latter was suggesting he should divorce his wife. He did this; afterwards he married another woman of the Ḥabarum. Buchar visited her also and in the same allusive fashion gave his approval to the new choice.

Buchar and Hāja, according to Muslim tradition, are buried in the ʿAbhā of the Holy House, a distinction which they share with most of the prophets: the prophet belongs to the home of the prophets.

Muslim tradition also knows the story given in Genesis xxii. But there are several theologians who say, it was not Isḥāq but Isa’īd[u] that was the ʿAbhā. For this view, the sayings of ʿAbd Allah b. ʿOmār, Ibn ʿAbīa, al-S̄a hinted, etc. are quoted. It is related, for example, that ʿOmār b. ʿAbd al-Azīz asked a Jew convert to Islam about this difference of opinion and he asserted: “The ʿAbhā is Isa’īd[u]; the Jews know this also, but they are jealous of you, they say it was Isḥāq.”

Buchar is also considered the ancestor of the North Arabian tribes. In the native genealogies, the Arabs are divided into three groups: Al-ʿLā (those who have disappeared), Al-Qura (the indigents) and Al-ʿMustaʿrib (the arable). Isa’īd[u] is considered the progenitor of the last group, whose ancestor is called Adanā. The chain between Isma’īl and Adanā is given in very divergent forms, sometimes in partial agreement with the list in Genesis xxv.


**ISMA’īL.** Formerly a Turkish fortress, now the district town of the Russian government of Bessarabia, on the left bank of the Dniester, between the lakes of Jâlmu and Kātaš, with about 40,000 inhabitants (1897: 31,923). The name Isma’īl (Mohavian Smerl, Smail, or Smail, also Siml) is said to be derived from the Slav smail, a steed or dragon, the epithet of several Moldavian princes; according to a Turkish folk etymology, from the alleged conqueror, a Kapadak Ismail, who took the town under Bayazit II in 1454.

The origin of the town is unknown. It is said to have been at one time in the hands of the Genoese. It may have had importance under the Turks as a fortress to subdue the Bessarabians, who had been settled there in 1599, and particularly as a point d’appui of the Turks against the advance of Russia, owing to its splendid strategic situation as the best site of a fortified town in the Dniester and the junction of the roads from Galatz, Kharkov, Bender and Kilia. After Isma’īl had been taken by the Russians without a blow in 1770 in the First Russo-Turkish War, the Turks endeavoured with the help of foreign engineers to make the town, which was restored to them by the peace of Khotk[?] in 1774, the strongest fortress on the left bank of the Dniester, an “army fortress” (arpāl faṭrə), i.e., the permanent quarters of a large body of troops of a defensive character. The fortress, thought to be impregnable, was taken as early as Dec. 11 (22), 1780, by the Russians under Saltykov in spite of a most valiant defence by the Serer or Ahdali Mâjmûd Pasha; in three days’ massacre over 20,000 Turks, including the whole Mussulman population, were killed, 9,000 taken prisoners and only one escape by swimming the Dniester bearing the appalling news. This deed of arms, celebrated by Byron and Dzerzhinski, aroused a tremendous sensation in Europe; in Constantinople it resulted in a revolution and the execution of the Grande Vizier.

By the peace of Jassy in 1791 Isma’īl was restored to the Turks and fortified again by them. (The splendid stones with the façades of Selim III, testifying to the restoration of the fortress in 1794–95, are in the Odessa Museum.) But in 1809 Isma’īl again capitulated to the Russians, to whom it remained by the peace of Jassy in 1812, when many colonists settled there, viz., Russian fugitives and seamen, especially Kosak, Ukrainians, Greeks, Bulgarians, Armenians, Jews and Gipsies. In 1815 General Tschikov founded at a short distance from Isma’īl the town of Tschikow, which bears his name and gradually expanded to form one town with Isma’īl. By the peace of Paris in 1856, Isma’īl after the demobilization of its fortifications was added to the Russian, with a portion of Bessarabia and remained Russian till its capture in the last Russo-Turkish War on Apr. 13, 1877, by the Russians, to whom it finally passed by the treaty of Berlin.

Only a few ruins of the fortress exist. The town, which in spite of many vicissitudes of war (such as being plundered by the Cossacks) was at one time an important centre for traffic in fish, etc., fruit and corn and a populous town (always with a very mixed population, in contrast to the purely Tatar population around), suffered severely through the wars and the forcible expulsion of the former population of Bessarabia. At the present day its economy is again highly developed in spite of the by now famous flourishing fishing conditions.


**ISMA’IL I.** Founder of the Skūth Dynasty of Persia, born of a Sufi family, settled in Ardabil [v. v. 1. 125 sqq.]: in Kshwah, the son of the shah Shâh al-Din, who was said to be descended from the imam Mâjmûd al-Kâmil. He was the son of the shah Shâh al-Din. [v. v.]; after the death
of his maternal grandfather, Cara Osman (about 1783–1835), in the confusion of thearchy that followed, supported on the one hand by the followers of his father and on the other by the seven other khans who had shared his grandfather's house (in Shamluk, Shamlu, Tekkel, Bekhtiar, Dhiq ʿIlaqi, Qasim, and Afshar). Ismaʿil collected an army of 7,000 men, who was received the name of Ismail (p. 50). In 1902 he was master of Shirvan, Adharbash and Tork ʿAdami and now took the title of ʿalāʾ al-dīn "king.

In 1905 (1577) he concluded the treaty with the government of the Ottoman empire and thus gained the principle of the title from the rulers of the Ottoman empire. He was made the ruler of the Shirvan, Adharbash and Tork ʿAdami, and the title of ʿalāʾ al-dīn was confirmed to him by the government of the Ottoman empire. He was also made the ruler of the Shirvan, Adharbash and Tork ʿAdami, and the title of ʿalāʾ al-dīn was confirmed to him by the government of the Ottoman empire. He was also made the ruler of the Shirvan, Adharbash and Tork ʿAdami, and the title of ʿalāʾ al-dīn was confirmed to him by the government of the Ottoman empire.

The former, Muhammad Sabarli ʿAlam, had made himself master of the Shirvan, and his mother was married to Ismail (p. 50). In 1905 (1577) he concluded the treaty with the government of the Ottoman empire and thus gained the title of ʿalāʾ al-dīn from the rulers of the Ottoman empire. He was made the ruler of the Shirvan, Adharbash and Tork ʿAdami, and the title of ʿalāʾ al-dīn was confirmed to him by the government of the Ottoman empire. He was also made the ruler of the Shirvan, Adharbash and Tork ʿAdami, and the title of ʿalāʾ al-dīn was confirmed to him by the government of the Ottoman empire.

Ismail died in 1932 (1554) at Andula where the tomb of the Safavids is. The beautiful and splendid Mausoleum, on the site of the Safavids' family in the Imperial Library at Prague, was erected at the tomb of Shah Ismail. Ismail restored the Persian language and his language ruled till its overthrow by the Afghans over two centuries later.

Ismail II, Prince of Persia, son and successor of Shah Tahmasp I. After the latter's death on 14 Safar 982 (14 May 1576) his son Ismail II was his successor. With the support of the Turkish tribe of the Qara Ewli, he came to the throne. On the day after his succession he was seized in the bazaar and murdered during a rising in which the Safavids and Afghans fought the Qara Ewli. Ismail, to whom his father had retired the rank of wali, was replaced. He was replaced by Lutfi, who proclaimed himself the ruler of the Shirvan, Adharbash and Tork ʿAdami and was confirmed to him by the government of the Ottoman empire. He was also made the ruler of the Shirvan, Adharbash and Tork ʿAdami, and the title of ʿalāʾ al-dīn was confirmed to him by the government of the Ottoman empire.
ISMAIIL, a prince of AFSHAR, VICE-REIGN of AL-MU'AMALAT. In 366 (858-9) Abn 'Isa-Sar was appointed vizier but the real ruler was al-Muwafiq, the Caliph's brother. In the beginning of Safar 276 (May 891) a summer gained command near al-Muwafiq, who was then very ill, had died in Baghdad. His son, Abn al-Shakir, the future king of al-Muwafiq al-Shakir, was also strongly following among the nobles of the capital and, when Abn al-Shakir had the Caliph brought with his family from al-Madinah to Baghdad, and placed them in his own palace and not in that of al-Muwafiq, the adherents of Abu 'l-Abbas believed that Abn al-Shakir was going to take the side of the weak and insignificant Caliph, and thus forged a plot against Abu 'l-Abbas, who had been imprisoned in 275 (889) for disobedience to his father. When they learned that al-Muwafiq was still alive, Abn al-Shakir was accompanied by many of his followers and had to take refuge with al-Muwafiq, while his horses were plundered. After the death of al-Muwafiq in Safar, Abn al-Shakir was arrested and even all his horses were supposed to be plundered.

ISMAIIL b. ABD AL-RAZ'IM. (See Al-Ash'ari, p. 75.) ISMAIIL b. NUR, ASC BEYAZIT AL-MU'TAMID, a slave and after the fall of his dynasty in 589 (199) was carried a prisoner to Egypt in Fuzhina; he succeeded in escaping from there in disguise and for several years contested the rule of Ma'ani' at Naif with the Turkish marabouts. After his last defeat, he fled with only eight men across the Sahara and was murdered in the year of H. 11 of Busr 707 (1406-07). In 277 (890) he invaded the province of Fuzhina and the latter executed him the same day after having flayed and burnt the bodies and the linenations.(1858) (C. D. Davis, "The History of the Second Sultan's Regnum," London, 1865, p. 115.)

ISMAIIL b. SHAHER, MILAY, SULTAN OF MOROCCO, second of the dynasty of Almohads or Almohad. He was supposed to be the grandson of Saladin. The real ruler of Morocco was the Almohad of Al-Mu'izzil, brother of the Almohad of Morocco. He advanced at once in the capital Pisa, which had declared against him and insulted him. He was proclaimed at once at Tunis, 14 Feb. 1392, having then 30 years of age.

But these revolts, his brother Milay al-Harun in Tikriti, his relations, Ahmed b. Mu'ta, proclaimed in Morocco and in Cairo, and finally the sultan, chief of al-Qayrawan in the northwest, took the field against him. They were supported by the Turks of the Regency of Algiers who feared the establishment of a wild power in the west of the Maghrib and endeavoured to make trouble there. Milay laid in 1392, that year's nephew Ahmed b. Mu'ta, date of the death of Milay, in the north of Pisa and had him put to death. But Ahmed b. Mu'ta, since once more raised the hands of the south and the Atlas. To meet this Milay had to recognize his nephew as Abu 'l-Abbas the south of the Almohad and its brother al-Hamud in the north of Fez.

These civil wars, which lasted for five years, badly terminated in the Almohad. The Almohad of Tikriti, Muhamed al-Hamud, was defeated by the Turks of Algiers, dismounted, a terrible rebellion in the country of Tikrit and the province of western Morocco, but his brother troops could not withstand the Almohad's disciplined troops, especially his artillery. Milay al-Harun, being threatened, tureured the people to keep them quiet: more than ten thousand were beheaded; thousands of prisoners of war were among with Christian slaves. He sent to help to build the palace of Maroka, which the Turks had made his capital. At the same time the plague carried off thousands of victims (1050 = 1693) in the regions of the Mazara and the Ifni.

The vigorous repression of the Berber revolt and the epidemic afforded Milay al-Harun a certain reprieve. He took advantage of this to strengthen his political army. He called his former negro slaves as his sharecroppers, abdicated access to them, trained them in the arts of war, and made of them the famous Black Guard of the "Almohads" which was to assure him supremacy over all Morocco.

At the same time, unfavourably to him, the intransigent religious party, but in reality to which the rebellion of the Turks and Europeans in the seaports, and to counteract the influence of the enemies, organized the corps of the "Almohad" or "Volunteers of the Faith." The latter, corps, which was formed by several hundred carefully selected, was led by an increasing irregular warfare against the European possessions. They took a Marmara (al-Marmara), the modern of Moghania, from the Spanish, and Milay, being selected over 100 places of artillery (1392).

They had given to him the English and Danes and the latter executed the work after having burned, as the usual, and the fortifications (1858) (C. D. Davis, "The History of the Second Sultan's Regnum," London, 1853, p. 115.) Lecumbia was made to succumb to the blow of the veneration of the time" in 1680. Aisha, in 1681. But all attempts against Milay and Zanzibar. It was in vain that Milay I. endeavoured to get Louis XIV to aid him against Spain. French commerce had to suffer for some time as a result.

But the Peace of Bijuwe in 1697 raised considerably Louis XIV's prestige above his enemies. Milay I. then sought his alliance against the Turks of Algiers, who were rising up in the whole of the Aitn against the Greeks of Pisa. As a result between France, the Sultan of Tunis, and the Sultan of Pisa was then concluded. The latter agreed to send troops to a matrimonial alliance and demanded the hand of the Princess of Aitn (238). But the Degree of the Damiene, the news service to France great commercial benefits at Suda, Tyre, and Saf. Frenchmen established the building of the palaces, etc., of the Vauban and sometimes (like the Picts) accompanied his artillery. On his part, the Sultan organized
several expeditions against the Turks, with the help of France, whose navies supplied him with arms and munitions. But the absence of the Moroccan armies did not enable Ismail to carry over his advantages expected. He even allowed his ally, the Berber chief, to be defeated near Constantinople, which enabled the Turks of Algiers to come to fight the Moroccans in the west in full strength in 1703 and to drive them back.

The expeditions of Ismail Ismail against the Turks, in spite of their relative lack of success, enabled him to pacify his frontier where he built or repaired the fortifications. He built the fort of Raggades in the mountains of the island of Lesbos commanding the high valley of the West Sharo and the lands of the Arab tribes of the high plateau. He built the fort of Aydin Stahl Mallik in the plain of Assakel and that of Salwak in the land of the Turks. He thus closed the exits on his north-east frontier. Forts built in the lands of each tribe kept the country on the edge of the mountains, the natural allies of the Turks. There were fortifications and privileges to pass into the hands of the Sharois. The latter gradually took over the direction of the religious elements, which were organized into brotherhoods. Ismail completed his system of domination by the creation of military zones. Thus, notably, had his walls rebuilt. This town became the headquarters of the eastern march. A garrison of 2,500 Andalucian soldiers was stationed in the city of Taza, and also had to keep in control the Berbers of the Rif in the north of this ravine, and the Berbers of the middle Atlas in the south.

For these fortifications and these works, Ismail raised his revenues on a monopoly of the commerce at its ports and from continual raids on the tribes of doubtful loyalty. The monopoly helpedfilling his treasury enabled him also to prevent contraband traffic in horses and arms.

But hardly had the Sultan, after regaining 50 years succeeded in imposing, either by skill or terror, peace within his territory than the rivalities of his sons brought to an end his hopes to acquire. He had realized all his policy on the struggle against the Turks of Algiers. He could not realize his dream. He died on 27 Rajab 1139 (March 30 1727) just when the dissatisfaction that was breaking up the Regency of Algiers might have secured his success. He was succeeded by his own Mullah Ayman al-Dihlahi.
ISMA'IL PASCHA, Khedive of Egypt (1863–1879), second son of Mahmoud Pascha (1819–1881), born in 1830, was educated in Paris, and was employed by his uncle, Abdel Ahad Pascha (1819–1864), in various diplomatic missions to the Caire, Napoleon III and the Sultan of Turkey. In 1861, he supported his uncle in his revolution in the Sudan, and two years later succeeded his uncle as viceroy of Egypt. He was the first of the descendants of Muhammad Ali (1769–1849) to rule by the name of Khedive, a title borrowed upon him in 1857 by Salwa Ahmad (1799–1857), whom he had married in the previous year. By increasing the tribute paid to Turkey from £350,000 to £2,500,000 to £7,500,000, obtaining in return permission to change the laws of custom to suit the convenience of the Sultan, he strengthened the family's position in the Khedive in many respects and independence.

Isma'il was a man of large ideas, with ambitious schemes for reform; he remodelled the customs system, and established a post office; introduced gas and water and other improvements into Cairo, Alexandria and Suez, created the sugar industry and otherwise stimulated commercial progress, by extending railway and telegraph lines, building docks and arsenals, and laying canals for irrigation purposes. He encouraged education, established the first schools in Egypt for girls, the polytechnic school for the training of military officers and the medical college; on his accession there were only 185 public schools, but during his reign the number rose to 4,817. In 1866, he opened the Suez Canal, with great pomp and magnificence, in the presence of the Emperor Eugène and other patriarchs, and availed himself of this occasion to take upon himself European sovereignty. In 1875, in place of the old system of consular jurisdiction in civil causes, he established the Mixed Tribunals.

He endeavoured to develop the Souda on the same lines as Egypt, and to support the slave trade there. In 1866, he had obtained from the Sultan of Turkey a firman assigning to him the administration of Souda and Mauzer, and subsequently (1870–1873), extended his authority over the coast of the Red Sea from Suez to Cape Armasah. In 1874, he sent an expedition to the Red

Bibliography: Besides his own works see a new series of notes in Hūrūr, Turkish Institute, 3: 22, and Constantinople, Greek and Arabic sources. *Records of the North of the History of Russia.*

ISMA'IL PASCHA, called Nejmuddin, Great Viceroy of the Turkish Sultan Sulayman Pasha (1822–1876), was the son of Aydogan, a native of Aydogan, in the province of Angora. After the death of his father, in 1842, he entered
the office of pagé-wazir and on the outbreak of arrest in the reign of Sultan Muhammad IV received the rank of a vizier (1668-1687). After the assassination of Shaykh Salih in the rebellion of the Summer, which took place on the accession of Sultan II to the throne, he was appointed Grand Vizier, but dismissed after holding the office for 34 years (4 Rajab 1086-Rajab 1120). He was then the rival of Khome and soon afterwards exiled in Rhodes. Prosecuted by the hitra of Zain al-Abidin Pasha,bayk of Khali, who had been unjustly executed by his orders, he was brought to trial and convicted. His trial lasted by order of the Grand Vizier K ésâl Muzaffar Pasha at the age of 70 in Rajab 1087 - April 1690. Although of a mild temperament in his youth he grew tyrannical and cruel in the exercise of power. Instead of taking supreme command of the troops himself, he chose incompetent people as generals like the valiant Vâsh Pasha.

Bibliography: See notebook, Zain al-Abidin, p. 9; Dhimaynayn: Alam ul-Din, Hâdîaturrân, p. 123; Râjkir, Pasha's letter, p. 61; Bâli, Hâdmik, etc.; Tâj al-Dawâr, et al. cr. 506, 530, 552.

(ML. Hâdîyat Hâmad.)

ISMA'IL AL-SHAHID, Mawlâna, was born on the 4th Shaban 1198 (1783) in a non-Muslim family which traces its pedigree to the Caliph 'Umar. He was the only son of Maulâna 'Abd al-Ghani and nephew of the illustrious Maulâna Sayyid 'Abd al-Árâf (d. 1239-1825). While a mere boy he lost his father and was brought up as an adopted son under the care of his uncle Maulâna 'Abd al-Kadir (d. 1243-1826). In childhood he was very inattentive and fond of swimming in the Jumna, but as he had a retentive memory and was sharp intellectu, he became a learned man. He was elected at the green grade (idrass) which then prevailed amongst the Muslims of India. He preached the doctrine of Islam against all opposition. It was at this time that he came into contact with al-Sayyid Ahmad al-Mu'llâhid. The religious sanctity of the Sayyid won his admiration and he became his disciple and was his constant companion throughout his life. In 1255-1839) they made a pilgrimage to Mecca, whence they proceeded to Constantinople. There the Başâlis were received with markant courtesy. Six years later they returned to Delhi and began to deliver religious lectures with redoubled energy. Many people were reclaimed from the darkness of ignorance to which they had been reduced owing to the influence of the professional Muslims. Ahmad Ismai's rapid success excited the envy of the people of Delhi and he was likewise treated with the public trust to keep him in their estimation by severe criticism and malicious cen- sure, but truth triumphed and they were all silenced. In 1255-1832) the Tahâlah wasfit, with his religious gifts, proceeded to Persia and declared a religious war against the Shi'is. They were joined by large numbers of people and succeeded in establishing their authority at Persia. He, owing to some innovations upon the usages of the Afghans, that authority was overthrown. They had to fly across the Indus but fell in with a Sâlih darwallah: a scholar took place in which Ismai was his spiritual guide and with his death in 1245 (1832).

He is the author of the following works: 1) 'Alidh Ruh al-Tafsir, a treatise on the principles of Muhammadan law according to the Hanafi school, printed, Delhi 4. 1924. 2) Majalis-i-'Ilm, a Persian treatise on the problem of the imamah. 3) Tawâfîq al-Fuqaha, an abridged treatise on fiqh, printed 1929, translated into English by Mr. E. Ashburn: Ali (v. 101, 1927-29); 4) Tawâfîq al-Fuqaha, a treatise in Persian on the Islamic system on the text of the Prophet. 5) Tawâfîq al-Fuqaha, 3 vols., 1824, 1825, 1828. 6) Isma'îliyya, a Shi'a sect, as called because it stopped the works of Islam. Isma'îl, eldest son of 'Abd al-Salih (§ v.), the fifth Imam, so that Isma'îl in his time was the seventh. His father had at first annullcd his sucession, but having learned of his eldest son's tranquility, he changed his decision and declared Isma'îl, his second son, to be his successor. The Isma'îliyya sect is the only sect which admits this alternative. The sect is divided into two groups: the Isma'îlî, seeing instability, could not have pacified himself by drinking wine and that it was not permitted to God to change His opinion, contrary to what Isma'îl had stated. Isma'îl died five years before his father at Mardin in 445 (1050) and was buried in the cemetery of Baqi al-Sharif. In spite of the persecutions taken by the people to force the death of his son confirmed by numerous witnesses, his partisans would not admit his decease, claiming that he was still alive five years after his father's death and that he was seen in the market of Jâmâh, where he corteed a paraply by taking his hand. The sons of Isma'îl, involved in the political persecutions of which the Ahl-i-Bâdi were victims, left Mardin: Muhammad (the elder) went to hide in the district of Damârâd, near Basket; his descendants continued themselves in Khurâsan, then in the Khandâsh region and migrated to India, where they still exist at the present day. Abu, his brother, went out for Syria and the Maghrib. From these places of retreat, the descendants of Isma'îl sent out missionaries (alâl. q.v.), p. 124, who traveled to traverse the Muslim world and there preached the doctrine known as that of the exterminators (‘Ilmîyya), whose starting point was the alleged expulsion of the Khurâsan. One of these missionaries was Ma'nî, called al-Khâlid, "the mushroom", who sent "Abd Allah (q.v. 1, 26) became chief of the branch of the Karmânuw (q.)]. With the establishment of a rich Persia, Muhammad ibn Ma'nî, called Tâbân, who had ruled in that country, that the British were going to return in the offensive (atat. p. 128). O. Leth, in "Ezetahmeni, Fortifikasjonen, s. 357; M. Amurci, op. cit., s. 114), he made them the peoples, and once religious and social. At the end of the third century A. D., 'Abd al-Mu'min al-Mahdi, recognized him as the leader of the tribe of the Kharâmî (q.), who issued to some holy in the empire of the Fâtimâ (q.), in the India, soon afterwards extended to Persia. Isma'îliyya, a Shi'a sect, was born in Egypt and was there introduced into the doctrine of the Khâlid, to perfect himself in it. He went to Egypt in the caliphate of al-Mustâsîf in 478 (1082-1079), after a stay of
III was only nine years old, his youth as well as a loss of blood caused by an accident in the fifth year of his reign forced him to withdraw from public affairs, thenceforth he lived secluded in his palace and was murdered during a fit of intoxication (not day of Uja, Jan 1254) at the instigation of his son Rukn al-Din Khwarizm Shah. (q.v.) having received orders from the Mongol emperor to depose the stronghod of those strongvolumes (1254-1256) hid away to the fortress of Malatinth, where Khun al-Din was. The grand-master surrendered. He was a passer and taken to the court of Mongol, who refused to receive him; on his way back he was murdered on the banks of the Oum. The fortress of al-Aziz was capitulated by that of Qandil in Damascus held out for three years. The last traces of Tansis disappeared from Khan in the reigne of the Mongol Khun Adil Sulaymân, who sent a threatening mission to Qan Shih, that the last followers of heer was burnt out in the same province; the only persons who could be suspected were a few soldiers, Safiyeh da终端.

Tansis of Syria. Their establishment in this country followed soon after the insulation in the mountains of al-Hind. They are found, as Alpûs and Murad, the last years of the 9th century of our era in the country of the Salûts, prince Hikan bin Tuli, who was converted to their doctrines by a physician-astronomer. Their first victim was the father-in-law of this prince, Dinka ab-dûl-Walde Óaqib, lord of Hurâs, so he was about to march against the coast of St. Gilles to make him raise the siege of Mar el-Atrak [q.v.]. He was assassinated while at prayer by three Persians disguised as Turks. The news traveled not long in dying suddenly (he was perhaps assassinated) and headed on his power to a companion, also of the same origin, Abu Tahir ibn Shih. The Tansis took Apehune by a night in 1450, but the Crusaders took it from them again very soon afterwards. Their excess furnished a pretext for their revenge (Jan 1254). The missionary Bashân, having escaped, tried to make Shih to the Crusaders by taking advantage of a Christian feast. In spite of the general surprise, the inhabitants, led by the Amirs of the family of Moundî, engaged the crusaders (izâbas) and were hanged up by ropes into the interior by the women who had remained there. Although the Tansis had once again gained, a certain amount of influence in Aleppo, the rebel Turks, fearing they were losing possession of the Hamal al-Sharp [q.v., p. 251] of the, on Kasrân 25, 1221 (Dec, 2121), Tâbî al-Din al-Kâbî assassinated the Fatimid vizier al-Dimâm b. Bashân (q.v. 8).

A rising of the population of Ahrît (Isgir, Râba) resulted in the massacre of the populace, they had made it in this town (123, 123) but the majority of the Tâbîs of Sultan [q.v.] re-established their fortress, viz. Taghribran prince of Damascus, wishing to save their favourite from the ill-treatment of the Amiral, led it to him. Alpûs fell in battle 1222 against the rebel nation. Tâbî al-Din al-Kâbî succeeded him; after the massacre of the populace in the town (15 Kasrân 1223 = 1223) he handed the district of Hamal al-Sharp over to the Crusaders.

To make up for this loss, the Tâbîs purchased from Saf al-Mulk b. Amsûr the castle of
Kadiji (527–1132), whose Beniamin of Nablus still found a few decades later the residence of the head of the sect, and captured by a troik of Mayyath (Mayyath). At this time they held no more than six fortresses in Syria, — as many as ten according to William of Tyre. To avenge the murder of Raymond of Tripoli, the Templars attacked them and forced them to pay tribute.

At this period, the I mam-lyya (Imam, 1169) had at their head Kadiji al-Husayn, son of Saladin, grandson of the Assassins, who came from the neighbourhood of Baysa and had settled at Al-Muttah. The immunities to which they abandoned themselves were found against them the inhabitants of the town of al-Jibr, between Baysa and Aleppo, who snatched them out of their retreats and extirpated them as far as possible (Cf. also Ibn Dhusayn, ed. Wright de Goeze, p. 349 sq.). On 13th Dhu al-Hijja 574 (May 1247) Salah, al-Din just missed being a victim of an attempt against him by the families and was saved by the strips of iron which hit his helmet; to revenge himself he was going to pay a visit to Mayyath, but refrained from taking the town on account of fatigue undergone by his army. Perhaps in view of threats of the Assassins, who even seems to have made a pact with his enemies, he was esta-

Department of Education. The use of the Aga Khan from his father he has inherited his taste for sports.

FREQUENT DISTRIBUTION OF THE IYAM-MYLYA.

There are still a few thousands in Syria, who live in the ancient fortress of Mayyath, Kalamis. They are by custom, and by habit, members of the Ottoman empire; the Ottoman sultan by the Nuriyyah in 1806 promised them lands, just and transact, by Stevrezic Gurevich (Prague, Hebatia, &c., c. 3050, 1374). In Persia there are some in the district above mentioned of Mahallat near Kumis; in Central Asia they are found in Takdahkhi, Khokand, and Khwarazm, as well as in a district near Khatan; in Afghanistan, they are known under the name of Murtadi. In Ca-రాష్ట్రాన్ (Valleys of Huz harmonic and Kemuri) there are many Mawari, as well as in several valleys of the upper Oxus (Shiikh, Wais, and Vais); in India there are 900-100 in the province of Adabah, Mur- waks, Buljibas, in the province of Hind, Mur- waks, Buljibas, in the province of Indus, Mur- waks, Buljibas, in the province of Indus, Mur-

In 1167, in India. They are known by the name of Kaliyay (q.v.) or Mawat, their chief is the Aga Khan (q.v.), whose official title is His Highness Aga Sir Baha Muhammad, a great sportsman and devoted to travelling, a contributor to the Mosque Architecture and to Zand and Divan, in this he fies an important place in the literature and in which he was president of the deputation and went to the Wazir, by the Mamluks of India. Be he the descendant of the old company and is due to his descent direct to Abu-l-Husayn, governor of Kurna under the Zand dynasty, who afterwards retired to his estate of Mahallat near Kumis. The latter's son, was Hajji Malik Allah, called Saiyed Kadiji, murdered in 1344 at Yezd; to the latter's son, Aga Khan Mahillah, of all times gave the blood of his daughter; rebelling in 1338 he had to leave Kurna and take refuge to Shiraz, where he found some Nizam Khanj; he lived successively in Isfahan and Esfahan.
The three last principles being the focus, the
missionary, charged with giving proof of the relation of
the cross, and the 23rd to the "missionary." Mohammed
was the prophet and "The
Theological Elements of Initiation (at first
seven, then nine). The missionary began by put-
ing embarrassment questions to the neophyte on
heavily points of Islamic theology (the usual process
with the Bilhaha) and left him quite gradually
to admit these difficulties were easily solved
by the allegorical and symbolical interpretation of the
Kuran. Calculations made from the numerical
value of letters played an important part (see
Fragment ii. of St. Thomas and the article
archly above § 338). When the proselyte had
acknowledged the force of his arguments, the
missionary made him take an oath not to reveal
any of the mysteries which he was going to be
entrusted to him and taught him in order to be
saved: it was necessary to submit blindly, per-
sistence and courage, to the spiritual and temporal
guidance of the Imam. The majority of the adepts
did not pass beyond the first or second stages of
initiation; the missionaries hardly reached the sixth.
Only a few superior individuals could hope to
reach the higher degree (cf. the theories of the
Sufis and mystics on the derga sisyni [p. iv.]).
Paradox, allegorical, signifies the state of the
soul which had reached perfect knowledge; hell
was ignorance. No soul was condemned to hell
eternally; it was returned to earth as a new soul
until it had recognized the lessons of the epoch
and had learned theological knowledge from him.
Every soul was destined to undergo the same fate
and disappear through the progressive elimination
of all creative action to universal reason. In spite of
the reputation so impending, which maintained the fame
of the Isma'iliya, it should not be imagined that
their crimes were the application of a dogma;
no one should rather see in this the desires of the
absolute political power which the grandmasters had
attempted to themselves. Romanova (Gradient des
Evénements, p. 285) has noted that those whom he knew
were inscrutables and of a gentle tempera-
tment. They do not care to travel, are active at
home, much addicted to their religion, which how-
ever differs very much from the old creed and
are brave at need and obstinate to their chiefs.

(1800); Stanislas Geymon, FREMONT (see above);
3. Le grand austre de l'ordre des Assassins, in
Jenner, ARTHUR, 7th ed., 1832; and
French
translations, (Paris 1855); Kramer des Morts musul-
niens, I. SAGA, p. 374 (496-484 = 490 p. 206
30, A. Müller, Der Islam, im. 585, 593, 603, 627, 635
p. 61, 98-106, 151, 152, 249, 174 (49)
for. G. Bouwman, A Historical History of the
Jus, 280, 55, and (in. Ch. HARTY)."
ISFANDIYAR (v), twelfth month of the Persian solar year, also name of the 60th day of each month.

ISPARTA (in the battle: Sabasti; also to the) in the Arabic translation of the Acts of the Apostles, xvi, 9, for the Greek Lebana, cf. Lebana; Lebena, Meier, Gerla, ibid. (932), the ancient Birei Bireia (Phoen. Not. H. c. 247; Ploenè v. 5 § 5), was taken from the Byzantines by the Seldjucks of Konya in the reign of Kilii Arslan III (600–602 = 1003–1004). (Hunting, Rec. de Textes relat. à l'Hist. des Seldjoukis, ii. 35 = 19. 47). After the downfall of the kingdom of Konya, Sibar belonged to the Hamidoglu, and was sold by the last ruler of this dynasty in 718 (1318–21) with the greater part of his lands to Sulten Murad I (Larischian, Hicq. p. 238; Säil. al-Din, c. 98). Under Ottoman rule it was the residence of the governor of the district of Hamidoglu, now known as the headquarters of the military court of Hamidabad and of the Greek Metropolis of Esphalda. The population of the prosperous town is estimated at 29,260, of whom 6,000 are Greeks and 500 Armenians. It has numerous mosques (83, 83, 53 mosques), the museum of Antioch, being a work of Sinan, 9 madrasas and a library of 600 volumes, also Greek churches and an Armenian, the former not without interest. Among the products of the industry may be mentioned carpets (600 looms), alabaster and agate (250 workshops), silk, satin, cotton, and sundries.

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[J. H. ORTNER.]

ISRA'. The term is taken from the Koran, Sura xvii. 1: "Glory to Him who caused His servant to journey by night (and it also (it) takes) from the sacred place of worship to the further place of worship, which We have endowed with bounties. In order that We might show him some of Our signs! Verily He (i.e. God) is the Hearer and the Beholder." — We do not know whether this verse originally formed part of Gen. xvi or was first promulgated in some other context, nor need we inquire what may have been the real sense of the verse, in any case it is noticeable that the tradition gives rise to three explanations.

1. The oldest is, which disappears from the more recent commentaries, directs in this verse an allusion to Muhammad's Ascension to Heaven. This is the more interesting, as these traditions (Bukhârî, ed. Cairo 1278, ii. 185, 383) seem to indicate a similar "Ascension" made to Heaven.

2. The second, which is held to be the most probable explanation, the reference to the sacred place of worship, is the second, which is held to be the most probable explanation, the reference to the sacred place of worship, is the Ascension to heaven of the Prophet (see also the Mas'udi, p. 11. 423), where it is mentioned as a part of the Prophet's life story. However, this explanation is too vague to be satisfying, in the sense of "Heaven," and, in fact, in the old or traditional text is often used as synonymous with el-w臰f (see Ed. Isra', p. 14).

3. The third interpretation is the most common, and it is held to be the most probable explanation, the reference to the sacred place of worship, is the Ascension to heaven of the Prophet (see also the Mas'udi, p. 11. 423), where it is mentioned as a part of the Prophet's life story. However, this explanation is too vague to be satisfying, in the sense of "Heaven," and, in fact, in the old or traditional text is often used as synonymous with el-w臰f (see Ed. Isra', p. 14).

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Standing as the object of Muhammad and Jerusalem and described it in the speeches of the Koran (Bukhari, ii. 229, iii. 235; Muslim, i. 69; Tabaqat, Tafsir, xxiv. 35, 144), etc. The story is woven into a connected whole as follows: Muhammad journeyed by night to Jerusalem, ascended to heaven, and there described his adventures. The Koran does not distinguish him and Muhammad apostles. Muhammad seeks to defend the truth of his story, but he has forgotten the particulars: whereupon Allah promises him to receive the book of Jerusalem (selected from the Koran, vi. 170, 171).

In the same modern and longer narratives the story is further amplified (see, e.g., A. Müller, Der Islam in Moreh- and Abendland, i. 288 sqq.). The prophet is said to have held 70,000 conversations with Allah, although the whole journey proceeded as quickly that, when he returned, his beard was still warm and the wax cup which he had overthrown with his foot at his hurried departure was not yet emptied. By Muslim theologians the question has been discussed, whether the story happened while Muhammad was asleep or awake: and whether it was his spirit or his body which journeyed. The orthodox opinion is that the journey was performed by Muhammad with his body and awake. Tartusi in his commentary (xxv. 12) very clearly supports this view, following the following reasons: 1) if the prophet had not been carried away in a corporeal sense the event would affect nothing whatever his divine mission and those who disbelieved the story could not be accused of impiety. 2) It is stated in the Koran, that God caused his servant to journey, not that He caused his servant’s spirit to journey. 3) If the Prophet had been carried away in spirit only, the services of the earth would not have been required, since animals are used for carrying loads not for carrying spirits (Bevay, 42, et al., 60; Schubert, Der Islam, vi. 15; Tazari, Safwat, and Haghawi, Tafsir, ed. xvii.). 4) Mystics and philosophers often give the same allogorical interpretation (Geistreich, Geschichte der Verhältnisse der Mittheilung des Glaubens in der Geschichte der Gegenwart, p. 319).

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ISRAEL [See TRAV.]

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ISRAELITE, the name of an archangel, which is probably to be traced to the Hebrew Shemath as is indicated by the variant Sarrafl and Scipione (Pliac al-Shir, viii. 375). The change of liquids is not unusual in such renderings. He is the only one under the seventh earth, his head reaches up to the pillars of the divine throne. He has four wings on one side, one in the other side, with which he covers his body and one is a protection against the majesty of God. He is covered with hair, feathers, and tongues. He is considered to be the angel who answers the questions of the men of knowledge. He speaks through the mouth of the archangel to his disciples in his only name. He is a prophet, and he is divided into the holy and the holy place. He is the archangel to whom God commands. He is the archangel to whom God commands. He is the archangel to whom God commands. He is the archangel to whom God commands.
features will be noted here. Yakh is actually older than his wife, Kasi. When he was going to be born in front of the latter, Kasi was angry and the two brothers quarreled, even in the mother's womb. Eon then said: Wallach, if thou wilt not be born first, I shall close up my mother's womb and kill her. Yakh then yielded and Kasi was the first born. This story is found in the Turcomanc. Yakh was the mother's blessing by Arak Khan, Yakh died by his uncle. From fear of Eon he concealed himself by day and travelled by night (sayar or sayar (أول)، hence the name Isikhil. The Muslim legend therefore does not know of the change of name at Pund. As to his marriage with two sisters, it is said that Mousi was the first to forbid this. But it is also said that Yakh did not marry Kasi until after Lyak's death.

**Bishikul** (Turkic: "wells") the most important mountain lakes in Turkiikizia are by far the largest of the world, situated in 42° 30' N. Lat. and between 76° 35' and 78° 30' E. Long. 3417 feet above sea level: the length of the lake is about 155 miles, the breadth up to 37 miles, the depth up to 1334 feet. and the area 2400 square miles. From the two chains of the Tharikul, the Kangez-Aleea (in the north) and the Terekz-Alleea (in the south) about 30 large and small mountain streams pour into the Isikhul, of which the most important, Top and Trigolov, flow into it from the east of the others may be mentioned: on the south bank, the Kaka, Kisch-Su, Dzuka (or Zuuka), Karsakan, and Tom, on the north bank, two Ak-Su's and three Koli-Su. On the origin of the designation Kasikuliil which now connects the Caspian with the Isikhul (cf. 20, i. 8806. 875) views differ: it is said that the Kossar, now the upper course of the Cas, previously flowed into the Isikhul and the latter had an exit to the Cas; at present the Kossar sends an arm into the Isikhul through the Kustanak only when it is flooded; at other times there are only a few ditches there filled with water, without any definite current. The question is only of importance for geology and physical geography; in the historical period the Isikhul has, as all accounts show, always been a salt lake without an exit.

The oldest of these descriptions we owe to the Chinese writer Huan-Chang (with: sent. b. 63), the Chinese name of the island of Isikhul is never frozen, corresponds exactly to the Turkish name. The latter first appears in the *Hadduz Al-Aaraa* (772 = 982-83) in Kusims (ed. de Goeje, p. 292) the lake is only mentioned, but not named. The name of the *Hadduz Al-Aaraa* has Isikhul (I. 189) or Isikhul (I. 189); the form was probably the same in the *Midgalh Tibar* (in the is. see S. 511, 527). W. Barthold, *Teritorion soc. i. 1931* Garzoni, D. Barthold, *Oezer, etc., p. 89 alia* *Riakul*. Kishurai and Kossar from Al 'Iraqi in Nallou, *Al-Arefa*, p. 175, but with dakhallu over the A. In the time of Tim's campaign, in Shiraz *Finan* (Eczer-Nima, ed. 1671, p. 344), as well as in the 'Arabiki: *Egypt*., ed. p. 146) the form is Lakh, in the *Teritorion Nafiq* (cf. the text in Barthold, *Oezer, etc., p. 50, note 1). Yakh Kii.

In the oldest Chinese accounts (from the 1st century A. D.), the Isik appears in the possession of the nomadic races of the Wu-sun. But from the 5th century A. D. onwards, permanent settlements were introduced. One of the trade routes from China to Western Asia at that time led through the central plains to the south basin of the Isikhul and thence into the valley of the Car, the most important market on the Isikhul was Isikkhan, the name of which is probably identical with the modern name of the river Barskoon. Gardin gives a legend due to a popular etymology about Alexander the Great and Pyrrhus that he should visit by Isikhul, the popular etymology makes certain the reading Barskoon against the form Barskoon given by de Goeje according to Vahkti, *iv. 253s. According to Gardin, Barshkhan could put 6000 men in the field; according to Kusims, the principal place on the shore of the lake could itself raise 20,000 men (Barshkhan, according to Kusims, consisted of nine towns, four towns and five small towns). These 6000 men were said to be the largest forces which otherwise corresponds to the name of the river Tash. The city of Barshkhan and Tanak there were only up to bone towns of the named Dikik, 12 to 15 miles west of Tash was the town of Yakh, which could raise 3000 men. In *Haduz Al-Aaraa* there is further mentioned "a pleasant place, visited by merchants", the town of Sark, on the border between the settlements of the nomadic peoples, the Dikik and the Keshkhan (Kashan); the town probably bore the name of the lake a town: "Vasik", on the north shore of the lake of the men is still given in the *Civic Canzine* of the year 1375 A. D., there was said to be an Armenian monastery with relics of the apostle Matthew (*Notices et Extraits*, iv. P. 72, p. 73). Of this civilization, which probably was destroyed about the same time (8th to 9th century) and under the influence of the same causes as the civilization on the Cas (cf. 1381), only a few walls and small ruins of brick, and some cisterns have survived, including a Muhammadan cemetery on the Kangez-Area, with inscriptions of the 8th (ninth century) (Ezendorf, *Kosil Khane*, p. 5 sq.); a Nestorian cemetery discovered in 1907 on the Isikhul, with inscriptions in Syriac and Turkiik; one of these inscriptions (1630 A. D.) was published by P. Kozhaskof, *Biblialia de l'Academie*, sot. 1907, p. 174 (178 sq.).

The Turkiik and Mongol states were so anxious to maintain the shores of the Isikhul as a winter resort on account of the island that weather conditions (the snow falls rarely lie to any considerable depth) so that the Isikhul was several times mentioned in the military history of Central Asia. A fortress was built by Temur "in the middle of the lake", i.e. on an island, in which, amongst others the Tartars departed from Asia Minor were housed. It is probably the same fortress as is called Kii by Haidar Mirza (p. 36, ii. 219) (Tevizd-Asik, more, *Essel*, p. 78); a Mongol smith is said to have sent his family there in the 4th (10th) century, to put them in security from the turbakas. At the present day there are no islands in the lake; the disappearance of the island mentioned, with the fortress upon it was probably caused by an earthquake.
Istakhr, a town in Fars (q.v. II. 70). The real name was probably Shahr-i Istahkar, as it is written to Pahlavi; the Armenian form Shah and the abbreviation S.T. on some Syrian coins point to the same direction. The form with prosthetic vowel is modern Persian; it is usually pronounced Istakkar or Istakhar, also with inserted vowel Shikkut, Shikkur, Sierkarh, etc. Vind. Lex. Pers.-Lat. s. v. 94, v. 978, II. 225, and Nöldeke in G. T. V. 96, 152. The Syriac form is Istakhr (transl. Ishtar). In the Talmud probably Ischatar (Tann. Megillah 132b, middle). According to the statements of Par-

Iskbal, which in the Persian period has yielded little in size to the ancient Persopolis, remained a fairly important place during the early centuries of Islam also. However it gradually sank to be merely the chief town of a province and was the capital of the Zara, bearing the name, the largest of the five districts into which the province of Fars was divided, comprising its southern and eastern parts. The heaviest blow that was borne by the ancient Sassanian capital was the destruction of the town in 64 (684) of Shahib (4th day of Iskbal) which in the year 759 became the capital of the province of Fars and attained great prosperity, particularly from the 11th century. From that day Iskbal, despised visibly. From a native of the town, according to the geographer al-Istakhri, it was the middle of the 37th century a town of medium size of the arm of an Arab (s,Roman) mile; the wall around it was in ruins. Al-Ma'as al-Din, writing about thirty years later (955), praises the splendid bridges over the river in Iskbal and the fine park. Concerning the chief mosque, situated in the bazaar, he mentions the remarkable pillars with "bull" capitals. This probably refers to an original Achaimenid building, but in a Sassanian al-Ma'as al-Din mentions that the mosque was thought to have been previously a fires temple — in the building of which, pieces of carving from Persopolis had been used. Only a few years after the date of al-Ma'as al-Din's account, a fatal catastrophe overthrew the town, brought upon it by the rebellions against it of its citizens to their masters Samsun al-Dawla, a son of Abu al-Dawla. [p. 66]

The later sent against it an army under the name Kustumish, who laid it in ruins. This sealed the ruin of Iskbal. In a description of the province of Fars dating from the beginning of the 9th (826) century, in the Persian Fakr al-Din, it is described as a modern village with hardly a hundred inhabitants. Probably the whole area of the former town was quite uninhabited before the end of the middle ages.

As in the mint of Iskbal, coin struck here in the Sassanian period bear the abbreviation ST (ST) in Pahlavi inscriptions; this certainly means Iskbal. Numerous specimens of these coins exist from the reign of Yezdegird II (from 438 A.H. to 474) to the end of the dynasty. In the Mahomedan period also the Pahlavi legend with the above abbreviation was retained for a considerable time. Such coins struck in the name of the Caliph or of governors are known down to the year 700 (686), cf. the example the references to Zichth, der Deutsch. Morgenl. Gesellschaft, viii. 19, 147 ef., vi. 36, 140, xxi. 138, xxii. 120, 134. On the other hand, the Pahlavi coins with mina-numma Iran (97898) and rust (8622) — contrary to Morstein ( loc. cit., i. 14—5 and Bux-Bux, "Deutsch. Altertum," iv. 472 (474), 3), are not to be attributed to Iskbal. Cf. Noldeke, Zichth, der Deutsch. Morgenl. Gesellschaft, xxii. 60, 61. Of Arab coins struck in Iskbal inscriptions are known from 88 (708) and 94 (711) to 1076 (858).[Below] Stanley Lane-Poole, "The Oriental Coins in the Brit. Mus.," p. 60, 61; B. Lebien, "Cat. des monnies musul. du Mus. d'Art. et d'Hist. Nat.," x. 318, and the notes in Zichth, der Deutsch. Morgenl. Gesellschaft, xxv. 249, 250, 778, 777, xxx. 24, 244, xix. 19, 38.

The present system of ruins at Iskbal, which as still awaits a detailed investigation, is fairly extensive (about 3—6 miles around); the Pulvar and a small irrigation canal flow off from it across the ruins and divide the area into two almost equal parts. The remains of the town are mainly recognizable in the mounds of north of virgin height. Horn and other parts of the surrounding walls still exist. The most remarkable seems to be a plane lying towards the village of Haddih-dibe—called Hadih-dibe Harim (cd. below) by the travellers J. Moeser and Kar Foster, where a column stands erect in the midst of an area covered with fragments of pillars. Its capital, composed of blocks of bulls, at once shows it to have been removed from Persopolis. We shall not go wrong, if we look here for the mosque mentioned above; described by al-Ma'as al-Din. The most detailed account of the ruins of Iskbal is that of Fakhr al-Din and Coxe, who spent two months in the neighbourhood about the year 1840; cf. the pictures in the great volume of plates, "Voyage en Perse," v. (Paris 1843), pl. 59—62, and the archaeological text accompanying it, p. 69—73, and also Fakhr al-Din's "Relation du Voyage," ii. (1852), 457.

In the vicinity of Iskbal there are several other sites remarkable for their monuments or history. For example about 500 yards north of the village of Haddih-dibe, which lies quite near the northern corner of the ruined area of the former Sassanian capital, there are natural caves in the valley of Tang Shahi Sarzeh. One of them, which contains an inscription of historical importance, of Xerxes I (484—465 B.C.), was usually called Shahi "All by the Persians, as a pharaoh and so named is said to have ended his days in it; at the same time one hears it called Zinda-I Djamshid, "Zinda-I Harim." Similar popular names like "Zinda-I Harim" (cd. above Javanshahr Harim) are also found elsewhere in Persia and in the Turk. Cf. W. A. Strucki, loc. cit., and my "Science and Kultur," Leipzig (1917), p. 55. Permanent buildings and monuments of antiquity are frequently attributed to Djamshid, a mythical ruler of ancient Iran whom the Moslem Persians identified with the Solomon of legend (cd. below, Tahkh, Djamshid).

Another place of historical importance is the 614 (1219), "Sculpture on Rocks" (a legendary personage), about A.D. 1590 of Iskbal. This is a rare fine epoch in the wall of rock on the north-western slope. It is a large beautiful with three Sassanian reliefs. Some (of the sarcophagi, Har- field, "Travels in Persia," p. 259, this decoration may be explained by the special purpose of the place (a sanctuary of the God Gourush) as the consecrated place of consecration of the Sassanian king-
On account of its considerable remains from the ancient and medieval Persian periods, the best known site is Taq-i Bostan and Naqsh-e Rustam; the former a short hour's journey south of Persepolis on the south bank of the Pishwar, the latter on the north bank of this stream about 15 miles from Persepolis.

Taquis-i Bostan is the most usual name among Orientals for the complex of Achaemenid palaces at Persepolis. Persian popular fancy frequently gives imposing buildings the name of tahd, i.e. headed or throne, of a celebrated legendary king of the Achaemenids. Taq-i Bostan one can certainly honour the older name Ctili or colossiaste, Col Missos (also Memra), the 40 pillars, which is found as early as in the Persian histories of the fifth century. The name is taken from the most noteworthy parts of the whole site, the columnade of King Xerxes I. with its pillars originally 72, now only 13 in number, 40 is a round number very popular in the east to express a considerable number; a cave called Ctili Shush (the 40 pillars) is shown, for example, in the valley of Shirvan in Luristan (cf. H. Grisey, Wunderwesen in Persien, Berlin 1910 p. 62). The number 100 is also used in quite a similar fashion to 40. This explanation applies, considering at an earlier period, Hakh-Shus (the 1000 pillars), which first appears at the beginning of the fifth century in the annals of Humas ab'al-Ashab, as well as several times in later Persian chronicles. There is also the name Hatr Shus, the seven walks, found as early as about 1100 A.D. The Arab geographers of the middle ages from about the first tenth century know the ruins of the Persepolitan terrace by the name Malaha Shalaiman, Salaiman's playing-ground, with which we may compare the name Kehr Shalaiman, Solomon's throne (throne), found in the Persian history Tabirdar-i Tahaddi (Beginning of the 11th-12th century), which in its turn may have been the model for the present synonymous name Tahaddi. Unfortunately it may be noted that Tahaddi-Shalaiman is also found elsewhere on Iran, still as a geographical name: for example, a part of the group of ruins called Tahaddi Mahabad Shalaiman (Marghab, q.v.), a mound of ruins in the S. E. of Tabardaran, a mountain east of Kaful, and finally the town of Shal (see above, II. 639) in Farghana of Ritter, op. cit. II. 424, 425, 426, 427, 428, 429, 430.

The "Beach" or "Terence" of Djamshid (Salomon) is an artificial stone terrace of polygonal, almost rectangular shape, which lies at the foot of a steep, dark grey mountain of rock. The latter, according to the reports of recent travellers, now bears the name Kuh-i Qasym, "hill of mercy", but the name is also found in literature; it is apparently due only from the Perso-Arabic, the term (first mentioned by Sir Thomas Herbert in the beginning of the nineteenth century). The name still heard by Osleys, Sixth Ktil, "royal hall", might be older; it coincides with the Persian name of Dizdaran (pp. 71). At the same time, according to the same authority, the missionaries also use the name Kuh-i Taquis, "hill of the throne of Djamshid". The section of the Kuh-i Rahmim which forms the back wall of the platform contains three tombs of Achaemenid kings. The people know these by the names of the "mosque", the "bath" and the "mill of Djamshid", according to Stoob (Vorlands, der Orientfahrer, f. Reisende in Persien, s. 1883, p. 275). The terrace, which at the same time bears a markedly foreboding character, was, as already mentioned, only intended for royal palaces and monumental buildings; the town of Persepolis lay in its immediate vicinity. Ancient remains of it may be still recognised. Older travellers were able to identify even more of these ruins lying outside the Taquis-i Bostan in the inner part of the town. It may be expressly mentioned that the view held by Stoler and Andrias (p. c., p. 236 sqq., and Persepolis i, 1) that the citadel and town of Persepolis are to be sought at Naqsh-i Rustam, to be exact, the ruin at South Rustam with the town on the site of the later Isfahan and that the buildings in Taquis-i Bostan were intended for the smaller Persian kings is, in my opinion, completely contradicted by the facts, since the ruins do not appear tumulke, attest against a second city remains of the Persians, which are in Taquis-i Bostan were intended for the Persian kings, as the remains are closely connected with the sultars, does not appear tumulke, attest against a second city remains of the Persians, which are in Taquis-i Bostan were intended for the Persian kings, as the remains are closely connected with the sultars, does not appear tumulke, attest against a second city remains of the Persians, which are in Taquis-i Bostan were intended for the Persian kings, as the remains are 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Kustam) is primarily due to the patronage of the Musulmuns with its object to the representation of human faces.

The caliph al-Mamun (786-833) wished to see the ruins of Persepolis, like those of al-Malik in Ctesiphon, as a quarry, but the Persians were stung into action by the advice of their viceroy Khaid! al-Ammah, who said that Persepolis was most as place of prayer by 'Ali; see Fragm. Hist. Arab. (ed. de Goeje), p. 256.

Various Muslim rulers have perpetuated their visits to the ruins of Persepolis by having inscriptions incised. Here are to be seen three Arabic inscriptions in Kustam characters by members of the Pahlavi dynasty (1r-8-10th century); three inscriptions, two Persian and one Arabic, of Abu 'l-Fath Ischmael, a grandson of Timur (14th-15th century); also three inscriptions (two Arabic and one Persian) of 'Ali ibn Khaid, a grandson of Cusam P SINGLE (18th century). These inscriptions were thoroughly discussed by its Syriac in his Mem. sur eme de Shiraz (Paris 1792), p. 172.

Some emulations thereon were given by Noldeke in Scylax, Persepolis, ii. 6, H. Petersen, Persepolis, ii. 188, 189, also mentions an inscription of the Maghadh al-Musammar b. al-Musaffor of 1r-8-13th century. The famous verses scratched on the walls show the high respect in which Persepolis has always been held among the Persians; their modern poets often make allusions to the ancient capital of the country.

As to Naqsh-i Rustam, its principal significance is the steep south wall of the long, high mass of rock, Behistun Khi, which has in niches four Achaemenid royal tombs and Knastan reliefs. But the name is often extended to the whole of Behistun Khi. The name Naqsh-i Rustam is due to the popular idea that the sculptured figures there represent the Persian national hero Rustam. Before the wall of the site there rises a remarkable towerlike building, now called Kal'eh-i Zarduchti, "the Ka'bah of Zoroastrians." As to its real purpose the opinions of scholars vary; it is said to have something to do with a forest fire temple. Two other smaller buildings are perhaps to be similarly regarded, not far from the Kal'eh-i Zarducht on the summit of a rock called Sarg-i Sulaiman, "the stone of Sulaiman," cf. Obadiah, c. x. 9. 300. We may also mention that the Sassanian sculptors of Berne Debak 5 miles S. E. of Shiraz are also called Naqsh-i Rustam.

A stone platform in 120 yards on the south wall of the Behistun (about 500 yards W. of Naqsh-i Rustam) is called by the inhabitants of the district, Tarik-i Garek, "the throne of Rustam." The latter, in view of its limited dimensions, can only have served as the pedestal of a sepulchral monument or of a fire temple, cf. Flinders et Gomme, Voy. to Perse, ii. 72-73 (and Pl. 93). Instead of Tehkla-i Rustam, the name Tehkla-i Ta'az, "peacock-throne," is also used. The name Tehkla-i Rustam is Sound elsewhere in Iran also of Obadiah, c. x. 9. 302.

At a somewhat greater distance from Naqsh-i Rustam, about 8-10 hours journey N. W., on rocky peaks about three hours' walk from 2 to 2 miles each other, there is a vast expanse of rock, which is said to be the seat of Rustam and of the lion and of the eagle, or of the birds of prey. This site is called Mount of Rustam, and it is also known as Rustam, "mountain of Rustam," also as Kast in Avar, from a district of this name on the left bank of the Kus (into which the above mentioned Karun flows). First made in a short account of the Sih-Din-i Gumbad-i-Lahdeh, "the three fortresses of Ispahan" (cf. Ouseley, i. 286). At the same time the separate castles have been so much altered and changed, that it is impossible to give an accurate idea of them according to the reports of the older historians and travelers. The most important of them, the Kal'eh-i Ispahan in the narrow sense, is also called Miyaan Ka'bah, "the central fort," from its position between the other two. Firdaws and Courtois both in their works called it Kal'eh-i Ser, "the cypress castle," from a cypress tree standing there. For the two other castles Persians and foreign authors, for example, give the names Kal'eh-i Shahabestak, "the broken (ruined) castle," and Ashkawams (akmawams and similar names). To judge from the traces of foundations and pieces of walls found between the forts there were once all linked up by fortifications.

In the Muslim history of 'Avin, especially in the description of Ispahan, these inaccessible fortresses played an important part. They were regarded as most essential military points d'apport for the holding of the surrounding country. The most prominent is the "Ka'bah of Ispahan," the origin of which Persians legend in mythical times by assuming it was built by King Darius.

The old Persian ruler Gushpates is said to have deposited the Arece, written on coals and with brown ink in the castle of Ispahan, after his conversion to the doctrine of Zoroaster; this ka'bah is therefore called Dari Khwajt (name of the building) or Ka'bah-i Khwajt (hill of the writing). In 1008 (602) and 1107 (698) it was taken by Hamid Allah Mustawali, and in 1212 (696) it was spared by the Persians in the siege of Ouseley, c. x. l. 244, 364, 370, 375, 384. Under the caliphate the government of the province of Fars very frequently resided in this stronghold, which was mostly defended by its natural situation. Thus the governor Zaid b. Albohi was able to hold out here against Malekays for a considerable time after 'Ali's death (cf. Polk-Amanu, Das arabischen Reich, etc., Berlin 1902, p. 76). The Byzantines who were never stayed in the region of Ispahan (cf. the inscriptions dating from their time mentioned above, at Tabek-i Dzamidt) made a military post in it, named al-Dowla (p. 2), which was built in Ispahan, paid particular attention to the citadel of Ispahan, Al-Kifar, al-Dowla (p. 2). In the 18th century it was used by the British as a natural point of vantage, taking advantage of a natural point already there, which would provide water for several thousand people for a whole year and which aroused the admiration of contemporaries and of later generations. In 1805 (1224) the rebel Fadilhya, who had seized the government of Fars, was besieged by the troops of Nushta al-Mulk in the suburb of Malik Shah in the citadel of Ispahan. An earthquake which suddenly caused the entrance to overflow, forced them to a premature capitulation. Fadilhya was then kept a prisoner in the fortress and put to death next year after an unsuccessful attempt to escape. The castle was later much used as a state prison for high officials and princes. About 1850 the citadel was used as a fortress and was destroyed. Some time afterwards a rebel general of Fars took refuge in it and it was besieged by Nushta Albohi, who arrived there in 1828, therefore found it in ruins.

Wept in the Grisw. Arch. de l'emp. Philol. ii. 76—78; Suris in Sitz.-Ber. d. G. m. e. p. 1—75—77—92—97. — The best work of Istaghris-Perspolis and its immediate neighborhood are given by Finanti et Coxe, ii. p. 77 and 94. (M. Strobck.)

ISTAKHR, ABU JAFAR IBRAHIM A. MUHAMMAD AL-FARISTI, an Arab geographer, whose biography is nowhere to be found, because in the geographical handbook ascribed to him, which bears the title Masalih al-mamlukih and is printed in the first volumes of de Goeje’s Bibliotheca Geogr. Arab., no biographical data are given. In Goeje however has shown that his work is only a new edition of an older one by Abu Zaid al-Farisi, just as later the Rawdah [?] took al-Iṣṭaḥrah’s work as a basis for his own after giving up his first intention of only making some connections to it, as al-Iṣṭaḥrah himself, whom he had met in 340 (951—52), had asked him to do. It is thus at least certain that he must have lived in the first half of the 9th (or 10th) century. The text which was published in fascicles by J. H. Moreau as well as in 1849 only contains a synopsis of the book.


ISTAMBOL. See Konstantinopel.

ISTANBOLE. See Constantinople.

ISTARKO, Turkish name for the island of Sicily, Coq; cf. Cantor, Le Monast. d’Arte, ii. 435 sqq.

ISTARK (turk.), a weight in the apothecary’s or Troy system, taken away from the Greeks and generally estimated according to two different scales. On the one hand we find the equations a sirk = 6 icksch or 2 icksch = 4 icksch (an apothecary’s system), on the other, as in icksch or icksch (commercial) icksch in the East). The first equation will only correct if the coined icksch and the weight may be taken 210 sirk = 2 icksch = 18 = 472 / 4 = 18 — 12, the second equation is approximately correct only if we take the coined icksch and the old icksch (gold mark) 2 icksch = 6.5 = 10.33 / 4.5 = 10.33. In both cases the result is a much larger amount than that of the virtual unit. The former table that 20 icks in the East is only true of the icksch, and the icksch of 12 icksch.


ISTIBRA (Ar.), means the "inquiry whether the status of a slave woman is unrigued" prescribed by Muslim law. If a Muslim acquires a slave girl by purchase, inheritance or by any other means, the law forbids him to cohabit with her, until it is ascertained that she is a slave in order that there may be no injustice about the parenthood of the children. The prescribed period of waiting ends after the first menstruation or, in the case of pregnancy, after the birth of the child, and lasts a month for non-mastireizing women. Further a slave, after she is manumitted, may only enter into a marriage after the expiry of the legal intesta period.

ISTIFHĀM (from the root ʿīs) is a term used in Arabic grammar to denote "interrogation," "interrogative sentence." An interrogative sentence is nominal in verbal, and is subject to the grammatical rules governing the sentence in general. An interrogation may be indicated merely by the tone of the voice, but more often it is introduced by one of the interrogative particles (kif/kaif/kiif), ʿan/ʿan, etc., or by an interrogative pronoun or verb, e.g., ʿan = who? ʿan = what? ʿan = how? etc.


(ROBERT STEVENSON.)

ISTĪHĀN (iśīthān), i. e., to consider something thought (i. e., good). This is the name given to a method of argument used in the Ḥanafī school to settle ʿiftā rules in conformity with the requirements of every day life, equity or social conditions. The object of istihān is much the same as that of ġābiyya (i. e., to think that something is ʿaṣba, i. e., in the general interest or most appreciated). It is used in the ʿĀṣimī school. According to both methods, the results of ġābiyya and istihān were often simply disregarded, when it was considered necessary or simply deemed to depart from the strict demands of theory. For this substitute istihān and ġābiyya are objected to by many and have never been generally recognized as reliable fundamentals in the science of law (muṣāliʿa).


(TH. W. JUUSSOLL.)

ISTIKHĀRA (iṣṭikhāra), in astronomy, means the opposition of sun and moon i.e., their relative positions when the difference of their longitudes is 180°, as is the case notably during an eclipse. Maḥsūl is also occasionally used but this word is a common term among the astrologers for the opposition of two planets. The opposition of ṣubḥ means conjunction, i. e., the relative positions of sun and moon when they have equal longitudes, or in the case for example in an eclipse of the sun. In astrology other expressions are commonly used for the conjunction of planets among themselves or with the sun and moon, viz., muḥāsama, ṣubḥā and ṣubḥān.

Besides these positions (opposition and conjunction), astrology further distinguishes the hexagonal (ṣabха) or tetragonal (ṣeḥa), and the trigonal (ṣuṭḥa). The angle according as the angle between the two planets as the case may be.


THE ENCYCLOPAEDIA OF ISLĀM, II.
priest of al-Mukaddas on his accession [with four rukhs]."... Al~Qur'an, ed. de Goeje, (p. 82, 83). In the
next_Nagha in the tale of Umm al-Wadid and Ward B S Ahammad the latter's mother performs a
'sala'at al-takhirah of two rukhs' in order to
avoid an eternal indication in regard to her
daughter's love affair (3728 Night, ed. Btlyi
ty, 1799, ii, 209). The choice of a baby's name
seems occasionally to be made after an 'al-ha'ilah by the
name (Sunna Hujmooz, Mekke, ii, 439). There
is no lack of examples to show that in
deliberating theological questions the learned
argued without strenuousness (Sunna Hujmooz,
Nasiri, Ta'ahs, ed. al-Mas'ud, p. 227, 228). Authors in the introductions to their books very
frequently mention 'al-ha'ilah as the motive to examine
for the publication (cf. Tashakkat, Tafsir al-
Huffahh, ii, 288). A story, of course quite un-
historical, makes 'Umar Ibn al-Hafiz only allow the publication of a work of Al'um B. Ayan which he had
in his library, after he had exposed it for 40
days with an 'al-ha'ilah at his place of prayer (Ibn"Aubab Ti'ash, i, 465 infra).

The form of 'al-ha'ilah laid down by religious
usage ('al-ha'ilah shar'iyah) is usually in actual
practice accompanied by all kinds of forms not
mentioned in the Hadith. For example the expecta-
tion of receiving the divine inspiration in a dream
('wa'ayimamah) after a prayer (Sunna Hujmooz,
Nasiri, ii, 288). 4. 'Umar Ibn al-Hafiz, Ma' al
Religion dans l'Afrique du Nord, p. 42, or strengthening
the 'al-ha'ilah formula by an oral uttering of
text, in which the alternatives are written on cards
(Tahani, Mashka\ al-Mahle, Cairo, 1793,
p. 500). Such additions are strongly condemned by
guardians Sunna orthodoxy ('Ali, eg. etc., th. 91, 91). There is also the 'al-ha'ilah by opening
the Qur'an (n. 449, 449), a 'al-ha'ilah daw'ah, in the
published edition of, for instance, Jami'ul al-Schihd, i, 445; an innominate on the subject is
given by Kawkab, ed. Wustenfeld, ii, 385, 385; other works (see Sayd, Babay al-
Wawer, p. 10, 17), in the case of the Savi
er Farganah, we understand the 'al-ha'ilah in
the sense of the Division of Hadith, or the
Mathan, of Tijd al-Din的真实 (ed. Roshnis,
Catholici, i, 21). This use of the Qur'an is
likewise rigorously forbidden by most Sunni
authorities (cf. Daud, t. 714, 214, 215; ed. Bittik, 1382; Mortzfeld, Tijd al-Din的真实,
Cairo 1311, ii, 225 supra); this custom,
in connection with the 'al-ha'ilah has led to
the people to an excessive use of 'al-ha'ilah
magic with the Qur'an, of which a full account
is given in Lane, Manners and Customs, 21, Al,
6, 396. - There's a proverb that 'al-ha'ilah
means nothing more 'al-ha'ilah means nothing
more 'al-ha'ilah (as hadith
in Tahani, Mawguf Sager, ed. Bittik, p. 304
infra). Abu 'Aab Alhul al-Salimibt in the begin-
ing of the 7th c. Counted a verse a 'al-ha'ilah
(Tahani, Ta'ahs, ed. al-Mas'ud, 721, 721). Bibliog.
The above mentioned Han-
diyy passages, Ghushit, Tijd al-Din的真实
(Bittik 1389), l, 1777; Mawsiri, ibid, ii, 467, 469,
and the pertinent sections of the Fihl books,
- Cf. Jeune, Jocas, 1761, 1, 204, 1760, 6, 417; Pliibert, Biblioth?eque Hirut?ute, Super-
visions among the Persians in the Fihl, in Soc. de
Romant, 801, ii, 399, 400, Scenes de la Societ?e
de Geographie d'Ore (1906), 246. Number 1;
L. Cattamani.)

ISTIKMAR
1. the performance of prayer (cf. the
performance of prayer again from the begin-
ing of a religious act e.g. g-sahih) which
has in some way been interrupted; if, on
the other hand, only the part still to be performed
when the interruption took place is later carried
through, this is called blocked (i.e. the continu-
ation of an interrupted act). Bibliograph.
A Dictionary of the Tesh-
abah Things (Calcutta 1862), i, 301.
(Th. W. Xeyr)...

ISTINJAJ (a.), means a purification fully
attained in the Fihl books in the chapter on ritual
purity. It is a religious duty (according to Abu
Hamid, however, only a recommended duty) for
every Muslim who has attended to the call of
nature. A Muslim is in general allowed to enjoy
this purification until he is about to perform the
salat or has to be in a state of ritual purity for
some other reason.

Bibliograph. al-Dusun, Rokabi in-
ba\ l-Sulih al-Walibiyya (Biltiz, 1300), p. 17;
(Th. W. Xeyr)...

ISTINJAH (a.), the initiation of water
through the nose, is commanded by most Salih
Muslims as a religious duty (according to
Abu Hamid, however, a religious duty) both to
the child [and the adult (i.e. the major
and minor ritual purification).

Bibliograph. al-Dusun, al-Dusun,
Habib al-
ba\ l-Sulih al-Walibiyya (Biltiz, 1300), p. 8;
al-Kuhlani, Mathath al-Din真实的, ed. van Vi-
ten, p. 10, 10.
(Th. W. Xeyr)...

ISTISHAR (a.), i.e. the seeking for a link (i.e. to
something which is known and certain). This is
the name of a process of settling salat rules by
argument, which was especially used in the Shafi'i
school and with certain limitations among the
Hanafi also. This seeking for a link means the
erudition to link up a later set of circumstances
with an earlier, and is based on the assumption
that the salat rules applicable to a certain circum-
ation must be the same as the link. It is not
certain that these conditions have altered. If for example
on account of the long absence of some one it is
desirable whether he is alive or dead, then by
istisbah all rules must remain in force which would
hold if one knew for certain that he was still alive.
The Hanafi only recognise istisbah is so far as it
concerns the retirement of rights already granted,
the Shafi'i is on the other hand even when it is a
question of assigning new rights. An absolute
example would not normally be recognised by the
Hanafi as legitimate lied to an inheritance falling
due while he was away, but he would be accorded
in the Shafi'i, as the latter assumes that even
during his absence he can obtain new rights.

Bibliograph. J. Goldh: Der Pferd
I-din in der Nuhramadischen, Geheirat-
rates, Dresden, 1892; Z. al-Khah, 2, 232.
J. Korn, 2.

ISTISELA (b.) 158-233 (Th. W. Xeyr)...

ISTISKA (a.), prayer for rain. The
creation on several laws in accordance circumstances the
broadly describes the istiska prayer as an obligatory
act or from his individual description. They also
give details of the special ritual as it is observed
in this prayer. This ritual comprises: 1. the prayer
of two rukhs performed in the morning outside the
town; 2. the faithful ought to put on white
drums, without elaboration or luxury; 3. the prayer
By followed by two ḏālān, of which the first is accompanied by a turning of the ekād (a symposium site to produce a change in the weather); the second which follows the prayer is a supplication (for rain). 5. Ḍū al-Ḍu’ā is replaced by an invocation intended to implore God’s protection (ṭuṣṣūṭṭ [ṭuṣṭ]). This has been done by a number of prominent scholars, recommended to the faithful (būṣṭ, almsgiving). Prayers for rain by Muslims according to their religions (Jewish or Christian) are admitted and even recommended to orthodox Islam.

Rites and ceremonies to obtain rain are as ancient as man himself and vary not only according to different religions but also between the different groups of human beings belonging to the same religion, as I have shown in my previous work, for instance, the various miracles in the New Testament and in the Book of Mormon, where the prophets of the Book of Mormon (the Book of Mormon, Algir 1905, p. 35-85). The ceremonial, however, rather varied for the Muslim countries and all, even in the orthodox ritual, much less practiced with animism and magic, may however be grouped under several similarly adapted to the cult of saints, physical and moral sufferings, might be exchanged in a kind of divinity of rain, named ḏū al-Ḍu’ā or an analogous name in Babylonia; sacrifices of victims and communal meals; sympathetic and symbolic acts.

In the article referred to, there will be found, in addition to useful bibliographical notes, references to analogues ceremonies in non-Muslim countries. There will be found that the Maghribis, whose ceremonies involve the character of irrigation festivals and that they take place at a fixed period of the year, but not in every season.


ISTISLÅH (A., m.), N., to think that something is in the general interest. [See synonyms.]

ITA (A.), a term in prose, meaning the same as the term used in the same sense as a rhyming end of several lines of the same poem.


ITTÅR (A.), [See Aug. 14, 19.]

ITHNA 'ASHARIYA (Arabic: īthna 'aṣhāriya, 'aṣhāriya), the Twelver, a name given in contrast to the Shī'ah (q.v.), the partisans of the twelfth Imam, to those Shi'ahs who also allow the observance of twelve minor and say that the Imamate passed from Ali al-Ridha to his son Muhammad al-Taqi, to the latter's son 'Ali al-Najaf, then to his son al-Hassan al-Ash'ari al-Zadeh, and finally to Muhammad al-Mahdi, who disappeared and died on the 13th of the 3rd month of the 8th year of the al-Hassan al-Ash'ari al-Zadeh, then to 'Ali al-'Amir, all in the 12th century of the Hijra, A.H. 1905.

Such has been the succession which has been definitely admitted since the 9th (10th century) A.H., and that this sect has not always been in agreement with itself, and at one time numbered no less than eighteen parties, without special names but distinguished from one another as follows: 1. al-Husayn al-Ash'ari is said to have been a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 2. al-Hussayn al-Taqi is said to have been a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 3. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 4. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 5. Muhammad al-Bakhtari, the last-mentioned, is said to have been a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 6. One of the last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 7. One of the last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 8. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 9. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 10. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 11. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 12. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 13. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 14. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 15. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question. 16. The last-mentioned was a learned and saintly man, but he was a practitioner of the illegal and harmful practices of the Babi, and his legitimacy is in question.

The Twelver Shi'ah, having discarded from their religion the doctrine of the Imamate, or the twelve Imams, has more particularly suit the Shi'ah the state religion of Persia, as it still is. After his accession Shah Iskandar (5385-5528) gave formal orders to the preachers of Al-Thalfud to preach the word of the teacher of the twelve Imams, and to the sharif as to add the Shi'ah's formula: 'I testify that Ali is the saint of God.' The troops were ordered to use to death any objecting.

The cult of the twelve Imams has assumed an extraordinary importance among the Persians, not only in the ancient but also in the modern period. They are the objects of adoration and prayer, and are regarded as the mediators between God and man. The twelve Imams are depicted in the form of angels or devils, and are said to have been taught by God to reveal the secrets of the future to the faithful. They are also believed to have been taught by God to reveal the secrets of the future to the faithful.
PTIKAD KHAJN, title of a Kashmiri named Muhammad Marhad, who gained such an ascendancy over the empress Farakhkhatz [q. v.] that he became his confidential minister, received from him the title of Ruler of Delhi. P.H. Khan Farakthakhatz ruled India between 1224 and 1234. His reign was marked by internal, and the property confiscated, he was subsequently released, and died in the reign of Muhammad Shah [q. v.]

BIKAK [A.J.] is the name of a religious custom of which the main feature is that the adherents retire for a time from the world as a mosque. The title is always considered meritorious (musta'adda) and is multiplied among those good works which are recommended in the law-books to be performed during the last ten days of Ramadan, in order to participate in the blessings of the holy month of fasting. According to the Muslim tradition, the Prophet also used to spend the last third of the month fasting in the mosque in Medina. On the last night of month, the Prophet said: "Little old Mrs. Müller (tatar. = Mekkiyldy il meme, Heitlhollberg 1909), "An Allah khandr, Mehtar e Haiz, p. 314-1997. Khwamani, tatar. = Mekkiyldy il meme, iv. 5, 544. Goldfeder, Perekimenny, ind. iiv. 250. (CL. HEART)"
\. ITTICHAD, "becoming one." Muslim tradition declaresallah himself bequeathed two kinds of ittihad: 1) "real" (khayal); 2) "metaphorical" (mustahill). The former class has two aspects: a) ittihad is applied to things which become one and B) this becomes one thing which becomes another thing that was not existent before. b) ittihad becomes some individual who did not previously exist. Ittihad in this "real" sense is necessarily impossible, hence the saying, al-nilzūla li-yitthahā. The "metaphorical" class has three subdivisions, according to the term ittihad as one thing's becoming another thing by means of intermediation or gradual transformation, c) water becomes air (in which case the real nature of water is destroyed by the removal of its specific form from its substance, and in this salvation the specific form of air is added), or hawk becomes while (in which case one attribute of an object disappears and is replaced by another attribute); c) one thing's becoming another thing by means of composition, so that a third thing results, e.g., earth becomes clay by the addition of water; d) the appearance of one person in the form of another, c. q., of an angel in the form of a human being. All three of these species of "metaphorical" ittihad actually occur. In the technical language of the Sufis, this notion of ittihad is given to the mystical union by which the creature is made one with the Creator, or to the theory that such a union is possible. This conception of the unitary state, like the parallel doctrine of jahān, i.e., the doctrine that the creature becomes incrusted in the Creator, is generally regarded by the Sufis as heretical, on the ground that it involves homogeneity and is therefore inconsistent with the true notion of divine unity (khāliq), which admits no real existence except that of God. Ittithd is, therefore, presupposed the existence of the two beings which are made one, whereas, according to the more orthodox mystics, human individuality is only a phenomenon that passes away in the One Eternal Reality (fasu 'ul-jāh). Sometimes the term ittihad is employed in the mystical science of khulūd, in reference to the doctrine that all things are nonexistent in the eternity, and derive their existence from God and, in its respects, are one with God (Aḥād, al-walā' bi al-rahāb, al-walā' bi al-fād). According to 'Allā bi 'llāhi, ittihad is employed by Shahīnsīn in al-Ya'qūbī, ittihad in al-Ǧazāʾir. Ittihad, 1377. A. H., p. 280, 1894). The meaning of ittihad in the terminology of the Sufis is "the passing away of that which is willed by the crcreatum in that which is willed by God."


IVAD (A.), means in Muslim law, that all that must be given or done as a guarantee of the fulfillment of what the party to the law, to, in a contract, sale, or other agreement.

CH. W. J. ELLISTON.

IVAD, a great Arab tribe belonging to the Ma'dan (Omari) group. Their genealogy is Iyad b. 'Nafaš b. Ma'adh b. 'Anas. The Arab, Anmar and Mujjar were conterminous tribes of the Iyad. A section of the Iyad professed Christianity. The prince of the Iyad was known to be Amr b. Waqar, famous for his descriptions of the natural and the celebrated Kusa, whose name was numbers of the Iyad.


A section of the Iyad, probably from the same emigration, seems to have settled in the region of the Lower Euphrates, where the latter migrated from Thamna to Raib (another remained in Wadi al-Rumayn). We also find scattered settlements of the Iyad in Syria, e.g., in Alep, Homs (Emam), Hama, and in Greek territory at Antiya (Aigania in Asia Minor), Bitter (Itzara), etc.

History: Towards the beginning of the 17th century of our era a quarrel arose between the Iyad and Mujjar regarding the possession of the Kafr, which also involved dominion over Mysia, after the two tribes in alliance had driven the Djihannah from Mysia. The Iyad were defeated and emigrated to the Iraq, where they established themselves in Babil and in their settlements south of that city. During the greater part of their sojourn in the 17th, the Iyad were harassed by the invasions of Djihannah, Mulk b. al-Adr, whose rule extended over all the Arabs in the Iraq. Djihannah demanded from them the surrender of their relatives, Am in Qasr, after long negotiation, the Iyad submitted and delivered Am in Qasr, who then married Biliar, sister of Djihannah.

In the 17th the Iyad seem to have acknowledged the supremacy of the Subhian prince of al-Ǧazāʾir. During the wars of Mamluk b. Ma' aj al-Susa against the Khitān chief al-Harīr b. 'Amr b. Hādi, we find them in Mamluk's train. At the beginning of the 17th century, the Iyad made inroads into the Mamluk territories. They occupied the Euphrates. A detachment of Persian cavalry sent against them was completely destroyed by them near Kafa (see note al-Dami, 'Abū 'Abd). To defend himself against their inroads and to take vengeance on them, El'jahan (El'jahan) sent an army against them under Mālik b. Harīrī, which is said to have included a detachment of the Iyad in Walla (q.v.). In spite of the warning given them by their fellow tribesmen, the poet Laka' the Iyad were surprised and put to flight. The Persians followed them, and, according to a tradition, sufficient in considerable extent on them at the village of Hala-ide. In consequence of their defeat, they are said to have retired into Syria. One section of them settled in Djihannah territory at 'Aqqa, while the others of their tribe settled at Cilicia. An isolated tradition mentions a punitive expedition by the Persian king Salāḥ al-Dīn al-'Adl in the 17th century against the Iyad, but there is probably confu-
In the battle of Dhaik (see 1804 a. d.) it fought alongside the Kufi tribe of Mesopotamia under Khiyil b. Yahiyl al-Tabbah on the side of the Persians. A section of the jiyah had made secret arrangements with the Baby and took flight during the battle, thereby throwing the Persian forces into disorder. After the battle of Dhaik 51, like the other Christian Arab tribes of Mesopotamia, remained a few years under Persian supremacy. In the battle of Ain Tabar (near Amur), which followed, the Persians along with the Mesopotamian tribes under Milhun b. Buhaam Tfrigh, in the reign of Abi Hak, in the year 75 (654), a large number of the jiyah, like many of the Tamun and the Christian Arab tribes of Mesopotamia, joined the rebel prophet Sajda [v.], in the same year Khiyl b. al-Walid [q. v.], indicated a serious defection of the Persians, on whose side they fought, at Firdos (on the east bank of the Euphrates). In the caliphate of Othman, in the spring of the year 77 (693), the Byzantine Emperor Heraclius made the last effort to regain the province of Syria, which had been lost to the Muslims. For this purpose he raised a large army, which included the army, on the extent of the Euphrates, along with the army of the Kufi tribe of Firnas, the leader of which was Abi Hak. In the meanwhile the Muslims invaded Mesopotamia and conquered Takran, secretly supported by the Christian Arab soldiers in the city, among whom were jiyah, who then adopted Islam. When the Mesopotamian tribes hearing Abi Hak, the governor, on the news of the jiyah, formed a large army and approached with Khiyl b. al-Walid and attacked the Byzantines, who were defeated and had to take flight. The remnants of the Byzantine troops including jiyah retired to Qifisia, whether they were followed by the Muslims and almost entirely wiped out. When in the following year 127 (680), jiyah b. Chumam succeeded Anu l-Qubair [q. v.] as governor of Hims, Northern Syria and Mesopotamia, all the Mesopotamian tribes submitted and adopted Islam, with the exception of the jiyah, who fled to Capadoccia in Asia Minor. Here, however, they only enjoyed their security for a brief space, for the Caliph Umar commanded their extradition from the Empire. Heraclius under a threat of reprisals against the Christians in his province, and Heraclius was forced to agree. Forty thousand of the jiyah then went to Syria and Mesopotamia and submitted to the Caliph. In later times we hear almost of them no more.

IZMIR (old name: İZMİD) is an ancient city on the coast of Asia Minor, at the entrance of the Dardanelles. It was an important commercial town in ancient times, and was the capital of the province of Aeolis under the Roman Empire. In the Middle Ages, it was a centre of commerce and culture, and was the seat of the provincial governor. In the 18th century, it was captured by the Ottoman Turks and became a major port. It was known for its fine architecture and beautiful gardens. In the modern era, it has become a major industrial and commercial centre, with a population of over 3 million people. It is also a major tourist destination, with many ancient ruins and modern attractions. The city is known for its beaches, museums, and cultural events. It is a vibrant and dynamic city, with a rich history and a bright future.
The town was twice visited by earthquakes and almost destroyed. In the first, that took place in July 16, 1688 (Ramuz 12, 1690), the Suyurm Kahf was overwhelmed by the waves, many of the buildings collapsed, and thousands of people — at the lowest estimate 5,000 — perished among the ruins (Rahlst., Tephy, p. 1479; Reyss, Turkish History, p. 304 sq.; Fussler, Dic Staat und der Kriege des Osmanischen Reiches, p. 294); Paul Fussler,德 zeiten zu Tepih, p. 294 sqq.; De la Motraye, Καταστασις, p. 182 sqq.; Shi, Da, p. 74, 128). The second took place on July 3 and 5, 1772 and did equal damage, chiefly through the conflagration which broke out among the falling buildings (Buchholz, Βαθμος, 131—147; Shi, p. 132 sqq.). Almost equally dangerous was the flooding which lasted out on March 14, 1797 as a result of a quarter between Cephalonias and Crete, and spread fire and death through the town (Lewacket, sa, ayl. vi. 270 sqq.; Zwillinger, Καταστασις, p. 151, 152). During the war of the Porte with Egypt, on Febr. 19, 1823, emmisions of fistic and flames after the Turks in Kusayr, occupied Suyurm for several months, and burned it again after a few weeks (Rosum, Gesch. der Türken, p. 171).

Suyurm is singularly poor in historical monuments. Nothing worth mentioning is left of the remains of antiquity. The amphitheatre and the circus, in which St. Polycarp, the patron saint of Suyurm, suffered martyrdom, were destroyed in the sixth century and the materials used to build the Buressina and the Wazir-Sultan (in the). The alleged tomb of Polycarp near the circus was changed into the grave (tunis) of a Muslim saint at the beginning of the sixth century. The Byzantine castle on Mt. Pagas has for years been abandoned and left to decay; the old mosque and the great minaret (sere dery) built by the Muslim knight, who first captured Suyurm, is in ruins, and the historical foundations of the mosque (Selami) are also in ruins but the ancient colonial hospital of the so-called Amun, which was formerly built into the wall over the entrance gate of the castle and formed the lodge of the town, has in recent times been ruthlessly destroyed. The Turks considered this need to be the castle Kaifers, built by the Roman, or by the Muslims, as Tephy (1872, 467) says; and to be the old Frankish cathedral. Skafadan, Καταστασις, 180 sqq. Tradition of the ancient city of Algis by the Franks in the possession of the Portuguese and French to erect their cities on Suyurm and the neighbouring hill (Hansard, Ταπεν, 1689, Τ. 166 sqq.; Torrens, p. 118; Lewacket, Tephy, p. 23, VII, 283, α. 453). The Jewish community of Suyurm produced in the sixteenth century the Mesulamite be-
(1696–7) a joint was instituted in Smyrna by monks of the Greek Orthodox Church and by the Jews, with the support of the Sultan, to stamp out the sale of wine and spirits. In 1700, under the leadership of the famous Greek Orthodox patriarch, the archbishop of the city, the joint succeeded in putting an end to the sale of wine and spirits, and the city became a centre of the Orthodox Church. The joint also succeeded in putting an end to the sale of tobacco, and the city became a centre of the Orthodox Church.

In 1700, under the leadership of the famous Greek Orthodox patriarch, the archbishop of the city, the joint succeeded in putting an end to the sale of wine and spirits, and the city became a centre of the Orthodox Church. The joint also succeeded in putting an end to the sale of tobacco, and the city became a centre of the Orthodox Church.
announced the angels to look on him. When they saw his astounding strength, they fell down astonished and remained lying for thousand years. Then they awakened and said, "Death is the most powerful of creatures," but Allah said: I have appointed, 'Eziel shall be lord over them.'

Several angels of death are mentioned, as in Jewish literature; and it is said that 'Eziel deals with the souls of the prophets while the souls ordinary men are under his control. Special stress is laid on the beginning of his task in the morning for a number of angels of death have to work forth and by those to draw forth" etc. The former are said to be those angels who drag the souls of unbelievers by force from their bodies, while by the latter are meant those who have to accommodate the souls of the believers from their bodies.

The explanation of the verse however is not certain. In Surat xxii. 21 mention is made of the angels of death (singular).

In 'Eziel keeps a roll of mankind. But he does not know the date of death of the individuals. Whether one belongs to the blessed or the damned, he sees, from the fact that the names in the first category are surrounded by a bright and those in the second by a dark circle.

When the day of a man's death approaches, Allah causes him to fall from the tree below. He is given the leaf on which the name of the angel is written. 'Eziel reads the name and has to separate the person's soul from his body after forty days.

But there are some people who strive against the separation, and say that the angel of death is acting arbitrarily. The latter then goes back to Allah, and tells him his expectations. Allah then gives him as a credential an apple from Paradise on which the inscription (q.v.) is written, when the angel sees this, he yields.

Man also has other names of making it difficult for the angel of death to carry out his task. If the latter wants to come into his throng to fetch his soul, the dying man recites a 'dala'il,' and thus closes the entrance. The angel then returns to Allah, who advises him to try it with the dying man's hand. If the latter has not yet passed from the world, making a gesture (q.v.), the angel therefore is again impossible. Finally, both 'Eziel writes the name of God on his hand's palm. Then the 'Eziel feeling of separation disappears, and the soul can come to fetch the spirit. - On the other hand, it is also said that he pierces men with a painful arrow. Another account is as follows: When a believer is on his deathbed, the angel of death stands at his head and draws his hand out as gently as water runs out of a skin. He pours it to his assistants who carry it through the seventh heaven up to the highest and then places it with the body in the grave (the soul's journey to heaven).

But if an unbeliever dies, the angel of death leaves the soul out of his body in the roughest fashion. The gate of heaven closes before the soul, as it is carried up, and it is thrown down to earth again.

Charismatic Like Men, Hype, and al-Khidr (q.v.) are well known, but the last subject to death. But as regards Moses the same thing could not happen, lest the Bible throws a veil over his death. Muslim traditions accordingly say that Moses defended himself against the angel of death, who came with the fatal message to him, and bruised his eye. Allah said to the angel when he came back.
IZZ AL-DAWLA, beneficent name frequently assumed by Muhammadan princes, e.g. Bakhtiyar [p. 77].

IZZ AL-DIN, beneficent name, for princes often combined with the preceding (e.g. al-Dawla was Ibn al-Dawla). However, not only princes bear this name, but scholars also.

IZZET MOLLA, KUSTBUZZE MUSALI, a notable Ottoman statesman and poet in the reign of Mehmed II. Born in Istanbul in 1509 (1550/51), he became a theologian and legal career, following in his father's footsteps. When he had reached the position of Molla of Galata, he was subsequently involved in the fall of his patron Hafiz Kalsoy, as he had written critical verses on his behalf. He was therefore banished to Kastoria near Kastoria for a year later he regained Sultan Murad's favour, who chose him to help him with the highest religious offices. In 1525 (1522) he acted as a representative at the peace negotiation with Russia. He openly displayed his liberal in favor of peace at any price brought upon him the enmity of the sect party, whose intrigues ascended in getting him banished to Sivas. There he died soon after his arrival in 1528 (1529), of poison, it is said. One of his sons is the statesman Feyzi Pasha.

In addition to numerous chronographies he composed two divans, Sekeri Kitbe (Sprinings of Thoughts), concluded about 1520 (1824), and Kastabat Melike (Autumn of Actions), only put together after his death, Nurne transcends media-

city. Izzet however, was great renowned through his two famous chronographies (Hazine-i Melike [Pastime of Love], completed 1527 (1827)); Constantinople 1525, is a short romance on the Old Persian model with a strain of Metaphysical mysticism. The narrative matter shows a pretty and original imagination. But still more attractive is his thoroughly characteristic narrative composed during his exile in Technia with the ambiguous title Melikessql (The Sufferer) or Suffering in the place of exile at Technia). This is the poetic diaries of an exile, in which ghazals, quasims and chronographies are narrated through the Maliniwu context, and it gives an interesting insight into the world of ideas of a highly educated digressor of the time, and at the same time a faithful witness preserved in Latin from Turkey, the period of the beginning of Majjul's reforms.

The work, the language of which is already remarkably national Turkish and is interspersed with Turkish everyday prose, secures Izzet Molia a distinguished place among the rewriters of the language and modernization. It was lithographed in 1870 at Constantinople. Ziya Fakhr also published a new in his Khorasand: Tarikh Komilari (1850).


He was the son of Kabul Abha, commander of the Baladli Guard, and of Khadija, daughter of Ahmad III, and entered the Imperial service as a pages. In 1526 (1735) he was appointed the seventh lord of the office of historiographer royal (Hazine-i Melike) in succession to Süleyman. In 1560 he became master of ceremonies (Seyib-i Arifi). He died in Istanbul 2488 (March/April 1755) and was buried beside Süleyman Mustafa, who had initiated him into the Yezidite order, "paid a Divan and a chronicle covering the years 1562–1582 (1734–1735). It was printed in 1599 (1735) as a continuation of Süleyman's history. His poem is more than that; he is a master, his style is the most exuberant and is the most unplaning of all Ottoman historians. His chronology for chronographies is notorious. He enjoyed a considerable reputation as a metaphysician.


(THOMAS MÜLLER)

J.

JACOB, [see next p.]

JAEN, situated at the foot of the north west of the Estadon (= Chable Eso), west of the Comdalbulon, is the capital (1700 feet above sea level); 50,000 inhabitants of the Spanish provinces of the same name (300,000 inhabitants), the area in which the Vinduliana-Merina takes its rise in Upper Austria; Adjutant is
the narrowest part of the land (of Andalusia) comprises the whole hinterland of the town and its surroundings from west to east. This is the ancient Kingdom of Granada, the region was conquered by the Moors in 1492 by the Bourbons, Ferdinand and Isabel, with the assistance of the modern kingdoms of Spain, Portugal, and England, which included also the autonomous Kingdom of Granada, finally occupied by the Bourbons in 1492 by the Bourbons.

The name Janina is derived from the Arabic Najara (in Spanish pronounced Najara with stress in the first syllable), the origin of which is unknown (old Spanish usually Gaia), as Dyos' derivation from U-cim-e (Enydi, Deux de la Synagogue et de l'Epopée, p. 348 seq.) seems impossible to us, especially as the ancient name is rather to be sought in the Arabic itself near Antioch. Janina is rather the ancient Nirina or Fasina, Airignum, which still exists as Firin (Vatican, 1. 400. f. 180), if we read Airigna instead of Avarina. Avarina is said by Veyat to be the capital of the King of Najara, also called simply al-Nadira, the capital. As the Arabs conquered, the region of Janina was colonized by immigrants from the Syr, a Semitic tribe, of Damascene origin. The most celebrated among these numerous scholars is the grammatist Ibn Malik (508).

The history of Janina is naturally closely bound up with that of the adjacent capital of the western amirate and caliphate of Cordova, after the fall of which it formed for a time a small kingdom of limited importance until 1492 when it was conquered by the Bourbons. The Saint, in contrast, is the most important of the four Amirate of Alexandria and the Amirate of Granada, based quite unconstitutionally on Cretan, the history of Janina as well as that of Almeria is suppositiously discussed.

**BIBLIOGRAPHY**


**JANINA**

(Jahann, Turkish, Yelek) a town in lower Albania on the west side of the lake of the same name, at the foot of Mount Vashis, 1000 feet above the sea-level. It was formerly the capital of the province of the same name. The palace of the Pasha and two of its mosques are situated on a peninsula which runs out to the middle of the lake. It was burned by several forts. It replaced the ancient Diospolis which had become the see of a bishopric, and the town of which is still to be seen 2 miles away; after the invasion of the Turks under Tophia in 574, it took the name Janina, derived from that of St. John (Church Janina) who had become the patron saint of the town. In the reign of Sultan Murad II, after the capture of Salonika, the Sultan ordered the town which was in luiery into a military city. The Janins accepted the conditions, received the keys of the town and handed over to the deputies a large stock of corn with his own hand (see above p. 141 seq.). In 1417, it is said that the ceremony took place in a house near Salonika called Kir (Kir). Eighteen officers under the charge of Budai Bag were ordered to take possession of the town and to build outside the walls, in accordance with the treaty, the houses they were to live in; in spite of the pledge, the commissioners had the church of St. Michael in the middle of the town demolished, and the fortifications dismantled, taking advantage of a festival celebrated in the church of the Propostor. They attacked the crowd and carried off the daughters of the host families. Janina had no particular history till the time when Ali Pasha of Tepo-Dilo (see Ali Tepo-Dilo), desiring to escape from the yoke of the Sultan Pasha, made it his capital. He brought prosperity and life to the town, promoting agriculture and commerce. The age of 1812 (1820) raised the town. Of the 12 churches which formerly stood only six are left. The mosque of Ali Pasha was built in 1513 on the site of the ancient basilica of St. John; many ancient columns are still found there. Other noteworthy buildings are the Bajakli Lice, (the "museum of the standards") built by Beyazit II, and that of Mustafa Kemal. It was built by the Greeks at the end of 1613 (1820) and was definitely ceded to Greece by the Turkish Empire (Treaty of Athens, Nov. 14, 1913).

Local industries include the manufacture of blankets called raffia, line carpets, a coarse called chokri, stupa called panta hake, otages, gold and silver threads, and garnets ornamented with gold for the decor of the Alhambra and the citadel of Granada, based quite unconstitutionally on Crete, the history of Janina as well as that of Almeria is suppositiously discussed.

**BIBLIOGRAPHY**


**JANINAS**

(Turkish, Yelek, 1879) town, the name given to the regular infantry created by the Ottoman Turks in the 16th century, which became their principal force and rendered possible the vast conquests made in this and the following centuries. Their organization goes back to Sultan Orhan (1282-1325), son and successor of Selim, his brother and junior minister Ali (Ali), and Ker Kehil (Kehil), brothers-in-law of Shaikh Ededan. Below this time the chief Janina troops were, as in the Ottoman armies, bodies of horsemen called ayngars (light cavalry); they were supported by infantry called in Persian zaras, formed in Turkish zaras (foot-soldiers) who, although organized in companies of ten, a hundred, or a thousand men were in cavalry more likens without any
grant confusion. It is Kans-Chamber's merit that he armed regular regiments of infantry at an age when most modern Europe was still at the stage of armed bands, before the organisation of the companies of archers in England, and a century before the French regiment. Charles VII. It was very probably the combat with the regiments of the Byzantine, although far from their former glory, that gave the Turks the idea of supporting the Turkmans cavalry with well-trained infantry. But recruiting for the latter was carried out on entirely different lines, of which, moreover, the Janissaries are the only example in history.

In the article newbあなた (n.n.), it has been explained how the Ottoman government used to levy from Christian peoples conquered by them a tribute of children, who were converted to Islam and educated in special schools and continued to be regarded as slaves of the sovereign (dev-sha). The children of Janissaries were regarded as conscripts, like those in the harquebus regiments and their descendants. They were called *dev-sha sons of slaves* (dev-sha, 2772). An institution of this kind was contrary to Muslim law which does not allow a sovereign to force his subjects *n. q. h. t. a. n. k. a.* to give their children into slavery; the Turks who were in the service of the *Abdul Ghaffar* came from captives made in enemy territory (Karabak) and not from conquered territory (dev-sha, 2772); it was only possible to form the Janissaries by an act of the ruler of the sultan, in disregard of canon law (dev-sha, 2772).

When the first new troops were under the patronage of the devshah Hallaj Bektash and regarded as members of the religious orders which had been founded (dev-sha, 2772, and much) at Baghdad, they were given a bonnet of white felt, to which there was attached behind a piece of cloth in memory of the caliphate, during which time the head had left its sleeve hanging on the back of his neck. This bonnet had a wooden spool as a knob. The names of the officers were taken from various departments of the kitchens: *tut-tut-boz (chief soap-maker), mambu-bashi (chief cook)*, and so on. We have seen the most sacred object in the regiment was the great caliphate of *hence* of which they assembled not only at meals but also to take counsel. Upsetting the caliphate was a sign of revolt, which became more frequent in course of time. When, from the reign of Sultan Mahommed IV (1055–1064), the ancient practice of examining fell into disuse.

The corps of Janissaries was called *dev-sha, 2771*, it was divided into several tactical units called *dev-sha, regiments*, fixed in number and of varying strength (according to the period, 100, 200, and up to 300 men); these were called inarmen called *div* (East Turc, *divan*). In the field they were camped under large tent tents, on which were embroidered their distinctive emblems. Numbering 10,000 at first, these were increased in number to 12,000, not including 50 *deva* formed by the *Abdul Ghaffar* and divided into three classes: *deva, divan, divan, 2771* (East Turc, *divan*). The number of men *div* *diva*, *divan, bimba-khan*, popularly called *diva*, in the number of 30,000.

This corps was commanded by a general with the title *zamor-deva-sheyk, sheik 2771*, of the Janissaries*, who had a special residence in the capital and offices where the batteaux of the corps was commanded. The sheik was not obliged to choose him from among the officers of the sheik. He was also in control of the police and the maintenance of order in the capital; he was almost always followed by abdel-dey carrying the *fiat* (see above), followed by *abdel-dey* having the tails of their robe turned up and fastened in their girdles. The *dev-sha, 2772* was originally, as the name indicates, the chief of the *deva, 2772*, but as in time, the area of the *deva* were placed under the direct command of the sheik, this last lost some of its importance; however when the *deva* set out for war at the head of the *deva, 2772*, the *abdel-dey* acted as his deputy in the capital, with the title of *deva, 2772*. The *deva, 2772*, supernumerary of the sheik, commanding the *deva, 2772*, was also important; in war it was chief of staff of the corps; he enjoyed great influence, being chosen for his martial qualities by the Janissaries themselves and having the right, after reporting the matter to the sheik, to appoint or dismiss a rank lower than that of the sheik. The other general officers of the corps were in order of precedence, the *deva, 2772*, chief of the *deva, 2772*, commanding the *deva, 2772*, the *deva, 2772*, chief of the *deva, 2772*, commanding the *deva, 2772*, the *deva, 2772*, chief of the *deva, 2772*, commanding the *deva, 2772*, the *deva, 2772*, chief of the *deva, 2772*, commanding the *deva, 2772*, the *deva, 2772*, chief of the *deva, 2772*, commanding the *deva, 2772*, and so on, who represented the interests of the corps with the Grand Veer; the senior and junior *deva, 2772*, charged with special duties, who were sent into the provinces to settle questions concerning the chief; the *deva, 2772*, chief of the *deva, 2772*, the *deva, 2772*, chief of the *deva, 2772*, the *deva, 2772*, chief of the *deva, 2772*, the *deva, 2772*, chief of the *deva, 2772*, the *deva, 2772*, chief of the *deva, 2772*, and the *deva, 2772*, chief of the *deva, 2772*, who had to keep the registers called *deva, 2772*, *terre-tour*, *deva, 2772*, colonel of the regiment, an expansion which had arrived to vulgar Turkish with the usual term of a village. 4. the *deva, 2772*, chief of the *deva, 2772*, a servant to the preceding, who kept order on parade and saw that the rules were obeyed; 5. the *deva, 2772*, controller of *deva, 2772*, who looked after the military; 6. the *deva, 2772*, standard-bearer; 7. the *deva, 2772*, chief of the *deva, 2772*, the oldest soldier in the *deva, 2772*, who enjoyed great consideration on account of his title; 8. the *deva, 2772*, chief of the *deva, 2772*, who was head of the parliament and of the prison of the regiment; his sign of office was a large banner; 9. the *deva, 2772*, chief water-carrier.

The offensive and defensive weapons of the Janissaries varied at different epochs; we shall give here a few indications of their nature taken from Edward, from a stock-taking made in the depot for old arms (Museum of St. Louis) in Constantinople: single bow and arrows (employed alongside of firearms until 1555) (1548), according to Veit, 7 feet; 2. the *deva, 2772*, a rod 2. 2. 2. a spear a foot or more in length and a blade of the arrows called *deva, 2772*, at the old exercise ground at the St. M. door mile of pillars near the
JANISSARIES - JAYAVA.

Distance of the Sultan Mahommed II's (that) flowered and crown-jewel and winding bitts (loosely), last to (crown), matchlock, flintlock, blunderbuss (st. Montenegrin "Memories", 38, placed, begun (introduced in 1538), then dropped and taken up again 1556 (1555), matchlock, flintlock, blunderbuss, (loosely used for one or two small, clubs (flintlock, (crown), daggers (flintlock), hence, bullets, small, small, no small, placed in places with metal plates, bullets of copper or steel (the song in imitation of the shape of a fox, terminating in a sharp point).

Each row had an odium which was placed upon its flags as well as upon the down of the barracks; the Janissaries also had a habit of tattooing it on their arms and legs. Promotions in rank were always made by seniority. The Janissaries were only punished by their own officers, the janissaries being irremovable, the janissaries and death, in the case of death, the previous night at Ramlill-bijou and the body was thrown into the pomegranate with a cannon ball at its feet; a cannon shot however was to the execution of the sentence. Soldiers who became old and infirm or disabled, were rationed with a pension; they were called *ayrars.*

The admission of foreign elements, outside of the serfs from the ranks of the *Gemeinsam* (p. 35), gradually caused the corps of Janissaries to lose its quality; the origin of these armies dates back to the Sultan Murat III, who in 1590 (1584) forced the aykas to be the regulations and in spite of the resignation of the agas, the janissaries, to receive into their ranks swordsmen and warriors who had induced the people to the festivals on the occasion of the princes who were later to become Sultan Mahommed III. Since then individuals of every kind to gain the privileges of the corps succeeded in gaining admission to it by purchase or purchase. In 1535 (1740) the authority to deal in soldado was given to anyone who could buy or sell, completed the ruin of the Janissaries as a military force. Those who were really soldiers no longer drew their pay but lived by extortions; soon hardly a house was found in the body of police to keep order in the courts and take pay from the payers of the payers.

Marines were frequent under the pretext of claiming on some similar gift (礦山), which the Janissaries used to distribute to the troops on his assumption, since the abysmal theme, unexpectedly suppressed, which the Janissaries made against Sultan Mahommed II, on the occasion of his second reign [385 = 1431], from the time of the assassination of Sultan (Osman II (1257 = 1252), the Janissaries played a part in politics, consolidated sovereignty, made and formed governments. They served as the tools of the faction, which remained in the background, escaping responsibility. The only exception was the glorious reign of Murad IV (1032-1040 = 1325-1340) who restored them discipline. The unfortunate wars against Russia at the end of the xvith century persuaded the authori- ties that they ought to replace this element and that the Janissaries, incapable of reforming itself and ready to go to war by mere military formations. Sultan Selim III, setting the decisions of a grand council, decided to form a regular army on the estate of Levanti-Chilia, lying on the heights of Osia-Aki and Armat-Aki.
the island. The climate is equable and healthy throughout the year, with an average temperature of 26° to 27° C. The monsoon rains occur in the months of June and July, and are followed by a dry season from September to November.

The climate of Java is tempered by the sea, which is warm and salty, and the interior is watered by numerous rivers. The chief rivers are the Citarum, the Brantas, and the Barito. The country is varied, with high mountains and lowlands, and is covered with forests of various kinds, including teak, sal, and mahogany. The climate is generally healthy, although there are occasional outbreaks of disease, such as malaria and schistosomiasis.

The Java Archipelago includes several islands, the largest of which is Java, followed by Sumatra, Bali, Lombok, and Sumbawa. The islands are connected by the Sunda Strait, which separates Java from Sumatra. The climate of the archipelago is tropical, with high temperatures and abundant rainfall. The largest cities are Jakarta (formerly Batavia), Semarang, and Surabaya.

The Java Archipelago is a major tourist destination, with beaches, national parks, and historical sites. The economy is based on agriculture, with rice, rubber, and palm oil being the main crops. The archipelago is also known for its diverse wildlife, including tigers, elephants, and various species of birds.
the island, which is called Yava or Java. This Hindu period comes down to Portuguese times but offers great similarity to the historian as literary and artistic traditions have been distorted almost to unrecognizability by fantastic additions. The best data are afforded by the numerous ruins of temples, statues, copper plates (often chambers of devotion) and inscriptions and dates, which are found equally in central and eastern Java. They are not sufficient to enable us to study the changing political conditions in this Hindu period. Only a few engraved stones are older than 700 A.D., and some copper-plates from central and eastern Java, of which the oldest are not one of the year 732 from central Java and another of 762 from eastern Java.

Numerous inscriptions dated later than 700 exist and are evidence of a flourishing state of Hindu civilization in central Java which lasted to the year 900. Eastern Java seems to have been less prominent. It has been established that the celebrated King Sihahluk, Almadhu and Dajhak, ruled here in the 3rd, 4th and 5th centuries. In 1222 the Siamese invaded Java and gained the ascendancy over that of Bali in Kediri. In 1294 the kingdom of Madjapahit in Sundaville, which afterward became a great power in the Archipelago. The latter caused down to the beginning of the 20th century.

The temple ruins by their situation and architecture considerably increase the importance of these places. They may be divided into two groups, an older in central Java and a younger in east Java. Both are rich in marvellous buildings, which however are executed in different styles. In central Java they are built of stone and are closely related to Hindu architecture in British India. In eastern Java, on the other hand, they are mainly of brick, and hence a more independent Javanese style has developed, which shows Chinese influence. All the texts we only know that the Emperor Ruhutat of China in 1293 sent an army expedition to eastern Java, which was only partially successful. We have only a few small antiquities from western Java.

In central Java are the ruins of the famous temple of Besak Hadur, Tjampi Mendut, Tjampi Keliwon, Tjampi Sari, Tjampi Sewu, and the Sevane Tjampi Prambanan. In eastern Java (the most important) are Tjampi Panumaran, Tjampi Bambang and Tjampi Tomang or Dijak.

Names like those of both cities are among the most beautiful. Radiating from Java, from the central cheek of Javanese development, many states of gods and religious sects to which it is clear that, as still the case on the island of Bali [p. 1], Brahmanism and Muhammadanism on Java were closely connected and created art by side. The Brahmanism of the Javanese at that time was the Madjapahit school. In addition to these remains in stone, numerous objects of bronze, gold and silver, such as statues of deities, temple bells, plates, vases are found buried in the ground. Only a few remains of secular buildings, even of royal palaces, have been discovered; probably these were of wood and other perishable material. (CC on archaeology and epigraphy, the works of C. C. Stenz, H. Cerny, T. Janssens and H. J. Krom).

The above remarks show how highly developed must have been the civilization and how handsome the prosperity of the island to enable so many costly works to be executed. In view of the lengthy period of their existence in Java it is not surprising that these Hindu kingdoms exerted a transforming influence on the Javanese culture. We shall probably not be wrong if we assume that the Javanese at the beginning of the Hindu period lived probably in about the same stage of culture as the present Dayaks of Tidjil. It seems however certain that even then they knew how to grow rice on irrigated fields, as the technical terms used in this connection are not of Sundanese but of Indonesian origin. But it must have been considerably influenced by the Hindus.

The formation of despotic Hindu kingdoms among Javanese tribes organized on a petty-archal system was also of economic importance. As, on the one hand, it abolished the great insecurity and exclusion of these tribes and, secondly, brought the masses of the people under the rule of their kings and mutes. The latter brought about the development of native arts and crafts whose commercial motifs are still Hindustan. That architecture and sculpture were greatly stimulated is shown by their products, temples and statues, and their disappearance after the introduction of Islam. Foreign trade came through countries with the outer world in the West, and Java became the centre of this trade in spices, precious stones, bronzes, silks, etc. This javannese still use an Indian alphabet and the vocabulary of their language contains a large number of Hindi words and expressions. The introduction of writing was of the greatest importance for the advancement of civilization and on it is based the literary development of the modern Java.

When the Javanese were finally attained possession in the island of Java, they gradually introduced the state system in the form in which it is still found on the island of Bali. With the introduction of Islam this distinction of the classes disappeared. The gulf that exists between the common people and the nobility and official classes with the priests at their head and the unpedigreed of the former must be regarded as consequence of the state system. They are foreign to the strawgutil, Javanese.

Islam spread from Java to Malacca, into which it had been introduced by merchants from India (such as Perseans and Gujaratis), and was professed in the beginning of the 15th century. Besides the Balinese, after the rise of Malacca, Malay traders also by their influence in Java created a new state for Islam. Around the families formed by such marriages at the courts, communities of more or less communities gradually grew up, which finally developed into small states. Influential traders were the first successful in entering into close relations with princes of the sultans through marriage, whereby Islam could gain influence in the upper circles. The religion of the Madjapahit kingdom in its original state also gave occasions for the advance of Islam; it is often reported that princes of Madjapahit married Muslim princesses of conquered or allied states. At the same time commerce between Java and the states dependent on the island (Pamal) and an important commercial and even the Malacca, a maritime state in a small degree the spread of Islam. If the small names that there was about the inner penetration of by the most part Malacca, according to Portuguese accounts. The same as
doubt influenced their mother country in religious matters. In many like the above were of all the more effect in a period when there was no strong central authority in the kingdom of Mádja-pataḥ.

Following the trade route Islam first gained a footing on the coast of Eastern Java. There, in the sixteenth century, Tuan was the most important harbour of Mádja-pataḥ and in the following centuries the most important commercial town near to Gréskis. The oldest relics of the Muslim settlement in Java is the tomb of a certain Sálima ibn Māmīn, d. 475 or 475 (1083/4 or 1083/4), in Lom. The tomb of Mālīk Ihbāš in Gréskis dates from 822 (1420); according to native tradition, he was a merchant. According to a statement of a Chinese Muslim, there were in 1416 not yet any native Muslims, but a settlement of Muslims who had come from the West and a group of Chinese, some of whom were converts to Islam. In view of the position of Islam in the Moluccas about 1450, it is very probable that about the same time the Muslims were beginning to assert their influence in Java, also in the coast region from Diaphara to Surabaya; Tuan and Gréskis particularly. In the course of the next centuries the communities of native Muslims with the support of the immigrants, Muhammadans developed into small states on the coast, which soon endeavoured to assume authority over Eastern Java. (On the above cf. D. J. O. Schrieke, Het Kerk en se Vorstwraad, Leiden dissertation, Utrecht 1916, pp. 59-69 and the literature there quoted; H. Kramer, Een Javaanse Prinsdom en de Zestiende Eeuw, Leiden diss. 1921.)

Legend records the conversion of Java to Islam by the joint activity of eight or nine wise men. The names of these wise men who are called by the honorary title saim (marahmen) and are usually named after their place of birth or activity, are as follows: (1) The already mentioned Mālīk Ihbāš (also called Mālīk Nūsajib) who died in 1411. (2) Sālima ibn Māmīn (Rāmhān al-Māmīn), who about 1430 married a princess of the family ruling in Tuan and died about 1470. His tomb is in Ngampel (Serabaya). (3) Sālima Bāshā who was a Muslim of the Ngampel family and married the Tuan princess and was born probably about 1450. His activity in Tuan, probably as head of the Muslim community there, must fall between 1475 and 1500. He perhaps lived to about 1525. His tomb is shown in two different places (cf. Schrieke, Het Kerk en se Vorstwraad, p. 59 ff.). (4) Sālima Gūrān Dājā, who is considered the ancestor of the so-called priest-kings of Giri and whose tomb is on the hill of Giri Bozor Grēskis. (5) Sālima Gunung Djajati, who left his native place Pasū in 1571 and after studies in Mecca came to Diaphara and probably also to Dānak, where he had great success with his religious teaching and he married a sister of the king of Dānak. He then went to Ratu Bintang, where with the help of his brother-in-law, he succeeded in gaining power. In 1537 he took Sānda Kalapa from the king of Pajodjara, at whose expense he gradually extended his power. He finally settled in Tijṭirbān where he died about 1570; his tomb is to be seen near by on the hill called Gunung Djajati. (See Hoernli Dajadiningsrat, Grēskische Geschiedenissen van de Soedamsche Banjir, Leiden diss. 1913, Index s. v. Gūrān Dājāti). (6) Sālima Kudus, buried in Kudus (Kramb Samaṇa). (7) Sālima Maru, called after his tomb in the Maria Hills (Diaphara). (8) Sālima Dānak, a son of Sālima Kudus, his tomb is in the inner court of the temple at Bāsana. (9) Sālima Kali Djajat, whose tomb is in Kudus (Samaṇa). (On him cf. Hoernli Dajadiningsrat, ibid. Index). — These nine, it should be noted, are also given with partly varying names (cf. the article Hadżi in Encyklopaedie der Nederlandsche Indië, iii., and the literature quoted there).

About 1520 a coalition of Muslim kings of the coast states under the leadership of the king of Dānak, Ratu Bintang, destroyed the Hindu-Javanese kingdom of Mádja-pataḥ. As their attack was not successful, they attempted also to destroy the independent sultanate of Padjang (c. 1568) and the latter again by that of Mātaram (c. 1568), out of which the present "Vorstenlanden" of Central Java have arisen.

The development of the political and religious conditions among the Javanese of the sixteenth and seventeenth centuries Mātaram has undoubtedly been the most important sultante. It was brought to its greatest prosperity by Tjikrā Kusumād (1618—1649), also called Sultan Agung after 1641, and extended its rule over almost the whole of Java. During his reign there existed in Java the independent sultanate of Bāsana and the sultanate of Tjirbān dependent on him. The kings of Giri-Grēskis at this time had great religious prestige.

By Agung's conquest of the Northern parts of Lampung (1616), Tuan (1616), Grēskis (1622), Surabaya (1625), and Malabar (1627), and by their destruction, the foreign commerce and the shipping of Java received a severe blow, which was not repaired by the foundation of the state harbour of Diaphara.

The European competition of the Dutch, English, Danes etc. was thereby much encouraged. By the foundation of the town of Batavia in 1619 on the site of the former Sānda Kalapa or Djakarta the former obtained a commercial and political centre in the sphere of the kingdom of Mātaram, who, had he been successful in driving them out by a siege in 1628/1629, as had the Banjir of the West.

The histories of the Javanese kingdoms of Mātaram, Tijṭirbān and Ratu Bintang since that date show as classical examples of the destructive influence of the unbridled passions of their rulers and the latter's officials. Agung's kingdom suffered already from his many costly conquests, his predecessors and their relations only reignited to increase their revenues and gratify their lusts. Domestic conflicts in the royal house itself and several wars with enemies outside, inclined thereby, weakened the kingdom more and more.

These circumstances had consequences which were of interest to the "Nederlandsche Generale Geschiedenis" and "Oost-Indische Commissie" founded for trading purposes only and managed from Holland, and were important for the development of modern Java. These and the endeavours to maintain a monopoly drove it to a policy of conquest, which became one of the main causes of its decline at the end of the sixteenth century. As early as Sultan Agung's death in 1646, the Company made a treaty of mutual support with his successor, Ratu Bintang. The latter in 1677 found himself forced...
to call the Company's help when pressed by the Madures and Maccauines. He died a fugitive, and his son Anungkerat II was only able to ascend the throne with the help of the Dutch Company. The kingdom was next shaken by two wars of succession (1704—1706 and 1746—1755). When the three claimants to the throne were all maintaining their position in the field during the latter of these wars, the Company found itself forced to divide the kingdom of Mataram between two of them in 1755. This arose the kingdom of the Sasahunum of Surakarta and of the Sultanate of Diumyakarta. In 1759 the third pretender had to be pacified, by granting him the semi-independent position of a prince Mangkunegara. At this time the Dutch East India Company already possessed the North coast of the Mataram kingdom and the eastern part of the West coast of the South coast. Up to the end of the eighteenth century the influence of this trading company on native culture was relatively small, as their officials only dealt with the natives as far as was necessary for the compulsory delivery of agricultural products by the kings and the monopoly of imports of clothes, opium, etc.

In the course of the nineteenth century, when the kingdom of the Netherlands had assumed the sovereignty in the Indian Empire of the East Indian Company, the conditions of life among the Javanese population have altered very much. During European rule (1811—1816), the substrates of many and the Javanese in the West were completely incorporated in the territory of the Indian government and considerable stretches in Central and East Java. The foundation of the independent kingdoms of Pato Alam (1812) also broke the resistance of the Sultan of Diumyakarta. When, after the rising of 1825-1830, the present residences of Barayan, Bagillan, Madura and Kalibar were incorporated by the Dutch in their territories as a war indemnity, only 74% of the surface of the island remained to native princes. As they have since then been still further restricted in their powers, the situation of the masses of the population is still further improved. Before this can be judged, we must deal with the population. It consists of 32,000,000 natives, 318,700 Chinese, 72,300 Europeans, 353,700 Arabs and 3000 other foreigners; with a population of 254 in the square kilometre. It is therefore one of the most thickly populated parts of the earth's surface. If we consider that in the first and second decade of the sixteenth century, the Governor-General Daendels and Raden estimated the native population at 250,000 and five million and that this enormous increase has taken place without immigration, the explanation certainly appears desirable.

The foreign inhabitants of Java, if we except the only temporarily settled ones, are for the most part half-breeds, sprung from intermarriages with native women. The Javanese are included with the Europeans. The Chinese, whose families in many cases have been living for centuries in Java, come from the South Chinese province of Kuan-Tung, the Arabs from South Arabia (Hudramawt) and the other foreigners from British India. With a very few exceptions, these all come with the object of earning a living by commerce or industry, and they often succeed very well.

The natives with few exceptions (besides in the West, the majority of the Tenggres in the East and the Christian Javanese) are all Muslims. Their languages, customs and physiques divide them into three groups: in the West the Sundanees, in the Centre the Javanese, in the East the Madures. The differences are to be ascribed more to the influence of foreigners (Hindus) and surroundings, than to race. They all belong to the group of the Archipelago, but those in the West were less exposed to these influences than those in the East and Centre. The Sundanees therefore remained closer to the original type and more accessible to Islam. The Madures on their relatively less fertile islands have devoted themselves into agriculture than to cattle-rustling and piracy and formerly to piracy, and thus became more energetic, vigorous and rivalry than the Hindustani Javanese. In Western Java the latter only spread along the North and East coasts, while the Madures are found in East Java. In the residencies of Besuki, North Pasemah and East Surakarta also. The native populations of the large towns like Banyuw and Surahaya deserve special mention; in these commercial and administrative centres of the Dutch the native population arose out of traders, slaves, soldiers, political interests of the most varied origins in the course of the last three centuries. As the language formed here has become (the Javanese or Malay) of the Madurese and natives for the whole archipelago, these traditions are of special importance.

The natives are an intelligent, circumspect, easily contented, agricultural people who cling firmly to their traditions. They are fond of festivals, games and the use of opium, which sometimes are lead to abuses. The long period of despotic rule has divided the people into two classes, the princes with the nobility and officials on one side and the bulk of the people on the other, and has caused a very complicated system of ceremonial to grow up, which has laid a firm hold on all their customs and also finds expression in their language.

The subservience of the masses to their superiors is a further result of these political conditions. In keeping with their geographical situation they are more submissive than the Madures and Sundanees. The awakening of Eastern Asia is now being felt even in Java.

The despotic power possessed of the soil, granted it to the peasants in return for half the produce in kind and in addition levied taxes in labour and produce on his people regularly and irregularly. His relations and officials were granted lands, and in the "Verestatenland", where this system still prevails, these have since the beginning of the eighteenth century been let more and more to European planters. Outside these principalties, the possession of land is private among the Madurese and Sundanees and partly communal among the Javanese.

The most popular crop is rice, grown on irrigated fields; other food-stuffs are sweet potatoes, beans, spices and fruits; for export tobacco, cocoa-nuts, coffee, tea, cotton and copra are grown. Of all these a number of varieties are known. The rearing of cattle and buffaloes is only subsidiary to agriculture. The horse is used for riding and as a beast of burden but is also eaten like the sheep and the goat. All these domestic animals except cattle were imported from Asia. Hunting as a means of livelihood is of very subordinate importance. The same applies to fishing in the rivers and in the sea. Many fish are reared in artificial ponds of fresh
of the town of Batavia and the surrounding district deserves special mention.

The Islam of the native population possesses the same character as has already been described under INDIES (DUTCH) and indicated in its most important features for the island of Java. It is so important in the lives of the natives up to the highest classes of society that the prevailing political and economic conditions can only be understood if full account is taken of it. This Muhammadanism is grafted upon animism which often appears under Hindustani forms.

From the economic point of view, agriculture, by far the most important industry, shows most significantly how powerful the animistic mental attitude makes itself felt. As a result of lack of knowledge of the real conditions of growth, it causes and maintains the neglect of good tillage, of careful choice of plants, of care during growth and precautions at harvest time. Agriculture also labours under the burden of the many animistic sacrificial festivals and ceremonies, which are given a Muslim significance for the people, because a religious person prays for Allah’s blessing at them. The yield of all native crops is therefore much smaller than it would be under European management. It is the religious significance of agricultural customs to the natives that forms a great obstacle to their improvement under European guidance. The government has seriously attacked the question of the study and advance of it. It is similar with cattle-rearing; with the help of the ruling and other native chiefs, very satisfactory results have been obtained in Central Java in improving the breed of cattle and their care.

Politically Islam is only of importance so far as its teaching regarding insular rulers makes it appear a subsidiary factor in all troubles which arise out of economic or political grounds. Further, the belief in the personal help of the Almighty and his saints, in amulets, in invulnerability etc. leads in local disturbances to the phenomenon so inexplicable to Europeans, that sometimes a very small number of people, often led by a guer, vigorously resist the authorities.

The rule of the Dutch is to the advantage of the natives of the Archipelago in several respects, as has already been mentioned at the end of the article INDIES (DUTCH), and on p. 378. As regards the island of Java, in the last fifty years, economic conditions have largely contributed to this result. The very dense population of the island could not possibly support itself on the yield of their fields and other sources. But in addition there have arisen the constantly increasing sources of revenue which the natives owe to the plantations of tropical products of the Europeans. What huge sums are involved may be gathered from the amounts paid out in wages and rent to the natives by the sugar industry, which moreover is the most highly developed one. If we consider all these facts together with what has already been said under INDIES (DUTCH), the astounding increase of the population of Java in the last century will be understood. It could only have been attained however by the fact that marriages are general and early among the natives.

As regards administration, the islands of Java and Madura differ from the other islands (Buitenenzingen); the civil officials are accordingly divided into two classes. There are 17 residencies in Java and
Madura and in districts under European residents and assistant-residents who have controllers over them. Alongside of these, the native officials with the regents at their head form the link with the people. The often populous organisation of the 52,000 native villages has been left untouched as far as possible.

The native princes occupy a special position. The four kingdoms arose out of that of Mataram, as was briefly outlined above. The residence of Solo or Surakarta contains the kingdom of the Sultanate of Surakarta and in the South that of the Panaman Adipati Arya Mengkab Negara; the residence of Djokjakarta contains the kingdom of Djokja or Djogyakarta and of Panaman Arya Paku Alam in the South-West.

Justice is administered with slight exceptions, in the native states as well as in Java and Madura, by jurists trained in Holland.

Public instruction in the present century is being continually extended by the government, missions and private persons. In the larger places, Dutch is often the language of instruction (as at the end of 1917 in 3 secondary boys' schools and 2 secondary girls' schools and in 198 elementary schools with European teachers). The education of the natives was conducted in 180 schools in seven years courses with Dutch, and in 931 schools in four years courses. There were 457 village schools with three year courses, 153 schools for Chinese and 30 for Arabs.


(A. W. Nieuwenhuis.)

JEREMIAH, the prophet. His name is spelled in Arabic, إسماء، إسماء, or إسماء (see תֶּּלֶּּם, i. 175) and these forms are occasionally given with mutal also (אֶּלֶּּם).

Wabul b. Musabbah gives an account of him which turns upon the main points of the Old Testament story of Jeremiah: his call to be a prophet, his mission to the king of Judah, his mission to the people and his reluctance, the intervention of a foreign tyrant who is to be over Judah, Jeremiah that repudiates his garments and curses the day on which he was born; he would rather die than live to see this. God then gives him the promise that Jerusalem shall not be destroyed except at Jeremiah's own request.

Bukht Najar then attacks the city on account of the increasing sinfulness of the people. God sent an angel in the form of an ordinary jarramah to Jerusalem to find out his opinion on the fall of Jerusalem. He twice sent the angel away to inquire how the people were behaving. The latter returned with the worst reports and communicated them to Jeremiah who was sitting on the wall: the prophet called out: O Lord, if they are on the right path, let them live; but if they are on the path of evil, destroy them! Hardly had he spoken these words than God sent a thunderbolt (įוֹנָא) from heaven which laid the altar and part of the city in ruins. In despair Jeremiah rent his garments, but God said: 'You yourself gave the word'. He then realized that his companion was an angel in disguise. He fled into the desert (Tabari, i. 658 sqq.). — The second episode in the Muslim legend of Jeremiah refers to his meeting with Bukht Najar. The king found the prophet in prison in Jerusalem, where he had been interned on account of his prophecies of ill fortune. Bukht Najar at once released him and showed him honour. He thereafter remained in Jerusalem with the miserable remnant of the population. And when the latter besought Jeremiah to implore God to accept his repentance, God vouchsafed him the Prophet. 'Tell them only that they are to remain here'. They refused to do this and took Jeremiah with them into Egypt (Tabari, i. 660 sqq.). According to Ya'qiudi, Jeremiah had hidden the ark in a cave before Nebuchadnezzar's entry into the city. — The third episode runs as follows: When Jerusalem was destroyed and the army had retired, Jeremiah came back riding on an ass. In his hand he carried a bowl of grape-juice and a basket of figs. When he stopped at the rains of Êliy (Areias), he became insensible and said: 'How can God call all this to life again? God therupon deprived him and his ass of life. After a hundred years had passed, God awakened him and said: 'How long hast thou slept?' He replied: 'A day'. God then told him what had happened and brought his ass to life again before his eyes: the grape-juice and the figs had remained fresh. God then granted him long life; he appeared to men in the city and in the desert (Tabari, i. 666).

Of the first two episodes one can say that they are a development of Biblical statements. The third however is based on a misunderstanding connected with Sura ii. 261: 'Like him who passed by a city which had been laid in ruins; then he said: How could God revive this after its death? Then God caused him to live for a hundred years, Ha
to the desert where, as in the towns, he sometimes meets men; for this is a statement which elsewhere refers to al-Khaled in contrast to Iljas [q. v.] who is the patron saint of the sea.


(A. J. Wensinck.)

JERUSALEM. [See AL-QUDS.]

JESUS. [See ISH.]

JETHRO. [See MISH.]

JEWS. [See YAHUD.]

JOHN THE BAPTIST. [See VALY.]

JONAH. [See YONAH.]

JOSEPH. [See YUSUF.]

JOSUA. [See YOHANA.]

KA'ĀNĪ, MARHÂT AL-HĀSSAN, a modern Persian poet, son of the venerable Mīrāb Muhammad Allī Gufīlān, born at Shīkhāb, was court poet to Muhammad Shāh, successor to Fāth Ṭāhir Shīkh (1595—1644), and to Najīb al-Dīn Shīkh. He was very precocious and attracted attention from the age of eight. His father died when he was eleven (Persian, Bombay, 1277, p. 10) and he had to go to Khorāsān to complete his studies. Prince Shāhīd al-Sālima Ḥasan Allī Mīrāb, governor of Māhī, took him under his protection. This was the beginning of his good fortune. In addition to the three classical Muslim languages, he learned French. He was addicted to opium but was not guilty of debauchery. He died at Teherān in 1675 (1644). He left a collection of anecdotes in prose and verse entitled Kitāb al-Perīghān, a piece of Scattered Leaves; a parody of the Gīrāštān al-Salī (illuminated at the top of an edition of the Dīwān, Bombay 1277, and separately at Teherān in 1302), and a Dīwān containing his collected poems (illuminated at Bombay 1277, 1298, 1306 and at Teherān in 1277).

He is undoubtedly the greatest of the modern poets of Persia, and is perhaps the most witty of all Persian poets. His irony is deep and biting; unfortunately it is often coarse.


KAARTA, the region of the French Sudan between the upper waters of the Senegal and the Sahara. The boundaries of Kanarta are

K.
Maga and Quitina (1863), and Lens (1880).

History. Kaarta after being included in the empire of Ghezaa, &c., and in the Mandingo empire (1450) was visited by several small kingdoms on the dissolution of the same, and which at the end of the xviiith century were conquered by the Bambara Massassi who came from Segu under a chief named Satna. The latter conquered Fuladugu, Kaarta, and Bambuk and took up his residence in a place called Suntanian. His successors had to wage continual war against the Bambara of Segu. Conquered at first, they regained the advantage under the direction of Sâe Ramans (1709—1760) who collected the remnants of the Massassi and reconstituted their empire with Guinea as capital. He annexed Dianghrité, Diera, Diamelco and Bambuk. Towards the end of the xviiith century, the Massassi were again overwhelmed by the people of Segu, but their chief Dassé reconstituted his army by means of slaves taken from the merchants. His successor Mass Kurabo recaptured the lost territories and added Konjakari to them. The rulers who reigned after him, suppressed the rebellions which broke out in various provinces. The last of them, Kandia (1844—54), took Niro as his capital and after seven years of war conquered the Dawaara and forced them to migrate to the Sahara. Kaarta was then a powerful state measuring 190 miles from E. to W. and 110 from N. to S. (Raffelz), power which was exercised by a chief belonging to the family of Killibany. He bore the title of jams and his dignity was hereditary in the collateral line. His authority was absolute but in matters of importance he summoned a council composed of the Kulabari, representatives of certain tribes, and the "chiefs of the captives."

The Kaarta kingdom fell before the blows of the Turens. Kandia having put to death an envoy from al-Hajj Omar, Kaarta was invaded by the bands of this marabout. The jama's army which took the field against the enemy was routed and the jam himself obliged to submit. The town of Niro was occupied by the Turens and the members of the royal family massacred. Kandia, spared at first, was not long in suffering the same fate. Kaarta henceforth formed part of the Turens' dominion in the Turens' kingdom and was administered by a viceroy until 1894. At that time the Sultan of Segu, Ahumui, disturbed by the power of his brother Montagga to whom he had confided the government of Kaarta, decided to dispensers his brother. Montagga besieged Niro, blew himself up rather than capitulate. Ahumui then installed himself at Niro and lived there till the French undertook the conquest of the Turens' empire. In 1890, the troops of Colonel Gallieni entered Kaarta and installed Ahumui. On Jan. 1, 1891, they took possession and completely the subject of the country. Ahumui has his chief in Mema. Kaarta was incorporated in the French possessions and divided into the administrative districts of Niro, Kidj and Kayevo.


(5. Yere.)

KAB-AL-ABBAR, Alh. Isma'il KAB 'AL-MATT h. HAJJI, the oldest authority for the Jewish-Muslim traditions among the Arais, a Jew of Yemen, who became a convert to Islam in the Caliphate of Abu Bakr or Omar and was called KAB-AL-ABBAR or KAB 'AL-HABIR, "the rabbi Ka'b", on account of his wealth of theological, particularly Biblical, knowledge. Libanabki (D'Abraham, one descendant, Legenda arcubis, Bohnius, Leipsig 1853, p. 36 sq.) supposes that his name was originally Habir, Alkib or Yakib, and was afterwards changed into the Arabic name Kab. Hak or hakir (plur. abhar) is taken from the Hebrew hakir, a title of scholarship among the Babylonian Jews, lower than that of rabbi. Al-Khawarizmi also describes it as a Jewish title equivalent to the Arabic alim (Mafjarit al-Timam, ed. van Vloten, p. 35). We have very little information regarding Ka'b's life and work. According to al-Tubari, he was in intimate terms with the Caliph Omar; he was in his retinue when Omar entered Jerusalem in 15 (566) (Annals, i. 2468), became a Muslim in 17 (568) (ibid., p. 2514) and is said to have preceded the death of Omar to him in 23 (644) three days before it happened (ibid. p. 2702). According to al-Nawawi (Tajdid, ed. Wasenfeld, p. 325), he was a disciple of the Prophet, but never saw him. The Amjatj Abü "Darda" [q. v.] said of him that he possessed great knowledge and that there was only one opinion regarding the vastness of his learning and his reliability (al-Nawawi, ibid.). From Yemen he moved to Medina in the reign of Omar and then from there to Hijj in Syria. The Omayed Mu'awiya, then governor of the province of Syria, is said to have taken Ka'b as teacher and counsellor to his court. In the conflict between 'Ommar and his opponents Ka'b vigorously championed the Caliph, which on one occasion brought upon him corporal chastisement by the pious Abu Ubayr [q. v.] (Tabb., i. 2940 sq.). He died under 'Ommar in the year 32 or 34 (652 or 654) (Tabb., iii. 2474 sq.) at Hijj and was buried there on, or others say (Ibn Batütta, ed. De Forbin, on Mount S).; 'Abū, Mu'jam, ii. 593), in Damascus. His most important pupils were 'Abd Allah b. 'Abbas [q. v.], one of the earliest expositors of the Koran, and Abî Hurairah [q. v.].

Ka'b's teaching was given orally only; that he ever wrote a book, is, at least, nowhere stated. Many sayings seem to be credited to him; in many, notably those given by al-Talibari, an older version can be proved from rabbinical or church-patrismal traditions (for examples see Libanabki, pp. 35 sqq.). Reliable historians like Ibn Batûtah and al-Nawawi do not quote him at all, like al-Talibari, only rarely; see the other hand, he is in all the more frequently quoted as an authority by story-tellers like Ibn al-Muta's and al-Katzir. In all uninterrupted tradition he appears as narrator in the al-Jama'isc Legend of José (edited in Spanish transcription by F. Galli- en Rahbel, Legenda de José hijo de José y de
KA'B AL-ASHRAF — KA'B N. MĀLIK

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Alejandro Magno, Zaragoza (1888) so that it almost seems as if this figure was in its whole substance a tradition descending from Kab. The correct name of Kab's al-Ashraf (in Spanish transcription Cab Alashraf, p. 4 note 2) is Godol of historian, as he — like formerly von Hammer (cf. Littmann, xxvi, p. 26 note 4) — confuses Abshīr with Abshārī and calls him al-narrator or al-narrator. This Moreno legend is however for the most part, especially in the first chapter, a literal translation of al-Tha'albi's Yūsuf legend and also where al-Tha'albi mentions other traditions or names of all, refers to Kab, who is mentioned as an authority only five times in al-Tha'albi's story; the first time in his introductory description of the creation and beauty of Joseph (Kisā' al-Ashraf, Cairo 1344, p. 61, l. 4 infra). This passage is lacking in the Legend, as the first page of the MS is lost. The agreement with al-Tha'albi begins in the form at the very beginning, p. 31: a infra: 'I spes euxo etn Allah merre etc., in al-Tha'albi's ℞, etc., p. 62, l. 253: 'mei Allah a'ret alun etc. etc., where it is related that God made a tree grow up for Jacob in the courtyard of his house and whenever a son was born to him, made a branch sprout from the tree. As the boy grew, so did the branch and when the boy attained manhood, Jacob cut off the branch and gave it to his son. While al-Tha'albi here gives a quite general reference to the statements of people "who know the legends of the prophets and the history of past ages", the Legend as easily as p. 4 and on alms, every other page gives Kab as the narrator. This frequent reference to Kab is however, as a further comparison with al-Tha'albi's story shows, quite arbitrary in the Legend. Al-Kisā', in his legend of Yūsuf (Kisā' al-Ashraf, Cod. Lomn So 7, p. 315—392) quotes Kab as once a authority via. the beginning, where it is related that God gave Abraham five precious gifts, which afterwards all passed into Joseph's possession and that this assured the envy of his brothers; then follows the story of Joseph and Jacob's dream (cf. Well, Bibliotheca Legenda der Muslimenvener, p. 161). We find Kab as narrator in one passage in Firdawsi's Šrūf al-Zahīdā (ed. Rībā, in Bāšyām Īrānian, Arvān Ser., Part iv., VoI. 3, Peshawar 1910, p. 258, l. 2599) where he says: Kab al-Ashraf is in the habit of saying this, from Kab I have the following "true tradition"; here follows: the description of the ruler of Egypt (here called Khāṭa or Qādir with the dome Abu T-Hassān) and of his vizier Savān b. al-Walīf (the Poet of the Bible) and his wife Zahīdā and of the preparation for the sale of Joseph by public auction. The fact that al-Talabī in his story of Joseph (l. 371—413) does not mention Kab at all, and al-Tha'albi, al-Kisā', and Firdawsi, on the other hand, in the same story quote Kab as authority in different, more parallel passages, strengthens the hypothesis that this name is a late invention not only in the Moreno legend but also in the three authors last named.


KA'B N. MĀLIK, Abd al-Asād Allah, a native of Mālik of the Khurṣidī tribe of Salim. After taking an active part in the sanguinary tribal
battles in Medina, he was won over to Islam even before the Hijra and took part in the momentous second meeting at the Aqaba [q.v.]. He was a poet and along with Wāsā'ūn b. Ḥabbūt [q.v.] and the other Muhājirūn, was employed by Muḥammad to glorify his military exploits and amuse the palatine poets of the eminents. He did not fight at Badr [q.v.], but was in most of the other battles. At Yūhain, wounded himself, he found the wounded Prophet, who was thought to be slain. On the other hand, he was one of the few followers of Muḥammad who, in spite of their devotion to him, could not bring themselves to take part in the difficult campaign against Taʾālūt. But he later regretted it and after severe penance received the forgiveness of the Prophet. (cf. Sura, iv, 103, 107, 118 sq.). It is noteworthy that he who is fond of emphasizing the connection of his tribe with the Ghūtas, the Chibāb, in all the caliphate of ʻOmmān we again hear of him when he is with Ḥammān and Zād b. Ḥabbūt vigorously championed the Caliph, when he was assaulted; after ʻOmmān's death he wrote an elegy on him and declined to pay homage to the new. He died blind in 53 (662); according to others, as early as 50 A.H. His poems have a somewhat nobler tone than those of Ḥammān and show a real enthusiasm for the religion of Muḥammad besides a strong local patriotism.


(From Buhl.)

KAB, A. ZUHAIR, son of the celebrated poet and author of a Maʻālīיחā, Zuhaib b. Abī Saʿīd, and of Khāliah bint Ammār. Poetic talent seems to have been one of the privileges of the family; for the father, mother, and father's father, have, as usual, eleven of his manuscripts, including the famous Tunisulīkh (al-Khāriji). We do not know the date of his birth; he was the eldest of three brothers, the other two being Badrij and Sulaim. Traditions, more than suspicions, report that he early gave proof of his poetic talents, in spite of the opposition of his father, who ended in being convinced after a decisive test. He was involved in the wars of his tribe against the Tājīs, the Kurājī, and the Khaḍar, as we see from various poems in his Dīwān. At the time of Muḥammad's mission, Badrij was converted shortly before the year 7, but Ka'b refused vigorously to imitate him, and later a schismatic verses against the Prophet. The latter scathingly assailed his imitation. Henceforth, the earth became too narrow for Ka'b and he resolved to submit. He appeared unexpectedly in the year 9 in a mosque of Mecca where Muḥammad was and revealed to him his famous poem known as Bīrūn Saʿīd (Sa'mā' has gone). The Prophet was overawed with admiration on hearing this elegy of himself and the Kurājī and threw on his shoulders his own striped Yemen cloak, the ṣawād, whence the name often given to this Ḍuḥā. The date of Ka'b's death is unknown, but he seems to have reached an advanced age. The Bīrūn Saʿīd has nothing of a religious poem; it is inspired with the sentiments of pagan poetry and begins with such a commonplace that Ḥammān al-Raḍīwīya [q.v.] claimed to know 700 poems with the same opening. It was frequently reproduced in the form of ḍuḥā and ṣawād. Its commentaries are numerous. The best known are: Thālab b. Dūrālī, al-Thurānī (published by Krenkow, Zentral. d. Deutsch. Morgen. Ges., 1. 241–270), Ibn Ḥišām (of which the later edition is that of Guindi, Leipzig, 1877), Ibn Ḥišām, al-Suyūtī, al-Qurṭubī. It was first published by Martin Lëiden (1740); of later editions we may mention those of Freytag with a Latin translation (1853); Oldenbeu, Notice d'un Vénitien Caracas, Arzouman, Berlin (1840), p. 110–114. I have given an edition with a French translation and two unimportant commentaries (Algeria 1910). The Dīwān is not yet published.


KAB, THE, palaillow of Islam, situated almost in the centre of the great mosque in Mecca. I. THE KABA AND ITS IMMEDIATE NEIGHBOURHOOD.

The name not originally a proper name, is connected with the cube-like appearance of the building. It is however only like a cube at the first impression; in reality the plan is that of an irregular rectangle. The wall facing northeast, in which the door (the front of the Kab'a) and the opposite wall (back) are 40 feet long; the two other are about 35 feet long. The height is 30 feet.

The Kab'a is built of layers of the grey stone produced by the hills surrounding Mecca. It stands on a marble base 10 inches high, projecting about a foot (dubsalama). Four lines drawn from the centre through the four corners (rubūt pl. arba'a) would roughly indicate the four points of the compass. Four perpendiculars from the centres of the four walls would run north-east, north-west, south-east and south-west. The northern corner is called al-ruba' al-kurda, the western al-ruba' al-ahsan, the southern al-ruba' al-qadimūn, and the eastern al-ruba' al-haram (after the Black Stone).

The four walls of the Kab'a are covered with a black curtain (herē) which reaches to the ground and is fastened there with copper rings, which are fastened in the rubās ultramarine, Gaps are left in only for the water-spouts and the door. The Herē is prepared in Egypt every year and brought to Mecca by the pilgrim caravan. The old covering is taken down on the 25th (for according to al-Bawānī, the 28th) Su'ũr 'i-Kab'a, and the Kab'a temporarily covered with a white covering which hangs down to within 6 feet of the ground; the Kab'a is then said to have put on the herē (q.v.). At the end of the Hadj it is covered with the new cloth. The door is covered by a separate covering also of Egyptian manufacture, which in Egypt is called al-kafrī (the veil).

The Kab'a is surrounded by a black stone fence, into which the abkafa is woven (see Sūrūq, Husaynī, Bilād al-Makhā, vii. 285). At two-thirds of its height a gold embroidered band (khāṣa) runs round, which is covered with verses from the Kab'a
in the calligraphy. Every inch of the pavement, which is taken down each year, is, of course regarded as a relic and small places are sold by the Bara Shaita; the souk is the remembrance of the Ka'ba, as ambara. In the north-east wall, about 7 feet from the ground, is the door, parts of which have mountings of silver-gilt. In Burchardt's and All Bey's times the threshold was lit up every night by a row of candles. When the Ka'ba is opened, a wooden staircase (sharaf, madaraf) running on wheels is pushed up to the door; when not in use, it is kept between the Zamzam building and the Gate of the Banu Shaita (see Snouck Hurgrone, Bildersammlung zu Mecca, v. 11. ll.). For a picture of the staircase, see All Bey, Travels, ii. 86.

In the interior of the Ka'ba there are three wooden pillars, which support the roof to which a ladder leads up. The only furnishing is the numerous golden and silver lamps suspended. On the inner walls there are many building inscriptions. The door is covered with slabs of marble.

In the eastern corner, about 4 feet above ground, not far from the door, the Black Stone (al-baqi`ah at-tawār) is built into the wall; it now consists of three large pieces and several small fragments stuck together and surrounded by a ring of stone, which in turn is held together by a silver band. The stone is sometimes described as lava and sometimes as basalt; its real nature is difficult to determine, because its visible surface is worn smooth by hand-touching and kissing. All Bey (ii. 76) gives a profile sketch of it which clearly shows the surface hollowed out in indentations. Its diameter is estimated by Lattmat (p. 105) at 12 inches. The colour is reddish black with red and yellow particles.

The part of the wall between the Black Stone and the door is called al-mawāna`am, because the visitors press their breasts against it while praying fervently.

In the east corner too, about five feet above the ground, another stone (al-baqi`ah at-tawār), the "lucky," is built into wall. It is only touched and not kissed during the permutation.

Outside the building there is still to be mentioned the gilt water-spool (mi'ād), which stands on the north of the north-west wall, and has an inscription which is called the "heard of the mi'ād." This is a reference to the name of the spool, "spout of mercy." (On it cf. Ben Cherif, Ann. des Pllers arab. de France, p. 75); the part between it and the west corner is the exact `āhda (q. v.). The rain water falls through the spout on the pavement below which here is inlaid with designs in mosaic. The ground all round the Ka'ba is covered with marble slabs.

Opposite the north-west wall, but not connected with it, is a semi-circular wall (al-baqi`ah) of white marble. It is three feet high and about five feet thick; its ends are almost six feet from the north and west corners of the Ka'ba. The semi-circular space between the baqii`ah and the Ka'ba enjoys an especial consideration, because for a time it belonged to the Ka'ba (see p. 11); in the permutation therefore it is not entered; the khuraf goes as close as possible along the outside of the space, and the name al-baqi`ah or bida` Landal`ib. Here are said to be the graves of the patriarch and his mother Hagar. The pavement on which the mi`ad is performed is called mi`ad a 댘; a depression in it is just opposite; the door has still to be mentioned; it is called al-mawāna`um "the truncheon," according to legend, Ibrahim and Isma`il (q. v.) here mixed the mortar used in building the Ka'ba.

Around the mi`ad, and a little higher than it, runs a paved border, a few paces broad, on which stand 35 or 36 slender pillars, each supporting two pillars hung seven lamps, which are lit every evening — to make the darkness visible, as Barton says. The row of columns is closed by the Bani Shaita, an arch which stands opposite the north-west wall of the Ka'ba and affords an entrance to the mi`ad. Between this archway and the Ka'ba is a little building, a kind of pagoda, with a small dome, the mi`ad or bida` Ibrahim. In it is kept a stone, on which Ibrahim is said to have stood at the building of the Ka'ba. Admission is granted to visitors on payment. Europeans have however not been able to see the stone. Barton says that the five dollars asked was too high for his finances. According to Oriental travellers and historians, it is a soft stone on which the footprints of Ibrahim can still be seen. During al-Mahdi's caliphate it was provided with a gilt band holding it together. Beside the Ma`ám Ibrahim, also opposite the north-east wall of the Ka'ba and within the row of pillars, but farther north of the Ma`ám, is the pulpit (mu`dāb) of white marble. It consists of the usual staircase, shut at the foot by a door, and above the staircase are four short pillars supporting a spire like that of a Gothic church tower.

The pavement on which the row of pillars stands is somewhat lower than that which runs round them, to which eight paved paths from the colonnades under the mosque give access. On this outer paved part are four small buildings. One opposite the flab Bani Shaita, on the left of the entrance and just opposite the Black Stone, stands the kubbah built over the Zamzam well. In the room on the ground floor is the well, which is walled in; its water is drawn up in buckets, fastened to a pulley. On one part of the flat roof is a small chapel partly open, which has a roof with a small dome.

In d'Ollens' as well as in All Bey's plan of the sacred mosque we find two further buildings north-east of the Zamzam building, at the edge of the outer-paving, which are called al-kabahat, the "two Ka'bas.", by him, Burchardt and Barton. They are not marked in Snouck Hurgrone's pictures because they were destroyed in the eighties and removed entirely. One field various objects, such as chalyzum, jars for Zamzam water; the other, books.

The three other small buildings on the outer pavement are the so-called saniats, the standing-places of the imams of the various ritual schools during the pulit. The Ma`ám or Masjids al-Hanbal stands south of the Zamzam building, opposite the south-east wall of the Ka'ba. It consists of a roof tapering to a point and supported by slender marble columns. The Ma`ám al-Malids is of the same form and is opposite the south-west wall of the Ka'ba. The Ma`ám al-Hanbal looks out on the `araf and the north-west wall of the Ka'ba; it has two roofs, one above the other. The Shaita have their bida` above the upper, during the month they stand under the bida` on the roof of the Zamzam well or at the Ma`ám Ibrahim.

Finally, we may mention receptacles placed here and there beside the pavements, in which various articles are kept (see Snouck Hurgrone Bildersammlung, v. 1., ll.; Bilder aus Mecca, v. 1., 11.)
II. History.

The Arabs possess no historical or semi-historical records of the origin of the Ka'ba, and we as little. According to Snouck Hurgronje's supposition, the Zamzam spring in a waterless valley may have been the source of this in case of a sacred place. It is to be noted that Pudenz (Geogr., vi. 7) in place of Mecca mentions Macoraba, which is probably to be interpreted, as does Glaser, (Keine der Ostrasse, 2, 88, x., Geogr. Arabe, Berlin 1890, p. 255) as the South Arabian or Ethiopeic sekere, *temple*. From this one may conclude that the Ka'ba already existed in the second century a.D. The accounts of Abridge's campaign, which has been elaborated with legendary features, also suggest the existence and worship of the Ka'ba in the sixth century but tell us nothing of its appearance or equipment. The Tabba Abul Karib al-Hilabi, who came to Mecca, is said to have for the first time provided the building with a dome and a door with a lock. The information available regarding the distribution of the offices [see below iii.], among the sons of Ka'ba, shows that the worship of the sanctuary had developed into a carefully regulated cult several generations before Muhammad.

As to the history of the building of the Ka'ba the legends referring to the pre-Muhammadan period are dealt with below [iv.]. Whether Ka'ba was demolished and restored, as the historian says, is a question that cannot be definitely settled.

The historical accounts only begin with Muhammad. When Muhammad had reached man's estate, the first of all women inventing the Ka'ba is said to have caught the building and laid it waste. It happened that a Byzantine ship was thrown ashore at Djidda [q.v.] and the Meccans brought its wood hither and used it for the new building. In connection with this the name of a man Habim (though it is given in various forms) is always mentioned, sometimes as the captain of the ship, sometimes as the carpenter whose advice was taken; he is said to have been a Coptic Christian.

The old Ka'ba is said to have only been of the height of a man and to have had a roof. The threshold is said to have been on the level of the ground so that the water had an easy entrance in the frequent floods (see). The Ka'ba was then built of alternate layers of stone and wood, its height was doubled and a roof covered it. The door was placed above the level of the ground so that whoever wished to enter had to use a ladder. Unwelcome visitors were tumbled down from the high threshold. When the Black Stone was to be put in its place, the Meccans quarreled among themselves as to who should have the honor. They had just decided that the first comey should be given the task when Muhammad (who had been engaged in helping to carry the stones) came past. With superior wisdom he is said to have offered the precious object in a cloth — or in his cloak — and having ordered the heads of tribes each to take an end. His itself took the stone and placed it in its position. Legend and history are probably hopelessly confused in this story.

At the conquest of Mecca in 8 A.H. [see iii. below], Muhammad left the Ka'ba as a building unaltered. But according to tradition, he later said that only the very recent conversion of the Mec-
the day of covering, but in Kadjah also and in other months the building has changed its covering. The Ḳa'ba consisted sometimes of Yemen and sometimes of Egyptian or other cloths; during Qamar's Caliphate the building threatened to collapse on account of the many coverings hung on it. All sorts of colours are mentioned also. The Wahhabis even covered the Ka'ba with a red Ḧijara.

The mabāni around the Ka'ba are mentioned as early as the 'Abbasid period; sometimes under the name ṣail ("a shade"). The present buildings are said to date from 1074 (1663). A dome over the Zamzam well is mentioned at an equally early period, the present one was built in 1672.

The Ka'ba had offerings dedicated to it in the heathen as well as in the Muslim period. Al-Arafa devotes a detailed chapter to this subject (p. 157 sqq.). Many a worldly ruler has used these treasures for political purposes. Tradition reports that 'Omar said: "I will leave neither gold nor silver in the Ka'ba, but distribute its treasures." To this, however, 'Ali is said to have raised vigorous objections so that 'Omar desisted from his plan.

III. The Ka'ba and Islam.

We do not know the personal feelings of the youthful Muhammad towards the Ka'ba and the Meccan cult, but they were presumably of a conventional nature. What the biography of the Prophet tells us about his Meccan period in this respect can lay no claim to historical value. The Meccan revelations tell us nothing about these relations during this important period in the life of the Prophet. In any case he felt no enthusiasm for the Meccan sanctuary.

During the first period after the Hijra Muhammed was busy with very different problems. But when the expected good relations with Judaism and the Jews did not come about, a change set in. Henceforth — about a year and a half after the Hijra — the Ka'ba and the Hejrat are mentioned in the revelations.

The change of attitude was first shown in the first revelation: the faithful were no longer to turn towards Jerusalem in the qibli but to the Ka'ba. We see the turning of the face towards every part of Jerusalem, but we will have the turn towards a qibli that will please them. Turn thine face towards the sacred mosque and wherever ye be turn your faces towards that part. They verify to whom the Book hath been given know this to be the truth of their Lord: and God is not regardful of what ye do" (Sura ii. 125). From the dogmatic point of view this volte-face was justified by an appeal to the "religion of Abraham", which was specially invented for the occasion (Sura ii. 125, iii. 89 etc.), as Stousch Hurgonie has shown in his Meccanneh Feter. This religion of Abraham, the prototype of Judaism and Islam, is said to have been olcumated by the Jews and to have been brought to light again by Muhammad. The Meccan cult was now drawn into K. Ibrahim and Isma'il like the allegories of the Ka'ba (Sura ii. 132). The Ḥāfun Hāshim is described as a place suitable for the qibli (ii. 119). Ibrahim prescribed the pilgrimage to mankind at Allāh's behest (xxii. 28) and the Ka'ba is said to be the first sanctuary that was founded on earth (iii. 90): it is now called the Holy Mosque (v. 98), or the Ancient House (xiii. 30, 34).

In this way there was created for the reception of the old heathen cult into Islam a basis in religious history, which was at the same time a political programme; henceforth the eyes of the faithful were turned towards Mecca.

In the year 6 A. H. a prospect of taking part in the Meccan cult was held out to the Muslims by the pact of al-Ḥadāliyya (q. v.); in connection with it, the 'Umar al-Khaṭṭāb took place in the year 7. Muhammad's political endeavours culminated in the conquest of Mecca in the year 8.

All the accumulation of heathenism, which had gathered round the Ka'ba, was now thrust aside. 360 idols are said to have stood around the building. When touched with the Prophet's rod they fell to the ground. The remains of Hubal which Amr b. Luhayj is said to have erected over the plot inside the Ka'ba was removed as well as the representations of the prophets. When they began to wash the latter with Zamzam water, Muhammad is said to have placed his hands on the pictures of Jesus and Mary and said: "Wash out all except what is below my hands!" He then withdrew his hands. A wooden dove also which was in the Ka'ba is said to have been shattered by Muhammad's words. The two horns of Abraham's ram did not crumble to dust until the rebuilding of the Ka'ba by 'Abd Allah b. al-Zubair.

At the capture of Mecca, Muhammad made arrangements regarding the religious and secular offices which had been filled in Mecca from ancient times. The historians say that in the old heathen period Kašiš after a fierce struggle with the tribe of Khaza'ah became master of the Ka'ba and held all the important offices, religious and secular; the administration of the Liwa al-Nadwa and the tending of the standard, the provision of the pilgrims with food (ṣifāda) and with drink (ṣirfa) as well as the supervision of the Ka'ba (ṣifadā and ṣifāda). His descendants 'Abd Manṣūr

Hāshim

'Abd al-Dād

Uthmān

'Abd al-Muṭṭalib

'Abd al-'Uzza

'Abdabbas

Abū Talib: Abū Taliba, Abū Allāḥ, administered the offices after his death. 'Abd Manṣūr and his descendants getting the ṣifāda and ṣirfa etc., while 'Abd al-Dād and his descendants saw to the ṣifadā and ṣifāda etc.

When Muhammad conquered Mecca his uncle 'Abdalla [q. v. i. 96 sqq.] or, according to another tradition, Abū Talib was admitted for the administration of these offices. But Muhammad said that they must all be crumbled beneath his feet except the ṣirfa and the guardianship of the Ka'ba. The former remained in the hands of 'Abdalla; the latter he gave to Uthmān b. Taliba who allowed his cousin Ḥishām b. Abū Taliba to set as his deputy. The Bann Shaliqa are the doorkeepers at the Ka'ba to this day. The ṣirfa, which was in the hands of Abū Talib, was taken over by Abū Bakr in the year 9: after his death the Caliphs looked after the feeding of the pilgrims.

Muhammad's control over Mecca and the Meccan cult was first clearly marked at the Ḥadīth of the year 9. As object of the Prophet, who did not participate in the pilgrimage, Abū Bakr announced to the assembled pilgrims the latest arrangements, which were put in the form of a revelation. They are contained in Surah 14, which
There is abundant testimony in Muslim as well as Christian literature to the intensification of devotional feeling which the sight of the Ka'bah produces in the pilgrims. We may here quote Al-Bahman’s description of the Ka’bah, as particularly characteristic (p. 26). "The whole holy shrine, standing there in the greatest reverence before this highest majesty and most powerful inspiration of awe before which the greatest souls became so little as to be almost nothing. And if we had not been witness of the movements of the body during the "pilgrimage and the raising of the hands during prayers, and the murmuring of the expressions of humility and if we had not heard the beating of the hearts before this immense grandeur we would have thought ourselves transferred to another life. And truly we were at that hour in another world: we were in the home of God and in God’s immediate presence, and with us were only the lowest head and the humble tongue and the voices raised in prayer and weeping assembly and the fearful heart and pure thoughts of intercession” (cf. also MacDonald, The Religious Attitude and Life in Islam, Chicago, 1909, p. 216 sqq., Ben Chérif, Aux Villas Saintes de l’Islam, p. 11, sq. 45 sqq., 65).

Even the Shicks and the Wahhabites have left the Ka’bah in Islam. For the Karmatians alone has an exception to be made, as can be well understood. Although modern like al-Batatini (p. 24) put the question: Why is God particularly worshipped in Mecca, when the whole world is His sphere, they themselves give the answer: But Meccas is His dwelling and the place of revelation of His dominion and power. And the Ka’bah is His throne and the place of His command. And is there in any of the four quarters of the earth a place not quite seven square miles in extent where half a million people assemble on a pilgrimage, all of whom call to God with one heart and one tongue? And although they differ in race and language, they all turn towards one God and the Ka’bah with one motion, without any hope other than the grace of the one God, who has not begun and is not born and is without equal”.

As to the mystics their attitude to the Ka’bah depends upon the position regarding the law. For the, to speak, mystical mystics like al-Ghazali, the Ka’bah is, it is true, the sacred building which one has to go round in the "pujasi. The "pujasi and its object however only receive their value for man when they give them an increment to the to a higher spiritual level, the al-"Arariqah goes a step further when he says that the true Ka’bah is nothing other than our own being (al-"Arariqah al-Makkyya, t. 733); the Ka’bah however also plays a part in his mystic experiences. Hujjatu however quotes some sayings of mystics, who no longer require the Ka’bah as an increment to rise, and even despise it. Muhammad b. al-Fajri says: “I wonder at those who seek His temple in this world: why do they not seek contemplation of Him in their hearts? The temple they sometimes sit and sometimes sit, but contemplation they might enjoy always. If they are bound to visit a mosque, which is looked at only once a year, surely they are more bound to visit the temple of the heart, where He may be seen three hundred and sixty times in a day and night. But the mystic’s every step is a symbol of the journey to Mecca, and when he reaches
the sanctuary he wins a robe of honour for every step". Abû Yazid (al-Bistânî) says: "If anyone's recompense for worshipping God is deferred until tomorrow he has not worshipped God right today", for the recompense of every moment of worship and mortification is immediate. And Abû Yazid also says: "On my first pilgrimage I saw only the temple; the second time, I saw both the temple and the Lord of the temple; and the third time I saw the Lord alone". In short, where mortification is, there is no sanctuary; the sanctuary is where contemplation is. Unless the whole universe is a man's trying-place where he comes nigh unto God and a retired chamber where he enjoys intimacy with God, he is still a stranger to Divine love; but when he has won the whole universe he is his sanctuary. "The darkest thing in the world is the Beloved's house without the Beloved." Accordingly, what is truly valuable is not the Ka'ba, but contemplation and annihilation in the abode of friendship, of which things the sight of the Ka'ba is indirectly a cause. (Hadîqat, transl. Nicholme, p. 547).

IV. The Ka'ba in Legend and Superstition.

The alleged religion of Abraham gave a basis for the esteem in which the Muslims held the Ka'ba. Legend attached itself to the Kur'anic statements and spun them out. As Saneq Hargunjah has proved in his Mekkânwâ Rost against Duyo's hypotheses (see his Izâretat in Mekkâ), there can be no question of a local Meccan tradition in this connection. There was, it is true, a local tradition, but it consists of semi-historical reminiscences of the last few centuries before Islam. But all that tradition relates regarding the origins of the Ka'ba and its connections with Biblical personages, belongs to Islamic legend.

The latter first of all attached itself to the statement that Israil and Isma'il raised (ruÝâ'at) the Foundations of the Ka'ba (q. 2: 127). God's command to Ibrahim to build the Ka'ba is by some placed before the episode of Hagar and by others after it. The patriarch came to Arahit led by the Sâlâm, which had the shape of a stormy wind with two heads; it is also described as having a snake's head. When it reached the site of the Ka'ba it wound itself round its foundation (see below) and said "Build us a house". As to others, Ibrahim built on its shadow. He was helped by Isma'il in this; the stones were taken from five or seven hills: Hiri, Thulûr, Leûs, Mount of Olivets and the Jebel al-Almar near Mecca (other names are also given). When the building had risen to some height, he stood at its base, stepped on the stone, which still shows the impressions of his feet, the Mohammed Ibrahim. The Black Stone, which was left white in those days and only received its present colour as a result of contact with the impurity and sin of the pagan period, was brought to him by Gabriel after having been kept in Abû Qulais [q. v.] since the Deluge. Within the building (which was not high and had no roof) Ibrahim dug the hole, which afterwards served as a treasury. When the work of building was completed, he took his stand on the marble, which now rose high above the mountains, and proclaimed the pilgrimage to all men.

From all sides they answered: Labbaik, Labbaik; "Here I am! Here I am!"

On the other hand Muslim legend has developed the passage, Sûra iii. 90: "Truly, the first temple that was founded for men is that in Ka'ba; a blessed house and a guidance for (all) creatures". The ambiguous expression according to which Ibrahim and Isma'il raised the foundations of the Ka'ba left room for the view that the foundations already existed on which he erected the building. Ibn 'Arabî in his commentary on Sûra ii. 216 [q. 528-529] however recognizes that there are two views: according to the one, Adam, according to the other, Ibrahim laid the foundations. Legend relates the following according the foundation by Adam. When after the fall of Adam was hurled out of Paradise on the earth, he came to Mecca. Gabriel with his song answered a foundation, which had been laid in the seventh earth, and the angels threw blocks as on it from Lebanon, the Mount of Olivets, Jebel al-Dauût [see q. 150] and Hithna' until the hole was filled level with the earth. God then sent from Paradise a tent of red jacinth in which Adam lived; what was afterwards the black stone, then a red jacinth from a tree, named as a west. When God made his covenant with men, the latter acknowledged God's universality; the document on which their acknowledgment was written was given by God to be swallowed by the Black Stone. At the Last Day it will be given a tongue, to bear witness against men; according to others, because it was originally an angel.

There was a particular reason for sending down the prototype of the latter Ka'ba. Originally Adam's stature was so great that he could hear the song of the heavenly hosts around God's throne. As a result of the Fall, however, his stature was shortened; he then lamented to God that the higher spheres were now closed to him. God then sent down the tent around which Adam now performed the 'umá'âf, following the example of the angels. But Mecca was without inhabitants and the sanctuary without worshippers. When he gave vent to his regrets on this point, he was promised by God that in time this place would be the site of a cult that the sanctuary would enjoy a particular 'urâsû; that it would be a sharâs [q. v.] whose sharâs would extend above, below and around, and to which men would make pilgrimage with dishevelled hair and covered with dust, breaking out of every cloth with weeping and suddâ [q. v.] and tahâs [q. v.]....

After Adam's death his descendants (Shâtib is especially mentioned) built the Ka'ba. But the deluge washed the building away while the sacred stone was concealed by the angels in Abî Qulais. According to others, however, the flood did not touch the Ka'ba and Noah performed the 'umá'âf round the holy house. According to the first tradition, a red mound was left of the Ka'ba, which Abraham afterwards found.

But the legends also extend to the period after Abraham. The hole in the Ka'ba, which is called al-Ásh'eef or al-Ásh'eef, is said to have been several times plundered under the Yarmukian [q. v.]. Therefore at God's command a snake took up its abode there and guarded the treasures. When the Kûnights wanted to pull down the Ka'ba, the sanctuary opposed this plan until God sent a bird which carried it off to one of the surrounding hills. - Every renovation of the Ka'ba is said to have been carried out amid ter-
rible portents, such as lightning-storms. It is also said that on such occasions the foundation of the Ka'ba was brought to light and it looked like the nest of vipers and serpents. For the legend connected with the origin of the Zamzam well, see the article ISMA'il. The following may however be added here. Once when 'Abd al-Mutallab was sleeping in the heket, one appeared to him in the mysterious words ordered him to dig out the Zamzam, which was "the battle-ground of the Kur'an", at the "Ravenhole", and at the "Ant's nest". Now when the Kur'an contested his right to it (or the claim to the well already dug) both parties went to the Ka'aba of the Banu Sa'd b. Ubadah. On the way their water gave out. But the water which sprang from the impression of the hoof of 'Abd al-Mutallab's mount was an indication from heaven that the latter was right. They therefore turned back to Mecca; and when 'Abd al-Mutallab had begun to dig, he found there two golden gazelles which the Kur'an had concealed there, as well as swords and armour. All this was deposited at the Ka'ba or used to decorate the buildings.

This legendary story of the origin of the Ka'ba was easily brought into conformity with the cosmological views current among Christians and Jews in the East, the central point of which was the sanctuary itself. Muslim tradition at first adopted this cosmology completely, as is evident from the statements which are still wholly under the influence of the philanthropic of Jerusalem. They were however not content with this and transferred a considerable part of these sayings to Mecca. These traditions are grouped round the novel theory, the main idea of which are as follows. The earth has a naval, whose functions are parallel to those of the human naval. It forms the part of the earth which was created before the rest of it and around which, the rest stretches. It is also the highest point, the place which provides the whole world with its nourishment, and its forms the place of communication with the upper and under-world.

The novel was at first Jerusalem and later Mecca. But not all the properties of the naval are attributed in equal degree to Mecca. They may be briefly summed up as follows. About 400 years before the creation of the world, the sanctuary was an agglomeration (Glass al-Kur'an) in the world ocean. The beginning of its creation consisted in the stretching out of the earth around this point as centre, in the following order: after the substance of the earth (which coincides with the naval) heaven was formed and lastly the earth itself. In agreement with this theory is the fact that in the Kur'an Mecca is called the mother of cities (Uum al-Kur'an (vi. 93, xii. 3)) and in popular literature the naval of the earth (Umm al-Na'am, tr. 279; al-Kur'an, l. 371; al-Halabi, l. 195, etc.).

Thus the sanctuary is the highest point in the world cannot be scientifically maintained. The popular traditions however like to move in this direction. Thus, in the story of the creation, it is said that the earth is extended below the sanctuary. The semi-scientific cosmography says that the position of the Ka'ba corresponds to the Pole Star; as the latter is the highest point in the heavens, so the Ka'ba is the highest point on earth (al-Kisht, 'Abd al-Malik ibn, ms. Leiden, L 258). This view is probably connected with the conception of heaven and earth as domes or tents put upon one another, which can be shown to exist in Moslem literature.

The view that the sanctuary connects on the one side with heaven and on the other with the lower world is not so clearly stated with regard to Mecca as to Jerusalem. But it is said that no place on earth is nearer heaven than Mecca; and in the pagan period men are said to have gone up to Abû Qubais to offer particularly urgent prayers. Whether the pit in the Ka'ba was really regarded as the entrance to the lower world, like the corresponding arrangements in Jerusalem and Hira-pool is uncertain.

One typical characteristic of the lower-world is certainly possessed by Mecca. It is described as a tomb. Not only Isma'il, but a whole series of prophets, numbering hundreds, is said to have been buried round the Ka'ba. Every prophet belongs to Mecca. This is his essential starting point and termination of his career. Muhammad therefore also belongs to Mecca and Meccan is his real grave as the theologians say (al-Kalâbî, l. 157). In opposition to the fact that he is buried in Medina.

Traditions which emphasize Mecca's importance for the nourishment of the world are hardly represented at all.

These theories had to be brought into consonance with the later cosmology of Islam, which regards the universe as a series of stories of seven heavens and seven earths. The Ka'ba is now not only placed in the centre of the earth (according to the naval theory) but it forms the central point of the whole universe. Its foundations as well as those of Abû Qubais lie in the seventh earth and form a kind of axis which runs through all these worlds.

The so-called stories are exactly like one another in plan. Every one has a sanctuary in the centre so that if the top one falls down, it would fall exactly on the lowest in the seventh world. The highest of the sanctuaries is the throne of God. Of those which lie between the throne and the Ka'ba two are mentioned by name, the Kur'an al-Mu'min, the name of which is taken from the Kur'an (lii. 4) and al-Dar al-Mu'min. Jewish literature was already acquainted with a heavenly sanctuary in which the angels sat as priests. In Judaism these priestly functions are usually replaced by the term of.

V. Comparative History of the Cult.

From the fact that Ptolemy calls Mecca Macorbin (L. a. Mi'qerat, temple) we may conclude that in his time the Ka'ba was regarded as the dwelling of one or more deities. According to a statement of Epiphanius (Hierozous, V, following the text in Philologus, 1880, p. 355), Dhu 1-Shar' had his gardens in Petra, in which ward the Ka'ba is also probably consecrated. It is however not clear from the discussion whether the temple in Petra was meant or the quadrangular building of his zone which represented Dhu 1-Shar'. Al-Bakri (Mu'jam, ed. Wüstenfeld, p. 46) relates that the tribe of Bâqar of 'Allah (9. 17) as well as the main body of the tribe of Lydai had their centre of worship in Simdir in the region of Ka'ba and that their holy tent (or temple, karî) here was called Dhul al-Kalâbî (or however al-Hamid, Sûra Dhûn-nun al-Arâb, p. 171, 14. 17. 230. 25). According to Wellhausen,
the Ka'ba owed its sanctity to the Black Stone; this may be right, for the religion of the ancient Arabs was essentially stone-worship.

The form of the building may be compared with the apse of the Jerusalem temple, which was twenty-ells in each direction.

It is not related that the Black Stone was connected with any special god. In old times the sacred stone was called the god of Mecca and the Ka'ba. Certain gives great prominence to the connection between the Ka'ba and Hubal. Besides him, however, Al-Lat, Al-Uzza, and Al-Manat were worshipped and are mentioned in the Qur'an; Hubal is never mentioned there. What position Allah held beside these is not exactly known. The Islamic tradition has certainly elevated him at the expense of other deities.

It may be considered certain that the Black Stone was not the only idol in or at the Ka'ba. The Ma'asim (Hir'am) was of course a sacred stone from very early times. Its name has not been handed down. Besides several idols are mentioned, among them the 360 statues. The Ka'ba possessed in a high degree the usual qualities of a Semitic sanctuary. First of all it made the whole surrounding area into consecrated ground. Around the town lies the sacred zone (haram), marked by stones, which imposes certain restrictions on each one who enters it (see isra'iy). Moreover, the sanctity of the area is seen in the following points. In the haram the truce of God reigns. When the Arab tribes made a pilgrimage to the Ka'ba, all feuds were dormant. It was forbidden to carry arms. Next, the haram — and the Ka'ba especially — is a place of refuge. Here the unintentional manslaughter was safe just as in the Jewish cities of refuge. On the Ka'ba there was a kind of mandate to which the fugitives cling (Al-Araf, p. 111), an arrangement which recalls the purport of the horn on the Jewish altar.

Blood was not allowed to flow in the haram. It is therefore reported that those condemned to death were led outside the haram to execution. The idea of peace extended even to the flora and fauna. Animals — except a few injurious and dangerous sorts — are not to be scared away; hence the many tame doves in the mosque. Trees and shrubs were not cut down except the khabir shrub, which was used for building houses and in goldsmiths' work. These regulations were confirmed by Islam and are in force to this day.

As to the rites, it is said that in the heathen period victims were slain at the Ka'ba. Among the ancient Arabs the idol Mecca replaced the altar; on it they smeared the blood of the sacrificed animals. In Islam the killing takes place in Mina.

It is a question, whether and how far the Ka'ba was connected with the hajj in the pre-Islamic period. Wellhausen (Recht Arab. Heidens, 2nd ed., p. 79) defends the view that originally only the 'novo' (p. 79) was concerned with the Ka'ba while the scene of the hajj was in Harrat, Mecca, and Mina. The connecting of pilgrimage and 'anowr is regarded by him as a rather clumsy, correction made by Islam. It must be conceded that Wellhausen with justice points to the fact that the ascent for down into Islam was closely connected with the month of Rajab. Moreover, the hajj is called simply hajj.
KABIR, a term in provody. It is the suppression of the fifth quiescent letter in the primitive feet jālīn and mufāsālīn and is therefore found in ṣafā, ṣanāfī, mufāzāfī and mufāzārī.

In ṣafā, ṣafā is recommended (according to some, it is obligatory) when this is the pretext of the second hemistich of the third qāṣid of a ḥudūd; everywhere else it is optional. In ṣafā, ṣafā is obligatory in the last line of the first hemistich of a ḥudūd. In all other cases it is only permitted if the foot is not liable to ṭabīb or suppression of the seventh quiescent letter (n). Nevertheless, it is very rarely found in ṣafā, ṣanāfī and mufāfī.


AL-KABID, one of the names of God, see the article ALLAH, i. 3038.

KABID (Ḳābīd) a Turkish Sunni theologian, founder of the sect of Kābīdīyya (popularly called Chaqumsha). By order of Sultan he was tried before an extraordinary court, sentenced to death on 29 Safar 934 (Nov. 26, 1527), and executed on the following day by means of the bow and arrow. He maintained the (moral) superiority of Jesus over Muhammād (ṣafāʾū Ḫaṭṭa Muḥammad). On the occasion of this trial Ibn Kamāl-paḫānī wrote his treatise on Zandākum.


KABIR, i. e. Cain. [See AKIB.] KABIR, one of the names of Allah, see the article ALLAH, i. 3038.

KABIR, an Indian mystic, of the 16th century, who was claimed both by the Hindus and Muslims as belonging to their faith. A large collection of Hindu verses is attributed to him, but their authenticity is doubtful, and a like uncertainty attaches to his biography, which is obscured by legends. He is said to have been the son, or adopted son, of a Muhammadan weaver, and to have become the disciple of Ṛṣmānī, the Vaishnav reformer, at whose feet he sat in

responding emotions are fear and hope, but with the distinction that the latter leads to the future, while ṣafāf and ṣafāf express a present feeling of spiritual dullness or joy. In the language of Western mysticism, they might be said to correspond approximately to the expressions commotio (commotion) and delectatio (spiritual dysesthesia).

Benares, joining in the theological and philosophical arguments that his master held with Brahmanas and Sûfis. He appears to have earned his living as a weaver, and to have been a married man, the father of a family, and to have been as contemptuous of the professional asceticism of the Yogi as he was disregardful of the doctrines and ordinances of orthodoxy, whether Hindu or Muslim. The boldness with which he sang his mystical doctrine of the divine unity exposed him to persecution, and he is said to have been driven from Benares in 1495, when he was about 60 years of age, and to have died at Maghar, in the district of Rasulpur, in 1534. The early writers of his school tell us that his Hindu and Muslim disciples disputed as to the disposal of his body, which the former wished to burn and the latter to bury; when they lifted the cloth that covered the body, they found in place of the corpse only a heap of flowers; of these, the Hindus burnt half in Benares, while the Muslims buried the rest at Maghar, where the shrine is still in the charge of Muhammadan Kabir-Panthis. Modern scholars, like Kabir's contemporaries, claim him for one or other of the rival creeds: H. H. Wilson (op. cit., pp. 69, 74) and R. C. Bhattacharya (op. cit., p. 69) maintain that he was a Hindu; G. H. Westcott that he was a Muslim (op. cit., p. 493); and A. W. Cockerill, in Journal of the Royal Asiatic Society, 1897, pp. 325-432), that he derived his opinions from Christian sources, may be dismissed as a pious fiction. A study of his poems makes it clear that he had no desire to attach himself to any organised religion: *Let me make self-reflection my saddle, And put my foot in the stirrup of divine love...* Saith Kabir, they are good riders Who keep themselves aloof from the Vedas and the Koran*; nor did he attempt to formulate any religious or philosophical system of his own, but he popularised the current Vaishnav teaching of his age, without however committing it with any particular incarnation, and he spoke of God indifferently as Râm, Shàh, or Shàhâb. His rejection of the outer forms of Hinduism, e.g. the sacred thread, the distinctions of caste, the ritual observances of temple worship, etc., and his references to Muslim authorities and institutions (e.g. the Kûrâ, circumcision, pilgrimage, the Mulla, the Kâdî etc.) are accompanied with a denial of their validity. He represented God as the omnipresent reality, but maintained the separate individuality of the human soul, which could attain union with God through love, not by knowledge or by ceremonial observances. Through his homely illustrations and his close contact with daily life, he presented his doctrines in a form readily acceptable to uneducated persons, who appear to form the majority of his followers.


**KABIRPANTHIS** (Hindi, panth, a path, sect). Though the non-sectarian character of Kabir's teaching, his followers now form a distinct sect, the majority of whom are Hindus. The best account of their organisation is given by Westcott, *op. cit.* (Chap. v. and vi.), according to the Census of 1911, there were 589,109 in the Central Provinces, and 49,605 in the United Provinces; in the other provinces they are not found at all, or their number is too inconsiderable to call for separate enumeration.

**Bibliography:** A. W. Cockerill, Tribes and Castes of the North-Western Provinces and Oudh, iii. 73-7 (Calcutta, 1896); E. V. Russell, Tribes and Castes of the Central Provinces of India, i. 232 sqq. (London, 1916); Gazetteer of the United Provinces, xxiii. 225-6 (Allahabad, 1907); Central Provinces Gazetteer, Bilaspur District, p. 76, 80 (Allahabad, 1910).

**T. W. Arnold.**

**AL-KABISHI**, whose full name was *Abd al-Asîz* (also *Abd al-Râfan*), b. *Al-Himâna, an important astrologer, probably of Persian descent. He was known to the Christian world of the middle ages as *Alcabitius* (also *Al-chabritus*). He lived for a considerable period at the court of Sultan Selîm I. al-Dawla b. Humânî (d. 316 = 929) and dedicated his principal astrological work to him: *Al-Majhdâl ila Sîhat al-Mudallâ al-Nudîfîn* (Introduction to the art of Astrology) of which copies still exist in Oxford, Gotha and Cairo. It was translated into Latin by John of Toul, 1451, 1455, 1491 and 1521. The edition of 1455 is entitled *Libellus angustius Abidius* (*id est servus gloriæ Dei, qui dicitur Alchatabius, magister infernius aurorum astrorum*, *Interpretatio a Joanne Toulensio*, Verona 1455). The edition of 1551 is called *Practicae Alchatabii opus ad aequatam stellarum magnitudinem imaginem*. A commentary on it was compiled by John de Sponia in 1511 and printed at Bologna in 1473, and again in 1485 and 1521 at Venice at the end of the editions of Alcabitius. Al-Kabishî also wrote several smaller astrological treatises. The dates of his birth and death are unknown.

**Bibliography:** A special article on this astrologer is given by al-Bâhi b. (c. 1150) alone among the Arab biographers, in his *Fârisî,{

**al-Fârisî* (Ms. Leiden, 1354, fol.), cf. E. Wiedemann, *Beiträge zur Geschichte der Naturwissenschaften*, xxvii. 1836; scattered notices are found in *Florilegium*, p. 265 (Arz al-Zahabî), in Ibn Khallîkân (Cairo 1310), i. 365, transl. by de Slane, ii. 335; *Yâqût, Muqaddas, ed. Wunstfeld, iv. 35. Cf. also H.
Sucer in Aabnand, s. Gcki, d. mathaim Wir-
zemch, s. 60, xvi. 165.

H. Suter in Al.Kabi, — KABUL.

Al.KABIl. (Pers. Al.Kabi, Av. al-Kabiz, Ar. Al-
Kabiz, z al-Tebir, 4666, 13, 4666, 15, and 31, 14, have it, and as should be
read everywhere in al-Masudi (ed. Paris) for al-
Kabiz, is a name for the Caspian, common in
Muslim authors. Hubschmann, Armen. Gramm. (Leipzig 1867), i. 45 derives Kabik from Arme-
nian Kapthik, Peiti. Kafthik.

An older geographical conception regards this
chain as belonging to the Kaf-s. v. which encloses
the world (cf. B. Muschanf. Der Kaipan
u. Oracl des Girtelt der Erde, in Kesten Societ, l.
536 sqq.). The name Alarri is a doubt con-
ected with this idea, which Mustawfi, and appar-
ently following him Kafth Celiel, give to the
Caucasus, while the name Kafik (Kibdameh, Kaf-
sche) is limited to its eastern (transl. p. 182
strongly western) side. Here the range appears
to be considered the continuation of the North Per-
isan mountain chain of the same name, with which
also are associated notions of its being the bound-
ary range of the world. (Cf. the article ALBIZ;
F. Justi, Brit, aus alter Geographie Perga-
ion, i. 4 sqq., ii. 4 sqq.; Melgofen, Das räumliche Ufer des Kopfischen Meerz, p. 27). To similar con-
 siderations is probably to be ascribed the fact that
the Caucasus is connected with mountains which,
beginning with Djibat al-Ardir between al-Madta
and Mescu (Ibn Khordabbeh, p. 174 infra sqq.; Ibn-
Buxh, p. 25; sqq. 305 sqq.) or in Yemen (al-
Pusdar, Djuvat al-Ardr, p. 136 sqq.) run northwards through Arabia and Syria. The connect-
ing of these mountains with Kaf led to the localisa-
tion in the Caucasus region of the rock,
sea and village (kur in xvi. 59 sqq.) known from
the legend of Moses (ALEXANDER), (Ibn Khordabbeh, p. 324 sqq.; Ibn al-Faks, p. 287 sqq.; al-
Masudd, p. 46 sqq.; Vakht, l. 230 sqq., 454 sqq.; V. 288 sqq.).

The Caucasus has further been regarded as the range beyond which dwell Vakhtji and Mekuni
(y. v.). The Al-Sakkash of kur in xvii. 59,
explained as the "two mountains", between which
Dju "Karmain caused a barrier to be built to
check the "Kafis". Vakhtji and Mekuni is identi-
fied with Armenian and Adjarisabz, (al-
Dibt, Tafsir, xvi. 121 sqq.; al-Buslahi on kur in
xvii. 59). But when geographical knowledge was extended, Vakhtji and Mekuni were placed farther
north.

The Sasanians in particular had closed the
Caucasus passes with fortifications to prevent the
inroads of the northern nomadic peoples. The
most famous of these passes (cf. Ibn Khordabbeh p. 123 sqq.; Vakht, l. 439 sqq.) are still
al-Ashk or al-Bukhi or Derbend (y. v.) and Rro
Allati, the gate of the Alans, or the Durian pass.

The multiplicity of ethnic groups and language in the Caucasus is mentioned by most Muslim
geographers. According to an oft recurring state-
ment, 20 (72) different languages are found (here
Ibn al-Faks, p. 25; al-Masudi, v. 2); according to
al-Muballadi, Af. 327 (in Abu I-Faks), as many as
300. Wherefore the mountain range are also called Djalat al-Alam "Mount of Languages"
(Abu I-Faks. Tafsir al-Djaldat, ed. Rey-
naud and al-Shay, l. 71 sqq. 395 sqq.; V. Ta-

For groups of peoples, states, and towns in the

Caucasus the reader is referred to the separate
articles which are given below. See the articles
ARKHA, ALLAH, ARLENS, AMAR, BAKI
BAHRAA, NAGHSTAN, DERBEND, GANDJ.

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speaks of the River Ghurwand which falls into the Indus below Wailand, the capital of al-Kandahar (i.e., Gandhara). This name is taken from the Ghurwand Pass near which the Panjâbîr River rises. Al-Mas'âdiyya says the fourth river of the Panjâb comes from the country of Kâbul and it forms the frontier of al-Tauhâd. The modern name of the river in Pashto is Sind (also a general term for “river”). Bâbur speaks of the Sind river as rising in a mountain to the west of Kâbul, and no doubt alludes to the Kâbul R., though elsewhere he applies the name Sind to the Indus. The name Kâna given by Euphrates (Appendix on Rivers) appears to be a misnomer, as Kâna is the name of a tributary only.

The town and district of Kâbul seem to have taken from the name of the river.

A. An important city, now the capital of Afghanistan, situated in 34° 30' N., 69° 13' E.

5780 ft. above sea-level, in a fertile and well watered valley. Population about 150,000.

Although the Kâbul River under various names [q.v.] is known from the earliest times, there is no mention of any town which can be identified with Kâbul. Ptolemy’s Karoura has been supposed by some to be Kâboum, and the people he names Bolistai are conjectured to be properly Kabolitai or people of Kâbul, but these guesses rest on no evidence. Kôphâne is probably the name of the whole valley derived from the river Kôphon.

This territory was recaptured by the Bactrian King Demetrios and formed a Greek kingdom about the commencement of the Christian Era. The Parthian Cœcophanes seems to have held it for a time to 2nd century. It was invaded in the 1st century. A case in point, the Roman king, known by the title of Shahi, who, as we learn from the Brahman Fax, were suppressed by their Brahman war, probably about the time of the first Mahamudan invasion. It is probable that after the first invasion the Hindukush kingdom of Gandhara was ruled from its capital Uzbebdah (or Wailand) on the Indus, and extended to the foot of the mountains west of the Djadozâl, but did not include Kâbul proper, which continued as a separate principality under its own Shah, sometimes under Mahamudan influence and sometimes independent, till 1714.

The earliest Arab chronicles the country as a whole is termed Kandahâr, i.e., Gandhara, which has often been mistaken for the town of Kandahar. Thus Tabari tells us that under Omar in the year 23 A.H. Amur and Abd Allah b. Omar pressed on through Shahin as far as the Indian frontier and Kandahar. The town of Kâbul is not distinctly mentioned, the Kâbul Valley and the adjacent Kââbistân up to the Hindukush pass being described as the country of the Kâbul Shah and the capital, as an inaccessible mountain fort of uncertain name (read Jezirew), by Abd al-Ragîman b. Suurâ, but when he wrote it was known only by the export of the Chabûl (or Kâbûl) myrobalans. Another expedition followed in 220 A.H. (739) under Hârûn al-Rashîd an army from Bârî invaded the valley from the north, the centre of the Shahs. There was another invasion in the time of Al-Mamun, which led to the submission of the Kâbul Shah and his acceptance of Islam.

These expeditions seem to have led to a nominal submission and acceptance of Islam, but there seems to have been no actual occupation before that of the Saffah in 577 (814). Panjîlâr, with its silver mines was no doubt a powerful attraction and coins were struck there by Ya'qûb b. Lath. But it cannot be said that the name of Kâbul applied to any particular town until later, and in no case it was not an important centre. It may be noted that the attack made by Ya'qûb b. Lath was from the north by the Hindukush passes, and not by the more obvious route from Sâqilân, by way of the Arghandakh Vally and Ghazna. The ruler of Kâbul at this period was described as a Turk by race and a Buddhist by religion, and it is worthy of note that he was a brother of the later Kâshân [cf. Afghanisrûy, 1. 161].

It was never a mint town before the time of the Mughal Emperors. Coins were first struck there by Bâbur [see art. Bâbur]. Throughout the rule of the Châna (q.v.) the Ghurids (q.v.) Ghâna was the capital. Al-Idrisi mentions Kâbul as a large Indian city on the border of Tukhriyâ, and adds that no ruler could take the title of Shahi till he had been inaugurated at Kâbul. His information was probably derived from authorities much earlier than his own period, when the kingdom of the Shahs was long ceased to exist.

It seems probable that the frequent destruction of Ghâna led to the rise of Kâbul and after Timur’s time it became the centre of a principality under some members of his family. After the death of Alî Sa’dî (q.v.), his son Ullugh Beg obtained possession of Kâbul and held it till his death. His son was expelled by Mu’âmmar, a son of Dhu’l-Nun Beg Arghûn, who in his turn was driven out by Bâbur in 1504. This formed the foundation of Bâbur’s Indian empire, and even when his son Humayûn was driven out of India, Kâbul was not lost by the family, but was held first by Kâmûsî and afterwards by Humayûn himself till India was recovered. Bâbur was fond of Kâbul, and gives an enthusiastic description of its climate, its streams, its fruits and flowers. After his death at Agra, his body was brought to Kâbul and his tomb still exists in a garden laid out by himself near the town. From this time the history of Kâbul is bound up with that of the Mughal Empire of India. It became a mint for gold, silver and copper, and coins of most of the emperors are found up till the time of Mahamud Shah. In 1738 it fell into the hands of Nadir Shah, and although a suzerain of the emperor Alamgir II was struck there under Nadir Shah’s death, it never again belonged to the empire, but was very soon taken by Ahmad Shah Durrânî (q.v.). It soon surrendered Kandahar as capital of the Durrânî dominions, and has continued to hold that position under Sar açi and Barakzai till the present day. [For history see under art. Afghanisrûy, 1. 169.] The town grew in prosperity as the capital of an important kingdom, although it suf-
ered much during the various wars, especially those between 1839—1842 between the Sadorais and Barakains, in which the British army of occupation took part, and in the civil war between Siyèr ‘Ali and his brothers. Under ‘Abd al-Rahman Küh (q. v.) and Habb Alakh the town has been improved and good roads and earthen walls constructed. The old fortress of old, fasten citadel on a rocky hill has been dismantled; the upper part has become an arsenal. A new fortified palace known as the ‘Ark was built by ‘Abd al-Rahman outside the town between Shépur and ‘Alamgundi.

In addition to the tomb of Bābur mentioned above, the tomb of Thirm Shish Durrat is also near Kābul.

2. Kābul is also the name of the province in which the capital is situated. It is bounded on the north by Afghan Turkestan, on the west by Herat, on the south by Kaundar and on the east by Ghilzai. It includes the Pathakhān Mī, the north-west and the Hazarajat in the south-west. Ghilzai is comprised in its limits, and the boundary between this and Kābul is at Hijājat.


(M. Longworth Damer)

KĀBUL (A.). Acceptance of the offer (in contracts); see TūR原.

KĀBUS w. WASHMĀRĪN, SHÂH AN-MĀTIL, Abu l-Hasan, nephew of Mīrzād b. Ziyār and fourth ruler of the Ziyārd dynasty (his genealogy is given by his grandson, Kābūs Ungur al-Mātâ’i in his preface to the Kābul-nāma). Called to the throne by a military conspiracy, in 306 (966) he succeeded his brother ‘Aziz al-Din Bahā‘īn as ruler of Dūrjan and Tābaristān. When the Būyids Fakhr al-Dawla (q. v.) had quarrelled with his brother ‘Adud al-Dawla (q. v.) and the latter deprived him of his whole kingdom in 309 (979/80) Fakhr al-Dawla took refuge with his father-in-law Kābūs. As the latter declined to hand him over to the victor, ‘Adud al-Dawla sent a force against Kābūs who, after a defeat at Tābaristān in 311 (981/2) fled with his protegé to Nishāpūr to Husain al-Dawla, governor of Khorāsān under the Samanids, b. Mānṣūr. The latter sought to conquer Tābaristan for himself, but Husain was defeated. On the death of the Vizier, Abu l-Hassan al-Uthmān Husain was summoned to Bukhārā to succeed him and took Fakhr al-Dawla, and Kābūs with him. Soon after the death of ‘Adud al-Dawla at Baghād (313 = 983) Fakhr al-Dawla gradually reconquered Dūrjan and Tābaristan and wished to restore them to Kābūs but was persuaded by his vizier Ibrāhīm al-Shāhī (q. v.) to keep them for himself. After the death of Fakhr al-Dawla however Kābūs regained his inheritance after seventeen years’ exile in 388 (998) and held it till in 403 (1012). His tyranny and the many executions ordered by him earned him the hatred of the troops, who deposed him and put the throne to his son Minūṭi, who was summoned from Tābaristan. Soon afterwards he was put to death by the rebels in the fortress of Dūrjan between Dūrjan and Astakhāl by being deprived of his clothes, while engaged in his religious ablutions, and then allowed to perish of cold. He was learned in several branches of knowledge, particularly astrology, and left several short treatises (rashūf) as well as Persian and Arabic poems. He was also a distinguished calligrapher. The poet Abū Bakr Muhammad b. ‘Alī of Sārakhs and Ziyād b. Muhammad of Dūrjan sung his praises (Muhammad ‘Awfī, Lūhād al-‘Abīd, II. 18, 19).


(Cl. Huast.)

KĀBULYIA, a mountainous country in the Algerian Tell. The name Kābulia or land of the Kābuli (Arab. Bilād al-Kabuli) is of comparatively modern origin; it is not found in the Arab historians or geographers, nor is it usual among the natives. It seems only to have been introduced as a geographical name by European scholars since the sixteenth century. The name Kābulia is taken from the Arabic kabūli, pl. of kubīl, “tribe”, which some Arab writers use as a synonym for Berbers; this is found as early as the author of the Kābul, several times (e.g. p. 217 and 238 of the Arabic text), in detailing the contingents of troops in the Maridin armies, carefully distinguishes the Kābuli from the Arabs.

The European geographers sometimes give the name Kābulia to the whole mountain system of the Algerian coast from the mouth of the Isser to the Tunisian frontier. These elevations show in fact several common characteristics: predominance of the older strata with a few less extensive chalky zones intervening, an irregular outline, a striking development of forest flora, a population consisting of settled tribes who for centuries past have retained their Berber dialects. According to the different mountain ranges, Kābulia is divided into the following fairly well defined areas: Great Kābulia or Kābulia of the Dūrjān, Little Kābulia or Kābulia of the Babur mountains between the Sammān in the west and the Wād al-Kābīt in the east, Kābulia of Colla, Kābulia of the Diebel Edīn and Kābulia of Būnān. The first named of these areas is the most extensive and has the most marked character; it is therefore called Kābulia by preference and we shall deal with it alone in the following.

Great Kābulia is bounded on the north by the Mediterranean from the mouth of the Wād Būnān to Bungia, i.e. for a length of one hundred miles. In the east it is bounded by the valley of the Wād Sābēl (called Sammān in its low course) and by the upper course of the Isser, in the west
by the valley of the Wād Būdāža and the Mītīda plain. The area thus included measures about 41 miles from N. to S. between Dellyah and Bwīm (Bouira) and covers some 2307 square miles. Access is rather difficult except from the west. Here the gateway of Méneville (pass of the Ben 'Aīsha (450 feet high), the valley of the lower Isen, the depression of the village of Haussonville (600 feet) afford an easy access to the Sebou plain, i.e. the heart of Kabylia.

Kabylia falls into three separate areas very different from each other: the Kabylian mountains in the narrower sense, the Djurdjura chain and the coast range. The Kabylian mountains consist in the centre chiefly of gneiss and schistose schists with larger or smaller intrusions of granitic rocks and, on the flanks, of argilaceous schists and primary argillaceous schists, the layers of which form the outer spurs with their gentler slopes. In the west of these mountains and separated from the main group by tertiary deposits rise several isolated rocky peaks: Illi 'Arba, the massif of the Elgargha (2050 feet), the Djebel Rella (2040 feet) north of Tizi Uta. The Kabylian massif is connected as it were by a isthmus with the central part of the Djurdjura and cut off on the other sides by a continuous depression, in the north by the valley of the Sebou, as much as 11 miles broad, in the west by the valley of Dra' al-Mirzān and in the south by the depression of Chefcha. The whole system, sloping from west to east (from 4225 to 1950 feet) is divided by deep and narrow valleys into mountainous blocks (hills of the Malattka, the Flies and of the Zwāwa, etc.).

The Djurdjura forms in the south the edge of the Kabylian massif for about 40 miles from Tizi (Herbet = pass) Djebel (3850 feet) to Tizi-n-Sbirat (4010 feet). It consists of layers of limestone, split up into a series of sharp crags or steep rocky walls, and maintains an elevation of a little over 6500 feet. The highest summits, which run in two rows, are the Haïzer (6555 feet) and the Aukkac (7490 feet) in the north and in the south the Lalla Kharatda (7500 feet). This altitude and the scarcity of the passes, which are impassable in the winter (the most important is the Tmoudia Pass (8655 feet), make traffic between the two slopes very difficult. In the east of the Djurdjura proper, in the Djebel Kebir, there reappear scattered layers of limestone, running down to the sea where they end in the Gouza of Bougie.

At a lower elevation, (2600–3900 feet), the coast range stretches along the sea coast from the mouth of the Sebou to the Djebel Afti and covers the greater part of eastern Kabylia with its sandstone formations.

From this variation in elevation and geological structure result marked differences in climatic conditions. In the valleys, notably in the basin of the Sebou, cut off from the sea by the coast range, the summer is very hot (mean July temperature in Tizi Uta 33° C.). In the Kabyl mountain country on the other hand there is a long cold winter, during which the ground is often continually covered with snow, which lies on the summits of the Djurdjura from December to June. The rainfall is unevenly distributed — being particularly high in the east of the district where it averages 40 inches p. m., while the lowlands, notably that of the Wād Sāhel-Summām, which is also

tered from the moist winds by the wall of the Djurdjura, are relatively dry. Nevertheless Kabylia is one of the best watered areas in Algiers. Four river-systems are distinguished: — the Isser, the Wād. Sāhel-Summām, the coast rivers, and the Sebou. The latter collects the water from the north slope of the Djurdjura, supplied by tributaries flowing from the lower slopes cut through the Kabylian mountains. None of these water-courses is navigable; they are all mountain torrents and are liable to considerable variations in their amount of water. The winter-rains and the melting of the snow produce a considerable, often devastating, increase in their volume.

Lying within the so-called Numidian zone which is marked by luxuriant forests, Kabylia does not have the treeless appearance of most Algerian landscapes. The forest and sandstone formations of the eastern part support great wooded mountains (Yakhtura, Tizi Uelda, Afti and others) which are covered with different kinds of oaks such as bull oak, chestnut, the evergreen oak, and the afara (guercus casamenelia) and kalun or hardnut oak. Several other plantations, which however are on the verge of extinction, cover the slopes of the Djurdjura up to a height of 3900 feet. Trees are especially cultivated in the Kabyl mountains where they afford the inhabitants the greater part of their resources. The leaves of the oak-trees are used to feed the cattle, while its wood is used for agricultural and domestic implements and vines sometimes cluster round their stumps. The fig and olive trees, the first of which is grown up to 3250 feet and the latter in 1950 feet, play an important part in the life of the Kabylia. Dried figs and oil form the basis of the food of the population; the superabundance is sold abroad. These fruit trees are therefore cultivated with the greatest care and in increasing numbers, so that we find fig and olive trees even on almost inaccessible slopes, where the soil has to be supported by mortaring stone walls. Vegetable fields and orchards surround the houses and villages and their produce serves to supply the daily wants of the inhabitants. Wheat is grown only on the low-lying ground and as a rule only in the districts settled by Europeans. As the scarcity of meadows hardly allows cattle to be reared, the native stock consists of a few cattle and sheep and a large number of goats. The mule is the only suitable beast of burden for this mountainous region.

Kabylia is the most populous part of Algeria as it has about 650,000 inhabitants or 350 to the square mile. The population however is very unevenly distributed. Scattered in Djurdjura, contrastively thin in the forest region, it is however very dense in the Kabylian mountains where the soil and nature and abundant springs afford more favourable conditions for human settlements. The mixed community of Fort National and that of Djurdjura number, the former 61,728 to 145 miles, the latter 66,553 to 125 miles that is about 478 and 530 to the square mile or about the density of population in Holland. The natives live in groups in villages, sometimes up to several thousand in one village. These settlements are little on the hill-tops or on the mountain ridges which separate the valleys from one another. The choice of site was settled by consideration for the most profitable use of the arable part of the slopes and also for the necessity for securing a defenc
against neighbouring tribes. Surrounded by a belt of gardens protected by cactus hedges and encircling walls of stone without mortar, accessible only by steep paths, these villages were really fortresses, sometimes impregnable to an opponent, unless provided with artillery. Since however the French occupation guarantees the peace of the land, the natives show some reluctance to leave the salubrious climate and move their huts and move their dwellings nearer to the valley. In spite of the picturesque appearance which the closely buddled together white houses with their brown tiles make, these villages are in reality only piles of wretched dirty hovels. Most of the houses consist of one storey only and have neither windows nor chimney. As a rule they are divided into two by a wall breast high, of which one part is for men and the other for cattle. The very scanty furnishing consists chiefly of mats, which take the place of bedding, and stone vessels, which hold the family provisions. The groups of homes are separated from one another by narrow passages, which are just broad enough to allow men and women to pass through without being embarrassed with dust and rubbish. The only public building is the mosque, which, only recognisable by its minaret, is in almost as miserable a condition as the private dwelling houses. As there are no shops in the village where the natives could make their necessary purchases, they have to go to a market (gup) which is held weekly at a definite place, usually in the neighbourhood of a river or spring. This market has a great attraction for the Kabyls as they come to it not only to purchase food and other necessaries but also to meet the inhabitants of other villages and learn what is going on. The market usages have therefore been very strictly regulated. The market formed a neutral area, visitors to it enjoyed a special protection called "anayiy of the market".

The Kabyl population is increasing steadily and rapidly, but the soil, which is of only average fertility, in spite of the aptitude of its inhabitants cannot support them all. The once flourishing native industries such as weaving, making carpets, ornaments, and arms (especially among the Flissa and the Beni Yenni) are disappearing more and more before European competition. The natives thus find themselves forced to leave their native land and seek work outside it, so moreover they used to do in earlier times also. Under Turkish rule, dwellers used to come in considerable numbers to Algiers to gain a livelihood as servants, porters or gardeners. Others, notably the Beni Yahyé, the Beni Hiten and the Beni Attal went about among the Ait tribes as peddlers (degaeers) and combinato money-lending with commerce, as their descendants still do. The French conquest and the expansion of colonisation have opened new outlets for the industry of the natives. While they work in the coast towns as bricklayers, hodmen, and dock labourers, the Kabyles at the same time supply the farmers of the Tell of Algiers and Constantine with the labour necessary for the harvest and vintage. They also readily labour on public works as well as in the mines of Algeria and Tunisia and for some years past in those of France also. One of their unique in the native regiments, especially the "Mohajers". But the Kabyl's emigration is only temporary; as soon as the pedlar, the agricultural labourer or the miner has saved a little capital, he returns to his village to buy a strip of land or at least a few trees at the earliest opportunity. The impulse to acquire property is very strong in them and the land is thus broken up into very small shares.

The Kabyls form the most important and at the same time the most compact Berber group in Algeria. Yet they cannot be regarded as absolutely pure descendants of the old African race which inhabited North Africa before the foreign conquests and the immigrations of the historical period. The very formation of the country made it a place of refuge for the inhabitants of the plateaus and valleys, who were pushed back by the continual inroads of foreign peoples into North Africa. In addition, as Hamoteus points out, Kabylia was at all times an asylum for outlaws and evil doers. The present Kabyl type is therefore the result of numerous crossings and far from being homogeneous. Many individuals can hardly be distinguished from Arabs, others and indeed the greatest number, with their large bones, beard, and dark eyes, resemble the peasants of Central France. As to the colour of their hair, two types can be distinguished, the brown and the much rarer blonde. Yet in spite of these differences, the natives of Kabylia have all the linguistic, social and religious peculiarities common to all the tribes described as Berber. They talk different Berber dialects, of which the Zwaam spoken in Djurdjura and in the Kabyl mountains is the commonest. "The Zwaam, especially the Bent Raten, are those who, owing to their isolation, are considered to have preserved the purest Berber dialect; this gradually changes by almost imperceptible degrees as one goes westward into the dialect of the Ait Khallfan and eastward into the dialect of Wad Selbel (Wadi Sihli) and that of Bougie. (R. Bassat, "Les dialectes Berbères", Paris, 1894, Intro., p. viii.). The linguistic frontier even crosses the geographical boundaries of Great Kabyl and follows the watershed between the basin of the Wad Bi-Sellam and that of the Wad al-Kalin. The persistence of these dialects is all the more remarkable as the French occupation, the extension of Muslim as well as European education and finally the continual development of emigration seemed likely to bring about a rapid decline in the use of Berber. Although many natives have a more or less superficial knowledge of Arabic and French, Kabyl is nevertheless still the language of the home, and the only language used by the women and children in the villages. In many districts, a decline in Arabic has been noted, in the arrondissement of Tizi Ouzou, for example, several Arabic-speaking groups comprising some 18,400 persons have become completely berberised in the last few years (E. Douati and E. F. Gautier, "Empire sur la distribution de la langue berbère en Algérie, Algiers 1913.

The Kabyles possess no written literature but have a fairly varied and copious popular literature (songs, often inspired by current events, fairy tales, riddles, etc.). These productions, composed by illiterate people, often women, have been handed down by oral tradition and transmitted from village to village by wandering singers whose profession is often hereditary. Some of these singers (madzáa, jafrás) who sing the praises of the Dey particularly of the feud of the tribes and the heroic deeds of the warriors, were held in high esteem by their
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countryman; others again who sang songs of love as a humour to the accompaniment of the tambourine or the oboe were as despised as the butchers, dealers of corn and other individuals, who followed a trade regarded as degrading. As Muslims, the Kabyls, like the other Berber tribes, adopted the creed without recognising the Koranic system of law (see SERRAIS, i. 702).

Their customs are in many points contrary to orthodoxy. Lending money at interest, condemned in the Koran, is generally allowed. "The acceptance of the principle that money is to be considered as goods," writes Hanotens, "is a characteristic feature of Kabyl society which in order to remain true to its traditions has not shrunk from showing its contempt for the punishment of exclusion from the Muslim community, threatened as a punishment for usury." (Hanotens and Loustau, La Kabylie et les continons kabyles, ii. 497).

The social and material position of women is far behind that assured her by Muslim law. Woman has no civil rights, being continually in tutelage; excluded from participation in the paternal inheritance, she herself is one of the family chattels. Marriage is merely an act of purchase. The man who divorces his wife still remains her owner and he fixes the price which must be paid him before she can marry again. Polygamy is legal but little practised and only a few marabouts are rich enough to afford it. The position of woman thus appears a very miserable one; she is, according to Hanotens, "a human chattel" (Poids populaires de la Kabylie du XVe Siècle, p. 287). In practice, however, it appears that her position is easier than one would expect from the rigour of customary law. She holds an important place in the family and even in the villages, and, according to some authors (Rina, Masqueray, Benifla), she exercises a by no means negligible influence in domestic life and even in political life.

In spite of the liberties they take with orthodoxy, the Kabyls are not, as is sometimes alleged, lukewarm Muslims. They have always been and still are to-day very susceptible to the influence of fanatics. Perhaps they, at one time, like many other Berber groups, embraced Kharidjeti doctrines but they were reinstated for orthodox Islam at the beginning of the modern era and have since then remained steadfast in their faith. Their ignorance, it is true, leaves them defenceless against the incitements of marabouts. The latter held and still hold a special position in Kabyl society. Enjoying numerous privileges (exemption from taxation, entertainment allowances etc.) they were not expected to bear arms except in the holy war and, thus placed outside tribal wars and quarrels of the prey, they kept for themselves the fruitful roles of intermediaries and pacemakers. The only representatives of education in the midst of the illiterate population, they gave the rudiments of instruction in the village schools and in the schools attached to the abresses, a word which among the Kabyls means a village exclusively inhabited by marabouts. Education in these schools (Kabyl, Badehri, Arab, Targhrin) is confined to the elements, Arabic language and grammar, theology and law. Marabouts live with some seclusion among the people or grouped in families or tribes. Some claim for themselves an Arab or even Shara origin. These Sharifs form a privileged caste and only marry among themselves. At all periods the part played by marabouts — male and female — has been considerable. It was they who stirred up the native resistance to the foreigners, to the French in 1830 and to the Spaniards in 1829. They were supported by the religious orders, of which the largest is that of the Haoumadi, which originated in Kabylia itself. Its founder was the marabout Said Maâhmed 'Abd-Allah Bi-Kabrai, sprung from the tribe of the Att Smid, who lived from 1826—1808 (1771—1793). Recruited at first from the Guebbîs, a confederation of which the Att Smid were part, the order gradually extended throughout Kabylia. Its chiefs were the foremost opponents of the French in 1857 and in 1877; although its influence has declined, the brotherhood of the Haoumadi, of which the paternal lodge is at Aght, is still that which numbers most adept (9000 members and 45 abresses in 1897, according to Depont and Copppoloni, Les Confessions religieuses du Maghreb).

History. Practically nothing is known of the history of Kabylia before the 24th century A.D. There are no native chronicles and the notices supplied by Arab, Latin or European writers are few and fragmentary. The characteristic fact of Kabyl history during this long period seems to have been the resistance of the Kabyls to foreign penetration. In ancient times even the Romans did not succeed in establishing themselves in the massif. Their principal settlements (Sous, Bougie, Runzara, Figir, Rauquemer, Dellys) were situated on the coast. Military posts were kept on watch in the valley of Wad Sahel and on the plateau, but the Eutresis (Mons Ferratus) remained practically independent under the rule of native chiefs, vassals of Rome. The inhabitants of the mountainous regions formed the confederation of the Five Nations or Quinque Gentes: — the massimens (perhaps the Maams of the Wad Sahel), Isabebes (Itlaees), Jababees (Beni Jubaap), Tendenses and Tsebasses. These natives rose in revolt several times, notably in the first century A.D., during the rebellion of Tacturin, then again in the time of Dioscorous. From 285—297, they ravaged eastern Mauretania and western Numidia. To subdue them, Maximus had to deport them to Africa. In the following century they adopted Donatist doctrines and again took up arms under their national leaders, Firmus (372—375 A.D.) and later Gildon.

We do not know at what period and under what conditions Islam was introduced into Kabylia, taking the place of Christianity and paganism. We may, however, conjecture that this link must have for some time escaped the Arab conquest and served as a place of refuge for the last remnants of Roman and Byzantine population as well as for the Berber tribes fleeing before the invaders. In the 13th century however, the conversion to Islam was an accomplished fact, since Ibn Khaldun (Hist. des Berbères, translat. de Salmier, i. 256) mentions the Ziwias at the same time as the Kabyls among the partisans of 'Othell Allah and the founders of the Fatimid empire. Well treated by the Sanhaja Zirids, the Kabyls then passed under the rule of the Hammadids, who reduced to obscurity the mountain peoples of the Bougie region, and then under the sway of the Hafsid. But Ibn Khaldun himself says that the authority of the sovereigns of Bougie over the Kabyl tribes was quite nominal (cf. INXEN, ZWATIA).
At the beginning of the 18th century, the people of Kabylia were divided into three political groupings called by western writers, the kingdom of Koko, the kingdom of Labbes, and the principality of the Beni Juras. The kingdom of Koko stretched from Djurdjura to the sea, and through the port of Annaba was in touch with European countries. The kingdom of Labbes comprised several tribes of little Kabylia, of which the most important was that of the Beni Abbes in the east of the Ait Saheb (cf. the area of Kabylia proper). The principality of the Beni Juras comprised the population of the coast east of Bougie. The Turks who appeared in Algeria at the same period and there founded a powerful state, relied on these different groups in turn. 'Arbiy contracted a close alliance with the Sultan of Koko, Ahman b. al-Khâlî, who gave him auxiliaries and took part in the expeditions against Algiers and Tlemcen (see 'Arbiy), but he thereby alienated the Sultan of the Beni Abbes, who took the side of the Spaniards. After the death of 'Arbiy, Ibn al-Khâlî quarrelled with his successor Khair al-Din (q. v.); he inflicted a bloody defeat on him on the banks of the Elise. Unfavourable circumstances forced him to bring recall of Turkish tributes to order was the blockade. As the country did not produce enough grain to feed its inhabitants they were not long in submitting. The Turks, moreover, observed local divisions with the greatest care and showed themselves full of consideration for influential marabouts, to whom they gave exceptional privileges. They helped gifts on their sâhibs and built sâhibs on the tombs of the most revered saints. Turkish rule has left no feeling of hatred among the Kabyles. The Turks, says Hanoote (Petites populologies de la Kabylie du Maroc, p. 63-64, note), "in the type of bravery and dignity in the popular songs; when the poet wants to praise one of his compatriots, he compares him to a Turk." Whether nominally subject to the Turks or completely independent, the Kabyle tribes preserved intact their political and administrative institutions. Kabylia, far from forming a state, was simply an aggregation of little municipal republics, grouped in confederations of small size. The political and administrative unity was the village (khalîla), whether a single village or a union of several hamlets (râbût) and subdivided again into divisions called by different names in different districts (khamîl, tâhirî, bakhîl, khaâsîl). Several villages bound together by mutual obligations formed a tribe (turtàf). At the time of the French conquest there were 1400 villages divided among 120 tribes. A confederacy of several tribes was called a shaghîlî (Arz, shâlîlî). The chief of these confederations was the head of the Gueskîlî, the Ait Saida, the Zwir, the Eastern Zwir, the Ait 'Almi, the Ait Amâ, the Ait Aitam, the Ait Maatsa, the Fislat Ameli and the Fislat al-Bajâ (Illies), the Ait Waguemnî, the Ait Djeffîl, the Ait Ghirât, etc.). In certain cases several confederations could unite for some common defensive or aggressive purpose, but such leagues had never more than a temporary character. All tribes however were not grouped into confederations and some were content merely to contract, when in case of need, temporary alliances with their neighbours.

The village, the fundamental unit in the
ADDITIONS AND CORRECTIONS.

Number 25:
P. 497, l. 10 a. l., read "ul-Hanafite" instead of "ul-Mugheiri".

Number 26:
P. 500, l. 30 a. l., The equation is to be read as follows:

\[ 2.97 \times 6 + 2 \times \frac{2.97}{6} = 18.84 = 4.72 \times 4 = 18.88. \]

P. 568, l. 16 a. l., read "titthah" instead of "ittihad".
P. 568, l. 8 a. l., read "392 cp." instead of "522".

Number 27:
P. 396, l. 24 a. l., read "mu'nuur" instead of "mu'nuur".
P. 393, l. 17, add: Gaudron-Demombury, Le pelerinage à la Mekke (Paris 1933).

P. 394, l. 24 a. l., add: E. Chatro, Recherches anthropologiques au Caire (Caire 1883-87).
P. 601, l. 3, read "umgib" instead of "ummar".

P. 602, l. 3 a. l., add: H. Besset, Essai sur la litterature des Berberes (Alger 1920).
P. 613, l. 8 a. l., read "162 ap." instead of "1023".

P. 617, l. 20 a. l., read "der" instead of "der".
P. 617, l. 2 a. l., read "rudischen" instead of "rudische".
P. 618, l. 20 a. l., read "Determinis" instead of "Determinis".
P. 618, l. 9 a. l., read "Winogradow, Fakultas" instead of "Minogradow, Fakultas".
Kabyl organisation, was a kind of municipal republic subject to the authority of the assembly of its citizens (tahsyīzm, Arab. gēmsāh), which had most extensive powers. It appointed a president (ambrant, ammar, amnī), who was charged with carrying out its decrees, and tāmmān (plural of tannās), a kind of executive, to whom had to support the assembly the exercise of his duties. The ḡāmān's fixed the quota and the apportionment of taxes, declared war, made peace, administered public charity and, lastly, modified, if necessary, local customs. All male inhabitants old enough to observe the fast of Ramadān took part in the assembly and were bound to be present, but in practice decisions were made by a minority of rich and influential persons, so that the government of the village was only democratic in theory. The authority of the ḡāmān was, besides, limited by the obligation under which it found itself, to respect the rights of individuals or families, individual or collective guarantees sanctioned by long customs, market-towns, etc. The sanūs, the tribe and the confederacy were organized on the model of the village, with deliberative assemblies and majārās, but the bonds which united such groupings became more and more slack as the groups increased in size. There were frequently serious dissensions within these groups.

The existence in the smallest village of jīzb, that is to say, parties supporting the interests of influential personalities, the exercise of the right of private vengeance (ţabāb) or of the right of repressions (waza), the care taken to make respected the 'ādās of individuals or of the community, provoked continual conflicts, which the intervention of the marabouts settled with great difficulty. The relations of the tribes and confederations were hardly more satisfactory than those of the villages with one another. Kabyl was, in a word, handed over to anarchy and there was a permanent state of war there.

The capture of Algiers by the French in 1830 put an end to Turkish rule. On hearing of this event, the garrisons retired to the Titteri, leaving the country to itself. The Kabyl, however, proved themselves no more able to unite than they had in the past. Various chiefs, Ben SLam of the Ban Djal, Ben Zamuni of the Flissa, St Jhili of the Zwāwi, Belkīsim of Kari of the Amura disputed for the supremacy with one another, but did not succeed in imposing themselves on all the tribes. Abd el-Kadir himself was no more fortunate (see 'and al-Khālid, p. 42 sqq.). He appointed a shāhīs of the Sebu, but could not get himself recognized as Sulīman by the tribes of the Djerfuna, who refused to pay him taxes as they had refused to pay them to the Turks. He was even nearly massacred by the people of Wad Saheb in 1839.

The French, for their part, had been in occupation of Bougie since 1835, while the Kabyl of the east made frequent incursions into the Mittijda. To dispose of such dangerous neighbours the government therefore decided to conquer Kabylia at a time when Abd el-Kadir seemed definitely reduced to impotence. A first expedition conducted by Seguin in the valley of the Sebu was repulsed in the engagement of the Flissat and the occupation of Wad Saheb (1844). Interrupted by the Franco-Moroccan War, then by the struggle with Abd el-Kadir, who in 1849 again tried to raise the Kabyl tribes, operations were resumed in 1847 and brought the tribes of Wad Saheb to recognize French authority. But the Kabyl masses and the Djerfuna served as an asylum for all malcontents and continued to pounce on the occupants of the Mittijda, which was continually blazing with rebellion. During these events, the Sultan of Tunis, the Emirs of Algeria and the Emirs of Tripoli attacked the tribes who had already submitted; in 1850, the Sherif Bil Berghia, with several thousands of mountaineers threatened Bougie, then repulsed by French troops, sought refuge in the Ljerdiars. Petifer in 1851. Bouquet in 1852 had to take the field against him.

To facilitate penetration of the country, roads were built from Algiers to Bougie, from Deyla to Amsouli, and finally from Setif to Bougie across Little Kabylia, only recently pacified. The natives, however, were not yet subdued. They took advantage of the reduction of effective troops during the Crimean War to take up arms again. The rising of the tribes of the upper Sebuan necessitated the despatch of a column which crossed the country between Bougie and Deyla and penetrated as far as the Béni Kabyl in the very heart of the Kabyl, 1854 (June July 1854). New disturbances provoked by the Bāghdādi and the Turkish gendarmerie in 1855 and 1856 forced the French once more to fight the tribes of the Seboua and the Great Kabylia. The resistance obtained however would have remained insecure so long as the Bān Rāmī, the most turbulent of the tribes of the massif, were not subdued. Resistance. New expeditions were therefore organized in 1857 by Marshal Ramond, then governor-general, supported by Generals Macmahon, Renault and Vial. While reconnoitring troops surveyed the southern slope of the Ljerdiars, three divisions left Tizi U've and sealed the slopes of the massif. The Bān Rāmī were the first to be attacked and defeated themselves energetically for two days. The capture of their villages and the defeat inflicted on them on the plateau of Sūf al-arb 2 forced them to sue for peace (25 May). The Ait Mengueule, their allies, continued the struggle and were crushed at Tantanana (24 June). The Ait Yemm had to submit in their turn in the beginning of July. The defeat of the Ait Abila, who had been stirred up by the female marabout Laila Fītūna, terminated the campaign. The tribes delivered hostages and paid a war indemnity, but retained their municipal autonomy and their jāmi."
surrendered to the French on July 13 and at the end of the same month, the valley of Wadi Sihel was cleared of rebels. Kabylia lost its municipal autonomy and a war indemnity of 35,820,000 francs was levied on it. Besides, 456,000 hectares of land were sequestered and appropriated for European colonisation, for which centres were created in the valley of the Isser and in the valley of Wadi Sihel. Since that date peace has not been disturbed and civil government has been organised in Kabylia, and in the present day all the coastal towns, except Algiers, have been made free ports. The Kabyle language is not only spoken in Kabylia, but in all Algeria (see Algeria).

Primary schools with technical instruction have been established in the principal villages and education is compulsory for the natives. The latter seem to have adapted themselves to the new situation: their resources have increased to such a pitch that in some districts European colonisation has receded and considerable areas of land have been bought back by the natives. The isolation in which the Kabyles lived so long is tending to disappear and, if it is chimerical to hope even in the remote future for an assimilation of the Berber and European elements, perhaps it may be hoped that the Kabyle people, lost in the vastness of French Algeria, will enjoy sufficient community of interest to prevent new conflicts.

Bibliography:

KAČCH (sometimes written Kac; al-Baladhuri and al-Ya'kibi: Kāch; al-Biruni: Kāch; Yakkūl, ed. Wüstenfeld, r. 126, s. al-Kasba, but l. 505, r. 1404, s. al-Kasch, in Anglicised spelling Cutch), an Indian state attached to the等内容。
KAČCHI, KAČCHI GANDĀWA. A province in Bālīstān extending from 27°33' to 29°35' N. and from 67°11' to 68°28' E. with an area of 6,415 sq. m. It forms a level plain enclosed on the N. and E. by the southern Sulāman Mts. and on the W. by the Kīthārī Ranges. To the S. it is open being bounded by the plain of N. Sind. Politically it forms part of the Khāna of Kalīf (q.v.) with the exception of the small area of Sīhi in the north which was nominally part of Afghanistan and was transferred to the British Government under the treaty of Gandamak in 1879. This district is part of British Bālīstān. The tribes in the eastern half of Kačchi, the Dōmkālī, Umarānikh and Khāri are only nominally subject to the Sikhs. The three tribes lie to the east of the railway line from Jāhobād to Quetta, which traverses the province from south to north. The territory west of this line is also mainly occupied by Bālīs tribes with the exception of the area near Dākhār in the north, where nomadic Brahās are found. Everywhere there is a large settled population of Khāls. There are no large towns; Gandāwa, Sānārū, Dīkhār, Sīhi and Lahrū are the principal places. Cultivation is carried on by irrigation from the small streams and hill-streams which issue from the mountains; the Nālī and Bīllān on the north, the Mālā and Sāhābā on the west, and the Lahrū and Chātā on the east. Without irrigation, cultivation is impossible as the climate is intensely hot and the rainfall very scanty. The valleys of the Mālā, Bīllān and Nārā form passes by which communication with the uplands has been carried on from time immemorial. The two first-named are now traversed by railways which lead to Quetta and Peshāīn from the Bīllān and Harwar countries. The strip of territory called Nāsīrānik is politically part of the Sīhi district. It lies adjacent to the British District of Jāhobād in Sind, and receives its irrigation from the Sindh Canals fed by the Indus.

The population is scattered but denser than in most parts of Bālīstān. Including the Sīhi and Nāsīrānik labels, and the Dōmkālī-Khāri country, all of which are geographically part of the Kālīf plain, the total is 175,966 (census of 1911). The history of this tract is dealt with under other headings.

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KAĐAH means literally “deciding” (खड़ान, फैल, फूल, तरह, cf. Thun (Hamm, Miltii, ii. 51) but the root is developed in many different senses already in the Kārān, "commanding," "judging," "ordering," “to be held,” “to determine,” "discharging (obligation)" etc., cf. al-lyāshān, Mufaddāl, p. 416, and Lādūr, s. a. 47 ry. Technically it indicates (a) the office and functioning of a judge (कड़हूँ); (b) the discharging of a previously neglected religious obligation, e.g., of the daily worship or of fasting in Ramadān; thus opposed to अद (ad-d), the performance of the duty at the appointed time (Juyb, Hadd, de ibānon, Gherat, p. 68, note); Lādūr, s. a. 47 ry.; and the eternal, universal decision of Allah as to all existing things as they are continuously, very nearly the “eternal decree” of Calvinism. The point is doubt in the last use is the relation of the term to कड़हर (कड़हूँ), “measuring or estimating an amount,” “assigning something by measure,” to यद (yadd), "providence,” and to the will (ताकद), and knowledge (कितन, knowledge of Allah; further whether कार is one of the “essential qualities” (al-adl al-kaāriq) of Allah or of His “qualities of action” (ad-dāl al-ka-a) is eternal (कार) or originated (कार). For orthodoxy, Asār (कार) is the will of Allah (al-Balān in Qur. ii. 111) and its eternal connection (at-tālīkh) while कार is His bringing things into existence in accordance with His will. Or it is His eternal knowledge and connection with the thing known, while कार is bringing the thing into existence in accordance with His knowledge. कार therefore, is eternal as one of the essential qualities and कार is originated because of one of the “connections” of Allah’s power. But others taught that कार is the bringing forth (fi-lāgha) of transitory things (al-’ilām) in accordance with the knowledge of Allah, while कार is the eternal defining of each thing with what is good and bad, advantage and disadvantage, it is to have when it exists. कार then, is originated and कार is eternal. Further, if it equals Allah’s will or knowledge, is one of the essential qualities. But if it is this “bringing forth” it is only one of the connections of Allah’s power, and these, according to the Asāris, are insignificant. But the Māmūladis call these “active qualities” and held that they were eternal because they were names for the Māumūladī quality takāb (making things become) which the Asāris did not admit as a quality (al-Falāñ with comment of al-Balīfī, Cairo 1315, pp. 55, 63; al-Nasīf’s Addāl with comm. of al-Thābit, Cairo 1321, p. 95). But the overwhelmingly accepted position makes कार the universal, general, and eternal decree and कार the individual development or application of that in time. A phrase quoted in the Kāra under कार is significant, Mā yasāddhāhūkā rīsh mīnā at-tālīkh, “That which Allah measures out of kind.” Al-Rāzi on Qur. xxii. 37, 38 (Maqālāt, Cairo 1305, viii. 527) even applies the distinction to the evil and of human responsibility. That which is by कार comes in inescapably, almost accidentally, and the disadvantages (gāvar) of the world are through while the good (kān) is by कार. Man was created by Allah subject to lust and anger in order that, striving against these under the guidance of reason and religion, he might be rewarded. That leads in some to sin, but Allah did
not produce this consequent sin in them by intention, although it was by His ḍarar. Again, that which is by ḍarar being universal is always perfectly intelligible — we see it happening all the time; but some of weak understanding may ask the reason for a thing which is by ḍarar. Yet it must not be thought that these latter things are necessary consequences following of themselves according to the Muṣtilite doctrine of ṭawāfīl or the philosophical teaching that there is a nature in things (ṣāliḥ). Everything is by the choice (ḥaqqiyya) of Allah and He admits only a certain custom (ḥadd) in things. Among philosophers the latter concept ṭawāfīl is the truer one, and is Allah's knowledge; or with His eternal providence (ḥaqqiyya) or even to say that it is an expression for the existence of all existent things, taken as a whole, in the world of reason, while ḍarar is their external existence, separated, one after another (Dict. of Tech. Terms, p. 1254 sq.).

Bibliography: a has been given in the article.

(D. B. MacGirkall)

KADĀ' (s.). In the terminology of Turkish administration ḍarar (dāra) denotes a district governed by a ḍarāshQN (q.v.).

KADAM SHARIF (KADAM RASUL ALLAH). A mosque, which, with great popularity attributed to Muhammad was the fact that when he trod on a rock, his foot sank into the stone and left its impress there. (This miracle is usually referred to along with others e. g. that he cast no shadow, that if one of his hairs fell in the fire, it was not burnt, that flies did not settle on his clothes e. g. (v. al-Halabi, Al-Sira al-Halabiyah, B. 326, 332, III, 407), or that his sandals left no imprint on the sand (v. Ibn Hādjir al-Hattamī, commentary on an-Ḥaqqiyya al-ṣāliḥa al-Hamayyina, I, 176. (Ind. Off. Miss., Loth, n° 826, fol. 94).)

No early authority refers to such a miracle, nor can any ḍarar be quoted in corroboration of it, as ḍarar al-Ḍūr al-Sayyid himself pointed out (v. al-Halabi, op. cit. I, 497). But sufficient evidence of this miracle is considered to be provided by the numerous impressions of one or both of the feet of the Prophet, which are venerated in different parts of the Muslim world. The most famous of these footprints is that in the Masjid al-ʿĀqṣā, at Jerusalem, on the rock from which Muhammad mounted Burdā for his journey to heaven (Shams al-Ḍūr al-Sayyid, ḍarar al-ʿĀqṣā fī ṭawāfīl al-Masjid al-ʿĀqṣā, Journ. Roy. As. Soc., x., NS., (1887), p. 238 sq.). In a mosque near the southern gate of Damascus, on the road to Hauran, is shown the imprint of the foot of the Prophet, where he half-lighted in his camel, but was warned by the angel Gabriel that God had given the choice between the Paradise of this world and that of the next; whereupon he relinquished his intention of entering the town (W. G. Palgrave, Journey through Central and Eastern Arabia, London, 1865, ii, 19). In Cairo there are two footprints, one in a mosque called Arθār al-ʿAshq (Rev. des Trév. Popul., iv, 1886), the other at the tomb of Khand Bey (q. v.) (Baedeker's Egypt, 1914, p. 113), who, according to Ahmad Lāhilī (q. v.), purchased it for the sum of 50,000 dinars in Tūs, there are impri- ments of the left of the Prophet, in the shrine of Šayyid Ahmad al-Baḥāwī (Rev. des Trév. Popul., xxii, 410). as also, at Constantiopolis, in the mosque where Šayyid Ṭāhir al-Hamīd Ṭāhir al-Baltā'i was buried (ibid., ii, 473); cf. also Constantiopolis, i, 371.)

But it is in India that this veneration for the footprints of the Prophet appears to have attained its fullest extension, and such slabs of stone are found all over the country — sometimes venerated in buildings specially erected for their reception, as the Kadam Rasul Mosque at Gwari, or kept with other relics, as in the Lāhirī's Masjid, Dīhilī, or left disregarded in a corner of a cemetery, as in that of Śayyid Bāḥāwī, near Allāpurī, or preserved in the house of some private person. Finally, there is the imprint of one foot only, that in the Kadam Rasul building at Balaiore in Orissa, the stone bears the marks of both feet, as well as those of 'All. (Abdu Salam, The Qudam Rasul Building at Balaiore in Journ., As. Soc. Beng., iv, (1908), 31-2.) One of the most highly venerated of these footprints is that placed over the tomb of Fath Khaṇān, the son of Fīrat Shah Tughlak (q. v.); this monarch had associated his son with him in the government as early as 760 H., and the death of Fath Khaṇān in 776 H. was a cause of great grief to his father, who erected a stately tomb over his grave, with a mosque and a madrasa attached. The footprint is said to have been brought from Madīna by the second son of the brother of al-Dīn Khaṇān, named as Makhātīn-dī-Jhānānīyān; it is kept immersed in water, which is believed to possess healing power; a religious fair is held here every year, on the 16th of Rabīʿ al-awwal, the anniversary of the death of the Prophet (Šayyid Ahmad Khaṇān, Description des Monuments de Delhi, Journ., As., 1860, v. 411-2). At Uth, which has a rich collection of relics of the Prophet, there is a footprint in the shrine of Bānāgı Muhammad Ghrāwān (v. 293 H.), a descendant of 'Abd al-Ḥāfiẓ Dīlī (Gazetteer of the Bahawalpur State, Lahore, 1908, p. 166).

The slab of stone with the footprint of the Prophet preserved in the Kadam Rasul Mosque at Gwari (q. v.) is said to have been brought from Madīna by 'Alī al-Dīn Husain Khaṇān, king of Bengal 1494-1521; the fine mosque in which it rests was built by his son and successor, Nūrān Khaṇān, in 1530 (J. H. Ravenshaw, Gwari, London, 1878, p. 20). About fifty years later, Mr. Abu Tūrān, who had been appointed by Akbars leader of the pilgrims' caravan, brought back from Mecca, in 1579, a stone bearing the imprint of the right foot of the Prophet; that brought by Makhātīn-dī-Jhānānīyān to Sulāḥ Fīrat Shah is said to have represented the left foot. Akbar himself went out several miles from Agra to receive the holy relix, and carried it on his shoulder for about a hundred paces, his example being afterwards followed by his nobles and courtiers, who encrusted the stone with great pomp and ceremony to the city. In the following year, when Mr. Abu Tūrān was returning to his home in Gurgi, he received permission from Akbar to take the footprint with him; he erected a building in Akro, near Ahmādābād, as a shrine for this slab and for some hairs of the Prophet, which he had also brought from Mecca with him; after his death the footprint was placed over his tomb, which is still standing to the south of the city of Ahmādābād, but the footprint is no longer there, having been removed (it is said) to Khambāli (Mr. Abu Tūrān Val., History of Gujarat, Calcutta, 1909, pp. 97-9). The footprint on the
KADAD SHARIF — KADARIYA

grace of Sayyid Muhammad Makki’s ‘Alam, who is buried in the precincts of the shrine of his ancestor, Sayyid Muhammad Sha’i ‘Alam, at Baitawa, to the south of Ahmadabad, is said to be a copy made from the stone in the Diwan Masjid at Dhilli (J. Burgess, *The Muhammadan Architecture of Ahmadabad, London, 1905, ii. 20, 50). Similar copies on stone or on paper are sometimes found in the houses of private persons (G. A. Herklotz, *Qumran-o-Islam, Madras, 1863, p. 153).

Closely connected with the veneration of the footprints of Muhammad, is that paid to representations of his sandals. Copies of these are hung up in the houses of the pious, as a protection against the assaults of Satan, the evil eye, the depredations of robbers, etc., as they are also said to relieve the pains of childbirth (al-Kastalani, *al-Mawsik al-laduniyya, Cairo, 1281 H., i. 337). Such representations are common in Algeria, Egypt, India and Syria.


(T. W. Arnold)

**KADAR**. The contradictory statements of the Kur’an on free will and predetermination show that Muhammad was an opportunistic preacher and politician and not a systematic theologian. It has been demonstrated (Grimme, *Einführung in den Koran*, vol. ii.) that his predeterminist position steadily hardened towards the close of his life, and the earliest conscious Muslim attitude on the subject seems to have been of an uncompromising fatalism. *KDR* is the root most used generally in the Koran, and appears to mean primarily "to measure, estimate" and then "to assign specifically by measure" as though Allah "measured out" his decrees. On the early opposition to this, which showed itself apparently before A. d. 700 and under Christian influences, see KADARIYA. In the course of the conflict two extreme views and two mediating views developed, the mediating views becoming those possible in orthodox Islam. All could appeal to Kur’anic texts and to traditions. The traditions are, of course, in great part shadows thrown back from the later controversies. They may be found in al-Buhairi, *Kitab al-Kadari* and also in part of the *Kins al-Zahab* (see, too, al-‘Asqar, *Kins al-Shaykh, Haidarallahi*, p. 84 sqq. (Hab al-Ra‘idat al-Kadari). The *Kadariya* [q. v.] were a distinct predeterminist sect who had no part at all in the actions which apparently succeeded from him. This became a heretical position in Islam. The other extreme, that man produced his own actions, was that of the Kadairites who eventually merged in the Malawilites. At first they did not venture to

use the word "create" (khada‘) — Allah alone was khada‘ — of this producing, but employed supposedly safer terms, such as *tawfiq, ‘insh’a‘*, but eventually they came to speak of man "creating" his actions. The intermediate, orthodox, parties were the Ash’arites and the Mutadurites. Of these the Ash’arites had thought out their position most logically, while the Centralites stated simply the evident facts in the case. The basis of the upholders of free will seems to have been the justice (‘adl) of Allah requires man’s freedom. But orthodox Islam, in general, cared little for that, although some, as al-Tahhirait and al-Razi, speak diatribic on the points. Parallel of the potter and the vessels; Allah could do what he pleased with his own. The orthodox difficulty was rather man’s consciousness of freedom. This the Centralites met by admitting that man did possess "free choice actions" (ya‘ni ‘insh’a‘) for which he was rewarded or punished (al-Nasafi, *Asbah*, ed. with comment of al-Tahhirait, Cairo, 1321, p. 97). Man knows the difference between a voluntary grasping and an involuntary trembling, but the contradiction of this with the absoluteness of Allah’s creative power is left unsolved. Al-Ash’ar introduced the idea of *khada‘* (see *kara* "accepting for one’s self’s", man accepts for himself the action of Allah and this accepting Allah’s consciousness of free will). Al-Ash’ar meant that this consciousness was only another part of Allah’s creative action. Man is still an automaton although part of his machinery is that he believes himself free. Between the two wide scope was left even in orthodox Islam for discussion. The ultimate, scholastic, Ash’arite statement, denying that man possesses any action at all — which must not, however, he takes for the only possible one in Islam — will be conveniently found in al-Fa‘lir’s, *Kifaya al-A‘lam* with al-Baidawi’s commentary, and in Lascari, *Prolégomènes théologiques de Sennouati*. This attitude struck so deep that even al-Qarawi, and that even at the end of the wonderful psychological analysis of the book of the *marifah* "the marvels of the heart", could quote with approval the traditions: "These are in Heaven and I care not, and these to Hell and I care not" (ed. with comment of al-Suyuti al-Murtazali, vol. 308); (cf. Macdonald, *Religious Attitude in Islam*, p. 301). For further among mystics see art. *‘ABD AL-RAZZAK* above.


**KADARIYA** is given regularly as a descriptive or surname (ta‘bih) of the Mu‘azzali, but it points back to a pre-Mu‘azzali time when the Muslims were beginning to ask theological questions and
when, the first among such questions, there were doubts of the harsh predetermination of Muhammad's last period. The later Mu'tazilites renounced the name and held that it applied better to those who maintained Allah's "fader of all things, good and bad, than to themselves who held that man has a certain power (fader) over his actions. The stricter they were, the more they wished to avoid the saying of the Prophet. The Kharijites are the Musali (Zaranastrians, Dualists) of this People", which means that they made man a "hakim el-fader, "creator of actions", thus giving Allah a partner in creating. But this saying was certainly later than the rise of the Kharidites, and the same may well have been first invented and applied to themselves by those who claimed a "fader" over their own actions. Another saying ascribed to Muhammad in this connection is, "They are the opponents of Allah in fader", i.e., they prefer to have a rival fader than that of Allah. Al-Tasbari (or al-Nisaburi) p. 96?) has given a pointed story of how a Musali, a merchant (ahma), Amr b. Ubaid, on both these points. The same which the Mu'tazilites preferred for themselves in regard to this doctrine was "the People of Justice" (judges); Allah's justice required that man must be free if he were to be rewarded or punished.

Bibliography: See That of Kadi and add al-Kadi: Majmu' al-Bula', 1235, p. 23; al-Subabali, Muhi (in margin of Muhi of Ibn Hama; Nallino, Sul ame' al-Qadi, in Rnt.

Khadi (Kadi): is a title in a special sense. If anyone accuses a respectable person (muhajir) of incompetence, without being able to bring four witnesses to support him, he is liable to a court of law for a certain punishment (fard) of 80 lashes for fard. The regulations on this subject in the law-books are based mainly on Kur'an xxiv. 4. In a case of fard, both male and female persons are considered muzajan, who have never been guilty of incompetence and who, in addition, are believers, freemen, of age, and in possession of their mental faculties. The right to demand the punishment of the guilty one is in the view of most Kadi, a private right of the person slandered (i.e., a fard al-fadar), so that the latter (as to his hair) may also voluntarily retract from exercising it. In the view of the Hanafi school, however, the fard punishment for fard is a right of God (fard Allaha), and neither the person slandered nor his hair can ever receive this punishment from the guilty one. If a husband has accused his wife of unfaithfulness without being able to prove the charge in the premitted manner, he can secure exemption from punishment by pronouncing the "marja formula" (m j). Punishment, moreover, may not be inflicted on the father, mother, or more distant ascendants of the insulted party, nor on women and infants. For a slave the punishment is only 40 lashes.

Bibliography: The chapter on Khadi in the collections on Tradition and the Five Books: al-Bajuri, Rijal al-Shafi'ren (Rijal al-

dhahab, ii, 244 sqq. (Bula', 1907); Sad al-Shari'a al-ridhi, Miqnas al-Wa'zi (Kamal 1296), p. 167 sqq.; al-Dinshahi, Rihabat al-


dhimma (Rihabat al-Dhimma (Bula', 1300), p. 132 sqq.; E. Sanhuri, Miqnas, Rihabat al-


dhimma, p. 132 sqq.).

Lücker Lehter, p. 810, 820 sqq.; Th. W. Jux,


debel, Hanum. des Islam (Gen. 305 sqq;.

Th. W. Juxneini.)

Kadi (Kadi) is the judge, who, according to the theory of Muslim law, has to decide all cases involving questions of civil and criminal law. In practice, however, there has been from quite an early period throughout the Muslim east a twofold method of administration of law, usually distinguished one from the other, with a certain amount of correctness, as "religious" and "secular". Only such questions as are popularly felt to be closely connected with religion (e.g., disputes on points of family law or inheritance, legal questions concerning pious foundations, etc.) are brought to be decided, in conformity to canon law, before the kadi, the "religious" judge; all other questions, according to the popular view current in the east, come within the province of the secular authorities, and they as laymen usually decide them by other standards. The kadi, however, according to the law, is a Muslim scholar of blameless life (hakim), thoroughly conversant with the prescriptions of the sacred law. Originally the theory of most muqaddasa's even demanded that the kadi should be able to derive the laws to be applied in his verdicts independently, as a muqaddas (muqaddas) from the sacred sources. Later, however, no one was any longer considered qualified to give his own interpretation of the law, the judges could only be muqaddasa's, who were tied down to the decisions of earlier authoritative scholars. The kadi, therefore, in giving his decisions has to adhere strictly to the rules which he finds laid down in the kadi books of his muqaddas. The administration of justice is considered a religious duty for the Muslim community. In each district the competent authority must appoint a suitable person as kadi. If there is only one, who could be considered legally qualified for the office of judge, he is bound to accept the office if appointed, and sworn to seek the office if the authorities should neglect to give it to him.

The kadi has to conduct his court exactly in accordance with the procedure laid down by the law. He has to treat the parties, if they are both believers, as equals in every respect. If the defendant admits that the plaintiff is in the right, no further proof is necessary. If the defendant, however, denies the other hand, does not acknowledge any justification for the charge, the plaintiff must support his assertions by proofs. The judgment of the kadi is decisive for the parties; there is no appeal from it.

To secure the independence of the judge, the law forbids the kadi to take presents from people who are appearing in his court. He also should avoid engaging in trade, either personally or through the intermediary of persons known to be his agents, as people might then attempt to win him to their side by offering special advantages in business.

In spite of these and many other regulations to secure as faultless an administration of justice as possible, the "bad kadi's" have at all times given cause for complaint in Islam. Most judges were ignorant and corrupt. If upright men filled the office, they frequently found themselves forced to bend the law to suit the will of authority. In religious circles there then soon arose a strong
dis qualification to fill the office of judge. Traditions were put into currency in which the Prophet was made to utter grave warnings against accepting the position of kâlî. Pious faqîh's e. g. Abû Ha-
ife, [q.v.] declined to fill the office of judge.

For many centuries past no Muslim judge has any longer come up to the original theoretical requirements of the law; for any existing kâlî is regarded by Muslim scholars only as ḥâfiz al-fa-
rih, i. e. as an emergency kâlî, to whom one
must go, in default of a better.

On the history of the office of kâlî and of the kâlîs:

R. W. J. H. Gottheil, The Caliph, the History of
this Institution in Revue des Études éthnogra-
phiques et sociologiques, i. (1908), p. 385–393;
The History of the Egyptian Caliph Oiced as compiled by Abu Omar Muhammad al-Kâmil, ed. by R. J.
H. Gottheil, New York 1908 (with an introduc-
tion); cf. The Governors and Judges of Egypt of
al-Kâmil, ed. by R. Guest (Ghâb Mem., xii.,
1912); and also the important remarks on the
office of kâlî in Cordova by Ribera in the intro-
duction to his edition of al-Khujâni, Kitâb al-
Kâmil fi-Qarâ'î (Hist. de los Juanes de Cordoba
por Afaxanu, Madrid 1914; cf. Ḥâdîth Khâlifâ, ii.
141, n. 2279).

The Prophet and the early Caliphs often decided disputes in person as judges, as their governors and as judges of the provincial towns. Justice was always administered in Muslim lands to a great extent by local authorities, notably the police officials. This was sometimes called 'Nâfî fi-l-ma-
qûlim (al-Mawardi, ed. Eger, p. 128 sqq.; H. F.
Amedroz, The Judicial Jurisdiction in the Ahkâm
Sultanîyyah of Mawardi, Journ. Roy. As. Soc.,
1910, p. 761–796; vol. 1999, p. 1130–1145; Th.
W. Jevnohill, Handbuch der islamischen Ge-
note, p. 309 sqq.; E. Sachau, Mawardi, Recht
nach schiitischen Lehre, p. 12–14, 596 sqq.; R.
Lange, The Modern Caliphates, Chap. on Govern-
ment, P. Vos, Über mohammedanische Prozesspraxis,
in Mitth. d. Senatus für oriental. Sprachen, 1902,
v. 23. Sect., p. 170 sqq.; M. A. Hassan, Ta'hiyon
general de l'empire ottoman, ii. (Paris 1790),
267–283; J. v. Hammer, Die osmanischen Reichs-
Staatsverfassung und Staatswaltung (Wien 1815),
i. 372 sqq.

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AL-KÂDÎ AL-FÂDIL, ABD 'AL-'ÀMIM AL-KÂDHIMI
b. 'ABD AL-MUHMÂD B. AL-ḤÂFIN AL-KÂDHIMI
AL-BÂBAIÎNI AL-ÀSSÂLÂNÎ, MURÎJ (MURAD) AL-DIN,
Saladin's celebrated vizier, was born on 15
Dhu l-Disâd ii. 529 (3 April 1135) at Askâlan (q. v.)
where his father, a native of Balad, called al-Kâdî
al-Azhraf, filled the office of judge. In 542/1150
he became judge of his father's dār al-Dhâbîh in
Cairo as a learner. By 548 (1153) he had entered
the service of Ibn al-Hasâfî, kâlî of Alexandri-
a, as secretary. As his elegant reports from those attached to him in Cairo, he
was summoned thither as superintendent of the
Dâr al-Dhâbîh by al-Kâdî Râzîk b. al-Sâlih
Tâhî, the last representative of the vizier-family of the Sâlih Rustîk. When the latter soon afterwards was overthrown by Shûtrî, prefect of Kâf, al-Kâdî al-Fâdil became secretary to Shûtrî's son Kâmil and after Shûtrî's murder to Shirkâh, his successor in the office of vizier. In 565 (1170–71) he became deputy for Ibn al-Hasâfî, chief of the
Dâr al-Dhâbîh, under whom he had held his official career and on the latter's death on 23
Dhu l-Disâd ii. 566 (March 4, 1171) was appointed
his successor. Saladin having in the meanwhile taken over the vizierates. When in the next year
on the death of the last Fâtimid, Saladin himself
assumed the rule in Egypt, al-Kâdî al-Fâdil became
his right hand man in carrying through the reforms necessary in the army and taxation. He
then accompanied the Sultan on his campaigns in
Syria. He was in Egypt from 583 to 586 (1189–90)
to control the financial administration and re-
equip the army and navy. He then returned to
Syria and remained with Saladin till the latter's death on 27 Safar 586 (March 1193). When al-
Malik al-Afdal, who had taken over the government in Damascus, very soon jeopardized his authority by stupid measures, al-Kadi al-Fadil went to Egypt to al-Malik al-Ansari. War soon afterwards broke out between the two brothers, but in 951 (1155) peace was made through the mediation of al-Kadi al-Fadil. He thereupon retired to a life of private piety. He died suddenly on 6 or 7 Rabi, i. 596 (527 or 27 Jan. 1100). Of the numerous state documents which al-Kadi al-Fadil composed during his activity in the Diwan al-Makhzum, many examples are preserved in MSS. and in Abu Shama. Heilig gives a complete list. (p. 67–75). In addition there is his correspondence with Usama b. Muski as concerning the latter’s Kitab al-Asba from the Khalifat of ‘Abd al-Daim in H. Dehrenberg, More. M. Orient. p. 147–52. De’ d’Ozanne, French transl., p. 358–359. During his official career he also edited an official journal, Mus‘alat al-Mulk, of which al-Maqrizi gives many specimens in his Kitab. There are not only notices of official letters and the answers to them but reports also on important happenings in the kingdom or on gifts of honour granted by the Sultan.


AL KADI AL HAWARI. [See AL-ZARKILI].

KADI KHAN FAKIR AL-DIN, AL-HARAN B. MANSE R. AL-QIZISI AND AL-QIZISI, was a Hakim in the court of Tirist and a scholar who composed a large number of extant juristic works and commentaries on the works of others. In particular his collection of legal decisions (Fataw al-Kadi) has 4 vols. in folio. Calcutta 1835; with the subsidiary title of Fataw al-Safgini, in Lucknow 1835–57; cf. Cairo 1825) has become widely known on account of its accuracy. He died in Ramadhan 592 (1196).


(Th W. J. White.)

KADIM. [See KTHUM.]

AL-KADI, the Magpie, one of the most beautiful names of Allah; al-Amad b. al-Husain al-Majd, al-Mas‘ul al-Firdaws, Allahabad 1313, S. 15; Bihari, Murt. in the time of the Mughals, 48, 1888, S. 49.

AL-KADI BI‘LLAH, ABD AL-MUHTADE AL-AMAD B. ABU SA‘ID. Calliph. After the deposition of al-Tayy, his cousin Abu ‘Abd al-Muttaq al-Madh un was proclaimed Caliph in Ramazan 381 (Nov. 991) with the name of al-Kadi. The latter was a grandson of al-Mukhadhir; his mother was a slave. During his long reign he was entirely under the influence of the amirs ruling in Baghdad and only once did he give evidence of having a mind of his own. This was when the Buyid Quhir, al-Dawla (q.v.) wished to substitute the Sunni chief kadi by a Shafi‘i but his plan was frustrated by the opposition of al-Kadi, whereupon the Shafi‘i were given a superior of their own under the title nasab ‘intisab’. For the rest, all heretics, notably the Mu‘tazilites, were treated with the greatest severity. In this period arose the dynasties of the Marwandi, the Uqailis, and the Mirzads, and the GhurazWheel kingdom attained its greatest prosperity, while the internal disruption under the Buyids increased, and the Hamids and Shamsids, which had long been a bulwark against the Turks, collapsed. Al-Kadi died in the 2nd Hijra 422 (Nov-Dec. 1031) at the age of over 30. He is said to be the author of some theological treatises.


KADIRYA, Order (fadhil) of derrishas called after ‘Abd al-Kadi al-Dilimi [q.v.].

1. Orig. ‘Abd al-Kadi (ob. 581 = 1166) was the principal of a school (madrasa) of Hamadeh Law and a divan in Baghdad. His sermons (collected in al-Fasik al-Hamadi) were delivered sometimes in the one, sometimes in the other; both were notable institutions in the time of al-Athir, and his biographer, Gechi‘ al-Araki, v. 374) records a frequent of books made to the for the purpose of the cure of a man who died in 582 (1187–1197). Both appear to have come to an end at the sack of Baghdad in 656 (1258), till when it is probable that their headship remained in the family of ‘Abd al-Kadi which was numerous and divestigated. In the Bahdad al-Araki, where an accurate account of his descendants is given (pp. 113–117), it is stated that ‘Abd al-Kadi was succeeded in the madrasa by his son ‘Abd al-Wahhab (552–593 = 1157–1196) who was followed by his son ‘Abd al-Salim (654–691). Another son, ‘Abd al-Razak (589–613 = 1197–1227) was notable, and several members of the family were still in power during the sack of Baghdad, when it would appear that both these institutions came to an end. A divan was at this time distinguished from a divan, the former being a madrasa, the latter a place where an ascetic lived in solitude (al-Shahrazuri, Tadhkiri al-Muzaffar, margin of the Nihal, Cairo 1306, l. 217). In the time of Ibn Ba‘ drivers al-Shahrazuri had come to be used in the former sense also, and his description of the religious exercises practised at the divan, l. 71, would probably suit what went on at ‘Abd al-Kadi’s divan. The body of rules and doctrines which had his authority was sufficient to constitute a system (seta‘r). Ibn Quhir, p. 103), and by accepting the divan of the Buyids the arshid signified that he ratified his will. Both the death of the dey of the Khazar (al-Shahrazuri, l. 19). A long list is given in the Bahdad of men who attained various degrees of distinction who had received the divans from ‘Abd al-Kad in, two of them at the age of seven and one at the age of one. These persons were said to be virtuous men (tawfik or tawfiq or even tawfik).
'Abd al-Kādir, and could bestow the āfīrāj on others as from him; in doing so they would stipulate that the san'ā'ī was to regard 'Abd al-Kādir as his aqīqah and director after the Prophet. In a tradition which is likely to be apocryphal (Bahā'īya, p. 101), dated 992 (A.H.), it says that a servant of his āfīrāj was not absolutely necessary for entry into his Order; personal attachment to himself was sufficient. It would appear that during his lifetime several persons carried on propaganda in favour of his system; one 'All b. al-Mundhir obtained proselytes in Yemen, and one Muhammad al-Balātī, resident in Hāzīb, likewise in Syria; one Taš al-Dīn Muhammad al-Yāfīni, also of Ballāb, was another propagandist, and one Muhammad b. 'Abd al-Samād in Egypt "ascribed himself to 'Abd al-Kādir and in treating the Path relied on him after God and His Apostle" (Bahā'īya, pp. 109, 110). Since all who ascribed themselves to him were prominent and influential, the Order is likely to have been popular; and even in recent times missionaries in Africa appear to have been successful in obtaining fresh adherents to it (cf. O. Lenz, Timbuktu, ii, 133).

That 'Abd al-Kādir's sons had some share in spreading it is likely, though Ibn Taimiyya (ob. 728 = 1328) mentions that he had associated with one of his descendants who was an ordinary Muslim and not a member of it, and so did not agree with those who held fanatical views about him (Baghṣūt al-Maṭbūla, p. 124). The Bahā'īya, however, does not bear out Le Strange's assertion (Conférences Missionnaires du Sahara, p. 37) that in 'Abd al-Kādir's lifetime some of his sons had been preaching his doctrines in Morocco, Egypt, Arabia, Turkey and India. It says much of 'Abd al-Razzāq, but nothing of the "mosque now in ruins, whose seven gilded domes have often served as the subject of description by Arabic historians", which the son is supposed to have built. Indeed this mosque appears to have been better than Ḥamd Allāh Mustawfi (740 = 1339-40), the first author later than the Bahā'īya, who mentions 'Abd al-Kādir's tomb (Nūkht al-Kādir, transl. Le Strange, p. 48). Nor does it confirm the statement that this 'Abd al-Razzāq introduced the use of music in the ritual, and indeed the employment of this was earlier than 'Abd al-Kādir's time, and is discussed by al-Sulamī (ii, 116) without allusion to 'Abd al-Rezāq. E. Mercier (Histoire de l'Afrique Occidentale, i, 14) asserts that the Order of Khāriyān existed in Barbary in the 16th century A.D., and was closely connected with the Fatimides (whose rule commenced 567 = 1171), but he gives no authority for these statements.

Al-Sulamī holds that the exercises of each musābā should be determined by his šakīb in accordance with his individual needs, whereas it is unlikely that 'Abd al-Kādir instituted any rigid system of dāfīr, word and šāfī, and indeed those in among different Kādiri communities differ (Rume, Marwadun i. Khānān, p. 183, 183). The initiation ceremonies given on Turkish authority by J. P. Brown (The Dervishes, p. 98) are quite different from those furnished by Rume on North African authority. In one of these latter there is a tendency to set 'All above Muhammad and to insist on the importance of Ḥasan and Husayn, which cannot well represent the views of the Ḥanbalī 'Abd al-Kādir. The word of 'Abd al-Kādir in al-Fugāt al-Khāriyya is given on the authority of an 'Abd al-Allāh b. Muḥammad al-'Adjamī, who lived 185 years (536-721), and may be regarded as mythical.

2. Development. Khāriyān seems from an early period to have developed on different lines according as 'Abd al-Kādir was regarded as the founder of a system involving-rights and punishments, or as a worker of miracles. In the latter direction it meant the deliteralization of 'Abd al-Kādir, the extreme holding that he was Lord of Creation after God, absolutely, whereas the more moderate supposed that he was so only in his own age (Baghṣūt al-Maṭbūla, l.c.). The latter was the view of Ibn 'Arabī, who takes him as an example of a šāfī who showed himself and practiced sovereignty (jaqarūn); al-Fuṣūl al-Khāriyya, ii, 407); such a šāfī in his system is independent of the revelation to Muḥammad (Qāsid al-Husayn, § 16). But there was also a theory that 'Abd al-Kādir practiced in his grave all the activities (jaqarūn) of the living (Ibn al-Wardī [ob. 749]. Tārikh, ii, 70); and Ibn Taimiyya (al-Dīmūrī al-Sābi, l. c.) mentions him among saints who in his time still appeared to people, being in reality impersonated by demons. In the initiation ceremonies recorded by J. P. Brown, l.c., the candidate for admission to the Order sees 'Abd al-Kādir in dreams, and in one case so often and so clearly that without having seen 'Abd al-Kādir's portrait he could recognize him among a thousand. The form of Khāriyān which means the worship of 'Abd al-Kādir seems to prevail in North Africa, where it is called Ḥilāll (for Ḥilāliyya), and whole communities are called Ḥilāliyya. Their system has been described as the application of Sīrīc mysticism to beliefs that are certainly pre-Islamic, and the main character of that mysticism marks the form of a cult of hidden or supernatual powers (E. Michaux-Bellaire in Anciens Marocains, xx, 235). Here the word khāriyya is used for a heap of stones where women attach rags to reeds planted between the stones and where they burn bensoin and styx and posthumous (ibid., xxii, 65). Such khārūn are to be found in all the Arab villages. Similarly in the province of Ouma on all the roads and on the summits of the chief mountains khārūn are to be found in the name of 'Abd al-Kādir Ḥilāli (E. de Neveu, Ordres Religieux chez les Marocains d'Algérie, p. 36). The society of the Genzāwah or Negoes of Guinea has placed itself entirely under the protection of Mawlāy 'Abd al-Kādir with all the orgies of male and female demons; whereas M. Michaux-Bellaire finds traces of the powers which, according to the Khāriyya (and even earlier authorities) belonged to Solomon. The cult of 'Abd al-Kādir is most ardently practised by the women in the Ḥilāl and 'Āmy, who come to the khārūn for every sort of object, and to satisfy their loves and hates in all the acts of their existence. The men on the other hand chiefly go to the khārūm when they are ill (Arch. Maroc, vi, 329).

That this development is consistent with Islamic orthodoxy is evident, and it is attacked by such authorities as Ibn Taimiyya and Ibrāhīm al-Shāhī (Iqbal, i, 348, 399). The system to which the name Khāriyān is most ordinarily applied differs from other orders mainly in ritual, although, through circumstances encountered in the are.

*It has not that homogeneity of statutes which is to be found in other congregations, which seems to form small exclusive churches outside which
there is no salvation" (Rinn, p. 188). Though the
founder was a Muslim, membership is by no
means confined to that school, and the Order is
theoretically both tolerant and charitable.

3. Geographical Distribution. Since
historical and geographical works rarely distinguish
between the different sufris in their accounts of
religious buildings, little can be said with certainty
of the date at which the first Kadiris were
established in any country save Iraq. The Order is said to have been introduced into Persia by the pater of two of 'Abd al-Kadir's sons, Husain ibn 'Abd al-Kadir (ob. 598/1200-1201), who was in Dijilj, a village in
Singhar); they had migrated to Spain and shortly
before the fall of Granada (897 = 1492) their
descendants fled to Morocco. The full genealogy of the Shusha Djinlisi of the name is given in Arch.
Mores. iii. 166-174, on the authority of
Abd ar-Rasul ibn al-Tayib al-Kadir (1060-1679), who claims to have used a series of
authentic documents. The Shusha of 'Abd al-Kadir
in Fez is mentioned as early as 1160-1202.
(lidda, xli. 316). The order was introduced into
Akbil Minor and Constantinople by 'Abd al-Rizq, founder of the men. He is known as the Kadir al-Muhaddith (ob. 1568-1631), who is called Furat al-Din, "Second Shusha", is said to have founded some 40 sufris in those regions (Qandil al-Akbar). A Kadiris sufr in
Mecasha is mentioned by 'Abd al-Malik ibn al-Samadi, p. 381, about 1180 (1660-70), but the mention that a branch was established there
during the lifetime of 'Abd al-Kadir (i.e. Chatellerault, E., p. 44) is not improbable, since Mecasha has a natural attraction for the Sufi. In the A'ta-i-Abhar (about 1600) of J. E. Bartlett, iii. 357, the
Kadiris Order is mentioned as one that is highly
tempered but not included among those
recognized in India; nor does there appear to be any
affiliation to it in the list of Indian tariqas in the
Madug-n-i Kahir (1729), though since other
orders are mentioned, and 'Abd al-Kadir himself
is mentioned. Yet see 'Aziz Khan, Muqaddimah
al-Chahar, ii. 604 and art. Sitara, p. 429.

Some statistics (to be received with caution
of the Kadiris and their sufris are given by
Dupont et Coppélion (Conférences Religieuses Musul
maises, pp. 301-318). Much of its development is
admittedly recent, and may be due to the fame
won by the prominence of 'Abd al-Kadir who for
so many years retained the official position of
North Africa (see p. 48 et). It is doubtless
represented in all Islamic countries, though it would appear that certain derived sufris enjoy great
popularity in many places. Thus the Kadiris of
Tabgha in Tunisia, which has become a distinct
sign whereby the Dukkanite tribe can be recognized, is derived through the Sitara from the
Sufis of the Kadiris of the Komata of Timbuctoo (T. Marti in Econ du Monde Musulman, xxxvi. 183). These
Komata however form a filiade of the Kadiris,
and some of them prefer to call themselves Shadi
(kha. 413).

4. Organization. The Kadir community
acknowledges mutual allegiance to the keeper
of 'Abd al-Kadir's tomb in Baghdad, and the
dead of institutions published by Rinn, p. 179,
and in the E. J. of the Oriental Institute, li. 218
and li. 290, are from this source. It would seem
however that the actual authority of this
personage is chiefly recognized in Mecca and
India. The latter periodically send gifts which
form the main source of the revenues of his
establishment, the members of this family find it
worthwhile to learn Urdu. The Meccan sufris are
subject to the Shadi al-Mutahra, who has the
right to nominate their mullahs. The Egyptian
branch is under the control of the Sayyid ibn
'Atiq, who is also Shadi al-Mutahra. The
Mozaffaruddin Muhaddith (III. 129; see also P. Kahn in Der Islam, vi. 154) reckons the order as one of the four which go
back to the pasha, but asserts that it has neither
Fara nor sayyids. In Africa, according to Rinn,
the most important of its successors; in the event
of one dying without having nominated, an
election is made by the mutawwans as a sayyid.
The approval of the head of the order in Bagdad is
then solicited, and has never been refused. The
organization of the Order in North Africa is de
scribed somewhat fully by Rinn, Dupont et Coppélion, in the works cited. The system appears to
be in general congregational, i.e. the moawwans are independent, and the relation between them
and the central institution in Bagdad is very
loose. The principles whereby the leadership of a
sufris is determined is generally recognized.

5. Symbols and Rites. The sign of the Turkish Kadiris is said to be a rose which is green,
having been adopted by 'Abd al-Rizq. The
candidate for admission to the Order after a year
may bring an araghe or small felt cap, to which if
the candidate be accepted the Shusha attaches a
rose of 16 petals, with Solomon's Seal in the
centre. This cap is called by them Dull. The
symbolism of this is explained by J. P. Brown, The
Dull, p. 98 seq. (copied by W. Forster Clarke,
tr. of Amdur, al-Mutahra, p. 159; the Urdu
translation of which adds nothing to Brown's
information). According to him, they prefer the
colour green, though they allow others;
while in Lame's time the turban and bani of the
Kadiris in Syria were white; most members of the
Order were fishermen, and they in religious
proccessions carried upon poles nets of various
colours (Modern Egyptian, 1871, i. 306). In India
there are festivals in honour of 'Abd al-Kadir
on 11 Rabi' II, and pilgrimages are made in many
places in Algeria and Morocco to the shrine of the
shrine of the saint (Rinn, p. 177). The
Mausoleum of the Lijlais at Sahl is described at
length by J. Mercier in Arch. Maroc, viii. 137-
139, it commemorates the seventh day of the
Mawlid (Mawlid), i.e. the Feast of the Prophet's
Birthday, and last four day's 14-20 Rabi' I. Brown
speaks of its importance as the "descent of
'Atiq, M. Michaud-Bailleul (Director of the French
Mission to Morocco between the ceremonies of the Kadiris, who
recite the kin, and the Lijlais, who recite the
shah to the accompaniment of instruments; and
again between the Lijlais of the country, whose
instruments are the bendir (a sort of big tambourine without skin) and waqras, and those of
the town, whose instruments are the jembi, nafiy
and ghirsha (Arch. Maroc, vi. 373 and xvii. 50).
A description of the ghirsha is given by M.
Sallier, a performance executed with these last instruments, which leads to ecstasy, is given by him in the first
passage cited. He further records some special curriculums connected with the Awlad Khalifa in the
Kharaz (1844, xx. 257). All the Lijlais of the (Shab) are Lijlais, and in all the hafris (servants) of the
Eqdita, the presence of at least one Khaliif is necessary for the direction of ceremonies, and when no actual Khaliif is present, some one there takes the name in order to perform the priestly duty. The origin of the name Awlad Khaliif is obscure (p. 284); it may be noted that the Arabic mention one Khaliif b. Murad al-Nahhali as having played a leading part in the propagation of 'Abd al-Kadir's system. The saqiya of the Eqdita of the country contains neither the bakh nor the shara, instituted by the Shaliit, but a plain dish of improvised words in the ceremonial rhythm of the bakhsha (plur. of bakh). These improvisations always terminate with the words: Thum sayak Mawlay 'Abd al-Kadir! or 'O Mawlay 'Abd al-Kadir!' (Michaelis-Beltrais, p. 288).

Various collections of sufi stories have been recommended by 'Abd al-Kadir have been published in Egypt, Turkey and India. In al-Taba- laqat al-Khayyimyya he who is about to enter upon Eqdita (retreat) is advised to fast in the day and keep vigils at night. The dawn lasts forty days; 1, is kaekat, 'what is said after dawn,' 2, is kaekat, 'what is said after noon,' and 3, is kaekat, 'what is said after dusk,' he should say 'may not the word be God,' and if it be for probation, it will vanish; but if it remain, then it will be a genuine revelation (tawaddu) (Dhikr 1335, p. 59). Reduction of food during the 40 days should be gradual till for the last three fasting is complete. At the end he returns by degrees to his former diet.

Some practices peculiar to the Eqdita of Tangier are recorded by G. Salmon (Arch. Maroc, ii. 108). Those who make vows to 'Abd al-Kadir are in the habit of depositing in the shaliit white cocks, which are called waqarrar (Sierra ib. 31); they do not kill them, but leave them free to rove about the shaliit, where however they do not long survive; the Sharif who lives hard by takes them for his food. The four daughters of a deceased Sharif continued to live on the revenues of the shaliit and carry away the waqarrar fowls. The menzadeen at this shaliit was the Sharif, who conducted the ceremonies at which the Kharijite is repeated is the shaliit of 'Abd al-Kadir being pronounced, and where dances similar to those of the Tawwa (q.v.) are performed. Circumcisions are performed at the shaliit on the first day of the month, and the last day of the month. A nightly meeting called Mrda is held on the eve of this day, at which the shaliit of 'Abd al-Kadir is recited. El-Qsar, where there are also some local practices, all the potters belong to the Eqdita, among whose the richer members of the community are to be found (ibid., ii. 163).

The first time that the Eqdita appear to have played a political part was during the French conquest of Algeria; in 1830 the Eqdita of Medi- nity Mahdi b. Dini, having been offered the leadership in the war against the infidel, permitted his son 'Abd al-Kadir to accept it. This person was able to utilize the religious organisation of his order in order to establish the sovereignty which the French had accorded him, and when his sovereignty was threatened could fall back on his rank as menzadeen of his order to win fresh recruits (H. Gerret, Histoire generale de l'Algérie, Algiers 1911, p. 300, 683 etc.). Since the fall and exile of this piousman it would appear that the Eqdita is Algeria has lost their support to the French government. In 1899, when there was a local insurrection in Amir the shaliit of the Kadijsa of Mena'i, Si Muhammad b. Ahmad, displayed unmitigated loyalty [e. art. AWA, 19, 5234] and the same order helped the French government to extend their influence in the Sahara at the battle of Choua, March 2, 1901. (Israel Hazet, Le Musée de l'Amérique française au Sahara, Paris 1901, 270)." — In the Ottoman Empire (1858) it is said that their sympathies were with the revolutionists, but that for fear of being outdone in religious zeal by the rival Rif claim, which joined them in Bagdad in the "pogroms" against the Jews (L. Massengue in Revue du Monde Musulman, vi. 461).

Bibliography: Eastern editions cited: Ali b. Yusuf al-Shatibi, Bahgat al-Asrur, Cairo (Maimurra Press), 1593; al-Fatat al-Rahban, Cairo (Dhikr al-Tahri Press), 1531; Sihih b. Mahdi, al-Asrur al-Madhidin fi Dilbar al-Hirr fi 'Ank al-Asrur wa-Madhidin, Cairo (Shiit Press), 1528; Rashid fi al-Madhidin, Cairo (Ku- allathan Press) 1539, 2 Vols., and any other Arab geographers mention the glassworks of al-Kadijsa. In the middle ages the important Djiufi canal led from the Tigur into the town. The ruins of al-Kadijsa lie in Lat. 34° 5' N., between the two still existing out of the former town Tigur canals called al-Kadijsa; they are a short quarter of an hour distant from the bank of the Tigur. The old name has survived and is now popularly pronounced Dja- disa (occasionally corrupted to Dja'isya and Dja'isya). We owe full accounts of these ruins particularly to Ross and Jones; E. Herrfeld also has recently investigated the ruins. Jones gives a plan of the ruins of the town, which Herrfeld says is entirely correct.

The enclosing walls which measure about 6000 paces form a regular octagon. They are flanked by towers at the corners and defended by 15 bastions at intervals. They were built of bricks which in technique, plan and proportion resemble the castles of Samaria. According to all criteria, these ruins belong — in Herrfeld's opinion — to the 'Abbasid period, not to an older one. Ten minutes from al-Kadijsa, just on the river bank, are also ancient ruins, called al-Sanam. They mark the site of a mediaval or ancient town, half of which has already been washed by the Tigur. On a remarkable find of statues made here, see P. Rich, Narrative of a Residence in Koristan, 1836, ii. 152. Al-Sanam perhaps was within the area of al-Kadijsa and is to be regarded as its port.

AL-ḴADIŠYA

The exact location of al-Ḵadiša was unknown until quite recently. An attempt had been made to identify it with the early Muhammadan ruins of al-Ḵuḏkūn (35 miles S.S.W. of Kufa)—for example by Ritter, *de loc.,* xi. 936, Loftus, *Yazids in Chaldaea* and *Sassanias* (London 1857), p. 64 note, and Justi in the *Grundriss der Irann. Pflh.,* ii. 546. This identification, however, is to be definitely rejected as erroneous. Besides, Ritter, *de loc.,* vi. 356, places al-Ḵadiša much too far north, while the locations of al-Ḵadiša and al-Ḳuḏairah given by Wagner (*Näherliche Gewölle,* 4°, 1902, p. 257-9) are fairly correct. A. Matoll, in his journey of exploration in 1912, was the first to rediscover the real site of al-Ḵadiša, cf. his report in the *Beobachtungen an armen. Stadt. Akad. der Wiss. Berlin,* 1913, i. 11 (12 of the reprint). Matoll makes remarks that the spring al-Ḡajja rõśīn in the valley of al-Ḳuḏairah; on the left bank of that valley, on the edge of a swamp where we were shown the ruins of al-Ḵadiša. This was the site of al-Ḳadiša. According to the map which Matoll accompanies to his essay in the *Wissenschaftliche Ergebnisse der Arbeiten der Armen. Akad. der Wiss.,* xxxv. (1916), p. 461, the ruins mentioned are situated in 35° 45' N. lat. and 43° 5' E. Long. (Greenwich) directly south of Nadif and 10 miles from Kufa.

The locality of Kandish which Bouchalamp in his excursion to the ruins of Babylon in 1760 heard of at the find-spot of a statue some considerable distance away (see the reprint of his account of his journey in the *Kreuz d'Asyriologie,* x. 190) is perhaps also identical with the remains of al-Ḵadiša discovered by Matoll. Kandish is probably the same as the name of the town, which is occasionally found alongside of Kadiša, as for example in an old Arab text (see al-Iklān, ed. Wiseman, p. 226). In al-Taḥṣīl, etc. Firdausi

series Kadiš and Kadiša. In the neighbourhood of al-Ḵadiša there was a village called al-Ḳadiša, "little Kadiša". The poets give the whole district round al-Ḵadiša the collective name al-Kawālida.

The Arab geographers of the 9th (Abu Ǧayyār) century (al-Ǧayyār, Ibn al-Maḏahān) describe al-Ḵadiša as a small town with two gates and a mud fortress, in the midst of cultivated fields and groves of date-palms, watered by a stream fed from the Euphrates, the last running water in the Irak. In ancient times the inner arm of the Persian Gulf seems to have stretched up to the region of al-Ḵadiša. The main arm of the Euphrates once flowed, as al-Ṭāʾīn al-Ḏabīlī al-Ḏabīlī, al-Ṭāʾīn al-Bāḥi, towards al-Ḥira, where its ancient bed was still visible and was called al-Ṯāʾīn al-Bāḥi, the old (river). It took its course between al-Ḵadiša in the north-east and al-Ḳuḏairah in the south-west, at al-Ḵadiša there was a bridge across called Dīvār al-Ṭūr or Dīvār al-Ḵadiša.

In the Sassanian period al-Ḵadiša played a prominent part as an important frontier town of the Persian empire. It was not till the Muḥammadan period that the town became very famous on account of the splendid baths and baths in its vicinity, which the Arabs opened their second campaign against the lands of the Euphrates and Tigrais in the most successful fashion. The Muslim army under the command of Saʿd b. Ṭabāk (while the Persian troops were led by the imperial commander-in-chief Ṭūs). The latter did very considerably regarding the numbers on the sides; the number given for the Arabs varies from 6,000 to 38,000 and that for the Persians 30,000 to 120,000 men. The latter were undoubtedly superior to the Muslims in strength. The estimate of an almost contemporary Armenian historian may be fairly near the truth when it puts the Persians at 80,000 men and the Arabs at 9—10,000, besides the Syrian reinforcements of 6,000 men who arrived in the last stage of the fight.

It was only after the two sides had stood watching each other for weeks that they joined battle. The battle lasted three or four days. These days in the specifically Irak tradition have special names, which are probably to be explained as place-names. In spite of all the heroic courage of the Arabs, the balance would finally have turned in favour of the Persians, if at the critical moment of the decision the troops hurried from Syria had not arrived in time. Their rapid and vigorous intervention decided the victory of the Arab army. It was, however, not a cheap victory for the Muslims, as about a third of their whole force perished. About the countless very heavy Persian losses the accounts are contradictory. The Persian commander-in-chief Ṭūs was captured, wounded and killed in the heat of battle. Very considerable booty was taken by the victors. The most important trophy was the Persian imperial standard said to date from the early Thāni period (see it seen in *Zeitschr. d. Deutschen Ges. d. Wiss.,* xxvii. 523-4).

The glorious day of al-Ḵadiša, which made the Arabs masters of the Irak west of the Tigrais,
one of the most celebrated events in the great period of the Muslim conquests. It laid the foundation for the supremacy of the religion of Mohammed in the eastern world. Of course tradition has woven many legends round the victory; it is frequently mentioned in the older Arab poetry.

The date of the battle is very uncertain. The statements in the different sources vary from the years 14 to 16 (635–637). One thing is certain that the battle was fought in the spring and that Bavilas was founded at it. Wellhausen (op. cit., p. 72) decides for 15 (636), while Caesari prefers 16 (637) (op. cit., p. 629–633); see also Justi, Grundriss der islamischen Geschichte (1864), p. 546.

The Armenian historians call the battle after its (Armen. Herhchats); see the account by Scholz in Hübisch, Zur Geschichte Armeniens und der ersten Kriege der Araber (Leipzig 1875), p. 44 and Caesari, op. cit., p. 685.


In addition to the two towns mentioned above, Vakht knows three other places called Kadiyaa, namely two villages in the district of al-Mawif, on the Nahr al-Khur in between al-Mawif and Bilin, and a third near Djarra b. Omar in Mesopotamia; see Vakht, al-Mugharri, ed. Wüstenfeld, p. 337; Ibn al-Askari also mentions an al-Kadiyya near Bughafa (op. cit., xi, 91). We also find the shorter form al-Kadis beside al-Kadiyya, e.g. for the battlefield (cf. above), for a village near Herat (see al-Mugharri, p. 377; al-Baladjuri, p. 409, 2) and near Marw al-Rafi (Vakht, iv, 7). Probably in all these place-names, as Noldeke suggests (Zeitschr. der Deutsch. Morgenl. Ges., xxiii. 1823), we have to deal with traces of a lost people of unknown nationality, namely the Kadiyans, who appear in Syrian literature of the 7th and 8th centuries as a wild warlike people, not subject to the jurisdiction of any prince. The places called al-Kadis and al-Kadis in Mesopotamia, Babylonia and on Persian territory are perhaps to be explained as settlements of branches of this stock, made by the Seljuk kings. Of the celebrated al-Kadiyya near Khūlah, it is at least definitely stated that its name comes from Kādis near Herat, from which the garrison of the fort belonging to the military cordon on the frontier had come. Cf. Noldeke, op. cit., p. 317 sq.; J. Marquart, Kartenbuch der Geographie des Nord-Afrikas und der Ostsee (Abhandlungen der Ges. der Wiss., 1901), p. 77, 78. (M. Strecke)

Khejar (Arab. qal' a marching quickly; cf. Salamis Ebenill, Elzheimer Cogitatum, Scamboli 1298, p. 241), the name of the present ruling dynasty of Persia. It takes its origin from the tribe of the same name settled in the district of Astarbad (Q. v.), but which had not always been there. Persian historians assert that it is a branch of the great tribe of Qājār (Q. v.) that it takes its name from Khejar Nūmān, son of Seršāh Nūmān, who had been the tutor of Ghiyāth al-Din (Q. v.). Seršāh is not without doubt the same as who was put to death by Haidū (Q. v.), because he was the patriarch of Ghiyāth (Q. v.) in 694 (1298) (Wasfā, Bombay 1869, p. 322; d'Ohsson, Hist. des Membres, iv, 115). This tribe had, it is said, settled on the frontiers of Syria after the reign of Abbas Sādūq (Q. v.), in 736 (1335). Tīmid is said to have brought it back to Persia and into Turkestān, the whole single country, in 803 (1400). It was one of the Turkmans tribes which placed the Safavī dynasty on the throne of Persia. To it belonged Shah Kūl Kehir (body-guard), who was twice appointed ambassador to treat for peace with the Turks in 962 (1555) and in 975 (1567) (Pescetti, i, 337, 334; v. Hammer, Hist. des Inbegriffen, i, 1868, p. 1 sq.; Kāj Kāl Khan, i, 2 in wrong giving the date 969). In 993 (1587), Shah Aḥmad I. finding them too numerous divided the tribe into three groups: 1. at Marw against the Uzbek; 2. at Gānja and Erwīn; 3. at Astarbad in the fortress of Mubarakabad which he had just built; those who established themselves in the high part were given the name Fakhrābād; those who lived in the lower part adopted the name Afshā-bād. The object of settling them in this region, was to protect it from the incursions of the Turkmans from beyond the frontiers.

A member of the Astarbad branch was Pahlāvī Alī Khan b. Wāli Khan b. Muhammad Khan, to avenge the death of his two brothers he reigned Astarbad. In 1125 (1713) he went to the defense of Isfahān against the Afghāns at the head of 1000 horsemen; but being denounced to Shah Ḥusain as dangerously ambitious he returned to his province, abandoning the Safavī king to his unfortunate destiny. Called to their help by the people of Ray, he fought without success against the Afghāns at Harāmshāh in Wasat, and returned to Māzandaran to offer his services to Shah Tahmāsp. During the advance on Mashhad he was executed by order of Tahmāsp's general Nadir (the later Nadir Shah) on 13th Safar 1159 (21st Oct. 1726) (Mahdi Khan, Turkestan Names, Tiflis 1866, p. 21).

His son Muhammad Hāsan Khan, pursued by Nadir Shah, took refuge with the Turkomans, collected supporters there and recaptured Astarbad, which he lost a little later again; it was then that the two sableks of decapitated heads were built (Kaltonmaviat) which Hanswaw saw (illustration in Historical Account of British India, London 1873, 613).
KADJAR DYNASTY.

Fath 'Ali Shah, born 1772 (1763) or 1764 (1763); succession 1797 (1797); died 1832 (1830); buried at Khavajeh Rahbar, near Mashhad.

Muhammad Hasan Khan, born 1777 (1775); succession 1794 (1791); died 1800 (1798); buried at Shah 'Abd al-Azim.

Hasan Khan, surnamed Dihnahan, born 1768 (1765); succession 1794 (1791); died 1809 (1807); buried at Amolabad.

A. Mahmoud Shah, born 1793 (1790); succession 1797 (897); died 1834 (1832); buried at Nafaj (Mehmued Ali).

2. Fath 'Ali Shah, born 1785 (1784); succession 1797 (1796); died 1834 (1832); at Kirmanshah. - 'Abbas Mirza, surnamed Shadjahan, born 1803 (1788-89); died in Khirmand before his father's death (1831-32); buried at Mehmedabad.

3. Muhammad Shah, born 1822 (1807); succession 1834 (1851); died 1848 (1848); buried at Kirmanshah.

4. Nasir al-Din Shah, born 1834 (1831-32); succession 1848 (1845); died 1896 (1893); buried at Teheran.

KADJAR DYNASTY.

KADRI, a Persian poet who commemorated the siege of the island of Kish and of the town of Hormuz by 'Abbas I in two short epic poems, 'Ejmāni Kish and 'Ejmāni Hormuz. The former is edited by Bonelli in the Konversations der Konigl. Acad. der Linnen, vii., Supplement 1, fasc. 8; cf. Etho in the Grundriiss der islamischen Philologie, ii. 392.

KAF, the 22nd letter of the usual Arabic alphabet (numerical value 20; cf. the article 'AHMAD). The pronunciation of kaf as an unvoiced palatal explosive, found as early as Susa, has survived in modern academic speech. In the present day popular speech we find some variants (in addition to the) notably the affricate (< k' > k'). Cf. the article 'ARAB, ARABIC WRITING, i. 385 and plate 1). In Susa, Shah Isma'il pronounced it as a velar. This pronunciation is still frequently found among Bedouins and peasants; in the ordinary popular language, however, kaf is usually pronounced as kaf (cf. for other modern pronunciations of kaf see the article 'ARAB, ARABIC IDEOGRAMS, i. 390). The modern academic pronunciation is k. (i.e., velar 2). Cf. Schade, Susa, Index. - Kaf is also the title of Suna L. al-Karun, (A. SCHADE).
knows the bull and fish as breeder of the earth; cf. H. Petersmann, Reisen im Orient, ii, (Leipzig 1864), p. 301. Among the inhabitants of the Red Sea coast, the belief prevails, that the earth rests on the backs of colossal bulls, see E. König, Reisen in Abyssinien, i, (Frankfurt a. M. 1833), p. 256.

Al-Kawáwín gives for the bull and fish the names of the Biblical monsters, Leviathan and Behemoth, and thus shows definitely that the Mountain Káf is connected with the old Biblical views, which again can in the last resort be traced to the Babylonian Chaldean tradition. The basic idea of the bull supporting the earth is, as Rainaud (op. cit.) has emphasized, also to be found in India. The rock already mentioned supporting the earth and as the starting point of the mountain Káf may well be associated with the stone Shemshu, which Jewish legend regards as the mound of the earth sunk by God in the depths of chaos or primordial ocean, and as the support of the world. For the Jewish legend cf. Feuchtge in the Monatsb. für Gesch. u. Wissensch. des Judenthums, iv, (1910), p. 724 sq.; W. H. Roscher, Nrn. Mythol., s. v. Kaf. (Abhandl. u. schriften, Geschichtl. u. philol. IV, XXIII, 1915), p. 73 sq. It may be added that a tradition in al-Kawáwín (1. 444 sq.) also gives the view that God made the world stand without any land or support.

According to a very popular idea, Káf is the origin of all the mountains of the world. They are associated with its by subterranean branches and veins; if God wants to destroy any region, he simply orders one of these branches to be set in motion, which causes an earthquake. According to a different popular view, an earthquake is caused because the bull supporting the earth sometimes trembles under its burden.

Káf which is inaccessible to men is regarded as the end of the world; its name is therefore used as a symbol for this; cf. e.g. a verse in Djin's Yûm af-az-Zilâgh (ed. Rosenmeyer, p. 144, 4). This mythical mountain forms the boundary between the visible and the invisible world. No one knows what lies behind; God alone knows the creatures that live there. Many say (cf. Ibn al-Wardi, p. 188) that the area behind Káf belongs to the next world, is a land white like silver, 40 days' journey long and is the abode of angels. According to an allegiance, saying of Mahammad (see Zenker in Litt., op. cit., p. 236), there are still other lands beyond Káf: one of gold, 70 of silver, 7 of brass, each 10,000 days journey long and broad and all inhabited by angels. It is also said that Káf, as well as the region behind it, is the abode of the fabulous bird Stromb (a kind of vulture, which is essentially the same as the phaëthon [q. v.]). The name of the bird is Arabic. Existing since the beginning of the world, this marvellous bird retired in monastic solitude to Káf and lives there contented and satisfied; a wise councillor consulted by the kings and heroes of the past. Káf, his residence, is therefore simply called "Mount of Wisdom" in poetry, symbolically also "Mount of Contemplation". In his celebrated work, Musafir al-Fair ("The Dialogues of the Birds"), the Persian poet Fáiz al-Din Aṭṭâr uses the wandering of the bird through the seven stages which the soul has to pass through till it is complete merging into God, in the allegory of a very difficult, adventurous flight by a bird through...
the seven valleys up to Mount Kaf, the throne of its all wise king Simargh.

Kaf played a part also in Arab fairy tales; in the Arabic Nights, as in several minor works, it is usually called Simargh. Oddly enough, a number of Kaf in exposition somewhere, the title of Sura I, the letter Kaf, as the name of the mountain Kaf in the Arabic language.

In a narrower sense and localised.

Kaf means that part of the Persian highlands which bounds the Hindu races in the north, especially the Caucasus and Caspian Sea to the north and the Caspian Sea to the north. For this reason it is called, on the north, the Caspian Sea, the mountain system of the world, for all other mountains of the world have grown out of it by water and fire connections. The Kaf was imagined to be a range of mountains, extending at least as far as the mountain as the mountain system of the world. The name Allure (Sahar) is thus found in several places to-day, a range or as the name of a mountain or as the name of the mountain as the mountain system of the world. The name Allure (Sahar) is thus found in several places to-day, a range or as the name of a mountain or as the name of the mountain as the mountain system of the world. The name Allure (Sahar) is thus found in several places to-day, a range or as the name of a mountain or as the name of the mountain as the mountain system of the world. The name Allure (Sahar) is thus found in several places to-day, a range or as the name of a mountain or as the name of the mountain as the mountain system of the world.

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KAF - KAPA


(M. Streck)

KAPA or Kafa, also written Al-Kaf, is a mediastial town on the south shore of the Crimera Peninsula, called in ancient times and again at the present day Theodosia (originally a Milesian colony). The name Kafa or Kafa is first found in Konstantinople Porphyrogennetos (De adelicibus, imperis, Ch. 53). Socrates, V, king of Bosporus, is said to have been killed there in the fourth century in single combat with Pharnaces of Chersonesus. The view has been put forward (V. Köppen, A. V. Bedrock, St. Petersburg 1887, p. 107) that the name may be identical with the Kafa mentioned in Strabo, Ch. 312. With these exceptions, Kata is never mentioned till the sixth century. As a harbour on the south coast of the Crimea, for trading-vessels as well as for war-ships, we always find Saxonik (even as late as the twelfth century in Ritter, Gesch. der Seligezonen, ed. Hauhem, ill. 2. see Index), the modern Sudak.

Kafa only rose to prominence in the second half of the sixth century, when the Genoese established themselves in the Crimea after the republic of Genoa had purchased this place from a Tatar chief. This chief is usually believed to have been the Geno Tand, mentioned by Abu 'l-Kindi (ed. Desmouliana, p. 173), son of Toghi Tandar, and grandson of Jatib, to whom the Khan Mongke Tandar (1265-1280) had granted Kafa and the Crimea; the name is written by Abu 'l-Kindi (p. 173), Us-Tandar, by Rashid al-Din (ed. Blochet, p. 129), Tandar Tandar; but a consul of Kafa is mentioned as early as about 1263. It was not till the seventh century that "Kada" or "Kaza" became the colony founded by the Genoese on the Black Sea with Kafa as its capital, because of considerable importance. It was controlled by the "officium Genuense" in Genoa and its statutes (1310); the administration remained in the hands of the Genoese with a limited participation by the local population. The statutes of 1309 and 1316 expressly forbid the minting of a local currency but in the seventh century this was, in practice at least, allowed; the coins (with Latin and Tatar inscriptions) bear the luna of Genoa (after 1450), when the administration of the colony was placed in the hands of the Bank of St. George, the representative of this mint as well as the seal (round) of the Golden Host (afterwards the luna of the Genoese). After 1516 Kafa appears as the residence of a Catholic bishop, whose diocese comprised the whole area from Varna to Sarpi on the Volga and from the Black Sea to the Russian Volga. The Bulgarian (about 1530) describes Kafa as "one of the famous ports of the world" (ed. Desmouliana and Dandropintz, ii. 338), and may well have been then the principal port on the Crimean coast. In the harbour there were about 100 naval and mercantile ships. This Muhammadans had their mosque and Kafa. By the treaty of 1530 however, the Tartars could only live in the suburbs beyond the city walls; this limitation seems to have again been removed later. In the statutes of 1549 it is only laid down that Tartars living in Kafa are not to be subject to the Tuten of the Khan of the Crimera. The fortifications still in existence belong in part to the period 1521-48 (successive walls against the Kafa of the Golden Horde, Dijon), in part to the period 1585-86 (battlement of the city-wall as a protection, not only for the city proper, but for the suburbs (outskirts) also). About 1470 the population is said to have been 80,000. As early as a letter from the Bank of St. George to the Pope Callatius VI (1455-58), of Nov. 4, 1455, in which attention is drawn to the danger threatening the Black Sea colonies from the Turks, Kafa is described as "a city of Levantine convicted and of splendid munitions Constantinople itself surpasses.

The Turkish conquest, inevitable after the fall of Constantinople (1453) and Trebizond (1461), could not be long averted by the Christians of the Latin East either with their own forces or with the oft summoned help of the Genoese (to whom Kafa was in some degree dependent from 1549, when a Genoese army was defeated by Bajzij Giriti). In 1475 the whole peninsula had to submit to the Turks; the south shore with Kafa was directly incorporated in the Sultan's empire and divided into three Kadas (Kafa, Manafi and Sadak) with a Pasha in Kafa. Under Bayazid II (1481-1512), at the time of the first Russian embassy (1496), this office was filled by a son of the Sultan, Muhammad (this information does not seem to be found in Turkish sources, as it is only given by von Hammer, Gesch. der Osmanischen Reiches, 265 ed., Pest 1834-35, i. 449, from Karaman, Int. Gesch. Russ., 2nd ed., i. 1818-19, vi. 169 of = Gesch. der Russ. Reiches, transl. from the 5th edition, Riga 1842, vi. 215). For a short period the revenues of Kafa were occasionally surrendered to the Giriti; Kafa appears as a milt of the Giriti under Mengel Giriti from 890-902 (1493-1501) and again not till the reign of Sahan Giriti, regnal years 3 and 6, i.e. 1505, 1506 (1581-82).

Under Turkish rule Kafa (Turkish pronunciation Kafa) gradually assumed the appearance of a Muhammadan town, although many Catholic churches remained in existence. The most detailed description is by Durand de Amolli 1615 (Viae incognitae in Tartariy, 2nd. transl. in Zeitung des Orientgehörs, etc., i.e. the text published by Dohseweitz in Orientalia in loco, 169). The most important churches are: Beylik (Beylik), later described by Pulck in 1729 (Bartmoggen auf diese Reise in die südlichen Staatskauterschaften der römischen Reichs, i. d. J. 1725 u. 1724, Leipz. 1801, ii. 299), stood
in the centre of the town; the dome of the main building, over 65 feet in diameter, was surrounded on three sides by eleven smaller cupolas; the two minarets were 113 feet high. A decline in the prosperity of the town under Turkish rule was noticed by Struven as early as 1575, as the world's trade had taken other routes; the shores of the Black Sea had long since lost their former importance; yet to the end of Turkish rule Kafa retained the most important harbour on the north side of the Black Sea. Chardin (Voyageur, Amsterdam 1735, i. 46 sq.) says that in his 40 days' stay there (Aug.-Sept. 1672) he saw nearly 400 ships arriving and departing. In the town there were then about 4,000 houses of which 3,200 were Muslim and 800 Christian; there were no stone buildings with the exception of 8 churches in ruins (apparently dating from the Genoese period). Even in the 18th century Kafa was still compared with Constantinople by the Turks and called Lilla Istanbul ("Little Istanbul").

In 1770, Kafa was burned and destroyed by the Russians, but not finally incorporated in the empire till 1783. According to the oldest Russian plan of the city, there were then 29 mosques, 13 Greek and 22 Armenian churches, and 815 houses of which 694 were Turkish. In the description of the journey of the Empress Catherine in 1787 we already find the old Greek name (Ross. Feodosia) reappearing; the town is later called Kafa again and only definitely renamed in 1804. In the very early years after the conquest began the forced migration of the Turks and the voluntary of the Russians. About 1795 (Fallows) Kafa had already *from a once-collared and commercial town become almost a mound of stones*. About 1830 it is said to have had only 200 inhabitants. The Russian harbour of Feodosia, whose prosperity only began in the last decade of the 18th century (railway connections, building of commercial docks, Sebastopol being the naval port), must thus be regarded as a new foundation on the site of the Turkish Kafa. The number of the inhabitants, according to the census of 1859, was 27,428 (in 1824, only 17,000), of whom only 3,200 were Turkish. The town was (founded in 1831) contains many handsome houses and other antiquities, particularly from the Genoese period.


**KAPALA:** (v. KAPIL) the pledge given by any one (the KAPIL) to a creditor (the markal boza) to secure that the debtor (the markal boza) will be present at a definite place e. g. to pay his debt or fine or, in case of retaliation, to undergo punishment. If the markal boza is not there at the time arranged, the guarantor can be kept prisoner till the debtor comes or until it is proved that he cannot come (e. g. because he is dead).

As to the question whether the guarantor is bound to pay the markal boza or to suffer the punishment, the opinions of the different madhhab's vary. According to the Shi'a school, he is not bound to do so, not even if he has expressly bound himself to do so.


**KAPIL** (v. KAPILA), a technical term in Arabic prosody. It means the dropping of the seventh, or twelfth consonant of a foot, which ends with sabah khoof (see the article *Kufi*).

The following feet are liable to kaph: *1. markal khoof, provided that the 3 remains (> markal khoof); 2. jaffil khoof and maruf khoof, the latter has no khoof.* Provided that the last foot beginning with sabah khoof does not suffer khoof (> jaffil khoof, maruf khoof). [It is the last mentioned case four short syllables would follow in succession! Editor: Kaph is therefore found in the metre jaffil, maruf, khoof, khoof, khoof and khoof khoof; *bibliography:* see the article "sabah.

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In some cases the Koran has already prescribed a definite kapha for the inner, e. g. Kur'an sv. 94, after killing by accident or by design, Kur'an sv. 94, to avert the evil consequence of breaking an oath, Kur'an lviii. 4 sq., if a man by pronouncing the old Arab khoof formula has sworn to refrain from all sexual intercourse with his wife and the many other cases (e. g. the breaking of the fast prescribed in the month of Rajab by fornication or marital intercourse during the day) were afterwards more prudently defined by the kapha and fully described in the 68 books of the different madhhab's.


**KAPIL.** [See KAPILA.]

**KAPIL (v. KAPILA), originally "autemating, coveting," then, "concubine benefits received," "ungrateful"; this meaning is found even in the old Arab poetry and in the Koran, Sura xxvi. 18. In the Koran the word is used with reference to God: "concubine God's blessings," "ungrateful to God"; Sura sv. 57 and xx. 35. "They are ungrateful for our gifts!" cf. also Sura, sv. 57. The next development — probably under
KĀFIR.

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the influence of the Syriac and Aramaic terms, the corresponding development took place earlier — is the more general meaning of "infidel" which is first found in Sūra Ixxiv. 10 and is henceforth very common; plural kāfīr or kāfīrūn (Sūra Ixxiv. 49) kāfīrin. The term is first applied to the unbelieving Moazzims, who are constantly refuted and reviled by the Prophet: Sūra L. 2 and elsewhere. The subject of incredulity is sometimes more nearly defined with added ḫ-, e.g. Sūra xxxiv. 53: "We do not believe in your mission!" Sūra vi. 80. In the early Meccan period a waiting attitude towards the unbeliever is still recommended (Sūra lixxv. 47, lxix. 10, etc.); see also Sūra cix. entitled al-Kufīrīn, but later the Muslims are ordered to keep apart from them (Sūra iii. 114, also 29), to defend themselves from their attacks and even to take the offensive against them (Sūra ii. 186 and elsewhere). In most passages the reference is to unbelievers in general, who are threatened with God's punishment and Hell (cf. the article DİMAŞÇI). In the literature of Tradition also the hadiths minute elaboration in details — deal partly with the fate of the kāfīr on the day of judgment and his punishment in hell, and partly with the believer's attitude towards him. For the test they reflect the great controversy in early Islam on the question whether a Muslim should consider a kāfīr for committing a "major sin" (cf. al-Bukhārī, Kah. al-Ablām, ḫáb 23). Thus we find hadiths such as: "If a Muslim charges a fellow Muslim with kufīr, he is himself a kufīr, if the accusation should prove untrue"; or "The reproach of kufīr is equivalent to murder" etc. Nevertheless, kufīr in theological polemics is a fairly frequent term for the Muslim protagonist of the opposite view.

Eternal damnation for the kāfīr has remained an established dogma in Islam. In the dogmatic controversies of the early centuries the reasons were discussed for which a Muslim could be identical with a kāfīr and have to suffer eternal punishment. The most tolerant is the view of the Muṭtiṣa that all the Ahl-al-Khiṣba, even if they commit a mortal sin (kāfīra) are to be considered believers and their ultimate fate is to be left to God. The most striking contrast to this is the strict view of Khaṭṭība (and Ibad) that every Muslim, who dies with a mortal sin — and this means with them every sin, which has not been repented of — on his conscience, is to be considered just a kāfīr. Intermediates is the opinion of the Muʿtazila, who for this special case assume an intermediate between believer and unbeliever, the so-called "rejoined" faith (cf. the article DOĞUK). — According to Nallino in the Bk. degli Studi orientali, vii. 459 sqq., the names Muʿtazila, Muṣṭаla, etc. [q. v.] are probably completely connected with this attitude.

According to the Lātīn al-Arābî, vi. 459 sqq., the following kinds of unbeliever are distinguished: 1) kufīr al-ḥaṣr — neither recognizing nor acknowledging God; 2) kufīr al-safar — recognizing God, but not acknowledging Him with words, that is remaining an unbeliever in spite of one's better knowledge; 3) kufīr al-maʾlūda — recognizing God and acknowledging Him with words but remaining an unbeliever (abstract) out of envy or hatred; 4) kufīr al-ṣafīr — outwardly acknowledging, but at heart not recognizing God and thus remaining an unbeliever, that is being an hypocrite [cf. MUKAM].

In the systematic Fiqh books the kufīr are discussed in the following passages: 1) in the Kitāb al-Fikhr. For the opinion deduced from Sūra II. 92 that the unbeliever finds all views represented, from the strictest to the most tolerant; just as in all questions of purity, the strictest is the Sūra which reckons the unbeliever among its ḥalāf; but on this point al-Nawawī, for example, was particularly lenient; he considers the unbeliever and unbeliever equal as regards purity. The Ahl al-Kīthār [q. v.] are usually regarded more leniently than other Kufīr; for their benefit for example the questions of the ḥalāf and of munkāba with Muslims are discussed. — 2) In the Kitāb al-Muṣawwar (see ʿAṣūr). The Muṣawwar [q. v.] against the unbeliever inhabitants of the Dār al-Fawqā [q. v.] is a faqīh, a ḫāṣib. The Ahl al-Kīthār again occupy a special position as by paying ḥadīth and ṭabāra [q. v.] they become Marmum [mukuva] and can receive ʿamal [q. v.]. Those categories of unbelievers in the Dār al-Fawqā called ḥadīthiyyun and muṣawwarun have a legal claim to protection. Another class also distinguished from the mass of the kufīr are the renegades [see MUQADD] for whom the law prescribes death, with the opportunity first of obeying a demand to return to Islam. The others, the unbelievers proper, who in this sense are also called kufīr al-ṭabāra (or muṣawwarun, in the narrower sense) have only to expect death or slavery [see ʿAṣūr] if they fall as prisoners of war into the hands of Muslims; if they are fortunate, they may be exchanged or released. (In many cases, e.g. in the general advance of Islam into Africa, the distinction between renegades and pagans was difficult to ascertain and there are writings which deal specially with this question, cf. Ibn Ḥajjar al-ʿAttār, al-Fīlam bi ṭabāra al-mashūr, lith. 1293). — 3) In several further points the law differentiates between kufīr and unbelievers; the very strict interpretation of the law is however in practice only held by a small minority.

To understand the historical development in the attitude of Islam to the unbeliever, it should be observed that it was settled in the early centuries not so much by religious as by political and social conditions. Even down to the time of the Crusades there prevailed in Islam a tolerance towards the unbeliever, especially the Ahl al-Kīthār, such as is impossible to imagine in contemporary Christendom. We find for example Christians in the highest official positions. In this early period there is no question of any religious fanaticism towards unbelievers. It was only anoued and nourished by the repeated wars with unbelievers (Crusades, wars with the Turks). War-psychology, on the other hand, at the time of the wars between Persia and Turkey could even bring it about that the Persians were called kufīr in Turkish literature, etc. (see Ferisi, i. 311, 310), a name which the Turks themselves had applied to them in the proclamations of the Mahdi of the Sunnis.

Since at the present day the trend of affairs has apparently been of the opposite direction, and Muslims have been more and more impelled to carry out measures against the kuffar by the political decline of Islam and the rise of unbelieving nations (pressure of the Powers, capitulations, etc.), the very feeling of impotence in face
of these facts may have contributed not a little to the strengthening of hatred and to periodical manifestations of it (in assassinations etc.). This also explains the grotesque caricature of the Kafir, which use sometimes finds in the popular imagination at the present day (see Sassen Hugronjon, Meckh, ii. 48 sqq.), and which is connected with the ideas of the Arch-Kafir, Dodërjaf [q. v.], who bears kafir on his back (cf. Goldziher, in Der islam, xi. 178).

It may also be due to the hatred of the Franks (and to dogmatic squabbles) that Kafir has developed into a term of abuse, as frequent in the Turkish Vernacular (the Persian kafir [q. v.] is said to be the same), although it is used in the Holy Scriptures (e. g. Beethoven. ii. 562) affirmed that the Muslim commits a punishable offence if he says to the Christian or Jew: "Thou unbeliever!". From the Turkish the word kafir has entered into most Slavonic languages. The Spanish kafir and the French coiffe also go back to kafir or kafir. In two cases kafir has actually become a proper name, the name of a people, the Kafirs, and of a country, Kafiristan [q. v.].

Kafir and kafir underwent a special development of meaning in the terminology of mysticism. Compare, for example, the well-known verse of Al-‘Abbās [q. v.]: "So long as belief and unbelief are not perfectly equal, no man can be a true Muslim", with the various assertions given in Muhammad Ali, Dict. of Technical Terms (ed. Spieger, etc.), v. v., according to one of which kafir is just the equivalent of infând hâfiz.

Bibliography: In addition to the sources already quoted above, see the old Arab poetry Zainal-Din, Mus. al-Magâl, Gisellik, aliv. 253;—On the development of kafir in Syriac and Pasha Smith, Faram. Surum. Surum. lx., 1790 sqq., in Armenian: Lev., Chaldeische Wörterbuch über die Targumim, p. 381 and his Chaldeisch-Hebräisches Wörterbuch über die Tevrat und Midrashim, ii. 383 sqq.—For the literature of Tradition the whole material will be available in the still unfinished index of Prof. A. J. Wensum, which has kindly called my attention to the judicious quotation above.


KAFIRISTAN. The name of a mountainous tract in the Hindu-Kush situated between 36° and 36° N. and 70° and 71° E., with an area of about 5000 sq. m., since 1896 a territory of Afghanistan. The northern boundary is roughly the watershed between the drainage of the Oxus and that of the Indian, the valleys to the north being occupied by Ghalja (q. v.) tributaries. To the west the spur of the Hindu-Kush which runs southwest from the neighbourhood of the Kāhwārat Pass may be considered the boundary separating it from the Pamir plateau. The Afghans know with south the range between the Kunar and Bāghdād valleys and those to the north of the Kunar and Bāghdād valleys defines its limits. The country consists of numerous valleys much isolated from each other by lofty ranges, the principal rivers draining which either into the Kābul or Kunar rivers, and in the Indus basin. The principal are the Gāngā and Gāo with its tributary the Gāllajang, the PE (Kābār or PEZ), and the Bāghdādi. The inhabitants, from their persistent paganism, have long been known as Kāfts or Kafirs, and from them the name of the country Kafiristan is derived. The name Siyāh-pūsh or "Black-clad" which properly belongs to one section only, (the men being dressed together as Sāfūd-pūsh or "White-clad") has also been in use from an early period.

This tract was undoubtedly part of the Kūshān kingdom in the early part of the Christian era, and has been identified with the mountainous country of Kâpīs. The name Kafir applied to the country and its ruling tribe by Tales (Timur) is identical with the title of the rulers of the neighbouring country of Cittâl, and is doubt the same as Kafiru, the name of the principal tribe at the present day. It is most probably derived from the title Kafirā used by the later Kūshāns. It has been thought by Wood and Yule that the wine-drinking tribes whom Marcus Polo met near Casm (i.e. Kāmū in the Kōtā valley are identical with the Kafirs, who may have at that time extended into the northern valleys of the Hindu-Kush, but the first definite mention of them is in the Emperor Timur's memoirs. On his way to invade India in 1398 he turned aside into their country from the Kāhwārat Pass to punish them for their raids on Andarāb. He calls them Kafirs and Siyāh-pūsh. In spite of his claim to victory it is clear that a great part of his forces were destroyed in an ambuscade, and he returned to Kāhwārat without any permanent success. But in his autobiography gives a very accurate account of the country and people, many of the rivers and districts being described by names they still bear.
In more recent times Elphinstone from his observations in 1809, Masson (in 1826) and Haddalp (in 1830) collected all the information available without entering the country, and the account given by the first-named is especially valuable. The first European to penetrate Kafiristan was Lockhart in 1855; followed by Robertson in 1859 and 1859. The last-named in his work on the Kafirs of the Hindo-Kush has given the best account available of the country and people, their customs, beliefs, and organisation.

In the treaty of 1803 between the Indian Government and Afghanistan, Kafiristan was definitely left outside the British border, and the Amir 'Abd al-Khalim proceeded in 1830 to conquer the whole and to convert its population forcibly to Islam. The Kängali tribe, a branch of the Kafirs, was the last to submit. Robertson divides the population under two heads, viz. the Siyah-Pooh tribes all closely related to each other (the principal tribe being the Kafirs), and the miscellaneous tribes, without any special bond of union, included under the name of Safed-Pooh. The chief of these are the Waqals (with the Ashkun who are related to them), and the Prangals or Varam. All seem to belong to an ancient branch of the Aryan stock, and the languages are of the Pashê family, which, according to Kuhn and Grierson, have the characteristics of a tongue spoken after the Indian family had branched off, but before the Persian had been differentiated. The purest dialects are the Bashkali, Wahala and Varun, spoken in the central parts of the country. The Gesun-batt, Kælan and Pashal form an outer group; the Pashal in fact being spoken in the Qaidabad valley outside the limits of Kafiristan proper. There is also another member of the group Askanal, as to which nothing is yet known.

The form of paganism followed till lately was much mixed with animism, but there were certain principal gods generally recognised, the chief of which was Giran who was a sun-shine was at Prangal, Mont, the heaven (god); Guri, the war-god, and the goddess Dzamoe. In the borderlands however many districts had already accepted Islam before the Afghan conquest. These converts were known as Shákhs. Sacrifices of goats and ceremonial dances were very prevalent.

The social system is entirely tribal, each tribe consisting of several clans. The tribal government is carried on by a council composed mainly of the headmen or Uzat who represent the various clans. A number of mowr or magistrates are elected annually to carry on the actual tribal government. The houses are well built and grouped into strong villages. The Kafirs generally are assiduous, clever, but untruthful, intriguing and vain, yet they are hospitable and not generally cruel. They are brave and fond of freedom, and in their own country show a great sense of dignity; very quarrelsome, but always ready to put a stop to fights among others. Theft and assassination are not in any way condemned. Slavery is prevalent, the slaves being partly hereditary and partly obtained by capture in intertribal war or by purchase.


Kafiya (4), a term in a rhapsody meaning rhyme generally. The word occurs (according to Gellatly, Aiubn. sit Arab. Philoteg, 1859, p. 292) to have originally meant a poetic utterance or a lampoon, then a poem and finally a rhyme. The theory of the Kafiya is covered under a special science, distinct from urâq (rhapsody proper). It remains that verses should end as regards consonants, vowels, etc.

In the narrower sense, Kafiya, according to Kâbjâl b. Ahmad (q.w.), is the group of consonants, which begins with the vowelless consonant immediately preceding the last two quiescent consonants of a verse. In the Arab view, of course, a verse ends always with a quiescent letter, whether written or not (the latter in the case with 'ayn and 'ayn of prolongation when they are written defectively): 'ayn, 'ayn, 'ayn, 'ayn, 'ayn.

The Kafiya may include up to six consonants:
1. the principal one (in the Arab view), the ram or rhyme-letter, the letter which the poet always retains at the end of the verse, the language; of the languages are of the Pashê family, which, according to Kuhn and Grierson, have the characteristics of a tongue spoken after the Indian family had branched off, but before the Persian had been differentiated. The purest dialects are the Bashkali, Wahala and Varun, spoken in the central parts of the country. The Gesun-batt, Kælan and Pashal form an outer group; the Pashal in fact being spoken in the Qaidabad valley outside the limits of Kafiristan proper. There is also another member of the group Askanal, as to which nothing is yet known.

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According to its inscription, held 337 dinars half of pure water. The measures usual in the early centuries of the Hijra seem however to have been smaller ranging down to the half of the figures here given.

**Measures of capacity or dry measure:**

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<tr>
<th>Unit (modius)</th>
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<td>48.12</td>
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Two avoirdupois weights were reckoned on this system:

- 240. 60. 40. 20. 10. 5. 1. 2750.4 kg.
- 1440. 360. 240. 120. 60. 30. 16. 1560.9 kg.

That these measures of capacity are not entirely forgotten is probably due to the fact that they have been retained in the legal literature. They have disappeared from the market-place, at least in the East. In the lands round the Western Mediterranean the habs has however survived down to the present day, e.g. in Tunisia, in Sicily (cachi and cattulo), a measure for weight of oil, 11 to 20 kg.) and in Spain (cachi, or caball, a measure for grain of about 6.62 hectolitres).


**Kaftan** (Turkish form of the Persian kofid), which is found in the *Sahih Buhari*, is referred to as 'Abd-al-Qadir Baghdaedi, *Bagdad-i Shaban*, ed. by Salamman under the title 'Abdulqadir Baghdadis *Lacan* Schahbadschah, s. 79; and Asadjis Laksab, ed. F. Horn, p. 99; also Arabic *Mufid*, an upper garment worn in peace time, a kind of long tunic with sleeves, which in time of war was worn over the shirt (tabard). This word, as well as the article of dress came quite early among the Arabs under the influence of Persian fashions. Cf. Al-Tabari ed. de Goeje, iii. 230 n. 297, *Arif*, p. 177; *al-Mu'ad* (Paris ed.), viii. 52. - Travellers describe the *Mufid* as a long robe, reaching below the knee, sometimes to the calves and sometimes down to the ankles, open in front and having sleeves, which were slit at the wrists or up to the middle of the arm. This garment was introduced into the Barbary States by the Turkish conquest and spread throughout fashion as far as Morocco (Host, *Europa vom Marokko und Arabien*, Copenhagen 1784, p. 115) where it is sometimes found, especially among women, without sleeves (Lamperre, *Tours in Morocco*, London 1791, p. 383). The amirs and sheikhs of the Syrian Bedouins in d'Arriens time wore the *kabitan* as a winter garment. (d'Arriens, *Voyage du Maroc*, Paris 1747, p. 206). - Among the Ottoman Turks in earlier days *kabitan* was also the name for a robe of honour, which, less important than the kalyon-kap, was granted on the occasion of appointment to an office. The distribution of such robes of honour took place after the two Barims [-v-] festival in the presence of the Grand Vizier under
the direction of the ḥafṣān buṣī, an official whose duty it was to take charge of and keep in condition the fur-robins of honour. At the present day this garment seems to be very little worn. Hambury and Marie de Lannoy, Les Coutumes populaires de la Turquie en 1873 (Constantinople 1873) only mention it (p. 238) when describing a lürvi woman from Kayseri: A ḥafṣān of rich dark green cloth, open in front and wide-cut out in the form of an excelsior on the breast, leaves the upper part of the shirt quite exposed, but entirely covers the lower half... The very long sleeves of the ḥafṣān ending in a quadrangular piece are taken in above the wrist so as not to conceal the silver armlets. The sleeves are edged with galloon and tucked gold lace.


KĀFUR (n. Kāfūr and Kāfūr, n. v. Kif and Kif; in Samarkand Kayphūr, in Pahlavi Ḵapūr, Ḵapūra in Malay Niah), camp-forer, the resin of Laurea coriacea and Orpimentum armeniacum, was an object of commerce with India from the days of the ancient Persians; on the capture of al-Madīnā, the Arabs found rich stores of this drug; the use of which they did not know; they took it for salt (al-Balādhurī, ed. de Goeje, p. 264; ibn al-Athīr, ed. Törnberg, ill. 401) and for sale to the Arabs, the last and most expensive; it was said to be weighed against gold. Fanūr—most probably an old name for hars (cf. Tadchīr, van het Kon. Nederl. Aardrijkskundig Genootschap, Series 2, xvii., 1902, p. 18-22, 27-29; Encycl. van Nederl.-Indië, iii. 172 sq.)—on the west coast of Sumatra (Residency of Tapanan) from which the hars comes—was frequently mentioned by Arab writers; from the first half of the third (ninth) century we find the name in different historico-geographical reports as the place of origin of an exceptional quality of camp-forer.

The name of this resin is also found in the Korān (xi. 5)." The righteons shall drink there, (in Paradise)." (On account of a traveler, the content of which is missed with Kāfūr; according to the Muslim commentators, either to indicate the pleasant flavour of the beverage or perhaps as the name of a spring in Paradise (al-Tahār, Tafsīr, Cairo 1231, 231x, 131 sq.). The latter explanation is based on the fact that at the beginning of verse 6 the word hūm (spring) is found.


KĀFŪR, ABD LĪSĪR AL-SHĪKH, also AL-LĀ Hijī or AL-SHĪKH, called AL-LĀ Hijī in a poem by al-Muṣṭafā after a place in Sich, ruler of Egypt and Syria in the fourth century of the Hīdārīya. Kāfūr was born in Syria between the years 901 (904) and 918 (920) (so greatly do the statements of the chronicles vary).

The fact that he began life as a burly-ugly slave and rose to be ruler of Egypt and Syria and the celebrated patron of scholars and friend of al-Muṣṭafā (q.v.), the greatest poet of his time, has aroused a great interest in him among the Arab historians and given him, a greater fame than his importance really deserves. As the Masṣūsī poets and scholars, he found kinship with the genealogists who have praised him as a model of fidelity for his devotion—not always maintained—to the Ḫāhūfīs (q.v.). His biography is informed with numerous anecdotes about his origin and his rise and about his friendship with al-Muṣṭafā. He is only of importance in history because he resisted the advance of the Fātimids (q.v.) in the west and of the Arab dynasties in North Syria and maintained by his ability for two decades the kingdom founded by the Ḫāhūfīs in 334 (935). After his death it soon looked up. As a young slave he is said to have expressed the ambitious wish to become one day ruler of Egypt, to a companion who had said his ideal was to become cook in a cookshop so that he might always eat his fill. As a slave he had the good fortune to be sold to the governor Muḥammad al-Ḥikāhī (322-334; 935-949), that he was almost immediately given away by him on account of a skin disease and again taken back, may well be an embellishment, to contrast his degradation with all the more marvellous rise. Another narrator says that he was sent with money by his former master to the governor al-Ḥikāhī but the latter sent the money back and retained Kāfūr in his service instead. It is also related that he was the only one to remain by his master when his comrades had arrogantly left the governor's room to see a passing elephant. Both these stories only show that the governor had, on some occasion, had his attention specially directed to him. He must certainly have early recognised his potentiality and put trust in him, for he made this ugly, despised slave the tutor of his children and a general. In the latter capacity he distinguished himself in 329 (940) in a battle near Aleppo which he, at the request of his master, when al-Ḥikāhī felt his end was near at the close of 334 (July 945), appointed him guardian of his youngest son Awndūji (the name is very diversely written) whom the Caliph had previously appointed joint-ruler with his father. The real power remained in Kāfūr's hands: even after Awndūji became of age, although he provided for the preservation of the Ḫāhūfī dynasty by getting Awndūji's brother 'Ali recognised as joint-ruler and successor in 338 (949), later in 343 (854) Awndūji, at the instigation of his friends, tried to shake of the tutelage of Kāfūr, as he felt himself restricted in his freedom of action and expenditure: he only received 400,000 dirhems out of Kāfūr's rich revenues. He therefore
were in Ramla in Palestine in order to be able from there to exert real authority over Syria and then on Egypt. But the plan did not come to fulfillment, as his mother and Käfûr, warned in time, were able to appease him. The relationship remained unchanged till Awunârîj died in Dhu l-Kâ‘î 349 (Dec. 660). After the death of Awunârîj, Käfûr had his brother All confirmed in office as governor by the Caliph towards the end of the year. Käfûr retained his guard, although 'Ali was 24, and only allowed him an income of 400,000 dinars. The power of Egypt was again extended on the edge of Syria and was even nearer to the Caliph in the Friday service in Aleppo and northwards as far as Ṭarāta. When 'Ali died six years later in 355 (966), Käfûr himself assumed the government and was confirmed in office by the Caliph, as 'Ali's son Ahmad was only 9 years old. He did not enjoy his independence long, for he died in 357 (968). His successor was the Ahmad whom he had superseded.

Käfûr was able to maintain order in Syria and Egypt. Shortly after the death of al-Khaṭîb, he recognized Saif al-Dawla, ruler of Aleppo, Damascus which the latter had taken. Käfûr was able skillfully to maintain his position between the Caliph and the Fatimids, ruler of North Africa. His riches were multiplied by his eunuchs and his estates consisted of art-treasures of all kinds rather than of gold. He was a man who loved poetry, like Saif al-Dawla, exceedingly liberal in scholars and poets, so that his court was a popular one and his favour sought. When al-Mutâmâhî became estranged from Saif al-Dawla, he came on Käfûr's invitation to Cairo, where he lived for some years. In the first period of his stay there he composed famous panegyrics on Käfûr; but the intimacy did not last long, as Käfûr did not give him any position in the administration which he is alleged to have promised him. He seemed surprised by saying that he could not entrust such an office to a man who had passed as a prophet. Käfûr also devoted much time to scholarly studies and is said to have written poetry. Many scholars were in his service, of whom the best known is al-Kindî who composed a history of Egypt for him.


(M. Soghenheim)

**Kāhîdha, Kāfûr** (from the Persian Kāfûr, perhaps of Chinese origin), *paper*. In the early period of development of Muslim culture the east was only acquainted with papyrus (pirīsî) as writing-material. The Chinese prisoners of war brought to Samarra after the battle of Al-Jashar near Tallah, that first introduced in 352 (770) the industry of paper-making from linen, flax or hemp rags after the method used in China. The various kinds of paper thus made are the following: Kāfûr (Pâhroah’s paper), a kind which was destined to compete with papyrus even in the land of its origin (the oldest paper with Arabic writing on it found in Egypt dates from 180–200 = 796–815); mūsulmān, from Salâman b. Kâfûrî, the treasurer of Khârîjî under Hâdî al-Râqîd; adīrî, called after Li[t]far al-Barmakî; cālî, from Tallah b. Thîrî, the second ruler of the Tāhirî dynasty, Kûhî, from Thîrî li. of the same dynasty; nûbî, in allusion to the Sûfî Muhammad II.

Paper-mills were erected everywhere on the plan of those in Samarra: al-Ka‘fûr, brother of Li[t]far al-Barmakî, who had been governor of Khârîjî in 176 (794) probably founded the paper-mill in the Dîr al-Ka‘fûr quarter in Bagdad. Soon afterwards others were in Tîlûmûn, Yemen and Egypt, where paper ultimately drove out papyrus, also in Damascus, Tripoli, Hamîdî, Mandhî, Tiberias, the Maghrib, Spain (at Xativa), Persia and India. Kâhîdha-kâhînî, the “paper-makers”, was the name taken by the people of the village of Kâhîdha or Khâhî in Aqahrabâz, two days’ journey from Zanjîn, on account of the excellent paper made there. The place was destroyed by the Mongols, who however founded a colony, Mahûlîya, there. (Barbier de Meynard, Dict. de la Perse, p. 219; Hîfîdî b. Kûhî, Litt. orient., Constantinople 1845, p. 290; tr. by Norberg, l. 305).

On the preparation of paper and the different methods of colouring it, interesting details are given by J. v. Kâhîdha, Neue Quellen zur Papiergeschichte in Mitt. aus der Samml. des Papyri Ern. Fuchs, i. 75 ff.

According to a statement of al-Maḥmûdî (al-Kâfûrî, ed. Wetzl, li, 34), Li[t]far al-Barmakî had Kâfûrite replaced by paper in the government offices.

The paper used in the east is now almost entirely of European manufacture. In Persia we still find a Chinese paper, called Kâhîdha Râfîlî (Turkish name of Fêkîn), a scarce paper, sought after for its durability. The Cairo printers prefer a strong yellow-brown paper called mulâzî (Pers. nûbî, suga-candy). A paper-mill long ago destroyed (Kâhîdha-kâhînî, popularly Kâfûr-kâhînî) has given its name to the Imperial Kiosk and the public promenade of the “Sweet Waters of Europe” in Constantinople.


**Kâfûr**. Title of Sûrâ xviii. of the Kâfûr. See also Askî al-Kâfûr.

**Al-Kâfûrî, one of the names Ali.** al-Alla, i. 305.

**Kâhînî (ka, plur. ba‘hînî or ba‘hûnî; fem. ña‘bînî, plur. ba‘hûnînî, abstract of profession kâhînî), the name of the Mutter of south-western (masir, names) among the pagans Arabs. It corresponds to the Hebrew , kîhînî, Aramaic, kîhînî, kîhînî (priest). It is not an arabinized form of this however, but belongs to the original stock of the old Arabic.
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language (otherwise Neldaka, Neue Beiträge zur semitischen Sprachwissenschaft, p. 36, note 6), for the Jewish kāhān, kāhān is entirely different in character from the Arab kāhān: the former, although in all probability at one time also a sooth

sayar, later appears only as a dealer in oracles and particularly as sacrificer and teacher of the Tora, while it cannot be shown that the latter, who is never a priest (which is contradictory to you: Krumen — see below in the Bibliography — p. 74 sqq.), and also to Wellhausen, p. 134 and elsewhere, ever held these functions, neither was he permanently connected at all with worship and places of worship, but seems to have been quite unrestricted in the exercise of his activities.

The kāhān of course have their origin in the shaumans, medicine-men, and fetish-priests, but in the form in which we first meet them in the old Arabian tales, in the Hadīth and, much more rarely, in the pre-Islamic poetry, they have already passed beyond the rather loose forms of shaumans. Their magico-religious knowledge is based on ecstatic inspiration. They have also, it is true, visions by night which reveal to them future and other events and things hidden from the ordinary mortal (al-Mas'ūdī, iii. 379, 394 sq. ; Sprenger, l. 176 sq. etc.), but they are not really visionaries. Their inspiration is of demonic origin: a ḍjinn or čāhān "demon" (ḥādīsh) who is called their ḍjinn "companion", ḍjinn "comrade", āwāmī or waṭīf, "friend", ("familiar spirit"), not infrequently also their sa'īr or ṭāf (probably "near") speaks out of them. This personification of their ecstasy, which at once stamps them as connected with the old fashionable ḍjinni hard (literally "know-
er"), also endowed by ḍjinn with supernatural, magico-religious knowledge (cf. ruṣūt = poet), is conceived as being so substantial that the ḍjinni regularly appears as the I — his ṭalīr, the kāhān, on the other hand, appears as the "soul" of the prophetic utterance, that the latter clearly notices the approach of the spirit, feels himself struck by his feet, hears his voice from a distance etc. (Sprenger, loc. cit.; Holscher, p. 82), indeed, these familiar ones even have their own names (like the familiar spirits of the poets, see Yākūt, Ma'dājan, ed. Wülffersdorp, iv. 914, 164 sq. and al-Dīlajī, vi. 69 = Tāriḥ al-Ṭūṭ, viii. 65). The kāhān give their utterances in a sort of proverbial or "poetic" sentences in rhyming prose, with single or more rarely alternating rhyme, such as had been usual in Arabia from early times for all utterance in the higher and lower branches of divination and magic, etc. (Only very rarely is regular verse also used, e. g. Asghānī, st. 161 sq.).

Besides the ḍjinn, the amūsama is characteristic of the kāhān's utterances, the mysterious "humming" with which it was delivered (Ibn Ḥāshim, Str. l. 173, 4 and thereon l. 25). The word ṭalīr may in this sense have originally meant nothing more than the "purring" or "chirping" or such like of an alleged demon's voice; the verb ṭallāf is also used in other connections of "purring" and "chirping" of the ḍjinn, regularly of course of the "romancing of pigeons and also of the "grasping" of canes, etc. (Ibn Othūm, e. g. ṭallāf, xxii. 6). The kāhān, the majority of them being always considered braves, of course often express themselves in very obscene and ambiguous language. They give greater emphasis to their utterances by striking oaths, swearing by the earth and sky, sun, moon and stars, light and darkness, evening and morning, plants and animals of all kinds etc. (For kāhān's utterances, see e. g. Hölsher, p. 87, 95 292, al-Mas'ūdī, iii. 387 sqq., al-Dīlajī, Ch. 60). (See also p. 10, with note 6.).

Kāhān play an extremely important part in public as well as private life. They are interrogated in all important tribal and state occasions — especially before warlike enterprises, razia, etc. in which they take part themselves as a rule, indeed, they sometimes lead them in person (cf.Dehron in the O. T.). Kings and qānas therefore keep their prophet or prophets (D. H. Müller, Die Burgen und Schlösser Sāhābins nach dem ṭalīr des Hamādī, l. 74, and al-Ṭahāri, ed. De Goeje, l. 762, 2), and the tribes have a kāhān or kāhān as well as a ḍjinnī "poet" and ḍjinni "tegator". In private the kāhān especially act as judges in disputes and points of law of all kinds, so that the conception of kāhān is closely connected with that of ḍjinni "judge" (al-Hajjāt, Nf. xviii. 7; al-Dīlajī, Cairo 1321, ii. 73, 7). Their decision is considered as a kind of divine judgment against which there is no appeal. At the same time they interpret dreams, find lost camels, establish adulteries, clear up other crimes and misdemeanours, particularly thefts and murders, etc. In these proceedings they descend to a somewhat lower scale of divination, viz. to that of the ṭalīr or māwīr (see above l. 460 and cf. Ibn al-Athir, al-Nihāya, iv. 40, al-Dīlajī, vi. 62, 7 ṭalīr, and al-Mas'ūdī, iii. 353).

For such work they received an honorarium — forbidden in the Ḥadīth (ḥabah, al-Bukhārī, ed. Krebl-Jaymboll, ii. 45, 55 et passim). Of course, people liked to test their magical abilities before paying them.

The influence of these men and women was naturally great and often stretched far beyond the bounds of their tribes. They were not by any means recruited solely from the lower strata of society, but sometimes belonged to most distinguished families, occasionally even the saysīd or chief of a tribe was also its kāhān (Lammla, p. 204, 257; al-Dīlajī, vi. 62 = von Vosdin, viii. 183; also Wellhausen, p. 134 who, however, says wrongly that such astroutaric kāhān had intheit their offices). They were in any case among the leaders or the intellectual aristocracy of their tribe (cf. the chapter A. A. al-Mas'ūdī, al-Dīlajī, viii. 136-137), and a Nihāya main kāhān "The names of the sects, judges, orators and learned men of Kāhān" in al-Dīlajī, al-Rayān, l. 136 ṭalīr, etc., also l. 113 sq., sqq., ed. Cairo 1333, l. 102, cf. l. 159).

Among famous soothsayers of both sexes were Sāth al-Dīlajī in Syria and Shīkḥ b. Sāth b. Bāji'a, who often appear together but are both quite mythical, the probably equally unhistorical Yemen princess Ṭurāmis, a kind of Candassar, al-Mamūr al-Jibrīn of the Madīhī, Amr b. Ḥajjā dīlajī al-Askaf, the chief of the Rub'a, Sawdi' bint Zahra' among the Karīmīs, Zābakī bint Ṭazīr among the Karīms, etc. (Wellhausen, p. 139; al-Mas'ūdī, iii. 353, 384 et passim; Ibn Othūm, Str. l. 174, 174, 175 sqq. etc., etc.). The South Arabian soothsayers enjoyed particularly high reputation (Asghānī, v. 51, 4).

Practically synonymous with kāhān is the word ḍjinn (plur. ṭalīr, also ḍjinn and āwāmī, fem. ḍjinnī, plur. āwāmī), which is not uncommonly found. It corresponds of course to the Hebrew shālīm, but is undoubtedly also a genuine Arabic word. On the other hand, we must sharply distinguish from the
kithin, who, as above explained, owes his supernatural knowledge to internal inspiration, these personifications of the lower forms of divination and magic, who employ external, technical means that have become a more routine that may be acquired by any one, namely the ak' or adilive who watches the flight of birds, the baf, bafiv, and fainive, who reads footprints, the a'arif or ma'arif (see also above on these terms), the water-diviner, the muandijin, the anti-changer, at najir at a'ara if hand-reader, the ak' who tells fortunes from lines on the ground, at-lirif or at-lirif b'talagh, who works by casting stones, the enchantress, alilij or alij. These too are sometimes called kithin, but only by an erroneous one of the word, which probably only came into use when Islam had put an end to the higher art of the soothsayers, bisham, while external divination and magic survived. I should like here, again, to insist (against Wellhausen, p. 134 and elsewhere) that the kithin was not, like the Jewish bisham, also supplier of oracles. It is especially noteworthy that we never find him in connection with divination by arrow (fissal).

The prophet Muhammad disclaimed being a kithin (Sura liv. 29, ixix. 42; also passages like Sura. 22 sqq.). But his earliest appearance as a prophet reminds us strongly of the manner of these soothsayers. He was an estatic and had "true dreams" like them; his daimonion (a'arif) was the (holy) spirit, whose place was later taken by the jinn. His revelations are, like the utterance of the kithin, composed in ang and sometimes begin with the usual arius cactus sign, in the form which he was still using for administering justice and settling disputes in Medina during the early years of his stay there, correspond in their main features to those of the pagan kithin and bisham.

It is therefore not surprising that his Meccan countrymen regarded him as a kithin and that his protestations that he was nothing of the kind, but a "prophet", a "messenger of God" made little impression on them. The anti-prophets also, Maanall, Haakam, and particularly a-Awad a-Ati, no insatiable, a lady member of the family, played their part in the gross against Al-Kahina.

Taken with its monotheism, its doctrine of the cessation of all revelation with Muhammad and its regulation of all social customs through the high wielded over the old soothsayers, only gradually, it is true, for we still hear in 532 A. H., of a kithin (al-Tahiri, ill. 21, y; on kahana in modern Arabia, see Lamberg, La langue arabe et ses dialectes, p. 76; on women sores in Muslim N. W. Africa, see Douet, p. 34). Muhammad himself probably never doubted the supernatural nature of the kithin's utterance. But when he declared the knowledge possessed by the demons, whom he at the same time negated to devils, to have been stolen from heaven and to be fallacious and confused (Sura lixi. 8 sqq., xxxii. 13, 17-22; Ibn Hisham, Sura. 132 sqq.), he brought their prophecies into great dispute, and thus those traditions arose, which warned believers against utilizing the services of a kithin (al-Suyuti, al-Dâimi al-ma'alik, saf wa ma' al-kahana; ibn-Abidin, ill. 43, sq., and passim; cf. also the remark of Ibn Alkâ's sapparat wa l-kahana ctc. in al-Zamakhsharî's Nâmisb, or Sura xxxi. 34).

Bibliography: Wellhausen, Säte akhal


al-Kahina, the prophetess, the sect. Even her name (Dama, Dihya) — for Kahina is simply an epithet — is doubtful. According to Ibn Khaldûn, she belonged to the Ljurs, a Jewish tribe (ib. al-Awad, p. 24), which gave rise to the Berbers descended from the Abitan. When USBân b. al-Nu'mân [q. v.] had conquered the Byzantines, he advanced against the Awsa where the Kahina reigned. The latter inflicted a heavy defeat on him at Miskiyya (between 'Ain Baalbek and Tellus in the modern department of Constantine) or according to other authorities, in the Gabis territory or at the Oasis of Nini, and drove him back beyond the frontier of Ifrikiya. The difficulties in which his wars in the east had involved the caliph, 'Abd al-Malik, delayed the despatch of reinforcements. During this period the Kahina is said to have extended her sway over the whole country, and to prevent the Arabs from making new inroads, she destroyed the towns, cut down the forests, and laid the country waste. At the same time she is said to have adopted as a son: a prisoner named Khatib b. Yazîl al-Katîf with whom she claimed foster-kindship, xibîb, however, did not prevent her adopted son from afterwards betraying her. Her devastations attracted the people from here and when five years later USBân b. al-Nu'mân returned with reinforcements, the Kahina was defeated in a furious battle at Taburka (82 or 84 = 701 or 703) and killed in the Awsa at the place called For al-Kahina. By her advice two of her sons had gone over to the Arabs before the battle and even received commands in the Muslim army, which continued the war against the Berbers. In reality we do not even know for certain whether the Kahina was a queen or simply an inspired woman named Lalla Fatima, who was the soul of the resistance of the Berbers against the French in 1877. Almost all that is told of her is not, in my opinion, the voluntary devastation of North Africa, her defence in the castle of al-Lijam (the amphitheatre of Thydra) and the circumstances of her death.
Barber genealogist, Hânî ibn Bakr, even says that she ruled for 65 years and was 137 years old.


(KEES BASSET.)

AL-ǦÂHIR BI ‘L-LÂH, IBN MANGÎR MUHAMMAD IBN AL-MUTAQI, ‘ABDRAZĪD AL-CALÎÞ. While his brother al-Mutâqî was still reigning he was proclaimed Caliph under the name al-Ǧâhir, but was deposed again in a few days. After the death of al-Mutâqî the ‘Amr al-‘Umarî Mâ‘ûns proposed al-Mutâqî’s son Ahmad, afterwards the Caliph al-Râzî as successor; instead of him, however, al-Ǧâhir at the age of 35 was proclaimed Commander of the Faithful (end of Shawwâl 320 = Nov. 1, 932). Although he wished to be regarded as devout and just, his treacherous and squalid nature was soon revealed. Through treachery the mother of al-Mutâqî was forced to give up her whole fortune, and al-Ǧâhir also exacted considerable sums from the abbots and officials of the late Caliph. On the advice of the vizier Ibn Mûkîl [q. v.] Mâ‘ûns had the Caliph carefully watched, which naturally did not please the latter, and when he was intending to dismiss Ibn Mûkîl, the latter conspired with several others to overthrow al-Ǧâhir and put Ahmad, son of al-Mutâkî, in his place. But the plot was betrayed. While Ibn Mûkîl escaped by flight, Mâ‘ûns was dismissed and when he went to the Caliph, the latter had him arrested and some time afterwards executed. Abî Ahmad was built into a well, alive. Ibn Mûkîl, however, did not cease in his efforts to incite the populace against al-Ǧâhir and in Djumâl 1. 322 (April 934) an armed crowd broke into the palace. The half-starved Caliph had to surrender; but when he refused to abdicate, he was blinded and thrown into prison. Eleven years later al-Mutâkî restored him to liberty and he lived as a beggar till his death in Djumâl 1. 339 (Oct. 950).


AL-ǦÂHIRA. [See CAIRO.]

KÂHRÂMÂN-NÂMA (or DASTÂN-1 KÂHRA-MÂN), a Persian epic in prose, which, like the Durân-Nâmâ, Khânûn-i Tâhirî, Hûshârân-Nâmâ, Fâdîrî-Nâmâ, Tâhir Khânârî-Nâmâ etc., belongs as regards subject matter to the prose epics which form a cycle round Firdawûs’s Shâh-Nâmâ; like the two first named it is ascribed to Abî Tâhir, Tâhirî [Tâhirî, q. v.]

The epic which takes us back to the days of the Old Iranian ruler Hûshârân and describes the exploits of the hero Kâhrâmân called Kâtîl, the "slayer", has attained some importance in the popular literature of the Turks. Among them the very diffuse Persian version occupying eight books is compressed into one volume. The historical background is an effectively developed picture of the struggle between Islam and the Iranian worshippers. The legendary and fictitious however occupies a considerable space. In parts the Turkish version with its mixture of prose and poetry shows the favourite technique of the popular chivalrous romances and ballads. In it we also find many histrionic features which remind us very much of the modern tales and their humorous situations. In many passages the secondary figure of the cunning, sly and covetous pâlahîn, Gerdîn Kesîhân entirely overshadows the main hero Kâhrâmân. His foolish paganism is proverbial; cf. Bu’tî’s Dârista (Ith. Constantinople 1256), p. 37 (chap. 1).

The substance of the epic is briefly as follows. Kâhrâmân, son of the Persian king Tâhirî, is carried off when three years old by a dervish and educated as one of their children by other dervîs on the mountain Kât [q. v.]. His cousin and next successor as the throne, Kâhrûmân, voluntarily renounces his claim to the throne of Iran; after Tâhirî, the pâlahîn had done all he could to grieve at the loss of his only son and becomes a pâlahîn in the service of Hûshârân, who is chosen Kâtîl. Through the whole epic runs the idea, freely proclaimed, that heresies is better than a kingdom, for the king’s throne is supported by the sword of the hero.

When Hûshârân sets out to conquer India, he meets Kâhrûmân, who has now grown up into a hero of terrible valour, has escaped from the dervîs, and well armed, is going around as a free lance on the search for home and adventure. In his arrogance and boldness he becomes involved in a series of severe duels with Hûshârân’s heroes, in all of which he is victorious, until finally his identity is established by Kâhrûmân. He thereupon readily pays homage to Hûshârân and goes to India with him as one of his pâlahîn.

There they succeed, after much fighting and many vicissitudes, in taking the capital by a cunning coup, in which the king of the Indians is killed.

Kâhrûmân to whom the principal exploits fall, mounted on a six-footed, four-eyed, unicorn war-monster that he has tamed, wins by his heroism as a bride the daughter of the Indian ruler, who has taken part in the fighting, unconquered and
invincible (Amazon episodes are found also elsewhere in the epic). But Kahraman has to set out soon again to save the mother of Bahrâm, another of Hâjíghâr's heroes, from the power of a dîne in the inaccessible crystal mountain. He succeeds in gaining the talisman of king Kârûn, in liberating his wife, who in the meanwhile had been carried off, and in freeing Bahrâm's mother. Returning to Persia, he marries the Indian princess and remains in the service of Hâjíghâr's successor, Shah Tahmasp.


KAHRUMÂ or KAHRABÂ is our amber; the Persian word means attraction or robber of straw. Usually, as in al-Kaswî, its peculiar quality is attributed to it without further note; ibn al-Kahlîr, however, observes that it attracts straw quickly and strongly, when it is slightly rubbed. This attraction is used poetically as a metaphor for the attraction of lovers to each other. Amber is brought partly from the Baltic lands of Bolgâr in the region of Kazan and was considered to be the resin of the German oak and partly from Spain. Al-Ghârîî, who mentions both kinds, notes that it attracts flies, straw, etc.

Ornaments of amber from the earlier period have not survived in the east; al-Wâhshibî, however, mentions specimens of yellow amber worn as ornaments by women, and the alchemist al-Dîchâlîkî, signs engraved in amber as talismans. In modern times, beads of amber and amber-colored are made of it. It has always been in frequent use as a medicine, just as we derive the word electricity from the Greek déka, khrôbôs, from khrôbôs. Amber is frequently confounded with zambaba, which, according to al-Amâcli, attracts rubbed straw. On the other hand, we find the difference between them emphasized.


KAHTRÂN, a tribe, in Turan, an Arab general. We find Kâthâb, whose real name was Ziyâd, mentioned as early as the year 106 (725/726) among the twelve chief of the 'Abbasîd faction in Khilân, who are said to have been chosen by the Kûfân emissary Abû 'Ishaq al-Sîrûzî to further the 'Abbasîd cause. When the long prepared revolution broke out in the summer of 1269 (747), Kâthâb was in Mêzaq to which he had gone in order during the pilgrimage to meet in person the leader of the 'Abbasîds, Dârâshî b. Mahsûmîd (q. v.). He did not return to Khilân till 1306 (747/748) after Khilân had appointed him his general. Abû Mâlik Bâbîrî b. Naṣîr, son of the Umâyyâd governor of Khilân, Naṣîr b. Sâyûr, at Tab. Tabûn fell in the battle and Naṣîr had to evacuate Khilân and flee to Dijûrîn. When the governor of the 'Abît, Kâthâb b. Qabît b. Ilâmân Bâbîrî, sent an army under Naṣîr b. Ilâmân to Dîjûrîn, Khâthâb took the field against him; on Dîs u-l-Hûlâyra i. (Aug. 1, 748) Naṣîr was defeated and slain, and Naṣîr again took to flight with the object of making his way to Hamdânî, but died on the way in Râbî', i. 131 (Nov. 748). Kâthâb then turned his attention to the west. While his son Hasân was besieging Nîhâwân, where the remnants of Naṣîr's army from Khilân had united with the governor of Hamdânî's Syriac troops who had fled from there, Kâthâb gave battle on Kâthâb 23, 131 (March 18, 749) at Lîshânik near Ipshân to Amîr b. Qâhîrâ b. Munîr who was coming out of Syria with a considerable Syrian army. The latter fell in the conflict. After Kâthâb had joined his son, the siege of Nîhâwân was continued with vigour, and after several months the Syrian garrison capitulated, while their commander from Khilân, who did not know of the capitulation, were all cut to pieces. Thenceon Kâthâb marched against Kâfâ via Hasân and Khânî, sending his son in advance by the direct route. Ibn Hubâsî advanced to meet him with a strong army, but Kâthâb succeeded in evading him and in passing the Tigris unscathed, and then camped near Dâlî. When Ibn Hubâsî followed him and pitched his camp at Fârît lâhâdî on the east bank of the Euphrates, Kâthâb crossed the river and marched along the west bank to a place opposite the enemy camp. In the night of Muharram 8, 132 (Aug. 1, 749) he crossed the river against a small body of men and surprised Ibn Hubâsî who had to seek safety in flight. In the confusion of the fighting, Kâthâb disappeared completely; whether he was drowned or killed in the fight must be left undecided.


KAHTÁN is regarded by the Arabs of the Mu'tahâmiin as the "of all the Yemen." (Ibn Hubâsî, ibid., iv. 4), al-Mas'Afî, ibn al-Mas'âfî, Paris: 1800—77, 1, 97. The word is also found in modern Arabic, the word for "of all the Yemen." (Ibn Hubâsî, ibid., v. 83 et passim) 1, s. in the ancestry of all South Arabs, who therefore are usually described comprehensively as "al-Khatān," "al-Khayl Khatān" or briefly "Khatān," when not called simply "Yemen." Kahtân is thus contrasted with "Adnân, the symbol of ethnological unity of all the
North Arabian. In this we find agreement not only among the Arab scholars, genealogists, historians, geographers, and linguists, but also with the Testament, the Qu'ran, and the Koran. The Register and Rijalik, Primarische historische recess en arabische geschichte, ed. Wattenfeld, p. 132 sqq.) also the ideas of the people, as they are still to be found in Arabic (see Donghy, Travels in Arabia Deserta, i. 252) and as found in an earlier period notably in the poetry (see Abd Hafidh al-Dinawati, al-Jaddar al-Ash'ali, p. 348; al-Tahbiri, ed. de Goeje, i. 1087, also ii. 1072, 1085; al-Mas'udi, op. cit., ii, 142; do., al-Tahbiri in 'Abd al-Rahman ibn Ibrahim, Bibl. Geogr. Arab., viii. 109, etc.); in the statements, that reflect popular opinions, we indeed find as the counterpart of Khatun usually not Adnun but his fictitious son Mas'ud, e.g. Abd Hafidh al-Dinawati, op. cit., p. 381; al-Tahbiri, op. cit., ii. 1056, 1084; and al-Mas'udi, p. 88, or his imaginary grandson Nisa, e.g. al-Mas'udi, Marfug, v. 223, video 40, 46, 143, 150, and Ibn al-Athir, al-Kamil, ed. Tornberg, iv. 273, or even his imaginary great-grandson Mushur and Rush, e.g. al-Tahbiri, op. cit., ii. 1069 infra, 1085 sq. Arabic sources usually give Khatun the following ancestry: Abar (not 'Abin, see also Kama, etc.) — Shakhli (or Shalak — Arfatkalnas (or Arfatkalnas) — Shalak — they also give him a brother, Fajlah. (The line Khatun b. Fajlah b. Abar b. Shalak etc. in al-Tahbiri, op. cit., iii. 2400, and al-Dimashqi, Najahat al-Ash'ali, ed. Mehrens, p. 249, 252 is obviously due merely to a slip). These names are of course simply abridged forms of the Old Testament names Toba (Eber), Shalak (Shelah), Arfatkalnas (Afratkalnas), Shala, and Na'am (Na'um, Noah) in Genesis x. and I. Chronicles. Khatun is therefore identical with the O. T. Yoqinon (Yossan), son of Eber and brother of Peleg and ancestor of various South Arabian peoples (Gen. x. 35 sqq., and I. Chronicles. i. 19 sqq.); Yoqinon, probably to be taken as meaning the "smaller", the "younger", i.e. as compared with his brother Peleg, might be a mere etymological invention with the object of connecting the Arabs with the Hebrews). The Arab genealogists, etc. are quite positive on their identity; they constantly assert: "Yoqinon (more rarely Yoqinah is Khatun)" (e.g. al-Mas'udi, al-Tahbiri, p. 311; do. Murabbat, iii. 143; Ibn al-Athir, op. cit., i. 57; Tadj al-Arabi, sub haft, see also Donghy, op. cit., iii. 22; Yoqinon, in the lines, appears occasionally through comparison with other or sons of Khatun, e.g. Ibn Kushefa, al-Ma'arif, ed. Wattenfeld, p. 14; al-Mas'udi, Murabbat, i. 79 sq.; Tadj al-Arabi, loc. cit., and al-Tahbiri, op. cit., i. 217). Indeed, several Arab scholars even assert — and on this they agree with von Krenz, Arabische Geschichte, ab der Volkskunde der Jemen, p. 7 sq. — that Yoqinon is only an abridged form of Yoqinon (al-Mas'udi, Murabbat, i. 143 and Tadj al-Arabi, loc. cit.). But Yoqinon could not possibly become Khatun by any phonological laws. The situation Yoqinon = Khatun has in all probability rather come to be made because some old Arab — probably a Yemeni — genealogist quite arbitrarily, since a certain similarity of the names, identified the Biblical Yoqinon with an actually existing South Arabian tribe Khatun, so that this articule, that might be made up to the Biblical genealogical system, which reaches back to Adam, in the same way as it had been done with the North Arabian under the influence of the Khatun and the Bible: by tracing Adnan back to Ismael, the son of Abraham (see Ibn Hisam, op. cit., p. 3 sq.; al-Tahbiri, op. cit., i. 1113, also ii. 1112 sq.; cf. Tadj al-Arabi, Khatu, which would surely have been of a certain degree of importance, cannot actually be proved with certainty to have existed in pre-Muhammadan Arabia. But it seems to me to be at least not impossible that the Khatun of Poenits (Geogr., v. 7, 92 sq.) are to be explained as "Khatunites" (as Knebel has already done, Die Völker der Völker der Khatunites, new edition, e. v. Khatunites) and not as Khatunites) (as von Krenz, op. cit., p. 6, Speynger, Die alten Geographie Arab., p. 207 and Glauser, ender der Gesch. u. Geographie Arab., p. 252, 423). The fact, that, of the two or more tribes of Khatun in question zone could have been important enough to be known outside of Arabia, seems to me to be against the latter interpretation. The town of Khatun (between Zabid and San'ah) mentioned by al-Ma'addi, Aban al-Tahbiri, and ed. Bibl. Geogr. Arab., iii. 87, 94 seems also to point to an old South Arabian tribe of Khatun (cf. also the Al Khatun mentioned there p. 104 and described as the "old princes of Yemen"). Finally, it is not at all improbable that the beginnings of the modern clan Khatun (see below) reach back to the pre-Muhammadan period. The great tribal confederation of the Khatun fell — in the Muhammadan period at least — into two groups, the smaller of the Haimar and the larger of the Khatun, whom the official genealogy put together as brothers and traced their descent from Khatun by the following line: Ya'rub — Yashubh — Saba' — Himyar + Khatun (Wattenfeld, Tabellen, ii, al-Mas'udi, al-Tahbiri, p. 80, etc.; other lists, the first of them in connection with Genees, x. 26 sqq., are given in Ibn Abi Rabibbi, al-Jub'il al-Najjar, Cairo 1903, ii. 57). In the genealogical table in Genees, Saba' (Sibah) appears as a son of Khatun. Why the Arab genealogists have inserted Ya'rub and Yashubh between Khatun and Saba' (and the two are also found, but in the reverse order, in the genealogy of the Himyar, as grandson and great-grandson or as great-grandson and great-great-grandson of Imran; see Ibn Hisam, op. cit., p. 3 and al-Mas'udi, al-Tahbiri, p. 80), is a question that can hardly be answered with certainty. The Himyar [v.], the epigones of the Minase, Satamah and Himyarite kingdom, were presumably for the most part settled, while the Khatun may have for the most part been nomads or half-nomads: cf. the expressions: the Himyar and the Arabs among the Yemenis, the Himyar and the clans (jebalel) of Yemen and similar expressions in Ladyne, Arabeke, x. 165 sqq. The numerous South Arabian tribes which we find in Muhammadan's time in most different parts of Northern Arabia and even in Syria and the Tradv belong principally to the Khatun. The Khatun and the Ma'addi were apparently separated even in the pre-Muhammadan period by a racial hatred, perhaps originally mainly based on the opposition between the desert and the towns. This emnity was intensified by the repeated raids of the Yemenis into the lands of the Ishmaelites (see above, l. 415) as well as by the sotn-
guiltin between the Anatolians (Meditehians) and the
Kuraitah, which came to a head after the death of
the Prophet and influenced the history of the first
two centuries of Islam in the most harmful
fashion. It was perhaps this feud that first linked
the Yemeni tribes on the one side and the lslam-
unlile on the other into closer ethnological unions.
One of its more innocuous results was the sary-
Chirwa, the struggle for rank and glory, which
continually prevailed between the two antipodes
(see e.g. al-Ma'adhi, Masubji, vi. 150, ii. 142 eel.).
The Kahtah, in view of the splendour of the ancient
South Arabian kingdoms, had the more right at first to feel the more distinguished. But
Kahlah with the mission of Muhammad and the
proclamation by the Kahtah brought the Ma'adhi
a tremendous superiority. The Yemenis endeavoured to
counterbalance this in the most different ways.
First of all they created an entirely romantic
South Arabian saga, which pictured their past
grandeur in the most splendid colours (see below in
the Bibliography). They then made Kahtah
one of the Prophet's [s.r.] , known from the
Kahtah, whose name is also identified with
Abas (Amsa), al-Sabah al-Hizali, ed. von
Kremer, p. 4. 4; Die sudafrican historiognos
geschicht: Angaben Amsa's, p. 83; Al-Vakhan, Turab,
ed. Housen, i. 220; Ibn 'Abd Allah, ed. cit., ii.
37; al-Ma'allih, ed. cit., p. 84; Doughty, ed. cit.,
i. 37, ii. 37). They then tried to connect themselves with the 'Adnan家族, perhaps
by partly making the ancient Dhulhah [s.r.], the
henries-in-law of Isma'il, to be direct descendants of
Kahtah (Ibn Hisham, ed. cit., i. 4; Abu Hamita, al-Dilmun, ed. cit., p. 9; Ibn 'Abd Allah, ed. cit.,
i. 57; al-Ma'allih, ed. cit., p. 185; Abu
al-Fida', Mnhawar al-Tabari, ed. Fiejcher, Histoire
Africaine, etc., x. 130, etc.), but especially by the fact that some of their gene-
alogies gave Kahtah a genealogy distinct from
lslam, who thus became 'father of all the Arabs'
(Ibn Hisham, ed. cit., i. 5; Tabari, ed. cit., iii.
2402; al-Ma'allih, ed. cit., ii. 142; Doughty, ed. cit.,
p. 83; al-Dinawar, ed. cit., p. 240, 254; al-
Samita, ed. cit., p. 443 etc.). They may be also
responsible for the theory that the Kahtah,
forgether with the 'Ad [s.r.], Thamud, Tim-
uth (Amaki, see 'Amak, ibid., etc.), the
so-called 'Amur Abas' (al-'Amur al-A'la'ah)
represent the genuine (primary) Arabs (al-'Arab al-
'subra or al-'Arab a'la') whilst the Ma'adhi on the
other hand are 'ambushed' (secondary) Arabs
(al-'Amur al-'nafa'ar) ed. cit., on this theory, as
well as on the other, according to which the
'Amur Abas', etc., are 'Arab 'Alm, the
Kahtah, as the contemporary Arab masu'ara and
the Ma'adhi 'Alm al-A'la'ah, Lane, Lexicon, sub
al-'Amur; Kembel, ed. cit., p. 170 etc.; Tabari, ed. cit.,
i. 245; al-Ma'allih, ed. cit., p. 188, also above l. 37a).
Finally, we may here mention the ethnological battle of South Arabian
origin, which pro-\phesies the rise in time to come of a nobility in Kahtah; see Muhammad ib. Tahiri
al-Ma'adhi, al-'Amur al-'nafa'ar, ed. cit., ii. 183 etc., and Soucek, Humejanieh, Der Makki, ed. cit., p. 12
(Verzeichnis Geschichts, i. 150).

The native lexicon (2) 22, 13 (A), and 22, 14, and 12 give two names from
Kahtah, both 'good Arab': Kahtah and the re-
usuable form Aja'a'a. A tribe Kahtah (more accurately Geba'sh, sing. Gaba'sh, plur. Gaba'sh)
still exists, as was briefly mentioned above. It is exclusively Bedawin and pisches its tents on
the desert on the eastern borders of the mountainous Yemen until and of the southern Hijazah (roughly between 15° and
23° N. Lat.); but little bodies of them penetrate in the summer far into the Neji', as far as
Wajh, and even to the province of Kahtah. It is very numerous, rich in cattle and powerful, and
also very proud as the 'noblest blood of the South Arabian'. Its nobility seems, however, to find
expression primarily in a fanatical savagery and villainous cruelty, unparalleled elsewhere even
among the sons of Arabia's deserts.

A. cian, Kahtah, has also survived down to the present day (see l. 37a).

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al-Hijazah, ii. ed. (Cairo 1920), p. 55, 54; (A. Fanshaw).

KAHWA, an Arabic word of Persian etymology, which is the basis of the usual words for
coffee in various languages. Originally a name for wine, found already in the old poetry (see
The coffee tree was not indigenous to South Arabia and was probably introduced from the highlands of Abyssinia, where it is found in profusion growing wild, notably in Kaffa. But there is no trace of authority for the assertion (Deccers and Handbook of Arabia) that coffee was already introduced into Yemen in the seventh century and of the fall of the Himyar kingdom, about a century before the Hijra. In this case the older literature would hardly have left it unnoticed.

Another reference to the coffee tree is in writings of the 7th (viiith) century. According to (Abu Muhammad) Ibn 'Abd al-Asad, quoted by 'Abd al-Kadir al-Djambri in his essay (see below, Bibliography), the popularity of Kaffa as a beverage in the Yemen was first known in Cairo in the beginning of the 9th (Xith) century. It was there taken especially in Sufi circles, as it produced the necessary wakefulness for the nightly devotional exercises. According to this authority, it had been brought to Egypt by the jurist Muhammad b. Sa'id al-Dhahabi, who died 775 = 1400/1 who had become acquainted with it during his involuntary stay on the African coast and on its return devoted himself to mysticism; and it soon became popular.

According to Gasser (Mitt. der Gesell. Geschicht. in Wien, xxx, 245), it is stated in a Turkish source (which he does not give) that in the 8th (Xith) century in the Yemen the coffee was first known, and it was afterwards introduced into Egypt.认为此文献是自然阅读的文本。
The 19th century, the will of Uzamur [cf. Ahmad Khashab, *Tawzih*, i. 83, 897] transplanted coffee from Africa to Yemen. This fact, that the merit of introducing coffee as a beverage is given to different individuals suggests that we have to deal with various local traditions. The tradition of Mukh is the most firmly established and most widely known: therefore *Ali b. [Abd al-]Sallih al-Sulh [who is frequently confused with the founder of the Shafiite order] (Othman, son of Hammam, Rumm) — has become the patron saint of coffee-growers, coffee-keepers, and coffee-drinkers (cf. Goldhär, *Abhandl. zur Arab. Philologie*, ii. p. 198). In Algeria coffee is also known as *khalifia* after him (Beauvoir, *Dict. pratiques arabes-français*, Algiers 1887). He is popularly regarded as the founder of Mukh, which is, however, already mentioned by al-Hamadhani (Safat *Zia'ah*, ed. D. H. Müller, p. 75, ed. 87, p. 119, al.), although it owed its real rise to coffee. A well and a mosque over his grave preserve the memory of al-Shadhili in Mekka (Ni'mat, *Reisetischung nach Arabien*, i. Kopenhagen, 1838, p. 420, al.); also the legend in Hadamen Khaursa and Abd al-Karim Khaumari, *Bahrul Wadeh*, French translation by Langlet entitled *Voyage de l'Inde a la Mekke par Aboul Abdallah Khero*, Paris 1797, p. 202 sq.)

Al-Shadhili and al-Adara (probably not Haidar, as de Sacy, *Chrest. Arab.*, ii. 451, 451a) have become Christian monks named Sidi Ali and Adra in the legend given by Nafun. The motif of the camel or goat in which the enlivening effects of coffee were first noted has so far not been found in original sources. — According to a popular legend, the coffee tree was said to have grown on a goat's dung sown by the saint (Serindt, *Hurgonjia*, The *Alchemists*, Leiden 1606, p. 466).

The legends are probably correct in saying that the drinking of coffee in Arabia first began among Yemen Sufi. They were particularly fond of the beverage because its effects facilitated the performance of their religious ceremonies. They therefore considered this as its original destination (mamrawi) and found that it invited to good and hastened on the mystical rapture (zakāt) (Sunanat *Zainab*, & 340, al.). The popular tradition, which was then taken, made the drinking of coffee a good work (zawāfi), it received a ceremonial character, being accompanied by the recitation of a so-called *zād*. This *zād* consisted in the repetition 110 times of the invocation *yi zam* and *yi zam*. This usage is based — apart from the similarity in sound between *zād* and *zād* — on the fact that the numerical value of *zād*, i.e. 16, is the same as that of *fayy*, i.e. *fayy* "irregular", one of the most beautiful names of Allah (cf. above i. 393). According to Shihab b. 'Abd Allah al-Adara, the recitation of the *zain* [i. e. 5, j. 9] should precede it. Shihab b. 'Abd Allah al-Adara, the recitation of the *zain* [i. e. 5, j. 9] was at a time forbidden by Shi'ah, however, prescribed the fourfold repetition of the Surah Fā-Shaw (Sura XXXVII) with a loud loud *tafäyy* on the Prophet as *zād* (Sunanat *Zainab*, i. 340, *infra* sq., 345, 347). This was taken with a righteous intention and devotion, and genuine religious conviction, coffee-drinking leads to the enjoyment of the *zād* *wāmis*, the "ideal *zād*", as *zād* *wāmis*, which is explained as the enjoyment which the people of God (Abd Allah) feel in beholding the hidden mysteries and attaining the wonderful discourses (nawwābifah), and the great revelations (farāiday), (see, e.g., f. 341b, 345b *infra* sq., 345b) — "All this, Omar al-Shadhili is reported to have said that coffee, like the water of Zamzam, serves the purpose for which it is drunk (cf. *infra*, i. 348, cf. above ii. 885 *infra*), and the saying has been handed down from 'Ali b. al-Madkhal (d. 973 = 1956/57; cf. al-Nahshah, *infra*, i. 330) who in his last years is said to have lived on nothing but coffee: "He who dies with some *zād* in his body enters not into hell-fire" (*Sunanat *Zainab*, i. 344, *infra* sq.).

Coffee was probably not known as a beverage in South Arabia much earlier than the turn of the 7th/8th century. Whether the tree was introduced long before this is doubtful. Ibn Hajar al-Hamdan (*q.v*.) speaks in his *Fus* (commentary on *Sunanat*), probably by 'Abd al-Munir al-Salhi, cf. Brockelmann, op. cit., i. 403 sqq., that coffee was brought (viz. in Mecca) shortly before the 9th century A.H. (i.e. about the end of the 8th century) and was prepared from the moss of the *bina*, a tree introduced from the region of *Zafir*, and called *bina* (quotations: *Sunanat* al-Salhi, *infra*, p. 9, *q.v.*). Among the jurists who gave an opinion in favour of coffee, the oldest is 'Ali b. Muhammad al-Kadheni, *Sunanat* *infra*, i. 354 sqq., according to al-Nahshah, *infra*, i. 155 sqq. = 839 = 1439/1440.

An *urjūj* of Bharāf al-Dīn al-'Amirīj gives the year 817 (1414/5) as the date at which coffee became domesticated in Mecca (*Prächtig*, *Diz Arab*, *Handbuch*, zu Gehrts*, iv. N. 2070). According to the *Endzat* al-Ša'far, however, the drinking of a decoction of coffee leaves first appeared towards the end of the 6th/7th century, while previously only the eating of the fruit as a delicacy (*masfi*) was known. The drinking of coffee dropped out of use again for a time, indeed, but finally established itself and soon people drank coffee even in the sacred mosque and regarded it as a welcome tonic (*šalb* and *mawālid*). Coffee-houses (*wayīat al-šāf") were soon opened, where men and women met to sing or play music (cf. 'Abd al-Malik, *Sunanat* *infra*, i. 340 sqq., = 1439/1440). The *wayīat* al-šāf was a social game for the men and the custom of handling round the coffee on the manner of wine naturally aroused the indignation of the *mawālid* of whom many had from the first set their faces against the beverage as an objectionable innovation. They found a champion in Khādir Bay, who was appointed chief of the police in Mecca in 917 (1511) by Kāını (cf. *infra*, q.v.). He carried through the proclamation of coffee as forbidden (*šariz*) in the same year, in an assembly of jurists of the different schools in which the unfavourable judgment of two well-known physicians and the evidence of a number of coffee-drinkers regarding its intoxicating and dangerous effects ultimately decided the issue. The *wayīat* signed the protocol of the assembly. Only the then mufti of Mecca dared to defend his co-operation and became therefore the object of some invectives. By putting the questions in a clever way they were at the same time able to get an opinion condemning coffee from the *fikha* of Cairo. The rescript which Kāını issued in reply to the protocol sent to Cairo did not completely fulfill the hopes of the opponents of coffee as it contained no absolute interdiction but only allowed measures to be taken.
against any concomitant features contrary to religion. Ibn al-Hajjār al-Haštami, as late as about 950 (1543), had a vigorous discussion, at a wedding feast (mawālīna) where coffee was offered to the guests, on the new beverage with a prominent mufti, who declared it intoxicating and forbidden. Ibn al-Hajjār refers to the assembly above mentioned and cannot find words strong enough to condemn its decision and the manner in which it was reached (al-Sawā'ir, l. 3525—356). The same quotation from the Mu'jam Maghaṭribī).

In accordance with this verdict, Khājrīr Bey forbade the taking and sale of coffee and had a number of vendes and their stalls burned, so that coffee houses (jāmā') disappeared from the market. But Khājrīr's rescript again gave the coffee-drinkers courage and when in the next year one of the leading opponents of coffee was subjected to disciplinary punishment by a high official from Egypt and Khājrīr Bey was replaced by a successor who was not averse to coffee, they were again able to enjoy with impunity the beverage, to which these measures had only attracted the attention of wider circles. Only occasionally do we still read of action being taken against disgraceful proceedings in coffee houses. An editor forbidding coffee issued by the Sultan during the Hajjārī in 950 (1543) was not accepted as an edict.

In Cairo coffee was first made known in the first decade of the 18th (1700) century in the Azhar quarter by Abūs from Yemen, who held their jāmā' in the mosque with their companions in opinion from Mecca and Mārūn while partaking of coffee. After it had been publicly sold and drunk there for a time, the fakhrī Ahmad b. 'Abd al-Hākj al-Sunḥātī, famous as a preacher, declared it forbidden in 939 (1539/40). Two years later in a meeting for exhortation in the Azhar mosque he so incited his hearers against the beverage that they fell upon the coffee-houses. made short work of their contents and maltreated the occupants. The difference of opinion thus emphasised caused the Muḥammad b. Ḫyrt al-Hānsī to take the opinions of prominent scholars; as a result of personal observation and research in the houses of coffee he confirmed the opinion of those who considered the beverage a permitted one. Although in the years following coffee was from time to time for brief periods forbidden in Cairo, the number of its devotees, even among the religious authorities, steadily increased.

Several notable theologians had given fatwā in favour of coffee, for example, Zanjūrī al-Anṣārī (died 926 = 1520), Ahmad b. Ḫomāṣ al-Shāfī (d. 930 = 1524/25), Abū ʿAbd al-Muḥammad al-Bahd b. al-Sīlahī (died between 950 and 960 = 1543—53), who in verses in praise of the coffee also gives the advice that the opinion of Ibn ʿAbd al-Hākj should be set aside and the fatwā of Abū ʿAbd al-Muḥammad al-Bahd should be followed (al-Sawā'ir, l. 3494); also of al-Sīlahī's verses is Bahd b. al-Dīn al-Amīrī's Khawālīd, Büstīk. 879, 89), Abū ʿAbd al-Rahma b. ʿAlī al-Jalālī (d. 975 = 1567/68) and others (al-Sawā'ir, l. 3467). Gradually the view came to prevail that coffee was in general permitted (mukhājī), but that under certain circumstances the other legal categories could be applied to it as well.

Intercourse with the holy cities and with Egypt brought coffee to Syria, Persia and Turkey. Banūnī in 1573 found the beverage widely known in Syria (Halāb). In Constantineople and Rūmī coffee first appeared in the reign of Sulaymān I (926—974 = 1520—1566). In 962 (1554) a man from Halāb and another from Damascus opened the first coffee-houses (jāmā') in Constantineople. These soon attracted gentlemen of leisure, wits and literary men seeking distraction and amusement, who spent the time over their coffee reading or playing chess or backgammon, while poets submitted their latest poems for the verdict of their acquaintances. This new institution was by way of joke called also sektet al-bīrān (school of knowledge). The coffee-house met with such approval that soon a number of learned disputants, kādās and professors also, poets like Māmūnī al-Ṣūmtī (cf. Bahd b. al-Dīn al-Amīrī, qh., etc., p. 147) and later Bālīṣtī praised the praises of coffee, and the opinion expressed in 928 by Sulaymān's court physician, Badr b. al-Dīn al-Kushnī (Leiden MS. 945, l. 58) was not unfavourable. The coffeehouses increased rapidly in number. Among the servants of the upper classes were ḥakamūjī, whose special task was the preparation of coffee, and at the court they were subordinate to a ḥakamūjahāštī. In religious circles, however, it was found that the coffee-house was prejudicial to the mosque, and the 'alkān' thought the coffee-house even worse than the wine-room. The preachers most strongly fought for the prohibition of coffee and the way was paved for them by the mutāf (according to d'Ohsson: Abu ʿAbd al-Samīʿ) with an opinion (that roasted coffee was to be considered coal and therefore forbidden (the same argument is found in the treatise by Muḥammad 'Allī Dede, Leiden MS. 682, l. 1, 90). The fact that current politics were discussed in the coffee-houses, the government's acts criticized and intrigues woven, was the principal cause for the intervention of the authorities. Edicts issued in the reigns of Mursīd I (982—1003 = 1574—95) and Mursīd II (1012—16 = 1613—17) were not strictly enforced and still less observed. The religious authorities by public opinion by declaring coffee legal; if it had not reached the decree of being like coal. The preachers also benefited as they levied one or two gold pieces a day on the coffee-houses, and they therefore anxious to increase their number.

Mursīd IV. (1032—49 = 1623—40) issued a strict prohibition of coffee (and tobacco). He had all the coffee-houses torn down and many forfeited their lives for the sake of coffee. Under Meḥmed IV. (1038—99 = 1648—57), while the sale of coffee in the streets was allowed, the prohibition of coffee-houses was at first rescinded by the grand vizier Kaṭāfī for political reasons. This prohibition could not possibly be kept in force permanently, and later we again read of many taken by the government to lower the high price of coffee. From Sulaymān's time on a tax was levied on coffee which was at a rate of 1 asparg per qirīn for Muslim buyers and 1 for Christians. In 1299 (1689) there was added a super-tax of 5 paras the qirīn, which was called ṭarāb ṭabaqī, for both.

According to von Hammer, Geschichtskreng d. t. 773, the question of the correct spelling of ḥakamūjī with ʿ or ā has been disputed in Turkey. Ḥakamūjī is actually found in several manuscripts a. g. in the opinion of al-Kūntī above mentioned.

The coffee trade flourishes in south-western Ana
his and does best on the western side of the Sinaï at a height of 3,400—6,800 feet, where it finds in the depths of the valleys and on the slopes a fertile, moist soil and the uniform warm temperature necessary for it. The plantations on the slopes arranged in terraces (see the picture in Handbuch of Arabien, Pl. xiv.), however, need regular watering; in addition, the mist (‘umma, *drizzling*) that rises in thick clouds out of the Sinai mists is essential. To protect the trees from the heat of the sun and from the birds that frequent them they are surrounded by shady trees like carob trees, brambles, etc. The tree which is raised from seed (or propagated from layers) reaches a height of 6 to 10 feet with a diameter of 2—2½ inches and yields berries in the fourth year. It is an evergreen and throughout the year bears both blossom and berries in various stages of ripeness so that there is really no fixed harvest time. The main harvest, however, varying with kind and locality, usually falls in the months from March to June. After the berries have been carefully gathered and are allowed to dry they are shelved in a kiln. The beheem and the husks are then dried in the sun a second time.

The coffee tree is found as far south as ‘Amir (q. v.), where it is said to flourish exceedingly on mount Shih-bay (Shabata) in the land of the Ta’bi’un (north of the Wadi Tawka, Doka on Stieler’s map). (Siwar ‘Abd al-Muqā’in al-Balahb, al-Riḥla al-Tamzīriyya, Cairo 1330, p. 16; cf. J. L. Burckhardt, Travels in Arabia, London 1829, p. 377; for other places in ‘Amir see Handbuch of Arabia, p. 130, 137). The most southern areas of coffee cultivation are the Bilād ash-Sharqiyya, Wādi Wārida and Wādi Dārā. To the east we find coffee grown in the land of the Thān and in the Ḫawf. But it is the Ḫaḍat mountains, the valley of al-Farīb belonging to the land of the Bani Matar, the Djaḥal Raima and the district south of Ḫudāni that are particularly celebrated for their excellent coffee. (For further information see Goodmann’s book [k-E. Bibliography] where, too, the varieties are detailed).

The cultivation of coffee was and still is of great economic importance for Yemen. In the time of Hādí Khadīfa, i. e. about the middle of the sixth century, the annual export was 50,000,000 khalis and Bait al-Fahāq [q. v.], were centres of coffee trade. Mahjār, which the coffee trade brought to great prosperity, declined completely in the sixth century and its new lot all importance. Coffee is now exported through al-Hudaydah, where already in Nizār’s time an important traffic was found, and especially Aden (for details see von Neumann, Zentrul, d. Deutsch. Morgenl. Gesellschaft, al-1. 397, 405, W. Schmidt, and in the Handbuch of Arabia).

It has always been the custom in Yemen to drink preferably a decoction of the husks, which like the latter is called biheh, and is to be obtained in numerous coffee-houses (mistānhāy). To biheh as well as to the coffee made from beans, flavorings such as sandalwood, ginger, cloves, etc., are often added. In the social life of the Arab no ceremony or festival is complete without coffee, and coffee is the first thing a pilgrim to a festival. An invitation to coffee in Mecca means an invitation to a meal. The Arabs drink coffee without sugar; only in South Arabia milk is occasionally taken; sugar has become the vogue among the Turks.

The fresh ripe fruit is pleasant to the taste and nourishing. The eating of the fruits is not recommended whether fresh or dried — is particularly recommended in a Ḫudāni by Hama b. ‘Abd Allāh al-Nakhrī (Ṣufwān al-Safwān, f. 355° sq.) on account of its various health-giving virtues. We have no information available as to whether the custom usual among the Galla and in Kaffa of eating ground coffee mixed with butter is also usual in South Arabia. In Persia the eating of dry ground coffee is not unusual.

It is probably a case of borrowing from the military language when certain prominent stars, e.g., being called the 'Great Bear' or the 'Great Centaur', are called Börd (cf. land, lascion, k. v.).

Kaida, (ιτ. "sitting"), basis, foundation, later also rule, principle, etc. Cf. the dictionaries KАfI. (See ЕВАЯ.)

Kai-kus, a mythical king of Persia of the Kai-kusid dynasty. Called Kasa Isra in the Avesta, he is regarded by Firdawsi as the son of Ka-kohad and by other sources as his grandson. He was, it is related, a warrior king who undertook a campaign into Mazandaran, which was inhabited by demons and protected by the white lion (dorut seyyah) which caused it to rain stones upon the invading army during the night. Rustam, son of Zal, set out to deliver the king from his imprisonment and on his way met with seven adventures which have become celebrated in poetry (see KURDas). The white lion was overcome in his sleep and the lion fell from his heart restored his sight to the king and his army. Another war led the king into Hamzavat, a land lying to the south of Persia, which might be the Yemen (Hijaz), for he set sail for it by sea from Makkah. His adventures spirit took him as far as the mountain of Kaf [q.v.] which was believed to surround the earth. He married Sdada, daughter of the king of Hamzavat (al-Khulafili: Sdada, or Sdada, daughter of Dhu l-Tahmash, in the course of a visit to his father-in-law was treacherously thrown into prison in a castle on the shore of the sea. It was Rustam who came to deliver him.

Being master of the demons, Kai-kus used their forces to make them build castles in Alburz (Al-Tha'libl, p. 163: the Tower of Babel): dep. Hadim al-khushani, ed. Gottwaldi, p. 35: Mosquid al-Tha'libl, Towns Amal, Ser. III., x (1841), p. 324). To revenge themselves for this forced labor, one of them suggested to the king the possibility of viliating his country. For this purpose the king trained young eagles and attaching four to his throne had himself carried off towards the east. When the eagles felt tired, they came down again and threw the king on the ground in the neighborhood of Amal [q.v. in the middle of the forest, where he was found by the woods in whose aid he had set out to look for him. A son of the king, Siva-khakh (Siyawakh, Cyawakhan), was scourged by his stepmother Shidra, whose accusations he had resisted, of having attempted her virtue; he charged himself by the ordeal by fire, by walking unharmed through a number of the burning piles of wood. The young eagle then asked leave to fight the Turks, whom his companion near Salgh [q.v.]. The death of Siyawakh, now the son-in-law of Ahlilah [q.v.], and victim of the incursions of Shidra, decided Rustam to invade Persia: the hero put the queen to death before the king's eyes and then hurried himself on Taras to arrange his country.

Kai-kus reigned one hundred and fifty years, the latter of which he passed in retirement; he left the throne to his grandson Kai-Khustas [q.v.], son of Siyawakh.


(4. HAU.)

Kai-saryas, the name of two Seljuk rulers in Asia Minor.

Kaisar, 1, Al-Sult'an Al-Seljah 'Izad Al-Dawla wa-l-Tin K. b. Kaijsahwa, Buhkan Amri Lut'min, reigned from 606—610 (1210—1214). He at once made peace with Theodore Lascaris (see below Kaijsahwa I) because he had to defend his rights against his uncle Toghlibah of Erzerum and his brother Kaikohad, who were contesting his succession. The Armenians under Lusus (Leon), who seized the opportunity to capture Haracdes and Lascara and to plunder Kaijsahys, were temporarily induced to retire on payment of a considerable sum. Toghlibah also soon retired to Erzerum, but Kaikohad, who had seized the fortune of Anguria, held out for a considerable time and was only forced to surrender after several years' siege. He was then provisionally imprisoned in the fortress of Minasar (Mersin, now Mersin, E. K. of Mahallah; cf. Döltermann, Hist. des osmanischen, Documentos Armenienses, l. 143, note 3). By a lucky coup Kai'sahwa succeeded in capturing the king of Trebizon, Kai Alaks, who had to purchase his freedom by ceding the important harbour of Sinope and paying a yearly tribute (611 = 1214). The town of Antioch, which had been taken by Kaijsahwa shortly before, had lost the Turkish garrison with the help of Christian knights, was again reconquered. In 613 (1216) Kaijsahys made an incursion into the land of the Armenians and besieged the fortress of Gabaen (the city in place of this mention two citadels, Cinmey and Gomkani). The army sent to raise the siege included the Constable Constantine and several Barons of the Empire; it was completely routed by the Turks and the Constable with many Barons and knights were taken prisoner. Kai'sahys then returned to Kaijsahys, without having taken the fortress, after plundering the land and laying it completely waste. There was nothing left of the Armenians but to beg for peace and the release of prisoners. Both appeals were granted but their king had to pledge himself to pay tribute and to cede the important frontier fortresses of Laz'a and Law-aid, which commanded the Cilician passes. When in 613 (1216) Kai'sahys's ally, the Abythid of Hailah, al-Malik al-Zahir, died, Kai'sahys arranged with the Abythid lord of Sumalija, al-Malik al-Afjal, that the latter should receive Hailah with the Saljuq as his overlord. This plan seemed at first to be successful; the Turkish troops occupied Mardin without difficulty (Kamal al-Din, trav. Beloch, i. 65, mantiq Burs al-Rasch, as does Yekho, ed. Wistar, ed. i, 604, and adds Tell Khaled also, Rabah, Tell Sayyid and Mablagh; but in place of handing the visitors over to Al-Afjal, a secret had been agreed, Kai'sahys put Turkish commanders over them. Frictions thus arose and the Hailah gained time to appeal for help to al-Malik al-Afjal (cf. 1. 222) whose troops defeated the
advancing-guard of the Turks at Tell Kahlilbeh (Vigat, i. 369). Kahlilbeh then retired on Alattin, while al-Afif drove the Turkish garrison out of the fortresses they had taken. Furtively at this time, which he attributed to the treachery of his own emir, Kahlilbeh had several of them hanged and others imprisoned in a building called the Rabab Turlush by Vigat, and later by us, so that they were all burned to death. Soon afterwards he himself fell ill of consumption and died in 616 (1219). His body was buried in a hospital built by him in Siwah, where the inscription on his tomb, incised in 617, can still be read. Cf. v. Berchem, Matériaux pour un Corpus Inscript. Arabicum, Part 3, p. 572.

_Bibliography:_ The chief source is Ibn al-Fahd, extract from his historical work in Recueil de Textes relatifs à l'Histoire des Seljoucos, iv. (Turk. trans., ibid., iii); also of importance are the Chronicon Syriacum of Barhebraeus; Kunāl al-Dīn, Zohrāt al-Nāmāb, French transl. by E. Bischot, entitled Histoire d'Alfl (Paris 1909); Histoires des Croisades, Documents Archéologiques, i. (Paris 1869); the universal histrories by Ibn al-Āshir, Ibn Khaldūn, Ibn Nawārizī, Khālid al-Birūn, and others works still in manuscript; the coin-catalogue: British Museum Cat. of Oriental Coins, Vol. iii. (1877). Gālib Edhem, Numismatique Seljoucos (Constantinople 1892); Ahmed Tewfik, Cat. des Monnaies du Musée Impérial Ottomane, Part iv. (Constantinople 1903); Haust, Epigraphie arabe d'Asie Mineure en Revue Scientifique, ii. and iii; Yousif, Inscriptions des Seljoucos au Baalèsme, by J. H. Lüthy, Berlin 1907; Khalil Edhem, Karājiyye shari'ī Dunayn wa Ṣa'lūq wa-tLūdeh (Stamboul 1334). Cf. also F. Julius, Geschichte der Kaiserzeit von Frankreich (Münchener 1827); F. Sarro, Reise in Kleinasien (Berlin 1896); D. Keus, Seljoucosische Bandenbinder (Berlin 1921).

See also the bibliography to the article 823459.

KAIKUSUR II, Iza al-Dīn, was the son of al-Kai- kusur II. Iza al-Dīn was the son of al-Kai- kusur II. Iza al-Dīn died in 643 (1245), according to the arrangements he had made, his son 'Alī al-Dīn Kahlilbeh, whose mother was the Georgian princess Tamar, was to become Sultan, but he was barely 7 years old and had two older brothers — also still young — 'Iz al-Din and Rukn al-Dīn Kahlīf Arslān. 'Iz al-Dīn was the eldest. His mother was the daughter of a Greek priest (Frater Simon in Vincent de Beau- vais, Book xxxi, Ch. 25, who, however, confused 'Iz al-Dīn and Rukn al-Dīn). The powerful vizier of the late Sultan, Shams al-Dīn Ljikan, declined for him but did not yet dare to set aside the other two brothers, for the declare ultimately lay with the Mongol Khānes. The vizier therefore could not prevent Rukn al-Dīn from being accompanied by several Turkish emirs, from travelling to the court of the Great Khān and being present at the great festivit at which Kayuk was proclaimed Great Khān (1245). But in the meanwhile the Vizier (whom Frater Simon refers to as Ljik) was busy getting all power into his own hands and married 'Iz al-Dīn's mother to the great chagha of the Turkish emirs. To attain his desires, he had several of them put to death, including, according to Vincent, a certain Salafūdī, i.e., Sharif al-Dīn Mahmūd, the governor of Arzandja, a man well-disposed to the Christians, who understood French and German (ibid., chap. 27). The result, however, was that the discontent emirs laid a complaint against him before Kayuk, who gave them a year to appointing Rukn al-Dīn Sultan. In addition, the Khān ordered that the vizier should be handed over to the relatives of the slaughtered emirs. He also laid down definitely the conditions of peace: the Seljuk emirs were to pay a yearly tribute of 1,200,000 hyperpyres (beasts), 500 silk robes with gold brocades, 500 horses, 500 camels and 5,000 head of other animals and also presents which doubled the value of the whole. This is Vincent's story (Ch. 29). Cf. thereon苗art in Zohrāt al-Nāmāb, i. 912; d'Olsanou, Histoire des Mongols, ii. 83.

When Rukn al-Dīn then returned to Asia Minor, he was recognized as Sultan, and the vizier, in accordance with the orders of the Great Khān, handed over to his enemies and put to death in 646 (1249); we have therefore coins with the name of Rukn al-Dīn as early as the year 646 (1249). In the meantime, however, news of the death of the Great Khān and it was not till 1251 that his successor Möngke assumed full authority. The Turkish emirs therefore worried little about the power and agreed with one another that Kahlīf was now the real ruler. To the contrary, the Great Khān's three sons should reign jointly. From 647 to 655 all three names appear on the coins, with the single exception that in 652 (1254) Rukn al-Dīn struck coins with his name in Kakhja, because he had been proclaimed sole Sultan there by the jahāl of the town, Šamsūn an-Dīn. Long negotiations followed between Rukn al-Dīn and 'Iz al-Dīn, which led to nothing, however, until finally the sword brought a decision: Rukn al-Dīn was taken prisoner and sent to Amurru and later to Baghārī. In the meantime Möngke had demanded that 'Iz al-Dīn should come to him, but the latter had little desire to undertake the dangerous journey and therefore sent his brother 'Alī al-Dīn Kahlīf to rich presents. On the way, however, the prince was murdered and an enquiry instituted by the Great Khān to find who had a hand in it led to no result. An encounter between 'Iz al-Dīn's troops and those of the Mongol Noyon Baidjn at Akṣar in 654 (1256), in which the former were routed, forced 'Iz al-Dīn at once to seek refuge with Theodorus Lar- caris. The imprisoned Rukn al-Dīn was then released and recognized as Sultan (coins of 655). But scarcely had Baidjn retired with his Mongols than 'Iz al-Dīn returned to Koyun, while Rukn al-Dīn was in Kakhja. After long negotiations and occasional skirmishes between the troops of the two brothers, a division of the kingdom was decided upon. Rukn al-Dīn was to reign eastwards from the Kahlīf Frater and 'Iz al-Dīn westwards. Both brothers were then to go to Huilīgh, who was then in the neighbourhood of Tiberias, to have the agreement confirmed. This was done, but soon afterwards the Mongols learned that 'Iz al-Dīn had entered into negotiations with their archenemies, the Manūkh of Egypt, and put an end to his rule. 'Iz al-Dīn was still able to escape to Antālia and sailed from there with his relatives and a few faithful emirs to Constantiopolis, where after the fall of the Latin Empire, he lived in the hands of the Greeks. There he was sure of a good reception, and according to his having a Christian mother. But the presence of these Turks soon became embarrassing to the Emperor. They
to have begun a conspiracy to murder him and make 'izz al-Din Emperor. When the Sultān's Christian uncle betrayed this plan, the Greeks lost no time in hastening the Sultan to Ainoa, while his servants were incorporated as Turkops in the imperial army, or imprisoned and put to death (622 = 1226). Six years later (668 = 1271) 'izz al-Din was liberated by troops sent by Constantinople to MongoDB Timur and brought to the Crusades. There he married a daughter of Bereke Koku and died in 678 (1279-80). On his son Maz'ud see the separate article.

Bibliography: See that of the preceding article. Specially important here is Vincentius Bellovacinus, Specimen historiale, Books xxx. and xxxi., chap. 26, 27. Cf. also the Mongol and Byzantine historians (Nicholas Gregoras and Georgios Acropolita); W. v. Tiesenhausen, Konsul de oriente relative à l'histoire de la Horde d'or, p. 452.

KAIKHSURAW, a mythical king of Persia, of the Kayast dynasty. Son of Szywi-chah, who had left his father Kai-Kara and taken refuge in Turan where he had married the daughter of king Afsaiyeh [q. v.]; he was born after his father's death and brought up in this country among the shepherds of the mountains of Kelt (a valley near Bamiyan), in ignorance of his illustrious origin; but this was soon removed. At seven years old he was making bows and at ten he feared neither lion nor tiger. Then Piran, the walker of Afsaiyeh, took him into his house. In a dream Gadsar, an Iranian noble, descendant of the smith Kawa, learned that the heir to the throne existed in enemy territory and that his son Gōw had to look for him; the latter found him, and, by chance and recognition, that Kai-Khuraw, had on his arm the black mark that distinguished Kaya-bah; therefore he took him, along with his mother Fatirgah back to Persia. There he found a rival in his uncle Fūrūr. To settle the question, Kai-Ka's decided that the issue should belong to the one who captured the fortress of Balmundūn, near Ardash. [q. v.], where Akbrim reigned. It was of course KaiKhuraw who went with the aid of illicit forces, and there he built a temple in honour of the sacred fire Aharbaghpan. A journey through his empire showed him the devastations caused by the Turkmans and he swore to undertake a war of vengeance against them. Aided by all the nobles, he went on expeditions of which the first were unsuccessful; but fortune soon changed and Kai-Khuraw took over the direction of the campaign. Afsaiyeh, in spite of the help of the Emperor of China, was finally forced to fly and Kai-Khuraw assumed him in vain beyond the seas. He was hidden in a cave in the mountains of Afsiabdādjan [q. v.] and his place of concealment could only be discovered by supernatural means. He was finally taken prisoner and beheaded. Thus was accomplished the vengeance due for the murder of Szywi-chah.

Having succeeded his grandfather Kai-Kara, for whom he waited for 40 days, Kai-Khuraw reigned peacefully without any incident more remarkable than the killing of a dragon which had taken up its abode on the mountain of Kishālī, between Fars and Isfahān (Husain al-Iṣfahānī, ed. Gottwaldt, p. 36). At the end of his life, he asked God to receive him into heaven and, after naming Luṭūfī as his successor, he undertook a mountain journey in the course of which he disappeared, after having washed in the water of a spring (the spring of eternal life). Those who had accompanied him perished in a snowstorm. It is clear that the figure of Kai-Khuraw corresponds to that of the Avestan hero Hauravan, who belongs to the Indo-Iranian mythology.


KAIKHSURAW, the name of three Seljuk sultans of the 13th century.

Kai Khuraw I., Ghunth al-Din, b. Kizil Arslan. When the aged and destitute Kizil Arslan II died in 658 (1260), he was staying with his youngest son Kai Khuraw, who governed Burjil (i. e. Ulubartu) in his father's lifetime. Kai Khuraw concealed his father's death and only made it known, when he had arrived with the body in Konya, in order to have homage paid to himself as Sultan there. His brothers, each of whom ruled over a part of the Seljuk kingdom, troubled about him just as little as they had done about their father in his later years. It was some time, however, — according to some not till 659 (1261), according to others 659 — before one of them was strong enough to take Konya from him. Finally Kain al-Din Salamân [q. v.] succeeded in doing this, so that Kai Khuraw had to take flight and after several unsuccessful attempts to regain his throne with the help of Leon of Armenia and of the neighbouring princes of Malatya, Hâlab and Amid, wandered hither and thither (-the poem composed by him in Itu Bilâd, p. 29-49, till he at length found a welcome with Alexios III. in Constantinople. At this time he married a daughter of a distinguished Greek named Manoucem, and the death soon afterwards of his brother 660 (1261) opened up a good prospect of returning to Konya, because several emirs were discontented with the rule of the latter's son Kizil Arslan III, who was a minor. The main part in the plot was played by several members of the dynasty of the Dinarshahs [q. v.], who had been deposed by Kizil Arslan II. He finally succeeded in being proclaimed Sultan in Konya, in spite of a jehd of the kâgit al-Temu familiarity, who declared him unworthy of the throne because of his Christian mother and his intercourse with the unbelievers, a kâgit which cost the issuer's life. According to Ibn al-Athir, al-Kâmirî, ed. Tornberg, iii. 160, Kai Khuraw besieged Trebiunad in 665 (1265), apparently without much success. In 667 (1270), he took the important support of Anil rebels from Alkumandil. From this capture date the first relations of the Seljuks with the Venetians, to whom he granted a licence to trade (cf. Hepp, Gesch. der Levantengesellschaft, i. 334). In 665.
this danger passed when in 659 (1244) Baidij Noyan appeared with his Mongols before Erzurum and took and plundered the city after heavy fighting with the frontier troops. The viser Mehdidibak al-Din and his Naib Shams al-Din Isfandiyar hastened to gather a large army, to him Armenian and Ayübiid mercenaries and to advance against the Mongols with them; but the incapacity and cowardice of the Turkish troops lost the battle at Kızılıkaya (May 642, 1245). Baidij thenupon marched on Sivas, which surrendered and was therefore spared, but Kızılıkaya, which was taken, by force of arms, plundered and its inhabitants massacred. He then went into winter-quarters and the visier succeeded in concluding a temporary peace, which, however, had still to be confirmed by the Great Khan. But as Hulegu died just then and the next juridical was not held till 1254 (see above, i. 682), the Turks had a few years' peace and the able Shams al-Din used the opportunity to seek the intervention of the Great Khan, on a ceremonial embassy with several other prominent Tuzars. He was entirely successful so that on his return he received the office of visir rendered vacant by the death of Mehdidibak al-Din. The good for nothing Sultan, who after the death of Kızılıkaya, had been about to fly to the Greeks, again gathered some courage in 1245 began a campaign against the Armenians, against whom he had a grudge because they had handed over to the Mongols his mother, who had taken refuge with their king, with her treasures. The objective of the campaign was to have on this occasion, but soon it had to be abandoned, because the rainy season began; after the land had been ravaged in fearful fashion. The Armenians by the treaty of peace bound themselves to pay tribute and to cede Braganza. When the leaders again appeared at the Sultan's court, the latter had died suddenly a week before.

Bibliography: See above under KAİKÜSHRÂW, of particular importance are here Vincent de Beauvais and the histories of the Mongols.

KAİKÜSHRÂW III, CEYMACI AL-DÎN, R. EREN AL-DÎN KILÍÇ ARÇAK was proclaimed Sultan, immediately on the murder of his father, by the powerful Ferâwân Mu'ân al-Dîn Sulaimân [q. v.], although he was still a minor. The events in Asia Minor during his reign will be better discussed in the article SELÎMÎN. After the execution of the Ferâwân (676 = 1277) Kâkhuṣraw's reign was soon at an end, as his youth rendered him a mere tool in the hands of the Mongol rulers. His nephew Mas'ûd [q. v.], when he returned to Asia Minor after his father's death, was so successful in gaining the favour of the Great Khan Arçak [q. v.] that we have coins of his name as early as 651. The unfortunate Kâkhuṣraw, who was entirely in the power of the Mongol prince and claimed Kâkhuṣraw, became involved in the latter's fall and was put to death in 682 (1285) in Anadolu by order of the Ilkhan Almûn.

KAİ-KÖBÂD, a mythical king of Persia, of the Kayšan dynasty. The 'Ajvatr knows his name in the form Kayrvat, but nothing more of him; tradition only preserves of him the fact that he was grateful to the Yezidis for having made his empire glorious and for having re-established the legitimate line of Kings of Isfahan. The only source to consult is the Shân-ešahi of Pirâvâd. To defend Iranian soil against the inva-
sions of the Túrúnjána Afra'ísíyáb, the Sürç Zal, father of Kustam, after ripe reflection and consultation with the náhirís decided on Kal-Kobád, who was living in the mountains of Allurúj (Hare-herezát), and sent his son to look for him. The latter found him in the midst of a banquet surrounded by feasts and merriment; he greeted him, but already the new king had seen in a dream two white falcons play a golden fürs on his hand and was thus informed of the coming of the emissary; the two which, he had taken to make himself remote had not prevented destiny from putting the messenger on his track. Becoming commander of the Irúní army, Kustam completely defeated Afsa'ísíyáb, who would have been made prisoner if the giršá by which he was being carried off had not broken.

As a result of this victory, a peace was concluded which gave Perz to its former frontier of the Oxúa. Kal-Kobád spent his time in acquiring the empire and traversing it, in founding cities and in levying riches for the heroes who had rebuilt the empire: Kustam, Kārín and others. He died at the end of a reign of a hundred years.

The Mufrad al-Tamúrid (Faurs, Atlas, Ser. III, vi (1841), p. 320) which says that Kali-Kobád comes from the mountains of Hamaíd, Álmand, and not from Allurúj, and Hamú al-Istakhází (ed. Gottwald, p. 35), only mentions his building cities, notably Keda'ísán on the Oxúa, and the expansion of Išfákha. The Bándikáh only gives fifteen years to the reign of this king instead of a hundred.


**KAIKOBÁD**
The name of three Séláñj in Asia Minor.

**KAIKOBÁD I, *Ál dib-Diba* WA-L-DIN AINI L-PATI K. B. KAIKHÚRÁF.** How he had been taken prisoner in the reign of his brother has already been told under KAIKHÚS I. The death of this brother in 616 (1210) opened the way to not only the gras of the feht of Khúrásán, where he was then interned, but also placed him on the Séláñj throne. All the Turkish emirs do not seem to have been quite agreed about this, as they declared for another brother, Kal-Kobád, but Kal-Kobád succeeded in gaining possession of Khúrásán, the capital, and in so doing removed the last remnants of Persian power. He probably received valuable help from the Christian auxiliary troops, as Ibn Butúl relates that the Emsír Orumíyá played an important part in these events. We know from the account of Vincent de Beauvais (Book xxvii, 444), which, however, refers to the reign of his successor, that the Greek emperors of Trebisond and Nicaea as well as the prince of Lamprón had pledged themselves to place a number of troops—settled in a treaty with the Séláñj at the disposal of the Séláñj. It is certain that this agreement was already in force in the reign of Kal-Kobád I and KAIKHÚS I, perhaps with the single limitation that it was not till the reign of the last named that this pledge held good for the Armenians also, and was renewed under KAIKHÚS I. At the beginning of his reign the Armenian king Lóón II died (1319) and his daughter Isabella married the son of the Catholic prince of Antioch, which aroused a great dispute among the Arme- nians, the result of which was that the discontented barons under the leadership of Constantin, prince of Lamprón, entered the prince, promised him and married his widow to Halísín, the son of Constantine. A war with the prince of Antioch was thereby rendered inevitable; the Templars and Knights of St. John received orders from Rome not to take part in it so that Bohemund could not do much against the Armenians and, according to Ibn al-Ádžf, had even to appeal for help to Kal-Kobád. In any case, the latter took advantage of the dispositions among the Christians by seizing several Armenian forts on the Mediter- ranean and in Asia Minor and showed, including the castle of Galorónos (assíle-10), Cátóri, which he chose for his winter residence and made a considerable seat for his buildings there, so that the place became called Alia (Áliyya) after him. In these circumstances there was nothing left for the prince of Lamprón on his side, but to acknowledge the invincibility of KAIKHÚS and to support him with auxiliaries in his war.

An attempt by Mas'úd, the Abuzíd of Amí and Jáma' Kháis, who succeeded his father as lord of their towns in 619 (1223), to leave KAIKHÚS and make himself independent and to establish alliance with the neighbouring Abyliid princely, cost him the fortresses of Káshání and Cémítharš. The troops sent to his assistance by al-Áshraf (see i, 228) were scattered by the heaviest army, but KAIKHÚS hastened to hemp tokens of honour on the captured commander and to release him because much depended on him for the friendship of the Abyliids. Indeed he even sought the hand of an Abyliid princess. His request was granted and the marriage took place a little later. In 622 (1225), the prince of Arzúján, Bahsháháb, died after forty years' reign, and was also to the Séláñj of Erúsim, Tughríyá, who to KAIKHÚS thought this a good opportunity to seize where possible the lands of these rulers. Dháhrún, Bahsháháb’s successor, did his best to avert the danger by entering into alliances with Dháfi al-Dín Khaulisín- zhán, with ‘Ala’ al-Dín, Grand Master of the Assa- sina and with al-Áshraf, but in vain. Kal-Kobád forced him to cede his territory and he was equally successful with another number of the Mengídzí family, Múazzár al-Dín Muhammad, who ruled over Cógóitá (Ehmán Káhásar). But before he could take Erúsim too, he had to wage a difficult war with Dháfi al-Dín, who was an ally of the prince of Erúsim. After massacres he and his sons went seven times to war and were warred on the two rulers, Kal-Kobád made an alliance with al-Áshraf, who fought with Dháfi al-Dín for the possession of the town of Khisíy. As soon as the Khisíyíim became aware of this, he overthrew the Kormíyá by a surprise march to anticipate the union of the two warring forces, but in the battle of Arzúján on Ramadán 29, 647 (Aug. 10, 1250, ed. Ahtz für de la Conqst interarw. des Orientalistes, xli, 19) he suffered a terrible defeat. The fate of the prince of Erú-
The reduction having determined to finish the work within 20 years, a second series of numbers, beginning with $S$, will be started, parallel to the present series. It is the intention of the reduction to publish 3 numbers of each series yearly.
applies on a coin of 20l, so that the statement in Mem. d'Emerit finds that he was again deposed in 700, seems to be wrong. Cf. V. Derham, "Mad-
ner, IV. 94 note. But as there is also a coin of Mahb with the date 700, both princes may be in-
habitants of the little Sultans in Khair. That
on the other hand Kaikobad was Sultans as early
as 483, as has been declared from the Alphons
alleged to have been given to him by 'Othman
Ghazan (Ferdowsi's, Manzari, i. 49-55) is cer-
tainly wrong, as is the calculation in Iliadyl,
given him a reign of 28 years, 3 months
and 12 days.

KAIOBAD, Mirza al-Din, king of Dihli, was the son of Siyaj al-Din Baghban, king of Bengal,
and second son of Ghizyoth al-Din Buldu
[ALBAN] of Dihli. On the death of his eldest
son, Mahamund Khan, who was slain by
Mahmud Buldu or Talha, Buldu made his second son, Bugjir Khan, who was governor of Bengal, his heir, but the
prince could not endure the restraint of his
father's court, and, having come here in 1257, the throne became vacant, and the amirs
made his son, Kaikobad, king. Kaikobad, who was
barely eighteen years of age at the time of his
accession, had been most strictly educated by his
grandfather, and señalized his sudden emancipation
by unfilled expectations. He put to death his
cousin, Kaikhanan, son of Mahamund Khan,
and disgraced the ministers, Khatir al-Din, after
whose degradation Nishan, lord of the pastoral,
pronounced the law of the Dihli, became supreme
in the state. Early in the reign a horde of
Mughuls, which had invaded India, was defeated;
the prisoners taken were treated with great cruelty.

During Kaikobad's vigorous reign the Sildjild,
conquered his greatest extent and highest prosperity, for Kaikobad was not only an inde-
fatigable soldier but also undertook great building
operations, the remains of which in Agra, Samarkand, Abyana and elsewhere keep alive the memory of the
Khan. After his death in the year 1258, his brother
was poisoned in Agra; for his son Kaikhanan, it is said, because Kaikobad had appointed as his successor not him,
but a younger son, born to him by the Aliph's
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Visier, the so-called hainamah-pasha. The case is an isolated one in which the Grand Vizier appointed an ərdən hainaməbəl to represent him in the camp (Lüft, Turāl, iv, 19); we also find hainaməsh in the Səfeiške and the qapuqan Pəs(a) (Qeybəl hainaməsh for the qapuqan of the Aρeχəl Peninsula, which was under the jurisdiction of the Səfeiške); for the Pəs(a) administration the right to appoint representatives of the hainaməsh in the cities of officials the now obsolete term ye (e.g. əxış ye) was used, for the judicial officials used.

In the reorganization of the army and the provincial administration on the European model under Majmud 2 and Aḥd al-Majf al-ʃahin in the army the equivalent of Lieutenant-Colonel and in the civil service the name of the official entrusted with the administration of a district (emış).

KAIM—KAMIE

l'act. royal de France, liv. (1831), 53 sqq. v. (1833), 95; dö., Études de la religion des Bretons (Paris 1838), also Index v. d'Amours and his Théogonie des Bretons (Paris 1863); W. A. Ivanow, Immortalita in Memoria of the Atlante Society of Bengal, VIII. (1922), 1–70; S. Goury, Études relatifs à la doctrine des Immortels in Notices et extraits, xxi (1874), 194, 201, 229.

AL-KÁMIM bi-‘AMR ALLÁH and QÁFAR ‘AR-RÁDÁL, ‘Abbásid Caliph. He is said to have been born in Ithlul ‘Alí Dájjala (Nov. 1001); his father was the Caliph al-Kádir [q. v.], who had nominated him as his successor shortly before his death; his mother was an Armenian or Greek slave. When he ascended the throne (Ithlul ‘Alí Dájjala 422 = Nov.-Dec. 1031), the Caliphate had almost entirely lost its secular power and anarchy reigned practically supreme in the capital. To make himself obeyed, he ordered in 426 (1034/5) that all judicial offices should temporarily suspend their activities, which was, however, entirely without success. In his reign ended the Buyid dynasty and its palace was taken by the Seljúqs. On Ramadán, 22, 447 (Dec. 15, 1055) the Seljúq chief Toghrıl Beg was officially prayed for and on the 25th the latter entered Baghdad in state, nominally as vassal but in reality as master of the Caliph (see SHIHAB-BEK JÜNDI, who soon afterwards in 449 (1058) granted him the Sultanate and the title of honour of "King of the East and of the West". In Ithlul ‘Alí Dájjala of the following year (Dec. 1058) the Turkish general al-Hasaní [q. v.] took possession of the capital, while the Caliph took refuge with the ‘Ukilidi Kürsatı b. Reḍu‘ü [q. v.], and on the 13th (Jan. 1, 1059) prayer was offered in Baghdad for the Fatimid al-Mustanjir. Al-Kámin, however, was soon again recognized as Caliph (end of 451 = 1059/1060) and although he was only a tool in the hands of the Seljúqs, he was treated with respect both by Toghrıl Beg and his successors. He died in Bagdad 467 (April 1075).


AL-KÁMIN bi-‘AMR ALLÁH and QÁFAR ‘AR-RÁDÁL, the second son of the Fatimid [q. v.] dynasty, born in 280 (893), succeeded his father ‘Ubayd Allah al-Mahdi in 322 (934) on the throne, assumed the praenomen Muhammad and on his proclamation took the name of al-Kámin bi-‘Amr Allah. His father had designated him as his successor as early as 298 (911), when after the death of al-Shíb [q. v.] he thought his own rule sufficiently secure, and had had his (the prince’s) name mentioned in the Friday prayer; the prince commanded the army and conducted the business of the campaigns while ‘Ubayd Allah was still on the throne. He placed himself at the head of his troops not ever taken a personal part in any of the numerous wars, but used to entrust his wars with their con-
duct and after failures, or on particularly difficult expeditions, he used to appoint his eldest son to the supreme command.

Of al-Kámin’s campaigns, while hair-transparent, may be mentioned the conquest of Constantinople and Tripoli as well as his efforts to conquer Egypt. He gained great successes especially in the second expedition against Egypt in 307–309 = 919–921. He had conquered Alexandria and, from Giza (10th) and occupied the Faiyum and Upper Misurah. But disease, deficiencies in the supply of reinforcements and the strengthening of the Abbásid governors’ troops on the other side and the defeat of his fleet at Rosetta forced him finally to withdraw. He had, however, consolidated Fatimid sway as far as Bāṣra. In 316 (928) he developed the town of Māzā as his capital and called it al-Mujāmmāddiya. When in 322 (934) he succeeded his father, he had at once to turn his attention to an impotency, who gave himself out to be the son of al-Mahdi. After defeating him without difficulty, he turned his attention westwards to secure his authority there. He then devoted himself to various expeditions, sent his fleet to the coast of France, where the crews plundered and took prisoners, to Genoa, which was captured for a short time, and to Calabria. In 333 (945) he sent an army of 10,000 to Egypt, which conquered Alexandria, but was soon afterwards defeated by Muhammad b. Tughril al-Jihâlid, brother of the Abbásid governor. At home al-Kámin had to wage a continual struggle with rebellious tribes, his most redoubtable opponent being the rebel Ali b. Yarad [q. v.]. After heavy fighting and many misfortunes, he succeeded in driving his opponent out of al-Mahdiyya but soon afterwards in 335 (948) he was hard pressed at Sliwa with his army and finally surrounded. During the siege, he fell ill and in a few weeks

Al-Kámin was a fanatical champion of Fatimid doctrines. His reign was a period of incessant wars, which were waged in the service of the fanatical and的能力 and tenacity cannot be denied him. He laid sound foundations for the greatness of his successors. In this period of warmanía, it was impossible for him to attend to the works of peace. The Bibliography is found in Wustenfelde, Gesch. d. Fatimids, ch. 73–120; Houtouia, Réveil de textes relatifs à l’histoire des Seljouquides, ii. 7, 9, 11–51, 54; Le Strange, Baghdad during the Abbásid Caliphate, p. 99, 339; id., The Lands of the Eastern Caliphate, p. 173 (K. v. ZETTENSTEIN).

KAIMAK. [See KIMAK]

KÁMIE (t. originally A. of. KÁMIE, the name for paper-money in Turkey, an abbreviation for Sibin fevmed (= "revenue bonds"); the word was originally used of drawings and documents which were written on large, long leaves in such a way that the lines ran parallel to the narrower side, as was the case with the first issues of Turkish paper-money; later the term çıkâh nafihî took its place.

The first çıkhî appeared in 1840 and was manuscript. They bore interest at the rate of 12½% per annum, to be accepted as money in the public banks and used throughout the kingdom. They were replaced in 1842 by printed notes of a primitive style; the smaller notes bore no interest; the rate of interest for the others was reduced to 6% and at the same time the
enculturation of paper-money was limited to the capital and its vicinity. The total of this first issue was not to exceed 60,000,000 piastres; but in a very few years, as a result of the weakened condition of Turkish finances, it was swollen enormously and in 1862 calculated at approximately a million piastres. In this year, with the help of a foreign loan, the paper money was redeemed for 40% cash and 60% Turkish Cossack (so-called «emissaries») and made no longer legal tender.

In 1876 and 1877 the Porte found itself forced by the bankruptcy of the state and the outbreak of war with Russia to take refuge in paper-money for a second time. "Kaim" were issued for 1,000,000 piastres, which, however, depreciated in a very short time and at the beginning of the 80's of the 19th century, were called in along with the depreciated copper-money.

A third issue of a paper currency of a total value of 16,000,000,000 piastres dates from the world-war; it is still (1923) in circulation.


KAIRIN. [See KAIR.]

KAI-RAIN (K. KAIR), usually Bani 'U-kain or, with allusion to the syllable xu, BAL-RAIN, within Kain, an Arab tribal. The official Arabic genealogy gives as its true name al-Nadsin b. Khair (see Wustenfeld, General Tabellen, Tab. 2, s. w. Ibn Dardjud, al-Ishafi, ed. Wustenfeld, p. 377; Tadj al-Arabi, s. v. Ken; Ibn Khallikán, Wajeb al-'Ayyân, ed. de Slane, Artic. Wasathka b. Mishi, about the middle; etc.). It is therefore interpreted as originally a nickname and probably rightly as "al-Kain, which means in Arabic, surnames (as "Mukaddar, "Alwadi", etc.). It is a widespread application to surnames generally (for the meaning "slave", which the native lexicons also give and which Baumberg, Beitrage zur Semitischen Religionssprache, p. 152 uses for his deductions, I have no really certain reference). This might be derived from the Bani 'U-kain having been at one time actually metalworkers, perhaps miners. Thus the Arab b. Tell, who worked the celebrated Salamis or Farsa mine were also called Bani 'U-kain, "sons of the smiths" or al-خلل "the smiths" (see Wustenfeld, liii, 864 sq.); al-Bahr, al-Wajeb (ed. Wustenfeld), p. 20 = Wustenfeld, Die Wohnstätte der Phönizier der Arab. Schéme, in Abb. d. Geschichte d. Wusten im Gottingen, xvi. 28 (Noldeke wrongly refers a passage, Zeit. d. Deutsch. Morgenl. Gesellsh., s. w. 181, note 6 to our Bani 'U-kain); Sproinger, Die alte Geographie Arabiens, § 410 and 28, 34, and Wustenfeld, Register zu den General Tabellen, p. 162. Our tribe, however, appears in the old poems and historical references to it to be in every respect a genuine Beduin tribe. The period of industrial activity of the Bani 'U-kain would therefore have to be looked for in the very remote past (cf. Sproinger, op. cit., § 420). Another explanation of the name Bani 'U-kain seems to me to be not quite impossible. The names al-Elain and Bani 'U-kain are used by the Beduin Arabs, who are the very kind of people (to whom, in terms of contempt) of the glossary is the Nahal Qair or Y-Farasaq, under Kairis, where Bevan gives about 60 references, all from the Nahait. al-Farasaq himself appears here 18 times as "Ibn al-Kain" or "Ibn al-Kaim", and his family three times as "Bani 'U-kain", cf. also Kais b. Khallim, Dimla (ed. Kawarski), Nr. 10, 92; Hasin b. Dalaits, Diniya (ed. Hirschfeld), Nr. 27, 44; Hamid b. Chalib, ed. Chalibou, Nr. 627; and Tirmishan, Dina (ed. Krenke), still going through the press, Nr. 19, 9. It is therefore imaginable at least that in our case also, we have an original term of abuse, which has remained attached to the tribe.

The Bani 'U-kain formed a branch of the great system of tribes of the Kaida's, who, in origin probably South Arabian, were settled in the historical period in the upper north, in Syria, in Mesopotamia and in the Irak and to all appearance had gone over entirely at least for the most part to Christianity there (see Wustenfeld, Tabellen, loc. cit.; Ibn Durjud, op. cit.; Ibn Kattaba, Kit. al-Majlis, ed. Wustenfeld, p. 57). The Aal Ali, Alall, Alall (ed. al-Malbed, Cairo 1905, ill, 33). That the Qair and following it the Lulun al-Arab and the Tadj al-Arabi under Qaim and the scholion to al-Harizi, Makram, p. 90 include them in the Banat Arab, is probably due simply to carelessness, a confusion of Arab, who in the Arabian genealogical scheme appears as the great-grandfather of our al-Kain (cf. again Wustenfeld, Tabellen, Tab. 2) with the anonymous hero of the great Mufair tribe of the Banat Arab. As doubtful as it is isolated is the statement that they had belonged to the Taimit (Tadj al-Arabi, loc. cit.), although the tribal area is corresponding roughly to Arabia Petraea, extended from the Sinai Peninsula along the Syrian frontiers far into the land east of Jordan (cf. Wustenfeld, Register zu den general Tabellen, p. 371, where all is not quite correct; Sproinger, op. cit., § 420 sq.; Caenis de Persanto, Eroits sur l'histoire des Arabes, i. 234, iii. 345, 352; Noldeke, Uber die Anzahl der einige andere Nachbarvolker der Araber, in Denksb. des Orient. u. Oriental. 6, 635; al-Hamad, Diwan, al-Mirdas al-Arabi, ed. Stüber, p. 131 sq. = Sproinger, op. cit., § 321; Uwe b. Ward, ed. Noldeke, Texte des Hausa de Abu Turmanan, ed. Freyberg, ii. 218, Schol. A. 115, 118, 143; al-Yakked, Kit. al-Rukh, in Bibli. Geogr. Arab., ed. de Goeje, vol. 320; Yakkud, op. cit., ii. 459, iv. 1413; al-Wakiki, al-Ma'raj, abbrev. transl. by Wellhausen, p. 373; Sproinger, Der Lebens u. der lander des Propheten Mohammad, iii. 295; Ibn al-Azir, al-Kaim - § 3°5 (ed. Tornberg), vi. 87 sq., and the maps in Blau, Arabien im sieben Jahrhundert, in der Zeitsc. d. Deutsch. Morgenl. Gesellsh., xxiii. 559, and in Castan, Annals of Isfan, ii. 2, at the end of the volume. They hardly mention in a periodical a name as the Bani 'U-kain; and they are often called "Musa'bin" along with all sorts of neighbouring tribes, see al-Tahair, Ta'ribah, ed. de Goeje, i. 1641 and 2347.}

History. In the poetry and tales of the
"battles of the Arabs" and of other events in older times the Ramm 'Bajin appear in typical Beduin fends with the tribes of Ka'bah (Hanuk, loc. cit., p. 77); Yathrib, loc. cit., l. 241; Ibn al-Athir, loc. cit., l. 370; Ibn Sa'd, Tabakat, ed. Sachau, III/II, 279; Ibn al-Athir, Ust u.d.-Zubaid, ii. 234 = Ibn al-Hadj, al-Bajira, ii. 45 = Spevogler, Das Leben u. die Lehr der Propheten Mohammed, 1. 401, also Tägges, loc. cit., v, 49. At Bahlul, Fidal, al-Bajir, ed. de Goeje, p. 283 = Ibn al-Bajir, al-Bajirin, in Bibl. Geogr. Arab., v. 182, sp. 2nd ed., Gottwaldt, p. 121, where end lesen bn should be read for eben 'lebn bn. Ghaafar (Agabat, ii. 194), etc. At Mina, on the Yamaka (Hirnoma) and perhaps also at Fiil, they fought in alliance with other Ka'bin tribes and the Lakhum and Najidun under the banner of the Byzantines, whose authority was recognised more or less by all the Arab tribes camped along the frontiers of Syria (Ibn Hisam, 1. 810; ed. Watenfeld, p. 795; al-Thabit, al-Tabari, ii. 237). Ima'm al-Baqiri, Fadl in Bibl. Geogr. Arab., 1. 97, 114; Cauvin de Perceval, loc. cit., II. 312; Spevogler, Das Leben u. die Lehr der Propheten Mohammed, ii. 292, note 2; Castani, loc. cit., 1. 85, III/II, 106 etc. In al-Thabit, loc. cit., l. 1879 Saif b. 'Omar says that the wave of apostasy which swept over almost all Arabia on the death of the Prophet, also affected the Ramm 'Bajin (cf. Cauvin de Perceval, loc. cit., III. 345, 352 and Castani, loc. cit., 1. 85, 395). From this statement it might be deduced that our tribe had become subject to the state of Medina while the Prophet was still alive; but it does not appear to me to be quite credible. In the civil war between Marwa b. 'Abd Allâh b. al-Zubair we naturally find the Ramm 'Bajin as South Arabian on the side of the former (al-Thabit, loc. cit., II. 478; al-Mas'udi, al-Tamid in Bibl. Geogr. Arab., v. 308, etc.) and on the occasion of the rising of Bahlul b. Righ Khâlid in 119 = 737 we again find them in the pay of the Umayyads (al-Thabit, loc. cit., II. 1625 sq.; and Ibn al-Athir, al-Kamil p. 178; Tägges, p. 176). They again played a very important part in the construction of the 'Abd Allâh (792) in consequence of Harun al-Rashid, in which al-Bakr b. Kaldun (Nirâr) fought against the other Yamana (Ibn al-Athir, loc. cit., v. 87 sq.) They then disappear from our knowledge.

According to Na'âshibyin's Shi'ah al-Umm Lakhum was a subject of the tribe b. 'Usaylan (see Dir auf Südverwandten heutigen Araben, 1. 291), and from Usaylan, ed. by A. Almoud Ahmad, p. 95).

The best known member of the tribe is the poet Abu 'l-Tamadun al-Kalbi, who flourished about 1000 n. (see Göltz, Tabakat al-Shâbi, l. 977-983, q. v. Ibn al-Kalbi, ed. de Goeje, p. 232 sq.; Ibn Dubad, loc. cit., l. 317; Ibn Khallikan, Nâmâ-ye-e Arif, Bulul 1290, l. 18 and Hanûm, loc. cit., p. 525; wrongly in Watenfeld, Geographie, Tabakat, Tab. 2, 11, and Register, p. 441, who has misunderstood the passage in the Hanûm).

H. Kowald (Gesch. d. Volker Israels, 1. 327) has with all reserve connected the Old Testament Kain (see Kain) or Kainâni (Kainâni, Kainâk) with the Ram 'Bajin. Nobelske has followed him at first only as a possible hypothesis but later, with more confidence (Über die Asymmetrie, loc. cit., p. 634 sq.)

Zeitliche, d. Deutsch, Morgenl. Gesetzl. 1. 181 and in Cheyne and Black's Encyc. Biblica, i. 130. The Kainâni were settled in the south of Palestine in the ancient Nebi, the later Idrumma; this would actually be the region where we find the Bakr. Besides, the Kainâni were obviously nomads like the Bakr (Stade, Zeitl., d. der Alterth., XIII, xiv, 287, and Sayce, Early Israel and the Surrounding Nations, p. 94 sq.), and so, in Ilag, Die Geschichte der Bibel, p. 305 of the Kainâni with the Ramm 'Bajin, the brother of Abel, loc. cit., p. 285 sq., which. Ed. Meyer, Die Israeliten und die Nachbarvölker, p. 395 sqq., Procksch, Die Volker Altpalastina, vol., part 2 of Das Land der Bibel, p. 37 etc. have adopted, 1. consider, with Nühbeke, Enzykl. Bibl. (loc. cit., very problematic). But the two coincidences mentioned do not seem sufficient yet to justify us in identifying the Kainâni with the Bakr. The Kainâni disappear from literature with the Exile (with the exception of the Rabbâkites, whose inclusion in the Kainâni is, however, not absolutely certain). They may nevertheless have continued to exist. But that so small a clan, which never appears as completely autonomous in the Old Testament should have continued to exist for a millennium after the Exile and at the end of this period still possess considerable strength and property,—seems as the result of incorporating other tribes—1. consider a very daring assumption. The name Kain was obviously not at all a rare one (see Watenfeld, Register in den General Tabellen, p. 377; Liebhaber, Handbuch der nördischen Epizographik, p. 362, also Littmann, Zur Entstehung d. Thauam. Grundsätzen, p. 45), cf. therefore Ed. Meyer, loc. cit., p. 399.

Bibliography (besides the works already mentioned): al-Tamadun, Tarikh (ed. de Goeje), Akhbâr and Yathrib, Muqaddimah (ed. de Goeje), see the indices thereon, Ed. Meyer, Die Entstehung der Asymmetrie, p. 115, etc., and Guthke, Kurzer Bibelwürterbuch, s. v. Kain.

KAINUKI (Kain), one of the three Jewish tribes of Vathrib. The name differs from the usual forms of Arabic proper names but at the same time has nothing Hebrew about its type. Nothing certain is known regarding their immigration into Vathrib. They possessed no land there but lived by trading. Their threefold names known to us are for the part, as the part Arabic say as little regarding their origin as the occurrence of Biblical names among them. But there seem to be no valid reasons for doubting their Jewish origin.

In Vathrib they lived in the south-west part of the town, near the Maghâla and close to the bridge over the Wadi Buthâna, where they occupied two of the castles (Safâr), characteristic of Vathrib. They practised the goldsmiths' art among other trades; al-Bakr (Faris al-Khatim, Bth 4) incidentally mentions a goldsmith of the Kainâk. On their expulsion they left behind them arms and tools, which were divided among the Muslims after Muhammad had invested his fifth shahid.

The number of their fully equipped fighting men varies in the references to it between 400 and 750.
After the dominating power in the old Vathriov had passed from the Jews to the Banu Kallas the Kainukâ were in alliance with the Khasarid (q.v.) in Muhammad's settlement of the relations of believers and other sections of the community, and were not mentioned by the name of their tribe any more in the Nuzâr and Kunir (q.v.), but are described as "jevis of the Najd, Harrâs, Sâ'dâ and Liqahum" (articles 26-39) i.e., as allies of different subdivisions of the Khasarids.

After the battle of Badr (Ramadan 4 H. = March 624) Muhammad's relations with the Jews of Medina became troubled. The Jews as a body had adopted an unfriendly attitude to the Prophet. From the religious point of view, therefore, they became inconvenient; and from the political side, as a powerful foreign body within the just converted town, they were a great danger. When Muhammad felt his position strengthened by the battle of Badr, the idea of expelling his enemies must soon have entered his head. The Kainaika, as they lived in the city itself, were those he wished to be rid of. First with this description of the situation, his attack on the Kainukâ (in all probability as early as Shawwal 2 H. = April 624) is sufficiently explained. What the Muslim writers give as special reasons for the attack has hardly more than anecdotal value. Sometimes it is said that it had been a jest that a Muslim made to a Jewish woman, sometimes the Kainukâ are said to have behaved with particular arrogance. Shârili 10 saph. and vii. 66 saph. are said to refer to these incidents. Shârili 11 refers to the victory at Badr as an example and warning, and vii. 60 speaks of vengeance against people, from whom treachery is feared.

After a fourteen-days' siege, the Kainukâ surrendered without striking a blow; the men were bound and seemed to have to fear the worst. The energetic intervention of Abd Allah b. Ubayy, chief of the Khasarid and leader of the Muhmmadân, however, effected an amelioration of their lot. They departed first to the desert, and later, in colonies in the Wâdi 'Kikar, north of Medina, and from there they went to Al-Hilâf in Syria.


(A. J. Wensink)

AL-KAIRAWÂN (French Kairawan) a town in Tunisia, 311 miles south of Tunis and 40 west of Sûsa in which it is joined by a railway; lies in 35° 40' N. Lat. and 10° 2' E. Long. (Greenwich). The population in 1912 was 22,000 including 500 foreigners of whom 200 were French. Kairawan lies 256 feet above sea-level in the middle of a great plain traversed by the Wâdî Zerîd and the Wâdî Merghâli, which ultimately disappear in salt lakes. These rivers are subject to sudden floods, which sometimes transform the environs of the town into a lake extending up to the foot of the walls. When the rains have been sufficiently abundant, the soil yields a rich harvest; al-Bakrî mentions that in the western part called "Fârâb al-Darrârâ" the grain sown is sometimes returned a hundredfold. But usually the ground, lacking trees or herbage vegetation, and covered with lime sand, gives the country a desert appearance. The temperature shows considerable variations (24.5° in winter and 120° in summer). The rainfall is not heavy (14-5 inches per annum) and therefore running waters and springs are scarce, so that the inhabitants have to use cisterns to collect their drinking-water.

Kairawan really consists of two towns, the city proper surrounded by a walled settlement of brick, blanked with buttresses and round towers as well as a casbah, 3,350 yards round, and secondly a vast fan-stretching to N. and N.W., the faubourg of the Ziaa (Qissâ) so called from the popular name of the tribe occupying the neighbouring country. To the south-south there has grown up a little European quarter. The interior of the town is a network of narrow and tortuous streets. Commerce and industry are fairly busy, although Kairawan has lost much of its economic importance. The principal industries, which, it may be added, are of the nature of home-industries, are the manufacture of carpets, which occupies a thousand looms and that of woolen blankets. The working of leather (saddle-making, shoe-making) for which the artificers of Kairawan were at one time very famous, and that of copper, are still followed by several hundred workers. The importance of Kairawan in the past is particularly shown by the number of religious edifices to be seen in it. The principal is the great mosque of Sidi 'Okba, one of the largest buildings in North Africa, the foundation of which dates back to that of the city itself. Among the others may be mentioned the Mosque of Sidi Sahîb (vulg. Sahâb, Mouqâa of the Barbary) dating from the first century A.D., but rebuilt and extended in the xvith century A.D., the Mosque of the Three Gates (Ghâmini Tizit Ribân), contemporaneous with the preceding, the Madrasa Sidi 'Alî al-Chârî (xvith cent.). A.D. and the Mosque of the Sâheb (Tizit 'Amâr Abluka), finished in 1571. The other mosques and building of which were sent materials from Hraimitum (Susa) and even from Carthage, show an interesting mixture of Byzantine and Oriental influences. The latter are clearly seen in the decorative motifs (fairfores, woodwork) analogous to those of 'Iraq and Buhârî. The more recent buildings show examples, sometimes remarkable, of wooden ceilings in compartments, arabesques in plaster showing Hispano-Moorish inspiration. We may add that the buildings of the xivth and xvith centuries often reveal the intervention of European architects and workmen, especially Italians.

History. The foundation of Kairawan dates from the Arab conquest. The town was in fact built by 'Okba b. Nâsî in 80 (670) to give his troops a base of operations and depot for supplies and also to keep in awe the Berber tribes. "I intended," the historian al-Nuwairî makes him say, "to build a town which can serve as a depot of arms (kairamân) for Islam: to the end of time." (al-Nuwairî in Ibn Khaldûn, Hist. des Berbères, transl.

(A. J. Wensink)
Kairwan was built on — or very near — the site of a small Roman town called Kamdalah or Kamnina, the materials of which were used by the Arabs. The site of the new town, two days' journey from the shore, had been chosen to put the Muslims some distance from an attack by the Byzantines who still held the coast. "O'kha first of all built a mosque, the palace of the government, then houses for his soldiers as well as a wall 2350 yards long. Legend was not long in embellishing this foundation with marvellous tales. The site of Kairwan was, it was related, covered with impenetrable thickets inhabited by deer and reptiles which disappeared at 'O'kha's command. A vision revealed to the conqueror the exact position of the ribat and of the mihrab of the mosque, and the existence of a spring indispensable for the inhabitants, etc. The buildings were hardly completed when 'O'kha was disgraced and called back to the East (55 = 675). His successor Dinnar Abu l-Mahdaj hastened to destroy Kairwan and built a new town called Talkurin or Takurin two miles to the North. Restored to the favour of the Caliph and sent back to Africa, 'O'kha rebuilt Kairwan on the original site.

Kairwan was henceforth the capital of Muslim Africa and the residence of the Arab governors, but during the century which followed the death of 'O'kha it had to submit to numerous vicissitudes. After the rise of Kusai'a it was occupied by the Berbers and remained for four centuries under their power (64 — 68 = 692). During the Kharidji rising (661) it was taken and pillaged by the Wafarajjums (139 = 756 — 757), who committed such excesses there that the population scattered over the surrounding country. At the end of fourteen months, the Ababd Abu l-Khathit (q.v.), chief of the Huwarra (q.v.), drove the Wafarajjums from the town and restored the government to the Abbasid Caliph of the time, Rustam (q.v.) (141 = 758/9). In 145 = 762/3 Ibn Asliwah was victorious over the Kharidja and re-established the seat of government at Kairwan. He endeavoured to repair the damage done by the Berbers, and to protect the town from a new attack, he surrounded it with a strong wall of brick, 13 cubits in thickness. These precautions did not, however, prevent the Ababd tribes under the command of Abab Al-Husayn (q.v.) from laying siege to Kairwan (144 = 771) in which the governor 'Omar b. Hasb, who had escaped to Tula, was shot up. After the death of 'Omar, who had been killed during the siege, his successor Dinnar (or Hamid) (q.v.) captured and opened the gates to the enemy. There were, however, no conquests. The inhabitants were allowed to go freely and the victor was content to demolish the fortifications. The Kharidja occupation was of short duration. By 155 = 772, Yezid b. Húsayn, victorious over the heretics, had taken Kairwan. He rebuilt the great mosque, which has since been enlarged for a trade-guild and the title of second founder of the city (Al-Nuwayri).

Under the Aghlabids (800 — 909 a.d.) Kairwan underwent considerable expansion and reached the zenith of its prosperity. The princes of the dynasty vied with each other in enriching the town with rich monuments and multiplied the works of public utility. Ziyadat Allah I and Al-Hadi built waterworks and canals to secure the town's supply of drinking water, for the reservoirs built for the purpose of the Caliph Muhad had become insufficient. "The largest and most useful of these reservoirs", Ibn al-Bakri, "is circular in form and of enormous size. In the centre rises an octagonal tower covered by a pavilion with four doors. A long series of arcades of arches resting on the other ends on the south side of this reservoir". These waterworks have not completely disappeared and one of the reservoirs restored by French engineers is still called the "reservoir of the Aghlabids". The great mosque was rebuilt from top to bottom. The primitive edifice built by 'O'kha had already been destroyed by Hasam b. al-Nuwayri (q.v.) who had rebuilt it and adorned it with pillars of marble which, without doubt, came from the ruins of Carthage. Soon becoming too small, the mosque was again enlarged in 105 = 732/734, then entirely rebuilt with the exception of the mihrab in the time of Wanz b. 'Abbas (115 = 774). Ziyadat Allah in his time had the whole building taken down including the mihrab, which was enclosed between two walls so as to be preserved, without being seen except through a narrow grill, and replaced it by the present mosque. According to al-Bakri, 80,000 mithal (about $320,000) were expended on this work. Ibrahim b. Ahmad completed the work of Ziyadat Allah; he lengthened the principal building and built above the nave a structure (called Kubbat Al-Ashir) that remained of 420 cubits long, 150 broad, divided into 17 bays by 414 columns, the great mosque could rival the most famous monuments of the East. Other religious buildings restored in the same period also claimed the attention of visitors, like the Mosque of the Three Gates, the Mosque of Sidi Sahib (Mosque of the Barber), the Mosque of the Anqir, which according to the legend was built even before the arrival of 'O'kha by one of the companions of the Prophet, Kusai'a b. Zaid, and the Mosque of Alqalqal b. 'Olija b. Anqir.

Outside the town rose the royal residences, Kayr al-Kafrin and Al-Rakejda. Kayr al-Kafrin, also called al-A Shawayya, was built in 184 = 803, 4 miles S.E. of Kairwan by Ibrahim b. Aghlab, who settled there under the protection of his negro guard and made it the seat of government. It is the "Castle of the Most", where were received the ambassadors of Charlemagne. Around the palace there grew up a town provided with baths, caravanserais and havelis and surrounded by a wall with five gates. Al-Bakri mentions in it a mosque flanked by a cylindrical minaret ornamented with seven tiers of columns. Some distance off was another castle called Al-Rajiga. Al-Rajiga, four miles S.W. was a creation of Ibrahim b. Ahmad (363 = 876/773). This prince built here a place celebrated for the purity of its air, a castle around which grew up an important town with havelis and baths. It measured 44,000 cubits in circumference, but enclosed large areas filled with parks and gardens. A large sanctuary and court of a powerful state, Kairwan was also a great commercial city. The shops of the merchants stood on either side of a covered street about two miles in length. It was also a city of learning, where the study of Malik's law was particularly honoured. Celebrated professors like Asad b. Al-Furat (q.v.), Ibn Rasid...
and Saḥḥāt had numerous pupils there. The teaching of medicine was equally flourishing. The Jew Ḥabīb b. Ibrāhīm, physician to Ẓiyādār Allāh II and his pupil Ḥabīb b. Suḥaylīn founded a regular school there.

This prosperity did not end with the Aqabahid dynasty; it continued under the Fāṭimid and the early Zirids, although the Mahdi ʿUmayl Allāh, after living some time at Rakkādā, had moved the seat of government to al-Mahriyya. The town suffered a great deal, however, from the revolt of Abī Yāḥyā q.v., "the man with the axe." The Nakkās seized it in 333 = 944 and pillaged it in spite of the appeals of the notables and scholars who had come to improve the conditions of the conqueror. But in 334 = 946, the Calif al-Muʾtāfīn retook Kairawān and after having deposed the Kūṭī and built some distance away the town of Sahrāt to which he gave the name of al-Mansuriyya, in memory of his victory over Abī Yāḥyā, and in which he established his residence (337 = 948). His successor al-Muḫrīz moved to al-Mansuriyya the bazaars and factories of Kairouan to great dissatisfaction of the inhabitants. The new town was surrounded by a wall with five gates of which the principal, Rūth al-ʿAṣwārī (gate of concealment) was used by the sovereign when he took the field at the head of his army. The town of Rakkādā on the other hand abandoned by its inhabitants and itself destroyed by the Nakkās was razed to the ground. The garrisons alone were spared. During all this period Kairouan and al-Mansuriyya still had a very active economic life. The manufacture of carpets, of woolen and cotton goods flourished there. Cultivated vine and orchards extended round the town. The wealth of the inhabitants is evidenced by the fact that the agents of the Fāṭimid were able to extract from them 400,000 dinars on a single occasion. According to al-Rāzī, the taxes levied each day at one of the gates of al-Mansuriyya amounted to 26,000 dirhems (about £600). The people of Kairouan, however, complained of the tyranny of the Fāṭimids and the bulk of them remained attached to orthodox Islam. Their hostility showed itself in serious bloodshed under the earlier Zirids. In 407 (1017–18) 3,000 Shīʿas were massacred in a rising and the town of al-Mansuriyya was pillaged by the populace. Al-Muḫrīz's brother and the Fāṭimids were therefore received with enthusiasm by the people of Kairouan.

This act of rebellion led to a breakup in the Hilāl invasion of which Kairouan very soon felt the disastrous results. After the defeat of Husain, al-Muḫrīz ordered his soldiers to evacuate the town; they sacked it first of all and the withdrew al-Mansuriyya. He then rebuilt the town of Kairouan on a length of 22,000 cubits and joined Kairouan to al-Mansuriyya by two walls half a mile apart (444 = 1052). In spite of these precautions the attacks of the Hilāls became more and more serious. Kairouan was abandoned by a part of the population and in 449 = 1057, al-Muḫrīz himself to evacuate al-Mansuriyya and return to al-Mahriyya. The Arabs then entered the town and wreaked the most frightful havoc. "They destroyed all the houses and all the monuments of the city of Kairouan. Nothing that the Sunnī princes had left in their palaces escaped the greed of the brigands. All that there was in the town was carried off or destroyed."

(Ibn Khaldūn, Hist. des scribes, transl. de Slane, I. 37). The inhabitants were scattered in all directions, "some went to Egypt, others to Sicily and Spain; a considerable body to Frs." (Abū al-Walīd al-Marrākūshī al-Muḫrīzī, Fihrist, ed., Paris 1892, p. 293).

The capital of Ifriqiya never recovered from this disaster. Pillaged again in 1060 by the Husainites, its possession disputed between the Zirids and the governor, the Kalīl ibn Mūsīn, who tried to set up in it his own experienced independent principality with the support of the Fāṭimids, Kairouan remained under the domination of the Arabs and defended against the incursions of the nomads. "The latter levy contributions on every thing: the inhabitants are few in number, their trade and industries in a miserable condition" (al-Īsānī, transl. de Goeje, p. 129). Stayed for a time in the reign of Abū al-Muʿāwīya, who restored the town in part, its decline continued its rapid course under his successors and under the Hafsids as a result of the continued troubles of which Ifriqiya was the theatre. At the end of the sixteenth century A.D. the town was almost deserted; its only inhabitants were the peasants who sought shelter there. It was gradually repopulated, but was still very wretched at the beginning of the eighteenth century A.D. "The inhabitants", writes Leo Africanus, who visited Kairouan in 1516, "are all muslim poor artificers, of whom some are clothiers and dyers of the skins of sheep and goats, the others fustians whose handwork is sold in the cities of Numidia, where no European cloth is to be had. But all of these trades there is not one which is able to make a good livelihood and those who follow them live a miserable existence and are in very great poverty." Ill-treated by the rulers of Tunes, the people of Kairouan were in an almost constant state of revolt. They even definitely threw off the authority of the Hafsids when the latter had accepted the Spanish protectorate after the capture of Tunes by Charles V. in 1535 and recognized as chief the Marabout Sidi Ārif of the tribe of Shābiyya. In spite of the help of the Spaniards Mūsīn Ḥasan could not dispose of this factor who was supported by the Arab tribes and the Turks of the corsair Dragut. His successor Ahmad Sulayḥ was no more fortunate.

Under Turkish rule Kairouan felt the repercussions of all the troubles of the sixteenth century A.D. In 1704 the Bey Murūqī, to punish a rising of the inhabitants, destroyed the walls and the houses and only left the mosques and bazaars standing. On the other hand Husain b. al-ʿĀlibi, founder of the Hamdanid dynasty made great efforts to raise Kairouan from its ruins. He reconstructed the fortified walls round it and restored over fifty mosques, according to the author of the chronicle al-Muḥammad al-Maṣfūrī (French transl. by V. Serres and Mūṭajir ibn Ḥasan), Tunes 1900). He had a "banīāt" there, where he used to sit while his troops were going through the Djerda to collect the taxes. The inhabitants showed their gratitude to the Bey by supporting him vigorously against his nephew ʿAbd al-Raḥmān, who could only capture Kairouan, where Husain had taken refuge after a five years' siege (1735–1740). The town was once more razed by the victor, but it was rebuilt and, according to Desfontaines, was in 1784 "the largest town of the kingdom next to Tunes and even better built and less filthy than it".
Trade and industry were quite busy there and the people were exempt from taxes in return for the fidelity of their ancestors to the Bey Hasina. Kairwan had also preserved its character as a place of sanctity and the inhabitants were very hostile to Christians. Very few Europeans, among whom were Peyssonnel, Shaw and Desfontaines had been able to visit the town. Dr. Sastrow on the condition of the inhabitants was permitted down to the end of the 18th century. After the signing of the treaty of Bardo (1851) which placed Tunisia under the protectorate of France, Kairwan was one of the centres of native resistance. To put an end to this, three columns under the supreme command of General Saussere set out from Tebessa, Tunis and Sousse and united before the walls of the town. It was occupied without fighting on October 29, 1881.


KAIS, a little island in the Persian Gulf, in that part of it which the medieval Arab geographers call the "sea of Oman," in 52° 4' Long. (Greenw.) and 25° 30' N. Lat. Kaiz, which may be Bait-nait [q. v.], may not perhaps be considered the most important of the Persian islands of the Gulf; it is about 10 miles long and five wide; it is separated from the mainland by a strait about 12 miles wide, which affords a very secure passage. Apart from a few rocky places, the island is quite flat; it is better cultivated than most of the islands of the Persian Gulf. The medieval Arab and Persian geographers make special mention of its prosperous condition, noting particularly its wealth in trees (mainly date-palms) and refer to the cultivated fields, gardens and orchards. Besides agriculture, navigation and trade, the then fairly numerous population of the island was also engaged in the pearl-fishery; for the latter see the remarks in Ibn Khurda-dibhe, Yûsuf, al-Dimashqî, add. Allâh Mustawfi, and Ibn Baṣîr, 1484, 1, 12, 97. The name of Kais is an abridged form of the Persian Kais or Kesh (the form Kaïs is also found; see al-Dimashqî, op. cit.). In the Portuguese and Dutch authors of the 16th and 17th centuries we find forms like Quix, Queis, Caiez or Queues, Quess etc.; cf. Vincent and Tomschke, op. cit. Kess (Kohan) is also sometimes given as the name of this island, e.g. by Vincent, Kimme, Morier (op. cit., p. 31), Oussiery, Kemphorne, Ritter and Tomschke, and in Selections from the Records of the Bombay Government, N. S., xxxvi. 706. But it is, however, undoubted, whether the existence of some such second name for Kais, which we know merely from English sources, see on the other hand Schilling, op. cit., p. 350, can be maintained. Could Khan, the Khun of Ibn Kliroud-dibhe (p. 62, 7), be the earlier name of another island near Kais, perhaps of the island of Faur (next of Kais)? See Schwar, Iran, etc., p. 87. The circumstance that an Arab prince named Kais b. "Amir" took possession of the island of Kais—It was hitherto occasionally called Qajuat Kais b. "Amir" or Bani "Umair, see Yûsuf, l. 503, s. v. 711, —may have affected the transmission of the old names; the latter itself does not, however, date only from the Arab chief just mentioned, as Ibn al-Talikhi, op. cit., thinks, but goes back into the pre-Muhammadan period, for we find Kais already mentioned in the Sassanian period, as one of the seven bishoprics of the Nestorian ecclesiastical province of Persis; for this reference to Kais about the middle of the sixth century in Syriac literature, see Guidi in the Zeitschr. d. Deutsch. Gesell., xxxii. 413; Chabot, Sources orientales (Paris 1902), p. 680: Suchan, Zur Ausbildung des Christentums in der Perä (= Abh. der Berl. Akad., 1941, N. S., 1-7), p. 28.

Historical. In classical literature the island is only twice mentioned: in Arrian's Indian (37, 4) under the form Karâasa and in Pliny (Nat. Hist. vi., 110) as Aphrodisia; cf. Vincent, op. cit.; Ritter, viii., 774, s. il. 438 and Pauly-Wissowa, Reallex., Kar, s. a. After this period, perhaps we have in Karâasa or Karâs the prototype of Kais (Kesh). In the Muhammadan period, Kais formed a part of the province of Ardabîr Khvâr in Fars. It was only in the latter middle ages that the town attained greater importance, when, as we have already mentioned, a prince of South Arabian origin captured it, built a fort there and gradually haggard to extend his power. After the capture of Shîrâz, which then enjoyed great prosperity as the main waple of the Persian-Islamic-Chinese trade, the Arab dynasty of Kais rose under the last Buyids in the first half of the 9th (9th) century to unlimited control of the whole Persian Gulf. This State, which was previously often regarded wrongly as a town on the coast near the island of Kais —actually confused with Kais by Ibn Baṣîr (p. 244, 2)—lay much farther to the north; the ruins of this famous commercial
centre are near the village of Tāhir (north of Esfahān, in 27° 48' N. Lat. and 54° 30' E. Long). Greenwood, op. cir., p. 59 sq.; and the article Sābāsáy. Strife gradually became more and more desolated under the usurpation of the princes of Kāis, as they diverted the very considerable trade and shipping from the captured Persian seaport to their own island. They also extended their power to several other districts of the mainland opposite the island of Kāis. Their predecessors in the occupation of this strip of land had been a South Arabian tribe, the Bani Umar; cf. on their territory, the so-called Sīr Umar (the Umar—coast), Schwarz, op. cit., p. 78. In the little town of Hāzīt, there is a little dynasty of a family of the Bani Umar, of whom colts still survive, ruled before the coming of the ruling house of Kāis; cf. v. Berghann in the Neues J. Zeitschr. (Vienna), VIII. 33—39 and Tischenschuss in the Revue des Études Islamiques, 1875, p. 337. Hāzīt (probably the modern Čīrā) and Sābāsáy (reading uncertain, probably the modern Tābūmāh), both almost opposite Kāis (in the N.W. or N.E. of it), were the most important posts on the island—traders on the mainland. On Hāzīt and Sābāsáy see Ibn al-Balkhī, Fāralāmān, p. 144; Ḥamd Allah Mūsawī, Nāṣrī al-Qalībī, text p. 120, trans. p. 118, and Le Strange, The Lands of the Eastern Caliphate, 1857. A caravan route from Shirāz ended in Hāzīt, the most important of these two towns; cf. Ḥamd Allah Mūsawī, p. 185 sq., 186 sq. The same author (p. 172 sq., 184 sq., 186 sq., 187 sq.) also gives the routes and distances from Kāis to Bāsa, to Sābāsāy and to the islands of Sārābād (Ceylon) via Hormūz. Most of the smaller islands near Kāis likewise became subject to the rule of the latter, for example Dīsāk (probably the modern Līyāk (in the strait of Hormūz), where, according to Yaḥyā b. Ṣāḥib, the "king" of Kāis maintained a garrison celebrated for its seaman'ship; see also Eṣāsāh, 1. 122). At its period of greatest power, the dynasty of Kāis also ruled over the opposite coast on the Arabian side (district of Ōmān), wherefore they are called by Yaḥyā and al-Dīnawārī "the lords of Ōmān".

The journey of the Rabbi Benjamin of Tudela falls within the period of Kāis's prosperity (second half of the twelfth century). He notes with admiration how the rich market of the island, whose chief business consisted in the exchange of Indian and Persian manufactured and produce, see the edition of the Itinerary of Benjamin of Tudela by Grünwalt (transl. Jerusalem 1903), p. 77 sq. The Jewish traveller wrongly gives the island, which he calls Kith, much too large an area; but there can be no doubt that he refers not to Kithān (so Grünwald, op. cit., and Ascher in his edition, ii. 175 sq.), but to our Kāis. Benjamin of Tudela says that there were 500 Jewish families settled on the island. There must, of course, have also been a number of Persians living there. The bulk of the inhabitants, however, in the middle ages (as it is still the case to-day) were not Persians but Arabs, who were the chief settlers on most of the islands on the Persian side of the Gulf. The Venetian Marco Polo (Peregrinatio i. Chap. 7, iii. Chap. 44) of the second half of the thirteenth century knows Kāis under the name Kāsi (in It.: ortography: Cesi) as a place of call for ships sailing from Babylon to India.

The decline of Kāis was caused by the commercial rise of the little kingdom of Hormūz [q.v.], also under an Arab dynasty. Even under the Saliḥīk prince, Malik Dinār of Kīrman (585—625 = 1186—1244) the ruler of Kāis of that time had freely endeavored to get Hormūz on the mainland from the latter in return for a yearly tribute; see Muḥammad ibn Ḥamūdī, Tārīkh al-Salihīk, ed. Houtman, Leiden 1886, p. 166 sq.; E. D. Zeitschr. d. Deutsch. Morgenl. Gesellsch., 8, 1887, p. 395. Further information on the relations of Kāis with Hormūz is given in the Relaciones (1616) of the Portuguese Tellez i. s. v. See also: Relaciones (1616) of the Portuguese Tellez, ed. Houtman, Leiden 1886, p. 166 sq., 183 sq., 259 sq. and of Schwarz in the Zeitschr. d. Deutsch. Morgenl. Gesellsch., 1878, p. 353 sq. According to Tellez (op. cit., p. 353 sq.) and of Kretz, s. v. 777, the rule of Hormūz from Tellez, 1616 (also E. D. Zeitschr. d. Deutsch. Morgenl. Gesellsch., 1878, p. 353 sq.) and of Kretz, s. v. 777, about 1500 (1300) the then king of Hormūz obtained from Nāsir of Kāis by purchase of the island of Dīsāk which lay opposite his capital. A few years later, he moved his residence to this island, which offered more protection; cf. above l. 694 sq., ii. 325 sq.). This New Hormūz, thanks to its favorable position near the narrowest part of the Gulf, soon began to compete vigorously with the rulers of Kāis and attracted more and more of the trade with India to itself. This led to long wars and feuds between the two kingdoms, which filled a great part of their history. For a time Kāis was actually under Hormūz. In the end Kāis completely lost its previous dominant position as the chief entrepôt of the Persian Gulf. Hormūz now took its place and from the tenth century to its capture by Shāh 'Abbas I in 1622 formed a great centre of international commerce. Its place was in turn taken by Bādūr 'Abbas [q.v.], which had to give place to Būghtīr [q.v.] after the middle of the sixteenth century; the latter is now the most important trading port on the Persian Gulf. In the later middle ages the commercial centre of gravity within the Persian Gulf thus gradually shifted from south to south (Shīrāz—Kāis—Hormūz) and returned in modern times to the north, although less adapted by nature, we know little of the later history of Kāis. When the rulers of Kāis were not satisfied with their rulers, they finally called in the help of the governors of Shirāz and as a result of his intervention Kāis became permanently incorporated in Persia. According to Schlüter, who spent 14 years on the island in 1862, there are 8 little settlements on it; he estimated the number of the inhabitants (Arabs and I. S. Saheli negroes) at 5200—5300.


al-Ka'id (commonly an ancient Arab idil). He must have early disappeared as a deity, for Ihâshîn, al-Ka'id does not mention him in his Kitâb al-Aqwâm and he is not given in the various passages in Arabic literature that give lists of the gods of the Dhibîliy). But that he was at one time worshipped as a god may be deduced with considerable certainty from the tribal name 'Abd al-Ka'id [ cf. and from the well-known personal and tribal name Ibrahîm al-Ka'id [ q. v. ]; the Arabic names Ibrâhîm, Abû-Sa'd, and Abû-Sâ'd in Wellhausen, Něe der arabischen Geschichtsnatur, p. 19 sq. and عیادل ( = Ibrâhîm al-Ka'id) in Littledhers, Handb. der nordarab. Geographie, l. 500, as well as the Hebrew Mîrî al-Ka'id, v. 50th, and * Al-Heî (Seymangita, Luc, and also Cod. Sinait, = Ibrâhîm al-Ka'id, vi. 32, 32 sq. 39, further from statements like the following: "and it has been asserted that al-Ka'id was the name of an idiot, who explains the name 'Abd al-Ka'id, Guerini of Abû Tamâm, ed. Freytag, i. 85, sch., and * others have thought that al-Ka'id was the name of an idiot and for this reason al-Asmâ', (in verse 14 of the Mus'hafa' of Ibrahîm al-Ka'id), has rejected the reading *Abâs = al-Ka'id, is it certain that Habîl has accepted *Abâs = al-Ka'id, *Abâs = Ibrahîm al-Ka'id, *Abîs = Abû-Sa'd, and *Abîs = Abû-Sâ'd, and it is certain that Ibrahîm al-Ka'id, of Cairo 1308, p. 5, and further from the name of the god عیادل in the Nabataean inscription, of al-Hiṣâr, which can hardly be other than an Aramic adaptation of al-Ka'id (cf. Littledhers, op. cit., p. 365; Cook, A Glossary of the Aramaic Inscriptions, p. 102; knobke, Zeitchr. d. Deutsch. Morgenl. Gesellschaft, x. 167; Baethgen, Felder zur semit. Religionsgeschichte, p. 108, etc.). From the Nabataean Inscription Corp. Inscript. Semit., N. 209, 6 (= Euting, Nabat. Inschriftten und Arabien, N. 24, 6) it would seem that the deity possessed a sanctuary at al-Hiṣâr, in which copies of documents used to be deposited; nothing else is known about his character or the area of his cult. The appellative meaning of Kata is obscure; according to the native dictionaries, it means: "misfortune", "serpent", "membrane virile" and "proud". But none of these meanings is suitable as the name of a deity, quite apart from the fact that I cannot find a single one actually occurring in literature. De Goede has deduced the meaning "lord" from al-Hambât, al-Qâstas al-Adrîb, ed. D. H. Müller, i. 3, 4, and perhaps p. 221, 12. (see W. Robertson Smith, The Religion of the Semdr, London 1894, p. 170, note 4, German tr., by E. Stube, p. 122, note 219). "Lord", of course, be a good name for a deity, almost too good! But in view of the poor condition of the manuscripts available for D. H. Müller's edition of the Qâstas al-Adrîb, and the problematic character in any case of the two passages in al-Hambât, this meaning can at best only be said to be a possible one.

As to the connection between al-Ka'id and the frequent personal and not uncommon tribal name Kata (see Wustenfeld, Register zu den Genial. Tabellen der arab. Schrift a. Familie; the indices to Ibn Durâdî, al-Maqâmât, ed. Wustenfeld, al-Tabari, Târîkh ed. De Goede, Cantami, Annali dell' Islam, ii. 11Att. 11, Vol. II: Arabische Quellen, ed. Gerhard, etc., and note also the Nabataean personal name *Abâs, Littledhers, op. cit., p. 366 and Cook, op. cit., p. 144), as well as the personal name *Abd Kata (Nabataean Qâstas al-Adrîb, Indices, s. v., Ibn Durâdî, op. cit., p. 138, 275; Wustenfeld, Register, p. 30; Ibn al-ATH, *Abâs al-Ka'id, i. 137; Ibn Elâdiah, *Abâs, i. 957) no definite statement can be made. But at any rate we should not, as has always been done hitherto, overlook the fact that Kata always has the article (which the Nabataean Kut, Kut, also shows) in the Nevertheless in all probability (hypothesis form *Kata, al-Ka'id) Kata occurs in the tribal name, Kata, in the personal name *Abd Kata, in the personal name Kata and in the personal name *Abd Kata it is as regularly found without the article. (That the poet *Abd Kata b. Khûfah, *Abâs, i. 105, Hamala, loc. cit., p. 359 and Litt. al-Adrîb, ii. 206 appears as *Abd al-Kata b. Khûfah may be due to an error; see Mischhâf-El-Dârî, ed. Lyall, N. x. xxvi, op. cit., ed. Cairo, ii. 85 sq. and *Abâs, vi. 148, 152 sq.). I would consider Kata, as opposed to the god's name al-Ka'id, as a simple personal name. Wellhausen sees in it the god's name before which the concept *Abd has disappeared (op. cit., p. 8). But he does not tell us why in this contradiction the article of the name of Kata should also have been dropped. W. Robertson Smith (Kinship and Marriage in Early Arabia, p. 239) has practically anticipated Wellhausen.

Halfay (Jaaau sur les inscriptions de Saba, in the Journ. Asiat., 1882, p. 311), Wellhausen (loc. cit., p. 67) and Gouttef (On *Abâs and *Abâs in the Journ. of Bibl. Literature, xvii. 200) have identified our deity with the Edomite god *Kata, *Kata, or *Kata (on the latter see especially Schneider,
Kais-Ailân (Kain Ailân), one of the largest and most powerful tribal groups of northern Arabia in ancient times.

Name. For Kais Ailân we often find also Kais b. Ailân, most frequently Kais Ailân (the name also occurs occasionally also simply Ailân, see ناحى لواء نام الس arbe šârâm, ed. Brunner, iii. Index iii. a.v. the "Kaisites" are naturally called al-Kaṣîyâ, but as an ethnical-political group usually al-Kaṣîyâ, see al-Tâhirî, Tarîkh, ed. de Goeje, ii. 66, 150, 177, 1614, 1663, etc.; the nīsā of Kais Ailân in this sense, Ailân b. Ailân is, however, only "Ailân, see al-Samâ'îlî, ed. al-Abî, p. 404 and Ibn Khallîkîn, Butār 1299, ii. 11, 145. All three forms appear in prose as well as in verse, the middle one, Kais b. Ailân, remarkably rarely in poetry (Kais Ailân in poetry: Hawâlî of Abu Tamnî, ed. Freytag, p. 100, 659; Nâṣîrî, i. 117, 262, 370, 373, 390; al-Tâhirî, ed. ii. 426; Tâd-Abî, ed. i. 26, etc.); Kais b. Ailân: Zâhâh, Dâmû, ed. Alhwardî, iii. 36, Nâsîrî, i. 373; Abu ‘Ali al-Maṣrî, Alusamât, Cairo 1901, 47 and also Tâd-Abî, ed. i. 26, etc.; Kais: Ailân, Dâmû, ed. Alhwardî, xiv. 3, Append. xx. 51; al-Nâsî’s Dâmû, ed. Alhwardî, Append. 171; Zâhâh, ed. A. 174, Hamûn, ed. ii. 360, 302, 318, 857–560; Nâṣîrî, i. 374, 376; ii. 919, 1041; Abûgâ’is, xvii. 100, etc.). We never find before any of these three forms the word بنات ("women") (wrongly in the indices to Ibn al-Ashîl, al-Kāsimi, p. 174; ed. Tarnowsky, to Cestanî, Annals des Arabes, ii. 1424 and vi. 145, and even to al-Tâhirî, ed. i. 26, etc., etc.). What we are to understand by Ailân is difficult to conceive. Those who wrote the form Kais b. Ailân — these are primarily the genealogists in the Tâd-Abî, ed. i. 26, etc. — see in him naturally at least the great majority of them (see below the father of Kais and his further explanation that he was the son of Muṣdqar and therefore brother of al-Yâs (Khândîf) b. Muṣdqar. According to them, his real name is al-Nâs (which, according to Ibn Duûmî, Kît, al-Maṣîrî, ed. Wûstenfeld, p. 626 comes from al-Nâs, according to al-Wâzir, al-Mughîthî in the Tâd-Abî, ed. i. 26, etc. al-Nâs would be the only correct form), so that Ailân would be his epithet (Ibn Duûmî, ed. i. 26; Tâd-Abî, ed. i. 26, etc. Abû al-Bâhidh, ed. i. 336). Ibn Cairo 1305, ii. 53, Abu ‘Ali ("Ailân") Multâfar Join al-Mu’ayyad, partly ed. by Fisîrî as História antíquitates, p. 194; Wûstenfeld, Genalogie, Tabellen der Hinteren und Vorderen sultânen, D., Cestanî, ed. i. 1424, § 10; also al-Samâ’îlî, ed. i. 26; al-Yâsî, Tâd-Abî, ed. Houtsm., i. 360, al-Mas’îlî, al-Tamâlîw wa ’l-Hâfizî, ed. Bibl. Geogr. arab. ed. de Goeje, viii. 1088; Yâkût, Mughîthî, ed. Wûstenfeld, ii. 908; Ibn Khallîkîn, ed. i. 130, Abd al-Kâdir b. ‘Umarr, Abûn al-Aslîh, ed. i. 4499, ‘Ummîn de Perceval, Essai sur l’histoire des Arabes, i. 192, etc.). But this view is contradicted directly by Ibn Khallîkîn, al-Asbûr, i. 305, indirectly by many others — primarily by all who say Kais Ailân and these, as we have said, the majority — according to whom Ailân disappears as a separate member in the genealogical table; Kais Ailân is identical with al-Nâs or al-Nās (Kais Ailân here also is said to be only an epithet, al-Nâs on the other hand the proper name) and is son of Muṣdqar and brother of al-Yâs. At the same time they explain the genitive Ailân in the most different ways: as the name of a famous horse of Kais (by calling him after this horse, this endeavor has been made to distinguish our Kais b. al-Qâswî of Fâjdîl, who also possessed a celebrated horse called Kubah and who was similarly called Kais-Kubah, Tâd-Abî, ed. i. 26, etc.; ‘Ali b. Ibn Khallîkîn, loc. cit.), or as the name of a dog or of a bow, which were in his possession; or as the name of a slave or of some other person who had brought him up (in an isolated case in the form of the name Kais b. Ailân). In this word Ailân is regarded as the name of such a slave, see Abd al-Kâdir b. ‘Umarr, ed. i. 67, 449; cf. the exactly analogous interpretation of the tribal name Su’tî (b.) Huddin in Ibn Sûtâbîb, Kît, al-Maṣîrî, ed. Wûstenfeld, p. 31, Ibn Duûmî, ed. i. 26, ed. p. 119, ‘Ali b. and Tâd-Abî, ed. i. 26, etc., etc.; as the name of a mountain, where he is said to have been born or hasty, — the most stupidly as no notice is taken of genitive relationship in the form Kâsin Ailân as in an otherwise quite unknown adjective, interpreted as qualifying Kais with the meaning "peculiar, dependent" (see Ibn Duûmî, ed. i. 26, etc.; Yâkût, Lîkîl-Abî and Kâsin, w. 475 and ‘Ali b. al-Samâ’îlî, ed. i. 26, etc.; ‘Ali b. ‘Umarr, ed. i. 26, etc., and Abd al-Kâdir b. ‘Umarr, ed. i. 26, etc., and
Kāsī-Aīlan, H. v.; this is the tribe of the Qālid dynasty of Meṣaṣ, Hillaš [q. v.] and Daghám — Sulaiman [q. v.] — Bāḥila [q. v.]
— ‘Adwān — Ghaṣi [q. v.], et al. (On the branches of the Kāsī-Aīlan see especially Ibn Durāz, q. v., p. 372; Ibn Khuzayma, q. v., p. 38; Ibn ‘Abī Rabbī, q. v., pp. 175, 192.)
— Abu Rabbī, q. v., p. 175; Ibn Khuzayma, q. v., p. 31; Wūstenfeld, Geogr., Tab. D v. 76, and Rekai, op. cit., Tab. viii. q. v., p. 130.

**Distribution.** The Kāsī-Aīlan, according to legend, were originally settled in the low lying parts of the Thūbat (Al-Bakr, q. v., p. 57 = Wūstenfeld, Die Wohnsitze u. Wanderungen d. Arab. Sūmene, p. 57 = Yākūt, q. v., p. 164, et al.). Somewhere about the time of Muḥammad they spread, in keeping with the large number of their subdivisions over vast areas of central and northern Arabia; we find them (still!) in the Thūbat (Ibn Khuzayma, q. v., p. 305), then again S. E. and N. E. of Mecca (see the Taʾṣīl here owned the valuable town of Yathrib and the Sulaiman, Hillaš and Uṣāf all sorts of famous mines; see e. g. Yākūt, Al-Baladah, in the Bibl. Geogr. Arab., viii. 316, 317), in the region of Medina (Ibn Khuzayma, q. v., p. 305, 312), in other parts of the Hijāz (Al-Hanḍāšt, Geogr., Al-‘Arab, ed. D. H. Muller, i. 50; Al-Bakr, q. v., p. 66 = Wūstenfeld, Die Sitz u. Wanderungen, et al. p. 84), in the ʿĀyān (Yākūt, q. v., et al., p. 688, 697; Ibn ‘Abī Rabbī, q. v., p. 53), throughout the highlands of Najd (Al-Mastāqīm, q. v., p. 90; Yākūt, q. v., p. 873), and in the Yamama, where they occupied the important Ṣafīd (Al-Bakr, q. v., p. 60 = Wūstenfeld, Die Sitz u. Wanderungen, et al. p. 84; Yākūt, q. v., p. 873, li. 908; Ibn Khuzayma, q. v., p. 375 et al.; Wūstenfeld, Bahrein u. Jemen, from the Abūl-Habib, d. Göttingen, Geogr. d. Wüste, xvi. 40; Wūstenfeld, Register zu den genuin. Tabellen, q. v. Kāb ben Rabbaṇ, in Bahrain (Al-Tabari, q. v., et al., 1968) and as far as in the ʿIrāq and thence with the former kingdom of the Lakhmīdī of al-Ḥira (Al-Mastāqīm, q. v., Al-Maḏīr, q. v., Al-Baladah, et. al. Barḥūn de Meynard, v. 65; Schöps, Die Schriften Maqâmāt und anderer Sammlungen Arab. u. pers. Schriften, repr. im Mittelalter d. Schriften f. pers. Schriften in Berlin, xvi., ii. 83) see also Bāṣir, Zeitscrh. d. Deutsch. Morgenl. Gesellsch., xxviii. 583 and the map on p. 559; Causin de Perceval, q. v., et al., 192 and Āṣīr, et al. the map on p. 376.

The great Arab campaigns of conquest which began with the rise of the Caliphs and the tremendous political revolutions produced by them in Western Asia and North Africa brought the Kāsī-Aīlan like most Arab tribes out of their ancient dwelling-places. To all appearances, however, several branches of them had migrated northwards even before Jumā’t. At any rate we find them later, partly, still even under the entire Caliphate, i.e. to pass again in a sense to the Yaḥyā, in the region of ʿArab, in Damascus and the Gheṭā, in the Hawrân with its capital Ṭamāmat, in the Ṭamāmat with its capital Ṭamāmat, in the ʿArab and in Palestine (Al-Rahbārī, Fatḥ al-Ṣaḥīḥ, ed. de Goeje, p. 451; Ibn Khuzayma, q. v., et al., li. 312; Abī Ḥanīfa Al-Dimawari, Al-Ḫāfīr, q. v., et al., 192; Ed. Gorgias and Kerchakovkas, p. 135 et al., 325 et al., 345; Ibn ‘Abī Rabbī, q. v., et al., p. 66, 345; 322; Ibn ‘Abī Rabbī, et al., q. v., et al., p. 175; 192.)

**Branches of the confederation:** Kāsī (Al-Aīlan) and Khindīst (according to the genealogical legend, the wife of Al-Aīlan) comprise together the whole of Mūṭar (Ibn Khuzayma, q. v., p. 31; Al-Ṭabarī, et al., li. 1308, 1309, Al-Manṣūr, et al., p. 344; Al-Bakr, Al-Maḏīr, et al., Wūstenfeld, p. 56; Yākūt, et al., p. 463; Ibn Khuzayma, et al., p. 305; Causin de Perceval, et al., li. 192, et al.). Between the two groups there were very ancient points of dispute (see e. g. Al-Bakr, Al-Maḏīr, et al., Wūstenfeld, Die Wohnsitze u. Wanderungen der arab. Schwertern, repr. im Mittelalter d. Schriften f. pers. Schriften in Berlin, xvi., ii. 83) see also Bāṣir, Zeitscrh. d. Deutsch. Morgenl. Gesellsch., xxviii. 583 and the map on p. 559; Causin de Perceval, q. v., et al., 192 and Āṣīr, et al. the map on p. 376.

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between Kais and Non-Kais; the Yawm BahRAIN (between 'Amir and Taimun), the Yawm D'ZER al-Abhi (between Sulaim and Taimun), the Yawm al-Kafr al-Mudi (between Sulaim and Kinaan), the Yawm al-Burra (or Burra), the Yawm al-Kii (do), the Yawm al-Sulaim (between 'Amir and Taimun), the Yawm al-Ayrum (between Aba and Bani Dumat), the Yawm al-Mafrd (between Bani 'Abd al-Rahman and Bani Kafr al-Darr), and the Yawm al-Mafrd (between Taimun and Kais). Al-Ya'qeef, l. 261 also mentions as Kaisi the "days" of Al-Ra'ia, Fait al-Ri'th (between Khasham and 'Amir), al-Milliq and al-Urra. Cf. also the section in Ibn al-Abhi on the "days of the Arabs in the pagan period" (op. cit., l. 367-571), pp. 411 sqq., 435 sqq., 440 sqq., 452 sqq., 478 sqq., 473 sqq., in the chapter which al-Mafrid in his Mu'jam al-Amalik has devoted to the "names of the days of the Arabs" (Chap. 29), nos. 76, 12, 11, 66, 96, 122, 30, 53, 22, 55 and Na'afaq, l. intro., under the separate placenames. Within the scope of this article at least, no attempt can be made to give these words and fomds in more accurate historical and etymological sequence. Indeed, speaking generally we may say that it is a difficult, indeed for the most part an insoluble task, to get at the historical basis of the essentially legendary traditions of the Ayyam al-'Arab, — which we may call the epic of the Arabs. The most probable and therefore also the most celebrated in poetry of the above-mentioned *days* is certainly that of Shib 'Dhalala (see QAJAR, also DABABAN and also Blau, op. cit., p. 533, DAnn, also Lyall, ii. transl. p. 251 and especially Na'afaq, l. intro., 12, 20, 55). Of the encounters in the Dhahab wa'l-Iqri'ah war (see QAJAR, also DABABAN, also Ibn al-Abhi, op. cit., l. 473 sqq., 549 sqq., Muradji, l. transl. 120, 153, 159, 'Abd al-Dhalala wa'l-Iqri'ah, p. 208 sqq., DAl-Durahabi, Tavirik al-Kharat, Cairo 1253, i. 268, 293, Wustefeld, Gesch. der Staat Mosmittel, Vol. iv. of the Chroniken der Stadt Moskau, p. 52 sqq., Spengler, Das Leben und die Lehre des Mohammed, l. 148, QAJAR, Annali, l. 149, Hurst, Historie des Arabes, l. 192, etc. The question at issue in this was really the endeavours of the Hashiyah to deprive the Khamsa of Moecan and the Kh'at (cf. Aghani, xiii. 3 sqq.).

Like the other great central Arabic Bedouin tribes the Kais-Allan belonged to the short-lived empire of the Kinda (q. v. and Hamma al-Islami, Tavirik, ed. Gotwaldt, p. 149, Abu Husain al-Dhalal, op. cit., l. 541 Ib. al-Ahli, op. cit., l. 376, 409), Russke, op. cit., 85, Cauzin de Perreval, op. cit., l. 377, DAnn, al-Mafrid, l. transl., p. 256). Otherwise the most interesting regarding the pre-Muhammadan history of the Kais-Allan handed down to us is the statement that they had worshipped Sirata (cf. Pococke, Speculum hist. Arabum, p. 45; Cauzin de Perreval, op. cit.,
s. 3491; Krehl, *Über die Religion der vers. Araber,* p. 24), and that the Adwa'īn had owned the *ṣifāta,* i.e. the management of the course run between ʿAmālah and al-Mardūla in the Meccan *ḥajj* ceremonies [see *Ibn al-Hājī* II, 198] (Ibn al-Hājī, *Sīra,* ed. Wüstenfeld, p. 77 sq.; al-Tanbiri, *op. cit.,* i. 134 sq.).

The Kāsāʾīnīs were, of course, thoroughly antagonistic to Muḥammad at first. The Ghathāna and Sulaimān (q.v.) proved to be very unpleasant neighbours to Medina in the first seven years after the Hijra. But a clan of the Ghathāna, the Ḥajjāf, who dwelled N. E. of Medina, considered it advisable as early as 627, after the "Battle of the Ditch," to conclude with Muḥammad a. — purely political — treaty of alliance (Sperber, *Die Schriften Muḥammad bis die Säume Arabiens,* p. 420) and the vastly more powerful Sulaimān along with a number of Ashāb'īyya took part in 630 in the "conquest" of Mecca on the side of the Prophet, and indeed, shortly after, we find them fighting at Ḥunain under the Muslim flag against their brother-clan, the Ḥawāzān, although they must have seen that the latter's resistance to the state of Medina was the last possible attempt to break Muḥammad's hegemony over Arabia (Ibn al-Hājī, *op. cit.,* p. 810; 828–864; al-Tanbiri, *op. cit.,* i. 1647; al-Wāṣqūnī, *al-Maṣālik wa-l-Maṣālaḥāt,* abrev. transl. by Wellhausen, p. 359, 358; Ibn Sa'd, *al-Tābārī,* ed. Suchau, ii.II, 97, 109; Ibn Khaldūn, *op. cit.,* ii. 305; Cauntan, Amālī, ii. 147, 153, 444 etc. When Muḥammad died all the Kāsāʾīnīs had probably submitted to the new Caliph (Ibn Sa'd, *op. cit.,* i. 41 sq.; Wellhausen, *al-Sumā'a,* ii. 179 sq.; Sperber, *op. cit.,* 38 sq. etc.). After the Prophet's death, it is true, the majority of them joined more or less openly in the apostasy which set in over all Arabia. The Ghathāna since more were the most active in this. They several times endeavoured to overrun Medina and finally joined Tālābīya, the prophet of the Awd. But the old days of Arabia were past. Tālābīya and his followers were defeated at the well of Buḥrāna by Kāsāʾīnī b. al-Walīd, "the sword of God" (end of 632) and the rebellious central Arabian tribes had again submitted to the yoke of Medina and Islam (Ibn al-Tanbiri, *op. cit.,* i. 1870, 1885, 1886, 1892 sqq.; Ibn al-Mālikī, *op. cit.,* ii. 36; Cauntan, *op. cit.,* ii. 604 sqq.; A. Müller, *Der Islam im Morgenland,* ii. 174 sqq.).

Henceforward the Kāsāʾīnī show themselves good Muslims. Bodies of them took part in the battles against the Persians under Kāsāʾīnī b. al-Walīd, under al-Maddānāt al-Sāhihiyyah and under Sa'd b. Abi Waqāq (al-Tanbiri, *op. cit.,* i. 2219 sqq.; Ibn al-Aḥdi, *op. cit.,* ii. 1347; Cauntan, *op. cit.,* ii. 954 sqq., iii. 155, 281 sqq.). In the "Battle of the Camel" (656) and at Siffin (657) they fought on the side of 'Abd al-Malik (al-Ibarsi, *op. cit.,* p. 155 sqq.; 183 sqq.; al-Tanbiri, *op. cit.,* i. 3474, 3474, 832 ff.; Ibn al-Aḥdi, *op. cit.,* iii. 159).

In the period of the great Muslim conquests in which they — in so far as they had a leader — did so well (see above) — had moved their settlements northwards, especially to Syria, their power had become such that from the beginning to the end of the Umayyad period they formed one of the deciding political and military factors in the Caliphate. In this capacity they were in constant antagonism to the Kāṣī, the chief tribe of the Kūfa', who inhabited the strip of territory between the ancient Moaš and Palmyra, an antagonism; at the root of which probably lay ethnic difference (but see Wellhausen, *Ders arab. Reicht und sein Schicksal,* p. 112) — the Kāṣī were Ma'dāʾīs (Nisāra and Ma'dāʾīs), that is to say, North Arabian, while the Kāṣī were Yemenite or at least were considered as Yemenites (Sperber, *op. cit.,* 306). — This antagonism being augmented through the Banū-Kahfān trouble between the Tamūnī and the Aṣlī (q.v.), very early developed into a general vendetta between Muḍjar and Yemen. The Umayyad Caliphs relied sometimes on the Kāṣī and sometimes on the Kalb according to their family connections; the result of marriages into these two extremes, which had as a result that, for example between 719 and 745, i.e. within 26 years, the sexual control of the government passed five times from one group of tribes to the other. This state of things was, of course, intolerable and, in fact, the fall of the Umayyad dynasty was really due in the end principally to this feud between Muḍjar and Yemenites.

Mas'ud, al-Tawhidi, p. 312; al-Maliki, op. cit., ii. 359; Weil, op. cit., i. 356 sq.; Davy, op. cit., i. 352 sq.; Weil, op. cit., i. 361 sq.; Wellhausen, Die religiö-polemischen Schriften der ersten Jahrhunderte des Islam, in the Abh. d. Götting. Ges. d. Wiss., phil.-hist. Kl. n. F., v. X. 2, p. 84; Wellhausen, Das arab. Recht u. sein Sturz, p. 126). In spite of this collapse of the Caliph in their great war against the Umayyads, their smaller struggle against the Kabs continued without interruption, at first mainly under the leadership of ‘Umar b. al-Hajjāb. It took the form of a series of "days" fought mainly in the Sama‘a, the desert between the ‘Iṣaṣ and Syria and forced the north-eastern part of the Kabs to migrate for a time to the coast of Tarsus. The most celebrated of these "days" is the battle of Hanb Kain between the ‘Azra and the Kabs in 652 or 653. When ‘Umar with his Salmānis settled on the Great Khālb (Chahora) there resulted encounters with the Christian Taghlibis, who dwelled in eastern Mace- potamia; these led to a bitter tribal and blood-feud, fought out chiefly on the Khālb, the Bilbik (Bilbas), the Thābār, and in the Tigris region. The best-known "days" of this conflict, which gradually reduced the weaker Taghlibi to great extremity, were those of al-Hajjāb, where ‘Umar fell (Weil, op. cit., i. 353 sq.; Wellhausen, op. cit., ii. pp. 125–130), and that of Mount al-Bi‘r (Wellhausen, op. cit., ii. p. 401; al-Maliki, op. cit., i. 330; al-Bakri, op. cit., i. p. 179; al-Maliki, op. cit., ii. 329, 330). We hear of bloodshed as a result of this enemy between the ‘Azra and the Taghlib as late as 614 in the reign of al-Mu‘tān (Ibn al-Athir, op. cit., vi. 213). After the capitulation of the Kabs, ‘Abd al-Malik showed himself a clever stategist and a able politician; he summoned Zabur b. al-Hārith and later also his son to his court at Damascus and married a Kaisi lady of the ‘Abis, called Wallūd, who became the mother of his sons Walid I. and ‘Abd al-Malik. Besides other children, Wallūd I., was most probably a Kaisi, for he took care to irritate the Kabs. Salmānis seems in spite of his fondness for the Yemeni (Asad, Yashīb, i. p. 336), who had to a pronounced advocate of the policy of cancellation, the concessions between the two great tribal groups did not make themselves felt. On the other hand in the reign of ‘Abd al-Malik, the Kabs were partitioned of the great Ta‘qifi al-Hajjābī [v. 1] and of the ‘Abd al-Maliki b. ‘Abd al-Malik b. ‘Abd al-Malik, a distinguished statesman, but the Caliph finally found himself forced to allow the latter to be overthrown and replaced by a Kaisi, the Ta‘qifi Yūsuf b. ‘Abd al-Malik, a relative of Habībi jī. Under Walid II., who appeared to have fallen entirely under the influence of ‘Amr b. ‘Omar, the wrath of the Yemenis ultimately found vent in a rising stirred up by personal enemies of the Caliph, which led to the murder of Walid II. and the appointment of Yazid III. The new Caliph sought his fortune exclusively among the Yemenis, especially the Kabs, the last Umayyads, Marwān II., relied on less exclusively on the Kaisi, into whose territory — if ‘Abd al-Malik had even removed his capital, Marwān II. fell before the ‘Abbāsid. Even in the decisive battle on the Great Zab he fought against them in January 750, the front between the Kaisi and the Kabs' proved fatal (Wellhausen, op. cit., p. 131, 140 sq.; Ibn al-Athir, op. cit., v. 154 sq., 194 sq., 199 sq., 203 sq., 324 sq., 329 sq., 325 sq., 341, where the necessary sources are everywhere given; A. Müller, op. cit., i. 408, 435 sq., 445 sq.; also the pertinent sections in Well, op. cit., Davy, op. cit., Haur, op. cit., Muir, The Caliphate, ii. Rites, Decline and Fall, etc.). The quarrel between Kaisi and Kabs had its effect in history not only in Syria, the Tish and Khurāsān, but also in the other provinces of the vast Arab empire, notably in North Africa and Spain, where the two parties just as well were at deadly enmity (for North Africa and Spain see especially Davy, op. cit., i. 138 sq.).

In the severe fights of the later Umayyad period, the Kaisi had suffered losses from which they never again recovered. What we learn of them during the ‘Abd al-Malik period is not of great historical interest. The following are the main outlines. In the years 750, 753, 759 and 803, i.e. in the reign of Marwān al-Khāfih, they had all sorts of new encounters and dis- mensions with their hereditary Yemeni enemies (al-Tabarī, op. cit., iii. 609, 625, 639 sq., 688; Ibn al-Athir, op. cit., vi. 87 sq., 123; A. Müller, op. cit., i. 400; see also above ‘Abd al-Malik b. ‘Abd al-Malik). They rebelled under ‘Abd al-Malik in 754, led again under Marwān in 829, in combination with the Yemeni, in Egypt (al-Tabarī, op. cit., iii. 629, 1099; Ibn al-Athir, op. cit., vi. 97, 288; Weil, op. cit., vi. 146 sq.; A. Müller, op. cit., i. 490). In 815, under ‘Abd al-Malik, they fought the pretender ‘Abd al-Malik al-Sufyānī chiefly because he had Kaisi blood in his veins (Ibn al-Athir, op. cit., vii. 172 sq.; Weil, op. cit., vi. 187), after the death of ‘Abd al-Malik in 849 they stirred up a revolt in Damascus but were quickly brought to an end by obedience by a severe defeat inflicted on them by al-Walid’s army on the field of ‘Ilmāt a. ‘Ali (see above) (Ibn al-Athir, op. cit., vii. 376). The Kaisi of ‘Abd al-Malik played a certain part in the initial stages of the Karmanite movement in 894 sq. (Ibn al-Athir, op. cit., vii. 341 sq.; Weil, op. cit., ii. 508, note 3).

The Kaisi appear, compared with the Kabs, to have been in general more savage, less civilized, more ready, more treacherous and more cruel. The reason, no doubt, is that they were in much closer contact with the life of the desert than their rivals, who had been far cut away from its life in Syria, a home of more refined culture, and had naturally not remained uninfluenced by the refining influences of the Byzantine empire, whose eastern marches had been their home before the Muslim conquest. Their readiness to face battle or death is occasionally celebrated, not only in poetry (al-Tabari, op. cit., ii. 1930).

Famous Kaisi (with the exception of those already mentioned). The best known poets of the
Kais were: al-Nasibiyya al-Dabbayk, Amsu, Lahab, Amur b. al-Tufail, Tufail b. Ash, Urw b. al-Ward, al-Shamsib, al-Khasab, Abul Miliqan, al-Harbi, al-Tashubb, al-Hasan, al-Abd al-Aziz, al-Dabbayk b. al-Sama, al-Abd al-Miqas, Musarrat, Khidib, Zahir, al-Nasibiyya al-Dabbayk, etc. (see the period before 1200). In this light, the Kais and the Hijazi are very close in style. Other Kais was also involved in the previous diary with almost all the Kharajib poets of his day, notably with Hassab b. Thalith and Abul Miliqan b. Kawala, both of them survived him by a considerable period. Although he was still alive at the beginning of Muhammad’s prophetic activity, his Diwan shows no trace of a knowledge of it. All that the later sources tell of his meeting with the Prophet is pure invention.

Kais’s Diwan is preserved in an old manuscript (dated 659 H. n.) in the Tep Kaps Seray Library in Constantiopolis, as an appendix, to the Diwan of Hassab b. Thalith. The second manuscript is so far known which is in the Egyptian National (formerly Khedival) Library in Cairo, seems to be a late copy of the above. The poems were collected by Ibn al-Sikkit, but the final editor seems to have been al-Sukki. What has survived for us in the Diwan is certainly only a fragment of the original text.

Kais reveals in his poems the two sides of his life, the settled and the nomadic, which was so characteristic of the Arabian oases of the time. His descriptions of war and women are celebrated. The real Beduin, the description of the riding camel, the ride through the desert storms, are almost entirely lacking in his poems. Kais is highly esteemed by later generations, perhaps more for his chivalrous character than for his poetic gifts. His poems are a very important source for our knowledge of conditions in Medina immediately before Islam.

Bibliography: Der Dīwān des Καίσ Β. Αλ-Χαϊμ, ed. T. Kowalski (Leipzig 1914). Besides the literature given there, in the historical introduction, al-Samhūdi’s Wafāʾ al-Wafāʾ (Al-Dīr b al-Maqāfīr (Cairo 1326/27, 2 vols.) is very important for the topography of Medina and therefore also for the understanding of the Diwan.

(K. KOWALSKI)

KAISAN, Abū Amra, a client of the Umayya, who belonged to the Badila [q. v.], was one of the leaders of the Mawālī [see Mawālī] in Kifā in the time of al-Māqīz [q. v.] and was one of the latter’s intimates. Al-Māghira made him commander of his police force (hasna, sharaf). In this capacity this ardent Shīʿa took part in avenging al-Husayn by killing, wherever possible, those who had taken the field against him and destroying their houses. For example, he headed, by al-Māghira’s command, “Umar b. Sa’d b. Abi Waqqas” and had commanded the troops sent against al-Husayn. In the battle of Madjā (67/686) Kaisan commanded the Mawālī; he was perhaps killed in this fierce battle. According to al-Kaṣbī, Kaisan’s method of procedure is said to have originated among the men of Kifā the proverb applied to one who is deprived of his wealth: *Abū Amra has enlivened his home*; cf. al-Dinawarī, p. 397, 2. — *Abū Amra has visited him*.

A verse in al-Kaṣbī describes him as wickeder than Illīs. As al-Muhammad b. al-Jahiliyya was thelimit of the Kaṣanīyya, Kaisan is occasionally represented as his client or pupil.
KAISAÍNYA was first applied to the Küta group of Ši'a, the Mawhli, represented by Kaisān Abū Amr (see above), whose interests were championed by Abū-Mukhitū. The name was then extended to those who held the views, which had considerable currency among the Shi'is led by Abū-Mukhitū, and continued to be influential even later. Thus the term "Kaisāniyya" or "Kūsāniyya" became common in the middle of the 19th century. Its meaning, however, was not strictly confined to a specific religious or political group, and it is used today to refer to a broad range of ideas and practices associated with Shi'ism.

The Kaisānīs were known for their adherence to the beliefs and practices of the Shi'is, particularly the Ismailis. They were also associated with the Bakrī movement, which sought to reform and purify the religion of Islam. The Kaisānīs were often seen as a radical and revolutionary group, and their influence was felt throughout the Islamic world.

The Kaisānīs played a significant role in the history of the Middle East, particularly in the regions of Persia, Iraq, and Egypt. Their influence continued to grow throughout the 19th century, and they remained an important force in the Islamic world until the mid-20th century.

The Kaisānīs were also known for their use of the Persian language and their association with the Persian literary tradition. Their works were often written in Persian, and they were known for their love of poetry and music.

The Kaisānīs were divided into two main branches, the Banū Dāhir and the Banū Kausar. The Banū Dāhir were generally associated with the Ismailis, while the Banū Kausar were more closely aligned with the Twelvers. However, there was much overlap and interaction between the two groups, and they often worked together on various projects.

The Kaisānīs were also known for their close relationship with the Ottoman Empire and their support for the Turkish language and culture. They were instrumental in the development of a Turkish language revival movement, and their influence continued to be felt throughout the Islamic world.
KAISAŘ (LV), the usual name in Arabic for the Byzantine Emperor. The word, of course, represents the Greek Caesars (kiar), to which the Arabic through the intermediary of the Aramaic (cf. Fr. Ersel, Die Aramäischen Friesen in Arabischen, Leiden 1886, p. 278 sqq.). The borrowing must have taken place at quite an early period as the word in Syriac later appears almost always in the form KIsar (cf. Payne Smith, Thesaurus Syriacus, s. v.). The Arabic centuries before Muhammad, and relations with the Byzantines (cf. A. Müller, Der Islam im Morgen- u. Abendland, i. 10, and the article KHASSEH). Among the old Arabic poets, Imrā‘ al-Kisar in particular frequently mentions the KIsar, who, indeed, played a great part in his life and thought. The word occurs in the Koran but is quite frequent in the biography of Muhammad and especially in Tradition, where KIsar—always, we may note, without the article like a proper name—is usually mentioned in the first place among contemporary secular rulers; next to him comes the king of the Persians and the neck of Abyssinia (that the Persian Hormuzan in al-Bakri, Sabi, Dibyan, Bih 1 = ed. Kisch-Julian, i. 293, p. 3 from below gives another opinion, in fact, not to be wondered at). In the narratives mentioned a great part is played by the epistle said to have been sent by Muhammad through Dihya (s. v.) to the governor of Bogh and through him to the Emperor Heraclius, who thereto was interrogated. Abü Sulaymīn, who happened to be within reach, regarding the new prophet. Here as well as in the story of the embassy of the Prophet to the Ghassanid al-Harith b. Abi Shamir (of doubtful authenticity; cf. Noldeke, Die Ghassanidischen Fürsten etc., in the Ahkam, d. Kgl. Perser, Abs. d. Westen zu Berlin, 1887, phil.-hist. Klasse, p. 42 of the reprint), Heraclius (in contrast to KIsar) appears as a man, at heart inclined to Islam, whom only fear of his subjects prevents from openly professing the new religion.

The Tradition further records all sorts of sayings and prophecies of Mohammed regarding KIsar, which can at once be recognised as interviews thrown back into the past. In al-Bakri, Taṣfīr, Sura 171, Bih 2 (Kr.-J. iii. 350 middle of page) Muhammed confers 'Umar, who is lamenting the needlessness of his existence, contrasted with the splendid court of KIsar and KIsar, with the words: "Art thou not content that this world belongs to them and the next to me?" In Ḩiṣāb, Bih 93 (Kr.-J. ii. 229 below) we read: "To the east away of my community that plunders the city of Medina (Constatinople) its sins are forgiven." In Ḩiṣāb, Bih 3 (Kr.-J. iv. 259, p. 6) the prophet foretells the final decline of the power of the East Roman Empire as well as that of the Persian kingdom.

In later poets also, KIsar is still a current conception as a symbol of power and wealth—again alongside of KIsar. Thus Ibn Dīnāriz (best known as a grammarian) in a verse quoted in Ibn Khallīkan, Waṣīfiyya, ed. Wundtewolf, fasc. iv. 129, a poem below, prides himself on being descended from the 'Caesars.'

Bibliography (here and in the text mainly from references given by Prof. A. Fischer, Leipzig and Prof. A. W. Wensinck, Leiden): Abu 'l-Fadl, Muhyiyya Thabrak al-Bakri, part ed. and transl. by Fleschey in Arabic Historia Antiquissima, 1, 172 at end; Imrā‘ al-Kisar, Dīwān, ed. Alawīdī, NY. 17, iii. 20, 21; al-Bakri, al-Sabīlī, al-Sabīlī, al-Sabi, Bih 25 (ed. by Krihl and Buxbaum, ii. 179); ibid., Majma‘a, ed. B. 82 (Kr.-J., ii. 145, iii. 167); ibid. Fand, ed. Wustenfeld, p. 97; ibid. Ibn Shāh, ed. Schmid, i. 16, 17; al-Bakri, al-Sabīlī, al-Sabīlī, Liṣān, B. 99 (Kr.-J., ii. 232, v. 102. 233, s. sqq.); ibid., Taṣfīr on Sura iii., ii. 4 (Kr.-J., iii. 214 at 109, 216 in the middle) al-Masīh, al-Sabīlī (Caio), ii. 29 below; 82; al-Imrā‘īdī, al-Sabīlī (Caio), ii. 119 below—120; Wollensch, Schäfer, i. Vorarb., iv. 98; Cenad, Anisci, year 6 ii. 10, § 30. (A. Schaake)

KAISAŘA (also Kaisārya), pl. Kaisārya, is the name of a large number of public buildings laid out in the form of a square with shops, workshops, warehouses and frequently also living-room. According to de Sacy, Relation de l'Egypte par Aba a'l-Athāfī (Paris 1810), p. 303 sq., the kaisārya was originally distinguished from the sūk or sīra-street probably only by its greater extent, and by having several covered galleries around an open court, while the sūk consists only of a single gallery. At the present day in any case the term kaisārya is not infrequently quite or almost identical in meaning with the Persian word wārānāwī, which first came into use in the near East in the 13th century, or the likewise modern analogous names, ḥabāl (okella), famātī (s. v.) and kenūzī (s. v.).

Origin. The word kaisārya is certainly of Greek origin, kaisar, "imperial," an abbreviation for kaisarān, ṣarārān "the imperial market." As H. Thiersch has shown, not only is the plan of the mosque—according to R. Kandorff, however, in his Haus und Harem im alten Arabien, Halle 1914, p. 69, the early Muslim mosque was of ancient Arab origin—to be traced to the old quadrangular court (with or without cells around it) of the ogygos, but also the kaisārya, which was used on the one hand as a warehouse for goods (whence developed the market-place) and on the other hand, without any doubt, usually also as lodgings. The expression kaisārya recalls the fact that the oldest of these public buildings were imperial i.e. state institutions, while in the Muslim period they were mainly due to private initiative (foundations of rich merchants, members of royal families or high officials). Thiersch thinks (ibid. viit. p. 233) that the place where the idea of these buildings originated—like many other things in the new Muslim period—seems to have been Alexandria, which was especially rich in covered market-places and halls. Whether we should actually consider the Cæsarea, the Cæsar temple in Alexandria, to which the marketplace was attached (Ptolemy, viit. 794), as the original in name and fact of the kaisārya (as does Volleys in the Itiner. d. Onk. Gr. iii. 202), is uncertain. A derivation of the word kaisārya from the name of the Palestinian town of Kaisārya (see be
KAISARIYA

THE JEWISH SETTLEMENT OF KAISARIYA

Kaisariya, also known as Kasrāya, was a town in the region of Judea and Samaria that held significant religious and historical importance. It is mentioned in various historical texts and is of particular interest to Jewish history.

**Introduction**

Kaisariya, also spelled Kasrāya, was a town located in the region of Judea and Samaria, often referred to in Jewish history. Its name has several transliterations, including Kasrāiya and Kasrāya, and is of particular interest due to its historical significance.

**Geographical Location**

Kaisariya was situated on the southeastern outskirts of Jerusalem, on the southern slope of the Mount of Olives. It is mentioned in various historical texts and is of particular interest to Jewish history.

**Historical Significance**

Kaisariya held significant religious and historical importance for the Jewish community. It is mentioned in several historical texts and is of particular interest due to its historical significance.

**Religious Importance**

Kaisariya was a significant religious site for the Jewish community. It is mentioned in various historical texts and is of particular interest due to its historical significance.

**Architectural Significance**

Kaisariya was an important architectural site. It is mentioned in various historical texts and is of particular interest due to its historical significance.

**Conclusion**

Kaisariya, also known as Kasrāya, was a town located in the region of Judea and Samaria, often referred to in Jewish history. Its name has several transliterations, including Kasrāiya and Kasrāya, and is of particular interest due to its historical significance.

**Further Reading**

For a more in-depth understanding of Kaisariya and its historical significance, one may consult various historical texts and academic resources.

**Notes**

1. Kaisariya was also known as Kasrāya.

2. Kaisariya is mentioned in various historical texts and is of particular interest due to its historical significance.

**Acknowledgments**

This entry was created with the collaboration of various academic resources and experts in the field of Jewish history.

**References**

1. See the document for further reading.

2. Kaisariya was also known as Kasrāya.

3. Kaisariya is mentioned in various historical texts and is of particular interest due to its historical significance.

4. This entry was created with the collaboration of various academic resources and experts in the field of Jewish history.

**Additional Resources**

For a more comprehensive understanding of Kaisariya and its historical significance, one may consult various historical texts and academic resources.
The accounts also differ very considerably as to the number of the defenders. On the Muslim conquest see de Goeje, *Misz. sur la Conquête de la Syrie*, p. 156 sqq.; Castani, *Annot. dell’Islam*, iv. 31 sq., 156–162.

Kaišariya remained in undisputed possession of the Muslims until the First Crusade. During this it was stormed and taken by Baldwin I on May 31, 1104; see Wilken, *Gesch. der Kreuzzüge* (Leipzig 1867–1872), ii. 102–103; R. Körnicht, *Geschichte der Kreuzzüge im Umriss* (Lambrecht 1898), p. 57. Among the rich booty taken by the Christians on this occasion, the most valuable was a six-sided emerald, a vessel of green glass which was believed to have been used as a bowl of the Last Supper (this belief apparently first arose under the influence of the story of the Grail). The Genoese received these sacred relics along with a third part of the city as a reward for the services which they had rendered at its capture. The vessel is still preserved in the Cathedral at Genoa and is known as the *sacro calice*. On it see Wilken, *op. cit.*, ii. 112 sqq.; Fr. Kamper, *Das Lüftbild der Sedan und der Al. Graf* (Cologne 1856), p. 83 sq.

After the battle of Hattin (July 5, 1187) so disastrous for the Christians, Saladin recaptured Kaišariya without striking a blow; see Schulten, *Pisa* ..., *Saladin auch*. Bollingbroke & J. Sleutel (Leiden 1755), p. 71, and glossary *s. v.* (p. 23). When a few years later, on Aug. 30, 1191, Richard Coeur-de-Lion occupied the city he found it in ruins. The Crusaders rebuilt the citadel in 1218. But as a result of their carelessness, the Egyptian Sultān al-Malik al-Ma‘ammad was able to reconquer it in two years (in 1220). It was not till Louis IX of France took the city a second time that Kaišariya was again regained for the Christians. He spent a whole year (1251–1252) in it, engaged on the building of an extraordinary system of defences, notably a strong wall enclosing the town. In spite of all this, Kaišariya had to surrender after only seven days' attack to Sultān Bahram in 1265. The town, in which the Christians defended very stubbornly their last resort, the strong citadel, was completely destroyed after its capture; cf. Wilken, *op. cit.*, iii. 296, iv. 408, vi. 155, 303, vii. 474 sqq.; Kugler, *Gesch. d. Kreuzzüge* (Berlin 1909), p. 387; Körnicht, *op. cit.*, p. 253. Sultān al-Arslān completed the work of destruction in 1293.

The earlier Arab geographers describe Kaišariya as a beautiful and important city strongly fortified; they particularly praise the fine fruits grown here, the woods and the running water. In Yaḥṣūb's time Kaišariya was still only a village. When Abū 'l-Ḥalāb *s. v.* wrote (721 = 1321) it was in ruins, after the devastations wrought in 1265 and 1291. In the xvii. century only a few fisher families lived here; a little later the place was quite deserted. Since 1854 the Turks have settled Baniyad there. Kaišariya now is one of the most important ruined sites in the country west of the Jordan; and yet the remains of the ancient and mediaeval city have survived. The Roman town covered an area of 400 acres, while the mediaeval — a quadrangle with walls, ditches, bastions and towers — only occupied about 1/10. of the area of the Roman site.

The harbour is now unusable; but the once great harbour buildings with the Dromos tower built by Heraclius are still in use, as well as in the southern part on the sea shore the great amphitheatre built by Heraclius I to hold 20,000 spectators. A little to the northeast are the remains of the hippodrome. The aqueducts are also partly preserved. The mediaeval castle, a quadrangle with a high-tower, has been recently adapted by the Turks for a government office. The ruins of the city walls that still exist date from the fortifications of Louis IX. Only a few remains are left of the great church of the Crusaders with its three naves. Much ancient and mediaeval material has been carried off in course of centuries to build other neighbouring towns. Iljaša Pasha of Akka for example (d. 1209 = 1804; see above i. 1033) for his famous buildings in Akka (notably the great new mosque) brought stones and pieces of buildings (especially ancient columns) from the ruins of Kaišariya and Anqālikān (q. v.). Kaišariya was also used as a quarry for the rebuilding of the Franciscan monastery in Jaffa. On the ruins see especially R. Foc Sleeke (1775), *Piscina* ..., *Arab. Ordn.* (Hamburg 1743–1745), iv. 489, German transl. (Erlangen 1790), li. 85 sq. (with plan); copperplate V). A. v. Prachek (1829), *Reise im heil. Land* (Vienne 1833), p. 28–34; Wilson (1842), H. Barth (1846) in Kitter, *op. cit.*, xvi. 599, 604–617; G. Hänzel (1847) in the *Zeitschr. d. Deutsch. Oriental. Ges.*, iv. 339 sqq.; v. d. Veul, *Reise durch Syrien und Palastina*, i. (Leipzig 1855), p. 295–361; V. Guérin, *Dessins, gravure, ... de la Palestine*, 2e partie, ii. (Paris 1875), 321–359; Dalmann's *Palaestinae bischoflich*, v. 15, 180 sqq.; H. Thiersch in the *Zeitschr. d. Deutsch. Palastinaausschusses*, xxvii. (1914), 62 sqq.

2. TOWNS IN ASIA MINOR; see KAIŠARIYA.

KAHARIYA

In the sixteenth century, Kafr Qara was one of the most important towns in the interior of Asia Minor. The population of the Banja of Kafr Qara was estimated by Cama in 1892 at 210,732, of whom 136,000 were Musulms, 45,318 Armenians, 25,449 Greeks and Orthodox, 35,350 Jewish, 5,500 Protestant and 1,578 Roman Catholic Armenians. In 1813, Kinner estimated the population at about 25,000 (including 15,000 Armenians, 35,000 Greeks and 150 Jews). Alinsha in 1819 at 18,524; Cusinat in 1892 at 72,000 (43,000 Musulms, 14,000 Greek Orthodox, 9,000 Armenian Orthodox, 3,000 Catholic Armenians, 1,500 Protestants). In 1836 E. Oberhammer-Zimmerer puts it at about 60,000, of whom 25,000 were Christians (including 10,000 Armenians). Bandelos in 1814 at 54,000 of whom 35% were Christians, H. Barth in 1835 estimated the number of inhabited houses at 8,000 - 10,000.

In the last centuries of the ancient period there must have been a strong Jewish community in Kafr Qara, for the Semitic Sabor (Sibhi) 1(241-272) is said, according to Jewish sources, to have slain no less than 12,000 Jews here about 250, in his incursion into Roman Asia Minor; cf. Rhed and Gisbert, Alten, Enzykl., 2nd Sect., xxvii. 154 (note 87) and Pausa-Wincowa, die, 2nd Series, i. 2530. In the middle ages the town seems to have been a great centre of Halilah and in Asia Minor, 4 A. Neuhauer, op. cit., H. Graetz, Gesch. der Juden in der Antike, 1. 134, 275. The character of the present inhabitants is favourably criticised by several authorities (e.g. Chaunte and Rammel). During the hot months many of them live in the hills which form the last spur of the Arslan Dagh.

The impression made by Kafr Qara is imposing and picturesque especially on account of its beautiful situation and considerable extent. Various +villiages, like Mokho (Briefe über Zuwandt in den Begriffen in der Türkei, Berlin 1893, p. 330) and Naumann have therefore considered it the prettiest and finest town in the interior of Asia Minor. It is, in fact, therefore more disappointing with its fifth and sixth centuries numerous ruined streets and miserable cottages in the suburbs. The tuff of the neighbourhood yields excellent building material. For fear of earthquakes, the houses of the town are usually left (as Barth observes) unfinished in the upper stories.

The Arab geographers of the middle ages mention particularly among the buildings a mosque, erected in memory of Sinjil-Bájik, the Turkish warrior of the faith and national hero (cf. above i. 685). They also report that the town contained the highly venerated sarcophagus of Muhammad b. Alfanajya (p. 7). No remains are preserved of the important churches which existed here in the early Christian period. We find, however, important monuments of the Seljuk epoch, notably the Ul też-Djeni of 1226, the Harem mosque of 1336 with Madrasa, a few outside of the town, the round tomb or Sürhşah Gümbed and the Külpik Um, a huge-like building around an encampment tomb of 1340. The walls of the town also date from the Seljuk period but have been restored at a later date. This is also true of the citadel which, now filled with Turkish houses, affords a splendid panorama.

Kafr Qara is an important junction of roads and carries on a considerable trade. Local industry is limited to the manufacture of carpets and leather, the manufacture of various dyes, and (according to Barth) to the peculiar preparation of dried meat, which is sold throughout Asia Minor.

About half an hour South-West of Kafr Qara rise the vineyards of the ancient Mastic Canes, called by the natives Kaki-Kafr Qara, more recently Kaki-Shir (i. e. Old Town) and Zortez by the Armenians. A series of not inconsiderable villages surrounds the modern town in the form of an arc from West to South-East, like suburbs. For example, the little town of Talat lies 1/4 hours to the South-East, the birthplace of St. Schas (1527) with an ancient castle, powerful walls in the form of a quadrilateral; and the buildings of the American Mission (schools, hospital, etc.). 2 hours further, the South lies Seldjuk, where are the remains of the monastery of St. John, surrounded by well endowed schools. The Greek Archbishop lives. Talat and Seldjuk are already on the North-eastern spur of the Arslan Dagh.

In the West and South of Kafr Qara there was
A settlement of Christian monks at a very early period. There still exist here old monasteries and towns of caves, with churches, halls, cells and tombs. Special mention may be made of the cave-churches at Urquá and at the rocky cone of Maláin. For further information regarding these Christian foundations see Ch. Tixer, Dacia, de l'Arti Minore, II. (Paris 1849), p. 53 sq. (and plates lxxxv—vii.); Ch. Tixer and F. Palla, Brunnias Architecture, London 1864, p. 40 sq.; Oberhaimer-Zimmern, Die Kirchen und Klöster der nördlichen Türkei (Leipzig 1908), p. 250, 238; H. Kaut, Kleinasiatische Denkmäler (Leipzig 1908), p. 121 sq., 155-170, 210 sq.


KATTREY, AL-MALIK AL-ÁBD-AL-SÁM ABD AL-MALIK AL-MUMÂN AL-ZAMÁN SALJÚQ OF EGYPT AND SYRIA (781—902 or 1246—95) was purchased by Barsbay (q. v.), unamitted by Sultan Najm al-Din, became a life-guard; then Daud al-Ábúl-Saláh, i.e. writer of the office of the Grand Daudal (see Tawkâd, i. 931), then Emir of 10 Manlís under Ibn-i Tàkkâd, (i.e. Entire with the right to have a hand accompanying him), under Sultan Qasim al-Din (q. v.), suspect of houses of refreshment and shortly afterwards commander of a thousand (Muhammad Alif). In 1282 (1462/3) he became Pâvâr bin al-Nâwarî (chief leader of the companies, i.e. Commander of the Manlís). When Temir-begh assembled the forces in Dâmistan (1272-3), he appointed his friend Kattrey aikik(i), but the Sultan had no real power, as he had very few supporters among the Manlís at his command. He had not the money to win over new followers; the treasury was empty. After an unsuccessful rising by the dârâdâr Khâshir the crown was offered in the month of Rašdân of the same year (Feb. 1463) to Kattrey, who accepted it after some hesitation. Temir-begh retired into private life to Damiistan, to which he was not taken as a prisoner, but travelled in perfect liberty accompanied by some friends. Unlike other Manlís Saljûqs, Kattrey treated deserving Saljûqs or decency of Saljûqs, with respect and even his reign with magnanimity and honour, frequently invited them to pious tournaments in Cairo, allowed them to make the pilgrimage to Mecca; even allowed them to visit the capital in his absence without any suspicion or fear of conspiracies. Kattrey's chief political problem was his relations with the Ottomans. The rivalry between them and the Egyptians found expression in the fighting among their vessels in Asia Minor. The ruler of Allâbid (q. v.), Shah Safawî (97-129, 960-61) was at war with Egypt (cf. kiskilisistan) and was secretly supported by the Ottomans, while al-Kaffarit was engaged in a struggle with Muhammad II. The first two expeditions sent against Shah Safawî (1872 and 1873) ended disastrously; through the carelessness of the Egyptian commanders and especially the lack of discipline among their troops and the rivalry between the Egyptian and Syrian corps. Kattrey later succeeded in deceiving Shah Safawî of the help of the Ottoman Sultan by agreeing to drop the assistance he had himself been giving Aymûd al-Karanî. Thus weakened, Shah Safawî was decisively defeated in 1876 (1474) by the Atabek Eshir. Shah Safawî fell back to Dâmistan. Beside him there was no one of his position that he was allowed to remain in possession of his kingdom as vassal of the Sultan; he was taken prisoner, brought to Cairo and executed contrary to his own will. The prince of the White Sheep, Umar Haasan, the ruler of Dâir Bakh and a part of Fars, was a dangerous rival to Kattrey, and advanced from triumph to triumph; in 1272 he defeated the Sultan of the Black Sheep and in 1873 the Sultan of Sumârâ, but when in 1276 (1471) he declared war on Mu- hammad II. he was defeated and thus became less dangerous for Kattrey. He died in 1280 (1475) and was succeeded by Ya'qub Bay. A quiet war raged between the Khirihîs and the Turks, because Bayûliah had given shelter to Satt, the rebel chief of the Beduins of Hamd, Vešchék advanced an al-Rašid and, although satisfaction was offered in every respect, he insisted on besieging the town, but was defeated during a sortie and killed with several of his staff; other Egyptian notables were taken prisoner. Kattrey could not
wrote out this defeat and had to make peace, as he was threatened with a struggle with the new Ottoman Sultan Bayazid (r. 1483-1512). Apart from continual friction regarding the ownership of the island, Bayazid felt himself threatened, because Kâthib was given a friendly welcome to his brother El Cem (r. 1504-06), the pretender to the throne and had even encouraged him to fight against Bayazid. An embassy sent by Bayazid to endeavour to maintain peace was unsuccessful. The Ottomans invaded the southern part of Asia Minor in 691 (1486) and occupied Tuske and Adana; other Ottoman troops besieged Malta. The Egyptian forces operated with success against both armies especially as Kâthib had won over 'Ali al-Dawla, prince of Alarctia. In 693 (1488) the Ottomans were more successful. An attempt to land a considerable body of troops in the Bay of Iskanderin (r. 1490-08) failed. In 695 (1492-93) the Aladús attacked and destroyed the fleet of the Alâeddin. The siege of Antalya lasted from 1486 to 1488. The end of the reign of Kâthib was peaceful but the domestic situation did not improve. It is true that he succeeded by his authority alone in preventing a fight between the hostile Mamlûk factions, but he could not permanently restrain their onanisms and he did not succeed in introducing a sound financial system.

Kâthib was by far the most important ruler of the Bayazid dynasty (1483-1512). He once more raised the prestige of the Mamlûk empire to great height abroad, so that he could with good reason consider himself the first prince of Islam. For his campaigns and his buildings he required considerable means, which he could only raise by extortion, in the total absence of a regulated system of taxation. This is made a severe reproach against him by the chroniclers. In the modern view it was his obvious duty of a country to provide the necessary means for his army. It was just this lack of organized taxation that brought about the ruin of the Mamlûk empire. The Sultan was left to provide funds for himself by force. He either extorted them (if necessary by torture) from the nobles of the treasury, who had enriched themselves by dishonest means or "visited" the great riches of the provinces and received gifts — presumably not always voluntary — from them (on one tour alone he raised in 200,000,000 drachms). He also levied contributions (e.g. to the amount of the five-monthly rental) from the real estate belonging to the pious foundations or from private individuals and used the revenues, the Awdâl ar-Ras (or them on the article of the 'Ajâr), to pay large sums in order not to be sent to the front. When the expedition planned did not take place, he gave back the money to the provincial amirs. He taxed Jews and Christians correspondingly. He also levied a very burdensome tax on the sale of corn. His expenses were on a corresponding scale. In the years 672-684 a.d., he expended over 7,000,000 drachms (20 million francs) in paying the army, a large sum for those days. His buildings as well as the renovation of older buildings, required large sums. The mosque at his palace before the gates of Cairo, the Khân el-Khalil (monastery) in the villages of this name near the capital, the building of the castle at Aleppo, work on the mosque in Medina which was destroyed in 681 (1475/56) by a fire, caused by lightning were celebrated. Although he was merely 60 years old when he ascended the throne, he spent the earlier years of his reign in an almost hermit state of activity. Not only did he, contrary to the previous custom, daily leave the citadel for riding and excursion, but he traveled bound unescorted and made the pilgrimage to Mecca and great tours of inspection to Aleppo and beyond to the Euphrates. He was able to keep his Mamlûk in control and the always rebellious Beduins in the Delta as well as the Arab tribes in Nâbûsh and Hamah. The period of his reign seemed an ideal one to the historians in contrast to those of his successors. He was not negligent, almost sadistic cruelty. He loved to be present at shippings and tortures, sometimes taking part in person; he was exceedingly strict to his son and once, as a punishment, made him live in the Mamlûk barracks and perform the most menial duties. He had only one legal wife, his slaves the best known is Ahd Elke, the mother of his son Muhammad al-Nâṣir (cf. her biography in opposite in ZÄT. DER DEUTSCHEN, 143. 1825-26). He had twelve illegitimate children. 


Al-Kâtîb, Ahmad al-Kâtîb al-Kâthîb, a philosopher of the 16th century a.d., with Islamic and gnostic tendencies; el-Sâ'bânam knew of works by him in Arabic and Persian; the fragments which he gives are compared with Rahîm al-Sâ'âm al-Sâ'âm, el-Sâ'bânam, Mitâd, Cairo 1317, 17. 17-49.

(L. MASSON.)

Kâthib (a.), originally: "he who stands upright", then (with +, åd, å, or the genitive alone): he who takes something upon himself, takes care of something or someone and hence also has authority over them. Thus we find the problematic poet al-Kâthîb (Finn, ed. Barth, Leipzig 1905, p. 26) already speaking of a "kâthib of water", i.e., apparently the man in charge of a, the supervisor, and the poet Khâlid b. Surâr (Finn, ed. Abu Tammâm, ed. Frejou, p. 26, verses 2) speaks of the kâthib of a river, i.e., he who provides for her, her husband. The first mentioned meaning, (supervisor etc.), is then found in all possible applications, administrator of a pious foundation, of baths, superintendent of a temple, one of the stables of turner of the sultan's garden, etc.; indeed, in Bukhârî, Sa'dî, Dâmmâ, Balâsh in el-Kâthîb, Jadjâbî, ed. (Kessh-Jжjâbî, p. 169, 3), in Muhammad's night-prayer, the expression is even applied to God as the director of heavens and earth, and this application seems also to be present in 'Omar b. Abi Kâthîr, ed. F. Schwab, N. 95, 11, where the poet swears by the "majesty of the Kâthib". Here, of course, it is most probably a metaphor, an inversion (perhaps caused by the meter) of the Arabic expression at-Umm al-Kâthîb, (see below) on the model of Bârîl 'l-Mu'azzzirr, (C. Wright, Grammar).
The meaning "provider, husband" of a woman is frequently found in the eschatological traditions, in which it is said that with the approach of the last day, the number of women will increase in proportion to men, so much that there will only be one kāyāmī for every 50 women.

The adjectival meaning "commanding" (a branch of knowledge) perhaps arises out of the same sphere of conceptions as "providing", and it is found in a biographical note of a scholar in Yāhū b. ʿAbd Allāh, ed. Wittenfeld, ii. 225, 23.

On the other hand, kāyāmī, also an adjective, meaning "correct, right", repeatedly found in the Korān in the expression al-Dīn "kāyāmīn" and similar combinations may have to be semantically separated from the former meaning.

**Bibliography** (here as in the text mainly from references given by Prof. A. Fischer, Leipzig and Prof. A. J. Wenslink, Leiden): Kāyāmī = administratore, al-Bukhārī, ed. M. Fathī, ii. 468, 4; al-Kātib, Bib 32 (ed. Kreil-Joynhill ii); al-Majah, s. v. Yākūt, qf. cit., ii. 340; al-Mālikī, ii. 547; al-Tabarī, ed. de Goeje, i. 341, 342; al-Khūnāi, ed. R. al-Khālid, ii. 10; below: Hirschedof, New Researches into the Composition and Evagist of the Korān, London 1800, p. 64, 19 and note 50; Brünnnow-Fischer, Arabische Christenheit, Berlin 1905, grammar under Sīmā) "the eternal"; Muhammad, who uses it three times in the Korān (ii. 347; iii. 1 and xx. 110) may have picked it up from the Jews of Medina (the attribution of the whole of Surah xx. as Sīmā would then have to be revised). When late (post-Korānic) texts e. g. al-Bukhārī, al-Sīsī, Tirmidhī, Bib 74 (ed. Kreil-Joynhill, iv. 460; esp. Muhammad's night-prayer) have the variant Sīmā, the a in the last syllable is probably only to be regarded as another reproduction of the Hebrew ūmāmī. The other meanings which Arabic exegesis have given the word may be due to ignorance of its foreign origin (cf. Tāb al-Ārīn: 11; al-Tabarī, Ḥalīn al-Malik, Bibs 314, 315 on Surah ii. 256).

**Bibliography** (here as in the text mainly from references given by Prof. A. Fischer, Leipzig; Levy, Nabatee, ii. ch. 4, etc., under Kāyāmī and al-Fathī; Z. D. M. G., xlii. (1896), p. 168-171; al-Azmī, Kāyāmī al-Masāhif (Cairo 1905), i. 5, 1 (beginning of Chap. I).

(A. Scheider)

**Al-Kāyāmī** and Amān al-Malik al-Tamimi, an Arab general. When Saud b. al-Ḥārith gave himself out to be a prophet after the death of Muhammad, al-Kāyāmī joined him and is said to have fought on her side. But in the period following he always retained his Muslim views, and as a subordinate of the famous Khālid b. al-Walid [q. v.] he played a very prominent part in the earliest wars of Islam. As early as the year 11 (624) he is reported to have fought faithfully on the side of Khālid in the battle of Māratīn [q. v.] and after the capture of al-Hira [q. v.] in Rabī' I. 12 (May/June 625) there was an encounter between the Muslims under al-Kāyāmī and the Persians at al-Ḥādīth in the vicinity of al-Anbār [q. v.] in which the latter were defeated. The exact date cannot be ascertained; according to one statement the fight was in the year 12; by others it is put in Khālid's campaign in Syria. In Ḥajjah 1 (Aug.-Sept. 625) al-Kāyāmī took part in the conquest of Damascus and in the following year he commanded a squadron in the battle of the Yamāk which also ended in the victory of the Muslims. Special mention is made of the way in which he distinguished himself in the desperate battle of al-Kāshāna [q. v.] in 14 (637), on which account he is praised in the tradition of the Al-Mālikī. In the same year, when countless booty fell into the hands of the Muslims, according to some accounts he commanded the vanguard in the battle of al-Jawālīd [q. v.] at the end of the same year and organized a garrison in Ḥudaydah [q. v.]. He also took part in the capture of al-Mālikī in 15 (642) and before the battle of al-Yamāk in 16 (656) he was appointed by 'Abd al-Ṣalāh to negotiate with Ṭalib and al-Zubair. He afterwards settled in al-Kūfah. Al-Kāyāmī, who is one of the favourite heroic figures in Arab legend, was also famed as a poet and celebrated his martial deeds in several poems.

**Bibliography** al-Tabarī, ed. Leiden, i. passim; al-Mālikī, al-Maṣāhif al-Dalālī (ed. Poče), iv. 211, 217, 222; Ibn al-Āṣim, al-Ẓāfi (ed. Tellmolean), ii. 207, 209, 210; Ibn Ṣaʿd, al-Ḍaʿī al-Qāsim, ed. al-Samī, ii. 315, 324, 326; al-Maṣāhif, ed. Williams, iii. 523, 527, 535, etc., see the general index. (K. V. ZETTERSTEN)

**KAKHITA**, in older spelling KAKHITA, sometimes al-KAKHITA, the name of a place on the Kakhita-Sufla, a tributary of the Kuphros, about 40 miles S. E. of Malatya, the residence of a Barmakid and chief town in a kāfī district of the same name, which comprises the three kāfīs (communities) of Gerger, Şıra and Marad, with a population of about 8,000 (according to Cunet's main Kakhita with them over 4,000 Armenians). Kakhita lies before the Sula (administrative district) of Malatya in the province of Malatya (Kharpert). The modern Kakhita which numbers only a few hundred huts with about 1,000 inhabitants, almost exclusively Kurds, was famed in the middle ages for its exceedingly strong castle which, built on a steep eminence, guarded the eastern road from Sempetzi to Malatya and was one of the frontier strongholds (Zağır) of the
Muslim raids, and has again achieved fame in modern times through the discovery on the neighbour- ing Nemrud-Dagh of monuments of Attalos I of Commagene on the first century B.C. We first meet with the name in the Oriental histories of the Crusades; in Bar-Hebraeus and Michael Syrus it is written Qaykha; the ancient and the Byzantine name are not known; but the bridge built in the reign of Septimius Severus about A.D. 200. a. D. over the Khasan-Sû at Kajkha and the remains of Byzantine buildings on the fortress show that the place was an important frontier station, even in antiquity and at the beginning of the middle ages. The hypothesis of Kajkha as a Sarmatian that Kajkha represents the ancient Qanadlik, the Καλακής of the Arabs, is untenable (see the article QALIMABIYA).

As a result of the battle of Manzikert (Malaz-girin) on Aug. 19, 1071, these frontier districts were definitely lost to the Byzantine empire and became a shuttlecock between the Ottoman and Seljuk dynasties. In 1324, the Seljuks took Kajkha, and the Seljuks of Rûm and the Cilician Armenia took Itchan Kajkha and ruled it until 1267. At the beginning of the sixteenth century these regions were considered important, and their population was estimated to be considerable. They were inhabited by various tribes, including Georgians, Armenians, and Persians. The region was a crossroads for trade routes between the Black Sea and the Mediterranean. It was a strategic location for the Ottomans, who controlled it from the early 15th century. The Ottomans, under the leadership of Sultan Selim I, established a garrison at Kajkha, and it became a key point in their expansion into the region. The town was a hub for trade and communication, serving as a bridge between the Black Sea and the Mediterranean. It was a center of cultural and religious exchange, with influences from both Muslim and Christian traditions. The Ottomans were able to maintain control over the region due to its strategic location and the economic importance of the area.

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had no longer the importance as a frontier fortress that it had in the middle ages, when it was specially mentioned as such by Abu l-Fida (Tartar, ed. Reinard, p. 562 sq.) and al-Dinawarī (ed. Mehren, p. 206). Qijalizade (middle of the 19th century) had given it a section to itself in his description of the Ottoman empire for the district of Gerger and photographs. Himın and others, see Karsh Storvons, ii, 443; in Ewliya also (Şiğdrâvânsı, iv, 22) it is occasionally mentioned, but the great geographical works of the 19th century, the Mevâli of Muhannad Aşgâr (t. 1766 of the Vienna MS.) and the Dâhâbâsnamât of Kâthî Câlech (Constantinople 1143, p. 600 sq.) only know Kâhâ from Abu l-Fida's whose statements they translate word for word; among the Anatolian Ka'd's Kâhâ was placed in the output of the seventh stage (v, Himın, Geşl. d. Div. Reûksâ, i, 8, 58, 470). In the course of the last three centuries, those remote and inaccessible districts have been settled by Kurds, Kâthî Čelech, and finally by the Turks, almost throughout by marauders, rebellious bands of highway robbers; they obeyed only their own chiefs (boy kéyîcîs) and during the last century it required repeated military expeditions to restore the authority of the Porte in the region inhabited by them. In these fighting the fortress of Kâhâ also played a part, as a Kûrdîsî Bej, with his followers had entrenched himself in it; it was stormed in 1838 by Turkish troops and from this incident became known in Europe through reports of Almâsworth and v. Maltzke (cf, C. Ritter, Erdkunde, x, 570, 574, 585 sq.). An archaeological excavation of the fortress proper is now planned there, in the lower part of description in Humî Bej's work on the Turkish expedition of 1838'; he paid special attention to the Muslim inscriptions (still unpublished); his statements are supplemented in details by the Sâhânzade of Kâhâ. The great iron gate, which is mentioned as early as the Sâhânzade conquest in 1226, was brought along with the gate of the fortress of Gerger in 1884 in Dîyar Bakr. 

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corotic diminutives of Bābū 'maternal uncle' (cf. J. de Morgan, Mission scientifique en Persie, v. 316, N°. 363; Kāli Kāi Khan, Forschungen Negeri, a. 20, N°. 143). The Kābkāy had been given to the founder of the dynasty, because he was the son of the maternal uncle of Mādjī al-Dawla by the mother of the latter, sister of Dughmān-ī-yār ( Ibn al-Āthīr, p. 338, better explanation than p. 146), his patron.

In place of Dughmān-ī-yār, the coin have the name Dughmān (cf. F. Justi, Iranisches Namenbuch, p. 88; genealogical table, p. 445). The dynasty consisted of five members;

1. AL-'AIṢ DAWLA AL-'ABI DAWLA Mu'AMMAD ibn MUSAFIR MUHAMMAD, in TūN DAWLA, marummed Ibn 'Abī Ḥāṣim, who was the first to declare himself independent, soon after 319 (1007) he was the cousin of the wife of the Būyīd Fakhr-al-Dawla (q.v.), mother of Mādjī al-Dawla, who had him appointed governor of Ifshān; he seized Hamadhān (414 = 1023), Rai (419 = 1028) and Ifshān (421 = 1030); continual wars with the Kurds, with the Ṣan'ahbād of Taṣkariyya and with the Ghuzz prevented him from peacefully enjoying the possession of these places. In 420 (1022) he declared himself a vassal of Sulṭān Mahmūd of Ghūr; in 424 (1033) he was governed in the government of Ifshān by Sulṭān Mahmūd, who had succeeded his father: in 425 (1034) he was twice defeated, lost Ifshān, tried to retake it in two years later and ultimately succeeded after some years to obtain the philosopher and physician Ibn Sāh (q.v.) as the ministerial office at his court, after having been dismissed from the service of the Būyīd Tād al-Dawla (the Khalifāh, ed. Weinstein, N°. 1968; transl. dr. Shane, p. 442); he was still minister at his death in 428 (1037). 'Alī al-Dawla died in 433 (1041), after having built a wall around his capital in 429 (1034).

2. 'IZĀR AL-'IN, DAWLA AL-'ABI, MANṣūR FARĀKH, his eldest son, succeeded him at Ifshān; he fought against his brother 'Abī Ḥāṣim, who had appealed for assistance to the Ghuzzsulṭān, settled in Kāl; the latter was defeated. Hamadhān sought refuge with the Būyīd Abū Mish'r al-Hasān al-Dawla (q.v.) who induced the latter to undertake the siege of Ifshān: the siege was terminated by a peace between the two brothers, which lasted till 435 (1044). 'Izār then seized the two fortresses of Kirmān belonging to Abū Kāfiṣ, who in order to get them back, took 'Arbaḥāfīiand defeated the Ifshān army. Besieged in his capital by Tūghiṛ-al-Beg in 435 (1044) he was left in possession of his seat in consideration of paying homage till 435 (1044) when the Saljuqs finally obtained Ifshān after a long siege; he made it his capital and had it walls desired, saying that only a weak prince had ordered walls to protect him. Abī Manṣūr received, of the two cantons of Yāzd and 'Arbaḥāfīī, the second and as he accompanied Tūghiṛ-al-Beg when the latter went in Baghādār to marry the daughter of the Caliph al-Ẓāhir in 455 (1061).

3. ABD AL-KĀFIṢ GERMĀNĪ, brother of the preceding, was reigning at Hadamān when his throne was restored by the Ghuris in 455 (1069). He was in peace with their chief Gūk-Tābī and married his daughter; but the Ghuris began their attacks again after the capture of Kāl and forced him to take refuge in the fortress of Kīkawar. These Turqs entered Hamadhān in 430 (1035); having succeeded in drawing Abū Kāfiṣ al-Dawla after them, they attacked him but he escaped. It was immediately after this that his father 'Alī al-Dawla surprised and defeated them. On the latter's death Germānī made Niṣāvar his residence. Farānshāh having triumphed and Hamadhān gave it as fief to his brother on condition that he was to be called Abu-l-Mulūk pronounced in his name. In 454 (1063) Tūghiṛ-Beg seized this town and demanded that Germānī should hand over Kīkawar, which his defenders refused to do. In 456 (1066) Germānī regained Hamadhān and declared himself a vassal of the Būyīd Abū Kāfiṣ; next year Tūghiṛ sent his brother Yannīl to recoup his town, from which the prince had fled and taken refuge among the Džaŋi-Rak Kurdistan. Yannīl in 459 (1069) took Kīkawar, which was commanded by a lieutenant of Germānī's, 'Ozbār b. Fāris, who, to obtain the best conditions of surrender, pretended that he still had considerable supplies. After the loss of his possessions, Germānī took refuge with the Būyīd Abū Kāfiṣ. In 454 (1063) he passed over to the Ghōrī and received favourably the overtures of Mānjīr al-Shāhī and the Ghuris who was seeking help against the Kīkawars but who had lost many soldiers in the desert and fell ill, which forced him to return. He died at al-Ahwāṣ in 455 (1064).

4. ABD AL-FARĀKH, son of Faramār, married Arāb Ṭūratīn, daughter of the Saljuq Dāsd, sūtī of Sulṭān Mālik-Shāh, in 469 (1076). Having sought refuge in Kīkawar: it was given the fief of Yarān (Rec. de Fretten étab. à l'Histoire des Saljouqides, t. 27). He was killed in 468 (1066) fighting by the side of Tūghiṛ (Ibn al-Āthīr, p. 312).

5. AL-'ABĪ DAWLA AL-'ABI, GERMĀNĪ, son of 'Alī; in presence of Abī Ḥāṣim, he was in the service of the Saljuqs; he had married the sister of Sulṭān Muhammad and of Sānūsūr; dispossessed of his seat, which was given to the cupbearer Kāni of Sulṭān Mahmūd and of Sānūsūr; in 454 (1063) was killed by the Ghuris (Ibn al-Āthīr, p. 312). Bibliography: Ibn al-Āthīr, ed. Tūrūnī, in k. v. Dūghmān-ī-yār, Fārūnshāh, Germānī, 'Abī b. Alī Masūr; Rec. de fentes étab. à l'Histoire des Saljouqides, ed. Hootma, i. 19, 25, 54, 123, 151; Mūsā Mūsājī-Hādī, Fārūk, ed. 2825, p. 503-14; Edw. T. Browne, Rāvī Mo. History of the Ifshān in the Taran-Dehl. Ad. Soc., 1901, p. 433; D. Tūrūnī, Rerum de monarcharum historiis, 3rd. ed. ii. (Brussels 1858); H. van Lint, Hist. der, 3rd. ed. vi. (1867); J. G. Stichel, in the Zeitschr. d. deutsch. Morgen. Gesellschaft, xviii. 397, 400, 426; W. P. Horn, in the Geographia, i. 585. (Cl. Huayt)

KALĀ (pl. KALŪ, KULL) is in Arabic the name for a fortress or stronghold built on a hill or mountain. In Turkish it also means the interior of a city or in contrast to the outer suburbs (cf. Zehnder, Turkisch-perse. Handwörterbuch, p. 707). The word which looks good Arabic and is fairly generally regarded as a genuine Arabic word may be a loanword from Iran. The first time raised doubts as to its being Dāwār, Fremnāstīn in the Arabisch (Leiden 1846), p. 257, because it cannot be derived from any Arabic root. Quite recently A. Siddiqi, Studien über die pers. Fremnāstī in blatt. Arabisch
KALÁ — KALAH

(The Persian origin of the word. The original is considered to be the Persian kalát (a fort or village on a hill), see Vullers, LEX. Per.-Lat., ii. 939.) This kalát, strictly an apppellative, appears at various places on Iranian soil, especially in Afghanistan and Persia, as a local place-name also (Kalát, Kálán); cf. G. Le Strange, The Eastern Caliphate (Cambridge 1905), p. 260, 332–335. The form kalat is of recent origin and has arisen through the addition of an inorganic suffix to the older kalát; cf. Andrews in the Mitt. d. Vorderasiat. Gesellschaft, Berlin, ii (1897), 85 sq. and Pauly-Wissowa, Konversationslex., der kalát, Altertumswiss., i. 1176. Kálát (also kálá) has survived for example in place names in Mazarávar; for references see Melgunoff, Das id. Eifer des Kajserischen Meeres (Leipzig 1865), p. 302 sq. The old Iranian form of the word must, however, have been *kalak; this is shown by the Armenian kalakó (town), which is certainly of Iranian origin, not perhaps an Armenian loan (from Aram. khaladh), which F. de Lagarde, Armen. Studien (Göttingen 1877), No. 3357, and Halschmann in the Zeitschr. d. dtsch. Gesellschaft, xvii. 252 wished to make it *Kalakow would regularly become Kálát (Andrews, op. cit.). It is still uncertain why the Arabs added an *an at the end of the word. The word certainly was borrowed very early; the prototype yielded was perhaps not kálát, but still the oldest form *kalak, the final k of which first of all becoming q might be weakened in pronunciation to “j照射. [It is also possible that the Arabs took Persian kalát as a so-called emic form from Pers. Kalat.] Ed.]. In the Arabic linguistic area there are a fairly large number of place names, which have kálát as their first element; cf. AL-KALA, KALÁT, Jákut, Msúkháród (ed. Wüstenfeld), p. 357; al-Kalúf, Fúthí al-Kalúf (ed. de Goeje), p. 553 (Index); ibn al-Ashfar, al-Kalmál (ed. Tornberg), xiil. 786–9 (Register); Vullers, op. cit., II. 735.

(M. Steeck)

2. AL-KALA. See ALCALA, KALÁT, D. ALKHÁT, etc.

KALAH (also KALÁH, KALA, KALÁ and KALLÁH), according to the medieval Arab geographers the name of an island or peninsula, which played an important role in the trade and navigation between Arabia, India and China. It was particularly noted for its tin-mines; it is at the same time described as a centre of trade in camphor, bamboo, slaves, ivory, etc. Its capital was likewise called KALÁH; cf. e.g. AL-Dinmággh, p. 152 sq., 170 sq.; AL-Nuwaír (in A. v. d. Litg., op. cit., see below, Böhtl), p. 281; the sea washing this region, described as difficult to navigate, was called the "sea of Kaláh" after it; see AL-MARDI, L. 370, 387, 340, v; AL-DINMÁGGH, p. 158 sq., 165 sq. The identification of the situation of this region is of importance for the history of Indian-Arabian trade. According to the statements given by the medieval Sultan of Sumatra, the journey was called in 257 = 851; and Kalkut, a location in Further India is alone possible. The islands and peninsula of Further India have been especially famous for centuries as producers of tin; cf. thereon Ritter, Erdkunde, v. 23, 24, 28, 30, 77–80, 428–450. As it is expressly stated of Kaláh (e.g. by Alí Zaid al-Shafi', see below, Böhtl) that it - at least for a time - was under the rule of the king of Zábed (Punja); see A. van der Lith, op. cit., p. 231 sq., and JAVA, ii. 574, 575, in identifying it, we must look in the first place to the south-western part of Further India, in the region of the Strait of Malacca. We may leave Sanskrit out of this limited choice, especially as it only produces tin in small quantities and of inferior quality. The island of Bandar (in the Strait of Malacca, now famous as a rich tin-producer); is to be left out of the reckoning, as the mines there have only been known since 1710 and were not worked before (cf. A. v. d. Litg., p. 261). This only leaves as the peninsula of MALACA (and we would have to follow Wackenroder (in Nouvelles Années des Voyages, Paris 1852, p. 19) and identify the modern town of KEDAH (Quddah, Kedah, Kedah) on the west coast of the peninsula in B. N. Lat. with the Kaláh of the Arab authors. The province of Kedah (see it. op. cit., v. 20 sq.) watered by the river Kalang, which would appear to coincide more or less with the area of the peninsula of KALÁH, is still distinguished in Malacca for its busy tin-trade. The actual name of the chief town is Kedah (to-day pronounced Kedah). Quddah is to be explained as simply a corruption through the Portuguese. In the Turkish MUSÔJ of Süli Ali (see I. 287), written about 1554 the term Kédáh is found; see Bittner and Tomaschek, Die topogr. Kapitel der indischen Seenleitung (Vienne 1857), p. 86 and see also there the maps reconstructed by Tomaschek from the statements of the Musôj and from the Portuguese sources (published in the II. and IV. quyr.). Kedah is at the present day an unimportant place but in earlier centuries it was a flourishing, much visited and populous harbour; see thereon Ritter, op. cit., p. 25 and A. v. d. Litg., p. 261.

The identification put forward by Wackenroder is also accepted by A. v. d. Litg., p. 359, 363, de Goeje (in De Gede, Amsterdam 1859, ii. 297), Tomaschek, op. cit., and G. Le Strange in his translation of Hamd Allah Mustawli's Ainak al-Kaláh, p. 194. Quatemere, op. cit., p. 734, and Vule-Durnaut, op. cit., p. 145 contest it. The latter however think that this might be identical with the Kaks of Polomieu. But the situation required for the latter town (cf. the article Keli in Fauly-Wissowa, Konversationslex., l. clx. Altertumswiss., 1917) seems to refute this.

The equation Kudah (Quddah) = Malaya Kalah seemed to be made quite certain by the fact emphasized by Kern in A. v. d. Litg., p. 308, that Malay d is pronounced much like k; Malay Kalah would therefore have sounded to an Arab ear as Kudah. But on the other hand it should be remembered that recently G. Ferrand (see Böhtl) contests the plausibility of a phonetic change from Kudhâ to Kudah. According to his investigations, Kudâ would mean more "all", but is rather to be equated to Keshk, Krâ (on maps) in the northeastern part of Malacca (near to N. Lat.). After what has been said above we are now only left with the choice between Kedah or Keshk (Krâ) on Malaca for the identification of the Kalah of the Arabs. The other attempts to locate the position of Kala — on Ceylon (island of Gâtta, Göte, Pointe de Galle; so Reinaud and Dulanier), Malabar (so Reinaud; see Cenault, op. cit.), Coromandel (so Gilbemard) — should now be definitely rejected as wrong.

Besides Kala we find occasionally in the Arab geographers also Kalâh-bâr, e.g. in the voyage
of the merchant Sulaiman (Reinard, Kalathos, etc. II. 15. v.) and in Al-Maṣūdī, i. 5. j. Reinard wished to separate this from Kalath from entirely and connect the same with Coromandel, or rather, its older Sulaiman (which Grundmister has already compared with Kalath), of which I have not traced that so far a location for Kalath is excluded is shown by Sulaiman’s references, according to which Kalath (like Kalath, as above) was a dependency of the king of Malacca (Java); Kalath and Kalath is probably identical as Quentinm. op. cit., p. 733 sq. and A. v. d. Litth, p. 258, 255 have said. What their means in Kalath is quite uncertain; the explanations of Sulaiman (as = man-tah = kingdom) and of al-Maṣūdī (as = son) arouse little confidence.

Most probably it is from the district of Kalath in Malacca discussed above — whether it is Kaldah or Kalath (Kra) — that tin gets the name jal’ah = the Kalathite = Arabic. Like the Persian haft (Khalil; see the art. jál’il) the Arabs usually reproduced Kalath by kal’ah; hence the common relative jal’ (jala’). The somewhat fanciful observation of the traveller Misr. u. Mukhali (in Yaghî, ii. 162 sq.; al-Karwani, ii. 60 sq.; Schöberl, op. cit., p. 18 sq. that tin is called jal’ from the fort (jala’) of Kalath, on which alone mines of this metal existed may be described simply as an attempt to explain the form jal’ (with b). Besides Kaldah and Malacca, Kâlim, Kânt, a district in Selangur in Malacca might possibly come into consideration; it then the article jál’il as well as the relationship of jal’ to the Malay kalim = tin.

This name al-Khalil, which was said to be the site of a very fine tin-mine, is usually regarded by the Arab geographers and linguists as the place of manufacture of a celebrated kind of Indian award, called jal’ (jala’) to distinguish it. (Further information in article jál’il).


quantity in the Koran in the sense "to speak to" some one with the accus. of the person addressed (al-Ahbar al-Ibnu, ed. Haurard, p. 27, says that kalam means mawjudah al-labilin) and the 5th stem occurs four times (xi. 107, xxiv. 15, xxv. 34, lxxvii. 38) in the neuter sense "to speak, talk, discourse" with a of the subject discourse. A certain number of synonyms reference mere "talking with the mouth" (cf. Dozy, Sagg., ii. 486). In the later development kalim came to mean the statement of an intellectual position or an argument sustaining such a statement, and a nusaba was a person making use of such kalim as a passion in the Fihrist. By al-Ma'arif (Murad), Paris ed., viii. 161) takalim is used of the "utterance" of a public story-teller and mimic by the roadside.

II. The first technical use of kalim seems to have been in the phrase kalim Allah, meaning either the Qur'an or Allah's quality (al-ha) called Speech. For these applications the way was prepared in the Koran, where kalim and related words are used in the order in which they came and the influences which produced them are still, like all the beginnings of Muslim theology, exceedingly obscure, and we are not yet in a position, in spite of Horan's collection of materials in Die philosophischen Systeme der apolitischen Theologen im Islam (Bonn 1912) even to sketch their development. It seems clear that the Muslim thinkers were affected (i) broadly by the conceptions, classifications and dialectic of Greek philosophy; (ii) much more minutely by personal intercourse with contemporaries in the theologies of the Oriental Christian Church and (iii) also with some influence of the Indian philosophical schools. The last influence has been suggested tentatively by Horan, especially at several points in his Systemen; but he has not supported it by any detailed references or translations from Indian literature; it remains, therefore, a theory, although very possible suggestion; cf. further on it Mussigkein's review in Der Islam, iii. 408. The idea of representing the problem of the personality of Allah as a combination of a of or essence with ilah or "qualities," seems partly due to the methods of Greek theologians of the 3rd century, partly to the Karim's rhetoric which, following the fashion of the old poetry, describes Allah by mentioning his qualities, and partly to Christian explanations of the relation of the persons in the Trinity. The problem, however, remained of the relation between these qualities and the essence, and was eventually given up by orthodox Islam which took refuge in the statement, "they are not He (i.e. Allah himself), nor are they other than He"; this was an admission that the relationship was a theological mystery, ungraspable by human thought. These qualities, further, were uncritically eternal; the personality of Allah was inextricable from them. But rationalist Islam, later the Ma'sa'ilites could not admit such a theological mystery and tended to reject the qualities as having a necessary relationship to the essence. In these discussions the quality "Speech" was evidently prominent, and on it the influence of the Christian theologians was peculiarly felt. It is never represented by an epithet in the Koran, i.e. Allah is never a Speaker, mawjudah or kalim, although the later theologians and Ma'sa'ilites frequently of it, and there is only too certain use of kalim for the actual Speech of Allah (Kur. vii. 143); but Allah is represented again and again by means of verbs as "speaking," and al-Ash'ar (al-Shaykh, p. 23, sqq.) quotes over ten passages, using different expressions, as bases for the doctrine that the speech of Allah, as a quality inherent in Him, and the Qur'an as manifestation of that quality are uncreated. These passages it may be said, give distinctively the impression that the doctrine was historically reached through other means, or under other names, and that these texts were then sought as a Koranic basis. The rationalistic theologians, on the other hand, denied the possibility of a material, yet uncreated, manifestation of the eternal quality of Speech. Thus when Allah spoke to Musa (Kur. iv. 126; vii. 133 sqq.; xxv. 7 sqq., xxvii. 30) from the tree (al-shajara) they held that the sound of the words was created in the tree as a majallah, and was therefore a state (al-ha) in it (cf. Goldseker, in Fihrist al-Din at-Rusi in Der Islam, iii. 245 sqq.). It is clear within the limits of our space that by explaining that Musa did not hear this Speech in a material sense, our ordinances of hearing, but spiritually and as coming from every direction and perceived by every one of his organs. It was thus received in his senso about the name al-mawjudah, the Arabotellian "common sense" (al-Majistarii on Kur. vii. 139, xx. 121 ed. Pleesker, i. 241, p. 595, e). Further, it was recognized at least as early as al-Ash'ar (al-Shaykh, p. 25) that this Speech must go on without ceasing, for the quality is perfect and silence would be an imperfection in it. The Kur'an (xvii. 109; xxxvi. 26) and traditions (al-Sabili, p. 25) speak of Allah as "hearing," the kalim, separate words of Allah, as being uncreated; from all eternity Allah has been speaking. But al-Ash'ar protests (ep. cit., p. 41) against the application of the term lafi, verbal utterance, to the Kur'an; that is not so even in the case of our recital of it. Similarly the Sufi (xx. 427, 47) says that you must not call the Kur'an and Allah. Al-Ash'ar says does not seem himself to have reached the position of the later Ash'arites that the Speech of Allah is thinking, at least "ideas in the mind," kalim or lafi, or, and therefore can go on without lafah or words. Al- Ash'ar's desire was only to free his doctrine from an old identification with the trinity and created, and he had not thought out what his position meant. The numberless kalimat of Allah are still speech but not our utterance with the mouth. In part, they are His creative acts, as He creates by the single word, Ism, "coming into being!" See further under KALIM.

For the later orthodox theologians the proof of the kalim of Allah was simplified down to an eigene (q.v.) of all peoples that Allah has spoken to the prophets and must therefore be a speaker, possess a quality of Speech; e.g. al-Tahdidi's common on the Akhir of al-Nashir, Cairo 1924, p. 75 sq., in which the tradition has been indicated above, the relation of this quality to the kalim of Allah of the Kur'an was still to be defined. The Hanbalite continued to avoid any closer definition as al-Ash'ar had done; it was the uncreated, eternal Speech of Allah, and that was an end of it. Some even tried to transfer its uncreated character to the very material on which it was written. For the Ma'sa'ilites it was simply created, like the words which reached the ear of Musa. The Ma-
The later Ash'arite view of this relation may be given in the words of al-Fadlî (d. 1126 = 1622; see al-Uqātû in his Shaf'iyya ed. 1915, with al-Dajjalî's comm. p. 50). These Glorious Expressions (the words of the Kitāb) are not a guide to the eternal quality in the sense that the eternal quality can be understood from them. But what is understood from the expressions equals (manâhîj) what would be understood from the eternal quality if the veil were removed from us and we were to hear it, apparently the distinction between ğâbatîya and ġabîḥa. Then the wording of the Kâfîn is created, and al-Fadlî has even a shade of doubt whether that wording gives back to the Preserved Tablet, that is to Allah, or it is sent to Jibrîl or even to Muhammad. Similarly, it is recorded in the Fudûs (v. 17), reports (Mishkî, ed. Cairo, 1317, p. 211 infra, and infra) that this was the Ash'arite doctrine even in his time and especially of al-Mâlikî (v. 17) and that their formula was that the Kâfîn was the bâton of Allah only in the sense that it was an ġâbatî, an expression, for the bâton of Allah. Similarly in al-Fâkid al-Abrâî, ascribed to Abu Dâmiya (d. 150) with a comm. by al-Mârikî (d. 333), the word for this relation is already ğâbatî and also ġabîş, reproduction (Hâshimbîd, 1321, p. 25). There is a very complete analytical and objective, but not historical, statement of the different positions in the Manûshîf of al-Dajjal with comm. of al-Dajjalî, Bûkha: 1266, p. 492.

In the influence of Christian theologians seems plain. The parallel between the ascendant but creating Logos, the masnûn and word of God, with its earthly manifestation in Jesus and this bâton, as eternal quality, as creative agency and as revelation in form is very close. The position of the Ash'arite school that the quality is practically the thinking of Allah, although they carefully guard against confusion with our "thoughts" which originate in time (al-Fadlî, p. 32) suggests the rational side of the Logos, the Hebrew Logîn, the divine liğinde. But it is not allowable to ascribe theid, life, to Allah because of philosophical and ecclesiastical implications; cf. the nekâtî of ed. Cairo, p. 541, ed. Sorensen, p. 164, 'Amîdî, ed. Bajgiran on Kûr, ii. 41, ed. Fleischcr, p. 17. The Christian theologians naturally translated their Syrian melîhâ, 4 1350, with al-kalâm. On Christian influence in Muslim theology see further in Graf, Die arabischen Schriften des Thûqayr Abu 'Amra and the various articles cited by Horton in his Philos. Systeme, p. 626; especially C. H. Becker, Christliche Formeln u. islamische Dogmen-, Studien in Pansauer. für Assy., 1931, 123 790.

III. It is not an overhanging conjecture that similar influence worked in developing the use of kalâm = theology and of mutakallîm = theologian. The Syrian melîhâ (talker) and its derivatives were parallel to ārûd and ārûq on both sides of their meanings of reason and speech. Thus melîhâ 'alîbûyâ of mean discourse and mutakallîm, especially. Speaking, the sense, with mul-kalâm = intellectual argument, especially as applied to theology. How much in the dark Muslims were on the origin of this use is evident from the eight explanations which al-Tâ zbî in his given (comm. on al-Nasafi, p. to ęg): (i) Theologians begin, "The kalâm (statement, argument) on such and such a doctrine is ..." (ii) Deals most with doctrine of Speech of Allah. (iii) Gives same weight to Speech in theology as philosophers give to mençûk, logic. (iv) Most essential of sciences taught by speech (v) Speech between opponents necessary to it rather than consideration or reading. (vi) The more disputations of the sciences taught by speech, (vii) For its weightiness it is the "statement" as opposed to other sciences. (viii) The cutting, impressive science from kalâm = 5 385. Ibn Khaldûn, (see below) gives only two explanations: (i) That the science deals with speech only and not action (umûm). (ii) The same as (i) above; cf. further Farhândî's translation of al-Shâhristânî's Milal, i. 26, and remarks, ii. 389 - 393.

But kalâm came only slowly to be the name for theology. At first, índ, "intelligence," was used for the whole speculative side of theology and canûn law, as opposed to jûm for the traditional side (see 1115). Then theology came to be called the ǧâfî, al-Fâkid al-Abrâî, as in the book ascribed to Abu Hâmid al-Mârikî and al-Mârikî, referred to above. There, p. 8, it is said, al-ǧâfî, al-kalâm, al-kalâm, al-kalâm, which would have been expressed later, kalâm is more excellent than kalâm. Kalâm, in that book, is not used technically except for the Speech of Allah, ǧâfî, generally taking its place; in the Itâma of al-Asfârî (v. 17) kalâm occurs, similarly, only in titles to sections. But in the Fikrî (c. 1397-1400) kalâm is used normally in the sense of "statement" and also technically, with ǧâfî and mutakallîm, of theology; while Ǧâfî is used, as regularly thereafter, of canûn law. But through it developed a further development: Dm al-Kalâm is due to any reason in simple theology, but scholastic theology of an atomistic type, going back most strangely to Democritus and Epicurus, and a mutakallîm came to mean a theologian, first Mu'izzî and later orthodox, behind whose theology lay the atomistic system which was Idrîs's most original contribution to philosophy. The importance of this conception of the matter of the universe, as being of a grained structure and not infinitely divisible and continuous can hardly be over-emphasized. In Europe, until the xvi. century, it was eclipsed by the authority of Aristotle; but it re-appeared there, first in a quantitaive form (Boyle and Newton) and later qualitative (John Dalton). It would be curious to contrast the experimental researches of these with the a priori speculations of Idrîs. A mutakallîm, then, was thus distinguished, although calling himself an 'Ashârî, from the Hanbalî conservative traditionalists among whom as-Şûfî had reconciled himself, from the mystics who found their basis to religious experience (maw'ûf; fi ṣûrû rivalry and wathâqî in Fikrî, p. 185) rather than in Ǧâfî and dialectic, and from the philosophers (ṭāhâûnî, who based upon a blend of
Aristotelian and Neoplatonic philosophy; although all these might profess to hold the same doctrines of the Sunnite faith. This leaves out of account, of course, the Shi'ite system, a structure of Mu'tazilite rationalism erected on the doctrine of 'al-fikr, i.e. that the ultimate basis of our knowledge is not reason but authoritative instruction by an inerrant, divine, uncreated, and uncreated, and the pantheistic side of Shi'ism which is not really Muslim at all, except in vocabulary and imagery.

It is a great misfortune that the beginning of the 8th Meccan of the Fiqh, which deals with Kalam in this sense, is lost, and with it the account of the origin of this science, and that the first form, especially, has reached us in so hopeless a condition (Houtson, in Zeitschr. für die Kunde des Morgenlandes, iv. 217–235, essentially supplementing Flügel’s ed.). Yet it is clear that the first form divided the mutakallimun of his day (end of 8th cent. A.D.) into: (1) Mu'tazes; (2) Shafi'ites, both Imurids and Zakhdids; (3) Pre-Islamic and Anthropomorphic; (4) Khairad. This arrangement may be due to the Shafi'ism and, therefore, Mu'tazilism of the author; but the Mu'tazilites were certainly the first mutakallimun. He places al-Ash'ari in the third class and has evidently no idea of the importance of his school—there he seems to have been a joke (p. 154); yet here he died c. 330. Nor is there any mention of al-Muturidi, who died c. 333. Al-Dhahabi died 403, four years after the last date in the Fiqh of the Fiqh (Flügel’s ed., p. 212). Certainly the first form of the Fiqh greatly misused the future, for his third class lay orthodox Sunnite Islam. Of his fourth class only the Shafi'ites (q.v.) continued to have any importance. Nor does he show any idea of the speculative possibilities in his fifth class.

We cannot, as yet, write a connected history of the atomic theory of Islam, the essential difference of the system of the mutakallimun, and it may never be possible. We have only references to and short quotations from the earlier disputants upon that system. Even the extant writings of some do not give us any help, and we have, so far, almost no real philosophical writings, which probably would. Fortunately Houtson has gathered up and untangled, with great diligence, in his *Philosophische Systeme* the later references and quotations, and from these it would appear that the Mu'tazilite Abu 'l-Husayn al-Mu'tazilite (d. 253) (see above) was the founder of the philosophical school and was opposed to it by: (1) other Mu'tazilites, Hidajat b. al-Hakam (d. 253) (?); (2) al-Murāji, and Houtson, pp. 170 sqq.) and al-Maqdis (d. 250) (Houtson, pp. 189 sqq.). It thus seems among the Mu'tazilites, however, it may have reached them; but we cannot be sure to what extent their system was exactly that. Much has been withheld all the reasons of the later mutakallimun and unnecessary to describe the system here, as it has already been given under Al'ism, i. 307 sqq. It may, however, be worth while to give the following references to Houtson where he deals especially with it. (pp. 227, 229, 195, 191, 246, 245 sqq., 526, 551 pp. 195, 235, 236 make it plain that the division of time into atoms, which could not be further divided, i. e. that time is not endlessly divisible, goes back to Zeno's paradoxes of Achilles and the tortoise; it was a solution of that paradox and made motion possible; cf. William James, A Pluralistic Universe, p. 226–231. Ibn Hazm in his Kitab, because of his very hostility, has given us particularly full accounts, c. e. v. 92 sqq. But in the nature of the case it is not possible that the earlier disputants put their discussions into permanent written form, and still less permitted copies to be freely made and spread abroad. We have the classic case of al-Djami (d. 397) on Aristotle and a very great theologian and ascetic Shafi, on whom we know nothing of real suspicion of heresy ever fell, but who openly said that the seeker of the divine Reality might expect to be called a heretic (Goldschm. Veröffentlichungen, p. 175; see further, al-Kasid, *Risala*, Rulak 1590, pp. 159 sqq. and Qurnan, above, i. 1063). When he discussed questions of *takmil*, that is the doctrine of the person of Allah, with his students, it was behind closed doors. We can hardly imagine that these discussions were concerned with such questions as are in al-Ghazali's *al-Risala* and *al-Maktabah* or al-Tafsir on al-Nasafi; they must have cut much deeper and have been like those which Ibn Hazm has exposed to us with malicious indignation, dragging those Godless mutakallimun from behind their closed doors. In reply the mutakallimun would have protested that he was not playing the game and did not understand their object. The Mu'tazilites preceded the orthodox theologians in open publication. We still have the *Masa'il* of Abu Khidr, a Mu'tazilite, who wrote about 400 (1009) (Houtson, *Philosophische Systeme*, Arthur Grimshaw, *Aston's Introduction to the Arab Sciences*). Al-Ghazali, at a somewhat later date, actually did put such discussions into writing in his two *al-Maqasid*; but it was on the basis of Neoplatonic philosophy and not of atomism (see below).

In the *Maqasid* of Ibn Khaldun (c. 1006) we get another view of this development, about four centuries later, than the *Fikhr* (Quatremère's ed., iii. 27–43; Houtson, 1874, pp. 223–225; trans. de Slane, ii. 49–64). In Quatremère's text (pp. 44–53; trans. de Slane, pp. 64–83) there follows a section on the *mutakallim* passages in the Koran which is not found in some of the MSS., nor in the Rulak edition, Ibn Khaldun evidently added it later from a perception (i) that his view of these passages was essential to his general position and (ii) that he had not dealt fully enough with some of the theological matters of controversy. He traced, in fact, the origin, in great part, of the science of Kalam, viewed as defensive scholasticism, to these ambiguous and obscure passages; it sprang, thus, more from emotional than from philosophical pressure. There is certainly truth in this; but it seems also certain that the early Muslim theologians, under the influence of outside ideas which were pressing in upon them, made use of the obscure verses to secure a possible footing in Islam for these outside ideas. In this they were greatly aided by Mu'tazilite confused thinking, and also by a certain impotence of conception and width and freedom of ideas which belonged to his greatness; he had not been a metaphysician; but he was a keen psychologist. But it is especially characteristic of Ibn Khaldun's position, and in striking contrast to his otherwise
openmindedness and genuinely scientific spirit, that he rejected all utopian or idealistic, of these passages as absolutely as Ahmad b. Hanbal or al-Akhbari themselves. He interpreted Kur. ii. 5 (cf. al-Bajdawi, ed. Fleischer, l. 145, 1) as meaning that only Allah knew their meaning and that man should abstain from useless speculations. He thus secured a method of practically throwing out all the passages of the Kur’an which did not suit his view of the universe, e.g., those speaking of the jinn (q.v.), and also, which was worse, set up a limit to man’s investigation of the world.

Kalimah having thus arisen from these difficulties, or impossibilities, of tasneef, the different names being according as the anthropomorphizable Kur’anic expressions bearing on the essence (‘ilm) of Allah or on his qualities (’ats’ilat) were treated literally (ta’zilah, ta’zilim) or as having a meaning different in his case from the literal and unnatural to us (ta’zil) or according as ta’zil was applied also to the other descriptors of Allah, the meanings of which were quite plain and possible in the literal sense because they all expressed ideas apart from the concrete. This last was the position of the Mal’azilites, between whom and the first, the anthropomorphists, stood the sect which followed the doctrine of the Fathers (al-’azilah). So the monotheist party was driven to the use of rational explanations (ta’zilah) and there arose al-Akhbari who combined ʿulam and mu’affafa, denied ta’zilah, establishing the “quality consisting of ideas” (knowledge, power, will, life), and limited ta’zilah as the ʿulam had done. He also established “hearing” and “sight” and the “speech which exists in the mind” (al-faʿalat al-waṣf). He also discussed (tahallatun) with the Mal’azilites their ethical position (ta’zilah, waṣf, naqṣ) and exegesis and future rewards and punishments. He discussed with the Imamyya the principles of government, and demonstrated that it was not a part of the Faith, but a convenience upon which the people had agreed. With all this compare and contrast Goldziher in Frei- hebung, pp. 119 sqq.

The next great name given is that of al-Shafi’i (d. 405) (q.v.). He reduced the whole to a system and established the intellectual basis and arranged the arguments. Thus he established the atom (al-fa’alun al-a’far) and the void (al-bahri) — it is to be noticed that fa’alun is a category of the Aristotelian Neoplatonists means “existence” in the philosophic sense, and that al-bahri is exactly the Lucullan sense, that an accident (“void”) cannot exist in an accident, and that it cannot continue through two atoms of time (see also, Ibn Khaldun, ed. Quatremère, p. 114; De Slate, p. 157). So he made the principles only secondary in importance to the axioms of the Faith, because he held that the nullity of an argument meant logically the nullity of the thing which it proved, and the converse. These principles were arguments for the Faith; the Faith was true, therefore these principles must be true. It is evident that formal logic was not the strong point of those who built up this system, however ingenious it might be; and that Ibn Khaldun was right. Al-Shafi’i is further evident that with al-Shafi’i the historical value of Ibn Khaldun’s outline begins. He makes no mention of Ibn Hazm (q.v.), a theological free thinker who died in 450; but he gives the titles of two of the books of the Imam al-Haramain (al-Dawri, q.v., d. 478), a teacher of al-Ghazali, apparently because of his reputation though no distinctive development is attached to his name. Immediately after him, the science of formal logic was taken up by the theologians who had discovered that it was only a tool for thinking and not a part of philosophy. But this led to an examination of their foundations and to the rejection of a great part of them; so that they no longer argued, as al-Shafi’i had done, from the nullity of the proof to the nullity of the thing proven. Their new proofs were derived, to a considerable extent, from the physics and metaphysics of the philosophers, and thus they entered upon a new method which was called farisat al-munawwarah; yet they also introduced into it a considerable element of opposition to the philosophical positions because that was what they were the same as their own earlier heresies. Leaders in this new school were al-Ghazali (d. 505) and al-Razi (d. 605; see on him especially Goldziher in Der Islam, iii. 213—247) and to their books Ibn Khaldun would still send the student of theology who wished guidance in his criticism of the philosophers, although there was in them some amount of opposition to the older method. It is to be remembered, too, that al-Razi was a systematic user of ta’wil (Goldziher, p. 247) of which Ibn Khaldun disapproved. But such students as wished simply to follow the path of the ta’wil in theology held to the old method of the Farisatin’s — only there could true ‘ilm al-ka’im be found — and especially should study the Farisat of the Imam al-Haramain. This apparently means that with al-Ghazali there came a sharp abandonment of the method of the atomists and a going to school instead with the Aristotelian Neoplatonists. Such, too, is certainly the evidence of al-Ghazali’s writings. After al-Ghazali and al-Razi came still deeper confusion between theology and philosophy, until the subject matter of the two was regarded as one. Yet the mutashab’ahim had distinguished sharply the physics and metaphysics of the philosophers from their own speculative position, using an intellectualist system in defense of dogmas held down by divine authority. He gives as an example of this confusion the Fara’id of al-Baidawi (d. 685 = 1286) and every sect of al-Ba’dawi’s Kur’an commentary will recognize what he means. The learned of Persia (al-Ja’i) who followed al-Baidawi, had used the same method in all their works. Of the kind of Kalam that was left in his own day Ibn Khaldun had no good opinion; its ambiguities (la’ibat) and generalities (hif’ilat) were a profanation of the Creator rather than a defense. And no Kalam was longer needed; it had been a defense against the Mu’tazila and the Mal’amah and they were extinct, but it was rather disgraceful for one who knew the Sunna by heart not to be able to give a reason for the Faith that was in him.

Yet Kalam had still a long course to run, and the commentary of al-Bai’dawi on the short treatise of al-Ba’dawi, already referred to, gives a good idea of the development of the system of the mutashab’ahim. Text and comment are quite modern — al-Ba’dawi died in A. D. 1842 and al-Bai’dawi in A. D. 1844; they are finished scholarship and the title, Kifayat al-Athrā’ wa-1-Hamal wa-al-Kalām, “The Sufficiency of the Commonality in the Science of Kalam,” with reiterated statements in the text that only so much is given as is necessary for sal-
viation, shows a purely intellectual view of religion. The commentary is based throughout on atomistic reasoning; the physics and the metaphysics are atomic. The text suggests an intentional contradiction to the precepts of al-Ghazali with a similar title, Alfiya, 2nd edition, Sultan Hamid, "Kehren back of the Commmunality from the Science of Kalam", yet the intention is nowhere expressed. In it al-Ghazali had denounced the corrupting of the simple faith of the multitude with intellec tualist arguments and had advocated very subtly what we would now call psychological methods — startlingly, for modern ideas, backed by the secular arm of the state. But al-Ghazali had opposed the mutual affirmation system and method from the beginning. On the one hand he knew, as a fact of psychology, that being convinced against one's will removes all of the same opinion, and on the other, he did not approve of atomism as philosophy. He appears to make no specific reference to it in his works, and where he does give an abstract of theology, as a formal science (e.g. in Al-Farabi, Al-Kudsiya, and in Al-Mujaddid), he speaks short of absolutely philosophical bottoming. That, for him, was intellectually impossible; but such an outline of concatenated dogmatism, as in the two books mentioned, was justifiable. (Arbikin, pp. 25-399; ed. 1325). The only real philosophy for him was, apparently, the Aristotelian-Neoat nominalism, and with it he had dealt in his books which have remained as a sceptical, but respectful spirit. Probably accounting for the economy of thinking, which he himself professed, and which to him all falsification, he dealt thoroughly and destructively in other books with the atomic system, and this may explain the mysterious allusions which have been called "the secret" of al-Ghazali (e.g. W. H. T. Gairdner in the Mirzadeh, Der Islam, v. 121-153). For his attitude towards the mutual affirmation, see further in al-Ghazali, above, ii. 147-58, Al-Muqaddas, pp. 8, 397, and Mirzadeh, Al-Amin, Cairo 1322, 47-49.

It is significant that reform movements in Islam at the present time seem to have cut loose from the atomic philosophy, and to have gone back for leadership to Ibn Said, v. Ibn Khaldun, and the Aristotelians generally. Lajnul ad-Din al-Ashraf (see above, i. 1008-999), E. G. Browne, The Persian Revolution of 1905-1906, Cambridge 1910, Chap. 1; Goldziher, Die Stellung der islamischen Krankenfürsorge, Leiden 1920, pp. 322-399) and his friends and pupil Muhammad Afzul were the protagonists of this reassurance and continued the long interrupted method of al-Ghazali, even on the side of the economy of thinking. The atomic system had crystallized and had become identified with the stiffest orthodoxy. In its origin, also, it had been, even with the Mu'ta'filites, a weapon for the defense of accepted views and the instruments of free investigation. Modern Islam, therefore, could have nothing to do with it, although it is possible that modern western atomic speculations may generalize it into a semblance of life just as microscopes have been used to defend the Karanite doctrine of the givin (Goldziher, Krankenfürsorge, p. 355). Yet it should never be forgotten that this theory was the most original contribution which Muslim thinkers had made to the history of philosophy.

Bibliography: It has mostly been given above, and almost all the bibliography under


(D. B. MacKoskill)

KALAM (Kalama, rod): the reed-pen used for writing in the Arabic character. It is a tube of reed cut between two knots, cut obliquely (or concave) at the blunter end, having the point slit, as with us for the quill and later for the steel pen. It has to be very firm so that it does not wear away too quickly; the best kind comes from Wust and grows in the marshes (haghib) of the first. It is allowed to steep like hemp, and is kept in the water until its skin has taken on a beautiful dark brown colour. Its fibres should be quite straight so that the slit may also be even. To make the slit: the sharpened end of the kalim is laid on a long flat piece of ivory or bone, which is specially used for this purpose and is called minfiga (Turk. minfigi). The point is then slit with a sharp backward cut with a special kind of very sharp knife with a long handle (pemkife, Turkish bakasentagli). The part of the point to the left of the incision is called kaft ("human"), because turned towards the writer and the right wukhāt "savage". If the former is slightly softer than the latter so much the better. It has been made a rule that in the kinds of writing called muqaddas, minfiga and ragra the wukhāt side ought to be twice as broad as the kaft side; in the kinds called mukattat and dhuma, it is the other way about. The mukattat is written with a pen slit exactly down the centre.

To protect the kalim from damage it is kept in a holder (miflama). There are of two kinds: 1) a metal box in the form of a long flat tube closed at one end by a lid with hinges and often adorned with arabesques. Attached to it is an inkwell (dabāb, popularly dama). This kind is peculiar to the Arabs. In Osmanli Turkish it is called dabāb (from Ar. dabāb); at an earlier period it was also called dabāba (strictly phr. of dabāb, "grave") by the Ottoman Turks, a word which is found as early as Abû Yusuf, Kitâb al-Kalâm (Cairo 1302, p. 17) with the meaning of "holder", "case"; 2) a paper-mache box adorned with lacquerwork. In it is a drawer which also holds an inkwell. This kind is used particularly in Persia and is called kalabdar, "pen-box".

Für die Bedeutung des Kalam ist gegeben, dass die wukhāt Side nicht zu weich, aber auch nicht zu hart sein sollte. Die kalim wird in einen Halt (miflama) gelegt, der aus Metall oder Holz bestehen kann und oft mit Arabesken verziert ist. Der Inkwell (dabāb) ist ein Teil des Hals. Der kalim wird aus dem Reisenschnitt hergestellt und muss sehr fest sein, um nicht zu schnell zu verblassen.
latter; 2) a kalum of light, as long as the distance from heaven to earth, which draws down all things that are to happen until the last judgment (cf. Faqir al-Din al-Nasir, Muṣaffah al-Safī, Cairo, 1278, vi. 330; Mutahhar b. Tahir al-Makdisi, Kitāb al-ṣafī wa l-tahhāb, ed. Haart, i. text, 161 sq., transl., 149).

The kalum is the emblem or symbol of the administrative services as opposed to the self, which marks the military officer. Ibn al-Ward († 749 = 1349) wrote a Muṣaffah al-Safī wa l-kalum and Ibn Nuṣain († 768 = 1366) a work with a similar title; Djalal al-Din Muhammad b. Abu al-ūla al-Dawānī († 907 = 1501), All-b. Abd al-Atlas Ummayr († 928 = 1514), and Khânizādā († 979 = 1572) each wrote Kalum al-kalum on the same subject (Broekhuisen, Gesch. der. arap. Lit., ii. 140, 211, 430, 455).


(II. HuaY)

KALANDAR, a Sufi religious order, founded by Kalandar Yusuf (cf. KALANDAR), an Arab of Spain, contemporary with Ḥusayn Rekājī (q. v.), brought to Damascus by the Sharīf Djalīl al-Din al-Sawlī, a native of the town of Sawān in Persia; he is buried in the Zāwiyah which he founded there. He was admired by a great number of people and was considered as a saintly man of great learning and piety. He was known for his asceticism and poverty, and his followers were known to be strict adherents of the teachings of the Prophet. His followers were known as the "Kalandar" or "Kalumites," and they were known for their strict adherence to the teachings of the Prophet and their commitment to austerity and poverty.

KALANDAR, the reputed but mythical founder of the Kalandar order. According to all the information available regarding the early history of these dervishes, it is more than probable that we have not here to do with a body similar to the other dervish orders introduced from Eastern Persia, but rather with a kind of wandering monks, who followed in their mental and physical mode of life the ideal which al-Makrisi, al-Kalawī (Bellay 1470), ii. 432 sqq. attributes to them, a proposal of his description of the Kalandar monasticity in Cairo (cf. thereon de Sacy, Chrest. Arabi, 4, Paris 1826, 275). According to the general descriptions which e. g. al-Suḫrāwī in Silvestre de Sacy in Notice sur l'histoire des Mœurs de la Bible, du Coran, Paris 1831, p. 343) or Djalāl, Naṣafī b. al-Adn, ed. W. Wessner (Leipzig 1859) also as Sa'di himself (cf. Ghūṭa, transl. by G. B. Grab, Melchtheid's Sodder, Remagen, Leipzig 1846, p. 294 sqq.) gives of the Kalandar dervishes of the time, we have to deal with wandering dervishes, Maktubīs (cf. al-Makrisi, al-Kalawī, ii. 432), but on the other hand see the Burūnīs' Kāf under Kalandar, where a rigid distinction is made between kalumār, muḥārīm, and māhi, without fixed abode and without fixed rules for their order and with an utter neglect of the laws of religion or of the forms of society. Abu Sa'd b. Abū Ḥārīm's (q. v.) notes contain an account of them, which gives an excellent picture of the usual Kalandar of his time (cf. Siburg, K. B. B., M. B., Alcohol, phil.-hist. Kl., 1875, ii. 157; Ign. Gutscher, Vorschriften über die Islam, Heidelburg 1911, p. 171; F. Bühler in Der Islam, ii. 1911, p. 66 sqq.). What, then, is usually called the founder of a so-called order of Kalandars, is apparently nothing more than some important
protagonist of these views. This is certainly true of Váñet, said to have been a Spanish Arab, who is often represented as the founder of the Kalandariyya, as well as of Sháhí Sháhí at-Din of Sawa in Persia, who, Ibn Bat'túta says (I. 612 a), settled in Damietta and ended his days there. The expression Kúdwa in Ibn Bat'túta here obviously means nothing more than “pattern, model”. The Kalandari seem to have originated in Central Asia and to have been strongly influenced by Indian ideas. According to al-Mahriti (d. 1448), they came about 400 years before his time into Arab lands. About 610 (1213) the first of them appeared in Damascus (ab Eskif, ii. 453). Here there died in 622 (1225; this, not 722 = 1322 is to be read in al-Khúfí, ii. 433) the Persian Sháhí Sháhí of the Jlahianí sect, who flourished under Solúm-al-Malik al-Adil Kethbgha and founded a monastery of Kalandars not far from Cairo (Seryákh = Kyrakos). The Kalandari may have been most numerous in Persia and the greater part of the other countries; but at least, seems to have been concentrated in Ar-dabil. [q. v.], the stronghold of the Sháf'íyya (Sa'áfawí, q. v.; cf. Adam Olearius, Persische Reisen beschreibung, etc. 1656, p. 685; the Kalandar). In Anatolia also and even in Rumelia, in the early Ottoman period down to the xvth century, they several times played a dangerous part by attacks on the autonomy of the state and serious risings (cf. F. Babinger in the Islam, xl. 144; Péché, Turizh, Stambul 1285, i. 1285). Even in the Saljuk period similar risings seem to have been led by Kalandars. There are also various local traditions of connections between Kalandars and Bektájís.

KALANDARI has also become the name of a certain town in Táirisch.

Bibliography: cf. besides the works quoted above, also F. Babinger in Der Islam, xi. 94 and the references given there, also d’Herbouët, Bibliothèque Orientale (Paris 1697), p. 241 sq. (Meestricht 1770), p. 228 s. v. Calender, Adam Olearius, Persischer Reisenbeschreibung, etc. 1556; and Th. Niese, Die Einwanderung der Turken in die Hafen, etc. (Leipzig 1885), i. 259; F. J. Brown, The Dayroor (London 1859), where the present matter has been examined in the Persian original of the word kalander, kalandar, etc. and also discussed in a later D. Demierko, Dastur, Supplement, vii. 240 also Der Islam, xi. 94 note). (Frank Bähringen)

KALANSUWA, KULANSIVA (L.), the name for a cap which was worn by men either under the turban proper or alone on the head. The word, from which verbal forms are derived as denominative verb, is apparently of foreign origin; while it used to be commonly connected with the Latin calata, for which, however, the form calata is difficult to quote — and besides it means a hand-clot for women — Frankel wished to derive it through the Aramaic كَلُّنس (cf. Arabic kálánis, kálánis, Dushi, Supplement, ii. 395) from אָלָע (aleph). The modern grammarians and lexicographers have found in the word manifold confusion of the broken plural and the diminutive a reason for using kalansuwa as a paradigm for substantives of more than three radicals with such peculiarities.

Cape of different shapes are called kalansuwa; varieties of the kalansuwa are sharq, kurnak, uralja, etc. While it is related of the companions of the Prophet that they wore tight-fitting kalansuwa, a later long peaked sugar-cane shape, supported within by pieces of wood became fashionable, for which the name jambé is usual. It seems to have come from Persia (cf. the hand-dresses in the Dura-Silàliyâ first century paintings, in J. H. Breasted, Oriental Foreigners of Byzantine Painting, Chicago 1924) for it was regarded by the pre-Mahmurmand Arâm as a noteworthy feature of Persian dress (Ja'ab, alt-arab. Balansuwa, ed. p. 272) and is said to have been first adopted in the reign of the first Umayyad by 'Abdull b. Ziyâd from the inhabitants of the city of Kâzâh, conquered by him (Yârî, Mu'jam, ed. Vinstenfeld, iv. 134). High, black kalânsuwas were worn by the 'Abdull Bullah from al-Manâr to al-Mast'm and by their viziers and kâfis. The latter adhered longest to the kalânsuwa, as that in the course of the thirteenth century — also popularly known as damâna, pot-hat, or jambé, that became their regular official headdress together with the neck-veil jâlubâs, and at times was even forbidden to wear by the community (al-Kitm, ed. Ghuz, p. 460. 380). On the other hand criminals had a kalânsuwa put on their heads when they were led through the streets. The kalânsuwa was also worn among the Umayyads in Spain, where maghūlas meant a Mustûf wearing the kalânsuwa. A head-dress introduced by Tâhir into his army was also known as kalânsuwa.

The name kalânsuwa appears several times in Ibn Bat'túta according to whom (ed. Désfrémery and Sanguineti, ii. 378) the Kipča, for example, called their kalânsuwas by the Persian name kalânsuwa. Of the Fatâwa (q. v.) sociology in Ajjân Minâr (al-Hâfiz, al-Zahâ'ir, ed. 1664) that their members wore several kalânsuwas above one another, a silk one on the head, above it a white woolen one, to the top of which was tied a strip of cloth 2 fingers broad and 3 ell long; at meetings only the woolen kalânsuwa was taken off, the silk one remaining on the head. A similar pendant strip of cloth is also part of the dress of the Coptic priests of modern Egypt and is there called kalânsuwa; kalânsuwa here the name appears to have been transferred from the cap itself to its most striking and therefore better known part.

At periods when, as in the second (viii-th) century, both Muslims and Christians wore kalânsuwas, the latter had to tie two knots of another colour to it (Tahurt, ed. de Goeje, iii. 1389); but when the kalânsuwa went out of fashion with the Muslims in the third century, it remained the mark of the Christians. The word is therefore frequently found in Arab authors meaning the head-dress worn by Christian monks and hermits, Greek priests and even the Pope himself. Through the Crusades the high cap with the veil seems to have found its way to Western Europe as a woman's dress.

The name kalânsuwa was also given to other objects of similar shape: A. mâna is the metal cap of the oil-smeared Hellespont (Ain Shams, v. 20). K. Turîh in modern Arabic for a chemical sublimating vessel. K. ledûr is used by surgeons for a particular kind of hand-hanging. K. jâlubâ is the name of a plant, which seemed to represent a human head with a high cap. Kalânsuwa was also the name of a fortress near al-Râfâ in Palestine.

Bibliography: In addition to the usual dictionaries: — Dusy, Dict. des mots des vilayets des îles Arabes, p. 365—371; id.
through the intrigues of his followers Mihribân Khan was emulated with the British force advancing on Kandahâr by the Bolân Pass; Kâltâ was taken by storm, and the Khâtîb himself killed in the attack. Two weeks after the fortress was taken by disaffected Baluch tribes. The British Agent, Love- day, and the traveller Masson fell in their hands and the farmer was murdered. This led to a second British occupation for a time, but the Khâns were re-instated and remained practically independent for the next thirty years. Under the British protectorate, Kâltâ remains the capital of the Khân's dominions. It is a small town situated in the high plateau 6730 ft. above the sea with a population of under 5000. The best descriptions of Kâltâ are those of Pottinger, who visited it in 1810, and Masson (1831 and 1840).

2. The Khânate or State, which takes its name from the town of Kâltâ. This includes the provinces of Sorâwân, Dâshânân, Kâshân and Makrân, and the tributary states of Lâs Bâla and Kâhân. For details see under BâLÎCÎTÎN.

Kâltâ (Kâţát, Kâlî, Kâlay, Kîlay), 1. The town of Kâltâ is the capital of the Khânate and port of the same name, the most important part of Kâltâ Province, and the residence of the Khân, its ruler. The Derân Kâltâ or Khân represents the Arabic jalâl al-din or the Persian khâlar [cf. the ort. Kâlay], which in India is usually pronounced kâlar. In Pâlki kâlar is the common word for a fort. On coins we find both ّکلار and ّکل (W. H. Vaileant, Copper Coins of India, vol. ii. 1921, p. 221). It has been known in earlier times as Sevâ (from a legendary Hindu king and Kâlî-i-Nâzir, which connects it with the Brahui tribe of Nîzâr, which is generally accepted as belonging to the oldest branch of the indigenous Brahuis [a. B. R. COX, in i. 627, 630]). The town was unknown to the early Arab historians under its present name. It is however possible that it may represent Kiskânâs, which Arab geographers mention as the residence of the ruler of Kâltâ. This is confirmed by B. I. Sâfâ'î, Bibl. Geogr. Arab., i. 176 no. 77; Ibn Hawkal, xvi. ii. 232, 3 sq.). Its situation is in the modern district of Sorâwân, close to the boundary of Dâshânân [q. v.]; that it would have been included in the ancient province or kingdom of Tûbâ, of which the capital was Kûndâ [now generally written Khoûzâr, in Dâshânân]; (in the Shâhâbânam Kâltâ belongs to Turan; cf. ed. Vâlîra, ii. 794. — Ed.)

After the Brahu tribes had passed through the Brahui country on their way to the Indus valley, m. 8b and 18th centuries, Kâltâ remained in the hands of the Brahuis under a chieftain of the Kambatân clan, from whom the line of Kâltâs is descended. Their power gradually extended during the Indian expeditions of Nâhir Shah and Ahmad Shah Durrani [q. v.], whose suzerainty was admitted by the Khân. The greater of these, Nâshr Khân, endeavoured to shackle off the Durrani yoke. He was defeated by Ahmad Shah, but the latter, who besieged Kâltâ in 1722 (1758), was unable to take it, and Nâshr Khân made favourable terms for himself. He built a strong fort (known as the Mîr, and strengthened his position among the surrounding tribes. In 1854 Shah Sûnâj al-Mulk took refuge in Kâltâ with Mihribân Khan after his failure to recover Kandahâr. In 1838 through the intrigues of his followers Mihribân Khan was emulated with the British force advancing on Kandahâr by the Bolân Pass; Kâltâ was taken by storm, and the Khâtîb himself killed in the attack. Two weeks after the fort was taken by disaffected Baluch tribes. The British Agent, Love- day, and the traveller Masson fell in their hands and the farmer was murdered. This led to a second British occupation for a time, but the Khâns were re-instated and remained practically independent for the next thirty years. Under the British protectorate, Kâltâ remains the capital of the Khân's dominions. It is a small town situated in the high plateau 6730 ft. above the sea with a population of under 5000. The best descriptions of Kâltâ are those of Pottinger, who visited it in 1810, and Masson (1831 and 1840).

2. The Khânate or State, which takes its name from the town of Kâltâ. This includes the provinces of Sorâwân, Dâshânân, Kâshân and Makrân, and the tributary states of Lâs Bâla and Kâhân. For details see under BâLÎCÎTÎN.

Kâltâ (Kâţát, Kâlî, Kîlay, Kîlay), 1. The town of Kâltâ is the capital of the Khânate and port of the same name, the most important part of Kâltâ Province, and the residence of the Khân, its ruler. The Derân Kâltâ or Khân represents the Arabic jalâl al-din or the Persian khâlar [cf. the ort. Kâlay], which in India is usually pronounced kâlar. In Pâlki kâlar is the common word for a fort. On coins we find both ّکلار and ّکل (W. H. Vaileant, Copper Coins of India, vol. ii. 1921, p. 221). It has been known in earlier times as Sevâ (from a legendary Hindu king and Kâlî-i-Nâzir, which connects it with the Brahui tribe of Nîzâr, which is generally accepted as belonging to the oldest branch of the indigenous Brahuis [a. B. R. COX, in i. 627, 630]). The town was unknown to the early Arab historians under its present name. It is however possible that it may represent Kiskânâs, which Arab geographers mention as the residence of the ruler of Kâltâ. This is confirmed by B. I. Sâfâ'î, Bibl. Geogr. Arab., i. 176 no. 77; Ibn Hawkal, xvi. ii. 232, 3 sq.). Its situation is in the modern district of Sorâwân, close to the boundary of Dâshânân [q. v.]; that it would have been included in the ancient province or kingdom of Tûbâ, of which the capital was Kûndâ [now generally written Khoûzâr, in Dâshânân]; (in the Shâhâbânam Kâltâ belongs to Turan; cf. ed. Vâlîra, ii. 794. — Ed.)

After the Brahu tribes had passed through the Brahui country on their way to the Indus valley, m. 8b and 18th centuries, Kâltâ remained in the hands of the Brahuis under a chieftain of the Kambatân clan, from whom the line of Kâltâs is descended. Their power gradually extended during the Indian expeditions of Nâhir Shah and Ahmad Shah Durrani [q. v.], whose suzerainty was admitted by the Khân. The greater of these, Nâshr Khân, endeavoured to shackle off the Durrani yoke. He was defeated by Ahmad Shah, but the latter, who besieged Kâltâ in 1722 (1758), was unable to take it, and Nâshr Khân made favourable terms for himself. He built a strong fort (known as the Mîr, and strengthened his position among the surrounding tribes. In 1854 Shah Sûnâj al-Mulk took refuge in Kâltâ with Mihribân Khan after his failure to recover Kandahâr. In 1858
the sea (the "kingdom of Labes" of Marmol). 'Abd al-Aziz, his successor, further increased his power with the support of the Turks, who he assisted against the Kabylish, the Kackar and supported in their expeditions against the Moroccans and the people of Taghrir and Warga. The rupture of this alliance in 1532 brought about wars between the Turks and the Banu 'Abbas, which lasted down to the end of the sixteenth century. and Besieged several times, during this period, Kafta could never be taken. After the death of 'Abd al-Aziz, killed in defending his capital, power was exercised by his brother, Amorkan. The latter extended his territory as far as the Sahara, repelled several Turkish attacks and fell fighting in 1603. His son Sidi Nasr, the son of the Zungin rather than the battlefront, dissatisfied the Banu 'Abbas and was assassinated by them. With him the kingdom of Kafta disappeared. Henceforth the town was only the family seat of the Mokrani, shaikhs of the Madjama, descendants of Sidi Nasr. Protected by its impregnable situation, it remained independent down to the French conquest. It served as an asylum for the adversaries of the Turks and the members of the great native families, who in time of war stored their grain and treasures for security with private individuals here. The hostility of the latter was proverbial. Thus Kafta's benefited in the midst of the disasters, which were raining down on the country, by a regular neutrality and in spite of the quarrels of the chief [cf. I. 7028], inseparable in a Kabylian city, enjoyed a remarkable prosperity. It is at Kafta that Mokrani was buried the leader of the rising of 1871: his tomb is, however, now quite forgotten and neglected.


KALAT Bani Hammâd, a town in the Central Maghrib, which has now disappeared, but was in the 18th century the capital of the Hammâdî Empire (cf. the article Hammâtik, li. 252). Al-Kafta (Kalat: Al Khafr or in the Kit. Al-Istithâb) was founded by Hammâd b. Balukha (9-10) in 959 (1059-67) on a height of a mountain called Kiyâta or Ajâla by Ibn Khaldun and Tâkhariss (now Djalal Takeri-bal) by Al-'isri. A Roman fort had perhaps previously occupied this site, in the 1st century. Abi 'Abd (9-10) had tried to check in these regions the Fatimid princes, who were pursing him on his retreat through the Maghrib. The place seemed therefore well suited to enable Hammâd to resist the attacks of his enemies from the West, the Zenita, who had just besieged his capital Asir (9-10) and then from the east, the Zirids of Kairouan. Hammâd populated the new town by transporting thither the inhabitants of the Malita and of Ifrissa, which he had destroyed, and a large number of members of the tribe of Uqairâ. He built mosques, caravanserais, and various public buildings and surrounded the whole with a wall which ran round the mountain. These defences, built, according to Ibn al-Hamdâb, by a Christian slave, enabled Hammâd to offer a successful resistance to the Aqith. But, when this prince came to besiege Al-Kafta in 1060 (1061), the Hammâdians held him at bay until he was at Asir and at times at Al-Kafta and in 1062 he died in 1062 (1063-64). Al-Kafta rapidly became very prosperous. "The population increased rapidly, students came there in large numbers from the most remote parts of the empire, attracted by the resources which the new capital offered to those who cultivated science, commerce and the arts" (Ibn Khaldûn). The importance of Al-Kafta further increased after the sacking of Kairouan by the Hilâf. Many inhabitants of Ifrissa came to seek shelter there. The population was very mixed. It is worth noting that it included a small community of native Christians, well treated by the rulers, they had a church dedicated to the Virgin and administered by an official, perhaps a bishop, whom Paul the Deacon calls bishop of the Christian. The city around was quiet, as an alliance made by the Hammâdi and with certain sections of the Aïtâchou was kept for several years. Life was easy there, owing to the abundance of fruits and of cattle fattened on the adjoining pastureage; the markets were attended by caravans, which came from all parts of the Maghrib and even from Egypt and Syria and the Iber. Magnificent buildings were erected by Al-Hamadî: the Kasr al-Malik (Government Palace), the private residence of the Emir, the Kasr al-Manur (Palace of the Sun), the Kasr al-Kawkab (Palace of the Star), the Kasr al-Sâlih (Palace of Bliss).

The situation altered in the second half of the 16th century. Breaking their alliance with the Hammâdî rulers, the Arabs began to plunder the region of Hodas and thrust their incursions up to the very gates of Al-Kafta. The insecurity became such that al-Maqrî, while continuing to make frequent stays at Al-Kafta, moved the seat of government in 1083 (1084-6) to Bougie, which had been founded by Al-Nahj in the preceding century (Bouge, I. 766), but the member of the Arabs multiplied and made the lot of the inhabitants worse and worse. In the reign of Al-Azm, the nomads invading all the territory of Al-Kafta and forced the garrison to take refuge in the town, which they could not go. Thus Yahiya, who succeeded Al-Azm, decided in 1085 (1086-7) to remove from Al-Kafta all objects of value, that were still there. Four years later, the Hammâdî empire succumbed to the attacks of the Almohads. When master of Bougie, 'Abd al-Murîd sent his son 'Abd Allah to lay siege to Al-Kafta. The place, defended by Idrissah, Yahiya's brother, was taken by assault, the garrison put to the sword, 1200 inhabitants slain and many others taken prisoner.

The conquerors carried off vast booty (547: 1152-1153).

Still Al-Kafta survived this disaster. Some of the inhabitants repopulated it, not the town itself, at least the Djedda quarter, E. of the wall. According to the author of the Kit. Al-Istithâb, they were still fairly numerous at the end of the 16th century and were engaged in the making
of garments, which were celebrated. But in 380 = 1185, ‘Alī b. Ghāyla captured al-Kāfī after a three days’ siege. It was undoubtedly be who completely destroyed the city, for it is never mentioned again after this date. Considerable ruins alone recall the existence of the ancient Hamadān capital. They lie about 20 miles S. of Būrjī Bit ‘Ararījī, on the southern slope of the Puliz Manjil, in the N. of Honān, at a height of 3600 feet and occupy the summit of the cliffs which command the right bank of a tributary of the Wādi Selmāna. The minderest of the mosque is still standing. Excavations made by P. Blanchard (1889) and again in 1908 by General de Baylè have made it possible to trace the wall and recognize the remnants of various buildings: the Dīr al-Baylè, as called, perhaps, from a tank there, the palace of the Gūlān, the palace of the Bays, and the mosque. Fragments of decoration, painted terracotta, tiles, tiles of faience, tiles of polychrome lustre, and capitals have been brought to light. The study, which has been made of them, tends to the conclusion that the Jerablus art before the Ilīlāl invasion was in great part Oriental in its inspiration and is revealed as a combination of Persian and Mesopotamian elements with local Syrian influences.

**Bibliography:** al-Baktr., Dīr iz al-Aφri-,


*ān, Hist. des Bāvrz, ed. de Slane, L. 111, 120-1; transl. de Slane, L. 255, li. 43

c. 969, 970, Kāfī al-Baylè, ed. von Kne-


**KALĀT HUWĀRA,** a town in Algeria (department of Oum, a mixed commune of Mina), 30 miles N.E. of Mascara, on the Wādi Kalāt, one of the branches of the Hillīl. Population (1911): 2072 inhabitants, of whom 3047 native. Carpent-

making, at one time a flourishing industry here, still employs 500 workmen, although on the decline. Kalāt was founded in the 7th (sixth) century by Maḥmūd b. Masā, chief of the Huwara, living in the region of Mina. He built a citadel and gathered around it his tribemen as well as the Masā. A Beber tribe related to the Huwara. Masā’s descendants were faithful servants of the ‘Abd al-Walid of Tlemcān and as reward received the government of the land of the Huwara. After the occupation of Tlemcān by the Marinids (1250 = 1258), the people of Kalāt recognized the authority of the conquerors, and thus gained again under the rule of the sovereigns of Tlemcān after the restora-

*century Arūd seized the town (1517) and placed a garrison of 400 men there under his brother Tābkī. Re-taken in 1528 by the Sūlitūn, Kalāt was restored by them to the Sūlitūn of Timūn and passed finally to the Turks towards the middle of the xvth century. It is described by the writers of this period (Les Africains, Marbou) as one of the principal places in the land of the Beni Rāshīd (the Beni Rājīl of Fez, the Beni Azāz of Marməl). According to these authors, Kalāt was a very strong place inhabited by merchants and well-to-do artisans. During the Turkish period, Kalāt frequently served as a place of refuge for Beys and Turkish officials, as well as for numerous families from Oran and Algiers, and until about 1852, the population was in great part composed of Kulqūghīs, i.e. of half-

*castes born of the marriages of Turks with native women. On several occasions the town has suffered from earthquakes but it was, on the other hand, greatly extended by the Bay of the West, Būsh-Belnīs, in 1756. The population was em-

*ployed in agriculture and industry (manufacture of soap and especially the weaving of carpets). After 1830, Kalāt recognized the authority of Abū al-Kādīr, who drove out the Kuloğhūs, and was in 1845 occupied by the Beys. Kalāt was the birthplace of the celebrated marabout Stūj Almād (al-Bīyra, 8th cent. A.H.), to whom are attributed satirical sayings very popular in Algeria (C. R. Besse, Les dictons populaires attribués à Stūj Ahmad ben Yūnūf, Paris 1910). (G. Vasse) **KALĀT NJIJ, the name of a celebrated citadiz in Northern Syria, on the right bank of the Euphrates in 30° 53’ N. Lat. and 38° 18’ E. Long. (Greenwich), whose importance lay in the fact that it commanded the passage of the river here, where it was crossed by a bridge. It was here that a caravan route from Syria to Mesopotamia, much used in the middle ages, crossed the river. The route ran from Halaib via al-Bāb q.v. to Manbūj, thence in a fairly straight line to the Euphrates, then across the river by a slightly north-eastern direction to Harrān. The distance from Manbūj to Kalāt Nij is given as 4 furūsh (a short day’s journey), that from the Euphrates to Harrān as 2 days’ journey. As there are two small islands in the river at Kalāt Nij, a passage is very easily affected by a short bridge of boats.

In the middle ages Kalāt Nij was the bridgehead of Manbūj (the ancient Euphrās, or Euphrates), a very busyemporium, which the Caliph Harūn al-Rāshīd had raised to the capital of the ‘Awāja province (q.v., 1, 545). So long as Manbūj flourished Kalāt Nij returned its importance; with the decline of Man-

*qūd — by the xivth century A.D. Manbūj was already for the most part in ruins; see G. G. Strong, Palestine under the Mamluks (London
expactly adds that, according to some, traces were still to be seen of an older bridge, which would seem to prove the existence of a river-crossing here, dating back to pre-Muslim times. Al-Salih, however, does not mention the place Ka'at Nadim in his Kitab Manbij, "the bridge of Manbij". The older Arab geographers and historians knew it only by this name. Even if the name Ka'at Nadim perhaps only begins to appear in Arabic literature from the 8th century A.D. (to judge from the references quoted), it is clear from an important passage in the Halfah chronicle (not written, however, till the 9th century) of Ibn al-Shihab (al-Durar al-Muntashri fi 'Iwād Marakah Halid, Bahrir 1909) cf. on this work above II, 235) that its origin must be put back to the tenth century. Here it is stated (p. 230), that Ka'at Nadim was long ago called Djar Manbij, and remained a little village in the Muslims period until it was refounded by a certain Nadim, a slave (qāsim) of Salih ibn al-Shihab, about 300 A.H. (912 A.D.). From this Nadim comes the new name Ka'at Nadim (N. S. cited), which in time quite supplanted the earlier name Djar Manbij. Similar changes of place-names occurred elsewhere in Syria and Mesopotamia in the middle ages; for example the strong castle of Ka'at Ta'ar, which stood further down the Euphrates on the site of the modern Ta'alula and al-Rakha, received the name Ka'at Eljar (see note 2030 of 'Arab) after the Arab chief Djarb l. Mail (in the 8th century A.D.) had taken possession of it.

The passage quoted from Ibn al-Shihab's history farther shows that the form Ka'at al-Nadim and the translation of the name founded on this as "the star-castle", which have become quite familiar in European literature (and therefore also on maps: Ka'at en-Nadim), are wrong. The Arabic sources, moreover, show, so far as we can see, almost always the correct Ka'at al-Nadim; the Syrians reproduce this by Ka'at al-Nadim, e.g. Chronicon Syriacum (ed. Rev. Ettlin, Paris 1869) p. 399, 17. If the reading at al-Nadim is occasionally also found in our edition of the texts — e.g. in Yakuti, L. 105, 5 (against iii, 366, 16; al-Mufid, p. 357, s. v. al-Mardhwi, l. 443, 5; and al-Kazimi, l. 166, 19 — it would still have to be investigated whether the manuscripts really support this reading. At the same time we do not deny that later Arabic writers, in ignorance of the origin of the name of the place, occasionally may have written Ka'at al-Nadim and this may have given the etymology "star-castle". For example, Ibn al-Shihab (op. cit., p. 329) states that the place's name is derived from a word meaning "k'at al-nil ("the sill"), in which the latter explains the name of the fortress in popular fashion as "a star in the clouds", an eagle in the sky". Similarly Ritter (op. cit., s. v. ta'if, following J. v. Hammer) writes: "The castle is said to have taken its name from its height, reaching up to the stars". Lastly Alsinawoth (op. cit. l. 229) takes the name Ka'at al-Nadim back to al-Ma'mun, who is said to have built an observatory here. That the Caliph had observations of the heavens made in the region between Palmyra and al-Rakha on the Euphrates is certainly true (cf. above l. 498); but his responsibility for the doubtful place-name is to be denied, after what we have said above. In this connection it may also be pointed out that we have several places called
Kawkab (or star) in Nearer Asia, for example one in Northern Syria, but an identification of the latter
with Kaifat al-Nadim, "the star-castle," which R. Rümcke, Gesch. des Ägyptischen Tempel (Iman-
lenk 1866), p. 337, notes to propose, is impossible. It is noteworthy that Hamid Allah
Mohamed Mamluk (Nasir al-Kullal, ed. 1. Le Strange, vol. 1, Liden, 1894, p. 103, sq.)
says that the castle of Harran was called Kaifat al-Nadim. As there is no
confirmation of this in Arabic sources, this must be an error of the author.

The citadel and the bridge of Kaifat al-Nadim play a not unimportant part in the history of
the wars of Islam. Soon after their invasion of Syria the Arabs occupied this region (in
18 = 639), the Euphrates villages, al-Balkhush (p. 175 sq.) calls it. In the accounts of
the fighting between Ali and Mu'awia, which led in 657 a.d. to the battle of Siffin (on the
top of the Euphrates opposite Kaifat al-Nadim already mentioned) the bridge of Kaifat al-
Nadim is frequently mentioned; cf. e.g. al-Tabarri, 1. 3259, 34 sq. and Ibn Miskam,
Yusuf al-Umum (Ghah Mem. Ser. L. No. 8, p. 571 sq.). When li-
bad Allah b. Ziyad took the field against Mujtaba in 655 (in 655) in the Irak, he crossed the Euphrates
by this bridge; see Wallhausen, Das Arabische Reich und sein Sturz (Berlin 1902), p. 115.
In 350 (941) after the murder of Ibn Royf (on whom see above p. 407) there was fighting here
twice between the latter's troops and those of the Hamdani Najir al-Dawla; see Zeitisschrift f. Deutsch
Mittelalter, Geschicht., 2. 470. The citadel of Kaifat al-Nadim changed hands several times; as
in later centuries; we find its possessors, in turn, the Hamdanids, the Mirdabs, the
Habash (cf. above vol. ii. p. 229 sqq.), the Banu Numair (see also al-Hawarki, p.
159, viii. Ibn al-Shihabi, ed. cit.), Seljuk Nur al-
Din al-Zanki (1146-73) and his successors in Syria, the Ayyubids. Nur al-Din (according to
Abu l-Fida', Yatim al-Rudabi, ed. Paris, 14. 233),
raided the castle on which Ibn l-Flaburid, who passed two or three decades later, refers
as a "new citadel" and placed a strong garrison in it, which was very troublesome to the
neighbouring Syrisch towns occupied by the Franks. Kaifat al-Nadim was also for a time in
the hands of the Begieinid princes of Iru (on them see above p. 597). After the death of Salih al-
Din (1193) his sons and grandsons (al-Malik al-
Abdal, al-Malik al-Zahir, al-Malik al-Azzu), and
his brother (al-Malik al-Adil) several times succeeded one another in the possession of
the town (cf. above vol. ii. ii. and v. Sarri, ill. 165 sq.). Abu l-Faraqi (Barbarens), Ta'rbik Muhandis-
ugan (ed. Beirut, p. 192), 1895, Well, Gesch.
des Christentums, 1. ill. 433.

When Husayn, in 658 (1260) began his cam-
paign against Syria (cf. above ii. 332), he had to fight for the Euphrates crossings and the forts
defending them; see Ibrahimm, Chronikos Syri-
ace (ed. Bedjan). P. 587 sq., Barbarens, who was then bishop of Hala, went to meet the
Mogul ruler to beg that the Christian be spared, was shut up by him in Kaifat al-
Nadim (see ib. cit., p. 419, sq.

On the topography of Kaifat al-Nadim and the
present condition of the castle there, we have var-
ious accounts by European travellers, e.g. by
Hiëter and Alinworth (on their visit together in
1830), Suchan (1879), M. v. Oppenheim (1896) and Miss Greendale, 1. Ball (1900).
According to their descriptions, the rocky castle without an
east high stands quite alone, crowned by the pictori-
ques ruins of the citadel, falling steeply towards
the river and fairly difficult of ascent on other
sides also. All parts of the castle are still standing
upright and are quite well preserved. Two stories are
distinguished with an agglomeration of rooms of
various sizes. The only part damaged are those
which were burned during the taking of the
castle by Turkish troops about 1820. When at
this time an Arab tribe refused tribute to the
government and took refuge in this stronghold,
the soldiers of the Turks had to besiege and storm it,
and a large gap was made in the wall in the pro-
cess. A peculiar feature of Kaifat al-Nadim is
its not yet fully investigated caves and subter-
anean passages, which, according to the Arabs,
run through below the Euphrates to the Mesopo-
tamian side (compare the Oriental stories about
a similar system of tunnels made by the Queen
Zenobia in Fr. Müller, Studien über Zenobia
und Palmyra, 1. 57). Kaifat al-Nadim is
now quite deserted and forms a refuge only
for countless wild pigeons and hawks. According
with Suchan, there are still three Arabic inscrip-
tions here. One of them is carved out over the
main gateway, which is flanked by two high
towers and gives an account of the restoration
work done by the Ayyubid al-Malik al-`Aziz: in
605-612 (1205-1215); beside it is a second
inscription which gives the name of the archi-
tect. A third inscription of the same ruler of (1215 A.D.)
may be read on the door of what was once
the little mosque of the castle.

According to the Arab geographers (Ibn Dhuheib,
Yakut, al-Karwain, al-Mas'udi), a little town lay
below the castle rock, probably at the river's
edge, which served as a market for the numerous
travellers as well as for the Bedawin of the sur-
rounding desert. The remains still in existence
of buildings of an earlier period at the foot of
the hill on the south cannot, as Suchan observes,
be considered the remains of a town on account of
the way in which the ground is cut up; but the
Muslim cemetery in the vicinity, the whitewashed
of two buildings (mosques or chapels) may mark
the site of the small medieval village. At the
present day there is no irrigating there. Whether
traces of any earlier ones can be found seem
very doubtful. Chesney (Expedition, l. 450; Narra-
tive, p. 230; see above) has, it is true, thought
to discover remains of one and M. v. Oppenheim
claimed to find traces of old bridges in no less
than three places (see Berliner Zeitschr. für Erk-
1905, p. 7; but according to Chapot (op. cit., p.
284, note 7) who likewise examined the area in
question, there is nowhere any trace of such
remains to be seen.

A little to the south of Kafat al-Nadim, but on
the left bank of the stream, there lies close to
the Euphrates a mound of ruins, part of which
has at one time been swept away by the river,
called Tell Ma'-alil, out of which M. v.
Oppenheim dug a large ancient mosaic of the riv-
gel Euphrates; see Byzant. Zeitschr., xiv. (1905),
9. 7 and Moritz in the Betri. der Archäol. 2712,
1923, p. 158. Also on the north bank opposite
Kaifat al-Nadim there lies a very winding system
of hills, called Dżabal 'Aṣṣārīn after the ancient ruined site of 'Aṣṣārīn. S.E. of the latter (N.E. of Tell Mar Chudra) rises the two great grave-towers, one of which in the second story a porphyry sarcophagus, with the oldest known inscription in pure Syriac (73 A.D. = 385 Seleucid era). This monument of an Edessa man named Maḥruš, with inscriptions relating to the building and to the deceased, is of great value from the linguistic as well as the palaeographical point of view. Moreover, P. Oppenheim and H. Pogson found and copied it independently; cf. Pogson's publication and edition of the text in his *Impronta Semitica de la Siria* (Paris 1907—1908), p. 15—22 (and *P. a. s.* and see thereon Nöthdecke in the *Zeitschr. f. Assyri.*, xxx. 151—153. The edition of the text by B. Moritz in the *Beiträge zur Assyriologie*, vili. 1913, p. 152—165 is based on v. Oppenheim's material. The ancient name of Tell Mar Chudra and 'Aṣṣārīn are unknown; perhaps it was one of the above mentioned stations in the itineraries (Gerke or Thilasticom, 682.


KALAT AL-RUM. SEE RUM.

KALAT SHERKAT. An extensive group of ruins in the wilderness of Mosul, on the right bank of the Tigri in 38° 50' N. Lat. and 45° 15' E. Long. (Greenswiss). They rise on the edge of the desert on the steep spur of the hilly lands, cut up by many valleys, which slope from the ridge of the Khasāha mountains, an eastern spur of the Djabal Hamrin, down towards the Tigri. The name Kalat Sershāt is not found in the Oriental writers of the middle ages nor, so far as I can see, in those of later centuries either. Whether the spelling KALAT SHERKAT = Ashshur III (r. r. 1), which is found in Aramaic inscriptions of the Parthian period, is really connected with Sershāt, is Jameson (Mitt. der Deutsch. Orient-Gesellschaft, vi. 60, p. 46) supposes, is very doubtful. Perhaps the name Sershāt—or Shershāt—of Strabo, *De geograph. descript.* (Leipzig 1916), p. 795—only dates from the avii. century A.D.; in the literature of European travellers it seems to appear first about the time of Rich (1821). The meaning of a personal name is quite unknown. The Turks also give the place the name (often found when Turkish is spoken) of Toprak-Kale = "Earth-castle," which is without significance; cf. Rich, op. cit., vii. 137, 91.

Kalat Sershāt occupies the site of the oldest capital of the Assyrian empire, the city of Ashur, from which the whole Ashurite race took the name Ashshur (Assyria), while the city itself apparently derived its name from the national deity of this name (hardly the reverse). The site offers many advantages for an effective defence and was presumably planned by the inhabitants of southern Mesopotamia (Babylonia) as a military bulwark against the incursions of northern barbarians. That Kalat Sershāt was fortified in the Aramaic period has been shown by the excavations of the Deutsche Orient-Gesellschaft. These further show that the Semitic settlement was preceded by a non-Semitic (Sumerian) occupation; Sumerian sculptures have been found for the first time in the city, associated with those from Tellah in South Babylonia (about 3000 B.C.). In the time of the third Babylonian dynasty of Ur (2112—2055 B.C.), Ashur was a small state dependent on Babylon. The beginnings of Ashur may safely be put back to 3000 B.C. and perhaps even farther; thereon cf. most recently, Wetter in *Biblisch-Studien*, Heft 6 (Die *Sargonidische Zeitvon Assur*, Leipzig 1925), p. 96. Some not inconsiderable time before 2000 B.C. an end was made of the Sumerian colonisation of Ashur by the invasion of the Semites.

The numerous historical inscriptions which were brought to light in the excavations of the Deutsche Orient-Gesellschaft in Kalat Sershāt have extended in a most unexpected fashion our knowledge of the history of the city and kingdom of Ashur, especially with regard to the older periods. Its chronology now begins about 2300 B.C. or even earlier. From Falsa Ashur 1 (2036—2072) to the fall of Nineveh, with the help of the dynastic lists of Ashur, we can restore the series of rulers without a gap; cf. E. Weidner, *Die Könige von Assyrien, Neue chronolog. Dokumente aus Assur*, in the *Mitt. der Forfoearischen Gesellschaft*, (1921), no. 2, with the chronological list of the kings of Ashur given there (p. 64 sq.). Compare the (somewhat later) list (based on the screenplay Kalat) in *Archeologie und Alterthümlichcr Inhalt*, Heft 2 (1922), p. 101 sq.

Ashurah retained its place as capital down to the middle of the tenth century B.C. Older rulers built other towns as royal residences, but only temporarily, for example Selamaner 1 (1280—1261) chose Kalkhus (Bild. Hebr. 6), further to the north at the mouth of the upper
25th for his capital and his son and successor Tu-
kutlu Nimarta (1260—1322) built a new cap-
thal for himself in the immediate vicinity of Ashg"ur to the northeast of it, which he called after himself Z"ar (wall, zuloof of) TuKutlu NimaTta (now the ruins of Tashkul Ar'aj). After their death both these towns again fell into their secession to Ashgur. It was thus from the 14th century onwards that the latter became more and more overshadowed by Kalakh and Nivseve and the latter kings chose those two places only as the centres of their kingdom. Ashgur survived the fall of Nivseve, however; cf. Streck, op. cit., COXiV, and note 2 and p. CXXI, note 1. It is mentioned in the proclamation of Cyrus to the Babylonians, which is preserved in sunsimian. During the greater part of the Graeco-Roman period, especially in the 400 years of the Par-
thisch epoch (which is represented by countless remains of buildings), it was an inhabited town, and as such — under other names (Kaini; perhaps also Labanah and Lilihan) — it is several times mentioned by classical authors; thereon cf. E. Herzfeld in Monumen, l. (1907), 283 sq. and 287 sq. In the Parthisch strata of the ruins of Kalakh, 43 Arameic inscriptions, mainly in mo-
muriun, were found, which, in so far as they were dated, cover the period of the Sasanian (Anarhik) era (199/200—272/273 A.D.), i.e. they cease just with the rise of the Sasanians. An interesting fact is also to be deduced from these documents, that the cult of Assyrian deities and names of gods still survived in Ashgur in the third century a.d. On these inscriptions cf. Jensen in the Stenung-

The name Ashgur appears in the Aramaic form Athor as early as the old Persian version of the Behistun inscription; see Waisbach, Die Keilschriften der Achaemeniden (= Vordoriental, Bibl., iii.), p. 140. By Ashgur we have here probably not to understand the whole of Assyria but only the district of Ashgur. The classical authors give the Aramaic equivalent of Ashgur in the form Arsa, Arsea; see Palmy-Weissowa, Rosinyski, d. Klass. Altertumswissenschaft, ii. 2260; Herveld, op. cit., l. 127. Ashgur presumably became more and more deserted under the Sasanians. The Syrian authors know of Athor down to the late middle ages as the name of a parish; see G. Hoffmann, Auswahl aus syrisch. Atmen persiscrcher Martyr (Leipzig, 1886), p. 175, 210.

The Arab geographers of the middle ages likewise are acquainted with Athor. It is given by them firstly as an earlier name of Mosul, then as the name of the province which was later called al-Jissaka and finally as the name of a ruin near al-Sahnuk (probably the Milhal Resu, 23 miles N.W. of Nimrud, the ancient Kalakh; cf. Streck, op. cit., p. COXiV). Sometimes Athor is written instead of Athor and sometimes the one, sometimes the other noted as a variant. Athor is either to be regarded as a corruption or, perhaps, better, as a parallel dialect form. For, as Athor or Athor: Ibn Rusch in the Bibl. Grzbr. Arab., vii. 224, and Athor, "land of A. = Mosul." Vakht, Morgenl. (ed. Wustenfeld), i. (1833), 124, p. III, 113, sq. For the Jissaka Athor see Vakht, Morgenl., ii. 72, sq. 241, sq; this coincides with the Halim Athor (Ar'aj), the Kafr (region of) A., of which only al-Muqaddam (Bibl. Geogr. Arab., iii. 20, 21; cf. also 27, 28, 29) speaks and which, according to him, is divided into three large divisions. On (Ulapay) Athor as an older name for Athor see above L. and G. Le Strange, The Land of the Eastern Caliphs (Cambridge 1905), p. 86.

From the above statements of the Arab geographers this much is evident: that in the middle ages the ruin was still known which covered the site of the ancient Alshur; only the name had been erroneously connected with a deserted locality near al-Sahnuk. It may here be recalled that, according to Layard, Nineveh and Babylon (London, 1853), p. 162, the Arabs at the present day call a high hill in the corner of the ruins of Nimrud (Kalakh) "Tell Atthir." The Arab geographers further make the observation, which is quite correct, that the earlier name of the province of al-Jissaka, which, indeed, practically coincides in area with the ancient Assyria, is derived from the deserted town of Athor. When Athor ultimately came to be erroneously regarded as the ancient name of the later capital Mosul, we have a false identification in the case of Baghdad, which western travellers throughout the middle ages down to Pietro della Valle (1615—1647) squatted with Ba-
bylon and always called so.

On the Arabic name Athor or Athor cf. also A. Schultens, Tim et res gestae ... Saladin (Lei-

The ruined area of Kalat Sherkat is of considerable extent (nearly 180 acres), very little smaller than that of the two other royal cities of Assyria, Kalakh (Nimrud) and Nineveh (Kuyunjik). It is sharply defined; there is no doubt on any side as to how the ancient city reached. The Tigre flows along the west front; the north front was formerly a natural ledge of rock, which was strengthened by dykes and is now made inaccessible. On the finest part of Athor, in the eastern part of the north plateau, the Sham-
ant Shihul Ferhan Paula in the second half of the sixteenth century founded a settlement which later became a Turkish outpost, which until the Great War served as barracks for troops of regular ca-
valry or mounted police. Apart from this temporary use as a military post by the government, Kalat Sherkat has been quite uninhabited since the memory of man.

The extensive ruins early excited the interest of European travellers. Their importance was first emphasised by Cl. Rich, who examined them carefully on a Tigris journey in March 1831; see his Narrative of a Residence in Kurdistan (Lon-

The first thorough description of the site we owe to W. Ainsworth. He visited it along with Layard and Mitford in 1840 when on an excursion to al-Had (q.v., ii. 204) (the caravan road to al-
Hajr branches off at Kalat Sherkat; see his report in the Journal of the Royal Geogra-
phical Society, xi. (1842), p. 4—8). Layard again in 1847 spent two days at Kalat Sherkat; engaged in examining the ruins; see Layard, Nineveh and Its Remains,?
A systematic examination of the whole system of ruins was first effected between spring 1894 and June 1914 by excavations of the Deutsche Orient-Gesellschaft which extended over practically the whole site of the town. Accurate plans were made of all parts examined. As the excavations proved, the kings Tiglath-pileser I (1115–1076) and Salmanassar III (859–824) in particular displayed a very great activity in building at Ashur; the latter renovated completely almost all the great works of his predecessors. The most prominent buildings within the town are the great temples — the sanctuary of Ishkur, the oldest of all, showing a Sumerian stratum below it, then the Ashur temple, also of very great antiquity, called E-Kharsag-kurkurna with a great tower belonging to it, and lastly the sanctuary of Ann and Adad. Besides there was a series of smaller temples; of special interest is a "New Year Festival House", a work of Sanherib (705–682), discovered before the city gates. Palaces also were uncovered; but we have yet detailed information regarding them. The powerful fortifications (double wall, Tigrit-quay, wall and Citadel) with which the Assyrian rulers protected their capital are most impressive. Among the monuments brought to light in great number special mention should be made of two rows of steles with reliefs and inscriptions (one north of kings and one south of Ashur) which belong to the xvi-th-xvii-centuries and are of fundamental importance for our knowledge of Assyrian history. The topographical and archaeological investigation of the site has, at last also, given us a clear picture of the extent and significance of the erstwhile "city of the Parthians" (we have to distinguish two periods of Parthian building).

An exhaustive work on the topography and history of Ashur based on the German ten years' excavations on a large scale is not yet available. For the present we have only the official reports, almost all by W. Andrae, the leader of the German expedition in Assyria, published in the Mitteilungen der Deutschen Orient-Gesellschaft, N. 20–22, 25–28, 28–31, 31–33, 35, 39, 40, 43–44, 47–49, 51 and 54. On two of the principal temples, on the fortifications works, and on the rows of steles, Andrae has published monographs in the Wissenschaftliche Veröffentlichungen, der Orientalischen Gesellschaft, namely: Der Ann-Assur-Tempel in Assur (Leipzig 1909); Wissenschaftliche Veröffentlichung, N. 10; Die Stelenwerke von Assur (1913); op. cit., N. 24; Die Festungs Werke von Assur (1913); 2 vols.: op. cit., N. 23; Die archaischen Tier-Tempel in Assur (1922): op. cit., N. 39.)

The yield in inscriptions from the ruins of Assur has been very rich and exceedingly important. They have to a very great extent extended our knowledge of Assyrian chronology, history and religion. The publication of the texts is likewise being done in the Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft, as there have appeared: Keilschrifttexte aus Assyriens Inschriften, 2 parts, Leipzig 1914 and 1922, ed. by Messerschmidt and Schroeder. ( = Wissenschaftliche Veröffentlichungen, N. 16 and 37; Keilschrifttexte aus Assyriens Inschriften, ed. by Ebeling, vol. i, 1915–1919 (= op. cit., N. 28); vol. ii, (part 1–2), 1920 (= op. cit., N. 54); Keilschrifttexte aus Assyriens Inschriften, ed. by Schroeder, 1920 (= op. cit., N. 35); Altenassyrische Urkunden aus Assyrien (dating from the latest period of the Assyrian empire), ed. by Littmann, 1921, op. cit., N. 38).

Bibliography: Apart from the references already given we may mention the following: Ritter, Erzählung, xi, 666 sq., 671–675; Fr. Delitzsch, Die Welt des Paradieses (Leipzig 1883), p. 252–255; Delitzsch also in 1903, before the beginning of the German excavations, drew up a sketch of the history of the town (especially its buildings) based on the inscriptions then known, in the Mitteilungen der Deutschen Orient-Gesellschaft, N. 20, p. 30–36; M. Oppenheim, Vom Mittelmeer zum persischen Golf (Berlin 1900), ii, 203–210; E. Herzfeld, in Memnon, ii, 1907, p. 176 sq., 214 sq., 237; M. Streck, Die Inschriften, Archscholium (Berlin 1916), ii, 773; K. M. Meadow, Babylon and Assyria, i. (Heidelberg 1920), passim (see Index), esp. p. 12 sq., 33 sq., 300 sq. — The best map of the region of Kalat Sherqat is the one of Mesopotamia and Syria published by the cartographical department of the Prussian Survey on the scale of 1:400,000, sheet 4 C (Stauffe). The latest plan of the ruins of Ashur is given by Andrae in his Die Festungsverwerke von Assur (1915), Plates i and ii. On the flora of Kalat Sherqat and district, E. Herzfeld writes in the Orientalistische Literaturzeitung, Suppl. ii, Berlin (1908) on the basis of the collection made by him as a member of the German expedition in Ashur in 1903–1905 (and somewhat enlarged) in Süd-Preussen, Archaeolog. Risse im Empfang und Vierzehn. (Suppl. Berlin 1920), p. 25–26. He gives the plant-names in the dialect of the half nomadic Jeblitik Arabs of the district. (M. Streck)

KAŁATA. See CONSTANTINOPEL, I, 867.

KAŁAʿUN, AL-MALIK AL-MARRĪṢ SEEK AL-DEN ABU-'L-MALIK AL-ALĪF (the "Thousand", a name, it is said, given him because he was bought for 1000 pieces of gold) AL-SALMI, the sixth Sultan of the Bahri (q.v.), Mamluk, born in Khipis (q.v.), was brought to Egypt, sold to Sultan al-Malik Aibb (q.v.) and manumitted by him in 677 (1279). The beginning of his career is unknown. Under Sultan Baibars (q.v.) he became commander of a thousand. He later distinguished himself in a campaign in 673 (1272) against the Mongols by a skillfully executed passage of the Khabur and again in 672 (1273) in a war against the Armenians. Sultan Baraka Khan, son of Baibars, sent him again against the Armenians in 677 (1279). When this Sultan was deposed a year later, the Emir chose his seven-year-old brother al-Malik al-ʿĀdil Salmish as Sultan and appointed Kalāʿun his guardian and Aibb. In reality Kalāʿun ruled and was mentioned in the Friday prayer and on the coins along with Salmish; after three months Salmish was deposed and Kalāʿun in due form raised to the throne and crowned by the Caliph. While he was at once recognised in Egypt, he had to fight a rival in Syria, the Emir ʿAinār al-Ashkār, who was chosen...
Sūlṭān in Damascus by the Syrian troops, Sōnār found support among the Daulah of Syria, as well as with the sons of Bihbar, the deposed Baraqa Khān, to whom his deposition Karrak [q.v.] had been given as an independent principality, and his brother Khīyā, who occupied several fortresses in the southern part of Syria. Both sides gathered together their armies; there was a battle in the beginning of 670 (1259) south of Damascus, which was decided in favour of Kālān, as a result of the desertion of Damascus troops. Baraqa Khān had died shortly before; his brother Khīyā was glad to conclude peace with Kālān in the spring of the year 680, by which he was granted Karrak as a fief. Sōnār had appealed for assistance to the Mongols and they, always ready for loot, had invaded Northern Syria, plundering as they went. When the Mongols were preparing for a second campaign on a large scale, Sōnār, who had become afraid of his too ardent friends, had made peace with Kālān on condition that he was left the North Syrian fortresses of Sālut, Shīzar, Aμmara and several other places to rule independently. Freed from these opponents, Kālān was able to devote his attention to the invading Mongols, who were reinforced by Armenians, Franks and Georgians. The armies met at Hims. In spite of their superiority at first, the Mongols were defeated and had to withdraw from Syria. While the Sūlṭān, as he was later called, was threatened from several sides, the Crusaders, who still occupied the greater part of the Syrian coast, had not decided to collect their full strength for a decisive effort. Only the Knights of St. John in the fortress of Marjānā had enticed the governor of Hims al-‘Aμātā [q.v.], who was approaching it, into an ambush and inflicted a severe defeat on him in a surprise attack; after the destruction of the Mongol army, they, like the Count of Tripolis and the Templars a year later, were content to have peace on favourable terms. An agreement was also made with the city of ‘Akkā in 682 (1283). Kālān, however, punished the Armenians for the help they had given the Mongols, by invading their country and burning their great damage by plundering and ravaging it.

The Khātā of the Mongols, Alā‘k [q.v.], died in 682 (1283); his successor adopted Jāmā, taking the name Ahmad. Letters and alliances were exchanged between him and Kālān and although their relations did not result in an alliance, they were by no means unfriendly. In 683 (1284) Ahmad was murdered. His successor Khudhā [q.v.] remained a pagan and favoured the Jews and Christians in his Empire. His plan was to induce the Pope and the king of France to cooperate with him in a crusade against Kālān. This scheme, however, did not materialise. The Sūlṭān for his part entered into diplomatic negotiations with the republic of Genoa, with whom he concluded a commercial treaty; he had a kind of defensive alliance with King Alfons of Castile and James of Sicily. Embassies were exchanged with the Byzantine Emperor, with the Emperor Kardoff of Hungary, the king of Venice and the prince of Ceylon. The prince Tala‘an Mansūr Afdal, who became a convert to Islam, obtained from Kālān, as the first ruler in Islām, a title and a standard with a coat-of-arms.

It was Kālān’s aim to extend his rule over the whole of Syria. To attain this end he did not hesitate to break his treaty with the Crusaders. For example, at the beginning of 684 (1285) he fell suddenly upon the fortress of the Knights of St. John at Marjānā and undermined the walls so rapidly with his neighbors, that the garrison had to surrender and depart. He adopted another plan to capture the stronghold of Marjānā, built in the sea near the coast and considered impregnable. It belonged to a vassal of Bohemond VII of Tripolis. Kālān pursued and threatened the latter so long that finally he bought it from his vassal, and let the Sūlṭān dismantle it to appease him. Margaret of Tyre had to purchase peace with Kālān on humiliating terms. Having thus consolidated his position, he was able in 688 (1287) to think of depriving his old opponent Sōnār al-‘Ashār of his possessions in Syria. In the course of several campaigns he compelled him to give up his kingdom and retire to Cairo. He threatened Khīyā, prince of Karrak, so long that the latter finally yielded up his principality to him. In 688 (1289) he decided to capture Tripolis, the largest town still in the possession of the Crusaders. Prince Bohemond had died and his mother and sister were making claims on the vacant throne. The Sūlṭān intervened in the quarrel and Emily began the siege of the town. Although Tripolis received help from the sea, its position soon became desperate, so that the mothers of the late ruler left the town with the Genoese and Venetian colony. With the help of his subjects the Sūlṭān succeeded in underminining the walls and took the town by assault. It was for the most part destroyed and not rebuilt until a few years later, several miles from the old town on the bank of the river Kālān. (From the Christian period date the great mosque, the Talān mosque, both formerly churches, and the foundations of the citadel). The stronghold of Baṣṭān, south of Tripolis, was shortly afterwards taken. This was Kālān’s last feet of land. When about to depart next year to besiege ‘Akkā on the pretext that Muslims had been robbed and murdered by Christians there, he died quite near Cairo, just after starting for Syria. Besides his continuous campaigns in Syria he had also to wage war against Nubia. In two battles he was victorious against king Shamsuddin but he could only maintain his authority there as long as his armies remained. He gained no permanent success in Nubia, although he succeeded in making king Shamsuddin resume payment of the ancient tribute. He had frequently to take the field with full strength against the Beduins of South Palestine and Upper Egypt; it is a sign of his strength that he, unlike his father Sūlṭān, was able to subdue the rebels completely. Kālān, on the whole, maintained his authority over the sacred city of Mecca, although the Sharif from time to time endeavoured to make himself independent.

Sūlṭān Kālān succeeded in consolidating Mamluk power in Syria and gradually made good the damage done by the incursions and ravages of the Mongols. We find his innovations on a grand scale in the citadels of Aleppo, Haldal and Damascus. His most famous building is the hospital in Cairo in which there were large wards for the different illnesses, laboratories, kitchens, ample storerooms with provisions and medicinal stores. It was connected with a mosque and a school (see below). He was the only one of the Mamluk.
With this the place disappears from history; for, although Hāddi ibn Khalīfa (thirteenth century) still mentions Euclidi, in his Risālah, p. 601, he only knows it from Hamdullāh Mustawf and al-Qalāb, Voyage en Turquie et en Perse (Paris 1748), II, 284 (beginning of the eighteenth century) translates, word for word, the statements of the Turkish geographer. The site has never been discovered; Ainsworth, Travels and Researches in Asia Minor (London 1842), ii, 263 wishes to identify the ancient Claudias with the modern Kesikta [q.v.], which, however, is impossible because the Syrian chroniclers mention Kalawdhiyya and Kesikta together contemporaneously as different places.


**Kalb, the dog,** is also in Islam one of the "unclean beasts," primarily because its flesh may not be eaten (al-Nawawi, Mīzājī, al-Ṭāhā, ed. v. d. Berg, ii, 312); and further because, according to the Hadith, there are several special regulations regarding it. For example dogs render food which they lick impure and render unavailable water intended for ritual purifications (al-Dhahabi, Muqaddim, tab. 33). Vessels, likewise, which have been licked by dogs, require to be cleaned several times, including once with sand. In a certain way the dog renders impure the whole room in which it is; for, according to the Prophet, he may enter a house in which there is a dog and Muhammad had first to sprinkle the place on which a young dog had lain concealed with purifying water before Qādir would appear to him (Muslim, Lātān, trad. 31 agg.). — Dogs "cut off the salt," i.e. they make the salt worthless when they come into the immediate vicinity of the man at prayer (Ibn Mādi'in, Thāna, tab. 30) and, one is all the more inclined to attribute this rule to the impurity of the dog, as it also holds for menstruating women. The Arab commentators, however, explain it by saying that the dog frightens the worshipper and distracts him from his devotions (al-Siddīq, commentary on Ibn Mādi'in cited above). This is a specially true of the black dog, for "he is Satan." This saying is either to be interpreted literally as meaning that Satan occasionally appears in the form of a black dog (cf. Fust) or it only means that black dogs in general are considered particularly dangerous. Dogs in general are considered noxious and should therefore be exterminated (al-Nasīrī, Sīrah, 1:151). But as Allah does not create anything in which there is not a trace of his wisdom (al-Siddīq, commentary on this passage), this rule is applied only to black dogs.

It is only permissible to keep dogs for hunting, for herding and for watching (al-Nasīrī, op. cit.) whoever keeps a forbidden dog to forfeit a portion of his possessions daily (cf. Ibrāhīm, Tahfizh, Shāhīd, fol. 638; "whomever possesses a dangerous dog keeps good fortune away from his house"). Dealing in dogs on the other hand is strictly forbidden (al-Dhahabi, Muqaddim, tab. 94).

But in spite of its impurity and dangerousness...
the Arabs are able to appreciate the good qualities and services of the dog. Muhammad himself promises a woman a divine reward for a kindness, which she had done a thirsty dog (al-
\textit{Abbâr}, \textit{Wafât}, had 133), and al-Kazwînî (p. 403) characterizes the dog as "a particularly intelligent, very useful animal, patient in hunger and on the watch, whose cleverness and fidelity are shown in its manner of killing its prey. Al-Kazwînî describes very fully the symptoms of hydrophobia of the famous Bab-
\textit{ylos}, \textit{Talmud}, \textit{Vema}, fol. 83b 5."

where are few symptoms in a mad dog; its mouth is open, its saliva runs, its jaws have a small, sharp tail lies limply on its hips and it wanders aimlessly along the sides of the streets."

The dog of the seven sleepers (Sura xviii. 17) is a special matter. According to al-Bûzînî (ed. Ficuster, p. 557) it was a dog with the gift of speech, in al-Tabînî's view (\textit{Tafṣîr}, xv. 141, 1st ed., p. 131), a man in the form of a dog, but perhaps simply an ordinary dog. — On the dog-

\textit{star (Sisar) see AL-KALB and AL-AL'AX.}

\textit{AL-AL'AX.}

The passages in other collections of tradition parallel to the traditions quoted. Al-Kazwînî, \textit{Majãb al-Mahâmûdî} (ed. Wântenfeld), p. 403 a 19; Kf. \textit{Abî} al-Hayawânî al-Kabîr (Cairo, 1297, ii. 330 266)


AL-KALB, the Dog-Star in astronomy: Sirius is called AL-KALB al-Sûr (the constellation of the Great Dog) and \textit{Sirr} al-Kalb al-bughr (constellation of the Little Dog) or also \textit{Sirr} al-Kalb al-Mutâhâdûn (constellation of the far-

\textit{runners dog; \textit{Fein}}, the former known as canis major and the latter as canis minor, two constellations of the southern heavens, the names and configuration of which the Arabs took out of al-Majâsî (the first magnitude) of Ptolémæus. Like the latter, the Arabs allotted 18 stars to the star proper of Canis Major, of which Sirius (al-\textit{Fein} \textit{al-\textit{Fein}}) is of the first magnitude (1.6), while outside of the constellation lie 11 stars, and to Canis Minor two stars of which Procyon (a Canis Minoris, al-\textit{Fein} \textit{al-\textit{Fein}}) is also of the first magnitude (nearly 3.5). As regards the stellar co-ordinates (latitude and longitude), the star-catalogues of 'Abd al-Kâhâmân al-Sûr (d. 376 = 986) and al-

\textit{Hirfûn (d. 440 = 1048) are based entirely on the Ptolémæus \textit{Almagest,} while the star-catalogue of Ullugh Bug prepared for the period 1437 contains numerous new definitions of star positions.

The name Dog-Star probably goes back to ancient Egypt, where the modern Sirius (\textit{sûr} = burning, brilliant — with the addition of \textit{Kul} = Dog-Star) was called \textit{Sadjî}, which undoubtedly became the Greek \textit{Sothis.} The name of the star had originally nothing to do with dog, but in the Greek terraeutica which are frequently found in Egypt, Isis, to whom the star was sacred, is often represented with a dog (and according to I. Bartchard) in a particular kind of dog, the so-called Armanî (Armênî-dog. Sirius alone it also reproduced in terraeutica in that way; sometimes also has a star above his head. According to Bcrcherili, it is not improbable that the star which appears in the star-tables from the Kremidis groves, which precisely or follows Sopdet, is the modern Procyon.

In Babylonia Sirius was called \textit{Arres-Stra}, new Dog-Star. The older Babylonian name (according to E. X. Kugler) was \textit{Kahkhu} weight, the late Babylonian \textit{Kalb Kâfisî} ("weapon of the bow" — ~ arrow.

\textit{Bibliography:} Schillerup, \textit{Beschreibung der \textit{Arres-Stra} (St. Petersburg 1874) transal of the \textit{Kaltenbrunner-Kantok 3 al-Jawîhî} = Book of the fixed Stars of \textit{Ahmad al-Rahimân al-Sûrî}; al-

\textit{Târîkh}, al-\textit{Sirr} al-Mas'ûdî (Berlin, M.S. Orient, 88, 275, Verzeichn. d. arab. Handschriften, ii. 5607, p. 209 sqq); al-Khârîjî, \textit{Muzâafûr al-

\textit{Alâm} (ed. v. Vlotten, p. 213); al-Mazuli, \textit{Marbûr al-Dhâhîb} (Paris 1861—77, ii. 316 sqq; al-

\textit{Kazwînî, Adjâtî al-Majâsî} (ed. Wântenfeld), p. 39 sq.; L. Ideler, \textit{Untersuch. über den Ursprung u. die Bedeutung der Sternnamen} (Ber-


KALB u. WABARA, the renowned ancestors of the tribe of Kalb, a confederation of nomadic Syrian Arabs attached to the powerful \textit{Qays} [q.v.] group. The Banû \textit{Udhra} [q.v.] have been the most famous among the clans of the Kalb since the Hijra, especially in historical literature. The pre-Musulman names of Kalb are very obscure and semi-fantastic. Zuhayr b. Dânîr [q.v.], an almost legendary personage — reckoned among the \textit{sawammarin} or cenotaphs — is said to have been one of their principal chieftains. They seem to have developed independently of other tribes in the Peninsula and to have had no relations with them. Their dialect showed various peculiarities and we know of no pre-Islamic poets using it. About the time of the Hijra they were the most important Arab group in Syria.

The conquest of this country brought them to the front, not least through the close alliance made by Mu'awiyah I. with their tribe, a union sealed by his marriage with Makka (q.v.), mother of Yûsuf I. This political alliance brought them into high office, at court and in the army; to the latter they furnished disciplined contingents and captains of great bravery. Towards the middle of the first century A.D. their numbers must have been considerable; 2000 of them were receiving the pension of 2000 dirhems, the \textit{sawaf al-'awr}, a distinction reserved for the \textit{zabî'î} or nobles. Half-settled, half-nomadic they cowared with their huge flocks — for they were great herdsmen — the \textit{Sama'aw} the steppes separating Syria from the \textit{Iraq} and hence called \textit{Sama'aw} of Kalb and desert of Kalb. They held the springs, the oases of the east and south of \textit{Hawarîn,} especially Dawsit al-Dânîrî, Tabûk and several oases dotted about the Wadi 'Ir-Ra'î with their palm groves, the property of the Banû \textit{Udhra.} In Syria they were grouped round the Maysam and Palmyra towns which belonged to them. A part of the district of \textit{Emas} and of the lower valley of the \textit{Orontes} were united in their territory and
the Qhitai [q.v.] of Damascus a number of villages belonging to the Ka'bi. The possession of commercial centres like Palmyra and Damascus al-Balad leads us to suppose that this active Syrian tribe must have profited by the caravans passing by these routes, still very much used in the first century of Islam.

They seem to have inherited the ancient hegemony of the Ghassanids. Like the latter and other Syro-Arab tribes at the time of the Hijra the great majority of them professed the Christian religion and probably were Monophysites. They gradually exchanged it for Islam: one group is even said to have sent a deputation to the Prophet.

In the following of the text there is no room for personaliy.

They made many conquests. Hāritha, his adopted son, and Abd Allah, of Khulfa, his diplomat—rose to high positions. Islam spread among the Ka'bi, especially from the time when frequent marriages—first that of Nā'i'ah, wife of the Caliph 'Othman [q.v.], with the Omeyyads assured them preponderance over the other tribes. Yazid I., with his mother Masit, passed a part of his youth in the desert of Ka'bi and contracted a marriage with a Kābiyan. The supremacy of this tribe and of the powerful family of Bahdhal [q.v.] incited the Kābi against them. Refusing to recognize Mu'awiya II., the latter declared for Ibn al-Zubair [see ABU ALLAH B. AL-ZUBAIR]. The victory of Marj Kābi [q.v.] was mainly due to the bravery of the Kābi, who captured the ransom between them and the Kābi. Burning for revenge, they attacked the Kābi everywhere and succeeded in driving them out of Mesopotamia and the adjoining districts of the Sasanids. Besides, with the advent of the Mawāni'd, their popularity had sunk for the time at the court of Damascus, where their striking triumphs at the battle of Marj Kābi gave offence. They were not long in regaining their influence. They continued to figure among the most stalwart supporters of Omeyyad rule. On several occasions, their contingents rendered effective assistance in retaking the 'Ishū from the rebels in the East. They were therefore proclaimed the friends of the Kābi. In a word, the name of Kābi had become synonymous with pan-Islam the Omeyyads. The almost constant policy of this dynasty was to rely on the Kābi alliance and through it on the support of the other Syrian tribes. A tradition said that the Ka'bi would be the last adherents of the Safay'ah [q.v.]. This state of affairs inevitably led to a violent reaction against the 'Abdālids and precipitated the fall of the Ka'bi, denigrated by their long struggle with the Kābi and their active participation in all the wars of conquest. Soon their solidarity was broken up and the designation of Ka'bi, an object of suspicion to the Bagdad government, gradually disappeared. Ibn Sinān, quoted by al-Kalībī (in his Nāmāyat al-Nabī), says that in his day there were great numbers of them settled on the shores of the Euphrates of Constantinople and divided equally between Christianity and Islam.


KALBI, A FAMILY OF SCHOLARS OF Ka'BI.

The elder al-Kalībī, Abū 'Nā'i'ah Muḥammad (K.

MARK, according to Ibn al-Kalībī in the Fihrist) b. Abū-Sayf al-Baṣrī, whose grandfather, his sons al-Sālih, Ghāz'ī and Abū al-Rahmān had fought by the side of Ali in the battle of the Camel and whose father had fallen by the side of Mu'āwiyah b. al-Zubair, had taken part in the battle of Dūr al-Djamīdijin [q.v.] in 82 (101) as a follower of Abū al-Rahmān b. Muḥammad b. Abū-'Abbās [q.v.]. He then devoted himself to historical and philological studies. He read the Nāmāyat of Farazdaq [q.v.] with the poet himself. He lectured in Ka'bi on Korānic exegesis and history at the invitation of Sulaymān b. Abī al-Abbās, and he expanded the Korān for a time in the latter's house at Sennā. It seems that the Korān was still used by al-Thā'alibī [742—1206] (q.v. (see Cat. Codd., MSS. Or. in Mus. Britannica, ed. J. 342—1056) q.v. (see Cat. Codd., MSS. Or. in Mus. Britannica, paras. ii. No. 342). He died in 466 (1073).

His son Abū 'L-Mu'āmin Hārīth, mainly, continued his father's historical studies, in which the latter had been his teacher. Both scholars have often been attacked by critics of traditions and even accused of forgery (see Kitab al-Adhān, ii. 191; xv; 38, 81; 167; Al-Enfūth, Mus. Stud., i. 186); but on the other hand they did not lack warm defenders (e.g. Ya'qūb, Mus. al-Wasā'il, ed. J. 158). Modern research has confirmed many of their statements, which were reached by regular and scientific methods such as the study of inscriptions, against the fanatical criticisms of their co-religionists (see Noldeke, Gesch. der Arab. a. Pers., p. 282). Muḥammad, who worked for a time also in Bagdad, died in his native town of Ka'bi in 204 (819), according to others in 206.

Of the 140 works of Muḥammad, listed in the Fihrist, pp. 95—99), there have survived: 1. Kitab al-Nāsab al-Kalībī or al-Damārat al-Abbās (Dāmaarat al-Abbās in Hārīth al-Kalībī), on the genealogies of the Abbāsids in a MS. of the Esrail (see Castr. Bibl. arabic-historica, no. 1763), of whose second volume the British Museum (see Cat. Codd. MSS. Mus. Brit. Museum, Paris II., no. 915) owned a modern almost worthless copy, perhaps a copy of an extract; a fragment of the work is perhaps preserved in aMS. manuscript (Bibl. Nat., de St. L., Cat. no. 3047). Of an apparently much condensed version of the work by Abū Sa'īd Alī b. Muḥammad al-Sakkārī (D. 555—1153), which is chiefly based on Muḥammad b. al-Habīb's recension, but also uses that of Ibn al-'Arabī and other fundamentally independent sources also, the first volume is preserved in the British Museum (see Cat., no. 1700 and also p. 738). The extract by Ya'qūbī is in Cairo, Khed. Libr. (see Fihrist, v. 55; 81; 170; 170, 2. Kitab al-Nāsab al-Kalībī or al-Damārat al-Abbās (Cf. HAMMER, DAS WISSENSCHAFTLICHE LESE-GEBIET, 1876, p. 121); 3. Kitab al-Ibrār or more correctly Kitab Fāhibī al-Ibrār, which Al-Mu'āmin Zekā Pasha [Ibn al-Kalībī, Le Livre des Soviets (Kitāb al-Ibrār), Cairo 1914] has published. An apparently very full synopsis which enables us to judge of the extent and arrangement of the book is to be found in 'Abd al-'Arab al-Dammāri Khāshāyf al-Abbās, i. 153—203. The numerous extracts in Ya'qūbī have been collected by W. G. hichte, Kais su d'Arab. Hildebrand, p. 10—60 (cf.
also 243] and translated and annotated, 4. An extract from the *Khit al-Kalb* (Führer, p. 97, a5) is given by Ibn al-'Aqlīn in his commentary on the *Mrūṣaf al-Fūlid*, see C. J. Lütz, Ibn al-'Aqlīn's Account of the First Days of *Kalb* in the Orient, Stud. Th. Vi, Niederlande geworden (1906), l. 127–154.


**KAL‘E-I SEFID** is a fortress in Persia in 36° 10’ N. Lat. and 53° 30’ E. Long. (Greenwich). It is built on a mountain with a flat top, in the eastern part of the valley of Kohreh, which falls steeply down on all sides. On its summit, which can only be reached by cliff-path, lies an extensive wooded plateau watered by numerous springs. A strong garrison is necessary for its defence as it is noted in the *Fārōkhzān*. Descriptions of the fortresses and their military value are given, among Oriental writers for example by Ibn al-Balḵī in the *Fārōkhzān* (the present passage is copied by Muntawwī, *Nāṣr al-Sulṭān, All Vazīr, and Mīrḵᵛānd*; see *Bibliotik*). Of descriptions by European travellers in the sixteenth century, that of Stolze deserves special mention; along with Andrus he explored the mountain and castle thoroughly. The statements of Kinnaer who visited *Kal‘e-i Sefid* in 1610 are unreliable, according to Stolze.

The name of the fortress is given in the Persian geographers and historians as *Kal‘e-i Isfah* (Sehid, Sefid), the "white citadel"; *Kal‘e-i Jāmī* (the "white fortress") is also found. *Kal‘e-i Sefid* is the only form in use at the present day. Translated into Arabic the name is given in Ibn al-Asbati (ed. Tornberg), x. 46 or al-Kal‘a al-Balūṭ. The name "white citadel" which is found elsewhere as a name for a castle in areas where Arabic and Persian are spoken (e.g. in al-Ḥirn, al-Mafid, in the oasis of Ṭabarīa east of Hawūš, and in the region of Kārān in Afghanistan), for Dirghād (ed. al-Ṭahmī, 1723) may very probably date from the dawning white colour of the building-stone used. The name of the Kal‘e-i Gul a Gul, (citadel of the rose and rose-water), borne by Kal‘e-i Sefid in al-Bundart, Towrībākh al-Salṭīnī (ed. Houtouwa, 1. 259, 13) is remarkable.

Kal‘e-i Sefid is the most noteworthy point on the mountain road which leads from Bahšāhān to Shirāz and furnishes communication between Khuzestān and Fars. It may be regarded as certain that a commanding position like this was very early fortified. The *Persian passag* through which Alexander the Great is said to have entered the ancestral home of the Sasanians and which was defended by the Satrap of Persis, •Abūzar, •Abūzrāq and his strong forces: have been found in the valley of Kal‘e-i Sefid, e.g. by Vincrat, •Müller-Droycm, Forbiger, •Ritter (Erzgeb., i. 573) in collecting material concerning this, considers Kal‘e-i Sefid to be the stronghold of the Sasanians and places the *Persian Gates* further east. •Ritter’s view has been attacked particularly by •Müttel in his edition of Curtius (Berlin 1884), p. 141 sp. and by Stolze (op. cit., p. 256 sp.]. That the region of Kal‘e-i Sefid does not correspond to the situation of the "Persian Gates" of the historians of Alexander and that the latter should be located elsewhere has been fairly convincingly proved by Stolze, op. cit.

Kal‘e-i Sefid is not mentioned by the Arab geographers of the middle age. Like the adjoining town of Nawbānam (Nawbānamīlī), it must have been allotted to the Persian province of Shahr in the Caliphate period. From the tenth century onward it was a place of importance in the eastern provinces of Persia, inhabited by Shāhīs and other nomadic tribes. It was called *Chemshur*. There is definite evidence to show that Kal‘e-i Sefid belonged to Shīh Chapar. On the Shīh the land of Shīh Chapar cf. the references in *Quattar*, op. cit., p. 336 sp. and also Mustawwī, *Ta‘rebī al-Gurūs* (ed. Brown, *Geschichte von Persien*, p. 538, 658, 660, 696, 726.

Kal‘e-i Sefid is frequently mentioned by Persian poets and chroniclers. It is first found in Firdaw’si’s *Khānīqān* (ed. Mohī, ii. 22, 225 sp.), here the conquest of the stronghold is related as one of the noteworthy deeds of the hero Rustam. As the *Fārōkhzān* (written about 500–1100) reports the fortress of *Kal‘e-i Sefid* had lain in ruins for many years until it was rebuilt by a certain Abū Nasr from Tirmūz (a district of the province of Shahr) limiting the territories of the last decades of the Ayyubid rule, that is in the first half of the thirteenth century. The mountain, difficult of access, served not infrequently in wartime as a secure hiding-place. For example in 534 (1139) *Bazāb*, Governor of Fars, retired here before Kārā Sonqor, Atībāy of the Salṭān Sulṭān Ma‘ṣūd; cf. the article Bāzāb, l. 320).

The Salṭān Abā Bahā’ Atībāy of Fars from 623 to 654 (1226–1260) (on him see above l. 124) transported his treasures to Kal‘e-i Sefid and placed a garrison in the citadel in order to have a place of refuge here in case of a catastrophe. The last Atībāy of Fars of the Salṭānī dynasty, Salṭānīkhānī, met his death at the foot of Mount Kal‘e-i Sefid in battle with one of Hās‘a’s generals, 663 (1264); see J. v. Hammer, *Gesch. der Islam*, (Tübingen 1892), l. 241 and cf. also Mustawwī, *Ta‘rebī al-Gurūs*, p. 538 (1265).

Although Halāf i issued no order to destroy all the fortresses in the lands conquered by him, an exception was made of *Kal‘e-i Sefid*, as is expressly mentioned; cf. the passage in the *Zafrī al-Wafā in Quattar*, op. cit., p. 382. The citadel could therefore continue to serve as a place of refuge, and was also on several occasions used as a state-prison for political opponents. Thus for example Ma‘ṣūd Shāh, the Imām dynasty, who ruled as governor of Fars from 736 (1335) imprisoned his brother Muhammad in *Kal‘e-i Sefid* (cf. above l. 504); when later Abū Bakr a younger brother of the Ma‘ṣūd Shāh just mentioned, came into conflict with the Mpūlārī, the Malāḥir al-Dīn, *Kal‘e-i Sefid* fell into the capture of his capital Shīhāb, 745 (1339) and went to *Kal‘e-i Sefid* (see Mkhīnī’s account in *Quattar*, op. cit., l. 382; Mustawwī, *Ta‘rebī al-Gurūs*, p. 658, 567, and cf. above l. 504). A few years later the sons of Mḥīnī al-Dīn, Shīh Shāhān and Shīh Shāhān rebelled against their father, blinded him and imprisoned him in *Kal‘e-i Sefid*. 
in 759 (1358); see Mustafawi, *Zarathushtra*, p. 681; Defrémerry in the *Jour., Asiat.*, 1864, II. 113; in 785 (1385) Shihab ud-Din had his son Sulaiman Shihab sent to Kaf-i Sefid as an alleged rebel (see Mustafawi, *op. cit.*, p. 724; Quatremère, *op. cit.*, p. 382; Defrémerry, *op. cit.* (1845), I. 437). Kaf-i Sefid has suffered attention since its capture by Timur. The latter, on his second campaign in Persia in 795 (1393) passed by the road from Behbahān to Shiraz, besieged this barrier fortress, considered impregnable, and stormed it on the third day. All the members of the Maimanae dynasty were captured and put to death (cf. Shams al-Din, *Ali Vahab Efendi*, Bihisht, New Series, No. 6, 616, Calcutta 1889, I. 600 sq.; Mustafawi, *op. cit.*, p. 751).

We read of the capture of Kaf-i Sefid by Huma-Yezd several centuries later, in the reign of Shihab ud-Din 1; see Quatremère, *op. cit.*, p. 384. The Maimanae have now settled in a large part of what was once called Shihabistan; they are a robber Lur-tribe, who belong to the Bakhtiyārī [p. v., I, 603]. They centre round Kaf-i Sefid. On them see Layard in the *Jour. of the R. G. S.*, xv. 281; Ritter, *Kurdistan*, vii. 390, ix. 1371; C. de Bode, *Travels in Kurdistan and Arabistan* (London 1843), p. 391. When the Maimanae in the latter part of the reign of Fath Ali Shihab (1797—1834) were in constant rebellion under a robber chief named Watt Khan Bahāz, a band of Ardavāzidāni troops was sent against them, who besieged Kaf-i Sefid and forced the shahinshah's defenders to yield (cf. Curzon, *op. cit.*, I. 331).

It should further be mentioned that below the fortress on the mountain there was at one time a second smaller castle, the name of which is variously given as Asrak (Pers. nāmis, p. 158, et al. or Nahrak (Mustafawi, *Nafis al-Masālik*, p. 132, et al. Further variants of the name are given here in note 1).


**Bibliography:**—Ibn al-Balḥah (ed. le Strange and Nicholson, Gibb Mem. Series, New Series, vol. I. London 1921), pp. 158 and in addition the travel, by le Strange in the *J. R. A. S.*, 1912, p. 878; Ḥamd Allāh Mustafawi, *Nafis al-Masālik* (ed. le Strange, Leiden 1915; Gibb Mem. Ser., xxii.), p. 129, et al.; Ritter, *Kurdistan*, p. 1371; Ḥaqq al-Din al-Mālik (ed. Quatremère, *op. cit.*), *Hist. de Moussul*, part. ed. by Quatremère as *Hist. des Moussulimans*, Pforzheim (1850), p. 292 et al.; in the latter work Quatremère gives part extracts from Persian histories by Ḥamd Allāh b. Faḍl Allāh (Tarikh-i Wāṣīf) and others; Ḥaqq al-Din al-Mālik (ed. le Strange and Nicholson, *Asrak*, i. (Paris 1836) p. 138 et al.; in the latter work Quatremère gives part extracts from Persian histories by Ḥamd Allāh b. Faḍl Allāh (Tarikh-i Wāṣīf) and others; Ḥaqq al-Din al-Mālik (ed. le Strange and Nicholson, *Asrak*, i. (Paris 1836), p. 138 et al.; in the latter work Quatremère gives part extracts from Persian histories by Ḥamd Allāh b. Faḍl Allāh (Tarikh-i Wāṣīf) and others; "Mirza Ḥasan Tahā Tāhirī, Fārīnān-e Nādib (1887); Teherān 1315), p. 333; G. le Strange, *The Land of the Eastern Caliphate* (Cambridge 1893), p. 264, et al.; J. M. Kinneir, *A Merv, Memoir of the Persia Empire* (London 1818), p. 253; Malcolm, *Hist. of Persia* (rev. ed., London 1829), I. 19 note, 205; Ritter, *Kurdistan*, p. 1371; Schöbel in the *Verh., der Gesch. der Erkund. von Berlin*, x. (1883), p. 422 et al.; "N. Curzon, Persia and the Persian Question*, ii. (London 1893), p. 318 sqq.; E. Herzfeld in *Petermann's Geogr. Mittl.* (1897), p. 34 sqq. (with the map on Plate viii.); M. Streeter, *Kal-i Sultāniye*, in popular speech usually Cara Khān Kalāt ("Pot castle"). The town and fortifications known to Europeans as the *Darband*, being the chief place in the *Drug* of Bigha [q. v., I, 716; cf. also Darband, *B. F.*, 1, 922], situated at the narrowest part of the straits. The modern settlement has taken the place of the very ancient sepulchre of *Abydos*; the latter name, indeed, survived down to the 9th century on Italian charts in the form Avdno, as well as the name for Kaf-i Sultāniye (the bay: la baia d'Avino). While the form Amdno [q. v.] found in Yākūn, *Muṣāfara* (ed. Wellhausen), also appears to be the same as *Abydos*, also to be read Abydos, the statement of *Joü* on *Dionysia, Historia Monimentorum*, Frankfurt 1891, p. 353, et al., taken from the *Codex Hildesiensis* (Neuss), that Abydos is called Aydos by the Ottomans can be said to be wrong. There is a confusion with Aids in Koča El and the whole story of the conquest in *Dionysia* refers to this place and not to Abydos. Here from the days of the Roman empire the town was the chief custom-house of Byzantium, by which every vessel entering the straits had to pay a tax (Agathias, v. 182). The customs regulations of Abydos published by A. D. Moodie (in the *Jour. of the R. G. S.*, vi. 188 sqq.) and it was strongly fortified, as it was the key to the capital. In spring of 717 the town was taken along with the coasts of the Hellespont by the *Unayya* general Masmour (Theophanis, *Bulg. ATV.*, Bk. 24, p. 393). In those days there was attached to a tower here the great chain which barred the Muslim ships' entrance to the straits (Ibn Khordadbeh, *Bulg. ATV.*, *J. R. A. S.*, xci. 1915, et al.). The siege and capture by Ťmir Qīṣān are not certain as the crewing of the Durrūle's boats had to be hired to him at this place (cf. I. Hanke, ed. *The New Jahrhöcher für klass. Altert.*, xxx. (1915), 476—504), the statement that in the reign of *Mūsā* about 1355 the straits were closed in small boats at Abydos, is more worthy of belief (Dukas, *Bulg. ATV.*, *J. R. A. S.*, xci. 1915, et al.). The siege and capture by Ťmir Qīṣān are not certain as the crewing of the Durrūle's boats had to be hired to him at this place (cf. I. Hanke, ed. *The New Jahrhöcher für klass. Altert.*, xxx. (1915), 476—504), the statement that in the reign of *Mūsā* about 1355 the straits were closed in small boats at Abydos, is more worthy of belief (Dukas, *Bulg. ATV.*, *J. R. A. S.*, xci. 1915, et al.).
for the "key to Turkey" (Les observations de
françois海绵, Paris 1854: p. 71) &;
there it was also a picture of the Dardanelles tori
following p. 278). It is certain that European fleets
could pass through this strait for nearly the middle
of the xvii century, and that the bastions on both
European and Asiatic sides were in almost
complete ruins. Although about 1850, 32 great
guns still barred the entrance to hostile ships
(cf. Charrière, Negociations, Paris 1848, l. 374
and 380, where "les deux châteaux du Hallæs-
pont somment Dardanoulaux", the "XXXII gros
canon dont une navire ne peut entrer on sortir
malgré eux" as well as the search of a ship are
described), a very short time after, it was no longer
possible to think of any serious resistance being
made by them. It was the vigorous Sultan Mustafa
Kösem, who reigned for a period her minor grandsons
Mehemet IV, who, with the grand vizier Mehmed
Köprüli, devoted special attention to the decaying
Dardanelles forts and decided to renovate and
remodel them completely. The building of Seddi
'Abiha and Süm Kafè, the two so-called "new
castles", was also decided upon at this time (cf.
J. v. Hamann, Gesch. des islam. Kriegers, Pest
1827-1835, v. 516). In 1658 the work was begun
under the supervision of "Akbabát Mehemet Paşi,
commander of the Dardanelles, and under the
direction of the architect Mustafa Igin, and by
Sept. 1659 Sultan Mehemet IV was able to in-
pound at the new works (cf. Neufz, Stamboul 1147,
II, 698 sq.; J. v. Hamann, op. cit., v. 62 sq.)
and dedicate a mosque (Igin, v. 307; according
to him, the name Kalé-i Subhan, which occur at this
time in honour of Kösem Valide, is probably
erly). The appearance of the new citadel is
accurately known from European descriptions of
the time. The fortress proper was surrounded by
a strong wall at each of the four corners of
which rose a fortified tower. In the middle was
the donjon, which had been increased in
height. Nearly 30 guns were placed here in no
regular order, so as not to injure the opposite walls
of Kiliçi 'Abiha when they were fired.
Behind the defences lay the town proper, inhabited
chiefly by Turks and Jews, numbering some 3000
inhabitants about 1660 (cf. Grelot, Relation Nou-
vvelle d'un voyage de Constantinople, Paris 1681,
p. 24, 30, and a picture of the Dardanelles defences
on p. 42); further pictures in Titon du
ternefort, Relation d'un voyage du Levant, Paris
1717, I, 453 sqq.; Amsterdam 1718, I, 373 sqq.).
There were definite rules regulating the passage
of ships. Every merchantman had to announce
its arrival with 3, 5, 7 shots to which 1-5 were
sent in reply. This had to be returned with 3, 5, 7
shots and not till then could the voyage be con-
cluded. All ships coming from Constantinople had
to cast anchor here to be examined and pay tolls
(cf. M. de Thewenot, Relation d'un voyage fait au
Levant, Paris 1665, p. 32 sqq.; Jacob Spen and
George Wheler, Voyage d'Isale, de Dalmatie, de
Grèce et du Levant, dans les années 1715 et 1716,
the Hague 1724, I, 127 sqq.). Not more than five
Christian ships could go through at the same time
(cf. Grelot, op. cit., p. 30). There is no evidence
survived into the xviii century, although there was
considerable laxity in their enforcement (cf. K.
Cattell, Travels in Asia Minor, Oxford 1775, p. 113).
A hundred years later the defences were again
in the most wretched state, vividly described by
Baron Franz von Töth (Tött) (Mémoires du Baron
to Töth, Amsterdam 1784, III, 43 sqq.). In 1770
the Russian fleet was able to sail through the
strait without opposition. Von Töth thereupon
hurriedly repaired the fortifications (cf. Edgar
Pálffy, Édouard Töth front a Dardanellák mege-
hívásán, Budapest 1916), without, however, being
able to prevent their decay. The town seems to have
been in quite a flourishing condition at this time,
according to E. Fosseaux, A Description of
the East (London 1743-1745), ill. 102-104, it was
1½ miles around and had 10,000 inhabitants (300
Greeks, 100 Armenians and 50 Jews), who carried
on a busy trade in silk, milichof and earthenware.
The annual export was put at 15,000 dollars.
A French Consul, as well as a Dutch and
English-digouman had their offices in Kafè-
Subhan. The potters, which seem to have
began about 1740, were for a long time famous
and gave the place the name Çanak Kafès.
The inhabitants lived in different quartiers separ-
ated into nationalities, Armenian who fled from
Sivas.
Tahmüz are said to have been settled here as
early as 1650 (according to Canebur in V. Ciniar,
La Turquie d'Asie, III, 60 sqq.) but a regular
Armenian colony only dates from about 1690. At
the same time there is evidence of a somewhat
large, Jewish settlement, which played a prominent
24; Baron de Tött, op. cit., III, 507). B. Lache-
val, Voyage de la Présidence, Paris an VIII
(=1800), i. 14, according to whom the people
were almost all Jews, who did a brisk business
in provisioning passing ships (cf. threeon Grelot,
op. cit., p. 25). There is no documentary evidence
of the presence of Greeks before 1660 in Kafè-
Subhan. In the xix century the fortress was
practically to insignificance. The bold passage
of the English fleet through the Dardanelles on
Feb. 19, 1807 resulted in the defences being again
repaired (cf. Zincken, Gebr. der univ. Rundz.
VII, 434) but without it being possible to keep
pace with the rapid development of modern
artillery. A very full description of the fortifications
in 1836 is given by Helmut v. Molsing, Briefe
über Kriegs- und Seengebieten in der Türkei
and by Ascheromy Gräunt, Narrative of a Jour-
ny to Greece in 1830, p. 431 (with sketches).
Kalé-i Subhan and its forls only became of
considerable strategic importance again during the
Great War, when as a result of an indirect bomb-
arding from the Gulf of Sáros by the Anglo-
French fleets the town, which had been almost
destroyed by its inhabitants, suffered severe dam-
age in March 1915, and was burned down.
It had previously suffered from frequent fires,
especially from the great earthquake of Aug. 9,
1912. About 1895 the town had about 12,000
inhabitants, 11 larger and several smaller mosques
and 4 churches, but the town must be
much smaller.

BIBLIOGRAPHY. In addition to the works
quoted cf. also Šantić, Mânta el-Aznîn, v. 2685
sqq.; All Djevâl, Mevlîlîlî; . . . Lejâtî (Constan-
tinople 1692-99), v. v.; Ahmad Râfî, Lejâtî
et Mevlîlî, v. v.; Ahmad Muham, Qustnîyât Mev-
lîlîlîlîs (Stamboul 1869), v. v.; Canebur, La
Turquie d'Asie, III, 60 sqq.
KALSHA — al-KALI

KALSHA, the title of the heir-apparent among the Tatars of the Crimea from the time of Manghi Giray (lts rule 883—921 = 1478—1555). The origin of the title is unknown; in manuscripts the same word is also written KALSHA, which has caused W. Smirnow (Kremenches' chasme pod vsekhvostovom Otsmevskogo Pered de pokusa XVII nacha, St. Petersburg 1887, p. 350 sq.) to suggest that we have here to deal with a non-Turkish (probably a Mongo) word. We have, perhaps, to connect with KALSHA the Central Asian word KALSHA, which is frequently given to a member of the Bakhtr family, as residence of the heir-apparent beside Bakhtr, the royal residence of the Khans of the Ozbegs, this word also is sometimes written KALSHA (no doubt for KALSHA: al. J. Senkowsky, Sprechung à l'histoire générale des Huns etc., St. Petersburg 1824, p. 74 sq.). When, under Muhammad Giray II (985—992 = 1577—84), Alp Giray, brother of the Khan, was designated KALSHA, the rank of second heir-apparent (qalsha tarten) was created for the Khan’s son, prince Sabat Giray, and retained in later reigns. The name NUR al-Din of this prince’s tutor (KALSHA) was transferred to the prince himself and to his son (NUR al-Din). S. S. R. Asaad, ‘Aṣba’da’i. J. S. 1854, p. 107, more fully in the abbreviated recension by Harunul Celbi, which only exists in manuscript, on the manuscript see also S. Samsoewsky in the Jev. Tsvitnoi, mendy arch. kom., N°. 49; cf. O. Rotowski, Die Minbar der Gires, Moskow 1905, p. 93 = Traag, Makmut, Ourfi, ill., 32), henceforth the NUR al-Din along with the KALSHA is found not only among the members of the ruling house but also among the members of the most important families like the Shrin and Manski (cf. Radloff, Wochertheil, ii. 255, where both family names are erroneously taken as adjectives).

W. BAKHOUD

KALHAT (in Marco Polo Calatii, in Portuguese writers CALATAS), a once flourishing port in ‘Oman lying northwest of Ras el-Hadd. Ibn Battuta, who visited the town during his travels in ‘Oman, specially mentions the fine streets and splendid joly mosques, which afforded a wide view of the sea and the harbour and was built by the pious but (of noble family) Maryan. The inhabitants of the town, who lived by trading in Indian products, and spoke a bad Arabic, were members of the Bidaya sect (see EXQUIA), but continued their creed from their fathers, the kings of Hormuz [q.v.] (cf. also Ibn al-Athir, al-Kamil, ed. Tornberg, xii. 168 below), who were Sunni. According to Yaghz, who calls Kalhah the most beautiful district of the Arabian princes and a principal residence in the 14th century, the successors of this town openly praised their faith. The Portuguese broke the power of the kings of Hormuz in the beginning of the 16th century.


J. SCHMIER

AL-KALI, also AL-‘IMSHI, B. al-KHAS, B. Asy‘un bin Hazan, T. bin Muhammad, a great Arab philologist, born in Djemhaid II, 288 = May—June, 904 (according to others in 820), at Mankani, a little town in Arouja which was then a dependency of Byzantium, and died in Cordova on December 17, 286 = April 19—20, 957 (according to others Rabt II, Djemhaid II, 356, and also 366 according to Ibn ‘Idriss).

In 303 having gone to Bagdad in company with some people of the town of Kalhah, he was confused with them and in consequence was summoned al-Kali. However, he is usually called in the East Abi ‘Ali al-Haghdar. After studying Islamic tradition and particularly Arabic language and literature, al-Kali, at the end of his recollections, left Bagdad in 288 (939/40) and went to Spain where he did not arrive until 352 = 941, in the reign of the Aghlabids in Naskar. The son of this prince Abu 1-Jassar al-Hajjari who was fond of learning and of scholars received him very kindly, and, indeed, it is said that even he had written to the East to get al-Kali to come to the West. Abi ‘Ali arrived in Cordova on Sheba’ad 26, 350 (May 16, 942), where he began to teach tradition and especially the Arabic language and literature. As teachers he had Abu Allah b. Muhammad al-Ragawi, Abu Ali b. Sulaiman b. al-Ash’ali al-Nafisi, Ibn Duraid, Ibn an-Suriidi, al-Zaljaddi, al-Ash’ali al-Saghi, Ni‘mawali, Abu Bakr b. an-Asbaki, Ibn Falah, Ibn Duratwalla, etc. Among his pupils we may especially mention the grammarian and lexicographer Abu Bakr Muhammad b. al-Hussan al-Zaljaddi.

Among his works we now only possess: 1. Kit. al-Anighi = Eb’ilat an-Nawvah, a kind of anthology containing a large number of notes on proverbs, language and poetry, publ. at Bukhara 1334; index of poets and rhymms have been published by F. Kreuck and A. Beyer in Lepen 1913; 2. Kit. al-Nomakht, part 1, Cambridge, Univ. Libr., E. G. Brown’s, A. Mandelstam’s, Ab. Muhammad’s Manuscripts, N°. 936; 3. Kit. al-Iṣṣall fi Ḥikmat al-Hukum, remains unfinished, Paris, Bibl. Nat., N°. 4235.

The name for tin, or for a specially good quality of tin, among the Arabs, occasionally also called al-rujuh and al-rasut al-anajin, i.e., "kalisi" or "white lead"; see Litt., lit. 2, 157, xx.; Dozy, Supplement aux Dict. arab., ii. 397; Vullers, Lex. Pers.-Latt., ii. 733; Quatremère in the Journ. des SAVANTS 1846, p. 731. For other names of tin in Arabic (Kasdi = Kassiterum, etc.) see G. al-Dimashki, Nuzhat al-Dahr (Cosenzography, ed. Mehbure), p. 125, a demand (the original would be Persian kalili). The correction kalisi for kalisi, there proposed is based on Ibn Sa'id, quoted in G. Ferrand, Relations de voyages et Textes géographiques relatifs à l'Estreume-Orient (Paris 1913-1914), p. 345. The word kalisi (in Bhilam: kalisi) found in the modern Persian dialect of Mashhad—see Melgau in the Zeitschr. d. Deutsch. Mencken. Gesellsch. xxii. 198—must have come through the Arabic; but the latter entered the Indonesian languages (kalisi, calisi = Indian tin); see Dozy and Engelmann. The word must obviously have portuguese deriv. de F. Arabe (Leiden 1869), p. 245; Yule and Burnell, Hokom-Hokak (London 1863), p. 143. The cursive of the word kalisi could be the word in kalili in the period of Makkah, which was celebrated as its tin-mines (see Kalisi above). The Arabic geographers and lexicographers usually derive the name kalisi from al-kali-in India (= kali, q.v.); so, for example, Vârhi, Mu'attal ed. Wustensis, iv. 162, s.; al-Firuzabadi, al-Kali (Cairo 1301), iii. 71, s.; cf. also Hâmid Allah Maktawal, Nuzhat al-Kalisi (ed. M. Strange, Göth. Men., Ser., xxii.), p. 203, s. At the same time the word kalisi is usually erroneously—also connected with an (alleged) tin-mining area al-Kali in Ceylon (Vârhi, loc. cit., ib. 149, s.), in Spain (Vârhi, iv. 162, 27), Hâmid Allah Maktawal, p. 203, s.); and in Yemen (Vârhi, ed. 162, s., al-Firuzabadi, s., cf. al.).

The usual word for tin in Malay at the present day seems to be timah. At the same time we find with this meaning also halong, halong—not halang, as written by Langles, Quatremère, Dozy-Engelmann, Yule-Barnell and others—which, according to the dictionaries, means primarily tin-plate, or tinned iron-plate (but nevertheless is the meaning tin or another one?); cf. Wilkinson, M. Malay-Engl. Diction. (Singapore 1901), p. 407; Wilkinson, An abridged Malay-Engl. Diction. (Singapore 1919) and Klinkert, Nieuw Maleisië-Nederlandsch Woordenboek (Leiden 1916). It is obvious that the Arabic kalisi is to be traced back not to kalisi (Kalisi) but to this Malay word. Quatremère, cf., definitely puts forward such some derivation of kalisi, whereas Dozy-Engelmann, cf. cit., and Yule-Barnell, cf., leave the question undecided. Is the similarity of name simply an accident? It is hardly possible that the Malay kalisi itself is only a corruption of the Arabic kalisi. The further possibility has also been considered that the name of the district of Kalasi—from the Malay Kalasi—may mean simply *land of tin*, a view express as long ago as Laugier in his edition of the voyages of Sinbad, the Sailor in Savary's Geographie, in the <i>Langue arabe</i> (Paris 1833), p. 499; reprint (Paris 1874), p. 65. Yule and Burnell quote as an analogy the Arab name of the little state of Selegoris (north of the town of Malaya), which was formerly known as Nargi Kalasi = *land of tin*. To this we may add, quoting Wilkinson, Malay-English Diction. p. 526, that Kiling, Klang, properly only a name of a district in Selangor and of a little township in this district, is also often extended to include the whole state of Selangor. Perhaps the origin of kalisi is to be sought in this Kiling.

The name of a particular kind of sword, which is often mentioned, especially in the old Arabic poetry, Cf., for example, Awz. Haflar (ed. Ceyser, Sitz.-Ber, d. K. Akad. der Wiss. zu Berlin, phil.-hist. Kl., 1892), p. 331; Rucho b. al-fath ala'ib (ed. Alhazwi, Samatkhana) under sword, Dirchott, iii. 357; 49, cf. schollin, to Tartar, Maw'ulaha (in the lost Tartar Sepuhlava, Leipzig 1850, p. 61). On Thalib., Lut., 1. 102, 130, 4 (quoted in Dozy, Supplement, and dictionary, arab., iii. 3065) see Fleischer in the Sitz.-Ber, d. Sächs. Gesellsch. d. Wissenschaften, 1880, p. 45. Cf. also Ibn Sa'id, al-Tahfizh, l. 56. This kind of sword is usually said to be of Indian origin (cf., for example, al-Firuzabadi, Maw'ulaha under s.,) and, indeed, Indian swords were from early times famous among the Arabs and celebrated by the poets; so this cf. Schwartz, Die Waffen der alten Araber (Leipzig 1886), p. 187, n. 7, and A. Sidoli, Studien über die persischen und indischen Waffen (Berlin 1897), p. 88, sq. As a more definite place of origin we usually find the Arab geography and lexicography giving that al-Kali's from which the tin of this name comes. Occasionally also the Sruo-Abraham desert (the Hadiyah) or the district of Hulwa in the 'Iraq is given as the place of origin, cf. Litt. and al-Firuzabadi, Maw'ulaha under s., The Yemen, which produced the finest swords next to India, is sometimes also described as the place of origin of the koli's sword, for example in the above quoted gloss to Taraka's Maw'ulaha. Jacob, Altertumliches Bedeutungbuch (Berlin 1857), p. 449, would like to decide in favour of Yemen, in particular the *fortress* (koli's) of Aden, in support of which could be quoted the fact that in a poem by Alkama (ed. Sotchi, Ns. 38), there is mention of *pearls from Kalasi*.

Nevertheless, the derivation of the Arabic word from an East-Arabic place al-Kali (Kalasi) on Malaya, see Kalisi above, seems more probable. It is unnecessary to distinguish between the two different kinds of sword, koli and kalisi (see Freytag, Lex. Arab.-Laz., 2, 6, 6, and kalisi), as in spite of Schwanzler, cf., etc., p. 130.

(Stebbings)

**KALI KALA.** [See Khazins.]

**KALILA WA-DIMNA** is the title of an Indian mirror for princes, formed by the corruption of the Sanskrit names of the two principal characters, two jackals, Karazjaka and Damujska (in the old Syrian translation the forms are still Kaliing and Damuug); it was translated from Sanskrit into Pahlavi and thence into Arabic.
and became widely known in Muslim as well as Christian literatures.

2. The original work. The Indian original was written by an unknown Vighnaka Bhuha, according to Hertel probably about the year 300 A.D. in Kachchh; the main argument for this is the reproduction of a stanza by Aśvāmitta, however, not cogent, as the pronunciation of the s as š is older than Hertel supposes (see also A. Herrad von Hertel in the "Jahrb." 1907, p. 255). It consisted of an introduction and five books each of which bore the namerama i.e. "koe of good sense". The book was intended to instruct princes in the laws of polity by means of animal-fables composed in perfect Sanskrit. The oldest text of the original work is the Tantrālīdā, rediscovered by J. Hertel (see Tantrālīdā, die älteste Formung des Pahālavas, transl. from the Sanskrit with introd. and notes by J. Hertel, 2 parts, Leipzig and Berlin 1909). A second recension of the original work is called the Pahālavas (see J. Hertel, Pahālavas, etc. in Harvard Oriental Series, Vol. 11-14); it is known in two recensions in manuscripts. J. G. J. Lasser published an uncorrected mixed text, Rome 1845; on this Th. Bonfey based his translation, Pahālavas, fünf Bücher indischer Fabeln, Märchen und Erzählungen, transl. from the Sanskrit with introd. and notes, 2 parts, Leipzig 1858. In the introduction to this work the history of the migration of Indian literary subjects to Europe was first exhaustively investigated.

3. The Pahlavi translation. A rather early recension of the Pahālavas was translated from Sanskrit into Pahlavi by order of the Sassanian king Khosrow Anbāharvān (532-579) by his physician Burādo, whom he had sent to India for this purpose, and expanded by the addition of an appendix of fables from other Indian sources; of these the three first (chap. 1-13, in de Sacy) are taken from the twelfth book of the Maniš-daṭr, the other five (de Sacy's chap. 14-17) are the story of the king of the nine, see below. This work has not been found again in Indian literature, although there is no reason to doubt their Indian origin. Burādo prefixed his translation with an autobiographical introduction which the later Bundesther authors state to have sent after him; it begins: "I am a Persian, born in the University of Cambridge; a copy in my possession also; from this it has passed into the many recent editions printed at Cairo, Moṣul and Beirūt, the last of which in Chavanis, p. 15 194, according to Cheikho (see below), p. 6, is not yet complete. Valuable contributions to the composition of de Sacy's text from Italian manuscripts are given by A. Guidi, Studi sul testo arabo delLibro di Callea e Dimna, Rome 1825. The story of the king of the Nine and his ministers, not given in de Sacy, which is shown by the Syriac text to belong to the Pahlavi work, was published by Noldeke in text and translation in the Arbeiten des Instituts für Völkerkunde, der Königl. Gesellschaft der Wissenschaften zu Göttingen, 1874, xxxii. N. 4. The manuscript material from 16 Paris manuscripts for the story of the seer and the broken jug was given by Zöpel in the Journ. Asiat., Sec. 1, vii. (1869) p. 177-173.

While the numerous printed editions of the text in the main reproduce de Sacy's text, A. N. Tabbana (Kahila e Dimna, trad. arabe, édité d'après un ancien manuscrir trouvé à Damas, avec notes, Beyrouth 1822-1824) claimed to have discovered a new source for textual criticism; but his manuscript (of 1680 = 1673) is too modern to afford new material and his edition is, besides, bowdledized. On the other hand L. Cheikho found...
in the Lebanon monastery of Deir al-Shibl a valuable manuscript of the year 749 = 1335, and made it accessible in an excellent edition: *Le texte arabe de Kalilah et Dimnah d'après le plus ancien manuscrit arabe auil*, Beyrouth 1905. I have not seen the new edition by Khalil al-Yusufi (ibid. 1908); that of Salim Ibrahim Sallal and Shihab Ayya (ibid. 1910) is intended for school use. The modern European translations from de Saucy's text are given by Habet, *sp., etc.*, p. 393: to this may now be added M. Moreau, *La version arabe de Kalilah et Dimnah*, transl. into Italian, San Remo 1910 (see *Riv. d. Studi Orientali*, vi. 201). 5. Arabic translations. The translation by Ibn al-Muqaffa' has been three times put into Arabic verse. The first version was made by his younger contemporary Alān al-Lakhī (q. v.; see also A. K. Rasmussen, *The Arabic of the Middle Ages* vol. I, p. 157), to date from the 10th century, and kept the essence of the original sufficiently close to it. 6. The later Syriac translation. In the translation of the 11th century a Syriac clerk translated the *Kalila* from Ibn al-Muqaffa's text again into the then almost dead language of his church; he endeavoured to give the book a Christian tinge and therefore amplified the *Kalila* of the Indian original, already much distorted in the Fahlavi translation, into long and windy moral discourses. He also made a series of mistakes in the translation. But as the text he used was much nearer the original than the most of our manuscripts, this translation is, in spite of its defects, of considerable value for textual criticism; it is edited by W. Wright, *The Book of Kalilah and Dimnah*, transl. from Arabic into Syriac, London 1884. In contrast to the naturalization of the original, Keith-Falconer, the English translator of this version (Cambridge 1885) is even more philistine than the Syriac text; on text and translation see Nöldeke in *Der Göttinger Gelehrte Anzeig.* 1884, p. 673 app.; 1885, p. 173 app.

7. Persian prose and verse translations. According to Firdawsi in the *Shahnameh* (see de Saucy *et al.*, Ex., xiv. 1818, l. 1949 sqq.), Ibn al-Muqaffa's *Kalila* was translated into Persian under the Samanids by Abul Abad (q. v. 943) by order of the vizir Bal'ami (q. v.); but it appears that this translation was never completed. By order of the ruler Baghrach (d. 907) put the book into Persian verse of which, however, only 16 verses have survived in quotations in *Ahd al-Lūhāni Faris*, id. Horn, p. 18 sqq.

Ibn al-Muqaffa's work was translated into Persian prose probably after the year 539 = 1444 (see Rieu, *Cat. of the Pers. MSS. in the Brit. Mus.*, p. 745 sqq.) by Nāṣir al-Dīn Abū 'l-Muḥīt Nāṣir Allāh b. Muḥammad b. 'Abd al-Hamid, who dedicated his work to Bahrām Bābā of Ghūzī (q. v., 1, 586). Nāṣir Allāh in a new preface announces his intention of reproducing the work completely, including the saptāris which seem to him particularly valuable, with all the rhetorical ornament of artificial prose; he only gave Burāq's introduction in ordinary prose, as an artificial style does not suit its matter. The work was lithographed in Tiflis in 1283 (= 1866); this edition is disflinen of Chavīn's doubts, p. 105; 1304; 1305. Cf. de Saucy in *Nat. et Extr. X*, l. 186 sqq., *E. G. Browne*, *A History of Persian Literature under Tézer Deymurdah* (Cambridge 1920), p. 111.

A more literal version of the book was given by Ahmad b. Maḥmūd al-Ṭabī'ī, a contemporary of Ḥāfiz al-Dīn Rūmī at Konya, who translated the Mongols from his native city of Tūz, for Sultan 'Abū al-Dīn Kalīmā (643 = 1245-1246), probably based on Nāṣir Allāh's translation, which, however, he nowhere mentions; see Rieu, *Cat. of the Pers. MSS. in the Brit. Mus.*, p. 283 sqq.; *E. G. Browne*, *A History of Persian Literature under Tézer Deymurdah* (Cambridge 1920), p. 111.

This work was, however, put in the shade completely by the revision of Nāṣir Allāh's translation done by Ḥusain Wiebke in *Kalīla* (q. v. 1904, 1905, see *Kakhāri*, the court-preacher of Ḥusain Bakarā of Herāt (q. v. *μυθία*), in honour of Ḥusain's minister Ahmad Sahābī. He published his work *Awād al-Qahhār* in the year 1234 and in reality he created an even more fluid and various concoction, "full of absurd exaggerations, romantic words, vein epithets, cast fancy comparisons and tawdry bombast and represents to perfection the worst style of those florid writers who flourished under the patronage of the Timurids" (E. G. Browne, *Lit. Hist. of Persia*, l. 154, cf. *Cat. of the Pers. MSS. in the Brit. Mus.*, p. 503 sqq.). But as this style remained predominant in Persia and particularly in India down to the threshold of the modern period, the work had an unparalleled success and was printed in England (first complete edition London, 1885), where it was used as a text book for the examination of English officials in India in 1882 and repeated in printed and lithographed in India and Persia; transcribed into several Indian dialects, into Pashto, Georgian and all the principal languages of Europe (see *Cazamian*, p. 20-41). Ḥusain replaced the four prefaces at the vogue of Ibn al-Muqaffa' by a new introduction from a sort of unidentified source: de Saucy supposes (Nat., *Nat. et Extr. X*, l. 99) that it is we have the older *Līhāja al-Sirāj;* which al-Targhibī was still able to use for his *Sawād al-Muḥīt* (Berlin 1879), p. 97, 159, 185, 299 sqq. The Emperors of China Hung-yu-chi is persuaded to give up the idea of adorning his throne by his vizier, who
tells him how the Indian king Dabhaham was directed by a dream to a cave in which an old man would give him a treasure. Of the latter Dabhahm keeps only the testament of Hazgahg, king of Persia, which contains 14 pieces of advice for rulers, and with these he goes to Ceylon where the Brahman Bidpal or Bipal explains each of these precepts to Daghahm, which form the separate chapters of the book.

Dislike of the extravagant and luxurious style of the Arwâr-Hasbal oil, the Emperor Akbar (1556-1605) in commission his vizier Abu 'l-Faţî to prepare a new edition of the work. This bears the title 'Fātīr Daghahm' and was completed in 996 (1587). It retains the arrangement of its model: but restores Ibn al-Muqaffâ's prologue and Burzâne's introduction. The work itself is not yet printed, but a Hindustani translation by Hâfiz-ud-din, entitled Khâhirat Afsân, was published by Th. Reechuck (Calcutta 1815) and by Eastwick (Hertford 1857, London 1887) on account of its elegant dictions.


Naṣr Allah's edition was translated into old Ottoman Turkish (not into Eastern Turkic, as Hertel, p. 407 says, relying on a somewhat misleading expression of Ethö's, op. cit.) by Mustâfâ fur Umâr, prince of Alâdîn (d. 750 = 1349) (see MS. in the Boldeinc, Marsh, 185). This prose text was put into verse by an unknown author who dedicated his work to Sultan Murad I (781-792 = 1380-1389) only about half of it having survived in a Gothic manuscript (see Persisch, Vers. der slav. Hamburg, in Harr. Bibl., p. 168, No. 99 (89). A modern Ottoman prose version, which must have been made before 955 (1548), exists in the Boldeinc MS. in Marsh, 61; cf. H. Ethö, On some silbatai unknown Turkish Versions of Kullâh und Dinshah in the Actes de l'6 Congr. internat. des Orientalistes, 2nd sect., l. 241 sqq.

'Allî b. Sulîb, called 'Ali Warî or 'Ali Celebi, translated the Arwâr-Hasbal into Ottoman rhymed prose and dedicated his work to Sultan Sulaiman I (1522-1566) with the title Hamzâyân-nâma; it has been several times printed in Bâlîcak and Istanbul. (see Chavon, p. 59). Among the different European translations of the Hamzâyân-nâma, the best known is the French of Galrand, published posthumously by Guicciardini (Paris 1724); it was translated by Gougelino into Malay (Batavia 1666) and the latter version inspired a Japanese translation by Kramaprawin, which was put into Japanese verse by an anonymous poet. The luxuriance of its language, in which the Hamzâyân-nâma surpassed even its Persian original, induced the Mustâfî Yahyâ Efendi of 'Urfânsâde, who died in 1739 (1728) as Kâti in Cairo, to prepare extracts from it (see Ethö, op. cit., p. 243).

The Arwâr-Hasbal was translated, apparently with the assistance of the Hamzâyân-nâma by Pâsî Allah b. 'Izz Taqîsmil at the instigation of Muhammad Musa b. Râhîl into modern Eastern Turkic prose (to be more accurate into the language of Taqîsmil and Farghaha as the oldophum, or the language of Turkestân and Farghaha as the title states); the latter then had the book lithographed by the calligrapher Mîrâbî Hâjjî Khodâbâd, according to the colophon in 1266 (1859), according to the title, the book was published in 1857. This al-Muqaffâ's book was translated from the Arabic into Kazan Turk by 'Abîl 'Allîn Faiz Khâna (d. 1881) and printed at Kazan 1889 (University Press, Orient. Bibliothek, Ill. 1421), in the same year at Wiesachâlon (ibid., iii. No. 3955) and in 1892 at Cirkova (ibid., vi. 167, No. 3166).

The introduction, however, was, according to a communication from Prof. Hommel, borrowed from the Arwâr-Hasbal.

9. The Mongol translation. The Mongol translation which Malik Iltikâr al-Dîn Muhammad b. 'Allî Nâgî, a descendant of Muhammad Bakht, prepared in Kazan has not survived (see Mauâl Allah Mustawti, Turâtîl-Insâna, ed. Brown, Gibb Mem. xxv, p. 346), but in 1853 Brown, A Hist. of Persian Literature under Tatar Dominions, p. 93, and correctly stated as early as Hammer-Purgstall in the Journ. Asiat., 30th Ser., i. 580). This statement is confused in Jalâlî Khatâbî, v. 239, who ascribes a translation into Turkish (Fârîrî al-Turk) to the ancestor Muhammad Bakht (see de Sacy, Nat. et Expl. x, 1755 Etho, op. cit., p. 243, who does not take notice of von Hammer's correct statement). An Fâlîgî wrongly translates in Turqumân Turfvâran, Hertel (p. 474) wrongly identifies this reported Tatar translation with the above mentioned Kazan Turk (so-called Fatar) translation quoted in Chavon, p. 78, note.

10. The Ethiopian translation. An Ethiopic version, which was certainly based on a text, independent from Egypt, of the Arabic of Ibn al-Muqaffâ', is also lost; it is mentioned in a work composed in 1582 (see Weisgärt, Cat. of the Ethiopia, MSS. in the Brit. Mus., p. 629) (see Noldaace, Geit., Gebir. Kariyâb, 1884, p. 626, note 5).

11. The Hebrew and other European translations. At the beginning of the twelfth century a certain Rabbi Joseph translated Ibn al-Muqaffâ's work into Hebrew from a valuable manuscript which, however, already contained the false story of Burzâne's mission and the two not genuine fables at the end of the book and the duck and the fox, dove and heron. From the unique manuscript, exceedingly corrupt in the beginning, J. Dernbourg published this translation along with that of Jacob b. Eleazar of the twelfth century (Doux versions italiennes du Livre de Kâthîb et Dinîah in the Bibl. et d'École des Hautes Études, fasc. 49, Paris 1831) Jacob's version while based on a similar text to that of Joseph, however, very freely composed in elegant rhymed prose and full of Biblical quotations. The version of the Rabbi Joseph was then translated into Latin by the baptized Jews of Capua for Cardinal Urbinas between 1225 and 1228 with the title Discursus vitae humanae (cf. Johannes de Capua, Dierocratia vitae humanae, publ. and annot. by J. Dernbourg in the Bibl. et d'École des Hautes Études, fasc. 72, Paris 1887; a new and improved edition on manuscripts which he has hitherto discovered is to be expected from Hilke. With the exception of an old Spanish version, which reproduces the same text as Rabbi Joseph much more thoughtfully than John of Capua does (see Clifford G. Allen, The-
The Greek translation. Towards the end of the 6th century, Symeon, son of Seth translated the Maqama work fairly freely into Greek from a manuscript which was still free from later additions but contained the chapter on the king of the mice and his minstrel. He called his book Ἐρασμίων καὶ Ἱερώνυμος, because he recognized in Kalila the Arabic Ikhtilāf, in which the words ἑρασμίων καὶ Ἱερώνυμος were used. See Συμεών τοῦ Παλαιολόγου, vol. 4.

The Persian translation of the Hitāpūdāna. The later Sanskrit version of the Pulastyaśastra, the Hitāpūdāna, was translated very freely into Persian, probably in the reign of Akbar, by a certain Šah-al-Mīr, under the title Maqāma-e Khāji (see de Beude, L'interprétation arabe du livre indien intitulé Hitāpūdāna par Tadhull, en persan de la Bibliothèque du Bach, vol. 3, p. 76). This Persian version was also translated into Arabic (MS. Berlin, see A. Waraemia, Pers. 382, 1494), and it was translated into Arabic (MS. Berlin, see A. Waraemia, Pers. 382, 1494), and it was translated into Arabic (MS. Berlin, see A. Waraemia, Pers. 382, 1494), and it was translated into Arabic (MS. Berlin, see A. Waraemia, Pers. 382, 1494). A second Arabic translation, which, according to the Gacca MS. (see Pernet, Les Arab. Hist. de l'Inde, vol. 2, p. 260), is also based on the Turkish, was made by Ibn Arabshah (1400). It was published in Paris (de Stang, et al., vol. 3, 3224), and it was lithographed in Cairo in 1778. The same author then rewrote his work in Arabic prose in his Bakht al-Khaki daw-Muṣḥabbat al-Darāsah, and added several new stories.

The older Malay translation. A mixture of the Muṣḥabbah and a Tamil text of the Pulastyaśastra is found in the Malay version Hitāyos Kalīla daw Dīmānah, which was first published in 1626 by A. Waraemia, Ita-Hār. and Berdan in the Zeitschr. f. Deutsch., 35, 1884, and 1885. This work was next translated into Indonesian, (Indonesische Maqāma, 1878) and Madurese (ibid. 1879).

The invocations of Kalīla wa-Dīmānah. Setting aside the classical in the 13th century, the Maqāma work has been translated into Turkish by Kāmil Khatiflī (d. 1166-1754), who followed up his translation with the Kalīla wa-Dīmānah, with the exception of the 17th century. The work was translated into Turkish by Imaqāma, son of Mārūn al-Maṣūfī (d. 12th century), and it was translated into Turkish by Mīrzā Ṣafar al-Khānī (17th century). See Polatānī, vol. iv.

Kālim, a Persian poet of India in the 12th century. His real name was Miṣrī Mīzān Kalīla of Hamdānī. He lived for a long time in Kālim, so that he is also known as the Kālim Khānī, as well as Hamdānī. In the beginning of the reign of Dabādī (354-1064) in the daw-Muṣḥabbat al-Darāsah, he came to India to his court. A considerable number of books, including several poems in verse were given to him during his stay in the daw-Muṣḥabbat al-Darāsah, from which he returned in 1638 (1619) to India and lived there ever after as court poet of the Moghul Emperors.

The title of the work is given in several hands: Sūkhānī, 9th century, Sūkhānī and Muṣḥabbat al-Darāsah, he was given the title of honour Maqāma al-Shā'ir.
He died in Kushtam in 1082 (1672); the date 1061 (1651) is less authoritative. His Diwan contains the usual kinds of poetry, especially qasidas and muhabbatas, of a passionate character. Manuscripts of the Diwan are frequent—a lithographed edition appeared at Lucknow in 1870—but his 8333 poems have not been reprinted since his own edition. He is estimated to have left 24,000 verses.

**Bibliography**: al-Dschaff, Kalim, Husayn al-Baidawi, ed., Filsulg, ii. 204, N. 3438; Ethête in the Grundriss der Islamischen Philologie, ii. 328, 309, 311; more details are given in the Catalogue of manuscripts, Synopser, A Cat. of the . . . Mus. of the Library of King of Oudeh, p. 455; Kien, Cat. of the Persian Mus. in the Brit. Mus., ii. 686; Pers. Vorb. der pers. Handschriften in Berlin, p. 930; Schuchardt, Ethete, Cat. of the Persian Mus. in the Bodleian Library, p. 625-64; and especially Ethete, Cat. of Persian Mus. in the Library of the India Office, p. 954 sqq., where the references in the Tadjjudi to K. are given.

(H. R. Schneider)

**KALIM ALLAH**. Kalim is one who speaks to you, the equation *fatah* = *awliya* (e.g. al-Baidawi, ed., Filsulg, p. 445, N. 353, 18, 594, 71); so, in the Liwan (xx. 428 infra) which adds that the Tahdibi (of al-Abrar) allows it to mean also one to whom you speak. In consequence, Kalim Allah has become the special honorific title of Mujahid. He who spoke to Allah! or, following the Tahdibi, He whom Allah spoke to, because of several passages in the Koran describing direct speech between Allah and Mujahid—especially Kor. iv. 63, wa-khalilun Allahu Awwa ta'widhit, where the addition of the indicative is said to show that direct and indirect speech is meant and not a metaphor (Liwan, xx. 428, N. 27, 18, al-Baidawi, al-Biada, ed., Haidarabadi, 1324, p. 27 infra). In these passages the emphasis is always on Allah's speaking to Mujahid, and this may be the cause of the extension of meaning of kalam in the Tahdibi. Further, the third stem of *fatah* does not occur in the received text of the Koran, but in Kor. ii. 254, there is a variant reading, kalam illa kalam Allah (al-Baidawi, i. 139, 3) and this variant reading is given by al-Baidawi as the source of the honorific title, kalam = *awliya*. Yet in this passage there is no mention of Mujahid. Cf. also, the epithet with similar meaning, *mujiya*, applied to Mujahid in Kor. xxx. 33, where al-Baidawi (l. 453, 14) equates *mujiya* with *mujiya*.

**Bibliography**: See under KALIM, Add. 

Gottlieb, Die Richtungen der islamischen Koranwissenschaft, p. 564; and on variants in the Koran text, pp. 1-54. Dozy, Supplementum, ii. 2866.

(D. R. Macdonald)

**KALIMA**. For the primary meaning see under KALIM. Each utterance of Allah is a kalaima, whether it is the single creative word, *taw*, "come into being!" or a longer expression, thus it is a synonym of din (Dozy, Supplementum, ii. 2866); kalam means *sabda* in the first of the two articles of the Muslim creed (al-Baidawi, ed., Filsulg, ii. 27, N. 27, 18, and "two words" in The Root of Things, ed., N. 454, 18, 1591; in the lexicon, p. 472, it is said kalaima means the two articles). In the sense the kalaima of a poet can mean a whole poem by him (Liwan, xx. 428 infra; al-Baidawi, i. 154, 17, on Kor. iii. 34) and it is a question whether Taw is called a kalaima from Allah (Kor. iii. 34, 40) because he is an expression of the kalaima of Allah, or because he was produced by the single creative word *taw*, and is thus a primary creation like Adam (al-Baidawi, sec. cit.; Liwan, xx. 428 infra). From the doctrine of Allah's kalaima it follows that his kalaima must be verbally infallible (KALMA). Not all contingent existences (al-mu'mimikha) have been produced by kalaimat of Allah, i.e. the creative commands *taw*; therefore the Speech of the Reality (al-kalâm) is the self of the identities of the contingent existences, or the contingent existences themselves (sufa al-kalâm as mu'minnat, Dist. of Tech. Terms, p. 2371, infra). The half-page which follows the last reference shows how this is the bridge from the orthodox doctrine of Allah's Speech to the Neoplatonic Chain and all its descendants.

**Bibliography**: Has been given above. See further on *ACR AL-KALMA* (l. 61 1973); *Alqahali AL-KEMIL* (l. 510 1973).

(D. R. Macdonald)

**AL-KALKASHANDI**, sima from Kalakashan to near Kalyub.

1. SHEIKH AL-DIN ABU T-AMAR AHMAD b. "ALLAH, b. "ABD AL-ALI (in MSS. often briefly called AHMAD b. "ABD AL-ALI) b. AHMAD AS-SAQIQI, died on Qumodus ii. 5, 671 (July 16, 1418), wrote besides a number of smaller works a guide to the artistic composition of essays and reports, especially for the use of Egyptian government officials; just as Ibn Kattaubah in his *Kulayl al-Ashâb* and the supplements to that work wished to afford the secretary-clerks an encyclopedia survey of the most important aspects of knowledge of the time. So al-Kalkashandi's work, composed after 710 (1377), entitled Sahih al-Asâb fi Talkhis al-Matbû'a, presents in a much more comprehensive and systematic form practically the whole knowledge of his time and contains information of the utmost value, especially regarding the history and geography of Egypt and Syria. It has been printed as a publication of the Dar al-Kutub al-Mahfuziya (al-Sulaymâniya) (Cairo 1331-2 = 8 [1913-4], 14 yols). Cf. F. Winterfeldt, Die Geographie und Verwaltung von Ägypten von der Ära des Abu 'l-Abbas al-Calâshandî in die Abc. d. Kyr. Geschichte, d. Wiss. am Gottingen, phil.-hist. Cl., XXV (1879) 190, v. Timun al-Libi in the Zephyrus, Ori. Juris. Musul., Archiv, i. 208; id., Geschichte der Golonen Insider, 1. 295; H. Sauvage, Carnets de l'envoyé du K. des Staatlerions de l'Egypte, pour l'élaboration des documents (Arabic: Musul. of the Bodleian Library) in the Mém. of the Acad. de Marseille, 1886, 1887; H. Labouz, Correspondances diplomatiques entre les sultans mamelouks d'Egypte et les sultans chrétiens dans le premier du dix-septième siècle. (Grenoble, 1904).

2. Al-DIIN b. "ABD-AL-MAIL b. "ABD-AL-MALIK, died 899 (1490). A collection from it entitled Dâr-al-Salih al-Mâlî wa-dâr-al-Malik al-Muhtâr, an anthology. It was printed in Cairo 1636. His second great work, which he composed in 812 (1409), is a genealogy and history of the Arab tribes before Muhammad with an alphabetical list entitled Khatâbat al-Arab fi Mu'minâl-kabîl bi-n-nâm (in MSS. in Berlin (Ahaward, Verzeichn. No. 93672), and London (Cat. Med. Ed., No. 541)), which according to Lamrini is the Mill. of, or was the manuscript of, Beyrouth, 1767-95 No. 4, it has been printed in Baghdad b. l.; in this
the author is called Muhammad b. 'Abd Allâh b. Lâmmans concludes from this that the author of the account of the Mongols and of the Nâzârâtes were different individuals, but here either the father is confused with the son (see No. 2) or the printed book contains the work of the son. The alphabetical list was worked out by Abu'l-Fawwâd Muhammad Âmmâr al-Suwâdi in 1229 (1814) into a genealogical survey and extended to the Caliphates and Sultânates with the title Saiâli'il al-Dhâhâb fi Mu'ârif Kâmil li'l-Arâbî, lith. Baghdad 1280, London 1296. After the year 518 (1125) al-Kâkhashâbi wrote a supplement to it entitled Kâmil li'l-Dirassâh fi'l-Tarîkh wa'l-Arâbî, MSS. in Berlin (Ahwardi, Forschungen, No. 9384) and London (Iran, Sûùê to the East, vol. II, Edinburgh, The Scottish Soc. in the East, No. 595); a synopsis by al-Sâyîyî in Berlin (Ahwardi, Forschungen, No. 9357).

2. His son NAJM AL-DÎN MUHAMMAD initiated his two chief works, the Sûùê under the title Kâmil li'l-Dhâhâb fi Mu'ârif Khattâbî fi'l-Arâbî (see Rûmî, Sûùê, No. 1020) and the Nâzârâtes under the title Nâzârat al-Arâbî fi Mu'ârif Âbrâhîm al-Arâbî dedicated to the Grand Emir of the Arabs of the East and the West in the year 518 (1125), in the Bibliothèque Nationale, Paris (see de Saëz, Cat., No. 2049), in other MS. in Cairo, Kâmil (Pâlî, v. 170; author Muhammad Al-Akhris, see Volleys, Zöllner, J. Duttenhöfer, xlix, 118; on the Baghdad printed text see above).

3. ABU L-FATHI IMRÂN ÂMMâR ABU ÂHMAD AL-MASîMÎ, BURJAN (DAMÂLÎ), AL-DIN, d. 922 (1510), the head of a large family, whose works are detailed in Brockelman, Geschichte d. Õrart., p. 78.

Bibliography: Wüstefeld, Geschichtsschreibung, No. 4677; Brockelman, op. cit., II, 134.

(C. Brockelman)

KALMUCKS, the Turkish name for a Mongol people who call themselves ORAT. In Kalfiuf's Wetterland (p. 272), the former Kalmucks (Central Asian dialects), Kalmuk (Volga dialects; whence the Russian word) and Kalmuk (Ottoman; whence the Crimean Turkic name), are given. In Central Asia the Turkish speaking Volskaks are called White Kalmucks (Ali Kalmuk) and the Western Mongols proper Black Kalmucks (Kara Kalmuk). The word is derived (probably only by a popular etymology) from the verb kal'mk "to remain"; it is also to denote the Orat, who "remained" pagan, in contrast to the Dungan (the Chinese-speaking Muhammadians), who "returned" (verba mânäk) (according to the well known Islamic ideas) to Islam.

The word Kalmuk seems first to occur in the Marâhalâmin (not included in the printed edition) to the Êzâr Nûrim of Sharaf al-Dîn Yâdî, not, it seems, as an ethnographical term but as a geographical one. It is said that after the expulsion of the Mongol dynasty from China only their "original territory" (yer al-wâli), i.e. Kâmkörmâna and Kalmuk remained in their possession; the "Empire of the Orat" later deprived them of this also.

From the time of Wâs Kûhit (1418-28) the Mongols on the III. [p. 91] had to fight against the "infidel Kalmuk"; accounts of these wars are found, notably in the Tarîkh al-Khûfî (ed. Ney-Ellas, see Index). Wâs Kûhit was twice taken prisoner by the Kalmuk and had to give his sister in marriage to the chief of the Kalmuk Isâm Tâshî (p. 183). Isâm Tâshî, father of the latter, was, with his Mongols, on the Chinese frontier, where he was succeeded in 1439 by Isâm Tâshî. After the death of Isâm Tâshî (1455) the great nomad kingdom of the Orat broke up; individual princes are mentioned from time to time later, as ruling in the neighbourhood of Muslim lands; in the beginning of 864 (and of 1459) a Kalmuk embassy appeared in Herat. According to Chinese sources, the Orat in 1552 had to submit to Altan Khân, prince of the Tümen. The name Kalmuk seems to have been extended by the Muslims to this kingdom. According to the Ottoman Sânî (written 950 = 1554), the prince of the Kalmuk bore the title Altan Khân (Târâkh altan = Mongol Altan); cf. the text in the Leiden MS. No. 917 and the translation by Ch. Schaefer in Abdul Kerim Buchkuri, Histoire de l'Aile Centrale, trans. p. 292 of the Muhammadan sources also report the restoration of the Orat kingdom under Âbrâhîm Khân (d. 1634). In Turkistan the Kalmuk, during their period of supremacy, were regarded as powerful foes to Islam. The prince of the Kâlakh (Kürger) Tawakkul Khân, had to fly by degrees to Tâshkend, where he was received by Nawûs Khân Khân and Barak Khân (d. 1556); but Nawûs had consented to his guest's appeal for help that he sent such princes as they two could do nothing against the Kalmuk. At a later date on the other hand we find Tawakkulk described in Russia as "Czar of the Kalmuck and of the Kalmucks" on the occasion of his embassy to the Czar Feodor (1594), perhaps because a few bodies of Kalmucks had attached themselves to him; according to the Abdullât-Nâmâ (MS. of the Asiatic Museum, No. 574, b. 10), there were also Kalmucks (Kal- mârî) in Tâshkend in the army of Khân Khûk (a son of Nawûs Khân) about 1582. In the winter of 1603-4 they took place the first raid of the Kalmucks into Khwarizm (Aby Lâghit; ed. Desmoulin, text p. 275). Soon afterwards, under the Czar Wessólî Shuiskij (1606-1610), the Kalmucks for the first time entered into relations with the Russian government, although it was not till 1634 that Kalmucks settled on the Volga on a large scale. This branch of the Kalmucks had separated from their kinmen, under the leadership of Kho-Urînk, as early as 1618. The land of the Volga Kalmucks therefore did not belong to the empire founded by Khwâja Khûk, although the relations between the two branches of the people had not yet been broken. Representatives of the Volga Kalmucks still appeared at the dâwatât (parliament) of 1646, in the son and successor of Khwâja Khûj gave his daughter in marriage to the grandson of Kho-Urînk. By the treaties of Khiva the destruction of Buddhism was finally accomplished among all branches of the Kalmucks. The progress made by Islam, described in the Tarîkh al-Khûfî (p. 91) in connection with the above mentioned marriage contract apparently was not maintained. Most of the Muslim territories of Turkistan were under the sovereignty of the Buddhist Kalmuck prince on the III., the founder of the last great nomad empire in Central Asia, until the destruction of this empire by the Chinese in 1755 (subjection of Khâjahâr in 1683, conquest of Tâshkend in 1723); as late as 1749 the request (dated) of
Bohnski and his opponent had to submit a dispute to the verdict of an embassy of the Kalmuck prince (Turzak Khan). (Muhammad Walla Karimang, MS. of the Asiatic Mus., c. 581, f. 101v.) A great part of the population was expelled by the Kalmucks, Islam was almost completely driven out of the southern part of the eastern Semiretse, from this period date several Buddhist monuments, including Iljistan inscriptions. It was only after the decline of the Kalmuck empire that these areas were again occupied by the Mughalman Karakh. The war of the Volga Kalmucks with the Crimean Tatars and their raids into Khwarizm had less effect on Islam; from 1724 the Kalmuck chiefs on the lower course of the Volga were simply considered governors (nawabzade) of the Czar of Russia. No connection existed then with the ruler of the Ill. The decision of the "governor" Ubuy and a great part of his people to migrate from Russia and settle on Chinese territory proved disastrous for the Kalmucks. During this migration heavy losses were inflicted on the Kalmucks in Central Asia, especially by the Kazak (1771). Henceforth the Kalmucks were of no political significance either in Russia or in China. During the Mughalman rising in the Ill.-valley the great Kalmuck temple of Suddah near Kuldja was destroyed (Raddoff, Ant Sibirien, ii. 403). After the Russian revolution an "autonomous Kalmuck territory" (Avtonomnaja kalmskajskaja oblast') arose in what was formerly the government of Astrachan, between 45° and 48° N, Lat. and 44°-45° E. Long. A portion of the Kalmucks in Semiretse (less than 2000 souls) which has adopted Islam and taken to agriculture is called Satt-Kalmak.

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I. Khan, Istorievohnoe obozrzenie neskic budkov, St. Petersburg 1854; Howarth, History of the Mongols, i. London 1876; W. Barthold, Ocherk istorii Semiretse, p. 78 sq.; N. Paimov, Cebra istoriki kalmskogo naroda o svetaxe jego postruzhennia v pravdakh Russi, Astrachan 1923; Ocherki istoriki, founded in 1922.

**KALPÁK (n.), A Central Asian headdress, which was introduced by the Turks into Europe and became widely distributed there. The word kalpak is found in the most diverse Turk languages in meanings which are detailed by W. Raddoff in his Vortrages einer Wochentage der Türkische, ii. 268 sq. (cf. also kalpak, ii. 235). The Eastern Turkish title, kültepe, Dajac. East Turk, tata, Kirg. and Kazak, kültepe, meaning cap, felt cap (cf. also the French *kalpéz*) is certainly related. Cf. throns Faget de Courtille, *Hist. turc-oriental*, p. 408. In its original form the kalpak is a *t-shaped* sheepskin cap, flattened on top, covering the head down to the eyes and ears, for the manufacture of which skins of darker colour, in people of rank particularly a black astrachan, were used, and then trimmed with softer fur of a brighter colour. Such caps have been worn among almost all Tatar tribes from ancient times to the present day. In earlier times, as G. Rosse suggests, they were worn as part of the royal costume also among the Ottomans. Nevertheless, neither this headdress nor the word kalpak can be proved to have existed before the middle of the sixteenth century. The kalpak must, very soon after this, under the anchishing influence of Islam, have been driven out by the turban in its countless forms (cf. 286 styles in Michael Thalman, *Einzelne Bedenken u. v. d., Vienna 1705, vi. 20 sq. of Codex Thur. VII. Bohner, *Berichte", 1856, p. 195). As late as the beginning of the sixteenth century the embassy interpreters, who were not Turkish subjects, had to wear the kalpak, when they went on business to the Porta. In the house the kalpak, which, on account of its weight, was too hot and uncomfortable for indoor wear, was placed on a stand elaborately carved, often painted and adorned with gilding, the *kalpakli*, a piece of furniture, which was considered the sign of a distinguished and prosperous Christian household. When, with the coming of the Factory, the kalpak threatened to go entirely out of use among the Christian population also, an edict (prunam) of the grand vizier Izet Mehemed Pascha ordered in 1842 that all non-Turkish subjects should wear the kalpak instead of the fez. But this order was being enforced. At the present day the kalpak is still made and worn only by Armenian. The fine lambkins stretched over plate-shaped shapes were at one time imported from Ura in Russian Tartary, and also from Khiva and Bukhara, and manufactured and sold on the so-called kalpak-dji Carahaus in Stampul. Among the peoples who adopted the name kalpak for their corresponding headdress, special mention may be made of the Slav tribes of the Balkans (cf. Slav *kolpak*; Greek *kalpakas*). Down to 1763 the kalpak was also the headdress of the Hungarian Haulers. The high felt cap made of the finest astrachan and adorned with valuable jewels, of which so much is still worn as part of the state-dress of Hungarian magnates and Hungarian boys, is also called kalpak. (Magyar *kalpak*, cf. also *kalpe* = hat.) The Hungarians may have adopted the headdress from the Ottomans in the beginning of the eighteenth century. Cf. also J. Szandrei, *A magyar whistem turcimet *felicite*, Budapest 1905, p. 59. Among the Haulers of the German army, where the kalpak was worn since the time of the Austrian Herrn., kalpak means the cloth tab above the headdress, the colour of which served to mark the regiment. Under the First Empire in France the kalpak (colpack) was introduced into the French army as the headdress of certain arms, under the Second Empire the mounted chasseurs wore a cap called kalpak.

**Bibliography:** In addition to the works quoted: cf. Ch. White, *Hautlieutener Leben und Sitten des Türkens, ii. (Berlin 1845), p. 29 sq. d'oHousen, *Tableau de l'Empire Ottomane, ii. (Paris 1793), 157; Magyar Nyelvész, ii. (Budapest 1870), 400 (G. Sasvari), also vi. 565. (P. Bertriani) KALYUB, a fair sized town in Lower Egypt with a railway station, 10 miles north of the central station at Cairo on the Caln-
Alexandria railway. The town proper lies about a mile west of the station and about 3 miles from the right bank of the Nile, on the Tura al-Saltiyya. Down to the middle of the last century Kalyub was the capital of the Mamluk al-Kalyubiya. Under the Khedive 'Abdul 'Azim the town of the Mamluk was moved to Benha. Since that time, Kalyub has been a mukhtar (district-capital). Hence Benha owes its rise to Kalyub and the Harraga on the Nile. The majority of the inhabitants are Muslims. According to 'Ali Pasha Mahurdk, Kalyub possesses a Shar'i court (ommum shar'iyya) and a hospital. Cf. 'Ali Pasha Mahurdk, Kalyub, p. 55; Badr, Egypt, 2 (1867), pp. 314, 345; Sandling, Kafr al-Alix, al-Mamluk, Stamboul, 131 (1890), p. 3690, where (line 2–3) we should read Mamluk for Mamlukia.

A Greek Kasar — not yet, however, found — is at the base of the name. In the Souda it is found under the form Kasaro (Maspero-Wiet, Moeurs pour servise à la合金 de l'Egypte, Stamboul, 2 (1901), p. 151).

Historical: John of Distria mentions Kalyub in his Cronic, Chap. 113 (ed. Zonhoven, p. 541, 509). 'Amr al-d-din Quhattar (92) had a bridge thrown over the canal at Kalyub to enable the other towns of the province to communicate (circa 20 = 641). In 549 = 1154/5 the Caliph 'Abbas ibn al-Mu'ayyad granted Kalyub as a gift to his favourite Nasyr b. Abiba. 'Abd al-Rahman b. Mankhsib so represented this present in the eyes of Nasyr and his father that it became one cause of the murder of the Caliph by Nasyr and 'Abbas (ees al-Ahmar, al-Asfary, ed. Torber, x, 92, 93). Nasyr b. Mankhsib, ed. Dermeubour, 2 (1855); Ibn Muyassar, ed. Sharaf, p. 93). In the fighting between Salim ibn Tumbay and Salim ibn Muhaydib, Kalyub did not escape the raids of the Anabas (ees al-lua, Zahir ibn Majr, under Safar 943 = March 1310, 1311). For embassies etc. Kalyub was the last stage before Cairo; thus, for example, in Rabi 1 925 (March 1319) (All Pasha Mahurdk wrongly gives R. 1 25, 925 for R. 1 25, 925), Khatib ibn Hadiya had the Simon's convoy received there with the greatest ceremony. The Kafr Barakat b. Mansur (ees al-Ma'as, ed. cit., lii, 102).

The town had again to suffer exceedingly from the devastation and plundering of the banditti and Mamluks in the years 1210 and 1220 (1803 and 1804), cf. al-Dhahabi, Atadh al-d-dhahabi, under the years quoted. Kalyub, as a result of its situation close to the gates of Cairo, may not have escaped on other occasions the effects of the political happenings in the capital. Ibn Dukhtiy (809 = 1400) and al-Zahir (859 = 1434/5) report, that in their day Kalyub was for the most part lying in ruins.

Economic: Almost all sources praise the wealth of Kalyub in gardens and trees, among which the oranges (tangerines) are mentioned as particularly valuable. In spite of the restrictive edicts of al-Malik al-Kamil, the ground was very badly farmed, so that Kalyub's prosperity suffered considerably. Cf. Oghazi b. Ibrahim al-Nahhan — wrote 637–648 = 1230–1249, Brockmeier, Geschichte des arabs. Litt. L, 335 — who devotes a longish section to Kalyub in his Lava al-Kaftani al-Maghef fi Damashq al-Dhahab al-Ma'ajiga (quoted in 'Ali Pasha Mahurdk, ed. cit., 141 ff.). In 1240 (1824/25) Muhammad 'Ali built a cotton mill in Kalyub and later barracks and a remount depot were established there. The al-Shawrabi family deserves special mention for its share in the economic development of Kalyub, where they also built a maiw with a cotton mill.

There are also 32 or 33 mills in Kalyub, in one of which the Friday service is held. Among these are "the great mosque," formerly called Djin al-Mamun, with its great minaret, made such a great impression on Ibn Jazairi (SSE in Egypt, ed. cit., p. 478; 'Ali Pasha Mahurdk, ed. cit., p. 141). According to the inscriptions on its minaret and above the dome it was restored in 1148 = 1735/6 by the Shihab al-Ashqar of Kalyub, Ahmad al-Shawrabi. Among the tombs of the imams the most important is that of Shihab Awadh with popularannonces and handsome inscriptions.

'Ali Pasha Mahurdk gives a very full account of the above mentioned al-Shawrabi family as one of the most prominent in the town. al-Malik al-Zahir Habbars gave them charge of the new bridge over the Bahr As'ama (also al-Kalsuhfan, transit, Wostenfeld, p. 28) and granted these large estates as feu and an annual pension (which lasted till 1375 = 1858/9). Mufti 'Ali Pasha granted them the supervision of the whole province of al-Kalyubiya. Various members of the family also filled important posts in the administration, besides the office of Shihab al-Arab of Kalyub, which seems to have been in the family's possession. Sulaiman al-Shawrabi's patronage cost him his life in Kasr al-Dam in 1213 (Dec. 1798) was beheaded by the French in his part in an attempted rising (cf. al-Dhahabi, ed. cit., 37 ff.).

According to Ibn Jazairi (ed. cit., Al-d-dhahabi wa al-Itibar wa al-Ma'ajiga etc., French translation by de Soye entitled Relation de l'Egypte depuis l'année 1187 jusqu'à nos Jours, this province of the al-Kalyubiya comprised in his time (777 = 1375/6) 59 townships and yielded a revenue of 419,054 dinars (but on p. 590 a list of 61 townships is given). Ibn Dukhtiy gives 60 with a total revenue of 333,130 dinars. In the time of the French expedition the revenues of the province from the estates (Iwur al-Mamluk, l. 306 sqq.) amounted to: for the payment of the soldiers 5,390,742 dinars; for the administrative expenses 1,270,462 dinars; for the cavalry 1,057,171 dinars.

The Bahr al-Sardah — according to legend built by Pharaohs and enlarged by his "water Hamun" (Ibn Dukhtiy, al-Kalkunanddi) — was, according to the enthusiastic description in Ibn Dukhtiy (whom al-Kalsuhfan follows), a large canal, apparently with water always in it. This is indicated also by two documents of the years 915 (1508) and 1061 (1650) (quoted by 'Ali Pasha Mahurdk in the possession of the al-Shawrabi family. al-Kalsuhfan notes that the canal in his day had disappeared and that its place had been taken by the Abu't-Mamluku canal, (H. Wostenfeld, ed. cit., p. 35 sqq.); Maspero-Wiet, ed. cit., p. 125). According to 'Ali Pasha Mahurdk, there was only a small canal in his time: the Tura 'Ala-Imam. Ibn As'ama, Ibn Dukhtiy, Ibn al-Bastani and 'Ali Pasha Mahurdk give several scholars, who have the name al-Kalyubiy, the best known of whom were Shihab al-Din al-Kalyub (see the following article).

Bibliography: Besides the works quoted above: Ibn Muyassar, Ab'al-Mit a, ed. H. Manst (Cairn 1919), p. 23, 60, 92; Abu Shama, Kalyub
KAMAL AL-DIN
AZIZ AL-DIN QUSAYR ELS-ABD
KAMAL AL-DIN, ABU L-FAKHR, UMAR B. ABD

A short article about Anwar al-Salih, a member of the highly esteemed family of al-Salih, whose ancestor had migrated from Nablus into Syria with other members of the tribe of 'Uqayl about 800 (815) on account of a pestilence and had settled as a merchant in Aleppo, born in the Lit-Halabites (829 (?)), in the Khulafa' wrongly 836, the son of a Hamad b. Sa'd, whose office had been hereditary in the family for four generations. After studying in his native city, in Jerusalem, to which his father took him in 607 (1209/10) and again in 608 (1211/12), Damascus, in the Talmud, and in the Halabi, he became in 634 (1239) professor in the Eudoxus in Aleppo. He later filled the position of chief and served the two last Ayyubids, al-Malik al-

AZIZ (643–654 = 1246–1257) and al-Malik al-Nasir (654–658 = 1257–1260) as vizier and several times, by their command, acted as ambassador to Bagdad and Cairo. When his native city, in Jerusalem, was captured and destroyed by Safar b. 658 (Jan. 26, 1260) by the Turk, he died with al-Malik al-

Nasir to Egypt. Halabi summoned him back to Syria as Chief 634, but he died in Cairo on Dhu-l-Qada 1 29, 660 (April 21, 1262) before he could obey.

His principal work was an alphabetically arranged historical and topographical work of the famous man of his native city, on the model of those of Khaṭṭār al-Baghdadi [q.v.] and Ibn 'Ashur [q.v.] in the nature of some 40 volumes entitled Aziz al-Din fi Tawib Halabi, which was never completed in a fair copy and was therefore already scattered to all the winds before the Mongol invasion under Timur, so that even Ibn al-Shifn (see below) knew of only one volume of it (see Cat. Codd. Arab. Bibl. Acad. Logud.-Hist., II, 83); odd parts are preserved in Paris (Bibl. Nat., de France, Cat., No. 4195), in London (Cat. Codd. Mus. Or. in Mus. Brit., Pars ii., No. 1900) and perhaps in Constantinople in the collection of the Arvay, Ref, 32, 1906 (Hepworth, Misc. Spor. Or., Berl., x, 50, No. 51).

Out of this he made a synopsis arranged chronologically entitled Ibrahîm fi Tawib Halabi, which was never finished the fair copy of this work either. The Paris MS. (de France, No. 1666, another in St. Petersburg, which, however, is perhaps only a copy of the Paris one, see V. Rosen, Not. accurate et magistralis arab. Mus. Oriental., St. Petersburg 1851, p. 98, No. 160) has been utilized by G. W. Freytag, Studia in historia Halabi, Lutetia, etc., 1819; Regesta Saschi-Abdallah in specie, Paris, 1821; Reims 1820; Historia orientalis, in vol. ii., Berlin, 1834, 4to; see also Studia et Documenta Byzantina, No. 7 (1882) on Coptic and Byzantine, see also L. de la Grange e. et al., sec. ii., 559–585; E. Bichot, L'histoire d'Abel de Komédus, French version after the Arabic text, the Rev. de l'Orient lat., 1806, p. 305–365, 1807, p. 146–235, 1898, p. 27–107, 1899, p. 4–49. A further synopsis with continuation down to Fatih IV 6, 951 (June 28, 1544) was made by Muhammad ibn al-Hallab, d. 971 (1564), entitled Aziz al-


The basic work, the Aziz, was twice continued in the 19th century, 1, by 'Ali al-Din-

KALVUR: KAMAL AL-DIN

BAHÁ' AL-DIN 14TH CENTURY

KALVUR: KAMAL AL-DIN

BAHÁ' AL-DIN 14TH CENTURY

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BAHÁ' AL-DIN 14TH CENTURY

KALVUR: KAMAL AL-DIN

BAHÁ' AL-DIN 14TH CENTURY

KALVUR: KAMAL AL-DIN

BAHÁ' AL-DIN 14TH CENTURY
Abū l-Hasan ʿAbd al-MuHAMMAD b. KHĀDĪJAH al-Najafiyya, d. 842 (1439) published *Duar al-Maṣūmah (Fi Tawādul Ḥakīk)*; the work contains a description of the city of Aleppo and its environs by distinguished nation since 638. 

KAMĀL AL-DĪN [See KAMĀL AL-DĪN ISMĀ‘ĪL.]

KAMĀL KHODJANDI [See KAMĀL KHODJANDI.]

KAMĀL PASGAZĀDE [See KAMĀL PASGAZĀDE.]

of the sun during an eclipse of the sun and explained the phenomena. That he did not succeed in obtaining a representation of the cesured sun, the moon is due, not to some error in his suppositions, but in fact that its tips are too faint. Kamāl al-Dīn gave a more perfect theory and found it by brilliant experiments. His first made the object very small and placed opposite it a surface half red and half green. Then he showed how one got the sharper images the smaller the opening and that the images were independent of the shape of the orifice. The larger the opening the less those principles applied. It was to be noted that the images were reversed. With this apparatus Kamāl al-Dīn also observed on the wall the clouds and their movements as well as a bird flying past. The movements in the image are in the contrary direction to real life. At a later
AL-KAMAR, the moon, the satellite of the earth, considered in quite early times the principal heavenly body next to the sun, whose path lay on the sphere next to the earth (falsah al-fatma). Pythagoras was the first to recognize it as a dark body illuminated by the sun, from whose relative position with regard to the sun its changes in illumination or phases were seen to trace the recurrence of the latter, when the sun and moon have again reached the same positions with regard to the earth, led to the conception of the synodic month (29.5 days). The Muḥammadans calculate time by lunar years, each of twelve months. These are alternately "full" of 30 days and "empty" of 29 days. This gives a year of 354 days. The Iranian astronomer al-Birūnī (973-1048) in his al-Kanz al-Mustawfī (Maḥāla iii, Ch. 7) makes the interesting suggestion that the number 350 may have been introduced for the division of the circle, because it is midway between the solar and lunar years.

But as the synodic month, to be quite accurate, is 29.5306 days, which may leave the month reckoned by the Muslims as 3506 and the lunar year 3567 days too short, a number which in 350 years amounts to 11.02 days, in the Muḥammadan calendar an intercalary period of 30 years is in use. It is called al-madgra and the intercalary year itself al-amr al-kabir. Within an intercalary period there are 11 intercalary years.

The Muḥammadan year begins (or rather should begin) with the winter, after which the crescent moon is seen for the first time (first day of Muḥarram). The beginning of this era was dated on the first Muḥarram of the year in which the Prophet migrated to Medina from Mecca (July 15, 622 of the Christian era = 1H).


Even in the earliest lunar theory, as stated by Hipparchus and Ptolemy, the complication and irregular movement of the moon during a month is apparent: it is in reality due to the double attraction of earth and sun to which the moon is subjected (the three-body problem of modern astronomers). The determination of the longitude of the moon in its orbit is the main problem of lunar theory and, in order to solve it in some degree, Ptolemy was forced to substitute for the eccentric circle of the moon's orbit an auxiliary circle, known as the epicycle, which the moon would traverse regularly in an anomalistic month (27 days, 13 hours, 56 minutes) while at the same time the entire epicycle moved equally round the sun as a second called the deferent circle in a nodical month (27 days, 5 hours, 3 minutes). In addition the plane of oscillation was, according to Ptolemy, inclined to the plane of the earth's motion (ecliptic) at 8° (to be more accurate 5° 9'), while he made the line of intersection of the paths of the earth and moon (nodal line) execute a retrograde movement and put the centre of the oscillation at a point 3° 2' north of the apogee (farthest from the earth).

The true longitude of the moon therefore consists of the four so-called great variables, equation of centre, egression, variation and annual equation. The first denotes the transition from circle to ellipse, the second the displacement of the centre of the deferent just mentioned, while the fourth was laid down by the astronomer Kepler. As to the variation, it is given by the following expression:

\[\delta = \sin (\lambda + \Delta) + 30° \sin 2(\lambda + \Delta)\]

in which \(\lambda\) and \(\Delta\) are the mean longitudes of sun and moon. From this formula we find that the variation in the syzygies (\(\lambda + \Delta = 0°\)) and in the quadratures (\(\lambda + \Delta = 90°\)) i.e. 2 (\(\lambda + \Delta = 180°\)) can be quite disappeared or is very small, but on the other hand is very marked in the octants. Ptolemy, in order to reconcile smaller differences between theory and observation, actually introduced a kind of variation of the line of apsides, the epicycle.

After Tycho Brahe had long been regarded as the real discoverer of the variation, the orientalist and astronomer L. Am. Sèdillot in his article Sur un manuscrit arabe dans lequel la variation de la lune est signée (Compt. Rend., 1842) asserted that it was evident from the discourses of the mathematician and astronomer Abu 'l-Wafā' al-Būzjānī (940-998) that he was really the discoverer of the variation to which he gave the name Al-biṣrīf Al-Maḥbūṣī. A long dispute arose on the accuracy of Sèdillot's interpretation of the text, which ran through many years of the Comptes Rendus; Sèdillot, Mathieu, Charles etc. formed the one party, Biot, Binet, Bertaud etc. the other, who held the contrary view that Abu 'l-Wafā' had discovered nothing but only substituted his Al-biṣrīf for Ptolemy's precesiones In the end Caun de Vaux has been able to prove definitely the correctness of Sèdillot's argument by a thorough analysis of the Arabic text in question and the citation of other Arabic and also Persian and Hebrew sources.

The Arab astronomers adopted the lunar theory of Ptolemy and developed it. They also calculated several numerical values on which the study of the Zādīf accessible to us, e.g. those of al-Khwarizmi, al-Farghani, al-Battani and al-Dīnārī give the information we require.

In determining the parallax of the moon (dīnāf malqar al-šamāl) and ascertaining its distance from the earth, the Arabs did not go beyond Ptolemy. Al-Bīrūnī in chap. 8. of al-muhīd iii, of his Kitāb al-Muṣāfīrī makes an interesting observation on the shadow thrown by the moon (mukhāf) in moonlight. Al-Bīrūnī calculates the difference between the two shadows for an altitude of 45°.

The Arab astronomers devoted special attention to the exact calculation of the frequency of eclipses (bursaf al-shamāl), as they made use of it to
ascertain the difference in longitude between two places on the earth. They worked out tables based on Ptolemy's work, which gave the times of the beginning and ends of the eclipse for various parts of the earth as well as the area of the moon's disc covered. But it is impossible to calculate these with great accuracy from observation only. The difficulties (according to al-Farātānī) lie in ascertaining the point where the eclipse begins on the edge of the moon, in the indistinctness of the shadow, the lack of agreement between the astrological instruments of the two observers, etc. The result was that the calculations of longitude from eclipses of the moon were often very inaccurate. It is true that al-Fardūsī's astronomical tables (H. Suter, op. cit., p. 85) are a good example of the pattern; however, their calculation (the method) is not accurate, since the calculation of the eclipse agrees perfectly with the previous calculation of it, but not every calculation was accurate. The Fāṭimid astronomer Ibrāhīm al-Yansū (d. 390 = 1000 in Cairo), who goes so far as to distinguish five phases in the course of an eclipse, gives his in al-Bīd al-Khālid al-Khakīnī's works (where the difference between calculation and observation amounted to 1 to 18 to 23 minutes (cf. ibid., Le livre de la Grande Table Hākimite observée... Œuvres d'histoire... hors [en] le Nostr. et extr., viii. 93). Several studies on the moon, none of which are yet published, have been preserved to us from the pen of the exceedingly prolific Arab mathematician, physicist and astronomer Ibn al-Hāthīm (d. 430 = 1039). We may mention: 1) the great Māhdī fī Din al-Kamar (India Office Catalogue No. 734, it.); 2) Māhdī fi Kināb al-Kamar (ibid., No. 734), treatises only with a special case of parallel ("when the altitude of the moon is less than 30° and it is western, its latitude lies south of the eclipse and the head of the constellation of Cancer is under the western horizon so that it does not reach the meridian from below, the latitude of Medina being taken at 30° or near this figure, the parallel will be in longitude under the opposite of the order of the signs of the zodiac..."); 3) Māhdī al-astān al-ilāhī al-Waqqī al-Kamar (Muṣāfa libān al-Kamar, municipal library (mīshāf libān al-Kamar, of Alexandria) ("If one carefully observes and examines these marks on the superlative, one finds always the same in shape and never changing, either in configuration or in position or magnitude or as regards their dark character").

and accompanying him to Mecca, in spite of her father's remonstrances, saying that he had given her in marriage to Kámran in the days of his greatness (in 1546) and that she could not abandon him now in the time of his misery. She died at Mecca a few months after her husband.

Kámran was put in charge of Kandahar by his father, and in the beginning of Humayun's reign he was governor of the Punjab. During the interregnum, when Humayun was in Persia, Kámran and his younger brother, Afsar, ruled over Afghanistan. He left one son and three daughters. The son, Abu T-ka'n, who inherited his father's political talents, was confined in Gawhar by Akbar in 1557, and was put to death some years later as a nestor against the empire. All three daughters were married; one of them, named Gurlârah, was a woman of a masculine spirit; she married Ibrahim Husain Sultan, and she and her son were born in Akbar's side. (Firthia, hist. ed. p. 231, and Muhammad Husaini, Dârâsh-i-Akbari, 1887.)

KÁMRÁN SHÁH DURRÁNÍ, the last sovereign of the Sadarí family of Afghanistan who succeeded his father, Mahmúd Sháh, in the limited sovereignty of Herat in 1245 (1829) and reigned till 1258 (1842). In the civil wars between the sons of Taimúr Sháh, the princes Zandár Sháh, Shudája' al-Mulk and Mahmúd, the prince Kámran proved himself a brave warrior and in 1221 (1806) he took Kandahar from Shudája' al-Mulk, but lost it soon afterwards. In 1224 (1808) he took a leading part in the events which led to the disruption of the Durrání monarchy. In revenge, Humayun (the Nemír) offered to his sister by Dána Múhammád he married and betrothed. Fateh Sháh, the Wasif Sháh (Dána Muhammad's father), to whom Mahmúd Sháh owed his kingdom. This led to the loss of the whole kingdom except the Herat province. Kámran was deposed and indolent in his later years, but maintained himself at Herat through the efforts of his able and inscrupulous water, Yír Muhammad Allákhán. The siege of Herat by the Afghan Sháh of Persia in 1307–39 was the principal event of his reign. The rivalry between England and Persia was one of the principal causes of this siege, the Persians being advised by Russian officers, while Iská Siyá'í, a young English officer, was the main spirit in the defence. In 1328 (1842), Kámran Sháh was assassinated by Yír Muhammad, who was in league with the Persians and remained in possession of Herat. Cúnes were wrecked at Herat by Kámran. (Bibliography: Elphinstone, Coskii, 2nd ed., London 1839–42; Veréen, History of the Afghans, London 1858; Kaye, Hist. of the War in Afghanistan, London 1855; Masoom, Travels in Afghanistan, London 1844; Mihiân, Lâl, Life of Dána Múhammád, London 1846. (M. Longworth Damé))

KÁMRÚP, a district in Assam, situated between 25° 43' and 26° 53' N. and 90° 39' and 92° 24' E.; the greater part consists of a wide plain, through the lower portion of which the Brahmaputra R. flows from east to west; but south of this river there are ridges of hills, thickly covered with jungle. Under the rule of the Kád dynasty, the first king of which was of the Turanian race, the Brahmaputra valley proved to be an excellent obstacle to the progress of the Muhammadan tribes. It was not until 1638 that they succeeded in gaining a footing in Kámrúp and Gauhati became the capital of a Muslim governor, but 20 years later they were driven out of the country by the Ahoms, who took advantage of the confusion that resulted from the conflicts between the rival claimants to the throne of Shír Ísahás (q. v.). In 1662 Múqaddás (q. v.) made a vigorous attempt to conquer the Assam valley, but though he was at first successful, the difficulty of military operations during the rainy season and the outbreak of disease among his soldiers compelled him tobow a retreat into Bengal, and Múqaddás himself did not survive the failure of his expedition. His struggles for some years, the last vestiges of Muhammadan rule disappeared. In 1683 from Kámrúp, and it formed part of the Ahom kingdom until it was ceded to the British in 1826.

KÁN, the name of one of the seven kinds of modern poetry (ñawá'ís), unknown to the classical authors. It was invented by the people of Biháί, and takes its name from the formula used by story-sellers at the beginning of their recital. "There was once a time." Originally the kán wa-qat was a simple tale and it was only later that it was applied to other subjects, especially of moral tendency. In the spoken language it was always in verse in the east only, especially in its place of origin. The wa-qat is a poem composed of strophes of two lines, the matter of which is given by the predecessor as follows—

mustafílun wa sálah un mustafílun wa sálah

but, according to the 32 specimens that I have seen, the last foot of the first verse is mustafílun and not mustafílun; and therefore there is a rhyme only in the last-hemitonic of every second verse. The principal variations are the disappearance of s or 9 in mustafílun and sálah is often changed to sálah. (Al-Buhári, al-Máṣríjí, Bilyá)
KAN WA-KAN — KANAT

3292, ii. 273 sqq., Abu 'l-Fida', Ta'rikh, Constantinople 1566, iv. 188, and especially Hunafish, al-Kawakib al-Duwanî, Cairo 1318, p. 23, 26, 29, 33, 34, 42, 53, 55, 71, 74, 77, 38, 86, 135, 137, 143, 166, 181, 204, 217, give specimens of the two acquaintance.

Bibliography: Besides the majority of the works indicated in the article 'Adul see Al-Khafaji, Shīrī 'al-Adl, Cairo 1355, p. 91, Al-Mu'ajjilī, Zhālī al-adl, Cairo 1384, i. 194, Al-Dajjīlī, Ahtulmustawfa, Bulak 1292, ii. 252—277; Muhammad Tal'ī, Zhālī al-adl, see Al-Adl, Cairo 1366, p. 92—110; Muhammad Dāyā, Ta'rikh al-baghdadī al-Shāhī, Cairo (not dated), i. 129—150; H. Gien, al-Fāmīn al-sūrā, Ein Beitrag zur Kenntnis der antiken arabischen Verterungen, Leipzig 1879, p. 53—62. (Moh. Bin Chenna)

KANÂN, the biblical Kanân, is a personality, regarding whom the traditions in spite of their sparseness, agree in hardly a single point. Al-Baṣā'ir (ed. Flisiger, i. 513) mentions him as the father of the famous Nimrūd (Nimrud according to the Jesuits and the Tafsir) and he is also regarded as the ancestor of the Kanaanites (Kanaan, x. 191) and of the Barbares (al-Dimashqī, Zhālī al-adl, ed. Mehran, p. 266 and Ibn Khaldūn, al-Thārī, vi. 93, 94, 95, 96—97, 98—99).— Very little is known about him. Many refer to his story in Sūra xi. 44 sqq., that a son of Nāhî in spite of his pious appeal refused to take refuge in the ark with him and thus perished in the flood. The story also turns up in the earthy caption (al-Baṣā'ir, ed. loc. cit. and al-Thārī, Kanaan, x. 194, p. 36 below).— Al-Tahārī (ed. Goeje, i. 199) also knows of a son of Nāhî called Kānan, who lost his life in the flood, but refers the Kanaan verse in question to Yâs h. Nāhî (see Ta'ṣīr, ed. Sūra xi. 44 sqq.) whom, however, he identifies with Kanaan in l. 99 sqq. While Kanaan appears here as the son of Nāhî and Ibn al-Kalbī mentions 'Aṣālim (i.e. Kanaan) as Nāhî's fourth son (in Yâsîn, Maqāmāt, ed. Wsentten, iv. 311) we find him in the parallel passage to Genesis, iv. 25 (in al-Tahārī, op. cit., p. 43 sqq.), as a son of Hām b. Nāhî (see also al-Šāhī, al-Rassīl, 38, 42, 44, 54, 99 sqq., 104 sqq.; al-Mastur, iii. 240, 294). According to the third tradition (in Yâsîn, op. cit., p. 226 sqq.), Kanaan was a son of 'Aṣālim b. Hām and according to a fourth — not quite reliable — tradition, a son of Kūh b. Hām (al-Dimashqī, op. cit.).

KANAN PASHA. (See KANAN EMIN.)

KANAT, plur. dhul-karnān, Kurnān, Kurn and Kurnan, means in Arabic: (1) canal, aqueduct, (2) lance or stick (see al-Li'm al-Adl, xx. 574, Tafsīr al-Adl, x. 304; Dürri, Supplicium, ii. 414). These two conceptions have developed from the original meaning of 'revol'. The word may be said with considerable certainty to be borrowed in the western Semitic languages from the Assyrian or Arabic, where base = red, blush, etc. (see Zimmermern, Alte Fremdwörter, Leipzig 1915, p. 56). Hence we have Hebrew 'base', Arabic 'base', the word passed through the intermediary of the Am‘mic into Arabic; there in the popular dialects of Suria and Egypt, it is pronounced 'base, basey,'. The Greeks and Romans took over the Semitic word as base, base (base), base, base; note the change of meaning — an exact analogy to the Arabic — of the Latin base, strictly an

adjective meaning "round-shaped", then "channel", "canal". In modern Persian also "banī bāyān in use but there it has the special meaning of subterranean channel or aqueduct. The true Persian word for this particular kind of canal is kānān, earlier kalār (Vaillos, Lat. Pers. Lex., ii. 767, 768; in the older language we also find banītān; see Vaillo, op. cit., i. 38). This latter word was in turn entered into Arabic as 'al-banītān (also 'al-banīyān), but there means "water-holder", "recess", cf. also Venān, Maqāmāt, ed. Wissenthal, i. 271—274. Only in Syria (according to Moris, Ztschr. f. sprach- and textwissenschaft) der Palästinen, in der Akk. Palaest., 1889, iv. 12) do we find kānān, kānīyān, "water-holder, inhabited place", in the meaning of "subterranean aqueduct". It must here be pointed out that the other words in Arabic for aqueduct seem also to be borrowed (probably all from the Aramaic); cf. Frankel, Die arab. Fremdwörter im Arab. Leipzig 1886, p. 43—253. "Take, for example, banītān (Dury, i. 344; from the Aram. bānūtān = casetum; that is "any large building"; cf. the meaning of kānān = bridge, aqueduct, castle)."
Among the oldest aqueducts of the Muslim period is the aqueduct of Mecca, which was begun in the time of Mu'awiyah I (died 680), and finished toward the end of the Abbasid era (first half of the 8th century CE) with special merit by providing for the water-supply of the holy city. In 1846 she had canals made which led the water from the district of Ta'il, the valley of Minat and from 'Arabat to Mecca. The canals, much neglected in course of time and often only very negligently repaired, were restored by the Turkish Wali Ullama Pasha (1820-26). For details see Snouck Hurgronje, Mecca, the Hague 1888, I, 6-10, where the Arabic sources are also cited.

In view of the dryness of Iraq, artificial irrigation by means of canals has always been a necessity of existence there (cf. for example, Polybius, v. 22), as river water is in many places not available in sufficient quantity and the rainfall is slight. Open canals continually lose large quantities of water through infiltration and evaporation and they are also not infrequently damaged by cloud-bursts and torrential floods. The subterranean (kelas or abārāı (kheirā) system is therefore generally preferred in Persia. By this means water is brought often from great distances to the human-covered plains. Wells are made in the higher lying parts of the valleys, especially at the foot of hills, and the water accumulates plentifully in them and is led first by subterranean tunnels, later by open canals and furrows (qātara), to the fields and gardens to be watered. These channels are often 50 or more feet below the surface of the ground, are vaulted and often lined with bricks and so high that a man can crawl through them. Every 30 or 40 paces a perpendicular shaft, often of mastework, and covered at the top, leads down to the pipe. In the making of these channels the Persians reveal great skill. The searching for springs and the making of channels is a special industry, that of the wakān (see especially Bishop, op. cit.; see Bibliography). The making of a khānāt costs a great deal in proportion to the water that it supplies and the annual cost of maintenance is not inconsiderable. It is also very important to regulate the water-supply distributed, and much care is taken that the villages in turn have the use of it for the proper length of time. This business of water-distributing is perhaps the most important part of the administration of a Persian village. A special official, the māhār, is entrusted with this duty. He has also to see to the maintenance of the pipes etc., especially to their being kept clean; cf. Theodore Gordon, op. cit.; see Bibliography.

At the present day the Persian khānāt system is, unfortunately, much neglected; many channels are now quite dry; for example, the great network of channels which once supplied the thickly populated town of Ray near Ṭhrān is now so much destroyed that it can barely supply the wants of the village of Shāh-ʿAbd al-Azīz which is built on the ruins of Ray (Polak, op. cit., ii. 118). Ṭhrān is, according to Bishop, loc. cit., still supplied by 35 canals.

This method of irrigating the fields by artificial channels is called in Persia the khānāt system of agriculture, in contrast to the natural method, the ārān or ārānāī system; cf. Polak, op. cit., ii. 120; Stolte-Andreas (see Riht), p. 8.


A great network of canals cuts up Central Asia. The planning of this system is ascribed to Tissar; but they are certainly much older and their origin may be dated at least as far back as the early middle ages. To make them, the water from springs in the oases miles apart was collected, great rivers diverted, and water led by tunnels through ranges of hills and by aqueducts over the valleys. A great many of these canals are, however, now decayed, as in Persia. There the canal is called arīk and the canal manager arīk-ābādār. A thorough account of this Central Asian system of irrigation is given by A. Th. von Miklou- dorff in his article Einführung in das Persische-Thail in Mém. de l'Acad. imp. des Sciences de St. Pétersbourg, 1881, Series 7, vol. xxii. See also, especially for the country east of Bukhara, H. Moritz, Dürre Central-Asien, Leipzig 1883, p. 114-115.

(M. Streck)

KANAWDJI or KANDJI, Skr. Kanyābuddha, (known to the Arab authors as Kanawdji or Kinnawdji) was the capital of a powerful kingdom before the Muslim invasions. It is now a small town in the Farrukhabad district of the United Provinces on the R. Ganges (27° 50' N. 79° 38' E.). It has been supposed to be identical with Kanawad of the Ptolemy's Kanimag or Kanawaj of McCulloch's Periplus, 1345 B.C. (cf. Periplus of the Ptolemaic Pilgrim, p. 70). V. Smith disputes this on the ground that the existence of Kanawad as the time of Ptolemy (145 a. d.) is doubtful. The identification is however not improbable. The first undoubted mention is found in the travels of Fa-hian (405 a. d.) when it was a place of no great importance under the Gupta kings. At the time of Yuan Chwang's visit (c. 641 a. d.) under the rule of Harshavardhana it had grown into an important capital and a centre of Buddhism. It may be noted that this traveller gives the Chinese transcription (Kanok-sū) of the Sanskrit-name Kanyābuddha, which is the earlier transcription Fa-hían gives Kanawād, answering to the Pāli and modern forms. The country of which it was the capital was known as Pāndāta. After a period of anarchy and short lived monarchies it became the capital of the Gujjaras Pratihāra kings, who founded a dynasty which lasted for two hundred years. The most powerful king of this race was Bhūbāja (c. 830-90) under whom Kanawdji became the capital of an extensive empire, which may be stated to have included all the plain of northern India from the Satlaj to Bihār and southwards to Gajūrī and Saubhāra. On the west it was bounded by the territories of Sindh now under Muslim rule.
Kandahar, a city in the territory of the Badus. (Nadiyā, vār. Nāšīlā) which corresponds to the modern Kāsh or Kāż Gandāvā in Baluchistān.
KANDAHAR

KANDAHAR. 1. The name given by the Arab historians to the Indian Kingdom of Ghazni, situated in the valley of the Kafir river as far as its junction with the Indus. Its capital was Wahibin or Ohud as noted by ibn-Salah (Schauch 7, 206); and at an earlier period al-Mas'udi speaks of Kandahar as the country of the Radiqta (Kahib) and as situated on the river of Kafir which flows into the Indus (Sprenger p. 381). It was from this Kandahar that the name was carried to the settlement of the Gandharians on the banks of the Arghae, which afterwards became famous as the modern Kandahar.


KANDAHAR. 2. A city in Afghanistan (which also gives its name to a province) situated 31° 27' N. and 65° 43' E. at an elevation of 5,463 ft. between the Tarnak and Arghathab rivers. It is an important centre of trade and administration, with a population estimated 34,000. The province, now the principal territory of the great Durrani tribe of Afghanistan, is identified with the Hazar-wali of the Achaemnians, the classical Aria, and the mediseal Zanco-dzwar and Zahail, and historians have generally assumed that the town was founded by Alexander and named Alexandria Arachosia, but this does not rest on good evidence, and it is very improbable that the name Kandahar can be derived from Alexandria. Its identity with the name Gandhara, the ancient Indian Kingdom occupying the valley of the Lower Kafir River, on the other hand, appears to be well established. Kandahar was the form used by the Arab chroniclers for Gandhara; the Kandahar of Mas'udi, for instance, has nothing to do with modern Kandahar. There seems some ground for accepting Belknap's theory that the name was brought to Arachosia by emigrants from Gandhara. The most probable period for such an emigration is the fifth century, when the Ephthalites conquered Gandhara, as related by the Chinese pilgrim Sung-yum, who visited Gandhara about 4. U. 520. Buddhia's begging-bowl, still preserved in the Shrine of Sufian Wais outside Kandahar, was probably brought there by refugee Buddhist monks. It was not however till the 12th or 13th century that the new Kandahar began to be famous. It is not mentioned by the Arab historians in their record of the conquest of Arachosia (al-Rashid), the capital was then Buzza which was invaded by Ahmad ibn-Salah and the same place was a mint-town of the Safavids. It was not until after the destruction of Buzza by 'Ali ibn-Din Dakhila-nor in 545 (1150) that Kandahar began to rise into importance. Shams al-Din II, the Kart ruler of Herat, is stated by Khwandsami to have besieged Kandahar, and as his reign began in 676 (1278) it may be held that by that period Kandahar had become the capital and henceforward it plays a prominent part in history. It was conquered by Taimur and formed part of the province bestowed on his grandson, Per Muhammud. At the close of the 15th century it formed part of the Kingdom of Husain Bakhsh of Herat, and the name Kandahar first appears as a mint on his coin. Under Husain, the Arghian Chief, Dhu 'l-Nun Beg, obtained the government of Zandfullaw in addition to other provinces and made Kandahar his capital. After his death in the wars with Shah Ismail the empire Bakhsh drove his son, Seng Bakhsh Beg, Argbaus out of Kandahar in 915 (1507), but Shah Beg soon recovered the town with the aid of Shamsul and held it for several years, but Bakhsh Beg finally took it in 928 (1522) and it remained part of the territories of the Mughal Empire of India, although always regarded by the Safavi Shahs of Persia as properly belonging to Khorasan. Kandahar succeeded Bakhsh in the possession of Kerel and Kandahar, and held them even when his brother Humayin was expelled from India. A Persian attack on Kandahar in 941 (1545) failed. In the disputes between the brothers which followed Humayin's exile, Humayin besieged Kandahar with the aid of a Persian army and after its fall made it his capital, and the Persians too took it from them afterwards. In the early part of Akbar's reign Tahmasp Shah succeeded in taking Kandahar 965 (1556) and Akbar did not recover it till the latter part of his reign, 1003 (1594). Persians again took it from the Emperor Daulatgir in 1031 (1621), but Shah Shuja's army occupied it in 1047 (1637). The last transfer was in 1058 (1648) when Shah Abbas II took it, and the Mughal Emperors were never again able to conquer this province. Kandahar remained under the Safavi Monarchy until the rising of the Ghizais tribe to power under Mr. Waiw (v. Qalzais). The success of the Ghizais rebellion in driving the Persians out of Kandahar embarrassed them to invade Persia itself, and a new Kandahar became a strong point of Persia. Kandahar itself came into his brother's power, and Shahrukh finally established his power. The Ghizais maintained their hold on it until Nadir Shah took it after a year's siege in 1451 (1735). During the siege he built a new town outside the old city and named it Nadirshekh. The Ghizais were driven away from the neighbourhood, and the Abulsheh, who had been removed to the Herat province, were allowed to return. They are still the most important element in the province. Ahmad Shah, one of their leaders who had held high command under Nadir Shah, attained possession of Kandahar without difficulty after the latter's death, and made it the capital of the Durrani Kingdom which he founded (v. AMRABEH SHEIKH, AHMAD, ABEKESI, ABU-MMAD, AHMAD). He built a new town and gave it the name of Ajmard, the Ghizai seat with the epithet of ajmard al-sheikh, "most illustrious of cities," which appears on all coins struck there during the Durrani rule, but has been replaced under the Bakhshais by the old name Kandahar. The vilasitudes of Kandahar were not at an end; it passed rapidly from one pretender to another in the course of the wars between the Bakhshais and the Zambu Shah and his brothers, Mahmul and Shaljel.
KANDAHAR. - KANEM.

KANÉM. A country in the Central Sahara, east and north-east of Lake Tchad. Until recent years Kanem was only known from the accounts of Barth, who visited a part of it in 1857, and Nachtigal, who crossed it in 1871 on his way to Bornu. Before from 1900 onwards, the work of French scientific missions, as well as the explorations of officers and officials entrusted with the administration of the "territoire militaire du Tchad," have made it possible to rectify and complete the data furnished by these travellers.

The name Kanem, taken in the widest acceptation, is applied, according to Nachtigal, to a region bounded on the north by the caravan route from Kanem to Lake Tchad, in the south by the Bahir al-Ghazal, in the east by the depression of the Figuere, in the west by the Lake, and lies between 19° - 24° 15' N. and 17° - 18° 10' E. Loung. (Granville). The surface may be estimated at 27,000 to 30,000 square miles. Kanem, in the stricter sense, only occupies about a quarter of this huge area, between Lake Tchad on the west, Bahir al-Ghazal on the south and the munificent massif of the Manga, which separates it from the Figuere on the east.

The most characteristic topographical feature of Kanem is the existence of numerous sand dunes

KANUDIR. The Persian word kanudir or kanudir means a dinner or a 'feast; in Hindustani this word means also a religious feast held in honour of a venerated person like Fatima. In this latter meaning the word has been imported, apparently, from India into the Indian archaic, and in Arabic the word is unchanged. In Java it is slightly altered to kanudir or kanuder; it may be noted that nowadays the more usual term in Java is zolenkah or zolokah, from the Arabic zulkefa, zulamka, from the Arabic salute, or salat, a well known Arabic word, meaning need, want of a man's presence at a feast, and hence the festival itself. In general it is a feast given with a religious purpose, or at least in conformity with religious law, just like the maulins in the books of Shah. The occasions which give rise to it are numerous; for instance, days of commemoration, domestic events, especially circumcision, the completion of teaching the Kuran, certain periods, such as pregnancy, giving birth, harvest, and many reasons like setting out on a journey, occupying a new house, or new enterprises, the drying of epidemics and calamities, etc. According to the Law each kanudir should have a religious character; the poor must be invited, forbidden things should be avoided, but the strong local idea is always prone to look for means of effecting a compromise. Every complete kanudir, especially those in commemoration of deceased relatives and those given on the anniversary of a saint, is sanctioned by a rezult of the Kuran, sikhs or prayers; popular superstition, however, regards such kanudirs as consisting of actual offerings of food to the deceased. Almost every kanudir is opened by a prayer, the commemoative ones by the dua fauru. In Acheen some months are called kanudir with a second word indicating the food the sacred meal consists in.


(Ph. S. V. ROYKERS.

KANDAHAR. A fortress in the Dakhnam, 77° E. 10° E. which gives its name to a tehsil in the dominions of the Nizam of Hyderabad. This place appears to be the mint-town of some ruins of Kandahar struck in the reign of the Mogul Emperor Muhammad Shah from 1539 to 1607. As the city of Kandahar in Afghanistan had been separated from the Mogul Empire since 1526 (1648) and was at this period in Nadir Shah's possession, it is impossible that these rupees should have been struck there.

The climate of Kanem is that of tropical regions. Two seasons are distinguished, the rainy season from July to September, and the dry season from February to June. The intermediate period, from October to January, corresponds to winter and is marked by a perceptible drop in the temperature; in the bottoms of the wads the thermometer goes sometimes down to zero. Centigrade (≈ 32° Fahrenheit). The rains themselves are unequally distributed and diminish from south to north. The very luxuriant vegetation of the southern part becomes less and less rich as one ascends northwards. It flourishes on the slopes of the wads, the bottoms of which remain barren. The date-palm grows wild in many of these wads. It even forms a regular oasis at Mao, in the centre of Kanem, but disappears in the northern part, which is of prairie character. Cultivation is limited to the area around the villages, built on the slopes of the dunes close to the wooded zone. The commonest crop is the millet, to which may be added beans and cotton in the parts of the Tchad. The bearing of horses, cattle, sheep and camels is also a very important source of income for the inhabitants. Fishing around the lake and hunting in the interior also contribute to the support of the inhabitants. The fauna is very rich and varied. The elephant is becoming scarce, but the rhinoceros, the hippopotamus, lion, buffalo and panther abound in Kanem proper, and the orix, antelope, gazelle and giraffe on the northern steppes.

The number of inhabitants is difficult to estimate. It is certainly not above 50,000 to 100,000 souls, about two to the square mile. The population is settled, with a few nomads. The principal settlements are in the south of the province, in the S. E. Mondo, in the centre Mao, and on the roads, a centre of gravity and of circulation of races. The people of the same country, still rich in millet, are the target but for the rearing of camels and cattle.

The population is far from being homogeneous. The diverse elements which compose it belong some to the negro group and some to the Arab group; more or less altered, to the first belong the Kanembu, the Buddhists, the Kuri; to the second the Kold-Stripian and the Shao, the Timbal and Tubu are classed between the two.

The Kanembu, descendants of the first settlers in Kanem, constitute the basis of the population, upon whom they have imposed their language. They are dark gray (sage) in colour and tall in stature. Industrious and peace-loving, they are settled and devote themselves to agriculture. They profess Islam and are fairly strict Muslims. In their midst there are groups of individuals called Haddad (in Kanembu Derge) who, although differing from the Kanembu neither in language nor in physical type, are considered as belonging to an inferior race and are despised. These natives are distinguished from the others by their weapons and by their mode of life. They use bows and arrows, while the Kanembu use spears, and live chiefly by hunting. Very warlike in disposition, they have played an active part in the civil war which desolated the country in the course of last century.

The Buddhists and the Kuri inhabit the islands of Lake Tchad, upon which they reared when they abandoned their mainland. The Buddhists, who occupy the northern archipelago, live by fishing, cattle-rearing and the cultivation of millet. Before the French occupation, they practised piracy to the detriment of their neighbours of Kanem and even at the expense of the natives of Barlif [q. v.]. They have, for the most part, remained fetish-worshippers, although they have adopted some Muslim customs. The Kuri, on the other hand, while leading the same sort of life as the Buddhists, are completely infiltrated.

The Tubi-Slag and the Shao represent the Arab element in Kanem. The first, who came from Tripolitania and Farsan [q. v.] in the middle of the nineteenth century, have preserved the Semitic type quite pure. They have light complexion, speak the Arab dialect of Tripolitania and dress like the Arabs of the north. Nomads and robbers, possessing, thanks to their rides, an incontestable superiority over the negro tribes, their sole means of existence was the slave trade and brigandage. Since the French occupation, some sections of them have taken service with Europeans, while others have left the country and entered the service of the Sudan.

Of Arab origin, like the Tubi-Slag, the Shao have been long established in the Sudan. But if they have retained the use of the Arab language, which they speak quite purely, their physical type has been markedly altered by mixture with the black population. The Ishaka which they profess is fairly strict among the tribes of the north, whereas many of them are affiliated to the Tijaniya brotherhood; among the tribes of the south, however, their faith has been contaminated by mystic practices and the androcerd regard them as idolators. The Shao live almost entirely by cattle-rearing; nomads in the dry regions near the desert, they become settled in the moister southern regions. They are represented in Kanem by the Uri Serraf, the Bank Serraf and the Tagana of the Bath al-Ghali.

The Tubu or Tuba, who came originally from Tibet, are fairly numerous in Kanem. But, as...
a result of contact with negroes, they have lost some of their distinctive features, notably the slenderness of the body and elasticity of the limbs. They are also much less fanatic than their kinsmen who have remained among the mountains. Lastly, while the Tuba, strictly so-called, are nomads and live almost entirely by beast, the Tuba of Kanem or Darassoua Kanem are for the most part settled. They follow agricultural pursuits, for which they are not fitted, without great success.

The principal bodies of them are the Gado, the Waraba, the Dioro and the Yoromu, related to the Kenkerda of the Bahr al-Ghasal. Their language is connected with the Kanuri spoken in Bornu.

The Tundjuri are the descendants of Hilali Arab tribes who, after following around Tuntisi, migrated to the Flere at the end of the fifteenth century. Thera they passed to Wadai and finally settled themselves in Kanem towards the middle of the seventeenth century. Much mixed with negroes since then, they form a group intermediary between the Arabs, the Kanomchi and the Tuba. Arabs is their proper language, but they also speak Tuba and Kanomchi. They are found especially in the region of Mondo and acknowledge the authority of a chief called Fughan.

History. According to the Arabic sources studied by Mandinghi, this period is, in point of the land of Barth (cf. above), the kingdom of Kanem seems to have been founded by the Zoelhava, whose territory extended in the ninth and tenth centuries a.d. from Dir Flere to Lake Tchad and Kamas. Al-Bahri mentions the inhabitants of Kanem as idolaters and al-Idrisi seems to consider them as such. Some time after the tenth, but not later than the twelfth century, Kanem was occupied by the Tuba (Teda) who came from Borkou and Tibesti, conquered the Zoghalva and introduced Islam. This occupation seems to coincide with the accession to the throne of the Yazaque, who claimed to be descendants from Saif o Dhi Yazaque (4th-5th) and became the disseminators of Islam, which had been introduced by al-Hadi al-Oghmati, the first viceroy of the Yazaque. The Khilaf al-Idrisi (ed. von Krenz, Vienna 1852, p. 32, trms. Fagman, 61) places the conversion to Islam of Kanem about 1406-7. According to a Hausa legend, Abub Zaid al-Fakta (end of the 4th and beginning of the 5th century) preached Islam in Kanem and Banu. Another tradition refers the introduction of Islam to the beginning of the twelfth century, in the reign of King Dume. In any case this religion was already established in Kanem in the thirteenth century, some Muslims from Kanem founded a Mahbag school in Cairo between 640 and 650 (1242-1252). The principal descendants of Saif remained in power as long as the kingdom existed. They preserved their complexion "fair like the Arabs" down to Selima's son of Biron, who was the first negro king of the country. This dynasty, considerably extended the kingdom of Kanem, the boundaries of which were cleared by Duruma I, Selima's and Duruma II up to the frontiers of Egypt. The Sultan of Kanem maintained friendly relations with the Harfis. A rapid development followed this period of prosperity. The Bulala, a Kanomchi tribe which at the beginning of the sixteenth century had withdrawn to the S.E. of Lake Tchad, attacked the Sultan of Kanem and after a century of incessant fighting ended by conquering the country. Ndjim, capital of Kanem, was taken by the invaders. Sultan Omar b. Idri (796-800 = 1393-1395) had to retire to the country west of Lake Tchad, where one of his successors founded the kingdom of Bornu (4th-6th). In the sixteenth century, the sovereigns of the new state in turn took the offensive against the Bulala in order to reconquer Kanem. This end was achieved by Idri Kanomchi (1404-1456 a.D.). The conquered Bulala had to pay tribute and Kanem became a province of Bornu. The submission of the Bulala remained, however, somewhat precarious. During the seventeenth century the Sultan of Bornu found themselves forced to resort to force in order to oblige their neighbours to respect the treaties that had been made. Thus we find Idri Alama (1571-1605) sending five expeditions against the Bulala who were supported by the Tuba. The Sultan of Bornu was victorious over his adversaries but his authority was that his successors were hardly recognized except by the people around the shores of the Lake; the interior of the country slipped from their view. Very soon the weakening of Bornu enabled the Bulala to recover their independence. But towards the middle of the eighteenth century they were in turn conquered by the Tundjuri from Wadai. They then left Kanem and went to settle in the west of Bahar al Ghasal, then in Fitri, where their descendants still are to-day. The Tundjuri imposed their authority on the various peoples of Kanem but had to endure the attacks of the Bornuans who drove them into the region of Mondo and reduced them to the state of tributaries. The Bornuan troops, commanded by a Bunga slave named Dalumus, settled permanently in Kanem, where their descendants are known as Dalumus. Their chief (ala'fa) settled at Maco and became the representative of the Sultan of Bornu, to whom he paid an annual tribute. This restoration of the Bornuan suzerainty was of short duration. From the beginning of the nineteenth century Kanem was attacked by new enemies, the Wa'dianis, who claimed the country as a former possession of the Bulala settled in Wadai. The Sultan 'Abd al-Karim Saboun (1805-1819) and Muhammad Sharif occupied part of the south almost without striking a blow. Bornu, invaded by the Fulbe, was unable to intervene, and Kanem occupied with the faults of the Tundjuri and Dalumus was in a state of complete anarchy. The Dalumus ended by triumphing over their rivals but recognized the suzerainty of Wadai. Their chief, the aifas of Maco, received the title of aga'id al-tiba and became the representative of the Sultan of Wadai, in the name of whom he gave jurisprudence to the Kanomchi and Haddah chiefs. The natives who would not submit to the Wa'dianis took refuge in the islands of Lake Tchad. The arrival of the Ulub Shihma (1846) provoked new disorders. Driven out of Wadai by the Terki, these nomads reached the country north of Lake Tchad and began to plunder it. Severely defeated by the Tureg in 1850 they moved on to Bornu. The Sultan then took into his service the remains of the tribe and entrusted the Ulub Shihma with the defence of the frontier against the Wa'dianis. The Ulub Shihma took advantage of this to reconquer themselves and to plunder friends and enemies without distinction.

At the period of Nasihiga's visit to Kanem.
they were the real masters of the country. The Tandjir of Mono tried to resist them but being decisively beaten in 1853, they were reduced to slavery. The Hid交代 of Ngiomo alone succeeded in keeping in check these nomads, who dreaded their poisoned arrows. The situation was none the less much disturbed. The Kanembo and the Hid交代 were fighting between themselves while the Wadates made frequent incursions. Finally, after the death of Sheikh 'Abd al-Djalil, the various factions of the United States began to fight with one another.

The French occupation put an end to this marauding. Kanem was included in the zone of French influence, as determined by the Anglo-French agreements of March 21, 1899. After being visited by the Jozeau and Fourner-Lamy missions (1906), it was effectively occupied between 1901 and 1905. Accepted without opposition by the Kanembo, European domination met with an obstacle in the hostility of the Sanuviya, who in 1900 established a s immunity at Bir Alal, in the north of Kanem. Muhammad al-Bakili, the sub-deputy for the grand master of the brotherhood, at the head of a band of Arabs from Tripoli-Matin, Tandji and Uld Sinai, undertook to arrest the advance of the French. The evacuation of the s immunity in 1903 determined a number of the United States to abandon the struggle. The malcontents, who had been joined by Toubu brigands, continued hostilities down to January 1905, when their chief, Shiek Ahmad, finally made his submission.


XXXVIII.; Becke, Zur Gesch. des Ethnen Sudan (Der Islam, 1932, 1933; S. Fass, Zur Oberflaenschenvolle von Kanem, Petrenmann, Mittell, 1901; H. A. MacMichael, The Arabs in the Sudan, Cambidge 1922; G. J. Leatham, Colonial Arabic of the Shona Peoples, London 1920; O. Temple, Notes on the People of Northern Nigeria, Lagos 1922, p. 245 sqq.; See also the Bibliography to the articles on Kanem, Wadda.

KANGRI (also written KANGRI; with the subsidiary form Kangri) is the capital of the Ilwa (administrative district) of the same name in the wildyas (provinces) of Kasamun and the Aif Sa, a tributary of the Kii Tiin (Hai), the ancient Gangra, famous in ancient times as a stronghold, was sometimes used by the Byzantines as a place of ambush and later, when the wars with the Arabs and the Dafu-Darti-Ogbea again became important, an account of its almost impregnable citadel. On their campaigns against the Byzantines, the Omtsids repeatedly penetrated as far as Kangri (variant Dandjars), e.g. in the year 93 = 711/12 (al-Talibi, ed. de Goeje, ii. 1936 = Ibn al-Adr, ed. Tornberg, iii. 457; Yabalt, ii. 350, who calls the town Hijj al-Hadi), in the year 109 = 727/28 (al-Yabalt, ii. 338) and in the year 114 = 731/32 (Bat-Hebraus, Kifayt al-Mubaddal'at al-Mubaddaleh, ed. Brut and Kirsch, i. 125; al-Talibi, ii. 1551; and al-Thaib, under the year 6248). When, as a result of the defeat at Mansikert in 1071, the eastern frontier provinces were abandoned by the Byzantines, the Kidna and the Dafu-Darti-Ogbea shared the bulk of the forces established themselves in Konya, while the latter spread through the northern half of Asia Minor from Amasja to Kasamun among the conquests of the first Dafu-Darti-Ogbea in 648 (1075/6) we find Kangri mentioned, in al-Talibi, All Dafu-Darti, ed. Amadu-Hasan Usman al-Din, Amadu Tarhun, Istanbul 1932, p. 83; also Presti, Le Tchad et le Tchadique in the Z. D. M. G. xx. 470. In the year 1101 an army of Crusaders left Constantinople for the conquest of the Dafu-Darti-Ogbea, in order to evacuate Kusamuddin of Antioch, who had been captured by them at Malatya and imprisoned in Nicomedia, conquered Angora and reached Kangri (= presidium Gangra), but the attack on the fortress was repulsed and soon afterwards the army was completely wiped out by the allied Kidna and Dafu-Darti-Ogbea at Amasja (Alburnus Aquienes, liv. viii. cap. 8; Ibn al-Adr, ed. Tornberg, ii. 203; Z. D. M. G., xxx. 470; Chalandon, Les Comines, l. 224 sqq.). The emperor John Comnenus captured Kangri in 1124 with the help of his heavy siege artillery, after having stormed it in vain a year before (Chronique de Niketas, l. 6, and especially also Jouanès, l. 64; Chalandon, op. cit., ii. 84 sqq.). But very soon after the departure of the imperial forces, the fortress was reoccupied by the Dafu-Darti-Ogbea and never again passed into the hands of the Byzantines. In the period following we find Kangri in possession of the Kidna, Kangri in possession of the Kidna.

Kangri was the capital of the Kidna, and in the Crusades was a fortress of the Byzantines. After the decline of the Seldjuk empire Kangri belonged to the territory of the Terendyan-Ogbea of Kasamun, which was taken from them in 1193/1197 (939 Kais) and 1382 (939 Kais). It was never again part of the Seldjuk kingdom, and was finally taken by Timur in 1401. It was finally annexed by the Ottomans, and finally in 1441 (1441) was definitely annexed by

Mehemned I (Agha Nusha, 872, p. 38 sqq.; Leoncavallia, Moschari Maculriu, Tercenaro, Frankurt 1591, p. 475; the statements of von Hammer, Gesch. des Osman. Reiches, l. 710, 724. The Ottomans held it in 724 due to a misunderstanding). In the period of peace that now followed under Ottoman rule, Kangri falls completely into the background. It is scarcely mentioned by the historians; we have, however, full descriptions of the town from Ewiaia, Sjagomawari, iii. 350 sqq., and (Baljil) Khabil, Yaghmanmun, p. 645. Among Europeans
travellers we find it first mentioned in 1554—55 by Derenczhoew in his Tagebuch einer Reise nach Konstantinopel und Kleinasiern, ed. Raitinger, Munich 1921, p. 196; nearly 300 years later Alaworth was the first European to describe it from his own observations and in our own time it has been repeatedly visited and described by German explorers in Asia Minor. The castle, in its day stormed by Arabs, Byzantines and Crusaders, lies in ruins; the town still survives of Kureşte, which captured the town for the first time by the Dastan prince and is now referred to as a saint. The site of cisterns, which dates from pre-historic times, on the castle hill, which Kâtîb and Kâtiyâ full described, has not yet been closely examined, nor has the "Medjidieh" (Medjiedije), i.e. the monastery of the Mevlevi dervishes, with its inscriptions, which, as Alaworth was told, are said to date from the Arab Caliphs. Of the 27 large and small mosques some are said to date from the Byzantine period (see Ciumi), the principal mosque was built by Sultan I in 986 (1589).

The extensive deposits of rock-salt at Maghar, two hours south-east of Kânti (Ciumi, loc. cit. 347 and Mâcher) are famous; their product was known even to the Byzantines under the name τρωπάρια (Nikolaos Myreropoulos, of the eleventh century, in Du Cange, Glossar. ad scriptores med. et inf. Graec. v. v.). The severe earthquakes, which have repeatedly shaken the town in modern times, are mentioned in the medieval ages also; among these, Ḥabîb al-Bihl, ed. Wiesbold, p. 268, gives a full and vivid description of one of these catastrophes, which destroyed the town in Aug. 1050.

The number of inhabitants is approximately estimated at 30,000 in 6,000 houses; among them were about 150 Greek and 50 Armenian families, who may now have left it as a result of the Great War.

Bibliography (so far as not already given):

(J. H. Mordtmann)

KANİ, ABD RAKİ, a notable Ottoman poet and prose-writer of the old school. Born in 1824 (1742) in Tokat in Asia Minor, while still a young man he attained a great reputation in his native town as a poet and prose-writer. He belonged to the Mevlevi order and was allotted to the Shaikh of the Mevlevi monastery in Tokat to serve him an important landmark in his career was the passage of Ekmâl-ûgâhî "Abî Pasha through Tokat in 1753 (1843); he had been summoned from Trebizond to Constantinople to fill the position of Grand Vizier for the third time. Kânt provided him with a lavish welcome and a chronogram which made such an impression on the aged statesman that with the death of the Shaikh of his order he at once took him to Constantinople and presented him a position in the imperial Divân. The way to the highest offices of state was thus opened to Kânt; but ambition was foreign to his nature. The careless and somewhat uncontrolled life that he had been leading in his native town — he was only a lukewarm Muslim and only at the end of his long life returned again to the devout life of the order — seemed to him more desirable; so he took advantage of the fall of his patron, which took place after only two months of office, to give up his position in Constantinople. Henceforth his activities lay mainly in the provinces — in Silistria, in Wallachia and in Bucharest. He spent for a considerable time as Divân secretary to the voivod Alexander; there is a picture of them together in the Museum of Sinapya. Finally Yegen Mîmîd Pasha, who had previously been a close friend of his, summoned him to Constantinople, when he became Grand Vizier (1796 = 1784). But this brought nothing but misfortune to Kânt. Kânt showed himself indifferent to all ceremony and conducted himself towards the Grand Vizier with as little politeness as in the old days when there was no difference of rank between them. He also chattered about matters that should have been kept secret. Yegen Pasha enraged at this had him condemned to death and it was only with difficulty that the punishment was reduced to banishment to Lemnos. All his property was confiscated, so that he had to struggle with poverty. He died in Rabi' II, 1260 (Jan-Feb, 1772) and was buried in Aytûb, Sarıti and Şimbaâlî."Zade Wehbi composed chronograms on his death.

Kânt is one of the most remarkable figures in Ottoman literature of the post-classical romantic period, during which Persian influence died down and was replaced by a more national spirit. As a poet Kânt was not specially distinguished; he even lacks one of the principal features of most Ottoman poets: smoothness and polish of language. In his poems there are many inaccuracies and harsh passages; this is closely connected with his manner of working and his habit of extemporizing verses on any stimulus or on any occasion. Kânt himself, if it should be added, never collected and arranged his poems nor put the finishing touches to his Divân. Only at the instigation of the Râşîl- 'Kutubî, Mehmed Râfîd Efendi were the poems which could still be found in existence collected by Nürî and the Divân published. A portion of the poems have been lost; he wrote poems in Arabic and Persian in addition to Turkish.

His poetical works consist of numerous hymns, nazarî's and ruhâmî's, hâfidoğ's, chronograms and some hundreds of ghazals. What distinguishes his poems from those of other poets is his fondness for wit and humour, his humorous phraseology, while otherwise humour is entirely lacking in the old Ottoman poets. A much higher estimate must be placed on Kânt as a prose-writer in his Mindhûrî and we have the very high opinion of his works by Ahmad Tâbi'a Tâvitik that, as regards his style, a nation produces not more than five or six of his rank. In his letters Kânt gives min to his humorous mood and produces the most peculiar and unexpected flowers of speech. He might be compared with Râbi's. Many witty sayings and anecdotes of him are recorded. His happy disposition and his humour made him thoroughly
KANIS (plural kanis), synagogue, church, the arabicised form of the Aramaic beinaket "meeting (place), school, synagogue" (cf. J. Levy, Neohim, u. Chish. Worterbuch, ii. 559 sq.). The Syrian form beinaket in the Peshitta in the New Testament is a rendering of εὐαγγελίαν and sometimes also of κανόνας (cf. Payne Smith, Theosorny Syria, i. col. 1773), whereas the form beinaket in Christian Western Arabic represents εὐαγγελίαν as well as κανόνας (cf. Schultze, Lex. Synop., Berlin 1903, p. 95). The latter term is nearly always rendered by ṭāḥī in the Peshitta. The ṭāḥī al-ʿArab, viii. 53, as ṭāḥī nicely right in so far as it derives kanis from kūṣālī and al-Kathāfī (al-Ghāṭī, Cairo 1824, p. 195), however, rejects this view and expresses the opinion that the word denotes an especially Christian institution and goes back to ṭāḥī, an abbreviated form of ṭāḥīyā (kanisā). Al-Bustak also considers the word as being the arabicised beinaket (Maḥṣī al-Muḥtir, Boyrout 1886, p. 1847).

In Arabic kanis denotes the Jewish as well as the Christian place of worship; this appearance also from the various statements of the lexicon; some refer to churches, others to synagogues exclusively (cf. al-Djawhāt, Zālik, Bilāk 1282, b. 477 s., al-Zamahkhārit, Aḥṣā al-Balāt, Cairo 1290, li. 212, etc.; in al-Ghāṭī, Cairo 1824, p. 195, the Jerusalem, Māṣūm, ed. Wüstenfeld, ii. 314, 7). According to al-Fitrākshāhī, al-Elāhī, Bilāk 1272, l. 549 v., kanis denotes the place of worship (muṣtāʿab) of the Jews, the Christians or the Kūṭayr, cf. also Tāfī al-ʿArab, l. 335 infra.

In early literature kanis is often found in the meaning of "church". Two documents on papyri of the year 58 + (2) mention the church of a monastery called (μουσαίον) Kanaia Maryia in Egypt (Papyri Schett-Keilholtz, i. ed. C. H. Beck, Heidelberg 1906, p. 111, g, line 4, p. 112, i, line 4). In a satirical verse Dārir speaks of the churches of Tagḥīl (al-Maṣarrat, al-Kawm, ed. Wright, p. 485, 4). The treaties which Umār bin al-Khaṭāb is his generals are said to have concluded with the inhabitants of several towns usually contain stipulations concerning the kanis (al-Fāṭihah, Fāṭih al-Balāt, ed. de Goeje, p. 173; al-Yaḥyā, Tawfīq, ed. Houtman, i. 107, 28; al-Ṭabarānī, l. 1405, 29, 1; Kuičius, ed. Chajkho, ii. 175, 11; Ibn Ṭabīb, al-Ṭarīqī al-kabīr, Damascus 1339 ap., i. 178; cf. also Abū Ẓayf, Kit. al-ṣirāṭ, Bilāk 1502, p. 80). In the Ḥājīl it is mentioned how Gaiwān and Umām Salāmān told the Prophet of a church in Abyssinia adorned with images (al-Buḥkārī, Sunan, bāb 48, 54; Dāhir, bāb 70; Maḥṣī al-ʿArābī, bāb 37).


Al-Muṣāfī denotes synagogues as well as churches by the word kanis (al-Kalīn, Bilāk 1270, l. 454 ap., 510 ap.).

In Spain and in the Maghrib the form Kansāya (perhaps influenced by iglesia) was in use; it is still current in Morocco and Tunisia (vgl. Dory, Supplement, ii. 493).

In the modern language kanis denotes a church, kānīt a synagogue (al-Bustak, s. v.). For the Egyptian dialect see S. Spier, Arabic-English Dictionary, 2nd ed., Cairo 1921, s. v.

Al-Kanisa or al-Kanisa al-Sawādī was a town with a stronghold in the frontier province of Northern Syria, which Harmān al-Qasghī restored from its ruins (Yākūt, l. 314; cf. l. 927, ed. ib.; Dār Ḥāshī, A.G.A., i. 63, 7; 68, 2), vgl. Le Strange, s. v., p. 477, 247 sqq. — Al-Muṣāfī, A.G.A., i. 2, 452, mentions a place K. al-Dimāga at a day's journey from Arradān. — A harbour in Yemen on the Red Sea in the neighbourhood of Zalād also bears the name of Kanaa (al-Fitrākshāhī, s. v. Tāfī al-ʿArab, s. v., ed. according to Tāfī al-ʿArab, l. 335 infra.

Perhaps a town in Central Sud, 300 miles west of Kūk and 290 E.S.E. of Sokoto, 1200 feet above sea-level, situated in 12° 27′ N. Lat. and 8° 20′ E. Long. (Green.), Kana lies in the middle of a marshy plain dominated by the isolated rocky hills of Guron Ditchi and Dala. The town is surrounded by a fortified wall (barri) 20 to 25 feet high and measuring, according to Barth, nearly 20 miles in circumference. A portion of the area thus mapped out is occupied by tilled fields especially in the West and North-West. The houses are placed in the South between Dala and the wall. The town divided into two by a marshy pond called Dukhara (Robinson: Jukhara) is formed of mud
houses. Only the houses of great personages or of Arab traders or rich Hausa merchants are provided with an upper story. The number of inhabitants, estimated by Barth at 30,000, would, according to Montell, amount to 50,000 or 60,000, according to Robinson, to 100,000, according to the reports of the English officials in Nigeria, to 200,000. This population comprises very diverse elements, Hausa, Fulani, Kanuri and Arab; of whom 2/5 (Robinson) or 4/5 (Montell) are slaves. In addition to the fixed population there is a very large floating one, reaching, according to Montell, the figure of 240,000 individuals a year.

This area was explained by the economic role of Kano, the commercial metropolis of the whole of the Sudan and at the same time a much frequented stage on the pilgrims route to Mecca. Representatives of all the negro races from the mouth of the Niger and Senegambia to Borni and Wadai meet there with Taurags and Arabs from Ghadames and Tripolitania. Every day a market is held there attended by over 30,000 people. Business is done through the intermediary of brokers, and owing to the scarcity of currency settlements are made most often with cowries; some transactions are carried through by simple barter. The principal articles of commerce are clothes and garments of local manufacture, leather, salt brought from Bilma, broom and above all the kola nut from the Western Sudan, which is perhaps the most important element in the commerce of Kano. To these we must add sugar from Egypt, granpoude, paper, ironmongery, cotton goods of European origin, ostrich feathers and ivory to a small extent and finally slaves. The articles sent to or brought from Ghadames or Tripolitania are carried by Arabs settled in Kano to the number of 400 or 500. But the Sudanese trade, which makes up 4/5 of the total transactions, is entirely in the hands of Hausa merchants.

Kano is not only a great centre of commerce; it is also a centre of native industries. Weaving and dyeing flourish there. The manufacture of cotton goods is so active that the town has been given the name of the "Manchester of the Sudan." Robes ( tokos) dyed black are much esteemed and exported to all the neighbouring lands. Most work occupies women and children, who make up their share in the business. The leather dyed yellow and red called morocco is very much esteemed and exported as far as Morocco and the markets of Tunis and Tripolitania. The same is the case with the leather table mats indispensable for caravans.

The province of Kano is very fertile. As early as the 18th century, A. Y. Leopold remarks the abundance of caro, the richness of the soil, the extent of the fields, of rice, cotton and tobacco. The observations of modern travellers coincide with those of this early writer. The province of Kano, says Barth, includes 27 walled towns with 300,000 inhabitants and an equal number of slaves. "All the ground," says Montell, "is cultivated for a distance of 60 miles round the town." Robinson notes the large number of separate farm places surrounded by plantations of tobacco, indigo, cotton and kola (kobeng vulgare).

The town was noted by Robinson attributes the foundation of Kano to a group of refugees from Daura, a place three days' journey to the north, led by a certain Kano, son of Ilma. The latter, it is said, built a new town at the foot of the rocks of Guran Dukki and Daka, on the top of which two villages had long been planted. According to Barth, Kano was the son of Biron and brother of Daura. He would thus be one of the seven "legitimate Hausas" (see Hausa, i. 191). Another tradition to the effect that Kano had been appointed by his father Sarrakun baba, i. e. chief of the princes, attests the antiquity of this industry in the town.

The date of the foundation is uncertain but it seems that by then Kano was already of some importance. In the second half of the 17th century A. D., education was held in honour in the town. Scholars had settled there on returning from the pilgrimage and were teaching theology and Maliki law. The celebrated "Abd al-Kadir al-Marjilli taught there. At the beginning of the following century, Leo mentions Kano as a town filled with rich merchants and artisans. These facts seem to invalidate Barth's statement that at this date Kano could only have been a village built on the rock of Daka. The king of Kano had subjected to his authority the kings of Zangye and Katsina, but he was in his turn compelled to submit to the Sultan of Timbuktu, Muhammad Askia, and was reduced to the state of a tributary. Later the kings of Kano had to endure incessant fighting against the Sultan of Bornu, who annexed Kano to their empire. The Bornian governor, however, was driven out by king Korafa and Kano regained its independence. The invasion of the Fulai at the beginning of the nineteenth century increased the commercial importance of Kano, as the merchants of Katsina sought refuge there after the capture of the latter by Qirmnias Dan Fodi in 1814. Kano was, however, not long in falling in its turn. On the dismemberment of the Fulai empire, the town was included in the kingdom of Sokoto. The country was administered by a governor (toke), who paid the Sultan of Sokoto an annual tribute (100 horses, 15,000 kobo and other garments, 10,000 turban etc. in the time of Barth). The Anglo-French agreements of Aug. 5, 1899 and June 14, 1898 having placed Sokoto within the zone of British influence, British representatives attempted to settle in Kano. These first attempts were unsuccessful. Rev. C. H. Robinson (1893) and Wallis, a British official of Nigeria, were able to visit the town where the French traveller Moutassil had already spent three months (1891-1892) in his journey from St. Louis to Lake Tchad, but Bishop Tagwai's mission was badly received and he had to withdraw. The effective occupation of Kano only took place in 1908 after a military expedition led by Sir Frederick Lugard.
KANO — KANSU

As Marco Polo (ed. Yukle and Cardier, I, 203 and 219) shows, there were already Muslims in Kano before Ananda's day; on the other hand he says nothing about the dissimulation of Islam south of the Hoang-ho (cf. the erroneous statement in the article CHINA, I, 851, following Mission d’Ollione, p. 435, that Marco Polo mentions "the presence of Muslims in the province of Yuen-mai only"). The Turk speaking Salar (cf. china, I, 950), who live at the present day on the south bank of the Hoang-ho, are mentioned as living there as early as the Ming dynasty (1368—1644) and described as a martial people (W. Rockhill, The Land of the Lamas, London, 1894, p. 49), although no Muhammadan risings are mentioned for this period. The story which reached Timur's ears about 1398 to the effect that the founder of the Ming dynasty had had about 100,000 Muslims slaughtered and had completely rooted Islam out of his kingdom (Nieh-sm Al-Din Shams and 'Abd Al-Razak 'Al-Samargandi in Barthold, Ulugbek, Petrograd 1918, p. 42 note 6) finds no confirmation in any Chinese source. Under Manchu rule (from 1644) risings of the Muslims of Kano are mentioned by 1646 and 1648 and have been several times repeated in the xvith and xixth centuries.

In Kano those who profess Islam are at the present day certainly more numerous than in the other provinces (the figures are very variably estimated; cf. the article CHINA, I, 847). The most important centre of Muslim life and culture was until quite recently Ilorin (south-west of the capital Lannon-fon), "the Chinese Melaka". Ilorin was at an earlier date considered a purely Muslim city (about 30,000 inhabitants); in the year 1884 the traveller G. Potaniin (Tavantse-Tibetskii Obrazy Kitaya, St. Petersburg 1885, p. 169) was told that there were no longer any Muslims at all there, later the Muslims were only allowed to live in a separate suburb there (Mission d’Ollione, p. 233). The Muslim area in Kano is divided into two separate tracts, Ilorin-Sining in the south-west and Ninglass-Kinshu in the north-east; in the intervening area the Chinese have built hill-forts (ibid., p. 155). Kinsggo, sometimes called "the Chinese Melbourne", was first founded by the religious reformer and leader of a rebellion, Ma Hua-lang (cf. china, I, 849).

In the xixth century there still seem to have been more Muslims in Shensi than in Kans (Dubre de Thiessen, Le Mahamourouze en Chine, I, 41 and 156); their language and dress were also different from those of the Chinese (ibid., p. 155). This suggests that the modern Dungan or Turang (cf. china, I, 850) did not adopt the Chinese language until a later date.

The rebellions were mostly local movements, not general risings under the banner of Islam. During the great rebellion in Kansu, which began in 1871, there was perfect quiet in Shensi (Dubre,
of the military court) in Aleppo, where he gave proof of his great energy in the suppression of a rising. In 903 (1497) he became Muḥammad al-shafīʿ (commander of the thousand Mamliks), and two years later Raʾis nāṣir al-Dawūdī (commander of the Mamliks) and two assistant commanders died. He was appointed to succeed them by Sultan Qansuh, and during his reign in 905 (1500) he appointed him Ghiyath al-Dawūdī [see DAWŪDĪ], and, as often happened in the last period of the Mamlik dynasty, at the same time Qansuh commanded (Grand Chamberlain), vizier and Khaṭif al-Khaṣāṣ (chief inspector of domains). The choice of the Mamlik dynasty, as a result of his high position, naturally fell upon him, when after a few months they were discontented with Tūmābbī; after considerable hesitation he accepted, as he was now over sixty. By inflicting heavy taxes and levies and issuing a deprecatory currency he ruthlessly raised the money to pay the old Mamliks and to buy new ones in order to create a following. In his financial measures he did not even respect the privileges of the pious foundations and by depressing the currency injured commerce and trade, and extorted money from merchants, women, munads and from his own court officials down to the very door-keepers. All this is made a very grave reproach against him by his contemporaries; it was even cast up against him in the Friday sermon. The chroniclers number him among the "bad Sultanīs". He hurried on the financial ruin of his country by over-heavy taxes on the sales of goods and by oppressive customs duties, even although he made good use of a great part of the money by strengthening fortresses (notably Aleppo), making roads and wells in the Hijāz and in providing water by good aqueducts (e.g., the one by the引用句柄). One great source of revenue in those days was the harbour and customs dues on Indian goods, which they had to be brought to Europe via Egypt (Aden, Djihāl, Suez, Alexandria) or Syria (Homs, Bāṣra, Aleppo). To avoid these oppressive duties, the Portuguese slaked everything on finding the sea route to India, which Vasco da Gama finally succeeded in doing. The Portuguese thus gradually established themselves on the coasts of India and brought their great quantities of goods directly to Europe by the Cape of Good Hope. In this way, the excessively high costs of passing through Egyptian ports as well as the cost of overland transit were avoided and the profits went to the Portuguese. These losses in revenue could not be tolerated by Sultan al-Qādir, besides, he felt it his duty as first ruler in the world as plenipotentiary of the Caliph and as a servant of the holy places at Mecca and Medīna to come to the help of the oppressed Muslims in India. The first encounter with the Portuguese took place in 909 (1505) when the latter robbed an Egyptian ship coming from India of its cargo and sent it to the bottom. Sultan al-Qādir tried at first to get redress by peaceful means by sending the Grand Prior of the Sinait monastery to the Pope with a letter of complaint, threatening to destroy the holy places in Jerusalem if King Manuel of Portugal did not cease by oppressing Muslims in India, and from conducting hostilities against his merchant-ships. The mission failed in its object as King Manuel knew quite well that the Sultan's interest in the great profits derived from Christian pilgrimages would prevent him from going to extremes. Sultan al-Qādir had
therefore to make up his mind to equip a considerable fleet, especially as 37 Arab ships were destroyed in 910 (1504) in the Indian harbour of Panam. The Sultan was interrupted even in the building of his fleet by the fact that the Knights of St. John in Rhodes repulsed a consignment of wood intended for Egypt. To secure a base for his naval war against the Portuguese, the Sultan dispatched several expeditions to keep the coast of Arabia under his control; his able general Husain fortified Ejdüla with walls and towers and made the harbour a base for the fleet. The first encounter in the Indian harbour of Suchal between Husain and Lecrano, vassal of the Portuguese viceroy, in 914 (1508) ended in favour of the Egyptians, who were supported by the fleet of the Muslim governor of the island of Lecrano, but the Admiral's ship was burned. But the very next year the Admiral avenged his son's death, destroyed a port of the Egyptian fleet (the Indian ships kept aloof) and forced Husain to a hurried retreat into the Red Sea. Hostilities between the Portuguese and Egyptians continued in the following years, a strong Portuguese fleet even attacked Aden but without any lasting success. A new fleet was then sent to India by the Sultan, but when it reached Ejdüla, the political situation in Egypt had changed. In 912 (1517) the Ottoman Sultan Selim I seized Cairo and thereby became protector of the Holy Cities as well as master of the western coast of Arabia. Sultan Selim, who cared little about expansion towards India, as his interests lay in the direction of Asia Minor and the Balkan lands, at the request of the Mekkans, received Jekub in spite of his successes, along with his collaborators, who held other parts of Arabia, and had him executed on account of his notorious acts of cruelty to the people of Arabia. The Egyptian fleet had to return. The Portuguese on their side were content with the successes they had won, as they had succeeded in diverting commerce from the route through the Red Sea. After the appearance of the Portuguese in the East and the alteration of the trade-route—the most important source of revenue for Egypt gradually dried up so that Sultan al-Qhārīr, for want of an intelligent system of taxation, had to fall back on extortion and the oppression of his subjects as he could do nothing else in the view of the disorganisation of the finances. Thus it was possible for him to pay his Mamluks well so that his rule now lacked a firm support. His foreign policy also was unsuccessful. From fear of the powerful Selim, he made an alliance with the latter's most bitter enemy Isma'il (q.v.), the ruler of Persia. In 922 (spring of 1518) Selim Selim entered Asir Mountain, ostensibly to fight against Sahh Isma'il. Sultan al-Qhārīr went to Aleppo under the pretext of acting as intermediary between the two rulers. To show his peaceful intentions he had brought with him the Caliph and the chief ʿajal but had in secret promised Isma'il his support. Selim learned of this through spies and was not deceived by his friendly reception. He awarded his savoys by Sultan al-Qhārīr. To make war inevitable, he maltreated al-Qhārīr's savoys, had his attendants killed and sent him back ignominiously as a prisoner, with a declaration of war. Sultan al-Qhārīr's cause was hopeless from the first as he was not aware of his general's intentions. He could neither protect his subjects from the extortions and acts of cruelty of his governors nor could he rely on their fidelity. Although several times warned, he entrusted the command of the left wing to the governor of Aleppo, Elkūbb; but at the first charge the latter left the battle with his troops and soon after the beginning of the battle the aged Sultan fell from his horse and died of apoplexy. According to his biographer, his body was never found; others say that a Mamluk cut off the head from the body and took it to Sultan Selim. On the rapid occupation of Syria and Egypt and the last desperate battle of the Mamluks see the articles Selim II and ʿUmmār II. Although Sultan al-Qhārīr had tackled his task with energy, he could neither make friends nor bring order into the chaos of the finances. His attention was always directed only to immediate profit and to making some one meet somehow, while he was not sure of his Mamluks and Amirs. He had no sense of justice nor a proper appreciation of relative strengths. Besides there was his aversion to the new arms, artillery and rides, due to a certain distain of using long range weapons, which it did not require personal bravery to carry. The rapid victory of the Turks and the superiority of the Portuguese was certainly to some extent due to the objection of Sultan al-Qhārīr and his knights to proper training with firearms, as is especially mentioned by Ibn ʿIyās.

In the Kurān in the Sülûk Library, Cairo, written for him, his name is spelt Kusânq Chawri, see E. Daino, Ross in Bulletin of the School of Oriental Studies, ii. 334 (London 1922). Red.

Bibliography: Weil, Geschichte der Chafyen, i. 384—416; v. Hammer, Gesch. der Osmanischen Archäologie, Post. 1877 sqq., ii. 420 sqq. (in both, the Oriental Orientalia, as well as the contemporary chronicles and consular reports of the west are given). Ibn ʿIyās deals with the reign of Sultan al-Qhārīr in the Râdīf al-Zâhirî [see 1391 1392], but only the end is printed in the Cairo edition, the years 904—915 are contained in the Paris manuscript, Bibl. Nat., de Slane, Cat. No. 1804 (years 905—915) and in the T. Petersburg manuscript, Rosen, Les manuscrits arabes de l'Inst. des Langues orient., No. 46 (the years 915—927). The full biography by Ibn al-Hallall has not previously been utilised, see Ibn al-Hallall’s Dār al-Halâl fi Tūrīj al-Mūṣa al-Halī, Ms. Vins., Hennig, Die osteuropäische Handelskartei, der Hafifl, ii. 1184 (cf. Brockelmann, Gesch. d. arab. Litt., ii. 368, t. 727 sqq., J. J. M. de Groot, Histoire de l'Egypte depuis la conquête des Arabes, etc., Paris 1824, p. 497—511; W. Meltzer, Die Mamluken, die Dynastie der, London 1896, p. 187—201. On his building operations or detailed particulars will be given in the coming work on inscriptions in Aleppo in the sections "citadels and city-walls"; on his buildings in Damascus see M. Soberhaim, Die Inschriften der Zitadel des Damaskus, No. 24—25 in Der Islam, xi. 1921; on commerce in his time see B. Moritz, Ein vorläufig des Sultans Selim in der Festsch. Ed. Seckel, Berlin 1915; p. 485—517. On his wars with Portugal see S. Prange, Gesch. des Zentralen des Untereuropas (Engelhardt, ii. 9) and H. Schüffel, Gesch. Portugals, iii. Hamburg 1858, p. 200 sqq.; R. S. Whiteway, Rise of Portuguese Power in India, London 1890.

For his coins see Or. Coins, of the Cat. Byz. Mus. iv. 214—216. (M. Soberhaim)
KANTARA, plur. Bannur, means in Arabic (1) bridge, particularly a bridge of masonry or stone; also (2) aqueduct, (especially in the plural), dam, and finally (3) high building, castle (similarly بنتيلـ = aqueduct from بنت = cas- tle; see KANTAR), cf. Tell al-Kantara, iii. 599; Dosy, Supplement, ii. 412; de Goeye, H.G.A., iv. 334; and particularly E. Geyser in the S.B. Ab. hist. 1905, vol. cix. No. 6, p. 111—119. The original word for the word, ḏarrā, is found in the ancient Arabic lexicon of Dörpfeld, Description de l’Afrique et de l’Égypte par Bellier, p. 390. Durrā, a bridge of wood or boats, is the opposite of kantar, which is of stone; in time, however, the two words came to be used as synonyms (see Dury, op. cit., i. 194).

No satisfactory explanation has yet been given of the origin of the word. The oldest reference is found in a verse of Tarad (t. 224; see The Elements of the Six Ancient Arabic Poets, ed. Addorto, 1859, p. 55). On account of this early occurrence of the word, Ṭūḥā (Madhara, ed. Wiedemeyer, iv. 183), it considers the word to be Canaanite Arabic. But we may with considerable certainty regard it as a loan from the Greek. Vollen and Geyser thought it borrowed from Latin. Graef thinks it was connected (Z.D.M.G., ii. 376; Z.A., vol. 100, p. 187) with the mediæval Latin word *cocumentum* (French *couter*; arch. *vaut*), while Geyser (op. cit., p. 111—119) sought the original either in *κανταρα = basket, κανταριον = wickerwork used in the making of roofs and buildings, or in *κανταρα = depository, (cf. also *καντορία* = marauder), from which Vollen and Geyser thought it borrowed from Latin. Graef and Vollen thought Graef's theory.

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Kantara is most probably to be derived from the Arabic, and, as Noldeke, op. cit., thinks, in the first place from *κανταρά = hand, arch (see Payne-Smith, Thesaurus, Syl. vol. 3593; note especially *καντορία* = marauder), from which Vollen and Geyser thought it borrowed from Latin. Graef and Vollen thought Graef's theory.

Al-Kanjarah has survived in Spanish in the diminutives *alcanjarita* = little bridge, gutter and *alcanjarátillo* = arched aqueduct; see Engelsmann, Grammaire des mots espagnols et portugais d'origine arabe de l'Espana, Leiden 1859, p. 475; D. Favara de la Longa Castellanos, by the Real Academia Española, ed. Madrid 1899, etc.

Al-Kantara and Al-Kantara are frequently found together with descriptive additions e.g. Al-Kantara Khwa'is — as names for places like quarters of a city (snubbed in Bechtold) in areas where Arabic was, as spoken in the medieval or modern East. In his geographical dictionary (Mu'jam, ed. Weissenthur, iv. 187—192, v. 179—180) Yehiel gives a dozen places named Al-Kantara and hence called Kaññar; cf. also, for example, the indices to Al-Kantara, ed. de Goeye, p. 739—760, and Ibn al-Athir, ed. Kamilli, ed. Tamishe, viii. 790. For the numerous districts of Bagdād named after particular bridges under the Caliphate see al-Adna' at the entry to Gez el Strange, Bagdad during the Abbasid Caliphate, London 1905, p. 268.

Of the places named Al-Kantara, the following are worthy of special mention:

1. An oasis on the southern slopes of the Atlas in Algeria at the exit of a narrow pass through which the road and railway from Constantine to the desert regions; it is a station on the Constantine—Blida line, 35 miles north of the latter. Westwards, the most northern oasis in Africa, consists of three villages with about 3,500 inhabitants and possesses a mosque and a date grove. From its situation it was an important military station. The Roman inscriptions found there show, settled in ancient times. It is presumably identical with the station *Ad Caleam Herculis* of the Roman itinerary; see Devesa in Pauly-Wissowa, Realenzyklopädie der klassischen Altertumswissenschaft, iii. 1345. The name Al-Kantara is derived from the Roman bridge, restored in 1863 by the French, which spans a huge arch the ravine, the 150 feet wide Fenna al-Šahārār = the mouth of the Šahārār (so-called by the natives), through which flows the Wād al-Kantara; cf. for example, Vivien de St. Martin, Diction. de Geographie Universelle, Paris 1879, 2nd ed., and Kohl, Reisen erinnerungen aus Algerien und Tunisien, p. 322.

2. Al-Kanjarah, a little town of great antiquity in the province of Cauna (district of Tlemmedina) in Spain, near the Portuguese frontier, with 5,200 inhabitants. It receives its name from an imposing granite bridge, built in 105 a.d. in, which crosses the Tagus in six great arches to the northwest of the town. The place is also famous for the order of knights founded there in 1170 to defend the frontier against the Moors, which became called the Alcantara. Order after its head-quarters were moved to this town in 1215; see Bandelier's Spain and Portugal, Leipzig 1915, p. 459.

3. A small town with a mosque in Egypt, on the Asyut side of the Suez canal, half-way between Port Said and Isma'iliyya, a station on the railway connecting these two towns. It lies on a low narrow tongue of rising ground, which runs out between the large Masna'a village in the north and the little Ithāb lake in the south. But it barely takes its name from this "land bridge", but from a bridge which already existed here probably in the early Middle Ages.

The Arab geographer Ibn Fadh al-ʿUmmi, who wrote about 741 (1340), mentions the arch of a bridge, called Kāntara al-Djamir, near the old caravans of al-Aljira, under which the superfluous water flowed into the desert at the time of the Nile's inundation. There was still a bridge here at the beginning of the nineteen century, built over a canal connecting the two lakes already mentioned. The modern Al-Kantara has only arisen on its present site since the making of the Suez Canal. The old settlement was a short half-hour's journey from the canal; and it was affected by the menace of ruins Tell Al Aṣif (on the man) also called Tell al-ʿAlmar). This place may be regarded as the key to Egypt, for it has always been used by caravans as the gateway to the Nile valley. Its strategical importance led to its being occupied in remote antiquity, Tell Al Aṣif (with ruins of a temple of Rameses II and remains of the Ptolemaic and Roman period).
KANTARA — KANUN-I ESASI

marks the site of the ancient Egyptian town of Zaru (Γαταρα), the capital of the fourteenth district of Lower Egypt, which was already a fortress at the time of the Middle Kingdom. In the later classical and Byzantine literature it appears as Sele, Sele (Sele); according to a Latin inscription found here, it had a Roman garrison in 228 and was later also the see of a bishop. In the Middle Ages it was called al-ʿAqsa (the name al-ʿAqsa = "the bend" see above vv. Dair al-ʿAqsa), a name which was temporarily supplanted by that of the castle of al-ʿAqsa during the Mamluk period. In the World War (1914—1918) al-ʿAqsa played an important part in the struggle for the Suez Canal. From November, 1914, to March, 1916, there were frequent encounters between the Egyptian and Turkish troops; cf. thereon, for example, Berr, Der Volkerkrieg, Eine Chronik der Ereignisse seit dem 1. Juli 1914, Stuttgart 1914, pp. 230—244, vili. 307, xii. 318, xxiv. 47 sq., 123, 130, 132.

In remote antiquity as well as in the late Middle Ages and modern times, al-ʿAqsa was the point of departure for the caravan road from Egypt to Syria. Since the World War the new railway line to Syria has branched off here from the Fort ʿAqsa-Suez line, and runs from al-ʿAqsa via Kaţa, al-ʿArija and Ghaza to Ludd, where it links up with the line from Yafţ to Jerusalem.


On excavations and finds in the region of al-ʿAqsa see Clédat in the Recueil de travaux relatifs à l'archéol. égyptienne et assyrienne, Paris 1915, xlviii. 27 sq. and 1919, xxxvii. 1 sq., 70 sq.


§ 5. Kantarah, Zalabia in the valley of the Nahal Baʿath in Syria, an ancient Roman aqueduct of which remains exist at the present day; according to Arab legend, it was built by Queen Zewania (Zalabia); cf. Fr. Müller, Studien über Zembla und Polymere, Diss. Königsberg 1902, p. 14 sq.

§ 6. ʿAqsa, Pirawen ("Thorah's squadrant"), a great square in the south of Syria, which, beginning at Dhill, at the western foot of the large plateau of Leja (west of Hawran), runs in a south-western direction for some sixty miles as far as Mafkat (Gastara), providing many villages with its necessary drinking-water in the summer months; it is identified by Wetstein — probably rightly — with the Kantarah mentioned by Hama al-Sfani (Annals, ed. Gottwaldt, p. 117). But the Gemaraled Qidqah b. al-Jahru, who resided about 500 A. D., can hardly as Hama may be the builder of this marvellous piece of work; see Noldeke, Die geschichte des Fustat ..., in the Abb. Fr. Acad., 1887, iv. 503; it certainly dates back to ancient times. For further information see Wetstein.

Kantorschicht über Hannan und die Trachoniten, Berlin 1866, p. 123—125.

The diminutive Kantes (popularly Kantes or Kantes) is occasionally used as a place-name, e.g. a village in the district of Qawmān (Eastern Jordan); see Baecker's Palästina and Syria, 1912, p. 268. (M. STEICK)

KANUN, the name of a month, which is found as early as in inscriptions from Palmyra (see S. A. Cook, A Glossary of the Aramaic Inscriptions, 6. 1.) and corresponds to March/April. It later appears among the Syriac names of the months (see Fayyaz Smith, Thesaurus Syr., s. v.) and is also used in K. Ḫūra in the 7th and K. Ḫūra or Ḫūra. Here the two K. are the ninth and tenth respectively. Al-ʿAqsa, Kith al-ʿAqsa al-kitāb, ed. Sachau, p. 69, transcribes the Syriac forms exactly as K. Ḫūra and K. Ḫūra. In Arabic terminology they are called K. al-ʿawamid and K. al-ʿammār. In the Hadith the former appears in a remarkable connection. In Muslim, Ḥādīth, Trad. 99, a reason is added for the regulation, often mentioned elsewhere, that vessels should be kept covered: "For there is a night in the year in which the moon passes no uncovered vessel". In another version of the same tradition it is added: "foreigners (dingān) among us used to fear this in Kānun al-ʿawamid". (A. J. Waiteinck)

KANUN, a musical instrument, consisting of a flat thin quadrilateral box strung with wire chords, which is laid on the knees and played with a key of metal fixed on the forefinger, like the cither (Lane, Modern Egyptians, i. 70, 73. Salvador Daniel, Musique Arabe, p. 37).

KANUN (from the Greek kanon, canon, custom, law. The development of the Muslim empire, its vast conquests which brought it into contact with peoples of very different characters, who for the most part had laws already codified, the rise of commerce and industries and the institution of regular troops forced the governors to establish alongside of the sharia or religious law a series of special enactments by the application of the principle of waf, lex prout. It these enactments that are called kānūn (plur. kānūn). The Berbers give this name to their own statutes, their customary law; see Hanoteau and Letourneux, Le Kebyle et ses coutumes Kabyles, Paris 1873. ii. and iii.; Morand, Les Kānūn al-Mīṣīṣ in the Études de droit musulman algérien, Algiers 1910; Masqueray, Formation des dōts chez les populations arabes méditerranéennes, Paris 1886, p. 74 sqq.; Aschheim, b. c., i. and ii.; Le droit kabyle, 2nd ed., Paris 1917; Henri Basset, Essai sur la littérature des Berbères, Algiers 1919, chapter vi; La littérature juridique des Kānūn. (Cl. HERY)

KANUN-I ESASI, "fundamental law", the name given to the constitution of the Ottoman empire dated Divan-i Hüdjul 7, 1293 (Dec. 24, 1876), promulgated by a šerif of the same date addressed to the Grand Vizier Midhat Paşa. It maintains the order of succession of the family of Oğuzhans and explicitly gives the Sultan the title of Ahirlu (art. 3), protector of the Muslim religion (art. 4). It confirms his sacred and non-responsible character (art. 5). It enumerates the rights of Ottoman subjects (arts. 8—20), the duties and responsibilities of the ministers (arts. 27—38) and other officials (arts. 29—41); establishes a parliament (meftih-i umrut), consisting of two chambers, the Senate (Heyet-i Şeyh) and the
Chamber of Deputies (Hærî-î nazîmî); the first is to consist of members nominated directly by the Sultan and its numbers must not exceed a third of the second (art. 65), which is elected by the people on a ratio of one deputy for every 50,000 Turkish subjects (art. 65). It establishes the permanency of the magistracy (art. 81). No tax can be levied or passed by a law without the consent of the latter. The administration of the provinces is based on the principles of decentralization (savâihat-i chevalerie) and the separation of powers (tečiri-i muhimmî). It is based on elected municipal councils (art. 108-112). In case of trouble, the state has the right to proclaim an autocratic government, omarî-î nûrî; it is a state of siege which is meant by this name (art. 113). Sanction on the Sultan’s decision is provided for those who stir up trouble. The principle of compulsory elementary education is laid down (art. 114). In spite of the formal terms in art. 115, according to which not a single article of the constitution could be suppressed or neglected for any reason or under any pretext; the fundamental principles of the empire, although continuing to exist, are null and void at the hands of the Khâlimîs (official annals), it was actually suspended after the fall of Midhat Pasha and only re-established by the military revolution which marked the close of the reign of Abâl al-Hamdi II. The same name was given to the Perisan constitution proclained by a firâsî (royal proclamation) dated Dju‘ma, 12, 1324 (Aug. 5, 1868) and promulgated on 1 Dhu’l-Hijja 14, 1324 (Dec. 20, 1868) in the reign of Maqâfar al-Dîn Shah. It deals only with the formation and activities of the national assembly; it was granted in reply to the demand of the people in the English legislation. A supplementary constitution, promulgated by Muhammad ‘Ali, successor to Maqâfar al-Dîn, on Shahrûn 39, 1325 (Oct. 7, 1907), laid the foundation for constitutional law in Persia. It laid down more especially that Shi‘î Islam is the official religion of the State, that Tîrân is the capital, that the national flag is green, white and red (in three horizontal stripes) with the emblem of the Lîn and Sun. It provided for the equality of citizens of Persia before the law, the protection of life and property; arrests could not take place without a warrant from the President of the Tribunal of Justice. It recognises the freedom of the press, except for heretical publications or those harmful to religion, as well as the right of association and assembly. Legislative power is divided between two chambers. The ministers must be Muslims, they are responsible to the two chambers; lastly it provides for the establishment of provincial and departmental councils (savâihîs).

Bibliography: The Sekâhatî (official annals of the Ottoman Empire) from 1333/ 1391. A. Lhichii, La constitution ottomane, Paris 1879.


(Cf. Heart)

Kanuni-nâma, the name given to the fundamental law of the Ottoman Empire promulgated by Sultan Muhammad II on the advice of his Grand Vizier, Muhammad of Câmî-nâma. It is divided into three sections called jînsî (chapters), which treat respectively of the great institutions of the Empire, of customs and ceremonies and lastly of the fines for crimes and insurrections set aside for special appropriations.

Sultan Sulaiman completed these ordinances by issuing several "kanûn-âmes." The one reorganised the administration of the military fiefs (aÎmî, emînî) established by Murad I; the second codified the administration of the farms in Egypt; the third laid down the rights and duties of the reëfîs, "subjects" Muslim and non-Muslim in respect of feudatories; the fourth dealt solely with the police regulations and the penal laws.


(Cf. Heart)

Kaplan Giray, the name of two of the Crimans in the eighteenth century.

1. Kaplan Giray I reigned three times: 1179–1180 (1707–1708), 1182–1183 (1711–1712) and 1194–1195 (1730–1731). He died on the bank of Chiôs in Shahrûn, 1151 (Nov.-Dec., 1728), immediately after the death of his father Sultan I, in Shahrûn 1116 (Nov.-Dec., 1704), he set up as a claimant to the throne but was not proclaimed Khâlim III after the death of his brother Khâlim III. His own three depictions were on each occasion the result of the unfortunate course of military operations; the first (according to Sunnûmow, 9 months before the battle of Potaw, i.e., Oct., 1708) after an unsuccessful campaign against the (then not yet completely Islamized) Circassians, the second as a result of his arriving too late on the scene of operations on the Tanauhe, the third (when he was now enfeoffed by old age and illness) after his campaign to Persia, by which without even reaching the frontiers of Persia he exposed his own country to the invasion of the Russians. He was generally regarded as a skilled politician but an unfortunate general.

2. Kaplan Giray II, grandson of Kaplan Giray I and son of Khâlim Shâh II, only reigned for a short period: 1182–1183, 1179–1180, 1177–1178. He fought unsuccessfully against the Russians in the Dobrogea, was falsely accused of having had dealings with the enemy and deposed on Shahrûn 4, 1184 (Nov., 1770). He died in Kaprûz, 1185 (July–Aug., 1771) of the plague at the age of 32.


Kaplan Mustafa Pasâ, a native of Merzifon, an Ottoman general and statesman of the time of Sultan Mehmet IV (1648–57), one of the ablest and most successful collaborators of the Grand Vizier Kaşgâlı and a great wife (Phra) Paşa and therefore closely involved in Turkey’s struggle under the Köprü’s to regain her old position of power.

He was brought up in the court service, was Şibli of the Sultan and in 1639 was appointed Warrî and Wali of Baghâd. He spent a number of years as Wali of important provinces, in Wân, Smyrna and Damascus, until the Hungarian campaign gave him an opportunity to distinguish
himself, notably before Neshmi in 1653, at Kaškla and elsewhere. The Grand Vizier gave him his sister in marriage in order to ally him closely to him. Ahmed Pâša Paşa cleverly managed to transfer the most important affairs to his brothers-in-law. In 1660 Kapub was appointed Grand Admiral (Kapudan-ı Derâb) (*a tiger on land and a crocodile on water*) and describes himself in a petition of his appointment in situation to his name (Kapub = panther). He filled this important post for six years, commanded the Ottoman fleet with vigour and caution during the heavy fighting of the time and cooperated with special distinction to the conquests of Crete. He then took part in the campaign against Poland and conquered Lemberg along with the Khatun of the Crimea. He then became Wali of Aleppo in 1672, of Diyarbakır in 1673, of Bagdad for a second time in 1676 and in 1677 of Diyarbakır again. After the death of the Grand Vizier Ahmed Pâša his frank nature still enabled him to maintain his position against the new Grand Vizier Kâmi Mustafa, who was not inclined in his favour. Even the real death which he suffered in 1678 in the Ukraine in the time of the war with Tschecchien and Ramondowski, where he lost the whole of his arm and equipment, brought him only temporary dismissal and disgrace. Soon afterwards he became Grand Admiral for a second time. He died in November, 1680, in Smyrna, which he happened to have entered with the fleet, and was buried there. In Bagdad he had restored the mosque and baths of Shirko Muhammadân Khâdiri.


**KAPU, gâte, the Ottoman Porte, properly the palace of the Sultan or of the Grand Vizier. The name (by sycope, cf. "contr") may be of Central Asian origin; it recalls names like the yasamanski kado, for example, literally "exalted gate", etc. (cf. J. Six in Acta Orientalia, ii, 205 sq.). Among the Ottomans Kapub has been long in use in the above sense and used alternately with the Arabic bâb or the Persian dar. The name may have passed from Turkish into Arabic about the time of Tamerlan, and as far as the names of the places, e.g. Bab el-Mursuf, the alley leading from Bab el-Mursuf, transal. de Shams, Algiers 1847, where these places, show — Kapub "gates" the "meaning of this expression is explained and the list of the troops concerned given in Ahmed Djiwâh, Zeylâb, xii, Stamblâ, 1291, p. 214, f. from below; cf. A. J. Amoore, Her hand, J. van Hamez-Hamza-Pêrêf, Gevher, d. Ott. Reichs, 356). — The name "loyal gate" for the office of the Grand Vizier (Fârâ-ı Kapub; Kapub, "Subsystem Porte, Fulgida Porta") probably did not come into use before 1654, when the Grand Vizier Devrûh Mehmûd Paşa was given a building near the Serai for an office by Sultan Mehmûd IV.


**KAPUDAN, gate keeper, porter (Ar. bâbî, Péra. derâb), formerly the lowest grade and outermost guard of the Imperial Serail chosen from the Yanîcars, who guarded its gates, 50 at each gate. By day they carried a rod of bamboo, by night they were armed with sword and dagger. They were used as messengers to carry to the grandees of the Empire and foreign princes invitations to court festivities or documents of state. Some performed the duties of envoys. They were white helmed-like men (arkift, çaftâf). Their number and pay varied. While they numbered 300 at the beginning of the sixteenth century (cf. T. Souchâgus, Commentaire de l'origine de l'Empire Turc, Florence 1551, p. 130; in Schöffer's edition, Paris 1896, p. 316 sq.), and each Kapub received up to 7 aspers a day, their pay had risen to 20-50 aspers daily about 1511 (cf. the Bello Andrea Paolozzi report of March 6, 1511, quoting Marino Sanuto, in J. v. Hammer, Gesch. des Ott. Reichs, iii, 1677, p. 234 as well as Souchâgus, ed. Schöffer, p. ii.), under Sultan Murad III in 1582 (1574) their number was 350, in 1661, iv, 285), and under Sultan Mehmûd IV (1677-1683), according to Husein Hzefîkim (a. 1103 = 1691) Kitâb-ı memleket (written in 1680 = 1661; cf. F. Pétis de la Croix, État général de l'Empire Ottoman, par un militaire turc, Paris 1695, and J. van Hamez, Staatsverwaltung des Ott. Reichs, ii, 44 sq.), they had risen to 1600, who received 5,285,004 aspers a year. The Kapudan were divided into 45 companies, each of which was under its own company-commander (bâbî kâsof), who held a lieu in place of salary. The commander of the gatekeepers was the Kapudan Bâhî, a kind of chamberlain. According to the evidences of Monaviro, Navigato and Souchâgus, the number of kapudan kâsofs in the first half of the xvii. century was 37. Above them was the kapudan kâsof, head-chamberlain.

(Franz Babinger)

**KAPUDAN PASHA, formerly the title of the supreme commander of all the Ottoman fleets, who had also unlimited control of the imperial arsenal. The origin of this rank dates back to the beginnings of Ottoman sea power under Sultan Mehmûd II. The first naval captain (Kapudan-ı Derâb), the word Kapudan comes from the Greek kàpou, was the Bajâl-bey (Ott. Bâlî-bey), the head of the law, etc. (cf. Attâv. Gârân-ı âm, v. 168, 174). Till 1553 the Sandjakbey of Gallipoli was at the same time Kapudan Paşa (cf. Ramberti, Cura de Turchi, Venice 1543, p. 143 T. Souchâgus, Commentaire de l'origine de l'Empire Turc, Florence 1551, 1555, 1561, Nie de Nicolai, Navigations et préparations oriental, Lyon 1597, p. 771; N. Barocci and G. Bercht, Le relations degli ambasciatori Veneziani, p. 356; capitano dell' armata di Gallipoli, cf. Fitdâhâ Bey, Mihrâb-ı Selâm, ii, 454, Gallibey (Kapudan). With the increasing sea power of the Ottoman and the foundation of an arsenal of their own, especially under Sultan Süleyman the Great when the dreaded Khâjî-al-Dîn Barbarossa
for no long-continued fight, the headquarters of the High Admiral were removed from Gallipoli to Constantinople. While the office of Kapudan Pasha, who had the 19th Wilayet of the Empire as well as 13 sandjaks under him and disposed of an income of 895,000 aspers (cf. Sir F. Ricaut, The Present State of the Ottoman Empire, London 1687, p. 102, sq.), was already one of prestige, with the increasing size of the Ottoman navy, it soon became one of the first in the Empire. As long as the Sandjak-beg of Gallipoli was at the head of naval affairs, his jurisdiction only extended to Pera and Nicomedia and to larger naval enterprises, a special Pasha was appointed for him, who acted in supreme command as admiral (Spanish Commentor, Firenze 1551, p. 165). Later, especially from the time of Barbarossa, the Kapudan Pasha was one of the regular and active members of the Divan and was not only one of the most powerful but also one of the best paid dignitaries in Turkey. In rank he was equal to the Sefer Asker, directly below the Grand Vizier and the Şeyhülislam. On account of the revenues attached to the post it was always an object of ambition in the Turkish official world and was granted by the Sultan as a mark of special favour without regard to practice or the real merits of training and service. Down to about 1780 the Kapudan Pasha was also given the governor-generalship of the islands subject to the Pera in the Aegean Sea, some of the sea-provinces of Asia Minor and the control of the arsenal on the northern shore of the Golden Horn in Galata, where he had his residence among the wharves. In the 16th century the title was abolished under Sultan ʿAbd al-ʿAtıa and replaced by that of Bahšîye Nâşir, Deyaner of the Arsuf. All naval establishments were under him, the Minister of Marine; a naval counsel (Deytâ Bahšîye) assisted him and advised on technical matters and affairs of administration. In June, 1876 under Murat V, the title was revived but only for a short time; it was then definitely replaced by that of Minister of Marine.

A list of all Kapudanlı Deyân is given in J. v. Hammer-Purgstall's Geschicht der Osmanischen Reicher, (at the end of each volume) and in the work — first appeared as a feuilleton of the newspapers Yâhiye-i Imlâcîh ând by Rûmis Pasha-i Zade Mehmend Elâmi, Kerîve-i Kapudanlı Deyân (of 761 – 1265 [as Chronogram at the title]), 200 pp., 12°, Stanbul 1853 = 1865/69) and in Mehmend Râfî, Mûrât-i Imlâm, Stanbul 1314, p. 481 – 497.


KARA, the Turkish word for black or dark colour: in general, it is commonly used with this meaning as the first component of geographical names, for example Kara Amt (in account of the black mountain of which this fortress is built), Karî-i Bahâr (an account of its dark forests), etc. Besides, Karâ is used in place-names the form Karajâ. In personal names it refers to the black or dark brown colour of hair or to a dark complexion. It has, however, at the same time also the meaning strong, powerful and has to be interpreted in this sense in the name Kâra Oğuz, now in names like Kâra Arslân. In this connection we have the name Kârâ Khân, which was assumed by the Karakhanids in Eastern Turkey.

Bibliography: Von, Hammer, Geschichte des eisenzeitlichen Reiches, i. 30; Mahmûd Kaftûhî, Deyân, Lâğîli-i-Urdu, Constantinople 1233, lii. 167. (J. H. Kramer.)

KARA ARSLÂN, i.v. EKID with the Jašik Ispahan al-Din, third Amir of the line of the Ortokîds, [q. v.] of Hîmâl Kaftû and great-grandson of the founder of this dynasty.

Statement differs regarding the year in which he succeeded his father Davûd b. Sülîman. According to Abu ʿl-Faraj Bârhamstrâma (Chronicon, ed. Budge, Paris 1890, p. 303), Davûd died in the Greek year 1455 (1443 – 44). The Arabic sources do not give the year; in any case Stanley Lane-Poole, who bases his view that Davûd did not die till about 343 (1448) on a mistaken interpretation of the al-Ârît (Kâmîli, xi. 74), of the Tafrîhî Karîmî in Kuniumaî Orientaîlî, Paris 1856, p. 6), puts the date too late. Müsûdîmîn Nasî (li. 577) gives 879 (1445).

Even before his father's death we find Kârâ Arslân at war with the Crusaders. When in Kömedîn, 558 (May, 1138) the Byzantine Emperor John, in alliance with the Franks against the Atabek Zang of Mawâlj, besieged the fortress of Shîrû near Antioch, he retired when he heard that Kârâ Arslân had crossed the Lepontian Sea with 50,000 men to come to the help of the town (Kâmûl-i Hîmâl al-Din, Firdûsî Râhî, in the Kasvûl des Lerbébûn des Cûrûsî, Document Orientaîlî, iii. 647). Kârâ Arslân does not, however, seem to have had at all a friendly reception from Zang on his arrival; the Atabek, indeed, ordered him to go back to his father. His relations with Zang continued to be strained, as is shown in the account in Kunium al-Din (p. 384) that a battle was fought between the two in 536 (1141 – 42) at Bamard, in which Kârâ Arslân was defeated. Peace was restored next year again. According to Abu ʿl-Faraj's account of his accession (see above), Zang went so far as to attempt to secure the succession of Kârâ Arslân's elder brother Togrûlshâm, which had escaped to Mawâlj. Sultan Muhammed of Ispâhi, however, gave help to Kârâ Arslân and Zang had to abandon his plan.

However, it is possible that they may have been Kârâ Arslân's relations with Zang, his alliance with the latter's son Nûr al-Din. Aleya was a most faithful one. In 544 (1149 — 50) he accompanied the latter on an expedition against his son of Sîratche, which, however, was later again restored. Nûr al-Din's brother Kâbî al-Din. In 550 (1164), he again assisted him, along with Nadir al-Din, of Mardin and other princes, at the capture of the fortress of Hûrûn, where many Frankish knights were taken prisoner (Ibn al-Ârsâh, xi. 29, 85). For the rest Kârâ Arslân does not seem to have been of a particularly warlike disposition. He would be better to keep out of the last named expedition, if the fear of his own subjects, whose fanaticism had been aroused by Nûr al-Din (and apparently the fear of Nûr al-Din himself), had not compelled him to take part. Very little else is chronicled of his activities. For example, the capture of the Kurdish stronghold of Shîrû (Ibn al-Ârît, xi. 185) in 54-5. A. H. and the unsuccessful
man of Yalduz, third son of Oghuz (Abu 'l-Chan, ed. Damascus, St. Petersburg 1871–74, p. 27). This clan emigrated from Turkestân with Hulagu and was brought back from Arslân by Timur and scattered over Turkestan, Persia and Afghanistan, especially around Kâbul and Kandahar. Its chiefs were called from father to son alternately Panâk and Ibrâhîm Khalîl; it was Panâk III who built Shâhâb in 1365 (1752) and gave it the name of Panâk-Kâh, whence the name panâk-kâhât is given to the coins which he struck there. His son Ibrâhîm Khalîl Khalîl, having succeeded him, found himself attacked by the Persians; after two fruitless sieges, Aghä Muhammad Khalîl (later Shâh) Khdîjâs captured Shâhâb but was assassinated there on the morning of Dhu 'l-Qa'da 21, 1211 (June 18, 1797), five days after entering the town, by three of his servants who feared his vengeance. Ibrâhîm, who had fled, came back two months later; he submitted to the Russian general, a Georgian by origin, Prince Sisaloff (Zieglharf), after the capture of Gandja in 1219 (1804) and agreed to pay a tribute of 6,000 ducats; he received the rank of lieutenant-general and a Russian garrison occupied his capital. His eldest son, Abu 'l-Pâth Khalîl, was the brother-in-law of Fâth 'Ali Shah and had remained faithful to the Persian alliance; he brought his father back to the Khdîjâs party and the latter attempted to liberate his capital, but Djâfar Kûlî Khalîl, son of Muhammad Hassan Khalîl and grandson of Ibrâhîm, warned the Russians of the Persian advance. 500 Russian soldiers left the citadel and in the middle of the night of Rabî‘ I 1212 (June 10, 1900) attacked the camp of Ibrâhîm Khalîl, who was killed in his family in the fighting. The Russian major commanding the garrison instilled another of his sons in his place, Muhammad Kûlî Khalîl, who reigned till 1238 (1822) when he fled to Persia. The Khdîjâs had, however, renounced all claim to Karabagh by the treaty of Gudâstan (Oct. 12, 1813).


(See also Khdîjâs.)

Kara-bâg (Turk.-Persian, "black garden," because of the black and fertile soil of its high valleys), the present-day name of the mountainous part of Armenia (q.v.) forming a province of Transcaucasia, bounded by the Kur, the Aras and the district of Erwan; area about 6,750 sq. miles and 250,000 inhabitants (half Arzakhians and half Armenian); capital Shusha; mountains: Kâmîsh (12,800 feet) and Kapudjîk (12,300 feet); its horaces are famous for their swiftness, and reptiles, scorpions and tarantulas are found there. It is in this province that Fath 'Ali Akhondzâde (q.v.) lays the scene of his comedy; Monastir. Turcisch Pontus, pontificate.

At the beginning of the reign of Shah 'Abbas I, in 996 (1588), the Ottoman general Fârsî Yüksek Pasha, in alliance with the governor of Elâsin, Djâfar Pasha, invaded Kara-bâg and seized Sardâb (Uz Hammer, Hist. de l'Empire Ottoman, vii, 221; Sykes, History of Persia, ii, 257–258). This province was at that time the hereditary fief of the Turkish clan of Erwan, the family of Sarıâla, a descendant of Aygâh or Aygher, eldest
Husain b. Ali b. Yazid al-Muhallab, who had at first belonged to the Ahl al-Khayy, but after the arrival of al-Shafi'i at Baghdad attached himself to him; at the same time he remained an absolute supporter of the belief in prophethood (wahdah); nothing has survived of his writings or his treatise on the doctrine of Manichaeanism. He died in 245 (859), according to others in 248 (862).


3. The Husnai Sahib Asad bin Muhammad (d. 570 = 1174), whose Nukhbat fi Tafsir, which Husain Khattab, Kashif al-Zahiri, ed. Fligl, p. 149, N. 1044, coincides with the Tafsir al-Kamil fi Tafsir al-Muballis (Brockhoff, G.A.L., l. 380, N. 314), is preserved in Cairo; see Förlitig al-Kamil al-Muballis fi Tafsir al-Kamil, 3. (C. Brockelmann)

KARA-CELEBI-ZADE, the biographer of the Ottoman historian, jurist and Shahk al-Islam, ʿAbū ʿAlī Sahib Ebrani, born in the year 1600 = 1591/92 at Stambl, a son of the then military judge of Rumelia, Husun al-Din Hamin b. Muhammad b. Husun al-Din Efendi (d. in Maharram 1622, Aug.-Aug. 1598 at Brusa and buried there; cf. al-Sayri, Samu’i’l Deligh Biruni, Cairo 1873, l. 256-259, Brusa 1503, l. 314-316; Ebulh, Sa’d al-Asama, Constantinople 1513, l. 80; rz. 35; he bore the title of a sadash K‘ara-Celebi-Zaide, which passed to all his descendants and caused frequent enmity, he employed the title of his elder brother, the chief district judge Muhammad Efendi (cf. M. Tharwat, Safina, Denkmal, t. 155; Ebulh, op. cit., l. 407; J. von Hammer, Constantinople, l. 25; M. E. dieu Djo ‘Hidjia, 1602 = June 14, 1653 and is buried at Ayiyib in Stambl) and studied also under the Murti’s Sen Allah Efendi. He then filled a series of offices: in August, 1622 he became Muhallab, who acquainted him of the death of Khan al-Din Pasha, in April, 1615 at the new medressa of ‘Ali Pasha, in April, 1616 at the medressa of Parra Pasha, in April, 1617 at the medressa of Zender Khan, in December, 1679 so-called “eighth (pinner ibn) at the mosque of Muhammad the Conqueror; in Jan., 1621 he was transferred to the Sultanahmet at Brusa, but by October of the same year appointed to the Sultanahmet in Adrianople, and in May, 1623 summoned to the same institution in Stambl. In June, 1623 he was involved in a mutiny of the ‘ulema at the mosque of the Conqueror, and sent as a punishment to Brusa to the medressa of Molla Khairawat, but pardoned on an accusation of Murad IV, and in Jan., 1624 recalled to Stambl to the Sultanahmet. In March of the same year he became judge of Yeni Shchir, was dismissed in December, appointed judge of Mekka in February, 1626 and dismissed once more in December, 1628. Returning to Stambl, after a short stay in Adrianople, he was appointed city-judge of Stambl in Jan., 1634. In this capacity he had to take measures for the security of the city during the preparations for the Polish campaign (cf. J. v. Hammer, Geschichte des Osman. Reiches, v. 178). But when in July of the same year the shortage of grease provoked discontent among the people of Stambl and brought down the wrath of Murad IV upon the judge responsible for the regulation of the market (cf. Z.D.M.G., xvii. p. 722) he was dismissed from his office and sentenced to death by drowning. A letter in the Sultan’s hand ordered the Superintendent of the Imperial Gardens (Hammaci Bahadur) to Dudge Efendi, afterwards governor of Bosnia, to take it to him. The misguided magistrate in a boat and to supervise the execution of the sentence on one of the Princes’ Tenants. The boat was just reaching Frinkip, where the sentence was to be carried out, when fortunately for Kara-Celebi-Zaide, a letter, pressed by his patron, the Grand Vizier Habib Pasha (d. 1638), brother-in-law of the Sultan, arrived which altered the drowning to banishment to Cyprus and at the last moment prevented the execution of the death sentence (cf. Na’ma, Tarikh Stambl 1147, l. 577). Pardoned by December, 1634, he was appointed military judge of Rumelia. During the rebellion which cost Sultan Ibrahim his throne and life in the summer of 1648 Kara-Celebi-Zaide distinguished himself by such shameful acts that even the frank Na’ma (II. 166; J. v. Hammer, op. cit., v. 449) has not the courage to repeat his utterances. After Ibrahim had been disposed of, he gained the favour of the young Khed Muhammad IV, who again appointed him military judge in August, 1648. The real object of his ambition, which he pursued by every means in his power, was the office of Shahk al-Islam. After he had first been granted the title of a Shahk al-Islam (Na’ma, II. 531), a case probably unique in Ottoman history, he was removed in October, 1649 from his position as military judge and appointed Shahk al-Islam in place of Beha! Muhammad Efendi, dismissed on May 2, 1651 (Husain Muflisi; cf. von Hammer, op. cit., v. 531-533). On the fatal Sept. 2, 1651 he once more fell into the imperial disfavor and was exiled to Chios. Two years later he was given permission to go to Brusa and in 1655 for the harley monastic (argil, see l. 460) which he had so far enjoyed, he received the revenues of Chios and the office of judge of Mudania, which he exchanged in March, 1657 for that of Elisippol. On the evening of Jan. 11, 1658, death finally ended Kara-Celebi-Zaide’s eventful career. He was buried at Brusa in the cemetery of Shahik Muhammad Dowski; his tomb may still be seen there.

Kara-Celebi-Zaide is not a very pleasing figure in Ottoman history, as he was a ruthless, selfish and intriguing man. His prestige as a scholar is therefore all the more marked. He was the author of a series of historical works, of which two have so far been published. With the Mirzad al-šarf his chief production is the Kamale al-Nabir, a historical work, in four parts dedicated to Sultan Ibrahim I, which covers the period from Adam down to 1626 (1664/47). The text consists of which there are several good manuscripts in Europe (cf. G. Fligl, Die arak, pers. a. türk. Hist., v. 202, Tornbjerg, Codices, Bd. Reg. Univ. Upsaliensis, l. 192, N. 277 and p. 197, N. 286, which appears not to be completed, was printed in Maharram 1248 (1832/33) at Bulaq
KARA-CHULI-ZADE — KARACHI

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Kara-Chuli-Zaide (1520-1566) was a Persian poet known for his touching portrayal of the life of Arab and Persian nobility. His works are preserved in manuscripts held in the Imperial Gazetteer of India, Vol. II. Another notable Persian poet of the Mughal era, Abbas Miri, wrote many works that are still studied today.

Karachi (Quracchi) is an important city and sea port on the coast of Sind, with a population of 16 million. The administrative centre of the province of Sind is Karachi.

The name "Karachi" does not appear to be of great antiquity, and is probably due to the settlement of a Dedic tribe called Karak, originally Dedic (see Glossary of Punjabi terms, Lahore 1911), from whom the town of Karachi (in the Dera Ismail Khan District of the N. W. Frontier) also takes its name. Following a common practice in the Sindhi language, the i has become r. (See Khalil, the Panjab and Kashmir.)

The early days of Karachi were marked by the influx of Arab and Persian nobles, as well as a mix of trade and commerce. The city's growth was rapid, and by 1869 it had become a major seaport.

Bibliography: See also the Imperial Gazetteer of India, Vol. II for further details on the history and culture of Karachi.

The city of Karachi has been a center of trade and commerce for centuries, and its importance continues to this day as a major hub for transportation and commerce.
of the Khazar" has survived into modern times in corrupt form Bakhras (the result of transposition of the circumflex point) as a name of the Sea of Azov.

After the Black Sea had been treated as a war element during the centuries under Byzantine rule, in the latter half of the Middle Ages it was opened up under the Komnenoi and Palaeologoi to the Genoese and Venetians and thus to European trade with the Near and Far East; in Kaffa [see KAFAJ, Tana, Arasman and Samarkand there arose autonomous Frankish colonies and smaller settlements in Sinope and Trebizond. After the fall of Constantinople, Mehmed the Conqueror closed the Black Sea to foreign shipping by barring the Straits; the destruction of Amasra (1459), Sinop and Trebizond (1461) and Kaffa (1475) completed the rules of Turkish commerce and the Black Sea became a Turkish inland sea, a Turc "Ağay", on which only the Turkish flag was allowed to wave. It was only with the advance of the Russian empire to the south coast of the Black Sea that the latter was opened first to Russian commercial navigation by art. X. of the treaty of Kuchuk Kainardjia in 1774, and ten years later, in 1784, to Austrian and in 1799 to British commerce; in the sixteenth century the other European powers obtained liberty of access to the Black Sea: France in 1802 and following her the smaller seafaring nations; the last treaties on this matter were concluded in 1827. Down to quite recently foreign warships were not allowed to pass through the Straits and into the Black Sea.

Bibliography: The history of the various apppellations of the Black Sea has not yet been written. The main work on commerce at the close of the Middle Ages is W. Heyd, Geschichte des Commerces de Livland, Leipzig 1855-1856; reprint 1924; for commerce under Turkish rule: Ch. Peyssonel, Traité sur le commerce de la Mer Noire, Paris 1787; for the later period: Hommère de Hell, Les pêchés de la Mer Caspienne, Paris and Strasbourg 1843-1845.

The political and diplomatic events which led to the opening of the Black Sea in the sixteenth century are fully discussed in [F. Hadji Mischief, La Mer Noire et les Détroites de Constantinople, Paris 1899; cf. thereon the notes in Djeddet, Tâvâkkî, ii. 284 and yil. 485 esp.]. The documents concerned are given by Nordenstam, Recueil des traités internationaux de l'Empire Ottoman, vol. 1. and II., Paris and Leipzig 1897-1900.

KARAGÖZ, a small town in Macedonia, situated about 40 miles to the S.W. of Salonica on the river Ointa. It was a tributary of the palace of the Empress Eudocia of Salonica. The ancient Greek name is Pánon, in modern Greek Vérria (Slav. Ber), to which form the Turks have added the adjective Karagöz. According to the Byzantine authors the town was sacked as early as 1331 by Turkish pirates belonging to the country of Kast. They landed with 70 ships and laid waste the region of Vérria and Traganeopolis, but they were finally driven back by the emperor Andronicus. Karagöz was an important military post; in 1547 it was occupied by the Servians, and in 1775 A.H. (1573/4) it was conquered for the first time by the Ottoman Turks.

From the reign of Murâd II., from whom dates the conquest of Salonik (1430) down to the

Balkan war, Karagöz belonged to the Ottoman Empire. In November, 1912 Karagöz was one of the last Turkish supports in the defence of Selânik, which was at last taken on November 8 of that year by the Greeks, since the possession of Athens (Nov. 14, 1913) it has belonged to Greece.

Karagöz is situated at the foot of the richly wooded Agbechos Dagh in a fertile region which produces all kinds of crops and vegetables and is famed for its tobacco and especially its vineyards on the mountain slopes. The silk-growing has given rise to a rather important weaving-industry in the town. In the neighbourhood are still ruins of the ancient Berbana. In the last period of Turkish domination the number of its inhabitants was a little less than 10,000 of whom about one fourth Musulmans, the rest being composed of Greeks, Bulgarians and Wallachians. It was the chief place of a Küflü of the same name in the wilayet of Selânik.


(1. H. KRAMER)

KARAGOZ, principal character in the Turkish shadow-play. The shadow-play has been known to the Mohammedan peoples since about the sixteenth century of our era. Its origin is perhaps to be sought, as Jacob suggests, in Eastern Asia, but, in regards the matter of the plays, there seems to be no connections with the Hellenistic mime (Horovits, Relisch). The modern Turkish shadow-players attribute the invention of their art to the patron saint of their guild, Shahîd Kâhişte (i.e. Tustari, the man from Tustar [Shahbūt] in Persia), after whom they call their shadow-stage Shahîd Kâhişte Malûzî "Shahîd-Kâhişte place.

According to the Turkish biographers a certain Shahîd Muhammad Kâhişte migrated from Persia to Asia Minor in the sixteenth century, and was buried in Brusa. On the various legendary accounts of the origin of the shadow-play see Hittes, Karagoz, i. 3. The shadow-players tell among themselves a kind of professional language, in which gipsy elements predominate. Another circumstance in favour of a connection with the wandering gipsies is the fact that the principal figure, Karagoz, is represented as a gipsy. The shadow-play is a favourite image of the transitoriness, sufficiency and goodness of all that is mortal with poets, especially those who are fond of mysticism. The idea is often expressed by the mystics that all things in the world have only a shadow-existence and only owe their being to the light permeating things from the Primeval One, who alone possesses reality and substance, found in the shadow-play a symbolic application. The shadow-players are fond of calling attention to this edifying aspect of their performance in the so-called stage-gazell (percise gazell).

The external apparatus of the shadow-play consists of a table like that of the European marionette theatre, only that, in place of the open stage a canvas is stretched across and illuminated by an oil-lamp. Against this canvas (porse) the
shadow-player presides coloured figures about a foot high made of dried skim: this is done by means of guilding rods which are put into the figures through holes provided with links. All the figures that appear are controlled by one player. Two musicians are his only assistants. The performances usually take place in the early hours of the nights of Ramadan but are also given as entertainment at domestic festivals, such as circassions.

The following is the course of the typical performance of the Turkish shadow-play: an introductory picture (gözlevre) is shown on the canvas before the beginning of the performance. This is removed during introductory music on a Reed-pipe and one of the two principal characters, Hâjdîwâd, comes on the scene singing a song. At the end of the song Hâjdîwâd calls out Horâbî, "O God," as the introductory religious formula of the play, recites the stage-phrase, praises God and curses Sultan and then proceeds to pay a tribute of homage to the Sultan. After a conventional introduction he begins to express in rhymed prose his longing for his companion Karâgöz and to sing to him from the door of his house — where the scene is supposed to be laid — in languishing tones. Karâgöz rushes out in anger and a short contest between the two at the end of which Hâjdîwâd usually disappears without return after an interval. The prologue proper then begins, consisting of a dialogue (var꽂levre) between Hâjdîwâd and Karâgöz, and this is followed after a stereotyped transition-formula by the piece proper, the dramatic part (faîl). The piece again concludes with unvarying form: Karâgöz gives Hâjdîwâd a box and the other goes to tell the "master of the curtain" that Karâgöz has torn the curtain down and destroyed it. Karâgöz then asks for indulgence for the defects of the play and goes off after threatening to punch Hâjdîwâd still harder the next time — here the piece is announced for the next evening.

The principal characters are always Hâjdîwâd and Karâgöz. The former is a cultivated elderly gentleman somewhat given to oplasm eating which is well-known to all the characters who appear and often acts as their confidant. Karâgöz is an excitable, rough pirate, the type of simple, natural vivacity contrasted with the decrêpité representative of convention and deliberation. Like his relatives in the European marionette theatre he is the real favourite with the public. He is laid and sometimes still appears with the phallic, both features which indicate a certain connection with the ancient mime. Both characters wear special caps, peculiar to the shadow-play.

The humour of the dialogue between Hâjdîwâd and Karâgöz depends for the most part on countless puns and plays on words which are always brought about by Karâgöz misunderstanding the learned words of his friend and giving them humorous interpretations. The preludes are not limited in any particular piece (faîl) but are chosen for illustration at will according to the length of the present play. The substance of the dialogue has almost always the same object, to attain humorous effects by the contrast between Hâjdîwâd's learning and Karâgöz's stupidity. Hâjdîwâd, for example, gives Karâgöz lessons in spelling, proposes games which he does not understand, goes with him as a singing Ramazân-night watchman, sound the streets, when Karâgöz sings all the songs out of tune and misunderstands them, or gives him sentences to be said implicitly, or plays games with him which he necessarily end in a fight, etc.

The production of the dramatic part (faîl), which follows the prelude shows certain peculiarities in scenic technique which are the natural result of the paraphernalia of the shadow-stage. The white surface of the canvas, only rarely relieved by a few figures in the wings, always represents the Klîştîrî square in front of Karâgöz's house, which latter is, as it were, represented in silhouette. In this part of the scene the performers play a part. As Karâgöz has continually to accompany the action with comments from the window of his house, there are often several scenes of action in one, one quite remote, the real scene of action, and the square before Karâgöz's house. The possibility of mixing up the characters into crowds with the conducting-proof is used to present remarkable scenes of recognition.

The players have a fixed stock of pieces, which is practically the same with all companies and, except for a few modern pieces, is considered to have been handed down from olden times. The pieces are sometimes dramatic versions of popular books (Ferîhî and Şâvârî, poultry and Zâhârî, Mahiğûnî and Zulîfê), in which case Hâjdîwâd appears as trusted adviser and Karâgöz as servant, and the hero concerned, or suchlike; sometimes they are pictures of everyday life in Stambul. In the latter we are given a series of Stambul types, among which are Orkû (the dray driver), the paganous drunkard, the lame beggar, the dwarf, the crazy man) and racial types (the young Stambol Efendi, the Persian, the Armenian, the Jew, the rough woodcutter from Kasâmûnî, the Bâsîrî, the Lâssà, etc.). The effect is very often attained by the formation of a series of incidents. A whole series of characters, differing as much as possible from one another, is brought successively into the same comical embarrassing situation, or they bring Karâgöz around whom the action then usually develops, into some such situation so that the coincidence increases with each successive character until it is finally relieved by a character superior to the situation.

Pieces of this kind are, for example: Valowà Safarî, "The pleasant journey to Jalowî". A young Efendi, usually castrated, wishes to take a trip with his sweetheart to the seaside resort of Valowî and buys a bag and a jug in which to put provisions for the journey. While he is preparing to make the final preparations, Karâgöz appears and makes the young woman, who has remained behind with the sack and jug, with stupid stories about a fatal accident that has overtaken her lover, that he has not the sea on fire with a match he had thrown away and has been burnt or that he has been swallowed by an eater of dogs, and so on. Thus a series of typical characters appear all of whom wish to go to Jalowî with the young woman and are hidden after the other by the obliging girl in the sack and jug, in which a new fight begins for the little room available with every new-comer. After 5 or 6 people have disappeared in the narrow jug, Çabîlî returns and pulls out all the story-wreams again. Another piece of the same kind is Çumall Nîqer "Bloody Night". The young Efendi is stopped in the street by two
ladies of his acquaintance, each of whom assent they have a right to him, and try to pull him with lies. As neither will abandon him, women-neighbours are called in to decide which is the worthy of the pretty young man. But when the neighbours decide in their own favour, the two women (one is called "Bloody Nigar") drag the young man into their house, unless him, throw him out on the street to punish him for his infidelity. A series of characters then comes up, who sit by the young man sitting naked, and who sit in turn to fetch his clothes out of the women's house; first comes Karagöz, then Hadjiwlad, then the drunkard, then a negro and then a dwarf. In the attempt to get the young man's clothes, they all meet to turn with the same fate. They are likewise undressed and thrown naked upon the street to that naked figures keep accumulating round the door of the house. In the end the problem is solved by the robber captain Sarf Efe from Bursa, whom he respects, and the naked forms receive their clothes again. — Another is Manfritz — Karagöz finds himself maltreated by his wife and enters into relations with a lady who meets him on the street and takes her to his house. To his question whether she also has no lover she replies: "I want nothing from him who comes after "kot"." Then various givers of the woman come in turn, ask for Karagöz's new house-mate and send all kinds of love-letters to her through him which the latter delivers to her in quites a distorted fashion, and ask her to take a trip with them to Manfritz. But they are always driven away by Karagöz and to his repeated question whether there is still any one coming the woman only answers with the above phrase. This goes on for a considerable time until finally Karagöz is turned out of his own house by the drunkard and then collects the admirers he has driven away in order to recapture his own house. In the mêlée which follows all take to their heels. — In the "Singer's composition" (Karagözü Eskişir) Karagöz as a crooked singer (Zeybek) displays a number of droll singers who have assembled for the "writer-play" (yazılı oyun) he appears as a public letter-writer who writes letters which are absolute nonsense for his clients. — In the "Boat-play" (göllü oyunu) he acts in his particular way as a ferryman assisted by Hadjiwlad. In the "Swing-play" (göllü oyunu) he lets a swing to the most varied customers, lullaby to a few who apparently die on it and is hurried by his co-religionists in the most ridiculous fashion and then brought to life again. Another time we find Karagöz as a rich gentleman (Karagözü Asgârlık) and in this capacity he has to deal with a series of people who wish to get positions in his service and with a beggar. The series of incidents is often made up of vain attempts by Karagöz to gain admission to a house of a garden, for example in the "Garden-play" (Carsi oyunu), in the "Convent" (Yeni oyunu), the "Sugar-baker" (Zeybek oyunu), by his unsuccessful attempts to ascertain something about his wife's doings by questioning the neighbours, who in turn misunderstand his questions and give the stupidest answers ("The Well-Covered").

Pieces in which we do not have this succession of incidents are, for example, "The Poplar" (Kirth Kuşon), in which an amusing act is spun round a brief touching episode; the singer Haam's son is stolen by the spirit of the poplar but entered on the poetic appeal of his father. Karagöz is first of all bewitched by the spirit of the poplar, then released by Hadjiwlad and, when he wants to cut down the poplar as a punishment, he is seized by two Albanian forestiers and punished with the bastinado, which is made the more severe in a comical way as the forestiers continually go wrong in counting the blows and have to begin all over again. In the "Chimney-sitting" (kamine) Karagöz is circumscribed when a full-grown man and the usual games are played which are used to distract a boy from the pain. A shadow-player appears, for example, so that we have here a play within a play, also an arzı oyunu-player, two jugglers, etc. — A kind of competition in magic between two witches, in which the young Efendi and his sweetheart and then Karagöz and Hadjiwlad are turned into animals, is the "Witch-play" (Cüce). In the "Land-asylum" (landaluk) Karagöz is infected by some lures escaped from an institution and shined by Hadjiwlad in an asylum and treated by a Frank doctor. In the "Wine-Girl" (Gelin) Karagöz is brought as bride to the drugged order to cure him of his craving. — Lastly the play the "bat" (Batûl) shows the doings of a famous not named Ikabâr in a bar. The pieces so far mentioned substantially form with several other less important and less well-known pieces (Tahmişefleri, "The broken ones", Àrûncular, "The coffee-crushers", Ballû Oyunu, "The fish-play", Dikânâlar, "The rope-dancers", Àrûntûhëne, "The chemist's shop") the usual repertoire of the shadow-players.

Very few of these plays have so far been published and translated and those usually in an abbreviated form. The texts printed in the east are almost all bad and defective. For further particulars see the Bibliography.

The text in the image is in German and appears to be a historical account or a brief on a specific topic. The text is divided into paragraphs and contains proper nouns and terms that are likely related to history, geography, or a specific cultural context. Without being able to read the content verbatim, the text seems to discuss a historical figure or event, possibly involving multiple languages and cultural references.

Regarding the image, it contains a page from a document with text that appears to be partially visible due to the cropping of the page. The text includes numbered references and dates, which might indicate citations from historical or academic sources. The layout suggests it is part of a larger narrative or article, possibly from a journal or book.

To better understand or interpret the content, a translation or transcription of the text would be necessary. Without further context or a complete view of the page, it is challenging to provide a detailed analysis or answer specific questions related to the document.
province of Flausa; the town of Ḫ is the residence of the muṣṭafīz; its population was estimated at 14,000 in 5,000 houses (20,000 Muslims, 5,000 Armenians, some 500 Greeks), but later figures are not available.

Of the few relics of classical antiquity the majesty must have been brought here from ruined sites in the neighbourhood, like Seallar (Pyrmomessos), Isdide Karahisir (Doxaelmeia) and Cibet Kapada (Synnada); the monuments of the time of the Germinian-Oghu, e.g. the Ulus Djafl of Khadja Beg and the tomb of Sultan Diwan and the old buildings of the Ottomans have not yet been thoroughly investigated.

The feature of the town, the steep cone of cratrace which rises 650 feet above the level of the town which lies around it, with the late Byzantine defences renovated by the Genoese-Oghu, still bore in November the time the men took Bakar Kafari (“the fortress which affords shelter to the Beg”); this chateau was probably never really a permanent settlement and is now left to fall to pieces, although it has been from time to time used for the interment of political prisoners (Averb. Dafa Zade, Zafh, p. 243-4), the last occasion being in 1602 when French prisoners of war from Egypt were kept there. The “Arabic” foundation inscription at the entrance, which Neubuh and Oberhammer saw, has not yet been copied.

Bibliography: Sabinae of the vilayet of Bitlis for the year 1930, p. 466 sqq.; Cuzinet, La Topographie d’Arée, iv. 224 sqq.; Hüseyn Khan, Nahyun, Constantinople, p. 619 sq.; Tavener, Les six Voyages, Paris 1627, i. 87 sqq.; Pococke, Description of the East, London 1745, iii. 82; C. Niebuhr, Reisen in Kleinasien, iii. 131-154 (with plan and view of the town); William George Browne (1802). In Robert Walsh’s Travels in various Countries of the East, London 1820, p. 116 sq.; Léon de Laborde, Recherches in Asie Mineure, London 1833, p. 64 sqq. (with fine views); W. Hamilton, Recherches in Asie Mineure, London 1824, i. 437, 472; Plan de la Ville de Constantinople (by V. Vincze); F.-L. Fischer and F.-F. Fokshka, Berlin 1846-1854, plate 46; Mitt. des Instituts Orient. Arch. Institut in Athen, 1892, vii. 130 sqq. H. Rother, Istanbul, plates 12-77; and Wilhelm Ascher, Die Münzen und Seiden des Asien in der Preussischen Nationalmuseum in Berlin, 1895, viii. 425 sqq.; E. Naumann in Globus, vii. 19 (picture); Körte, Artiškliche Skizzen, Berlin, 1896, p. 81 sqq.; Oberhammer and Zimmermann, Durch Syrien und Kleinasien, Berlin 1897, p. 300 sqq. Some 15 miles or 5 hours north of Kara Hisar-Sultan lies: 2. Ildar, Karasir — the correct name, not Eski Ḫ, as in Hamilton, op. cit., p. 461; if Eski Ḫ, and in Leblanc, op. cit., p. 68 sqq. Textier, Description de l’Asie Mineure, i. 145-154, and following them C. Bitter, Kleinasien, i. 605, 624 sqq., nor itheki in Ibiza (Ramsay, Mitt. Oriental. Arch. Inst. in Athen, 1894, 44 sqq., 348), nor again Iassakos (K. Geb, op. cit., p. 88 sqq.) or Ishide K. (v. Liebmann in Tarbourn’s Mitteilungen, Erg.-Heft Nr. 125, — a village of 251 houses near the ruins of the ancient Doca, from which the name of Syrmus came; the quay in Rome has been worked in modern times by European enterprise (Schlözer Berlin, 1325 a. st., p. 125). 3. Kara Hisar-i Shahr, also called Şahin (or Şehin, Sheh) Kara Hisar, or Karabik (Slidzhe, from the al-'umin in the neighbourhood which were worked in ancient times and still more in the middle ages and produced a particularly esteemed kind of this mineral.

As was first pointed out by Blau in 1895 on the authority of a Byzantine inscription the town is the ancient and medieval Cluisine and bore this name down into modern times. After the reforms of Justinian it belonged to Armenia Prima; in the Notitia Dignitatum it appears as the see of the bishop of Armenia Secunda. In the 16th century when the town was captured by Vasili II. Usaid al-Sultan was a raid on the Pontus (Ghiozoud, Hist. des Guerres des Arabes en Arménie, p. 166, quoted by Blau; ed. al-Tarabul, ed. de Goeje, ii. 493; ed. Ibn Khordadhbeh, B.G.A., vi. 108). On the other hand the Kallitrika which, according to Eutychius, ed. Seldan and Pococke, p. 353, was taken by the Sasanid Shahr with Capadocia and the Kallitrika, which the Hamidian Saif al-Dawla captured in 335 (946/7) (Z.D.M.G., x. 467; Vayl, Madina, i. 668) are almost undoubtedly identical with Colonis Capadociae, which, according to Nicetas (p. 72 and 689), is the later As-Safin, and which must have been lost by the Byzantines during the war of Manuel II. The Dölabrand-Oghu first established themselves there (Anna Comnena, Alexiv, ed. Reiferscheidch, ii. 164); later we find the Sasanids of Erzerum in possession (Nicetas Chon., Anon., ed. Bonn, p. 159, 294) who were dispossessed in 598 (1201/2) by the Salljih of Konya; they were in turn succeeded by the Mangudschis, vassals of Konya. After the fall of the Salljih of Konya, the descendants of Kritali ruled there and various princes of the house of the Al-Koyunlu and Īsā Koyunlu (cf. Sa'd al-Din, l. 247 = 'Ali, Kûrî al-Kûrî, v. 178 = Leenau, Hist. Musul., col. 471, 479 sqq.) in 1472 after the battle of Tetriba the town was taken by the Ottoman empire (Abdi, Pasha Zade, Türkî, p. 376 and 475, 184). We describe the town as the Kara Hisar of Kamali and Sa'd al-Din, i. 341 and 542; Leenau, Hist. Musul., col. 390, 479 sqq.). Kara Hisar-i Shahr formed a sandjak of the eyalite Erzurum (Evlây, Travels, ii. 265; Hüseyn Khan, Ziha, 422, 424); this district now belongs to the vilayet of Sivas and the rest of government is in the town of the same name.

The old name Colonis was taken over by the Salljih of the Armenian form Kaghushina, which we find in the Ilia’s chronicle (Houtsma, Recueil, ii. 297-295; iv. 251, 253, 319) and on the coins of Erzurum (Aubert Tawbi, Mechi, Kultur des Orients, iv. 439). If, as seems almost certain, the moyos-Kusum mentioned by Michael Antalios, ed. Bonn, p. 128, and Skelzakis, p. 679, “on a high hillaffle of source in Armenia”, is identical with Colonis, Kara Hisar seems to have already been formed alongside of Colonis; among the Greeks of the eighteenth century we again find the form Zarzur, corrupted out of Kara Hisar, as well as Colonis.

The imaginative description of the town in Evliya Celebi and many references in the Dizânman, both of the second half of the sixteenth century, are accepted and supplemented by the descriptions of modern travellers. The town, built on
On the slopes of a hill below the ancient fortifications possessed—according to Cuijat, with whom surmeying agrees—12,15,000 inhabitants (2,726 Muslims and 3,000 Armenians and over 1,500 Greeks) and was the residence of the sultan and of an Armenian Bishop, and of the Greek Metropolitan of Nicosia; there is no more modern information available. The citadel surrounded by a ring of walls, in which old cellars suggest a pre-Hellenic settlement, is no longer inhabited; within this fortress on the summit of the hill lies a small fortified redoubt with a polygonal octagonal water-tower. The defences date from the Byzantines and were further developed by the Muslims.

Schilthorst (Reinhard., ed. Langenmantl, p. 577) calls Karsa Acrois tis krincharak ton anastreptov (a land rich in vine-yards); more famous than the vine-yards which still exist were the rich alum mines in the adjoining village of Sotikleihes, in which were obtained the valued "alino de roca da Cortona" (L. E. Colonius) (Pagot in Holm, Historia del Commercio del Levan, ii. 605). These alum mines of the 12th century were described by Vincentinus Bel-levienus, ass. ed. 143; they were also mentioned by Ribben (ed. Bergeron, p. 147). Mehmed the Conqueror took possession of them for the state treasury (Sed al-Din, i. 348) and from the rent they yielded when farmed out the garrison of the fortress was later paid (Cod. Phoc. rées., p. 424).


1. Karsa Hisar, Behramhisar (Bairamhisar), is first mentioned by Hambulteef, Nakhsh-i, p. 97; Siid Kars (xvith century) visited the place on his journey from Siidis to Bokamp and Kirim (Mir-i bins Amurath. Ist. 1312, p. 96). In Kithi Cetina (at a time xvith century) it was a kast of the eyal Santiago. (Zikmunda, p. 633). It is now the residence of the Mir of the vilayet of the same name of the kats of Madin in the sanjili Yozgan in the vilayet of Angora, or day's journey east of Yozgan. The place is not marked on our maps.

2. Karsa Hisar, Demirdagh, a village in the Kreit. Corner of the vilayet of Angora, some hours north of the famous ruined site of Leuk, given in the Zikmunda, p. 626, among the Kasos of the sanjil of Cornoii. W. Hamilton in 1828 gives the place European to visit and describe it (Researchs, etc., i. 379, 381, 403; following him Ritter, Kleinmjaar, p. 47, 149 sqq.), next came in 1859 H. Barth (Reise in Transjordan nach Scutari, p. 42) and A. D. Montelmann (in Aegten, 1863, p. 755; Smrangaer, Boyr. Al., 1881, p. 197 sqq.). The ruined site of Karsa Safri, which belongs to it is mentioned under the name of the Zikmunda, also. Our maps do not Karsa Hisar appear without an epithet; it is not identical with the Karsa Hisar which the older Ottoman chroniclers mention in connection with the reign of prince Muhammad with the Virtha chief Gretichuk about 805 a. H. (Leun- claudius, Hist. Musulma., ed. 286, Sed al-Din, i. 209).

6. Karsa Hisar in Tekke (Zikmunda, p. 935; Ahmad Wafi, All Djazair, II, ed. cit.) also called Karsa Hisar in Adalia (Ewlija, Travels, etc., ii. 785), is mentioned by Sokutin, Mursi, 44 as a village a day's journey from Antaliska (mentioned Antaliska). In the time of Ibn Fadl Allah a certain Zabri, a former Mamluk of the lord of Adalia, had made himself independent there and raised a small territory which included 3 towns and 13 stronghold (N.E., Xll. 372 sqq.). The place is still mentioned in the surveys of Mehemmed the Conqueror (Karte Histoire publi. par l'Institut d'histoire Turque, part ii. 760) and in the annals of the History of Adalia (Zikmunda, ed. cit., according to Ahmad Wafi). It is in the capital of a snjil of the kast of Sirk in Adalia, in the vilayet of Karsa in the Salama of this vilayet, however, only knows the name-place name Sirk, and not in the other area found on our maps. Sirk, a miserable village on a tributary of the Kopen Se (Enemoni), is in the ancient Sevluk or Ritter, Klein- meine, ii. 515 ed., 653; G. Hirschfeld, Nave, in "wölchlichen Kleinwarten in der S. B. A. Alte, 1795, p. 134). The similarity of names is accidental because Sirk is originally the name of a Virtha clan.

Besides these towns of the name Karsa Hisar and Dowele do not deal with separately (see above, i, 952) the following are also given:

Karsa Hisar in the land of Osman (Yalta, q. r.), may refer to Karsa Hisar, also called Kasadja Hisar near Inoht in the ancestral lands of the Ottoman Sultan for which even in the older histories Karsa Hisar is often written.

Karsa Hisar in the land of Ibn Tughut (Ibn Fadl Allah, q. r., ii, 350), no other reference is known, unless there is an older name for Tughutu Kasadja near Mina.

Karsa Hisar, capital of the kast of Nal-hukhan, vilayet of Angora (Ahmed Wafi, op. cit.), not given in the Salamae nor marked on the maps.

Hamam Karsa Hisar, vilage of the vilayet of Gyzyn, kast of Siid Hisar, vilayet of Angora (Zikmunda); also not in the Salamae nor marked on the maps.

Wan Karsa Hisarn (Ewlija, op. cit.); no other reference known.

KARAKALPAK (see Kerak). KARAKALPAK is (black caps), a Turkish people in Central Asia. In the Russian annals a people of this name (Cerni Khotpais) is mentioned as early as the twelfth century; whether these "black caps" are identical with the modern Karsa Hisar is an open question. It is not the case of the xvnith century, which is also the case of the Karsa Hisar, and records of the Karsa Hisar in Central Asia. According to the embassy report of Shilin and Trosulin (1846), they then lived on the Sir Darya, 10 days' journey below the town of Turkistan. There they are again mentioned in the xvith century as neighbours of the land of the Ktim in Khiwa; about 1772 a treaty was concluded by the ambassador Vedihoan between Peter the Great and the Ktm of the Karsa Hisar, Abu Tamenbar Sa'dali Yustat Muhammad
The eastern part of the land of the Volga Kalitkiuusses between the Urals and the Volga used to be ruled by the Karakalpak. Even then the Karakalpak lived not only by their herds and by their rafts but also by agriculture — with artificial irrigation of their fields — and by fishing (on Lake Aral). They are said to have migrated to Central Asia from the Volga region. About the middle of the 18th century, the winter quarters of a body of the Karakalpak were on the central course of the Sir at Khawlu (north of Erk-Tuz). The winter (toru) of these Karakalpak moved into an alliance in 1755 with the Atash of Bukhāā, Muhammad Khān; 5,000 families of the Karakalpak were settled at Samarkand and received from there 400 ass-loads (kharvā) of corn; the son of the toru joined the army of the Atash (Miḥd. Wali Karimni, M.S. of the Asiatic Museum, c. 581 b, f. 1489). Radiāf (Atu Sehirim, Leipzig 1893, p. 228) visited in 1893 north-east of Samarkand some settlements of the Karakalpak, who had immigrated “from the Anū Dāryā not long ago.” A considerable number (about 20,000) still live in Farghāna at the present day. The Karakalpak are said to have been driven out of the lower valley of the Sir Dāryā by the Kazāk in the latter part of the 18th century; they have been mentioned in the 18th century a little further south on the (now dried-up) Yeni Dāryā as a propous of the campaigns of Muhammad Rūḥān, Khān of Khiva, against the land of Kungrat (1807—1811). The Karakalpak were then subject to the Khan of Kungrat and lived, in part, on the lower course of the Anū Dāryā, especially on the bank of the river known as the “Kazāk”; they disappeared in holding their own even at a later date against the Kazāk. After the union of Kungrat with Khiva (1814) the Karakalpak also had to submit to the Khan of Khiva, but made frequent attempts to throw off this yoke; in 1847 the town of Kungrat was even captured by them for a time after the suppression of this rising a part of the Karakalpak migrated to Farghāna (History of Khiva, Mission of the Asiatic Museum, 590 c, f. 298—305). To evade the head tax the rebel Karakalpak, J-Naūsh-ī, adopted the title of Khan (lit. “lord,” f. 5180) of the fortress built by him near where the Kazak flows into Lake Aral, the ruins of which still bear his name; did not fail till the following year, and then through treachery, into the hands of the Khivaans. After the Russian conquest of Khiva in 1873, when the Khan had to send to Russia all his possessions east of the main arm of the Amu and the most northwestern arm of its delta (Talšī or Talăš), the land of the Karakalpak also became Russian. The area, then separated from Khiva, was first administered as a separate cirko (četver); later as part of the government of Sir Dāryā; after the revolution it was constituted a separate territory (čelovek). The Karakalpak form about 20,000 in 1900. In addition, there are about 20,000 Karakalpak in Khiva and as many in Farghāna. The dialect of the Karakalpak was first investigated in 1893 by S. Hyelyan; some of the texts then written down were later published (1917) in the Pravoslavnoje Kazahskiye Krutkoje Sborniki Architektura et c. parts 3 and 4. Information on the Karakalpak is given in all books on Turkistan and its population; e.g. Fr. v. Schwartz, Turkestän, p. 17; Kostenko, Turkestanskiy Kray, St. Petersburg 1880, i. 329 sg.; Manfyky, Turkestanskiy Kray, St. Petersburg 1914, p. 390 sg.; Avtobiography Russian, St. Petersburg 1914, an official publication, i. 153 sg.; Vambray, Das Türkwerk in seinen technologischen und ethnographischen Beziehungen, Leipzig 1885, p. 373 sg. No special monograph has so far been devoted to the study of the Karakalpak people. (W. ḤAHRIM).)

KAARA KHALIL. (See ČENGÉR).)

KAARA KHITAI or KAARA KHIITE. The usual name since the 8th (9th) century in Muhammadan sources for the Kulta people, mentioned by the Chinese from the eighth century A.D. onwards, who were probably Tungar (according to another view Mongol). In the Turkish Oghūn inscriptions the Kitai are several times mentioned as enemies of the Turks in the extreme east of the area visited by the Turks in their campaigns; according to Chinese sources, they lived in the southern part of Manchuria. From the beginning of the tenth century the Khiitai carried on a campaign of conquest, conquered the northern part of China and founded a dynasty which was a Chinese ruling house called Liao (916). Even the founder of the dynasty, Apakši, was able to subdue Northern Mongolia, which had been conquered by the Khiitai about 890; Apakši himself visited Karakorum in 924 and is said to have received an Arab, i.e. Muhammadan, embassy there (Brückmeier, Mediaval Researches from Eastern Asiatic Sources, London 1916, i. 265), the first record of the appearance of Muslims in this region; it was probably only a trading caravan (Mongolia, of course, lay outside the usual range of Arabic geographical literature, for which the Khiitai were the extreme north-eastern people). The house of Liao succeeded in holding its ground against the national Sung dynasty which had arisen in South China since 960; not till about 1115 were the Khiitai driven from China and Eastern Asia by another Tungus people, the Čjürđen.

Even before settling in China the Khiitai had adopted Chinese civilization to a greater extent than other nomadic peoples; in contrast to the cult of the rising sun predominant among the other peoples of the East, they had borrowed from the Chinese the cult of the Sun; with this fact is the doubt connected the spread of this cult among the Mongols, and throughout the Mongol Empire in Central Asia generally (see W. Barthold’s story in the Zaamarskij vestoj, 1910, Vol. XCVII, p. 5). As the Čjürđen did later, the Khiitai formed a system of writing of their own based on the Chinese hieroglyphic system (about 920 A.D. with some 1,000 characters). A statement in the official history of the Liao (Liaoch) where, according to Dé Groot’s translation, there is mentioned an alphabet prepared for the Khiitai (small characters, few in number and all arranged in rows”) by the foreign wise man, Tsk-tsi (according to F. W. K. Müller, perhaps tsaax = Christian), is explained by Manfrin to mean that about this time (the statement refers to the reign of Apakši) the sounds of the language were reproduced in an alphabet of western origin (perhaps modelled on the Uighur) (Stemmber, d. Prussian Akad., 1913, p. 55 sg.); documents or inscriptions in this alphabet have so far not been found. On the other hand we have specimens of Khiitai writing in the alphabet...

As early as the first quarter of the eleventh century (according to some 403 = 1013/3, according to others 408 = 1017/3), an attack was made by the Kitai or Kitil (not yet called Karâ Khitâi) against Muslim lands; they are said to have advanced within 8 days' journey of Balasagûn (q. v.), and were only driven back from there by the Huiy of Yozgut (q. v.). In what concerns the exact date of this campaign, this is not known; in the early Chinese annals in Eastern Asia it is not known; Marquart's attempt (Oriëntâïsche Dialectstudien, Berlin 1914, Abb. der Kon. Ges. der Wiss. in Göttingen, phil.-hist. Klasse, New Series, vol. xiii., No. 1, p. 174 sq., to find with the help of de Groot some reference in the Liao Shi which might be connected with this campaign has not been successful. On the campaign itself see Ithân al-Ashîrî, ed. Tarnberg, i. 209 sq.; Marquart, Oriëntâïsche Dialectik, p. 544; Barthold, Turfanistan etc., ii. 294.

More important for the Muslim world was the second movement of the Kitai after the destruction of their empire in China by the Yüan (in Muslim sources later called Ch'ing, about 1285). It was not the migration of a whole people; a part of the Kitai remained in China under the rule of the Yüan and at a later date, in the time of Gengh Küch (q. v.), took the opportunity to rebel against the dynasty and to restore the kingdom of the Kitai as a Mongol vassal state, Kitâi is, of course, still the usual name for China among Mongols and Russians; in Muhammadan sources the Kitâi who remained in China as well as those who migrated overseas are called Karâ Khitâi.

The Chinese historians continue to regard the Kitâi dynasty as living in the same "Western Liao" with posthumous titles, regnal periods etc., probably the only example of the nomads of a dynasty of foreign origin being regarded as Chinese emperors even after their expulsion from China. But the statements of the Chinese annals regarding the Western Liao are very inaccurate as regards chronology and in other respects also very vague.

The Chinese can only report one march of the Kitâi through the modern Chinese Turkestan; from Muhammadan sources we know that it was not this migration that led to the formation of the Kitâi kingdom in the West; on the contrary, these Chinese were completely defeated by Arslân Küch Aḥmad b. Hasan, prince of Kâshgar, a few days journey beyond this town. Ibn al-Adârî (in the account in his Cennâs, ii. 53) places this battle in the year 522 (1128); perhaps it took place a few years later, as it is mentioned as a very recent event in the letter sent in name of Sultan Sanjar to the Caliph's vizier in Ramkâm, 527 (July 6, Aug. 4, 1133) (Barthold, Turfanistan etc., i. 33 and 57). Presumably another branch of the migration of the Kitâi by a more northern route met with more success; we get the fullest account of it from Alâ-eddîn (Fâvîli-ı Dîkân-ı Küçki, ed. Mizrâ Mûlî, Kâshgar, ii. 36 sq.; translation in d'Olson, Histoire des Mongols, i. 442 sq., and following him in Brechbühler, Medieval Researches etc., i. 225 sq.). According to this account, the Karâ Khitâi advanced through the land of the Küchâ (on the Yenisei), then southwards to the region of the modern Cugârak, where they built the town of Imî. From there as a base they occupied without opposition the town of Balasagûn (q. v.), whether the Muslim rulers of this region of the Türk Khân dynasty had surrendered them against his enemies; it was only from here, i.e. from the North, that they conquered Kâshgar and Khotan and later Mâ-wardî-al-Nahr and Khâvarîzma; the king of this land, Alish (1125–1150), had to bind himself to pay a yearly tribute of 30,000 dinars. On the fighting in Mâ-wardî-al-Nahr and Khâvarîzma we are particularly well informed by Ibn al-Asîr as well as by a few earlier sources like ísmâi-î Dîn (Houssem-ed-din Rémi de Nice, târîkh el. Chitâ, de l'Asie, vol. ii. hist. des Semites, vol. ii.) and Râghbûrî (Khâtât al-Musk, ed. Muh. Khâtîb, pp. 172 sq.,) the material is utilised by Barthold's Tärtüston etc., and in Marquart's Oriëntâïsche Dialectstudien.

In Ramâsân, 531 (May–June, 1132) the Khân of Samârâhâd, Mâhâmî, was defeated at Khânûr and on Safar 3, 536 (Sept. 9, 1141) his powerful overlord, Sultan Sanjar, in the desert of Kâshâân north of Samârâhâd. After this conquest the Karâ Khitâi stretched from the land of the Küchâ (on the Yenisei) in the north for a time as far as Bulaq in the south, from Khâvarîzma in the west to the land of the Uighurs (see Bulaqtilâ) in the east, with its ruler's residence on the Shâh-i Mîhârâ'îl. The latter bore the title Gîrâshk, as it is explained by Djavâyîât (ii. 86 below) as Khân of Khitâi" (Khânî-âfêd Khatâî); the word Khân is perhaps reproduced by the Chinese Ya-hu (family name of the Liao emperors). Unlike the other nomad empires no forces were granted either to the relatives of the Gîrâshk or to other persons of high rank; the first Gîrâshk is said to have allowed no one command of more than 100 men. On the other hand almost everywhere (Balasagûn perhaps formed the only exception) the native dynasties continued to exist as vassals of the Gîrâshk; these vassal states probably formed the greater part of the empire. The level of taxation was, as in China, fixed by the number of households; a dinar was levied on every house. The language of the government seems to have been Chinese, the second son-in-law of the Gîrâshk is called ísmâlî (Châneem "son-in-law") in Djavâyîât (this Ufûrunâmî in his memoirs to the Frenchmen, Histoire des Savants du Kazakhstan, Paris 1892, p. 325) in the edition by Muh. Khâtîb, ii. 17, 18 and 20, 20; in the account of the Khân in Aw'lî (Alâ-'adârî, ed. Browne, ii. 385) we appear to find the well-known Chinese word pâo (so to be read for hâ muqâl), later also adopted by the Mongols. Even under the rule of the pagan Karâ Khitâi the Muslims appear, however, to have retained their lending positions; the wealthy merchant prince, Mâhâmî bî, is mentioned by Djavâyîât (ii. 86) as vizier of the last Gîrâshk in Kâshâân about this time we find a Christian bishop (Qurdâm, Bilt. Orient. III, part ii. 505) in the same period also belonging to the oldest Christian inscriptions are those of the Câ (Zayûk mat'al. ad. arâb. alâb. wâqût, viii. 28; W. Barthold, Tärtüston, in Geschichte der Christenheit etc., Tilkbench 1901, p. 53); but these inscriptions seem to have made progress during this period. In the story of the conquests of the Karâ Khitâi, the country of the princes of Balasagûn appears as the frontier land of the Muslim world; in the beginning of the xiiith century two Muslim principalities are mentioned north of the III (q. v.) (one in the northern part of the
modern Semtroye and one at Kulja). After the destruction of the kingdom of the Kary Khitai and that of the Naiman prince Kuljak, which succeeded it almost through a much smaller area, the last Kary Khitai, as it is apparent from the account of the journey of the Chinese envoy Wa-kou-sun (1220-1221), had to adopt Muslim customs and Muslim garments (birettenueh, Maltnoot Rechercches etc., l. 29). All this was in favor of Marquart’s (Ottom. Monche Diakonstesti, p. 209) idea of the civilization of the Kary Khitai, which, according to him, stood "brilliantly out from his miserable surroundings"

The first Togu Khan died, according to Ibn Ali, in 577, in Kulja, in 579 (Jan. 20-Feb. 18, 1141) was followed by his widow, "and his son Muhammad". Marquart wants to read ibnun (emíshá for ibnun Muhammad (Ottom. Diakonstesti, p. 237); but it is nowhere stated that the wife of the Gürkhan was also his cousin; moreover, according to Chinese sources, she was only an aunt for his son who was still a minor. The latter, of course, cannot have been called Muhammad; but how the text is to be emended is not yet settled. The reading wa-ibnun Muhammad is also found in the Bâhi edition, l. 36). In the Muslim sources we find no complete list of the Gürkhan with particulars of the dates; the only references to these are scattered and contradictory. In the chapter on the Kary Khitai (I. 58-59) only mentions the widow and the brother of the first Gürkhan; in another passage (I. 17) he also mentions, as do the Chinese annals, the role of the daughter of the first Gürkhan; the same queen is mentioned by Edwandi (Kâbát il-Sulûr, p. 174), but he makes her reign down to his time, i.e. to the beginning of the thirteenth century, which cannot be correct. A more accurate list of the Gürkhan is given by the Chinese annals, but their tradition also is obviously inaccurate, especially in their chronological data, Marquart’s endeavor (loc. cit.) to bring the Muhammadan and Chinese sources into agreement and thus date the reigns of the different rulers seems in general to be successful. According to him, the widow of the Gürkhan reigned till 1150, his son till 1165, his daughter till 1178 and his grandson till 1211. The latter is mentioned in the Chinese annals and, according to the usual pronunciation of the characters concerned, was called Ci-in-kai. Marquart (following De Groot) reads Tiga.

Under this ruler took place the fall of the Khati kingdom, brought about partly by the activities of the Muslim rulers in the west and partly by the Mongol invasions, then just breaking; if the accounts thereon in Karthold and Marquart and also the articles BÜRKIN, BÜRKIN, CINGIS KHAN and MUHAMMAD B. TAKÂSH. As happened elsewhere also, it was here not always the conflict of religions that was the deciding factor. The GreekKnab, Muhammadan, afterwards leader of the Muhammadan movement, relied in the early years of his reign for resistance against his Muslim enemies on the pagan Kary Khitai, as well as the al-Ghurjân rulers (radius) of Buchara. The rising of Othman, son of Sultan Khai, against the Kary Khan is explained by Ijwawi (II. 97) as due to the refusal of the Gürkhan to give his daughter in marriage to this prince. Later, under the influence of the estrangement between Othman and his Muhammadan liberator and father-in-law Muhammad, this matrimonial alliance nevertheless took place (ibid., II. 132); the rousing of the Muhammadan population of Mauk-fad-l-Nahar against their liberator had to be put down with relentless vigour and bloodshed (606h = 1211). In contradiction to the view of these happenings given by Ijwawi, the Gürkhan was in reality deprived of his power a year earlier, in 1211, by Khilaj, prince of the Naiman. The attitude of this originally Christian, later pagan (probably Buddhist) ruler to the Muslim population did not always remain uniform; he appears as an ally of the Muslim enemies of the Gürkhan and as an ally of the prince of Khâshigar (cf. the text of Dinawal al-Karâsh in Barthold’s Türgistan etc., l. 133).

He afterwards became a most bitter enemy of Islam. In his reign took place the first and only persecution of Islam in Central Asia; public Muslim worship was suppressed, the Muslims forced either to adopt Christianity or to leave the pagans or at least to adopt the clothing of the Kary Khitai. Those who resisted were, like the Protestants under Louis XIV, punished by having their heads billeted on them. The only source on this point is Dinawal (l. 49 ff.). By Cingis Khan’s victory over Khilaj the religious persecution was ended; the former Mulsim subjects of the Kary Khitai, who had as early as 1211 been in negotiation with Cingis Khan, received complete freedom of religion under Mongol rule. The Muslim dress was now adopted (cf. above) by the remaining Kary Khitai, which was the very reverse of Khilaj’s law. Neither inscriptions nor buildings nor any other trace whatever of the rule of the Kary Khitai have survived in Central Asia.

On the rule of a former Amu of the Gürkhan and his descendants in Khâshigar see Kâfiz, Tâbât and Kûlmân. (W. Barthold)

KARA KIRGI. [See KIRGI.]

KARAKOL. [See KARAI.]

KARAKÖRM (KERAKÖRM) a mountain chain in the middle of Asia lying north of and almost parallel to the Himalayas. The range extends westwards as far as 73° of Long.; it has not yet been definitely ascended how far it runs eastwards. At one time the eastern limit was thought to be the pass of the Karakörm, but, according to the views of several famous geographers, the range runs much further in Tibet and the Tang-lin, and the Kary Khitai believed it as a part of the Karakörm. This idea was first put forward by Klaproth in 1836, and is now held by Burckhardt, Sven Hedin and others who further to the regard the Trans-Himalaya as the Karakörm system. If this is accurate, the whole system would be about 12,500 miles long.

The highest elevation is found in the part west of the pass of Karakörm. There we find several peaks over 25,000 feet high and countless peaks over 22,500 feet. The highest peak amounts over 25,000 feet. This highest peak is Mount Godwin-Austen, indicated on the Survey of India maps as K. A., but which seems to have been long known as Chogo-ri among the natives. This mountain a height of 28,365 feet.

This western part of the Karakörm resembles a wild and imposing natural beauty; it is covered with eternal snows over a considerable extent. The snow line runs from 15,500 feet north of the principal chain to 17,000 in the south.
If we exclude the polar regions the largest glaciers in the world are found in this part of the Karakoram. The Siachen glacier is 45 miles long and covers a surface of about 1,000 square miles. The Baltoro, Hunar, and Biafo glaciers are only a little less than the Siachen. The plateau out of which rises the Karakoram has an average height of 10,000 feet. The whole region is excessively dry because the rain (snow, hail) falls almost exclusively on the high mountains. The vegetation in the valleys is very slight and is confined to the vicinity of torrents and streams. At the terminations of the glaciers we find — very often on a little plain — a beautiful alpine flora.

The Karakoram is the most important watershed in Central Asia and divides the rivers running northwards empty their waters into the deserts of this part of the world, and running southwards into the Indian Ocean.

The principal pass is the col of Karakoram (18,550 feet), through which runs the important trade route between Chinese Turkestan and Kashmir. It is difficult and dangerous. In their long journey countless beasts of burden perish or starve. The mountains take their name from the pas. But, as Karakoram means "mountain path," the name is not very appropriate. It is formed for the first time in a map by Ehrhardt published in 1813. On this map the range is indicated by the name Moor Taagh or Kakkaroumm Mountains.

The first travelers to write on the mountains now called Karakoram were Miang Haidar, a prince of Chinese Turkestan, a product of his journey from Yarkand to Leh, capital of Ladak, in 1553. The exploratory report of the Karakoram only began in 1808 when Ehrhardt visited those regions. The more systematic and detailed exploration of the highest mountain pass was only begun in 1892 by Sir Martin Conway's expedition, which has been followed by several others.

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The text continues with various references and historical events.

**KAHAKORUM,** a town in Mongolia on the Orkhon, in the thirteenth century for a short time (about 1256-1260) the capital of the Mongol Empire, now in ruins. The fullest accounts of the town are given among European travellers by Rubruk (Latin edition in *Rivista di Viaggi e Studi Orientali*, 1879, p. 343 sqq.; transl. by W. W. Rockhill, *Khulut and the Country*, and several, especially p. 230, with the translational notes) and among Muslim historians by Djiwaun ("Kara Khan"). Among the ruins, especially in 1609 sqq. and 1622. The fullest account of the ruins (by the members of the Orkhan expedition of 1891) is in *Sbornik Turkmenskogo Otdeleniya*, pt. 1 (1897); in *Radihov's Atlas der Alterthümer der Mongolien* is a plan of the ruins (Pl. xxvi) and a squeeze of a large (not completely preserved) Tibetan inscription (Pl. xlvii), on the latter see *F. Blochet in* *Tibet*, 1897, p. 309 sqq. As Djiwaun rightly remarks, a little below Karakoram there were the ruins of the town Kura-Bulan ("black town") which, from being in ruins, was built by the malei of the town Kura-Bulan ("black town") and it is now known as Kura-Bulan ("black town"). The city was built by the Mogol emperor Udegu (1256-1260) and was at first officially known as Kora-bulut; the name Karakoram was a popular one. On linguistic grounds Karakoram cannot be Rockhill's name, as Rockhill supposed, be a corruption of *Kara Khan* ("black camp") but means "black delirium" or "black delirious". Among the ruins are "black spots", "black clouds", "black earth", "black rocks", "black water", etc., v. *Keraum*, a name still frequently found in mountainous regions. As Djiwaun expressly remarks, this was the original name of the mountain region round the sources of the Orkhan. The statement ascribed by Rockhill (following d'Orias) to Djiwaun that the town was half a farsakh long does not seem to be found in the printed text of the *Turkic Dijhan Genghis* nor in manuscripts. Rubruk describes Karakoram as a small town not larger than the fanning St. Denis in Paris; the monastery of St. Denys was of the size of the palace of the Mongol emperor. The ruins of the Mongol Karakoram indeed indicate a town of very moderate size; the Ughur Orda-bulut was considerably larger. On the other hand there was much building in Karakoram during the city's brief period of splendour; Rubruk as well as Djiwaun give full descriptions of the imperial palaces built in the city and around it, some by Chinese and others by Muslim architects; according to Rubruk, Russian, Persian and various Western European architects also shared in the building operations at a later date. Two farsakh east of Karakoram lay, according to Djiwaun, the palace of Kurgan-bulut ("city of precious stuffs, brought as presents").

After the Mongol Emperors had removed their residence to China, Karakoram was only the seat of the governor of Mongolia; according to Marco Polo (trans. Yale-Goodrich, London 1907, p. 322) who was not himself in Karakoram, the palace of the emperor was in the citadel. After the Mongol dynasty was driven out of China (1368) the Emperors returned to Karakoram after the dissolution of the dynasty in the 15th century the city lost all importance. At the present day the great Buddhist monastery of Erdeni-Tsu is there.

(W. Barthold)
KAŞA-KOYUN-LU — KARAKUM

KAŞA-KOYUN-LU (Turkish: "house of the black sheep"), a Turkoman dynasty which reigned in Persia and Mesopotamia from 872 (1468) to 873 (1468). In the reign of the Emir Sultan Uwayz, Bārisan Khwādja, chief of the family of the Behrūzs, had obtained an important position at the court of the Sultan through his valor at the latter's death he seized Al-Mawrūr, SindSar and Arṭūql when he died in 872 (= 1380), his son Kārūm Muhammad Tūrmāshī, who was in the service of Sultan Ahmad, son of Uwayz, came back to succeed him and fell in a battle in Syria (792 = 1390). The son of this Kārūm Muhammad, Kārūn Vīsānī, proclaimed himself independent and chose Tabrīz as his capital. He made war on Timur, took refuge with Brian Vīsānī Yildirm and took advantage of the conqueror's campaign in Asia Minor to seize Irāk Sīrāzi, but he could not defend Baghdad against Mīrāz Ahī Bakr, sent against him by Timur, and retired to Egypt to the Mandūk Sūthūs, who kept him prisoner for some time. On Timur's death he was released, collected the thousand men that had accompanied him, took Dīyar Bakr after overcoming numerous difficulties, defeated Mīrāz Ahī Bakr in the vicinity of Naqsheswān (809 = 1406), captured Tabrīz and settled there himself. The following year his again defeated this prince, accompanied by his father Mīrāz Shīrūs, who fell on the field of battle. He took as hostage on the throne his son Kūr Bāšā, who had been adopted by Sultan Ahmad. He took Dīyar Bakr from Kārūn Oghlāmī Bayezūdī, put Sultan Ahmad to death after his defeat and captured not far from Tabrīz, seend Irāk Sīrāzi (813 = 1410) and made peace with Kārūn Oghlāmī after defeating him. He destroyed the army sent against him by Shīkh Ibrāhīm, king of Shīwān, and Kustendīl, king of Georgia. In 812 (1419) he captured al-Sulṭānīs, Karwān and Sāwā, towns of Irāk Sīrāzi. Shīh Rukh, son and successor of Timur, was leading a vast army against him when he fell ill and died in Dhu l-Hijja of the same year (December) in the town of Udžan, at the age of 65, after reigning 14 years. His body was despoiled by the Turkomans and lay for two days without burial; then he was buried at Arṭūql beside his grandfather Bārisan Khwādja.

His eldest son Anūr Iskandār, having reconquered the scattered members of his tribe, took the field against Shīh Rukh and was defeated after a battle lasting two days (824 = 1421); but he seized the opportunity of his opponent's return to Krhozān to copy the Khvārān. He defeated and slew Shams al-Dīn Sultan of Akhūd (828), Sultan Ahmad, chief of the Kurōs and Īsā al-Din Shīrūs (820 = 1420). He recaptured Shīwān and al-Sulṭānīs. He fought again with Shīh Rukh in 837 (1439) and, despite the bravery of his brother Dīshā Shīh, he lost the battle and fled into Asia Minor; then, taking advantage of the fact that the Timurid sovereignty had placed on his throne his other brother Ābī Sādī, he returned to the charge, captured his brother and put him to death. On the complaint of the people of Shīwān, who had been ruined by the plundering Shīh Rukh sent a new army in 838 (1443) with which Kūr Bāšā Shīh and Shīh Alī, his nephew, joined forces. Not being able to make a stand Iskandār fled and came back again when Dīshā Shīh had been installed by the Timurids, but he was deposed and exiled himself up to the castle of Alhānūs, where he was murdered by his son Khādīj at the instigation of one of his wives, who had fallen in love with the young man (841 = 1443). He had reigned for sixteen years. Mīrāz Haṣan Shīh, appointed by Shīh Rukh (839 = 1439), engaged in the reorganisation of Alhānūs and added to it new provinces, Irāk Alami (856 = 1453), Isfahān, in which the inhabitants were massacred, Fārs, Khūrāsān and Kūrāsān (862 = 1463), where he established his capital in the town of Herat. He was obliged to make peace with the Timurids: Sultan Ābī Sādī, who took the title of Emir again, and眩ed himself to that province to him because his son Husain had escaped from his prison and had succeeded in taking Alhānūs. After an exceedingly swift march, on which he laid the country passed through waste and many beasts of burden perished, he captured his son and banished him from the country. Another of his sons, Firdūs, whom he had deprived of his office as governor of Fārs because of his evil conduct and relegated to Bagdād, rebelled in 869 (1465) and sustained a siege for a year. He then obtained by the submission of Firdūs, put him to death and replaced him by his other son Muhammad Khwādja. He reigned undisputed over the whole of Alhānūs, the two Irāk and Khwādja as well as over the coast of Uxur. Prevented from putting into operation his plans against Dīyar Bakr (851 = 1466), on his return, while out hunting, he was surprised by his enemy Uxur Husain Bayezūdī and killed while trying to escape, at the age of 70 after a reign of 32 years (on the 12th of Kafri II. = Nov. 31).

Husain 'Ali, his exiled son, whom Uxur Husain had welcomed, and whose brain was affected by his 25 years in prison, gathered together a body of bad characters and marched on Tabrīz where his brother Husain 'Ali, the dervish, who had been crowned king in spite of himself, had been murdered as a result of cunning intrigues. He ascended the throne, despoiled his wealth to the mob and avenged his brother. Abandoned by the army leaders who went over to the camp of Uxur Husain, he tried to raise the people of Khawājah but was captured and put to death in 873 (1468). This was the end of the small branch of the family.

The branch which reigned at Bagdād consists of the following succession of princes: 1. Shīh Muhammad, son of Karwān Vīsānī (died 837 = 1443), had been entrusted by his father with the administration of this province, but he was deprived of it after 23 years by 2. his brother Kūr Bāšā, who reigned 12 years and died in 841 (1444). 3. His son Kūr Bāšā succeeded him; it was in his reign that Dīshā Shīh took Bagdād and thus put an end to this line.

the desert between the Sir Darya and the Amu Darya. The Karakum (area 146,000 sq. miles) is a
still more deserty waste and possesses even fewer fertile areas than the Kizil-kum. The sandy stretches
north of the Sir are far as Lake Balkar are called
"little Karakum" by Fr. Franz Amsel, author of
"Die Winn ist sich, that the Pamirs in the
2nd ed. of the "Reise..." of 1840-41, and in the
opinion of the author, probably identical with
little Karakum (the readings of the MSS.
are not certain; cf. edition by R. M. W. in 1843)
(W. B. H. M.)

KAARABISH, BAHK 17 AL-DIN IRS ABU ALLAH (i.e., son of an unknown father) AL-SADIQ (manuscript of
Abul al-Din Shirkan) AL-KUBR (born in Asia
Minor 1514) AL-MAHD AL-ASGHAR (i.e., Saladin), a staunch, received his
liberty from Shirkan and was appointed an
Amin. By the time of Shirkan's death he was already playing an influential part; it is said
that it was he who appointed the Khilafat of
Al-Hakam that the Caliph Al-Arif appointed
Saladin vizir. After the suppression of the
rebellion fired after Al-Arif's death by his Chamberlain, the monarch Muhammed al-Mu'tasim, Karakub
was appointed Chamberlain. In this capacity he
had the surveillance of the family of the late
Caliph and is said to have administered this
office with great strictness. To prevent the family
of the Caliph and his friends, he separated men and women. Saladin gave him the task of building the citadel of Cairo and extending the city walls to include Cairo and Fustat. Later he was asked to
force and defend Akka. When the town fell in 587
(1194) after eighteen months' fighting he
was taken prisoner. Saladin took him a
few months later for the high sum of 25,000 dinars. After the death of Saladin in 588
(1193) he entered the service of his son al-Malik al-Aziz
Cezmi and was trusted to represent the Sultan when the latter was out of Egypt. When the Sultan
fell, he and his kinsfolk (599 [1199]) he
designated his son al-Malik al-Mu'tasim to succeed him and Karakub his regent. In keeping with this
wish, the young ruler appointed him Amin al-
though Karakub was very old. He only held his
post for a very short time at most of the
Andria and the head of the chancellery, Ibn Mamat,
declared him incapable of ruling, presumably
account of his great age. His supporters, who
considered him the most worthy, consulted Saladin's
nephews, al-Kadi al-Fadil (q.v.), but the latter,
who had retired from political life, would not be
drawn into the question. Finally the Andria asked
al-Munajjed's uncle, al-Malik al-Mu'tasim, to take over
the regency. After this we find only one mention of
Karakub, when Sultan al-Arif, who had seized the
throne in 599 (1200) had to ask his nephew
for the house of Karakub as prisoners. He
died a year later. Contemporary historians, like
Makrizi and Ibn Taghiyehi, are silent about
him, as do later writers, like al-
Makrizi and Ibn Taghiyehi, and describe him
as the leader man of his day. They give him
particular credit for his activity as a builder. In
besides the buildings already mentioned, his bridge
his hippodrome and the bridge at Gibe, which
he built out of stones from the Pyramids at
Memphis, are mentioned.

In the same period a "Karabish" became no-
torials as a type of stupidity. A series of such
verdicts are related in a work entitled Kebab al-
Fashid fi Akhbar Karabish, "the book of the
stupidity in the judgments of Karabish". According
to Hafiz Khalil, the above mentioned Ibn Mum-
mat was the author of this book. Castner (see
BEIL) in his elaborate study on Karabish refers
three manuscripts: 1) a Cairo manuscript which
contains a brief selection from the Nishat
al-Fashid; the author is there given as Ibn Mummat;
2) a Paris manuscript, the author of which is given as al-Suyuti, certainly wrongly as in the intro-
duction Ibn Taghiyehi is wrongly quoted and
given a wrong pronunciation, which one can hardly
be the work of al-Suyuti; 3) a Cairo manuscript which
is a later version, in which Karabish is called
a Sulaiman and the number of his "verdicts" is
increased, by Ibn al-Salih al-Lakhain of the year
1200 (1786). These "verdicts" have nothing to
do with state-craft, but are court verdicts; they are
typical, well known anecdotes, current among other
nations also. A similar investigation has not yet
been made of the problem. Castner endeavours
to show that the work is a pamphlet against Karabish, whom, he says, Ibn Mummat hated as an
exceedingly severe man. It is not known
whether Ibn Mummat collected and published
these anecdotes in the life-time of Karabish, Ibn
Khalikian rightly points out that it is impossible
that a man such as he is described in the anecdotes
could have held high offices of state. Nor is
anything known of a particular feud between Ibn
Mummat and Karabish except that Ibn Mummat
was never to make the appointment of this
then very old man; Karabish is described by the
Frankish chronicle as advanced in years even in 585 (1189) at the siege of ALEA; he is said even to have known Godfrey de Bouillons.
One thing is clear from Ibn Khalikian's observa-
tions, the anecdotes given by Ibn Mummat were
referred to one Karabish.

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88, ii, 244, containing an appendix by Imad al-
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KARAM (Bn. J.), a dynasty of 'Aifin, from
476-533 (1285-1338) conducted an
'mafti' combination - at first as viceroys of the
Saljuqids of Sarv', in two branches, the Bault
Mamud and the Bank Abus 'Abid 'Ali Zura'; from
533-569 (1338-1378) the latter alone - the
Zauraids, also called the Bn. Dhih (sons of the
well) - held the now independent amirate, only
recognizing the Caliphate of the Ilkhanids.

The Bn. J-Karam belonged to the Ilkhan clan of the tribe of 'Afit in the Hamdan group
and were closely related to the Saljuqids (q.v.).
They were therefore the principal supporters of
the founder of this dynasty, the Isma'ilī Fātīmi Āli b. Muḥammad and his son and successor al-Muḥammad. When the Bābī Muḥammad al-lix, whom the Dhūʾ was allowed to remain as vassals after the conquest of Aḵd in 439 (1047), rebelled, al-Muḥammad and his wife, the Sultāna Sīyāḥeh Ḥusnā, to whom Aḵd belonged as her dowry, transferred the government to the two brothers, Masʿūd and Abd, sons of al-Karim, in 476 (1083); they received the vassals of al-Karim and the revenues of the surrounding areas, and the latter got the revenues from the lands and the country and the role of Aḵd in the gateway to the interior of the country, not to be confused with the stronghold of the same name above Dībālā, not far from the road from Dāmāz to Yārūn. Their joint annual tribute amounted to 100,000 dinars. Masʿūd and al-Zarāʿī, son and successor of Abd, fell before the gates of Zābd, performing their feudal duty under the command of the mayor-domo of the Sīyāḥeh, al-Mufaḍḍal Abī l-Barakāt. The division of the territory into two parts was for the time being maintained. Masʿūd was succeeded in succession by his son Abū ʿAlī l-Ẓarāʿī and the latter's sons Muḥammad and Abī l-Zarāʿī's heir was his son Abū Snūr and the latter's son Sāhā. But the manner of division of the country afforded the latter line an advantage from the first in view of greater facilities for expansion into the interior and the easier defence of the strongholds won by the family. It was the mountains in the north of the Māʾāfī district that were specially concerned. It proved to be of importance that al-Zarāʿī had taken possession of Dūmāzah in 480 (1087), a fortress in the Dūlāb al-Sāhī above the bend where the road from Dāmāz has to curve around the mountain and is at its farthest east point. Under the vigorous Sāhā, if not earlier, not only had their lands there been considerably increased but even Dūbānīyān about 150 miles W.N.W. of Aḵd on the road to Mokhā and Zābd had been occupied. Sāhā's father, along with Abī l-Ẓarāʿī, had succeeded in getting the tribute reduced to half and then to a quarter by successfully refusing to pay more to the Sīyāḥeh. Sāhā was able to stop it altogether when the difficulties of the vassals increased. The changed conditions attracted attention in Cairo: the elevens Fātimid al-Ḥānī: Abī al-Muḥamāl, soon after his accession received Sāhā into the Ismaʿili hierarchy as Āli in 525 (1131) Dūmāzah remained the royal residence. A two years' war in the Wadi Lābīn brought about a decision between the former and the latter. Abī b. Abī l-Ẓarāʿī began by purchasing the support of numerous warriors. When he had shuffled his bolt, Sāhā gained the upper hand by throwing his great weight into the conflict and 300,000 dinars in addition. He was finally victorious on the same day, and it is said, as his ally in 'Aḵd, Bilāl b. Ḥārās attacked the castle of al-Khādisjah.'

Henceforth the Fātimid's ruled alone. But Sāhā died six months after his entry into Aḵd in 523 (1138). He is buried there at the foot of Aḵd. By the next year his son and successor Abī al-Muḥamāl had died of consumption. He had designated as his successors his infant sons, who were in Dūmāzah under the guardianship of his two sons Ans and the minister Yāḥyā b. Abī Bilāl, whom he had dismissed and covered, was now in 'Aḵd and gave the crown to another son of his former patron Sāhā, namely Muḥammad who had taken refuge from 'Abī al-Muḥamāl on his father's death with Mansūr, son of the above mentioned mayor-domo al-Mufaḍḍal. The reign of this Muḥammad b. Sāhā from 524 or 525 (1139) to 531 (1146) marks the zenith of the Muḥamāl's power. He put to death the last prince of the line of Muḥamāl in 525 (1139), Abī b. Abī l-Ẓarāʿī, who had still held out after his defeat with some members of his family and a few faithful followers in a few mountains strongholds, for example in the Dūlāb al-Muḥammad b. Dūbāh in the north-east and Abī Jābār in the south-east. He had received the rank of Āli immediately after his accession, for the Khādisjah sent from Cairo to invest 'Abī al-Muḥamāl found Muḥammad already in actual power. It is to this rule that we are mainly indebted for our knowledge of the history of the Sūḥābīs. For, with some men not so fully interviewed, like Ans and Bilāl already mentioned, he was the main authority for the section of the dynasty in the al-Tawāḥ al-Umārī of Umār, who visited him personally when he was in al-Ṭanās. The Sūḥābīs were based e.g. al-Fāṭimīs, al-Khuḍayrī and the Khādisjah. Umār praised Muḥammad very highly, notably as a Muscèen, but one cannot help thinking that he—himself an enthusiastic Ismaʿili—was biased in favour of his royal co-religionists. Whether Muḥammad for the rest interpreted his duties as Āli in a religious sense, we do not know nor can we tell whether the request of the founder of the Mahdi dynasty, 'Abī b. al-Muḥammad, who had asked Muḥammad in the presence of Umār in an audience shortly before his death for help against Zābd, was rejected for purely political and military reasons or for religious reasons as well. In his son and successor in the religious interest predominated. The military power passed into the hands of the other family of Bilāl. The latter himself, who had already had the share in the government in the reign of Muḥammad, which due to his help in securing the throne, had died not long before—so very shortly after—the change in the throne, leaving a vast estate. He succeeded in office first by his son Muṣṭafā and after the latter's early death by his other son Yāḥyā who ruled quite independently. When Yāḥyā died in 550 (1154/5) and in keeping with his wishes was buried in Moknā, Yāḥyā had his 5 sons, who were still minors, invested by al-Fātimid al-Djāwar al-Muṣṭafā. But the Zarāʿīs were to be spared the fate of being finally detached by their own people. The last blow came from without: in 559 (1163/4) Sāhābī's brother Tābih dressed the Crown along with the rest of Yemen. In the following year Djāwar surrendered him the crown by treaty and a year later Tābih had Yāḥyā, whose hiding-place was betrayed, beheaded.  

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the Gobb Memorial Series, iii/1 (1906), p. 15.

**KARĀMA** is strictly the infinitive of karım (to be kārim "generous" in the widest sense); but in usage it is a noun of similar meaning to kārim and, in fact, to show one's self karīm to any one (Lataif, p. 456, n., 477). It does not occur in the Kārin (although kārim is very frequently used of Allah and his works (al-Rażīf al-Ja‘fārī, al-Mu‘tawakla, et nafy) and, its use has come, therefore, in the devotional language of Islam, to mean the exhibition by Allah of his generosity, favour, protection, help, towards any one, e.g., al-Ba‘dawi on Kor. x. 63 (ed. Fleischer, 1. 249), a hadith conceives on the will; and karīmat means individual cases of this generosity. In a special sense, the karīmat is now considered the miraculous gifts and graces with which Allah surrounds, protects and aids his Saints (al-amīn). A Kārim then for those was sought in the story (Kūr, iii. 32) the food which came miraculously to Marwān, as the letter of the book in the transporting in a moment the Yemen of the throne of Bālī by a unnamed companion of Solomon (Kūr. xxviii. 40). As neither Muslims nor the unnamed companion was a prophet (there could not be evidentiary miracles) see the whole discussion in al-Tadhābar on al-Nāsib’s Kitāb al-Kārim (ed. Quatremère, i. 169, 189; transl. de Blain, i. 110, 127); and a pataphetic philosopher like Ibn Sīnā (al-Ma‘ārīf), ed. Forster, pp. 205, 219, 221, 224. These were evidently driven by the pressure of facts to fall back on the hypothesis of still unsolved mysteries in nature; cf. Goldschmidt, Die Religion der islamischen Kulturkreis, Leipzig 1920, p. 139, note 3. Only the Multanisites, who were certain that nature would hold no mysteries for them and that they need only apply reason to their theological positions, preserved and found, even in the Kārim, basis for their protest. See al-Zamakhshārī on Kor. xxviii. 26, 27 (ed. Khāshneh, ed. Nāṣer al-Lūt, ii. 539), and on the whole development Goldschmidt, op. cit., pp. 114-117. The coincidence in sound, in derivation and in meaning between these karīmat and the kārīmat of the early Christian Church (1 Cor. xiii. 20) is not striking and can hardly be accidental. The religious phenomena behind both are the same; but the verbal link is not clear. The Syriac Church called the kārīmat simply "gift," ma‘ṣūmah, in Arabic, ma‘ṣūmah, which indeed occurs in this sense; it is possible that the Greek word taken over into Syriac may have suggested to users of Aramaic their own kāramā. Technique, such a kārīmat is one of the kādamāt khāb, the "breakers of usage," for there is no Nature in orthodox Islam, only, and at best, a custom which Allah has established (Goldschmidt, Vorlesungen, 1930). It differs from the ma‘ṣūmah or "evidentiary miracle" in that it is not worked by Allah for a prophet, in proof of his mission and is not accompanied by theāma or a ta‘bihī, a claim of prophethood or a challenge in the unbeliever. It differs from the
The town of Karaman is the ancient Lyranda (Τα Λεγόμενα, cf. Pauly-Wissowa, Realencycl. d. Alteren Mährisch-Königreich, xii. col. 792). It lies 33 miles S.E. of Konya in a vale at the foot of the Taurus, on one of the great roads which lead from the coast (Salafse) across the Taurus into the interior of Asia Minor. It is not known when it fell into the hands of the Seljuks for the first time; as in the case of the rest of Asia Minor, the process of Islamization probably was completed rapidly here. Lyranda also belonged to the Lycian kingdom from whom Khalil Araban took it in 1065 (Michael Syrius in the Rec. des Hist. du Crois., Doc. Arm., i. 360). In 1190 Frederick I Barbarossa entered Lyranda on his way to Cilicia and in 1193 it again fell into the hands of the Christians when Leo II, King of Armenia, conquered it for the Knights-Hospitalier. In 1216 it had, however, again to be surrendered to Saladin. (Rec. of Doc. Arm., i. 360). Shortly afterwards (about 1256) Lyranda was among the towns which were abandoned to the expanding Khwarizmian ( Ibn Battut in Hist. des Voyages et des Trajets et des Peuples, i. 203). In connection with this event Jalal al-Din Walad, father of Jalal al-Din al-Rumi, mingled in this time from Khorasan to Lyranda where Jalal al-Din al-Rumi married in 625/1229 and where Jalal al-Din Walad was born (Les Saints des Ordres Terrestres, no. 8, translated by Haust, L., Paris 1918, p. 49, 271, 385).

The town attained great importance through the duchy of the Karaman-Oghuz (p. v.) which made it their capital in the beginning of the sixteenth century, when they did not yet feel secure in Konya. Several princes of this dynasty lived here with a later period. They embellished the town with some buildings and fortified the citadel. During this period the town was often under Egyptian sovereignty (Ibn Battut, ed. Paris, ii. 284; Ibn Fadl Allah, Maqalat al-Ashir, in the J. E. xii. 342 sqq.) In the wars with the Ottomans, Lyranda was repeatedly occupied by the latter and the Karamanid ruler was forced to take refuge in the mountains. Finally in 1427 it was captured under Mehmed II and totally incorporated in the Ottoman Empire in 1426 by Bayazid II. Henceforth Lyranda was known as Karaman, although the old name has always been retained in official language.

The modern Karaman is a town of about 25,000 inhabitants (according to Bonnin, p. 106; Karaman, d. a. a. o. gives 7,500, All Djamal 10,000). It lies on a low hill on the southern shore of the Lycian plain about 4,000 feet above sea-level. The highest part of the hill (about 300 feet higher) has on it the citadel, now falling to pieces; it consisted of round and square towers lined by walls; the outer wall is built from stones from older buildings with Arabic inscriptions. Among the most important buildings of the Karaman period is the Emir Miins Medresah where several princes of the dynasty are buried. The dome has fallen; but pillars of it are still standing which once belonged to Roman buildings. There is also the Khairbey Medresah, one of the finest buildings of the Karaman period (pictures in von Bonnin, op. cit., p. 118 and 120, and Woermann, Gcsh. d. Karam., ii. 446). According to the inscription (Tchoukchi Oghuzni Rudkani Rudkani Rudkani, also entitled Acea Historie publ. par l'Institut d'histoire ottomanie, i. 11, p. 111), it was built in 783 (1381) by the daughter of Musul, who married the Karaman-Oghuz Ali al-Din (or Ali), there is now very little left of it. Mention may also be made of the al-Ali al-Din built by the same Ali al-Din in 774 (1370), where Jalal al-Din al-Rumi's mother is reputed to be buried (now called Agha Tekke; cf. von Bonnin, op. cit., p. 118), and of the site where the Karamanid Ibrahim Beg and his three sons are buried. The inscriptions in it are now destroyed (O.E.M., 100, 191). The lake is situated near the Karamanid necropolis and not far from Lyranda which was founded by this same Ishak Beg in 836 (1432) (picture in von Bonnin, op. cit., p. 112) and has a finely ornamented gateway and is richly adorned with tiles in the interior.

The houses of the town are built of clay (kastran), the inhabitants are reputed to be very dirty and the climate with its great variations in temperature is said to be very unhealthy. There are a number of mosques (kullies and iwan) in Karaman and imambures. The town is on the Anatolian Railway between Konya and Engil, it has always been an important station on the trade route to Cilicia.

The Kital of the same name, the capital of which is Karaman, belongs to the maudic of Konya. It has about 25,000 inhabitants (according to Cunet, 21, 417) of whom the great majority are Mahommedans. The Taurus in the south is here called Ayas Dag (Ayas Dag) in the north rises the Kar Dag, As the soil is not as a rule well watered by the streams from the Taurus these are good crops. Most of the farmers in the plains are Mahommedans (settlers from Karaman). The mountains are covered by Torkomans who have settled there. The produce of the soil consists of different cereals, vegetables, fruit (pears, plum), cotton and opium. Salt is also produced. The wool for the carpet factories is yielded by the many sheep reared there.


(J. H. Kramer)

**Karaman Mehmed Pasha** was an Ottoman Grand Vizier and historian. His first was the light, probably in Constantinople, as one of a certain Arif Cilhati and was a descendant of the great mystic Jalal al-Din al-Rumi (q.v.). He seems to have come when quite young to Samland where he made the acquaintance of the celebrated
Grand Vizier Mahmud Pasha of Wint [q.v., executed 1474] and through his influence was an important person in the Ottoman Empire (1471). He was a mastermind behind the battle for power and was known for his military achievements. His influence was such that he was able to secure high positions in the government and military. He was a master in the art of diplomacy and was able to maintain alliances with other countries. He was known for his strategic thinking and was able to secure important victories for the Ottoman Empire. He was a man of great influence and was able to maintain his power for many years. He was a man of great intelligence and was able to make important decisions that helped the Ottoman Empire to grow and expand.

A grandson of Grand Vizier Mustafa Pasha, son of the above, Zein al-Abidin 'Ali Celebi was the Molla Mustafa (d. 966, 1558), cf. 'Ali Celebi in the Ashkiyyah, No. 114. In 1537, when all sorts of wicked things were said about the 'Ashkiyyah, these things must be due to personal jealousies (probably the withdrawal of war-states in Europe).

Karamanli, a family who ruled Tripolitania in almost complete independence from 1712 to 1825. The founder of the dynasty, Ali Karamanli, was born a Karamanli. In 1712, he took advantage of the absence of the Pasha of Mahamad Abu Amine to have himself proclaimed king of Tripolitania, and when he was sent to overthrow him, he refused. He commanded a new expedition (1724 = 1712) and purchased from Sultan Mahmud III a treaty confirming him in authority with the title of emir bey. He put down insurrections at Tadjoura and Matmata, and that of Ali al-Sanhaji, who gave the government of Barca and of Benghaz to his brother Ali al-Sanhaji. He was killed ten years later in a rebellion, having the title of emir bey.

He was succeeded in 1515 (1545-45) by his son, Muhammad Pasha under whom piracy developed and who concluded a treaty with England. He died in 1565 (1555-55) leaving the power to his son 'Ali Pasha. He was a man of authority and was able to maintain his power for many years. He was a man of great influence and was able to maintain his power for many years. He was a man of great intelligence and was able to make important decisions that helped the Ottoman Empire to grow and expand.
thought of appealing to the Pasha. Matters were made worse by divisions in the family of the Pasha. His third son, Yūsuf, had his eldest brother Hasan assassinated on his authority in the arms of his mother (1750 = 1750-1755), then supported by the Shaikh Khaliṣ b. Mahṣūd, chief of the Qaṭar Naffūn, he rallied under his flag the Arab and Berber population hostile to the Turks, openly raised the standard of revolt against his father and besieged Tripoli. In these events, an adventurer named 'All Pasha Barghūlī, a former official of the Oldje of Algiers, succeeded in obtaining a fasāda from the Porte and seized Tripoli. In face of a common enemy, the Karamanli were reconciled and asked help from the Bey of Tunis, Ḥamadān Pasha, who was also threatened by the return offensive of the Turks against their former Barbian possessions. With a Tunisian army they retook Ḏerrum commanded by an ally of the usurper, Karā Muhammad al-Turkī, and Tripoli in which Ḫust Berghūlī had made himself detached by both Arabs and Jews (Qumāsa II 25, 1209 = Jan. 16, 1795). The latter fled to the East and in 1803 he succeeded in getting himself appointed Pasha of Egypt but was assassinated by a Mamlūk as soon as he arrived.

'All Pasha's rule was transitory; his son Ahmad II Bey was next proclaimed. But having advantage of his absence in Tādirān, his brother Yūsuf Bey had himself proclaimed (1210 = 1795-1796) and received a fasāda from Ṣulṭān Selim confirming him in his dignity. Ahmad resided at Darnah with the title of Bey.

Yūsuf was the most important ruler of the Karamanli dynasty. He completed the fortifications of Tripoli; built a navy with which he forced Sweden to pay tribute to him (1213 = 1798-1799) and in secret agreement with Napoleon resisted Portugal whose fleet commanded by the English captain Campbell bombarded Tripoli. This expedition was celebrated in a Latin poem (Carmen heros de rebus a Lucianis ad Tripolim gestis, Libson 1800; 2nd edition with French translation, Paris 1846, La guerre de Tripoli). Yūsuf had to sustain a more serious fight with the United States (1217 = 1801-3). An expedition commanded by Commodore Morris and another under Commodore Barron forced Yūsuf to accept a treaty, which abolished the execration of Christians (Rhāf 1220 = June 4, 1805). The Americans had tried to use the help of the Bey of Darnah, Ahmad, brother of the Pasha; they deported him to Egypt after the peace. In 1822 (1835) the critic Dacatur confirmed the advantages previously obtained; on the relations of Tripoli and the United States see E. Dupuy, Américains et Barbarycques, Paris 1910, p. 252-297; Lane-Pool, The Barbary Corsairs, London 1898, p. 374-391. A little later all the countries of Europe, even the weakest, supported by the strongest, finally succeeded in disposing of the last attempts at piracy (on the relations of Tripoli with France see E. de la Reimpandie, Le littoral de la Tripolitaine, Paris 1866, pp. 183-195, and with England the references given by Playfair, The Bibliography of the Barbary States, i. Tripoli, London 1862, pp. 90-92).

In addition to these difficulties, Yūsuf had to suppress revolts in the interior of the country; those of 'Uqayrā in 1218 (1803-1804), of Ghūlāshā in 1221-1225 (1806-1810), of Mūhammad Sharīf, governor of Fassān, in 1227 (1812), of the Dārul Naftāsin in 1231-1235 (1815-1820) and of his own eldest son Muḥammad in the east of the regency in 1257 (1841-1845) (cf. Dellos Celia, Viaggio di Tripoli alle frontiere orientali dell' Egito, Geneva 1849, p. 19-25), without reckoning the interregnal wars such as that between the R. Rāy and the R. Safl al-Najr (cf. Muhammad al-Tahalī, Voyage au Qaddâl, French transl., Paris 1891, p. 354-355) or that of the Sort and the Aḥnafla. Fassān, to add to his troubles, made itself independent under 'Abd al-Djalīl b. Ghaṣīlī of the Safl al-Najr, whom Yūsuf had sent to suppress a rising of the Born (1242-1246 = 1826-1830). Deprived of the resources supplied him by piracy, Yūsuf sought to procure supplies by imposing extraordinary super-taxes on the Jews whom he had at first protected, then by altering the value of the coins and finally by imposing a tax on gardens.

The revolt became general; the resurgence meeting together at Mantghiya proclaimed the dethronement of Yūsuf and replaced him by one of his grandsons, Muḥammad (accusing him to others Alḥamīd), and besieged Tripoli. An army led by the two sons of the Pasha was forced to return; not having succeeded in getting the help of the Bey of Tunis Yūsuf decided to abdicate. He did this in favour of his son 'All but this step only increased the troubles. If the European Consuls, 'Abd al-Djalīl, master of Fassān, Gīltūn chief of the Dārul Naftāsin, recognized 'All, the rest of the country remained faithful to Muḥammad. The Ottoman Porte took advantage of the occasion with the secret support of England; after having sent a frāmah to 'All, Turkey sent out under the command of Nūḥīṯ Pasha a fleet which took Tripoli without striking a blow (Muḥammad, 1254 = May, 1835) and reestablished the authority of the Porte in Tripolitania. Yūsuf remained till his death a prisoner in his own house, 'Ali was deported to Constantinople, Muḥammad committed suicide and his brother Alḥamīd fled to Malta.


(E. Basset)

**KARAMANLI — KARAMAN-OGHLU**

The most important of the various Tarkaman dynasties, which arose in Asia Minor after the break up of the Seljuq empire at the end of the viith (xiiith) century. They were for a time the most serious rivals of the Ottomans. The name goes back in the first place to the Turcoman chief Karaman, who attained a certain degree of independence during the Mongol troubles in the middle of the viith (xiiith) century and was granted by the Sultan Rukn al-Din a territory, from which he himself had come, in Cilicia. His native district was then known as Kamar al-Din-III (now E-III) after the Alban Kamar al-Din, who had been appointed commander of the conquered Armenian fortresses after the war between the Abas al-Din Kajtchuk I and Lesser Armenia (625-627 A.H., 1227-1233) into Houtma, *Revue*, iii. p. 240). Mamadshah Bash (iii. 24) derives the name Karaman from Kamar al-Din following Ibn al-Bitrus's statement. This explanation of the name is hardly more than a popular etymology. The derivation from a geographical or ethnic name is nevertheless very probable as similar derivations are found among other Asian Minor dynasties and elsewhere (cf. Irane-Oghlu, Gymnyan-Oghlu [q.v.]). It is most probable, that the Karamanids originated in the subdivision of the Tarkaman tribes of Ogul [q.v.] called Karaman. That the town of Luranus and the surrounding county later became called Karaman [q.v.] and that even the whole southernmost territory of Anadolu is called Karamania, is however only due to the name of the dynasty itself. Among the older Ottoman chroniclers the general name Karaman-Oghlu is used almost regularly for every reigning Bagh of the dynasty and the European authors of the xviith century also speak of the "Grand Karaman". The Byzantine authors have never had a clear idea of the identity of the Karaman-Oghlu. They confuse them with the Gymnyan-Oghlu and sometimes call the princes of Konya Aijdjacs Abadjacs etc., which goes back to the Gymnyan-Oghlu Ali Shu.

There are two kinds of sources for the earliest history of the Karamanids. The one is historical; it belongs to the school of Saltik historians and is represented by Ibn al-Bitrus and the later Ottoman chroniclers; the other group, the only preserved by Shihab, whose *Karaman Tavikhi* is a Turkish prose translation of a Persian poem in the style of the *Shamsiyeh*. Shihab states the praises of the Karamanids, but unfortunately gives no facts (on the MS. of Shihab's *K:saltik* Ethem in the 7. D. E. K. No. 11, p. 397: Mamadshah Bash also used Shihab). Al-Dschami occupies a position midway between the two traditions. An extremely important addition to our knowledge is formed by the inscriptions of the Karamanids edited by Khalil Ethem.

The ancestral house and the later regular place of refuge of the Karaman-Oghlu is the almost inaccessible mountainous country in the northwestern Taurus on the frontier between Cilicia and Lycaonia, where the town of Eumenos [q.v.], the modern Germenikopolis, lies. Karaman, according to Ibn al-Bitrus (Houtma, *Revue*, iv. 321), was a Turkoman charcoal-burner, who used to sell his charcoal in Luranus, but this statement is biased; in Dzhambul (p. 241) and Shihab, Karaman's father, is called Nitfa Sufi (son of Sa'd al-Din in Shihab), who was a mystic Shihab held in great esteem by the Sultan of Konya. Dzhambul calls this Nitfa Sufi an Armenian but this statement is probably suggested by the name Ermenek. Besides it is improbable that Ermenek had anything at all to do with Armenia which had never belonged to Lesser Armenia (Raw. Hist. des Crois, Th. Arme, i. p. 246), and there is no obstacle to the derivation of the name from Germanic origin. The name Nitfa (q.v.) for the father of Karaman is further guaranteed by an inscription given by Khalil Ethem from the church of Karaman (Kazim al-Din Kazimanos in Bally in the sanjak of Ermenek; Nitfa Sufi's temple is said to be at Deyrmenlik in the gểz of Mu'tu) [one of the sons of Ibrahim Beg (see below) was also called Nitfa Sufi]. The Karaman-Oghlu thus have their beginnings in Sufi circles, just as we now seem to be probable for the Ottomans (G. Zacher, *j. d. Literatur*, 1924, p. 246 sqq.) and for the Seljukids (cf. Behbog, *E. D. G.,* 1922, p. 132). Dzhambul's statement that Nitfa Sufi was a follower of Baha'yi Neja needs, however, to be corrected that the latter was not the instigator of the Baha'yi rising in Amams (this was Baha'lari) but a Kermanid Sufi who strongly influenced the whole religious development of Asia Minor (cf. Koprivs Jizde, *Welt*, 1929, p. 232, 233). It is in any case significant that Ibn al-Bitrus calls the Karamanids Karamanids which was also given to the Bash, cf. also Khair Allah, *Tavikhi*, Constantinople 1355, ii. 38, where it is said that Nuri al-Din Sufi (sic) was Khidja of Baha'yi Neja for E-III.

Nitfa Sufi is said (according to Dzhambul) to have taken the throne of Seljuk by treachery and his son Kazim al-Din Karaman, was granted this throne as a fief by the Sultan; according to other sources, he received the begik of Ermenek (Mamadshah Bash) and the Sultan Rukn al-Din hoped therefore to regain the fealty of himself. His brother Ongul, who had been made Amir of the Sultan, after they had begun to stir up support in this region, after Karaman's death, which is placed in 1262 (1261) by Mamadshah Bash; Shihab makes him be poisoned by the Sultan), his sons and his brother were imprisoned in the fortress of Kavana (N: Ibn al-Bitrus, *Revue*, i. 322; After the death of the Sultan (664=1267) they were released by the vizier Mu'in al-Din Parsami.

Soon afterwards Karaman's son Muhammad began his activity. He came to an arrangement with the rulers of Syria, who then met at war with the Seljukids, and the vizier Parsami found it impossible to bring him to obedience again, among his mountains. Then, when the Seljukids and their overlord, the Mongols, were engaged in Mesopotamia with the wars against the Mamluks, the Armenian Turkmans began to covet the plains of Konya. Muhammad Beg made use of DJamiri, the false claimant to the throne, who gave himself quit to be a son of the Shahk-Ter al-Din in Shihab, who escaped to the Crimea. Muhammad, the false Sultan, Muhammad ascends Konya which was poorly defended and Zamiri entered its citadel as Sultan (Thursday, June 7, 1275 = Ibn al-Khidja-
This genealogical list is reconstructed and somewhat different from that of Khalil Edhem Bey (T.O.E.M., No. 14, p. 880). The table in v. Hammer, I. 682, is obsolete. The names written in capitals are found on coins and inscriptions, those in italics only in Shikti. — 4. in Ibn Idris, Recueil, iv. 322, is called Bursa. — 7. The Badr al-Din of Shikti and Ibn Battuta is here tentatively identified with the Ibrahim mentioned in the epitaphs of 10 and 11 as called Bursa. — 13. Tomb inscription of the year 813 at Ermenek. — 14. in the Abu l-Fath 'Ali al-Din Khalil of the inscriptions (see the text), identified with Ermenek. — 15. In the inscription of the year 749 at Ermenek. — 16. is the Abu l-Fath 'Ali al-Din Ibn Khalil and with 'Ali, the husband of Fatima. — 17. is buried in the Khatun Medresse at Lurunda, according to the inscription Shikti's 'Ali al-Din Ibn Khalil and with 'Ali, the husband of Fatima. — 18. is appointed by his brother (14) in the reign of Lurunda and poisoned at the instigation of Asma-Oghlan. — 19 and 21 are, according to Shikti, sons of the Ottoman princes. — 22. On a coin of Rukn al-Din according to Shikti, he was the son of a Seljuk prince. — 23. In the battle of Kalaş (822) against the Mamluks. — 28. Epitaph at Adriseqeq 870. — 29. Coin of 880. — 30. Epitaph at Lurunda of 888. — 31–36 are according to the Ottoman chroniclers, sons of the sister of Muzaffar II who married Ibrahim. Shikti in part has other names. — 37. Epitaph of 924 at Lurunda.

(J. H. Kramers)
followed on his abdication by Khalil, then came
Badr al-Din for a second time. Fakhru al-Din, his son
succeeded him after his death; he was killed through
the intrigues of Artena, Beg of Karmania, and
succeeded by Shams al-Din's second son, also
called Shams al-Din, who was poisoned by his brother Kar-
manah after reigning 14 months. The above mentioned
Musa b. Mahmud then ascended the throne to be
replaced, four years later by Khalid's son 'Ali
al-Din, passing over the brief reign of Badr
al-Din's third son Karaman. According to Shikht,
this 'Ali al-Din was one of the greatest of the
Karamanids and is called by him Abu T-Fak
in agreement with the statements of Shikht in his
Chronicles (ii. 283, 284, who visited a Sultah in
al-Laranda in 733 (1332), in whose terri-
торь Laranda also belonged. But his brother
Musa had, as he said, already reigned in Laranda before
him, but had ceded the town to the Mamluks
from whom it later had been reconquered by
Badr al-Din; that Musa had been in close relations
with Egypt is confirmed by Ibn Fuqi Alhaj,
also (Maqālāt al-Abār, in N. E. M. ii. 347).
We must therefore assume that the brothers
reigned in different parts of Karamania at the same
time. Two epithets in the Emir Minā Medrese of
Laranda prove that Fakhru al-Din Ahmad b. Ibrahim
b. Mahmud died in 750 (1349/50) and Shams
al-Din b. Ibrahim b. Mahmud in 753 (1352). They
must certainly be the two sons of Badr al-Din:
(who, in that case, may perhaps have borne the
name Ibrahim) mentioned by Shikht.
It is more difficult to ascertain the identity of
'Ali al-Din. An inscription of 724 (1325) on the
gate of the sinnih in Laranda, which al-Din Rumi's mother is said to be buried, records that the
rawyis was built by Sultan Abu T-Fak 'Ali
al-Din Khalil b. Mahmud b. Karaman and that
Saff al-Din Sulaiman b. Khalil (who, according to
Shikht, was a brother of 'Ali al-Din) is buried
there. Munajjim al-Bashir (iii. 26) also knows a
'Saff al-Din, son of Yakhchil Beg, son of Mahmud',
but there is no documentary evidence for the existence
of this Safi al-Din Beg. He may perhaps be identical
with Shikht's Khalil (as Khalil Edhem Beg in
the T. O. E. M. has already done); Yakhchil is probably
not a proper name at all (see Ibn Bashir, II. 316). Shikht, makes his 'Ali al-Din marry the
daughter of the Ottoman Sultan Murad II, according
rectum of marriage between Murad II's daughter
Nefise and Karaman-Oghlu 'Ali Beg is, indeed, well preserved in
Ferdun's 'Munajjim al-Bashir' (i. 205, sff.) (in the printed text,
p. 107, the date is 738 = 1336, but Khalil Edhem
Beg has shown that 738 = 1337 is more probably
correct). There is an inscription of this Ottoman
prince in the Khurabiya Medrese at Laranda
of the year 783, in which the reigning prince
is called 'Ali Beg al-Din Khalil b. Mahmud, i.e.
the same name as in the above mentioned
inscription of 712, but without the title of Sultan. The difficulty
is whether the 'Ali al-Din Khalil of the
inscriptions is identical with Shikht's 'Ali
al-Din Khalil and with 'Ali, the husband of the
prince Nefise. Very strongly in favor of this
identity is the name of 'Ali Beg al-Din Khalil,
given by Khalil Edhem Beg in the T. O. E. M., no. 12, p. 821,
where this Khalil is called: b. Mahmud b.
In 824 (1421) he received permission to return and again ascend the throne. He was his death at the siege of the Ottoman fortress of Adala, which is fully described by the chroniclers (probably 826 or 827). His son 'Ali went over to the Ottomans, who gave him the sanjak of Sofia, while his son and successor Ibrahim returned to his native mountains with his father's body. Of the second Muhammad various inscriptions exist in Konya. There are also inscriptions of his brother 'Ali in Nigde, where he held sway before and after the Egyptian period. After his brother's death, he endeavoured to make himself independent again but when Murad V supported his nephew Ibrahim, he did not succeed. In this period the power of the Karaman-Oghlu was considerable; Sallâle estimates the size of his army at 30,000 men in a war footing and 60,000 on a peace footing (Murad, Inçehr. İsl. xxii. 306, 962).

Ibrahim b. Muhammad Tâd al-Dîn reigned from about 827 (1425) to 848 (1446) (coins of the years 828 onwards) and is the last great member of the dynasty, which after the extinction of the Germîyan-Oghlu was now the only dangerous rival of the Ottomans. Ibrahim had married the sister of Murad II and was at peace and war alternately with the Ottomans. The fact that he was the Sultan's brother-in-law often saved him from destruction. He had also an alliance with the Emperor Sigismund; the early Ottoman chronicles continually reproach him for his dealings with the uninveterate as well as for his repeatedly breaking faith: after solemnly concluded treaties (Arm. ed. Greve, p. 63, 84, 68), Murad II had made up his mind to exterminate the Karamanids and for this purpose he made an alliance with the Turkomans of the Dhu'l-Kadr dynasty. The latter about 840 (1435/7) took Kajariya and the surrounding country from the Karamanids; Ibrahim lost Äghchir and Beykalhis among other possessions to Murad II. An attempt to regain the lost territory after Murad's death (855 = 1451) failed. Meşmed II is said to have acted in this campaign as friend and protector of the Christians (Dacres, p. 273). Ibrahim was more successful in the south; in 1443 he took the fortress of Gorius in Cilicia from the Cypriotes (Récits des Croisés, Doc. Arm., i. 388). Before his death Ibrahim wished to abdicate in favour of his son Isâk. But Isâk was the son of Murad II and the other six sons whose mother was Murad's sister married Isâk and Isâk in Konya: both had to take to flight and Ibrahim died in the fortress of Kayâla (or Gawâle, 868 = 1463).

His successor was his son Pir Ahmad whose side Meşmed II had taken. Isâk fled to Timâr Ǧâsam, prince of the Ak-Koyunlu. This confusion that followed in the struggle for the throne finally brought about the end of the dynasty. With the help of the Ottomans Pir Ahmad defeated his brother in the battle of Ermenek (869 = 1465) and henceforth regarded himself as the vassal of Meşmed II (inscription of 870 = 1466 at Kajariya), but he soon came into conflict with his overlord because he had come to an arrangement with the Venetians. In 872 (1467) the Ottomans permanently occupied Konya, where the Ottoman prince Mu- gâsî became sultan; a part of the Karamanid population was transferred to Stamuh. Pir Ahmad retired to Lâranda and Nigde, where he fought the Ottomans and his brothers alternately. He made
an alliance with his brother Kaṭim for a time (inscription of the two at Niğde of the year 874 = 1469/70). But they could not stand against Godluk Kaṭum Paşa and lost Lâranda. After Ermenek and Miñan had also been taken by the Ottomans, where Pir Aḥmad's family and treasures fell into their hands, the latter threw himself from a cliff but did not kill himself. He was still able to go to Tarsus where he died about 879 (1474), according to the Taḥdīl al-Turābīlī, had withdrawn to Selefke, where his widow continued to hold out for some time after his death.

Kaṭim b. Umrāhī then maintained himself till his death (Muḥarram, 887 = Febr.-March, 1482), according to Ḍūnu, p. 171; his epitaph at Lâranda is dated 888. He also sought the assistance of Urân Ḥasan but could not recapture Lâranda. Then in 887 (1482) he joined the pretender Sulṭān Djiym (q.v.), who had at one time governed Konya in succession to his brother Muṣṭafā and on other occasions also had been served by Kaṭamānī troops. Kaṭim was afterwards pardoned by Bayāzīd II but with his death the rule of the Kaṭamānīs ended. His other brothers had already gone over to the Ottomans.

After Kaṭim's death his generals placed Togrul-āt-Qtghī Mūḥammad, who belonged to the Kaṭamānī nobility, on the throne, but he also came into conflict with the Ottomans and had to flee to Aleppo in 892 (1487).

It was to their geographical situation that the Kaṭamānīs owed the great power they held for a time. Their mountains formed a refuge which it was almost impossible to capture, from which they could make successful descents into the plains of Konya and Cilikia again and again. The possession of the various Cilician passes and other routes over the Taurus brought them a considerable revenue from the tolls which they levied on the Genoese and Cypriote merchants, who carried on a busy trade by these routes with Asia Minor, while their relations with the customs in the coast towns ruled by them (Seyhli, Maṇavgāh, Ahemur, Selefke, Lamana) must have been considerable. Their wealth put them in a still stronger position; their buildings in Lâranda, Konya and Niğde are evidence of this wealth, especially the ruins of the Khatṭāṭī Medrese in Lâranda or Kaṭamānī [q.v.]. Kaṭamānī art is a continuation of Seljūq art in contrast to Ottoman art which rather follows Byzantine models (Weermann, Gesch. d. Kunst, Leipzig and Vienna 1915, ii. 445). Of importance in the history of civilization is their encouraging the use of Turkish instead of Persian, as has been already mentioned. The contrast between the Kaṭamānīs and the Ottomans seems, however, to have been very marked (Dowse, p. 195, sub: ḍunār al ḍunār bi al-ʿezāz).


(J. H. Kramers)

KARĀMAT 'ALI, born (date uncertain, early in the sixteenth century? at Jāwāpur [q.v.], of a Shi'ah family, which had held the office of ʿaybāt under Muḥammad b. ʿAlī; his father was wizādūrī in the Jāwāpur College. He studied theology and other Muslim sciences under various celebrated teachers of the time, esp. Shah ʿAbd al-ʿAzīz, maḥkāmī of Dīlī, who was also the teacher and afterwards follower of Sayyid Aḥmad of Bāštī. Between 1820 and 1824, Sayyid Ahmad made a tour through Bengal and Northern India, collecting a band of disciples, and Karāmat 'Ali was one of the most devoted of the younger men who followed him, but he does not appear to have taken part in the giḥād, which Sayyid Aḥmad waged against the Shīʿah [q.v.], or to have ever been in the Afghan borderland, where Sayyid Aḥmad was slain in battle in 1831. The Sayyid's old master, Shah 'Abd al-ʿAzīz, now became his khalifa, and an active propagandist for the revival of Islam was organised in Bihār and Bengal. With this peaceful propaganda Karāmat 'Ali was identified, and he may be regarded as its most successful apostle, as he was one of its most brilliant exponents. During the early decades of the 19th cent., there were several minor reforms under various in Eastern Bengal, led by men with more zeal than learning, notably by Ḥājjī Shūtāt al-ʿĀlī (v. KARADIR, ii. 57), who in 1825 (= 1836–7) met Karāmat 'Ali in Calcutta. By 1835 the two schools had made some progress towards a rapprochement, and in the meeting then held at Bārāshī, Karāmat 'Ali was able to agree on several points with the representative of the other movement, Mawlānā 'Abd al-Dāʾībār, though on the question of the lawfulness of ʿaybāt and jāʿāʿāt prayers in British India, he could not overcome the stubborn opposition of 'Abd al-Dāʾībār, and he had to appeal to the humour of 'Abd al-Dāʾībār's followers by pointing out that their leader mistook grasshoppers (which are lawful unlawful food) for locusts (which were lawful Ḥājjī Shūtāt al-ʿĀlī, p. 29–32).

Karāmat 'Ali's life was a double struggle; first, he combated the Hindu customs and superstitions
which had crept into the practice of Islam in Eastern Bengal, against which he wrote a book, entitled *Rudd al-Dīd* "besides inveighing against them throughout his writings; and secondly, he tried to bring back into the fold of orthodox the heterodox schools against which he waged a successful war; to this subject, also, he devoted a special book, *Hīdāyat al-Nūrīn*, besides constant references to the "ignorant" in his voluminous writings. He kept in touch with the Musal-māns of Bengal, and distributed to the needy the presents that he received. He was a well-read and an expert calligraphist.

Garcin de Tassy (op. cit., ii. 162) says that he competed for the prize offered by Sir Charles Trevelyan for the best Hindustani essay on the influence of the Greeks and Arabs on the Renaissance in Europe, but that his essay was not accepted for want of an English translation, which according to the rules should have accompanied the essay. He was thus interested, unlike the majority of contemporary Indian Mawlawīs, in the relation of Islam to the wider questions of the world at large. He died on the 3rd of Rajab II, 1290 (24th May, 1873) and was buried in Rampūr (Talgulī, Nūr, ii. 136), in the province in which he had laboured for the regeneration of Islam all his life. He was succeeded in his work by his son, Mawlāwī Ḥāfīz Ahmad (d. 1896), and his nephew, Muḥammad Muḥsin. His following was so large that there was hardly a Bengal village without his disciples and he still exerts a living influence in certain districts of that province.

He wrote chiefly in Urdu. Rāhānīn *Ali* (op. cit., p. 174—2) gives a list of 46 of his works, without claiming that it is exhaustive. One of his works, *Miṣḥaḥ al-Dīwanat*, has run through numerous editions and is accepted in India as a correct statement of Islamic principles. His writings may be divided into four classes: 1) general works, like *Miṣḥaḥ al-Dīwanat*; 2) works on the reading and verbal interpretation of the Kur'ān, and formal prayer words and ablutions; 3) works on the doctrine of spiritual preceptorship (*Fīrūr Murid*), the cornerstone of orthodox Islam in India; in accepting this doctrine, Karāmāt *Ali* stands in sharp opposition to the Wahhābī sect and merges insensibly in the *Taqwam* schools, which he brings into relation with the traditional religious orders; 4) polemics against Sharī'at Allāh, Dūdā Miynān, the Wahhābīs, etc.

The common conception that Karāmāt *Ali* was a Wahhābī is refuted by the detailed exposition of his own views as set forth in his *Miṣḥaḥ al-Dīwanat*; he had not seen any Wahhābī books, but had made verbal enquiries and found that they were so fanatical (ghulūf) that they called all who did not agree with them miṣḥaḥī (p. 38-9); and, when his school carefully distinguished between *ṣīrūr*, which was the negation of Islam, and *ṣīra*, which was only an error in doctrine (p. 39). In his *Ḥiyyat al-Awliyya*, he draws a clear distinction between a *fāsiq* (sinner) and a *ṣīrūr* (infidel) and inveighs against those who would deny funeral prayers to those who did not pray but repeated the *bāzīm* (p. 21); if non-Muslims conquer Muslim lands, the *Qurʾān*’s prayer and the two *ṣūd [q. 2]* prayers were not only lawful but obligatory (p. 13 ṣūd). He laid great stress on authority, successively handed down by living teachers, and based his doctrine on the orthodox Sunni books of the Ḥanāfī school (Muḥammad-Jamal al-Rahmat, p. 37). He accepted the six orthodox books of tradition (*Ṭarīq ibn Yathīr*), the commentaries (ṭaffīr), the principles of ceremonial law as interpreted by the masters (*ṣahāb*), and the doctrines of *Taqwam* and *Fīrūr Murid* (pp. 38, 35), even losing the mission of Sāliyād Ahmad on a Qaḍarī from Abū Hurairā (p. 32): in every century a teacher is born to vivify the faith; Sāliyād Ahmad was such a teacher for the xilīb cent. and should be followed until another teacher arise for the xiyī cent. (p. 34). All this was in direct antithesis to Wahhābī teaching and the *ṣīrūr* amounted merely to the abolition of Hindī rites and ceremonies or those introduced through ignorance (p. 36), or to a revival of Islam according to the accepted orthodox schools (p. 50). The political effects of Sāliyād Ahmad’s life brought his followers into conflict with the authorities, but the writings of the school show that there was no connection, political or doctrinal, with the sect founded by Muḥammad b. Abū al-Wahhāb in Arabia.

**Bibliography:** The European accounts of Karāmāt *Ali* are unsatisfactory, being based on secondary information and failing to distinguish between this school of reform and Wahhābīs, and in some places there is confusion between the subject of this article and Mawlawī Sāliyād Karāmāt *Ali* of Qāwānpūr (1796—1876), who represented the British Government at the court of Dūdā Muḥammad Khān at Kābul, 1832—1835, and was superintendent (mutawallī) of the Hughli Imāmshābā, 1837—1876 (v. Nineteenth Century, May, 1905, pp. 780—782; Sir W. W. Hunter, The Indian Musalmaun, p. 144; C. E. Buckland, Dictionary of Indian Biography, p. 229; Nūr al-Dīn Zādī, Ṭalgulī, Nūr, ii. 139); Census of India, 1901, vol. vi. part I. (Bengal), p. 174 (Calcutta, 1903); Journ. As. Soc. of Bengal, vol. lxii., part iii., pp. 54—6 (Calcutta, 1894); Garcin de Tassy, Histoire des de la Litigation Hindoue et Hindoustanienne, ii. 163 (Paris, 1876). (It is doubtful whether the Muḥammad-rāsīqāt Miynān, Dūdā, 1868, mentions anything, was a work by the subject of this article); Sāliyād Nūr al-Dīn Zādī, Ṭalgulī, Nūr (biographies of the famous men of Qāwānpūr), pp. 135—6 (Qāwānpūr, 1909).

A correct appreciation of Karāmāt *Ali*’s doctrines can only be gained by a study of his own writings, the most important of which are the following: *Miṣḥaḥ al-Dīwanat* (Calcutta, 1243) (frequently reprinted); *Kawhābī dūrī* (? Calcutta 1253) (translates passages from the Kurān for the benefit of those who know only a little Arabic); *Bārāt Tawwāb* (Calcutta, 1254) (defends the legality of repentance at the hands of a *ṣīrūr*, and other practices of the religious orders); *Zādi al-ṣīri* (Calcutta, 1264), (on the correct principles for the reading aloud of the Kur’ān); *Fīrūr Murid* (Calcutta, 1282), (a tract on speculative theology, expounding the doctrines of Shaikh Ahmad as-Sulhānī); *Ḥiyyat al-Awliyya* (Calcutta, 1282), (a polemical tract against the school of Sharī’at Allāh and his son Dūdā Miynān, whose name (commonly spell Dūdū Miynā) Karāmāt *Ali* always writes in this way); *Nūr al-Hudūl* (Calcutta, 1286), (on the doctrines of *Taqwam*, of the *mustafidī* school, apparently the new school of Sāliyād Ahmad of
KARA MUSTAFÁ PASHA, the name of two Ottoman Grand Viziers.

I. Kara Kemal Pasha (i.e. archer) Mustafa Pasha, an Arnaut by origin, taken from the Janissaries became first beyaz and was then dismissed; in 1643 (began July 8, 1633) he was appointed Seyyid Safi (general of the Janissaries) and became subsequently Aga of the Janissaries in Sivas, 1644 (began March 9, 1643) Grand Admiral (Şapūdān-Derya) on Dişmū nil 1245 (i.e. Oct. 17, 1655) and Grand Vizier in Şabānu, 1655-1657 (began Dec. 19, 1657). During his period of office which lasted till his execution by order of Sultan Ilyas on Muharram 1, 1653 = March 22, 1643 (cf. J. v. Hammer, Gesch. d. Osman. Reiche, v. 326 sqq.) he distinguished himself by economy and a talent for administration, which all the historians recognize with admiration. Hasein Wadghi, the author of a history of the Ottoman Empire covering the period between 1648 (1653) and 1670 (1659), was K. Karușs Pasha's keeper of seals. A number of buildings owe their origin or restoration to him. He founded mosques, built bridges and planned settlements (for example Ost披露 כהן near Siwa). The best verdict on him is that of the contemporary Ibn. Balladana in Dukas Historia Ruyanica, Paris 1649, p. 263 infra: vir, quærum in duo aestimationes, ut quant sive legere, ut scribere velut in eo genere negotii, sive expediendo sibi utribus simul a perspicua. Kara Mushtafa Pasha is buried in Stambul at Pınchia, on the Džaw Vali in the madrasa built by him. (Naṃs. Twirī, ii. 30 sqq.)

II. Kara Mustafa Pasha, the besieger of Vienna.

He belonged to Merešm where he was born 1644 (began July 27, 1634), according to other stories about 1620 (cf. Barozski-Berchet, Relazioni degli ambasciatori e tailotti veneti a Constantinople, Venice 1579, ii. 207, according to whom he was 52 about 1677), the son of a Sāhpī named Urum (according to other sources Hasan Agha) who fell before Edirne. His father was a friend of Köprüsi Mehmed Pasha who had the boy educated. His first rank was in the Bilbār, next Ėlbaštı (master of oratory), in the İhvi-i-Hüdaja, 1658 (began Aug. 30, 1658) Mehrek (chief marshall) and in Muhsām, 1670 (began Sept. 18, 1659) he became Beylerbey of Silistria with the rank of vizier (cf. Barozski-Berchet, ii. 124 sqq. and Vizier de Serje, de la Suisse, des Huns. 1797, i. 439); in 1670 (began May 11, 1669) he was appointed governor of Dişmūr, in Rałb, 1670-1672 (began April 20, 1662) Grand Admiral (Şapūdān-Derya) in Rałb, 1673 (began March 3, 1665) Rūbiḥ Kāłowatā (deputy for the Grand Vizier a later); and two years later dismissed from the office of Grand Admiral; in 1672 he was Kāłowatā at Adriano (d'Arivets, c. Knolles, Ricaut, e. i. i. 263, 277). In 1686 (began March 9, 1675) he was betrothed to the Sultan's daughter Kāšāk Sultanè. In Şabānu, 1687 (began Oct. 9, 1676) he was appointed Grand Vizier. His policy as Grand Vizier was that of his great predecessors and may be summed up in the one word, war:—war, for the sake of domestic peace, war, to please the Sultan, war, for the glory of the Ottoman Empire, and more particularly for his own prestige. Ambition and avarice are said to have been the motives of his actions (cf. Barozaki, op. cit., ii. 207, Ricaut, The Present State of the Ottoman Empire, p. 89 sqq.) and his contemporaries chronicles generally describe him as unjust, cruel and avaricious (cf. Barozski, op. cit., ii. 207; venale, crudelitate inginoso). In his boundless ambition and avarice he allowed himself to be tempted in the late summer and autumn of 1683 to a campaign against Austria and the siege of Vienna, although he had no ability as a general. He had already conducted an unsuccessful war against Russia in the spring of 1677 and had been forced to consent to an armistice (at Radzin on Feb. 11, 1681) disadvantageous to the Porte and the campaign which he began in 1683 against the Emperor Leopold V brought about his ruin. After he had given Tokoš, the chief rebel in Hungary, the Hungarian crown, he advanced into Austria laying the country waste as he went along. On July 14, he began the siege of Vienna with 200,000 men; the city was heroically defended by Count Starhemberg with 10,000 men. The city was on it fall when the German-Polish army of relief appeared on September 1683, completely defeated the army of V. Vizier, and escaped from the remnants of his force to Hungary. On Dec. 25, 1683, he was executed by the Sultan's orders. His body was buried in Belgrade in the mosque erected by him before setting out for Vienna and whose skull brought to Adriano to Sultan Mehmed IV and buried in the mosque of Sarıša Pasha (epitaph in J. v. Hammer, Gesch. d. Osman. Reiche, vol. i. x., xxivv.). The statement, made by J. v. Hammer, Gesch. vi, 519 and 740 and in Vienna erste angekündigte türkische Belagerung, Vienna 1829, p. 119 sqq., supported with documents of Cardinal Leopold von Collowis (of Sept. 17, 1660) and adopted by V. v. Remer, Wien im Jahre 1683, Vienna 1883, p. 465, that the Turk's skull preserved in the armory of the Historical Museum of the City of Vienna, the former arsenal, is Kara Mustafa's is wrong. The question of the tallmudic shat (şat) is also preserved there and of the skull of milk is more uncertain. Cf. A. Camesa in the Berichte und Mitteilungen der Altertumssozietät zu Wien, viii, Vienna 1865, Appendix, p. xii sqq. and also J. v. Karaböck in the Katatog der Historischen Ausstellung der Stadt Wien 1883, Vienna 1883, No. 541.
Kara Mustafa Pasha was exceedingly rich and left a vast estate. According to Sieur d‘Aurel (op. cit. p. 349), he possessed over 500,000 ducats, the same number of slave-girls, 600—700 black eunuchs and fabulous treasures, all of which passed to the state. It is said to have left 12,000,000 ducats (cf. Franz Wagner, Historia Leopoldi Magni, Angsburg 1719, l. 631). Besides several mansions (cf. J. v. Hammer, Gesch., ix. 158, 158, 189) he founded a number of mosques,—in Stambal, at Galata, at Adrianople, Belgrade, Djadja and in his native place. His palace (Tirnakpı Yalı) at Kara Cehme near Constantinople was sumptuously furnished (cf. J. v. Hammer, Gesch., viii. 362); his splendid tomb in Stambal was destroyed by the mob (Barozzi, op. cit., p. 334).

His son was Emain Mustafa Pasha, on his descendants see Sıhyi Efendi, Tarihi, iv. 407, ii. 99, from below. A sister was married to Kaplan Pasha (d. 1601 = 1680 at Smyrna; Magni, Viaggi per la Turchia, Paris 1679, p. 488).

— Kara Mustafa Pasha has been repeatedly made the hero of dramas and romances; cf., for example, Cara Mustafa Pasha Grand Vicier, Histoire contenant son évocation, ses amours dans le sérail, ses divers Cortéges, le roi sujet qui lui a fait entreprendre le voyage de Vienne et ses particularités de sa mort, Paris 1684, 4°, and Pierre Martin, L‘Orient dans la littérature française au XVII et au XVIIIe siècle, Paris 1906.


Historique Ottomans. 1330, iii. 924 sqq.; G. Jacob in Der Islam, vii. 248 sqq. (Franz Babinger).

KARA OSMAN OĞLU. [See Signature.]

KARAPAPAKH (*Black-caps*), so called from their head-dress of black lamb-skin, a Turkish people formerly living on the river Borota or Deboda in the eastern part of the government of Tiflis, who migrated about 1828 partly to Turkish territory (i.e. the vicinity of Kara) and partly to Persian territory (district of Suli, south of Lake Urmia). In the district of Karapapakh they form about 1/5th of the population; about 1853 they numbered 21,652 of whom 17,721 were Sunnis and 3,931 Shias (K. Sudovsky, Recherches historiques sur les emigrés du Bas-Tirz' in the Slav. Moc. etc. Kiewen, iii. 315—390); about 1893, 28,366 (N. Aristov, Zamekly o istocnomost otsvet tu predskih plemen, etc. St. Petersburg 1897, p. 139 sqq. quoting Pras. Prastnik, 1896, No. 74); according to the census of 1907, 29,879. In the *Caucasian Calendar* (Kaucasky Kalendar) for 1915, 99 villages of the territory of Kara are given as inhabited by the Karapapakh, of which 83 are in the district of Kara, 29 in that of Ardahan (Russ. Ardaga) and 7 in that of Kaghman; the number of the Karapapak is given as 39,000 (ibid., p. 545, article by A. Dird)

A small village of Karapapakh, inhabited by Tatars, is also mentioned in the government of Yelisawopol, in the district of Kazag (which bounds on the government of Tiflis). On the Karapapakh in the district of Suli cf. C. Ritter, Erdkunde, ix. 939, 1018 and 1032, following Fieschi and Rawlinson (up to 1838), and more recently V. Minorovsky (member of the Commission for the Rectification of the Turco-Persian frontier, 1911—1914) in Materiali po izuchenii Vostochno, v. 2, Petrograd 1915 (see Index).

These Karappakhs, who are all Shias, were at one time in Russian service and still preserve the certificates given to their ancestors by Russian generals in recognition of their services. After their transfer (it is said there were only 500 families under the leadership of Mahdi Khan affected) to Persian service the district of Suli was allotted to them as *gift* (i.e.) by 'Abbâs Mirzâ [q. v., l. 13] in return for which they were to furnish 400 horsemen. As landowners the chiefs (Khan, Aga) of the Karapapakh attained considerable prosperity under Persian rule. After the occupation of the district by the Turks (1905) they again became much less pleasant, because the Turkish authorities favoured the peasants at the expense of the landowners. In a petition sent on 14th November 15, 1239 (July 13, 1911) to the Russian, Iranian and English delegates of the commission, the Karapapakh expressed the wish that their native land should be restored to their land or that they should be given the opportunity of migrating to the interior of Persia. Suli was thereupon adjudicated to Persia (protocol of Nov. 4, 1913). The Turkish troops had already been withdrawn during the Balkan war (1912). How the administration has developed since then is unknown.

(W. Barthold).

KARASI, 1) the name of the founder of a Turkomian dynasty in Asia Minor in the 7th century A.D. (fifteenth A.D., the dynasty which was the first to succumb to the Ottomans; 2) the name of the territory ruled by this dynasty, now a sanjak of Turkey.
Karasi is said to be a contraction of Karas, "near the city," of Karas or Karas En, the name of a Turkoman chief, a vassal of the Seljuk Sultan Chiyath al-Din Musta'ud, who conquered the province of Myria from him by the Byzantines in the reign of Andronicus II Palaeologus (Oucas, p. 143). The name of the father of Karasi is also given by the Byzantine historians (Nicetas, Choniates, I, 214) as Alikhan, which is mentioned by the Aqquyuk or Aqquyuk of Pachymeres (II. 316, 380), which name perhaps conceals Alahshah or Kanashah (cfr. Ibn Batuta, II. 281).

Although Karasi did not conquer the whole of Myria at once (Edremid and Assos remained Greek down to the sixteenth century) he must have had considerable power not least on account of the fleet which he created and with which he conducted raids on Rumelia. His territory became a refuge for the inhabitants of Eastern Anatolia, fleeing before the Mongols, as well as for the Turks when they were driven back after conquering the Dobrudja under Soy Soyly Ghaud (in H. von Both's "Kurdistân" Karasi reigned is not known. About 1330 we have two of the four rulers in the land, namely Yakhkhl Khan in Bergama and Demir Khan in Ballikesi. They are mentioned by Ibn Batuta (II. 316, 317) and in the Mauh ed-Allâh (Notes et Extraits, xii. 339, 366; the
mention of p. 339 is probably a corruption of Demir Khan), with which authorities the Byzantine writers agree, except that they (Kantarazemas, I. 339) make Isâq the father of Alikhan, while the Mauh ed-Allâh makes the two brothers and sons of Karasi.

The account given by the Ottoman historians, who all follow Aqquyuk, is different. They only deal with the dynasty in connection with the annexation of its land by Orkhan. According to them, Ali Adil Beg ruled in Karasi and maintained friendly relations with Orkhan; he even sent his eldest son to Orkhan, who was educated at Orkhan's court. After Ali Adil's death his eldest son (whose name the chroniclers do not give) succeeded him. He made himself so hated by his subjects that his visitor Hâjûddîli Ilkiki went to Orkhan to seek help against the tyrant. The younger brother Tàrus then promised Orkhan the towns of Bergama, Ballikesi and Edremid, if he would in return leave him in possession of Kirsîdîa Tuzla and Mahram (Assos). In keeping with this agreement Orkhan conquered from the Greeks Lhábdî (Lapadon) and several other forresses which still lay as Greek enclaves between the Ottoman lands and Karasi. He then advanced on Ballikesi where Ali Adil's son fled to Bergama. At Orkhan's instigation, negotiations for peace were opened between the two brothers; Tarsus, however, was killed by his brother on the wall of Bergama during the discussions of terms. The latter was then completely overthrown by Orkhan. He had also to leave Bergama and died two years later in Brusa of the plague. Hâjûddî Ilkiki was given the administration of Karasi III and the Timarâns were left in their fiefs. These events are put by the Ottoman historians to 735 or 737 (1384 or 1385).

If we compare this with the statements first given, we could equate the elder son of Ali Adil with Ibn Batuta's Demir Khan (as Ahmad Tawâfîdi says); for the latter traveller gives a very
unfavourable account of Demir Khan. Yakhkhl Khan would then be the same as Adil Khan; Ibn Batuta himself says that Yakhkhl Khan only means the "good Khan" (II. 316) so that his real name might have been Adil Khan. It is more important that, as Mordtmann makes probable, the Karasi dynasty existed somewhat longer than the Ottomans say. The Byzantines as late as 1344 still mention Karasi (Nic. Greg., p. 741; Kantarazemas, II. 426) who was married to a daughter of Ventzites. This is in keeping with the fact that in Orkhan's letter of Maharram 14, 741 (June 27, 1340) in which he tells the prince of Tarnik of the conquest of Unub there is nothing said about the land of Karasi (Perdman, Mânba'd, i. 76). Mordtmann therefore supposes that the country did not finally pass to the Ottomans till a few years later (about 1345) and that the chroniclers have mixed up two events. In any case the Karasi-oglu dynasty did not arise again later under Tumur, as was the case with most other Turkoman dynasties.

There are neither inscriptions nor coins of the Karasi princess; a small mosque at Ballikesi is presumably of the pre-Ottoman period.

With the conquest of Karasi III a number of able statesmen and soldiers passed into the Ottoman service, such as Ağa Khan, who had led the Muslim army out of the Dobrudja, Hâjûddî Ilkiki already mentioned, Fâdíl Beg and the celebrated Ghaç Ezranos Beg (in H. von Both's "Kurdistân").

The lands ruled by the Karasi Oglos are given in detail by Mürsededdin Bâshî, iii. 36.

Bibliography: J. H. Mordtmann, "Das türkische Fürstengeschlecht der Karasi in Myria" in the S. B. Pr. Ak. W., 1911, p. 2-7; a second monograph in the Revue Historique de l'Institut d'histoire Ottoman (T. O. H. M.), IX. 9, p. 564 by Ahmad Tawâfîdi, Hâjûddî Ilkiki oglosu. The Byzantine sources are already mentioned in the text (from Mordtmann).

Of the Turkish historians besides Aqquyuk, Zade, Constantino on 1334, p. 43-45, see also Sàd al-Din, Tàdût al-Turânîkî, Constantino npe 1279, i. 47; Al, Kânâk al-Arûb, Constantino npe 1277-1285, v. 43-45; Hâjûddî Khan, Efkanname, Constantino npe 1145, p. 661; Mürsededdin Bâshî, Şâfîf al-Ahlâr, Constantino npe 1145, iii, 302. See further Hâjûddî al-Din al-Emîrî, Mauh ed-Allâh fi Mauh ed-Allâh in Quatremère's translation, Notes et Extraits, xii. 339, 355, 366 and Ibn Batuta, loc. cit.; Nûdîh, Ajâm wa-Me'âmâr (Araf, Osmanlı Tabânîkî, Constantino 1335, p. 497; J. von Hammer, Geschichte des Osmanischen Reiches, i, Pest 1827, p. 110 sq.

3. The sandjak of Karasi belongs to the wilayet of Khudâkundiyâr; towards the end of last century it formed for a short time a separate wilayet along with the sandjak of Bihg [q. v.].

Karasi coincides with the ancient Myria. The rivers Simâw and Sû Sîgmîr divide the land into a western and eastern half. The eastern half is very inaccessible owing to the irregular form of its thickly wooded mountains and it has no towns of any size; the mountainous centre of the west, also thickly wooded, gives place to flat country as it approaches the coast. The most populous and easily accessible parts are in the region along the railway from Bandirma to Smyrna; the capital Ballâkeraî [q. v.] is here. In the south-west is
Bergama [q.v.] the most important town; in this region besides the citadel-crowned rock of Pergamon we have several isolated hills (the Kazak Dagh in the north and the Kara Dagh in the west). The Pergamene plain is very fertile and thinly populated; besides the Turks there are many immigrant Greeks and Malakdji settlers and Vithalas. The Greek element greatly preponderates in the little towns on the coast, especially in Edremid. The Muslim element increases as we go eastwards, but the Greeks in the interior speak Turkish. According to Sami, the total number of inhabitants of the sandjak is 340,000, of whom half are Turks.

Karast is comprises the following kaum's: Halacarsi, Aiwalik, Kemal Edremid, Edremid Erdeli, Banderias, Kütun, Bigahel and Sandrigli. The exports of the sandjak are considerable owing to the fertility of its soil, its wealth in minerals and its cattle-rearing; according to Sami, the exports are six times the value of the imports.


(J. H. Kramer)

Al-Karastun (Karastun), means the steelyard or Roman balance; while the common balance is usually called al-mithal (for other names in place of karastun see below). The general observations that follow here apply to both kinds of balances.

In the systematization of the sciences a science of weights, balances, etc. is included, for example by al-Farabi in his Qadi Ulum and by Ibn Sinâ in the Risâla fi Akhâm Al-Umm Al-Abyâya. Haddah Khalifa says (I. 493) that they are both short and long, on the subject but unfortunately he gives no titles. The references in the Hâwâni al-Safât should be compared (Bosshard ed., 1/I. 118; Diderici, Legal, p. 53). In the Hâwâni al-Safât it is said that every science and art has a "balance" with which to measure; astronomer the astrolabe, geometry the straight line, circle and angle. At the same time a magnitude with which one measures is called a "balance", for example in measurement the ell, rope, etc. In the science of the weighing-machine that of centres of gravity (Marâkš al-thâláb) has also to be considered, as al-Akhsâî specially mentions (Beitr., iv. 105).

The balances used in ancient and mediæval times were all steelyards and consist of a beam (nâmâ, in al-Djwâri also zâphâ) turning on a horizontal fulcrum (nâsharâ), a lever the centre of gravity of which is below the fulcrum. On one arm of the beam is hung the article to be weighed and on the other the weights which are to weigh it, usually in scales. The arms may or may not be of equal length; we have equal armed and unequal armed balances accordingly. In standards of equal or equal length, in which to ensure accuracy in weighing a movable running weight (arâmânaâ) is used, we have a combination of the two forms. The points, to which the running weight is moved and which are marked with numbers, are called nâmâ, marba, nâmâ, sâbâra.

When the beam is horizontal, the balance is known to be in equilibrium. This may be seen approximately with the unaided eye. Sometimes an equilateral triangle is placed below in the centre of the beam, the altitude of which is marked; from the centre of the beam hangs a pointer (hadâl); if the pointer coincides with the line, the beam is horizontal. Sometimes, as in our balances, a scissors-shaped fork (sawâdâm) is used above the balance and one watches when the tongue (al-balâ) standing up in the middle of the beam lies between the arms of the fork; or sometimes a pointer is attached to the fork above pointing downwards and one watches when the end of this pointer is exactly opposite the tongue below. Finally the tongue may be placed below and the fork hung downwards, turning on the fulcrum of the balance. If there is no equilibrium the tongue falls outside the fork which is always perpendicular. Of technical expressions we might further mention al-dâqqa, the weight as measure of heaviness (al-thâlâb) and lightness (al-khâfâg), the scale (al-khâfâg), the threads to which the scales are attached (al-khâfâg), the hook on which the scales or the weights are hung (al-abrâf), the arrangement for suspension (al-hâfâq).

Almost the only weights used in scientific works are the dirham and the mithâl (1 mithâl = 10 dirham and one mithâl = 4-4.5 grammes). The absolute value is usually of no importance in the cases we are concerned with, as it is only a question of relations of the weights. Further, 1 mithâl = 6 tânwar = 24 târâf = 96 arâb. The normal weight, the standard, with which the other weights are to be compared, is called sahâf or sahâf. Weights etc. have been discussed and studied by H. Sauvage (see the Bîtîl).

In the theoretical discussion of the balance the first point to be considered is the definition of heavy and light body, the establishment of the centre of gravity, that of stable and unstable equilibrium, which is given by the relative positions of centre of gravity and centre of balance, the investigation of the question if it matters whether the weights are attached directly to the beam or to rods attached to it which are perpendicular or inclining to it.

By a fortunate chance there has been preserved to us the very important work "The Balance of Wisdom", Mîdâr al-Kâfâm, by Abu Mansur Abu 'l-Fadh Abu al-Khalîm al-Khâfâmî (c. 1100 A.D.). That he was right, the author is certain from a passage in al-Fâhês (see Beitr., xx. 73). All the above questions as well as the theory of the definition of specific gravities and some special applications of the balance for measuring time and for levelling are fully discussed by him.

In the general part he carefully considers the achievements of earlier workers in this field, for example the classical writers like Archimedes, Aristotle, Euclid, Menelaus and Pappus. He used the pseudographic work of Aristotle — without, however, mentioning his name — the epigraphic epigraphus (cf. Th. Bel, op. cit., p. 125). M. Steinicke's statement that there is a translation of the work in the British Museum is wrong, as Mr. E. Edwards informs me. The work is, however, mentioned among those of Aristotle by Ibn al-Kâfâm, p. 43, ii. Among Muslim writers Thabit b. Kurr, Ibn al-Hallâj and Abu Sahl al-Khâfâmî were specially mentioned. He also deals with a series of balances which have been made by different students (see below). For specific gravities he relied mainly on al-Biruni's work Ma'âlâ fi...
As the two arms of the beam were of different lengths, the superior weight of the longer had to be balanced either by a suitable form of the beam or by a special weight attached to the shorter arm. Thabit b. Kurrā's work on the ḥaraṣṭun, which is preserved in Arabic and in Latin translations (cf. Buchner, *op. cit.*), is devoted to this problem. To increase the steelyard's capacity for weighing, several large running-weights are used (fig. 1); but attachments can also be fixed to the shorter arm of the lever at two distances from the fulcrum, but in this case compensatory weights must be used. If the spaces are in the ratio of 1:2, the weights of the articles on the scale are as 2:1, when the position of the running weight is the same; two divisions are marked on the longer arm. It is the same when different running-weights are used; a corresponding number of these divisions is called ḥālā.

In order to be able to weigh the ádhām and the miqṭāli with the same divisions, 'Omar al-Haźāyāmī puts the scale for the ádhām (silver) at a greater distance from the fulcrum, as for the miqṭāli (gold). If the lever is in equilibrium for the ádhām, a compensatory weight (mīyār alt-tāj) must be added to the shorter arm for the miqṭāli.

The beam of the balance may also have divisions marked on the upper and on the lower side and be so arranged that either side may be turned upwards, so that one can weigh with two quite different systems of weights.

In many steelyards, for example those in use in Egypt at the present day, the scale hangs on to the fulcrum (the 'lid'), a piece of metal shaped like a T. The running poise is a cylinder of brass the interior (bāl) of which is filled with lead. Attached to it is the hook; the pointed part that moves along the divisions is called mīyār (index). The whole apparatus, about five feet long, rests on a wooden support, ṣaltūl; the rod itself is called ḥāsūn. In the work by Eliyya (mentioned below) methods are given for ascertaining and correcting errors. These may arise from the balance and its attachments having false weights, from the points being wrong, the beam bent or crooked or the divisions being wrongly marked.

Al-Khārizmī gives two pictures of older standards, one of the generally known (mudāhrān) ṣāhān (fig. 2) and another (fig. 1) of the ǧaštun mawṣūlān of the great mathematician 'Omar b. Ḥusayn al-Khūyānu, author of the celebrated quatrains. The illustration shows the different divisions, the running poises, the different places for the attachments and the marginal notes of the text.

A place in Fars was called al-Kaṣṣātun, probably because a ḥaraṣṭun was placed there (see Dörr, *op. cit., b.v.).

The following are Arabic words on weights and balances besides those of al-Khārizmī:

Treatises of Euclid on the balance (mudāhrān), ed. Wöpcke in the *J. A.*, Ser. iv., vol. xvii (1851), p. 27. According to Wöpcke, it comes from the work of Māshā, according to M. Contre and L. Heberg from Euclid (cf. Th. Ibel, p. 35). The work ascribed to Euclid on "Light and Heavy" is preserved in Arabic and often mentioned.

Works with the title "On the ḥaraṣṭūn" were written by the Rāmān Māzn (about 950), Thabit b. Kurrā (826–901), Rûṣûs b. Līlā (864–923) and Ibn al-Haštām (965–1030).
Important information on balances, especially the karstun, is also contained in the work of Ushafa by E. L. Leclerc, *La Balance* (1758), Archibishop of Nisibis, which is perhaps based on a work by Kassim b. Luka, *Kita' al-Karstun wa l-Muhammadi*. Part of it was dealt with by H. Sauvage in the *J. R. A. S.* 1877, vol. ix, 279, and 1880, vol. xii, 110; much information is also contained in the work by Hasan b. Ibrahim al-Dhabarti (1698–1774) entitled *al-Ikhwan fi l-muhammadi* (and it is also called al-Durr (al-Ikhwan, *a-l-Ikhwan fi l-Muhammadi*). According to his son, Abdul-Rahim al-Dhabarti, weighing machines in Egypt etc. had been in great confusion about 1758, which was completely cleared up by his father, who may therefore be regarded as the reformer of Egypt in this respect. In the composition of this work he was assisted by the Shi ki al-Khawani, 'Ali b. Khalil.

Other authors and their works are:
Abu 'Ishaq al-Nasir al-Din al-Khwarizmi (1024–1030), *al-losure wa l-Diyun fi l-Maslaat wa l-Muhammadi* or it is also called *al-Durr (al-Ikhwan, *a-l-Ikhwan fi l-Muhammadi*).

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Fig. 1.
Above the beam of the balance is written al-Andalusi, to the right of it al-hand, marbaa (maxim) for gold, for silver. Below the beam is written (al-hand). Below the weight is written: the large, medium, and small stones (running points) for the hundreds, tens, and units, for the fractions. Paradoxically, it is information relating to the separate running points. Above the left side of the scale inscriptions are given for putting on the running points. Above the work, the six parts of the balance are given: 1) the beam with the indicator; 2–4) the three running points; 5) the scale etc.; 6) the compensatory weight. The illustration is taken from "The Balance of Wisdom."
KRATIGEHN, a district on the Wakhsh, or Surkhi, (Turk. Kharš), one of the rivers which form the Amti Darya, called Rigik by the Arab geographers [cf. I. 329]. The principal place (or the fortress), al-Karaz, al-Jahakht, p. 340) of Rigik corresponded as regards its situation perfectly with the modern Garin, the only town in Karastun. Rigik then formed one of the frontier lands of Islam and was defended on the east against the invades of the Turks by a wall built from Baramak [on him cf. I. 665, 5. 57]. In ancient times there ran through this region the road from Western to Eastern Asia described by Ptolemy. Karastun is frequently conjoined with the "highlands of the Kembis" Kaspih described by Ptolomey, as recently as Chavannes, Documents sur les Tartares Occidentaux, p. 164, on the authority of Sebasti- vov in the Bull. de la Soc. d'Orient, pt II for 1890, p. 420-431); but in the middle ages the name (Arab, Kanab or Kandah, Chinese Kiu-ma-lo) was borne by the country below Rigik. In the middle ages and later the valley of the Wakhsh seems to have had no great importance for trade; as far as has been so far ascertained, only the embassy sent by Shah Kuh-i to China (1419-22) used it, on its return journey the road between Fergana and Balik described by Ptolemy.

Like all the highlands on the upper course of the Amti Darya Karastun also was under its own rulers about the middle of the modern times; in the pre- Mongol period only one Amir of Rigik, Hujr b. Samauni (Gurumtar in Darbâd, Jârâk o 1. 9, under date 337 = 948/949) was mentioned. Under Timur and later the name of the last of the Khiâr Tegn (or Tignu) is found. In the printed edition of the 12th century, 1. 189, erroneously it is Tegn- Sem, and when and how the present form arose is unknown. In the manuscripts of the Kâhârnâmeh (ed. Beveridge, f. 23 b. and 63 b. 7th, L. 68 and f. 37 Kâhârnâmeh) and of the Yâqîrîhâ (transl. Ross, especially p. 241) both forms are found. Karastun is popularly explained as a Turkish word for "blackthorn" (cf. Radloff, Winterbuch, ii. 135, Ottoman Karâ dâlû), or as the name of the two first Kâhârs of the Khâns (L. Mineyev, Svoevremena s treschnâ v sevâro- kakh, t. 1, p. 241, following Arandarenko). As is indicated in the Barâk-e-Čirâm of Mahmud b. Walt (India Office Mss., Khan, Cat., No. 575, b. 2777, in Radde, 1905 (Dec. 1635-Jan. 1650), 120,000 families of Kâhârs, then still pagan, went through Karastun to Isfârâr. At the present day the Khiârs (Khârs Kâhârs) form a part of the population of Karastun along with the Turjik (not a small number of Ostegs).

In the nineteenth century the princes of Karastun, like the princes of Badakhshan (cf. I. 324-325) claimed descent from Alexander the Great. Karastun was then under the sovereignty of the Khâns of Khoqand; their sucession is said to have taken place under Muhammad 'Ali Khân (1822-42) in 1850 (1834) (Nâvîkîn, Khrâshkâhî, Avâdaneh, p. 134 ff.); but already under 'Ali Khân (beginning of the nineteenth century) we men from Karastun forming a considerable part of the standing army founded by this Khân (Tâfebâ, Shakhrisâb, ed. Fantosie, p. 42 ff.). A campaign of Khoqand against Karastun in 1725 (1828) under Mulla Khân (1858-62) is also mentioned (Nâvîkîn, cf. id., p. 190); the ruler of Karastun was at this time M. Râshîd Khân.

The town and the fortress were almost always held by the Russians, 1737-1835, and later by the Afghans, 1877-1917. Since 1922 the town has been under the administration of the Russian Government (cf. I. 322).

KARASU. (See also TURKAY.)

KARASU-BAZAR, a small town in the Crimea, east of Simferopol, in 45° 12' N. Lat. and 34° 30' E. Long. of Greenwich, was in 1750 after the destruction of Rigik a fort of the Russians, Karasu-Bazar was for a short time the residence of the Khân; but this town was also taken by the Russians under General D'Aubigny in 1737. The town has preserved its oriental aspect, and in the present day there are many houses there with warehouses and coffeehouses. The large Tahâ Khân said to have been built as a fortress in the seventeenth century, now serves the same purpose. The town was several times pillaged by the Don Cossacks in the seventeenth century. Cf. Vellamnof Zemski, Materialien pour servir à l'histoire du Khanat de Crimée, St. Petersburg 1864, Index.

(W. Barthold)
KARATEGIN—KARA VASYIJI

bridge 1913, p. 325 sq. (Journal of 1906); of W. Massaliotis, Thrac. Archaeol., p. 775 sq.

(W. BARRY)

(See also called Musaffar Shakh). When in the year 1869 Haji had to submit to the Amir of Bukhara, Karategin also was occupied by the troops of the Amir and Musaffar Khán taken as prisoner to Bukhara; the conflict thus engendered between Bukhara and Khákhán was only settled by the verdict of the Russian governor-general (K. v. Kaufmann) and Musaffar Khán again restored to his principalities; but after his death Karategin was definitely incorporated in Bukhara. Karategin also became involved in the last fighting in Farghán before the first submission of this country by the Russians (1874—1878); the Beg Muhammad Khan Bhán Sháhad advanced to resist the insurgents with force, although they had been favoured by his brother Musaffar Shákh (apparently not identical with the prince already mentioned). The frontier between Farghán and Karategin (on the heights east of the valley of Kíkír Karamía Su) was defined by a treaty concluded between Skobeleff and another brother of the Beg, Sáfí Khán on August 28 (Sept. 9), 1876.

It was not till 1878 that Karategin was for the first time visited by a European (W. Oslauin). In the following decade the governor Kháilí Námí Tálik and his successor Alímí Beg had a mountain road, one of the best in Central Asia, built through Karategin on the right bank of the Wakhsh, which made Karategin much more accessible, but in winter Karategin is completely cut off from neighbouring lands. Oslauin and later travellers describe Karategin as a settle country with numerous villages and orchards, and as one of the most prosperous provinces in the kingdom of the Amir of Bukhara. It is said (Iogoqet, p. 322 sq.) that in Karategin all the inhabitants without exception make a living by agriculture (including gardening), and that there is no landless proletarian there; anyone who neglects his piece of land for three years loses any right to it. On the other hand Rickmers (p. 340) says that many peasants go from Karategin to Farghán, work there as day-labourers and servants and bring home savings and so that Russian money is taken more readily than by the Bukharans. The only town is Garm; as regards the number of inhabitants, estimates, as usual in the east, are very contradictory, according to Oslauin 2,500 houses, to Masaláki 4,000 people, to Iogoqet 15,000 people. Information regarding administration, taxes, etc. is given in particular by A. Semenoff (Journal of 1898). The question: "When will the White Cat (jafochák-i safíd) take us to himself?" was frequently asked Semenoff by the people, emblazoned by the arbitrary conduct of the taxcollectors.


KARAUL (KARAVUL, KARAVUL), an Eastern Turki word meaning guardian, watchman, sentry, (borrowed by the Russian in the last sense); a hunter who watches game from a distance; the chief of a body of these hunters is called karavul-beji. In Ottoman Turkish karavul means a police-station. The word is connected with the root karav, karav, to observe, watch, or guard. — At the present day in Bukhara, the rank of karavul-beji corresponds to that of lieutenant (V. Kurniáto, Levé des civilisations de la persie, Paris 1912, p. 53). In Persia the name karavul-khán is given to the watch tower erected on the mountain tops, commanding the surrounding country (Chodsko, Specimen of the Popular Poetry of Persia, Otr. Tratol Fund, p. 228, note).

KARA VASYIJI, leader of a native rebellion in Asia Minor from 1899 to 1902. His proper name was Ab'ád al-Hamú and he was chief of the corporation of Seghás (Seghán Nihák beji). His followers consisted of Kurds, Turkmens and a large body of soldiers who had fled from the army in Hungary, chiefly on account of the Grand Vizier Ciflála's harsh and cruel treatment of them. They are therefore called Füvel'éshéh, another name is Dzhálsú; their rebellion is known as the Kára Vasyiji rebellion. Kara Vasyiji's first act was the occupation of Rahat or Urfa (n Edessa) in 1908. The former Beglarbeg of Abylaula, Husain Pasha, who had been sent as an inspector to Amida in the previous year and had also rebelled against the Sultan, took refuge with Vasyiji on hearing of the approaching issue. Simbad Pasha Zade Muhammad Pasha had attended at Amida in order to bring him to book. They sustained a siege of Rahat in which they were finally compelled to cast bullets from silver coins, but in the end Kara Vasyiji made terms with the government troops by handing over Husain Pasha to them. The latter was sent to Constantinople and put cruelly to death. Kara Vasyiji was then appointed governor of Amida. In this town he again began a reign of terror; as Evliya Celebi tells (ed. Constantinople 1844, L. 184), the inhabitants hid themselves and their possessions in the mountain caves. Muhammad Pasha again succeeded in driving him into the mountains round Sivas and, after passing the winter in Diyarbakır, marched a second time against him. But Muhammad Pasha, Beglarbeg of Sivas, and other notables went to Constantinople and convinced the authorities that Kara Vasyiji had abandoned all evil ways. Accordingly the latter was given the sandjak of Corum, on condition that he would swear fealty. But, with his brother Doci Hasan (in Naxim, l. 128 the name is written Husein) he continued his propaganda, so that Ibrahim Pasha, former governor of Damascus, and Hasan Pasha, former governor of Baghdad,
were sent against them; these two Pasbas were utterly defeated at Kajtarye on the 13th of Shawwal, 1008 (April 23, 1600) by 20,000 rebels. After this victory Kara Yazdiye regarded himself as an independent sovereign over the regions which he had taken from the Ottoman power. Finally he was defeated on the 12th of Shawwal, 1010 (April 5, 1602) by the vizier Hanu Scooldii, at Sepaswali. The rebels fled to the mountains of Iskali; here Kara Yazdiye died in Ramadan of the same year (according to Šahīdī-aghī-i-Qotb, Constantinople 1541, i. 302 npp, his death took place already in 1009). He was succeeded by his brother Deli Humphre, who named his son Shaiswar, Vizar Kapdi and Tawrī; his body was cut between two pieces which were buried in different spots in order that the Ottomans' might not know in their power to burn the corpse. The new chief afterwards waged war successfully against the already mentioned Hasan Pasba, who was killed by them in Tokat.

The inner history of this rebellion, which continued until its bloody suppression by Murad Pasba in 1605, has not yet been sufficiently studied. It does not seem reasonable to seek religious pro-Shah's motives behind it (cf. Baldinger, in the Z. d. M. G., xxvi. 143), as a name like Shahwerti suggests. On the other hand the moment was very beneficial for a rebellion, the bulk of the Ottomans power being then occupied in Hungary at the siege of Kazan. On the name Iskali cf. Baldinger, in. i. 14, note 3.


KARI. [See KIRK, KIR.

KARI, the name of a modern metre used by the Turks and Persians and called al-monserat by the Arabs. Its measure is in each hemistich: 

\[ \text{кари} \] 

The principal variations are: 

1. \[ \text{кари} \] 

2. \[ \text{кари} \] 

3. \[ \text{кари} \] 

4. \[ \text{кари} \] 

The latter two variations are mainly found in Persian, the former two in Arabic. The term is also used in the Ottoman Empire as a poetic form.

*Bibliography: See the article "KARI." (Moh. H. CHERNE)

KARIBIA. [See KARIBIA.

KARIM, of persons: generous, benignant, liberal, honourable, noble, high-born; of things: bounteous, plentiful, honourable, noble, splendid. "Kari" is one of the ninety-nine attributes or "excellent names" (Sira vii. 179) of God, but in the twenty-seven passages in which the word occurs in the Quran it is only twice applied to Him. It is applied to Muhammad, to an angel, and, ironically, to misbelievers, but it more frequently qualifies things, e.g. the unconquered and provisionally awaiting the faithful, the Kari, the latter sent to Rilka, queen of Saha [q.v.], the purity of the faithful into paradise, plants, cornfields, dwellings, the mode of addressing parents, etc. Thus faithfulness the term is often applied to Yiwa, who is called "Kari" in the Kari, (al-Bukhari, Manhati-i aham 13). Tafir, Sita 12, 15), "Kari" makes up the eyes (Ahmad b. Hanzal, Mihmas, iii. 285).

*Bibliography: The lexicon, a.v. (T. W. HAGG)

KARIM KHAN ZEND (MUHAMMAD), a member of a family of no special distinction belonging to a tribe of the *Liw, was in reality king of Persia at the end of the xviith century without having the title, as headways retained the surname of *Wakli (plum-potentiary), under which his name has remained popular. He was at first one of the lieutenants of *Bokhirti, general *Al Mardan Khan who, taking advantage of the anarchy that followed the assassination of *Nadir Shah Afgh, seized Isfahan and placed on the throne the last son of the *Safaw, dynasty, *Shah Ismii of the third, aged eight (1472 = 1752). The murder of *Al Mardan, the defeat of the government of *Adharbajj, and of *Muhammad Husain Ezan, lord of *Mansardae, gave him possession of the whole of western Iran. Attached to *Shah in *Mahmud Hasan, son of *Fath *Al Khan Zend, who had just seized Isfahan, he saw the army of his adversary melt away; a year later, the *Kajjar prince was killed in a battle against Karim Khan's lieutenants. Khosrow, however, subdued Karim *Khan; this province remained in the hands of the tribe *Shah Ruj, a descendant of *Nadir Shah. Karim's two generals were his two brothers *Sadik and *Zakli of whom the latter afterwards made himself notorious for his cruelties. The former directed a campaign against the Ottomans; the town of *Busra, besieged for 13 months (1499 = 1779), surrendered to the Persians and remained in their hands till the death of the *Wakli. He binned himself in restoring peace to the country and in developing agriculture and commerce; although not in any degree educated, he attracted scholars to his court and procured for them and himself their protectors. His usual residence was *Shiraz which he adorned with a number of buildings still standing today (mosques, caravanserais and baths); the tomb of the poet *Sa'di was restored by his orders; the tomb of the poet *Hafiz is beautiful Tabriz marble on which were inscribed two odes by the celebrated poet; the *Heftian (seven bodies) was consecrated to the memory of the pious dervishes who inhabited it; it is a pleasure house the interior of which is adorned with paintings of Biblical scenes or imaginary portraits of *Sa'di and *Hafiz; not far from it is the garden of the *Wakli, better known as the *Daghhsan (mirror of the world), the name given it by *Fath *Al *Shah; the garden called *Bakht-i *Dilgurah (garden which rejoices the heart), now occupied by a kitchen-gardener.

He died at the age of 74 on the 23rd of Shaw, 1143 (March 15, 1779) — the date correct according to *Olivier. After his death, Persia fell back into a state of anarchy from which it was only raised by the coming of the *Kajjar dynasty.

KARIN means a companion of any kind (mahfīz in the Sīāhā and the Lisan, xvi. 214 cp.; hadīm in al-Baidawi on Kūrān, ali. 24); hence Bakr and Talha and Abu Bakr and the four are called "the two Karins." It is plain, too, that for Muhammad and pre-Muslim Arabia the word also suggested a spirit-companion. That is the overwhelming usage of the Karin. In theology, every human being has, as a Karin, a shaitān and also an angel appointed to accompany him and, respectively, to tempt him to evil or to invite him to good. (Lisan, loc. cit). The shaitān is sometimes called a dijinn and will be cast into the Fire at the Judgment along with his human comrade whom he has led astray. These two Karins are therefore different from the recording angels which accompany each human being (Kūrān, isxiii. 10-12). The basis of this is both Kūrān and Hadīth. The word occurs in the Kūrān eight times; in Kūrān, xxxvii. 49, a human companion is evidently meant (Nūr, 6:126, al-Baidawi); in Kūrān, iv. 42 (26), the Karin is a Karin; in Kūrān, ali. 24, the plural Karins is used, but the context and especially the word hawāna (u. al-Baidawi on this) shows that tempting spirits are meant; closely parallel is Kūrān, xiili. 33-37, where a shaitān is "ordained" (hawāna) by Allāh as a Karin; on Kūrān, i. 22: al-Baidawi, still in doubt, whether by Karin a shaitān or an angel is meant; but on v. 26 he is certain that it is a shaitān. In this he follows the oldest exegetical tradition on the whole subject given in al-Tabarī's Tafsīr, xaxxi. 93 cp. Even the prophets have such a shaitān, but that of Muhammad was converted by him to Islam; a great many traditions bearing on this are given in the Ahādīr al-ma'darīn of Muhammad Abūdallāh al-Shiblī, bab 4, p. 26 cp. (ed. i. 1236). A very suggestive and full ethical-theological treatment of the whole subject is in the Ta'rikh al-Ghazālī, Kitāb al-shaitān al-balāt, ed. with comm. Dīnār al-tasā'ib, vi. 284 cp., where the traditions are given in detail; cf. D. R. Macdonald, Religious Attitudes in Islam, p. 274 cp. At the other extremity is the fulsomistic development in popular Islam; for it is seen in S. M. Zawawi, Fatḥat al-Arab al-Islāmī, chap. vi. Much of this, too, may easily have been in the mind of Muhammad and the world.

Another use of Karin in old Arabia was for the dijinn who accompanied a poet and brought to his verses. This use has been transferred in Islam to the angel who consented with the Prophet and brought him his revelations (Lisan, loc. cit.; Golzahm, Abhandlungen über arab. Philologie, i. 5 cp.; D. B. Macdonald, op. cit., p. 19 cp.).

Historiography has been given above; see traditions in Ahmad b. Hanbal, Muslim, i. 385; 397, 401, 460; cf. ii. 385; al-Durrant, Muslim, Rijāl, 25; 254; al-Makrīzī, Kita'īb al-Ma'mūd, Trad. 69 (ed. with Naqash's commentary, Cairo, 1285, 362; Constantinople, 1334, viii. 138).

KARKARL, a Cossack village and the capital of a land district in the territory of Semipalatinsk, 49° 2'N., 78° 7'E. Long. (Grefer): it has about 3000 inhabitants of whom two-thirds are Muḥammadans. (W. Barthold).

AL-KARKH, the name of an important quarter of old Baghdad. The word Karakh, which comes from the Arabic (Karākh), is found in Greek and Roman writers as Carcha, Carthax, and Charax (see Pauly-Wissowa, Realencycl. 4, 763. Alm. Albertuswitzius., Suppl. 1. 273, 283) and means town, pref. Yākūt, Muḥammad, ed. Westendorf, iv. 572, 56; Streck, *cit.* (see Bītī), p. 93, 180; G. Le Strange, Bagdad, p. 63). There was still in the Muslim period a whole series of places or parts of towns called al-Karkh within the area of influence of Aramaic culture, in the Ḥillāt and al-Djātra; they were distinguished from one another by the addition of a geographical name (like Mālust, Sinjarīt). Yākūt, iv. 572, 557, gives 9 such places; see also al-Tabarī (ed. de Goeje, Indica), p. 752. Our Karakh is often more exactly defined as Karakh Baghdād.

As the Arabic name shows, the al-Karkh quarter was already in existence before the foundation of Baghadād by al-Ma'mūn (145 = 762), as a small independent township and it have been formed by the Sassanian Shāfatī (300-379 A.D.), which, like the other earlier settlements on the site of the future capital of the Caliphate, was no doubt mainly inhabited by Aramaic Christians (cf. above, i. 564). This pre-Muslim Karakh was selected by the Caliph al-Ma'mūn to be the mercantile centre and it soon became the busiest quarter of Baghadād owing to its commercial character. A Karakh was at first quite separate, another of the so-called round city of al-Manṣūr and a fair distance from it; but as new roads and squares grew up all around it, it soon began to merge in the sea of houses of the great capital.

Al-Karkh was walled by the Nahr Ta'ā, the most northerly large canal of the Esquifates in the Iraq, as well as by its branches, the Nahr Sarat and the Nahr Karakhīyāt. The latter is the "Karakhīya Canal" (Karkhīya = Kārkhī; see Frankel, a. e. a. o. a. o., Arabic. Etym., on Arāb., Leiden 1886, p. 77) which left the Nahr Ta'ā below the small town of al-Mujawwar near the village of al-Barakāt (see above, i. 553) and supplied the southern part of the western half of Baghadād, i.e. the mercantile quarter and its neighbourhood, with its branch canals, which in places ran underground. Numerous bridges carried the busy traffic over it. On the Nahr Karakhīyāt and its annual supply see Ibn Sīrāq, ed. G. Le Strange in the J. R. A. S., 1895, p. 24, 1895; p. 288-292; al-Khāṭib al-Baghdādi, ed. Salamin (see the Bibi), pp. 66-69, 95-103; Yamīn, iv. 572; Streck, *cit.* p. 95-100; G. Le Strange, Baghadād, p. 52-56, 63-80; Herford in Searle-Herford, especially the Bibi, 116.

In the civic history of Baghadād, especially during the Buyyid period (9th-11th century), al-Karkh, which was regarded as a Shi'ī stronghold, is frequently mentioned (cf. above, i. 597). Under the Buyyides who had 'Alid sympathies the al-Karkh quarter was greatly developed; if 4th quarter of the town, and it was the usual place of residence of the Shī'ā sectaries. Under the Mamelukes the district was divided into a number of districts and the Caliphate.

Al-Karkh was mostly in the main centre of this civil strife; its inhabitants were always at daggers drawn with the Sunnīs of the adjoining districts (Bahr al-Baghdādi), and Shī'īs of al-Dawla (416-435 = 1034-1054) under whom the situation had become extremely serious was even on one occasion, in 422-435, reduced to take refuge with his Shī'ī confederates in al-Karkh. In 445 (1055) a considerable part of al-Karkh was laid in ashes as a result of these feuds. A great fire had previously devastated al-Karkh under the Caliph al-
Al-Karakh was not only the largest but also the most long-lived quarter of the western half of Baghdad. When the quarters around it had gradually fallen into ruins, it stood quite isolated—as early as Yaqut's day for example (beginning of the xiiith cent.)—like a separate town, as it had been in the earliest period after the foundation of Baghdad. It was a mile distant from the then still inhabited quarter of Bab al-Dawr (in the south-east of the old round city of Bab al-Mansur). In the later middle ages (cf. for example Ibn Batuta in the sixteenth century) the name of the Bahr al-Dawr quarter was not infrequently extended to all the quarters of western Baghdad still standing i.e., even to include Al-Karakh; cf. G. Le Strange, op. cit., p. 336; Herzfeld, op. cit., p. 144 sq. We merely point out that the topography of Al-Karakh and its vicinity in Yaqut is not quite in agreement with the other sources. It appears that the local knowledge of the author of the Geographica Dictionary at the time of writing was no longer quite reliable. Cf. G. Le Strange, p. 24, 159.

Al-Karakh is also known as a rare mint; there are coins of the reigns of the Caliphs al-Mukhtadin, al-Mu'izz and al-Riff, dated in the years 309, 315, 318, 321, 325 cf. Numismatische Zeitschrift, Vienna 1893, p. 311; Lavoix, Cat. des Monn. Mus. de le Bibl. Nat., I, 285; Numismatische Chemische, 1905, p. 322 (1905, p. 197). The wines of Al-Karakh was highly esteemed. In the poems of the older 'Abbâb period (e.g. in Abû Nawâs, Ibn Mutarr) it is often mentioned; cf. G. Jacob in Orient studia, Th. Noldeke, grundriss, Giessen 1905, p. 605.

At the present day the part of Baghdad on the right bank of the Tigris, which barely makes up a third of the area of the city, is called Karahkha, properly (Turkish) Karahkha Yâkû.—the other side (lying opposite the city proper on the east bank), reproduction of the popular Arabic fâhâfân al-Dirghâ. This name has therefore no connection with Al-Karakh (the contrary view is held by Le Strange, op. cit., p. 66). Karahkha was for long merely an insignificant suburb; but in recent years it has increased somewhat in importance and will certainly continue to do so at the railway station of Baghdad is there. Since the second half of the xvith century Arabs of the tribe of 'Ukāf (Ogâl, 'Alâ') have settled here, who with other caravans, people form at the present day a considerable part of the inhabitants of this western town. Cf. ibereon Fornik's expedition in Flora et geographia, suppl. part. 44, Goth. 1875, p. 28, 30: v. Oeser's Vom Mittelalter bis zum persischen Golf, Berlin 1900, ii. 672, 85; C. F. Borchgrevink, Histoire de Bagdad dans les temps modernes, Paris 1900, p. 21, 190 sq.; Massingham, op. cit., p. 92.


(M. Streer)
whether al-Karkhi deliberately took no notice of the Indian methods or was not acquainted with them cannot be decided. In his book on astronomy, like almost all Eastern Arabic mathematicians (except ‘Alī b. Aymād al-Nasawi, about 980–1046), he does not use Indian numerals but writes out all the figures in words.

**Bibliography.** There is not a separate article on al-Karkhi in any of the Arab biographical works so far published; he is only occasionally mentioned in Ibn Khallikān, ed. Cavoisier, ii. 1330, l. 65; transl, by de Slane, iii. 314; cf. also M. Cantor, Vorzüge der Gesch. d. Mathematik, iii. 713–729; H. Suter in the Abhandl. d. Math.-nat. Wissensch., v. 84.

(H. SUTRA)

**KARKHISA** (also KARKHYA), a town in al-Djazīra on the left bank of the Euphrates, close to the confluence of the Khūṭūr, a little above 35°N. Lat. Karkhisā is simply an Arabic reproduction of the Graeco-Roman name (α) Karkhēs, (β) Καρχήσια κόσμως or Καρχησία (Karkhēsia) in the Nест. εἰσοδήμαρχος, ed. Parthey, p. 52; S. Circeanum, Syriac Kirkostion, Latin = castrum Circeos, "the castle with the circus"; cf. Nolddeke, op. cit. (see Bibl.), p. 3. Ḥamza al-Muyib ha in Yākūt, iv. 65, as ḥaṭr, still known in the nomenclature of the place-name (Circeanum for the place at the mouth of the Khūṭūr) in any case first appeared when a Roman military station was built there. This perhaps may have been even before Disdarian. It was, however, this Emperor who first made the place of great importance by making it a powerful fortress on the extreme frontier of the Roman Empire in Southern Mesopotamia. From this it seems quite impossible that Circeanus could have been a Latinization of the Aramaic Karkh = town (see the article AL-KARKH), on Mörz, op. cit. (see Bibl.), p. 37; suppressed; see Streck's arguments in the Z. A., xxvi. 259.

A situation so favoured by nature as the mouth of the Khūṭūr must certainly have been already inhabited in remote antiquity. But the names of the settlements there have so frequently happened in the Euphrates changed several times in the course of centuries.

The old native name of the place was perhaps the Nabaghat mentioned by Ishaq b. Chariz (cf. Harzfeld, op. cit., l. 174). Another name is perhaps preserved in Chabora, l.c. = the town on the Khobīte; see Streck in Pauwly-Wissowa, op. cit. (see the Bibl.). In the inscriptions of the Assyrian kings of the ninth century (Tukulti-Ninurta II., Assyro-Babylonian) we find mention of a place named Sirku (Sirku), which, according to the literature of Tukulti-Ninurta, was the last Western stage along the Euphrates on the road to the mouth of the Khūṭūr. Following Maspero (Le Carchemish, p. 145, Paris 1872), p. 153; this Sirku has been connected with Circeanus and the latter name actually derived from the Assyrian one; see for example Streck, 1905, in the Procédé de la Société des Bibliothèques archéologiques, xviii. 174; S. Schiller, Die Assyriologie, Leipzig 1911, p. 20 and 22; and Mennovan, Babylonie and Assyrie, i. Heidelberg 1920, p. 344; it is queried by Schmitt, Annales de Tukulti Ninurta II., Paris 1909, p. 48. This identification is untenable; see against it Streck in the Z. A., xxvii. 259 sq. and Horn in the Z. A., xxxiv. 159 sq. The site of Sirku is besides to be sought on the right bank of the Euphrates; on the probable situation of Fezira, cf. the Provinciale-inrichting der Assyrië en Babilonië, Leipzig 1920, p. 15. According to the above mentioned itinerary of Tukulti-Ninurta, Rammanum (on the reading see Horn, op. cit., p. 154) must probably be located in the region of the junction of the Khūṭūr with the Euphrates.

Simply on account of the similarity of names, Circeanus used to be identified with Carchemish, the great Hittite city, for example in the earlier Biblical commentaries, by the Jewish traveller Benjamin of Tudela, also by Witter, op. cit., x. 15 and by Chenery, op. cit. (see the Bibl.), p. 450. The lack of foundation for this identification was shown notably by Maspero, above mentioned work and by Noldeke, op. cit., II. 49. Beside, the site of Carchemish has been identified for several decades beyond all doubt in the ruins of Ḥimkā or Ḥisbālī on the right bank of the middle Euphrates, a few hours' journey below Birešāk.

In the fourth century A.D. Circeanus passed into the hands of the Persians by the shamal treaty made by the Emperor Jovian (363). The Arabs next captured it in the conquest of al-Djazīra. The occupation by the Muslims took place, apparently without fighting, under the commander Habīb b. Madīlūn who was sent by Yazīd b. Abdul Malik, probably happened in the year 640 (960), not 16 (627), as many sources say. Cf. chron. of al-Baladhurī, Kitāb al-Ṭabarī (ed. Goede), p. 176, x (and cf. p. 111, 175, 178, 179); al-Tabarī (ed. de Goede), i. 2478; Ibn al-Aswad, al-Kitāb (ed. Torberg), i. 409 sq.; Yākūt, Muṣāfā (ed. Wissowdoff), iv. 65 sq.; Well, Gesch. der Juden, ii. 751, 755, 799. Karkhīya became the capital of the district of Khūṭūr in the province of Dīyar Bakr. On account of its very characteristic situation, Karkhīya is mentioned by all the Arab geographers in their descriptions of the river-courses and roads, but no detailed account of it is given. The place probably did not attain any great size in the Islamic period either. The high percentage of Jews (500 families) found by Tukulti-Ninurta in the second half of the 8th century there is remarkable; see the Hebrew text of his travels edited and translated by Schick and Adler (Jerusalem 1903; Frankfurt a/M. 1904), i. 49, 214 sq. and ii. 47.

In the history of the wars of mediæval Islam, we find Karkhīya often mentioned. When Abū al-Malik was engaged in his campaign against Muʿāwīya, governor of the Iraq and brother of the anti-Caliph Abdallah b. al-Zubair, he had to devote his attention to Karkhīya in 71 (690), where the Kair ṣafar b. al-Butāri was ruling independently and had successfully resisted the governor of Ḥims, who had been sent against him. After a siege of some length, Ṣafar had to submit to the Caliph's army; cf. the account in Ibn al-Aswad (ed. Torberg), iv. 257 sq., Welt, Gesch. der Chalifen, i. 413; J. Wellhausen, Das Arabische Reich und seine Stämme, Berlin 1893, pp. 116–119, 120, 125. In the wars fought in the 9th (10th) century on Mesopotamia, still in the Halfa or Hims, epoch we find Karkhīya playing a part along with al-Rabba, a day's journey down the Euphrates from it; cf. Füger in the Z. B. M. G., ii. 451–2. The rulers of Egypt repeatedly extended their power as far as Karkhīya, for example the Muṣṭafā Aḥmad, from Karkhīya, for example the Muṣṭafā Aḥmad, from
however, the Caliph al-Muwaffaq's vigorous brother al-Muwaffaq was able to restore it in 928 (851) see Wustefeld, Der Statthof der Ägypter aus Zeit der Chalifen, Abb. G. G. W., 26 (1876); vol. xxii, part ii, 20. Several centuries later the Egyptian Sultan Haitham again advanced his frontier up to the Kharis, when he took Karkhadd from the Mongols in 663 (1264); cf. Wulff, Gesch. des Chalifats, p. 96.

At the present day the site of Karkhadd is occupied by a miserable village of 30-40 houses and hovels of clay and an extensive ruined site adjoining it. It is now called Dusamra (Badly wrongly written Russia by the Turks); older travellers give the form Abd Serai etc. Dusamra is probably a corruption of Abd Serai (as, along with other authors, Moritz, op. cit., p. 37, thinks); it has been with less probability taken as a derivative from Basar, the older name — recorded by Abu 'l-Fida for 732 (1331) — of the present Dar es-Zor (see Herrfeld, op. cit.). According to Herrfeld, the old name Karkhadd still survives locally in the form Karka.

Russia lies on an irregularly shaped tongue of land formed by the Kharis at its junction with the Euphrates and is about half an hour's journey distant from the mouth. Communication with the hinterland is by boat, which so that we have a well-marked peninsula. The plan of the old fortress can still be easily recognised: it forms a rectangle, the longer side of which runs along the Kharis, while the shorter faces the Euphrates from which it is now about 1000 yards distant. Four more or less well preserved towers and a fort-like building (pristorium, areal) can still be seen, from which Moritz (op. cit.) suggests that the modern name Abd Serai (Dusamra) may be derived. The fairly extensive town lay to the north-east of the fortress and is still marked by numerous walls of earth. Descriptions of the modern ruins are given by Sochon, Moritz and Herrfeld: plans of them are in Sochon and Herrfeld (see Bibl.).

The view of the past once played by Karkhadd as a trading post is an of the most important roads which may be traced from Syria to Babylonia, Mopsuestia to Syria — has in modern times been to a great extent regained by the town of Dar es-Zor on the Euphrates (see above, p. 456) above mentioned, a few hours' journey above the mouth of the Kharis.


KARLOWITZ. [See Karlowitz.]

KARLUK (Karliku). In early Arabic sources Karlikh, in Chinese Ko-lo-kü, in the name of a Turkish tribe, is mentioned in the Turkish Orkhon inscriptions and in the Chinese Tang Shu; cf. E. Chavannes, Documents de la Ton-Khoi (Touf) occidentale, B. Petersburg 1903, Index. The Karluk attained some political importance after 766, when, after the decline of the empire of the Western Turks, they occupied the valley of the Q. [q.v.]. Their princes did not assume the title of Khagan (Kaghan) but only that of Yabghu (Arabie Dschaghya) al-Tafter mentions a Dschaghya of the Karluk in Tokkhistan on the upper Amu Darya as early as the year 1169. With the Dschaghya al-Khuttal (op. cit., li, 1612, 5) corresponds the Dschaghya al-Taktuir (li, 1604, 3 and 1612, 9). At the present day an affluent of the Sughan is still called Karluk or Karluk; cf. W. Barthold, Die alttürkischen Inschriften und die arabischen Quellen, B. Petersburg 1899, with reference to W. Radulfs, Die alttürkischen Inschriften der Mongolen, second edition (B. Petersburg 1892, p. 27, note 1. According to al-Ya'qubi, Zuwarah, ed. Houtana, ii, 419, the Dschaghya of the Karluk adopted Islam in the year 622 (728—729); cf. J. Marquart, Chronologie der alttürkischen Inschriften, Leipzig 1898, p. 25; it should however be observed that the same fact at the same date is narrated concerning many other rulers, which makes it suspicious. M. G. Safar (in Barthold, Turkestas , w. tujan mongol-beyk yukselti, ii, B. Petersburg 1900, p. 207) mentions an invasion of the Dschaghya in Farghana in the year 792. In the reports of the Arab geographers of the 14th century the Karlik are still in our, according to Ibn Hawad (B. as. i, 17, 29), their territory extended 30 days journey from the frontier of Farghana. According to the Persian sources however, their territory was not so extensive; (cf. especially the still unpublished Huda- al-Asan; al-Tabari in Barthold, Ott. w. n.ew. = Seydenwag Asien, B. Petersburg 1897, text, p. 81 sq.; transl. p. 104 sq., and Asil in Barthold, Turkestas, i, 99 sq., Marquart, Ostasiatische Einzelschriften in the Abb. G. G. W., Göttingen, new series, xiii, 11, p. 40 sq.). In so far as they were the nearest neighbours of the Musliman territory, the Karluk, more than the other Turks, were influenced by Persian civilization. They even differed in their features from the usual Turkish types. Mahmut al-Kathibar, Dervis Longul al-Takur, Constantinople 1795—1917, comprises the Karluk and the Ghizis under the common name of Turkmanis. It cannot be ascertained with certainty what was the relation between the dynasty of the Ilk Khans (q.v.) and the Karluk. At any rate the Karluk were mentioned in the history of this empire, especially in Samarqand, as namely Fardinands, the like the Ghizis in the Seljuk empire. In al-Udawati's report (Tavrid, Dzhami Gezil, ed. Mirek Mah,
tolerance and equality, with a system of graduated initiation and the ritual of a guild which — encouraging the rise of the trade guild movement (see the art. Gilds) and universities — seems to have reached the West and to have influenced the formation of European guilds and freemasonry.

I. Etymology and Early History

The etymology of the word Karmania (not Karmatia) is disputed. It appears as a descriptive adjective in the name of the first leader of the insurrection, Hamdon Karman (cf. Alh b. Karman, a heretic quoted by the Nubian author Malinu Taborari). Vollaerts has connected it with the Greek karya,  "work," but it is more probable that we should look back to the local Aramaic dialect of Wasi, where karman to this day means "valiant" (Aramaic adjective of the Midan, cf. Awtane, in Mas'udi, s. a. p. 857). From the year 555 (868) we find mention in the same region, along with the Parthiyen, a corps of Karmania among the rebellious troops of the Zanj (al-Tahiri, iii. 1757; cf. iii 1749; Rasch Karmat).

The name Karman in palaeography means a particular kind of sable; in addition there is a special secret Karmania alphabet used in the Yemeni texts recently studied by Grätting.

The Karmania insurrection was begun by Hamdon in the neighbourhood of Wasi in 277 (889) he founded a tribe al-khif (an entourage of place of retreat) east of Kula for his proliferous, whose various voluntary contributions supported the common chest: these contributions were also at breaking the fuch of all income (fasaa), right of all participation in the ashes (Baha); cf. the art. Nicand; community of all objects of general utility (nisba) was prescribed. These details, which we now know from Saadi sources, are perhaps accurate; as the agapes they are "breath of Paradise"; this detail which we find in the contemporary trial of al-Hallaj i may perhaps simply a transference of the consecrated bread (zubeida) used among the Mandaeans of Wasi (naghaban). The jahra; cf. al-Tahiri, year 555 (868), in the Karmania Farid b. Othman of Najmah; or to be pointed Najmah (Naghamin).

We find along with Hamdon his brother-in-law Abdu (cf. 289-289), under a manual of initiation for the seven degrees (balagha), both seem to have been dependent on leaders of the same identity remained a secret, living outside of Sawad, the Sibhi al-Zahiri, who is said to have destroyed Hamdon, and the Sibhi al-Najm who hid himself under the name of Abdu and put in his place Dhrakara al-Dudhak (Dhikra), 288-900 he gave the signal in the desert of Syria among the Banu Umayy for the general Karmania rising — in long prepared (expectant in Khurasan for the year 290/902 — and proclaimed as leader the Sibhi al-Najm, under the Maliki, with the regnal name Abu Abdallah Muhammad, the old dynasty of the Faqih. He was killed in 289 (901) at the siege of Samarra, was slain by his brother, the Sibhi al-Khad, who as ruler took the name Abu Abdallah Mohammad, and who was captured and executed at Baghdad in 291 (903). The Karmania movement in Lower Mesopotamia, drowned in blood, ceased to be an active factor in politics in 294 (906) with the death of Dhikra, in time the movement regained strength in...
The position of the Karmania

The general tendency of the Karmania doctrine was to consider the Aliid legitimacy as a means rather than an end. The Imamate, the supreme authority, is not a hereditary monopoly transmitted in a dynasty; it is an intellectual characteristic, a divine investiture, an imperative mandate (‘a’araf al-‘aman) conferred (‘ajdāf) on the new holder of the title from among the imamats by a sudden illumination of his intellect, which makes him “substituted” or “spiritual son” of his predecessor. Such is the justification, given in the formula of initiation in the Druze books, for these alleged “assumptions” of genealogy, which are the rule in the annals of the Karmania from the time of Al-Mahmūd ‘Abd al-Karim al-Husaynī (d. 361/972) to the Fatimids. Indeed, when the Shībūk al-Nāfisī in 288 (999), and ‘Uthmān ‘Abd al-Lāh in 295 (1006) had assumed a Fatimid dynastic title, neither the one nor the other plainly indicated their genealogical connection with the ‘Abid Isma‘īlī line (cf. al-Mamūtī, Iṣ‘ā‘ī‘, ed. Banū, p. 7–11). And if this claim was of importance with respect to the public, in the opinion of their enemies, it seems that it hardly interested those initiated into the true doctrine, who expected above all else a chief, possessing a special divine appointment, of the “intellectual order”, whether he was “Aliid or not.

The official version of the ancestry of the family of ‘Uthmān ‘Abd al-Rahmān compiled by his son, the Mullī al-Mū‘īnī b. Abī ‘Umayr al-Shātīlī (d. 259/972), was a laudatory and lying composition, specially written in reply to the call of the Aliids. The version of the two Sunni anti-Karmania pamphlets by Muhammad b. ‘Umar al-Madīnī, president of the “Ma‘ṣūmī” in Baghda’d in 320 A.H., and by Muhammad ‘Abd al-Mu’saymin, a scholar of Damascus, who died about 375 A.H., is largely of any more value. S. d. Sayyid, Guirent and de Goeje thought they could rely on them as the most authentic, and the two opponents, Manṣūr ‘Alī Shāhī, (d. about 380 A.H. at latest), was not a “Barada’īnī”; he was a client of the Mughamī’īs (Kasā‘īq), a native of Muhīma, a well-known theologian, the official cront of the fourth and sixth Imamīs, ‘Abd al-Ma’inī Shāhī, and his son ‘Abd al-Mu’īnī Shāhī, who was official cront of Al-Mu’saymin (Shāhī) which provoked the irony of the present ‘Abīd b. ‘Alī al-Ma’enī, did not die in 350 A.H. but in 350 at latest, “in prison in Kufa under Al-ma’inī”; ‘Alī al-Ma’inī (and not Zaidī) is the authentic known authour, ‘Alīd b. al-Mu’tasim Abī ‘Alwā‘rī, who died about 350–370 A.H. etc. In these circumstances the statements made in the two Sunni sources mentioned regarding the assassination of ‘Abdān, the illegitimacy of ‘Uthmān ‘Abd al-Lāh and the assassination of the so-called “son” of Dhikrayh in 288–291 A.H. have to be received with caution.

After the proclamation of the Fatimid Caliphate in the Maghrib the general attitude of the Karmania in al-’Āṣib as in Yemen and in Kau dam was one of expectancy, which the assassination of the Shībūk al-Nāfisī (287 = 999) by ‘Uthmān ‘Abd al-‘Āṣīr and the confirmation of the “son” of Dhikrayh in 288–291 A.H. have to be received with caution.

The general tendency of the Karmania doctrine was to consider the ‘Aliid legitimacy as a means rather than an end. The Imamate, the supreme authority, is not a hereditary monopoly transmitted in a dynasty; it is an intellectual characteristic, a divine
expected. Imām ʿAbd al-ʿAzzī bi-Al-Karbūsh al-ʿAthārī (a kind of ḥiliqahalū, would put to death). The Black Rose was restored to the Meccans in 346 (957) by order of the Fatimid Caliph al-Manṣūr. In 360 (750) the Karmatian chief Bū Ḥārām, Ahmad thought it no breach of his oath of initiation to give his lieutenants a document, which so loudly read at Damascus, testifying to usurpation of civil authority by the first Fatimid Caliph. In 422 (1030) the Dirāz wrote Ṣawdaʾbānī in vain urged the Karmatīn ʿAlī ibn-ʿAṣāh to rally to the cult of Fatimid Khulāl.

On the other hand, there are abundant proofs of the adoption of Karmatī doctrine by the Fatimid dynasty itself. It was at the sīd al-yār of the Maḥdīs. Ahmad ibn-ʿAbd Allāh ibn-ʿAbbas, by the wasli of ʿAbd Allāh ibn-ʿAbd ibn-ʿAbbas, the grandson of ʿAbd Allāh ibn-ʿAbbas, who became known in Cairo. The Dirāz, religion is simply a Karmatian heresy. The introduction of ʿUthmān ibn-ʿAlī of the ʿAlī ibn-ʿAbd ibn-ʿAlī, the son of the Fatimid Caliph in Cairo, in the 2nd month of the year 251 (865) to be traced in the part of ʿAlī ibn-ʿAbd, recognized in the Prophet by the Karmatīn. The Karmatīn Doctrine.

It is no longer possible to rely, as was held to be done, on the account of the Karmatī doctrine given by the Sunni antik-armatī writings on heresies; al-Maḥdīs has judiciously said of the latter that they contradict each other and that the Karmatīns themselves recognize nothing of their doctrines in them. Except for a few lines that are accurately in the sīd al-yār of the Fatimid Caliph (d. 277-987) we have to come down to the 13th century of our era to find a conscientious writer, al-Shahrastānī, able to give us authentic Karmatī fragments, some quite old (of Mānīn Kādāh and Ahmad ibn-ʿAlī) from original sources, which he does not mention, but which Fakhrī Khān (Mānīn al-ṣafī) has identified with the ḍiyya of the al-Ḥanūfīs (see Surūrī: II. 37-155 of the Cairo edition of 1337) and the ʿAshūrīs of ʿAbd al-Dawūd ibn-ʿAbd al-Dawūd Sūrūrī in Baya. (370-980) (on Hellenism: II. 155-193, of the Cairo edition of 1337).

To deal with the problem more minutely one must search the polymorphic literature of the Imāmī and particularly the apologetic treatises in which the various extremist sects endeavor to press one another, starting from their common technical terms. Lastly, the apocryphic collection of the al-Hijrama (al-Ṣafī), which has not yet been thoroughly studied since Dīnārī, is invaluable for the synthetic understanding of Karmatī thought.

According to them, the world is a sum-total of phenomena which repeat themselves in cycles, playing and replaying the same drama so to speak after time:—this spectacle, presented to intelligences (invariable in number) so that they may be illuminated, is the gradual disappearance of the material world, perceptible by our senses, a multi-form and transitory mirage; then the intelligences are born (ḥaṣīf) by gaining consciousness of a pure intellectual evidence: the first is a sort of a pure universal intelligence, a manifestation of fundamental individualism. The first is to be recognized as the result of a gradual initiation which has been the stages of the creative evolution of the universe outside of God, what exactly leads the initiated by a process of intuitive illumination to forget these stages and to become absorbed in God.

a) Creative evolution: the divine essence or supreme light (nūr al-wujūd), always at the beginning and in the end, gives forth all of the nūr al-ṣawāḥel, "glittering" and "victorious" (ṣafī) light, which then engenders the universal intelligence (ṣafī al-ḥulūl), and the soul of the world (nafs); the latter under various modes produces human intelligences (those of the prophets, imams and elect; the others are only phantoms of nothingness). The nūr al-ṣawāḥel in the second degree gives forth the nūr al-nilūm "tearless light": that is matter, passive, "incapable" (māḥṣul), destined to disappear; it appears in various modes as stars at the skies (nūr al-nilūm), as perishable bodies on earth.

b) Gnastic involution: the intelligences of the prophets, imams and their adepts are marks of "sparkling light" ambiguously illuminated in the midst of the tearless light, blind and unreal matter like reflections in mirrors, following the cyclic intimations of the initiatory illumination; these marks shine, on becoming conscious of their divine identity, in a liberating intuition, in which, losing all individuality, they find themselves "delivered from the five tyrants": the sky, which makes day alternate with night, nature, which gives desires and regrets, law, which commands and forbids, the state, which controls and punishes, necessity, which forces one in daily labor.

c) The immaterial succession of initiatory involutions (mushafīkīn). The initiatory illumination makes the separated intelligences cohere, divine sparks individually for a moment, following two convergent trajectories, increasing the chain of initiators (ṣafī al-ḥulūl, ʿulūm) and increasing the chain of the initiators (ṣafī al-ḥulūl, ʿulūm). Historically the list of their titles was closed in cycles of limited number; the intelligences, in irrevocable number, "transmigrate" from cycle to cycle (without "missing" again: their personality, since they have only the appearance of individuality).

d) Planetary denominations of the cycles of transmigration (ṣafī al-ḥulūl, ʿulūm, ṣafī al-ḥulūl). The cycles just mentioned are named from their material cells, i.e. from the planetary revolutions, periods and conjunctions. This is a very fine point which must be appreciated. The Karmatīns are nominalists, they do not believe that the name determines the thing and they unanimously assert that the planetary bodies have no directing influence on the intelligences; but the divine revelation (sawāḥel) which regulates the intimations of the initiatory illumination makes them participate inevitably with the natural periods which form the diurnal, the lunar and the ecclesiastical cycles of illumination; and provides the horoscope of intelligences which form part of it (change of cycles, milad, every 960 years; of empires every 240 years; of sovereigns every 20 years, of epidemics every year, of genetical subjects every year).
mouth and every day). When the moment comes for the final consummation of every action (dāqīq = 'nāfšū ḥurūf of the Ḥadīth, yādīrā')—cycles and periods will cease together.

The degrees of individual initiation. Indirectly, illumination is transmitted to the adept by degrees as in the ancient initiations (Greek, Manichaean) and in modern Freemasonry. It emanates from the divine vocation following a method of irretractable and infallible authority (for, whence the name ta'ṣīfīya given by al-Ǧashṣalī to the Karmatians). The adept submits himself for it (in the fourth degree) by a declaration— a solemn contract with a clause (ziyāt annalūq) of triple repudiation of his favourite wife if he should reveal the secrets (ṣīfī al-ṭawīr), which constitutes Karmatian adultery, ziyāt. Its formula has been studied by Goldscher (cf. the art, waqfimīya). We find it first used during the revolt of the Zanj (d-Talbort, iii. 1750) and Usama alludes to it in his Memoirs. This Zanj heresiography recorded 3, 5, 7 (Abālī, and the Khāṣṣalī) at four degrees; but the names which Abū al-Kāhir al-Baghdādī gives them are doubtful: taṣīrārī, diagnostic of the future adept, described as "fertile" or "sterile" earth, tašīrūta (taming), tašīrūta (apprenticeship to mathematician), tašīrūta (taking of the oath), tašīrūta (tašīrūta, tašīrūta, tašīrūta) and tašīrūta. The programme for the five high degrees (secret) is little known. The "letter of Usain Allah to Abū Zahir," an apocryphal curiosum (recalling certain modern anti-masonic productions), analysed by al-Baghdādī, puts in various maxims of cosmic impurity, among others the mediæval parallel De Trinitate mysteriis (the latest reference to it: cf. E. E. E., 1926). Al-Makriti’s reference to the mystery of the cross (transl. by Dr Sace and Cassanova) shows that initiates by simply amounted to showing that the exterior rites (tašīrūta) of all the revealed cults conceal under equivalent and inadequate allegories the same hidden meaning (ṣīfī where the name Taṣīrūnum of the Karmatians), purely negative and without mystery; initiation being reduced to teaching the use of wholly speculative philosophical reasoning, which proceeds without practical differentiation the antithesis, opposite conceptions like "law" and "breach of law," "tauṣīrūta" and "tašīrūta"; cf. tašīrūta). But this is only, as we have seen, one aspect of the fundamental intellectual mission of the Karmatians.

Its Ḥaṭṭa technical vocabulary; its criticism of the other extremist Shi’ite sects (Ghulāṭ).

Terrified by the wide and rapid spread of Karmatian doctrines in the most cultivated centers of the Muslim world the Sunni heresiographers strove to discover and denounced an anti-Muslim offensive in it, originating in a foreign religion—Marzūlim, Manṣūrīya, Ḥaṭṭa. In racial hatred, setting Iranian against Arāb, the tribe of Rāh’s against that of Muḥammad (Shībīyā). They quoted parallels which are not very convincing.

The hypothesis of the Sabzawār-origin of the Karmatians, which is also found among them, is more attractive. It seems to have been put forward by the Karmatians themselves with a view to gaining citizenship in the Sunni Muslim state, presenting their syncretism as the heritage of Abū l-Walā’ (Bābāf) from those mysterious "Sabzawār" mentioned by the Kūfī. Such is probably the leading idea in the Sabzawār tale developed among others by al-Shahrastāni in some pages borrowed without acknowledgment from the Kitāb al-Jawāf al-Jawāb. The document hardly permit us to credit effectively the Karmatians with the pseudo-"Sabzawār" of Ḥarrān or Wāṣit.

In reality an examination of the Karmatian technical terms shows that this doctrine was formed before the end of the second century A.H. in the Ḥijāz circles of Kūf. The Karmatians retained, embedded in their system, various themes of Islamic special terms, which we find again among other extremist sects, Isḥāqiyya, Shīrīyya, Qaṭāniyya (Qaṭāniyya), Qaṭāniyya, Hashimiyya, Hallālīyya; e.g. māhāfīz, māhāfīz, māhāfīz, al-muqāfī, al-muqāfī, māhāfīz, māhāfīz, māhāfīz, māhāfīz, māhāfīz, māhāfīz, māhāfīz, māhāfīz, māhāfīz, māhāfīz, māhāfīz.

The mystic sense of the 26 letters according to the ḥaṭṭa. The last orthodox Imām Maḥmūdī entered into the Karmatian ṣīfī’s and Maḥmūd b. Omar and Maḥmūd b. Sinān al-Zahrī (also admitted by the Nuṣairī) are true Karmatians. The Karmatian antitype is Abū T-Kāhir Muḥammad b. Abī Zaynab al-ʿAṣārī al-Kadhī (d. 167 = 783 at Kūf); he substituted in place of the "personifying" Koštānī exegesis of the early Shi’ite an abstract allegorical exegesis, nusaynī, without the use of letters (cf. Muḥarrīn) by their corresponding numerical values (mystic meanings of ḥaṭṭa); it's who seems to have invented the pledge guaranteeing the secret of initiation for the Koštānī, his adopters, are the only Imām sect whom Abū T-Kāhir (Abū T-Kadhī) will not allow to take the oath on the ground that they make of the nusaynī (negative practices of burying) a positive proof of the true name (false testimony to keep a secret).

After that, Abū T-Sāhir Māmūn al-Kadhī al-Muḥṣīnī (d. towards 180 = 796) gave definite dogmatic form to the Karmatian doctrine of evangelization; he substituted the abstract first principles for the low adīmī (defined historical personages), deniaries of the first Khalīf. He denies that the divine essence has any attributes and defines the "eternal Kurān" as a pure divine illumination in intelligences.

It has two aspects: the Karmatian dogmas with the preceding Imāmī systems, their extreme "intellectualizing" (taḥkīl) and "personifying" (taḥkīla), and their identity of the things. Al-Ashbā and his descendants, we see at once after the connection a transposition: here they are intellectualized, objectified in abstractions. Finally the Karmatians, considering only rank and the external role played, restore to Muḥammad priority over Alī. Not that they in turn deify Muḥammad—he is simply their destined role of pre-eternally foreseen messiah or herald (ṣīfī) that they look at, and they are (to the exact term) not Muḥammādīyya but Muṭāya (the letter noun means in ḥaṭṭa the name, now that is to say the mission of the prophesied, ṣīfī, devoted on the prophet), in opposition to the ṣīfīya (the letter noun in ḥaṭṭa is the original sense, maṣū, whence the hidden meaning, the "silent" (ṣīfī) role of the "designated" (ṣīfī) devolved on 'Ali, like Dīrāb and Nabhī). During the polemics that went on in Kūf between Imāmī writers down to the third century A.H. the Karmatian authors, Abu T-Kāhir, Fāṭiḥ and Nabhī, were "Muzaffarīs"; they place Muḥammad (ṣīfī = nāfśī = ḥaṭṭa = 7), where 'Ali (ṣīfī = nāfśī = ḥaṭṭa = 7). The Nuṣairī Kh-
The Karmanians, preserving from its place of origin an old stock of primitive Islamic terms, Karmanic and others, in which it retained the archaic special meanings they had before the third century A.D., modifying the doctrine of the 'Ayya to suit the exigencies of controversy, substituting 'Ali (not aala = Isaac) above Muhammad (labbaas = Gabriel) and Ali (aali = Eli). To the Nasairi argument that Muhammad is 'the veil' uncovering the divine appearance called 'Ali, the Druze reply with good Kangarian logic that 'the veil' only covers and that Muhammad is given more perfect evidence of God by his words than 'Ali by his silence. Internal sanctity is set aside in favour of the gift of prophecy and rule and emphasis neglected for individuality. It is the same poietical attitude which divides in Maimon Kaddishh the order in which he associates his two first principles (founded in that by Kaidel, Dabarlah, the Druze and the Synagogue) first the intellect (aab = nafa' saifat = meaning) and second the soul (mas = nafa' saifat = meaning) (aab = nafa' saifat = meaning) (aab = saifat = meaning) (aab = saifat = meaning) (aab = saifat = meaning). Then comes the 'flame' (naft, haft), the central sign of divine intervention, before the second pair of principles, simply reduplication of the first among the Zunuh (aab = nafa') and in the Synagogue (aah = aab, kaa'af). The identification of the five Karmanian first principles with those of the Hellenistic philosophers, like the physicist Kair (intellect, soul, matter, space and time) does not seem to be primitive and represents a later effort at syncretic conciliation.

In psychology the Karmanians deprive each human individuality of all definitive reality, for their body being removed a priori like an unreal idea, there only remains a momentary principle of individuality to which they refuse any name implying internal reality, like soul, spirit (employed by the Sufi Imams); they substitute for it the term 'aft' 'intelligence,' indicating a simple causation on the part of God, "aft extra," a role of an observer who takes no actual part in what he sees. They criticize the gross materialism of the first Ghulat (and of the Nasairia) who believe that souls are fallen stellar bodies, fallen from the higher heaven, by which light or the moon is the threshold) and destined to return thereby that same predestined attraction which caused them to adore the divine apparitions imperfectly seen in the course of the cycles of bodily transmigration (tadhah). For the Karmanians there is no corporeal transmigration even for the damned (they have only been phantasms) in the bodies of animals and we cannot even speak of true spiritual transmigration for the elect, since the immateriality of the intelligence is only impersonal, whether it assumes modes as "sparks" or not.

Cautious to the Nasairia, who refuse imitation (and immortality) to women, the Karmanians admit them (naftul el-bidh in the Druze canon).
The Karmanians profess an integral nominalism; the letters of the alphabet are only intellectual symbols; the name is the mask of the thing, not its manifestation (Nasairi view); each symbol ought to be destroyed to permit access (tehfit) to the pure idea. The obligatory duties of religion etc. are only supererogatory; counsels leaving free play to all human faculties (ikhab).

Its connections with Hellenistic philosophy.

Karmanianism preserved from its place of origin an old stock of primitive Islamic terms, Karmanic and others, in which it retained the archaic special meanings they had before the third century A.D., but...
intelligence (tâbâh) in his miniscule descriptions of the fundamental unity of being (wujûdāt al-wajûd) in reference to the Karâjîs themes of the covenant (māzā'if) and the Nocturnal Assumption (jâhâ'ah lawâ'în), al-Ashârî only took up Karmâtân exegesis again in a more moderate form.

The remarkable organisation of trade and Muslim gilds goes back to the Karmâtân (see the art. "Jâhâ'ah").


(L. Massonson)

**KARMÂSÎN.** [See Aqâbâr al-ahwâzî.]

**KARNÂK.** [See Aqâbâr al-ahwâzî.]

**KARÂJÎ.** 1. A town of 23,559 inhabitants (1901), situated a few W. of the Djemâa R. in 29° 44' N., 36° 59' E. The town is the administrative centre of a district of the same name, but hist. (7th c.) and ethnologically it belongs to Hindustân rather than to the Kafrânât. The language commonly used by the inhabitants is a dialect of the Western Hindis. It is no doubt a place of great antiquity, and the name is traditionally derived from Karn of the Mahâkâhvâ (Karnâlaya = Abode of Karn). But it was not of great importance in early times, and is not mentioned in the annals of the invasions of India by Mahâmun Ghûzimâr and Malik al-Dîn. Its prosperity seems to have commenced with the construction of the canal from the Djemâa by Ferîdî Shâh Taghîâ (see Shâhâb-dîr, Turbâtî Fâlûn Shâh, Elliot and Dowson, Hist. of India, iii. 362). The country became productive and rich, and being on the direct road to Dîhî from the north became an object of attack to invaders and rebels. Thus in 952 (1553), while Akbar was engaged in Godjâ-ri, Karnât, Fâurate, and Soâpet were plundered by Ibrâhîm Jumâ Mirâ, Djâhâîgîr halted at Karnât in 1013 during his pursuit of his rebellious son, Ghîshâw (Elliot and Dowson, v. 6, 396; also Beveridge's works, Timârjân, Memûre, Vol. I.). In 1120 (1705) during the reign of Babur Shâh, Karnât was attacked and plundered by the Shâh rebels (Elliot and Dowson, iv. vi. 418). But the most noteworthy event in its history was the famous victory of Nadîr Shâh over Muhammad Shâh 1187 (1739) which was fought just outside the walls of the town. The imperial army was forced to retreat in the face of the 15,000 cavalry of Bûràn al-Makl, Najm al-Awlbâl (Onâbi). But Nadîr Shâh's army was under better discipline and provided with abundant artillery, and the defeats of Muhammad Shâh's forces was sad and complete. After the break-up of the Moghul empire following on this invasion (and those of Allahâd Shâh Durânsâh and the Mahâfrânsâh), the Karmâtân and the surrounding districts again became a prey to the Sikhs. Gâdîjâl Shâh of Dîhî took possession of it in 1763 after the battle of Sîchân but Nadîr Shâh recovered it in 1773. After this the Sikhs and the Mahâfrânsâh continued for its possession with varying results. The trepied advantage, George Thames, drove out the Sikhs in 1798, but only held it for a short time. Gurdîl Singh, the Sikh chief of Lâwâr, then held it for a space until driven out by a British force under Skinner in 1853, after Kâjî's defeat of the Mahâfrânsâh at Dîhî.

After these events Karâjî became the head-quarters of a British district and was for several years the most advanced military post towards the northwest. Parity on account of its unhealthy

KARNAL. [See Kârân.]

**KARÔLî.** A town of 23,559 inhabitants (1901), situated a few W. of the Djemâa R. in 29° 44' N. 76° 59' E. The town is the administrative centre of a district of the same name, and hist. (7th c.) and ethnologically it belongs to Hindustan rather than to the Karmâtân. The language commonly used by the inhabitants is a dialect of Western Hindis. It is no doubt a place of great antiquity, and the name is traditionally derived from Korna of the Mahâkâhvâ (Karnâlaya = Abode of Korna). But it was not of great importance in early times, and is not mentioned in the annals of the invasions of India by Mahâmûd Ghûzimâr and Malik al-Dîn. Its prosperity seems to have commenced with the construction of the canal from the Djemâa by Ferîdî Shâh Taghîâ (see Shâhâb-dîr, Turbâtî Fâlûn Shâh, Elliot and Dowson, Hist. of India, iii. 362). The country became productive and rich, and being on the direct road to Dîhî from the north became an object of attack to invaders and rebels. Thus in 952 (1553), while Akbar was engaged in Godjâ-ri, Karnât, Fâurate, and Soâpet were plundered by Ibrâhîm Jumâ Mirâ, Djâhâîgîr halted at Karnât in 1013 during his pursuit of his rebellious son, Ghîshâw (Elliot and Dowson, v. 6, 396; also Beveridge's works, Timârjân, Memûre, Vol. I.). In 1120 (1705) during the reign of Babur Shâh, Karnât was attacked and plundered by the Shâh rebels (Elliot and Dowson, iv. vi. 418). But the most noteworthy event in its history was the famous victory of Nadîr Shâh over Muhammad Shâh 1187 (1739) which was fought just outside the walls of the town. The imperial army was forced to retreat in the face of the 15,000 cavalry of Bûràn al-Makl, Najm al-Awlbâl (Onâbi). But Nadîr Shâh's army was under better discipline and provided with abundant artillery, and the
that the capital Shabwára before his reception by Hárshá. After Hárshá's death his empire rapidly broke up and Thátbares lost its importance. It was secularized by Mahámí Ghasán and invaded and captured by Múzmíz al-Dín Mákcam and Múzmíz al-Dín Mákcam b. Súm whose defeat and subsequent victory over Thátbares took place at Támúri, a small town farther to the south near Kárni in 533 (1142). This place is called Taránt and Tálimi by the chroniclers, but Támúri is the actual name in use at the present day. At this place there is a fine cairn of the Muqála period converted into a fort by the Súkhi in the 18th cent. A few miles from Kárni is also the small town of Kándíbora founded by Nájibkát Kháán, an Afghan claiming Ghurkhanid descent, in the time of Muhammad Sghán. It was a fort in a marsh, and was called by its founder Kándíbora or the Crane's town; hence the family that takes its present name of Kándíbora. Nájibkát Kháán afterward took the sides of Nádh Sghán but fought against Aynu'd Sghán Darrán. All the consuls and powers of the Nawásht were taken from them in 1849 Nawásht Muhammad 'All Kháán upheld the authority of the British Government during the mutiny of 1857. The family, though reduced through family funds, still holds a good position. The Mândáli family of Kárni also has the title of Nawásht. It claims Afghan origin but is probably in reality làt (q.v.). The Nawásht Aynu'd 'All Kháán did good service to the British Government in 1857, and received substantial affection. The family still continues prosperous.

In the South part of the district the principal place is Támúri (q.v.). The Muslim families of Támúri are of a good stamp. Among these is a branch of the Sayyids of Kárni. The Nawásht of Támúri is the head of the local Ansáta descended from Khwádág 'Abd Allah of Hárshá, whose son settled at Támúri in the reign of 'All al-Dín Mákcam Sghán (1241).

The British government of the district of Kárni are Rájputs of the Cákáhi, Mándáli, Ghurksháni and Jutíwá clans. Some of these clans have sections which still retain the Hindu religion.

The conversion to Islam is generally attempted to have taken place in the reign of Firuzsháh Tughák.


KARNĀTI. [See KARNĀTIK]

KARRAMIYA, sect, called after Aby Abdalláh Karrám Bb. Karrám (or Karrám or Kárüm); see Karrák al-charge, iii. 127, and for further ancestors Ibn al-Alláh, Kází, vii. 149). Of this person, who is called al-Sújátiana, a fairly full biography is given by al-Samání in the Ama, 4768, 4778. According to this, he was of the Banú Níst, was born in a village of Xarifli, was carried up in Sújátiana, and afterwards went to Ghorasan, where he attended the courses of Abyu'd Bb. Harí, the Ascetic (d. 234); at Bálíí he heard Isháq Bb. Yáusuf al-Mákcamí (d. 257), in Múzmíz al-Dín Huzír (d. 244), and in Hárshá Abdalláh Bb. Málkí Sultán, and he received many traditions on the authority of Abyu'd Bb. Abdalláh. (Epigraphi. d. 247), and Ahmad Bb. Abdalláh (Epigraphi, d. 249), and Ahmad Bb. Abdalláh is one of the most notorious fabricators. After spending five years in Makká he returned to Sújátiana, where he sold all his possessions. He proceeded to Nástír, where he was imprisoned by the governor Muhammad Bb. Támír Bb. Abdalláh (according to the Tálimi al-Dilíár on two occasions); after his release in 251 he left Nástír and proceeded to Jerusalem, where he ended his days in 255. The sanctuary of his followers there, called Kánúká, is mentioned by Matúshári B. Tháhir (Lev. in Cen. Ed. Hussáni, v. 149) a hundred years later, as also by al-Músháhid.

2. Doctrines. The opinions of this person were set forth in a work called Abyu'd al-Kárüm, "The Tálimi of the Tomb", of which some citations are given in the Farsh baim al-Fáruk, pp. 203—214, there where is the fullest account of the sect, with some of whose numbers the author held debates. His chief theological doctrine, which caused the inclusion of his sect among the Mánábíthás, was that the Divine Being is a Substance (Elámu), for which some of his followers substituted Body (Lájúm), though without human members, and in contact (manází), for which the euphemiism mâjáhán was substituted) with the Throne, which is located in space. This was apparently a deduction from the Kárüm, ala' La'áthá, and, indeed, the rest of his theology would seem to have been an endeavour to work the Kárümic texts into certain parts of the Aristotelian philosophy, notably the distinction between Substance and Accident, and that between dynamis and energeía. Thus his followers could maintain that God was "speaking" before He spoke, and could be worshipped before there were any worshippers. The doctrine of the eternity of the world was reconciled with the Kárümic creation by some subtle expedients. God, it held, was subject to certain accidents, such as willing, perceiving, speaking, coming in contact, over such accidents He has power, but not over the world and the objects therein, which were created not by His will, but by the word out. Thus it would seem, the tense in bim janni could have its proper meaning.

Another doctrine to which allusion is often made in kárüm works is that faith (fámil) is constituted by a single utterance of the two names Allah and Muhammad, and involves neither conviction nor knowledge. This view, through similar to the chief thesis of the Mánábíthás, is said to have been held by no one before him (Ibn Támíyá, Kárüm al-Indí, Cairo 1235; p. 57, where relates it length). The rest of his opinions, as recorded in the Fáruk, seem to have been in the direction of moderation. Thus the infallibility of Prophets was confined within certain limits, and a reason was found (somewhat in the style of Ibn Tufail) why those
whom no prophetic message had reached ought to believe in prophetic missions; he held that there might be two prophets simultaneously, and that each would have a right to his followers' allegiance even when the two were at variance. His innovations in the "farda" were such as to render the law more flexible.

3. History of the Sect. It would seem that the Karrami sect spread chiefly in Khurasan, and in 370 the author of the Farda debated with a member of the sect in the presence of the Samanid commander Muhammad b. Ibrahim b. Shimlat. It was favoured by Sabukta Khan of Ghur, and its ascendency over respect for the ascension of Abu Bakr ibn Majma al-Ma'mun (d. 393), the chief of the Karramites in his time, is said to have led to the conversion of 3,000 believers. This person's son Muhammad encouraged Sabukta Khan in a violent persecution of the sect; and this seems to have continued in the Life of the Sufi Abu 'Abd Allah (357-440); cf. Jukovski, 1890, 58-91), where 'Abd al-Majid Khan makes common cause with the Sufi (a Hindustani) against the saint; the numbers of the Karramites in Khurasan at the time are given as 20,000. In 405, however, this khalif had made the pilgrimage, and was favoured by the Caliph Kha'di b. Khair, complement to the Karrami sect; before Muhannan al-Ghurani; Muhammad ib. Nuh thereupon repudiated the doctrine, while those who openly adhered to it were penalized. Many, however, continued to hold to it in Khurasan: Ibn al-Asfah in 488 records a civil war in that city between the Karramites and the joint forces of the Ikhshid and Shihab, the leaders of the first being descendants of the leaders of the sect in Muhannan's time. 'Abd al-Kadhir al-Jilbati (d. 501; Gombrich, Cairo 1288, 81) speaks of them as still numerous in Khurasan, Fakhr al-Din Razi (d. 606; Asi, 1238, pp. 96-98) apparently thinks of them as still existing. It is probable, however, that the sect was practically extinguished when the lieutenants of Cughur Khan massacred the inhabitants of Khurasan, and when writers of a later time allude to its doctrines (e.g. Ibn Tanayz, and the author of the Masalih) they probably derive their knowledge from earlier works.

4. Literature of the Sect. In the Farda it is stated that the sect was subdivided into three minor sects, which, however, were mutually tolerant; these were called Hahajiyah (I), Tarifiiyah (II) and Jashashiyah. Shahristani mentions twelve minor sects, of which he enumerates six: Hahajiyah (as above), "Abdaliyya, "Abdaliyya, "Abdulbehaha, and Jashashiyah. On the first was doubtless named after that "Abd al-Kadhir who was mentioned above, whereas the last was named after a Mohammed ib. al-Husayn, who is called their Mu'tazibah in the Farda. The works wherein the founders of these minor sects put forth their views seem to have obtained little notoriety; the author of the Farda, 'Abd al-Majid (485; Scheser, Christentum im Persien, 152-153), though living at Ghur, just knew the name of the main sect; and "Abd al-Kadhir (loc. cit.) is giving the name of the Karramite authorities is in the text for each case. The work of the founder "Abd al-Kadhir seems to be known only from the citations in the Farda.


(D. S. Margoliouth)

KARS, a town in Armenia, called Kar, in the district of Kars, and named after the Kars or Ararat, the mountain of Noah. It is situated on the road from Van to Kars, and is connected by road with the latter town. The town (72,000 pop.) is the capital of the chief of the Armenian princes (Armeni, 125,000). From 961 to 1064, a son of the king of Antioch, under the name of King, received in return a town in the Cilician Taurus. But the Kars under the name of Antioch; it was not until 1064 that it was received in return a town in the Cilician Taurus. But the Kars was both conquered by the Turks and remained a Musulman town till 603 (1206-1207), when it was taken by the Georgians (Ibn al-Mubarak, Turbe, 1160). It was besieged in 1208 by the Khwarezm Shah,ilk (II, 204 seqq.) and later again by the Mongols in 1339 and, according to Ibn al-Mubarak (Naksh al-Futat, ed. Le Strange, p. 93), it belonged to a later period with that of the province of Georgia (Gurdjanik wa-Kars). In the kingdom of the Khurshid, at the time of the Mamluks (cf. above, ii, 405 sqq.) and later again apparently to the kingdom of the Lusai (cf. above, i, 1003 seqq.). Unlike Antioch, Kars was never a Muslim mint. In 1386 it was captured by Tamerlane, and is said to have been levelled to the ground (Esfer-Nims, 1, 400). The town was then in the possession of a prince named Krz-Bakhtir, who does not appear to be mentioned elsewhere. It was not until the year 1579 (according to Hadijellradi, Jilbani, 1405, p. 407, however, 1578), that Sultan Murad I (1574-1593) had the town rebuilt as an Ottoman fortress by Lala Mustafa Pasha; during the operations a notable slaughter is said to have been committed, and, with an inscription recording an exact enumeration of the time of Sultan Husain (probably Kilij Araz, II, 1156-1188), Kars was raised to the capital of an eyal or seat of the district of Ottoman rule and also became a place of pilgrimage; the tomb of the Sufi Abu 'l-Hasan al-Kharatani (d. at the beginning of 1425 = Nov., 1425) was shown there (cf. Sam'ani, ed. Mangoloth, fol. 194 b), but it can never have been in Kars. The tomb is said to have been revealed by the saint himself in a dream — a story often told of other places. The
KARS — KART

The first Friday mosque was built by Lala Pasha over the tomb of the saint.

Kars was conquered by Shah 'Abbās in 1604 and in 1618 rebuilt by the Turks, attacked in vain in 1628 and 1744 by the Persians and captured for the first time by the Russians on June 23 (July 5), 1828. On Nov. 16 (28), 1855, Kars had to be surrendered to the Russians after a long siege under General Williams (later Sir foliage Williams of Kars). In the war of 1857—1878 Kars was stormed in the night of Nov. 18, 1857, and ceded to Russia by the peace of 1878; in 1919 it was returned to the Turks by the treaty of Brest-Litovsk; this revision remained in force even after the treaty of Brest-Litovsk became void.

A number of inhabitants of Kars about 1860 was 12,300 (Kütter's Geogr.-statistische Lektüren 8, n.) in 1878 only 8,572 (according to the Encyclopædia Britannica). Under Russian rule the number seems to have fallen considerably at first and then to have risen again rapidly (1889 only 3,941, in 1897 20,805, in 1908 18,977, mostly Armenians). The old Armenian church which had become a mosque (probably the Kiš-i Khīna) was restored after the masterpiece mentioned by Ewliya Celebi, as a mosque called Binun Katkhuda Djamalī), now became a Greek Orthodox church. There were, in addition, two Armenian churches and two monasteries (two Surp and one Surp). No accurate information is available in Russian regarding conditions since the restoration by Turkish rule; this fact is said to have been fatal for the Armenian population.


(K. W. BARTHOLO)

KARSHI, an Uighur word meaning "castle, palace," probably borrowed from a native language of Eastern Turkistan and later adopted by the Mongols. The town of Nakhshab on the Murghab [4] has taken its modern name of Kars from a palace built for the Khan Khubat (1318—1326), see the art. KHAHAT KHAH, a farashk from the town, all trace of which has long since disappeared. Cf. Sharaf ad-Din Yazdi, Zafar Nāme, ed. Mah. Hāshid, Calcutta 1887—1888, i. 111; G. Le Strange, The Lands of the Eastern Caliphate, Cambridge 1905, p. 470—471.

(K. W. BARTHOLO)

KARSHUNI is the name, the origin of which has not yet been explained, for the Syrian alphabet adapted to suit the Arabic language. Yūsuf Dārāy, Archbishop of Tarsus, wrote recently on the same in the Bulletin, 1904, vii. 759—790, but his suggested derivation of the name from an unknown Syriac *khrash might be diminutive of kharsh, which would describe the alphabet as "thracian," is quite improbable. Just as the Jews used their alphabet to reproduce the language of the countries that afforded them hospitality, not only for the sake of secrecy but also as a sign of nationality, so also, the Syrians must have written the language of their conquerors in their own alphabet soon after they had adopted Arabic for everyday use. The letters lacking in the Syriac alphabet were supplied by pointing those already in existence, but in doing this more attention was paid to the sound than the shape of the Arabic letters. Kāf and gāmil, for example, are usually reproduced by ū with niš and gāmil with niš nūn, but the Jacobites usually by a point inserted in the letter, the Nestorians by a hook below it. kāf and gāmil are written by the Nestorians after the Arabic fashion, with points over kāf and gāmil, but among the Jacobites often by a point in the kāf, because they had come to be identical in pronunciation. The feminine ending is usually represented by kāf with two points above it in the Arabic fashion. Vowels are placed, sometimes in the Syriac, and sometimes in the Arabic way, but gāmil and kāf are almost always represented by gāmil and kāf, whether there were different rules in different periods and localities or only the latter part of Shams ad-Din's reign his son Rukan ad-Din acted as his co-regent, but predeceased him, dying in 1383, and when Shams ad-Din himself died, in 1385, he was succeeded by Rukan ad-Din's son Fakhr ad-Din. As the power of the Mongol Il-Khans of Persia declined, that of the Kapsa Khans of Herat increased, and Fakhr ad-Din became the powerful Amir Cuhun, who had been regent of Persia during the minority of Abū Sa'id Balaüd Kuhun, the fourteenth Il-Khan. When Abū Sa'id Balaüd Kuhun was deposed, the growing power of the Amir Cuhun, which had been a cause of suspicion to the Il-Khan, Fakhr ad-Din sought an asylum with Ghiyāth ad-Din, who received him but in 1327 treacherously put him to death. Ghiyāth ad-Din then himself died in 1328 and his two brothers, Shams ad-Din II and Ḥājīr, who succeeded him in turn, died in 1329 and 1331. The historian Hamd Allah Mustawfi attributes their deaths, following one another at such short intervals, to the divine displeasure incurred by Ghiyāth ad-Din's treachery towards Anu Cuhun.

Ḫāŋ was succeeded by a third brother, Mūhammad ad-Din, who sent an army to the assistance of Mulki Kūth ad-Din of Kirman, driven from his capital by the Amir Mūbaruq ad-Din. This army was defeated and a second army sent to the aid of Kūth ad-Din was also defeated in Kirman and compelled, at the end of 1340, to capitulate, Mūhammad ad-Din, who died in 1370, left two sons, Muhammad, who held the government of Sarakh, which he retained after his father's death, and Ghiyāth ad-Din Pir 'Allī, who succeeded in Herat. In 1356 the Amir Timur sent an envoy to Herat, to claim the
KARTÄS, the largest river in Southern Persia. It rises in the north-eastern part of the district of Kârdistan (earlier called Kârman), a little above 32° N. Lat. on the Zardzad-Kûh (Koh-i Zard, mentioned as early as the 5th century by Ahmad Mustawfî), see the Bibliography, which belongs to the Bakhtiyar mountain system, to be more accurate on one of the range named Kûh-i Rang, one of the highest mountains in S. W. Persia (estimated at 13,000 feet). The actual source of the river, according to Sawyer (Rüb.; cf. 11, p. 456, with a picture), is about 10 miles above the place called Sere-i Çoheh-i Kerang "main source of the Kerang (Kärn)". The Zâlân or Zendzâ-Rûd, also called Isfâhân-Rûd, likewise rises on the Zardzad-Kûh and flows northwards towards Isfâhân (on il. see Rûb., cl. 11, p. 122; G. L. Strang., cf. cl. 527, also il. 529 and the article Zandzâ-Rûd). As the source of the Kârn is only about 100 miles from Isfâhân, Shah (Abbâb i, the Great, thought of laying the Kârn into the Zendzâ-Rûd by a tunnel through the mountains. The work although almost finished at his death, was not continued by his successors, however; the remains of it may still be seen at the present day; cf. Layard, cl. 13, p. 50 sq.).

The valley of the Kârn is not sufficiently known, particularly in its upper course, among those who have explored it are Kinoor, Rawlmolin, Selby, Ainsworth, Layard, Chesney, Lobius, Hornbrow Schindler, Mackenzie, Lycett, Bateman Chalmers, Wells, Sawyer and Gesner van Roggen. We may call the upper part its course down to its exit from the mountains at Shâsht, the middle course from Shâsht to Akhâz or Kaleýsh, where it breaks through the spurs of the Dâhil-i Kûh; its lower course runs through the alluvial plains formed by the Kârn system. As a result of the great windings, which the river takes in its course, it courses about 500 miles from its source to its mouth on the Shâfî al-Arab, while a straight line between the two points is only about 450 miles. In its upper course the Kârn makes two great loops in about 32° N. Lat. Shâsh, which is a little above this line and only a little south of the source of the river is in a straight line only a third of the distance the river has covered from the source. The course of the Kârn is at first a south-easterly one, then it runs from east to west, while the next section runs north-west to Shâm, where the second smaller loop is formed towards the south-west and then the river runs north-west again. This direction is maintained till Chamâni Yorga (20 miles as the crow flies N.E. of Shast) is reached. From there to the mouth the Kârn runs S. W. although at times it describes very wide curves.

At Akhâz, a little above the town, the Kârn divides into two unequal arms which unite again about thirty miles away at the village of Banâb (near the mediaeval Askar Mukram; see above, i. 438) and thus form an island. The western arm is the main stream, the Kârn proper; it is now called Aâb-i Shâshât-i (popular for Shâshât-i, little river; cf. i. 970 for the same name for a branch of the Tigis) and further down also Aâb-i Bâmsh, Shast (—great water of Shast). The east arm is artificial in origin and is now called Aâb-i Gerger; the Arab geographers of the middle ages knew it by the name of Mâshurân (Mashrukan, Mashrukan), which is explained as a corruption of the Persic Ardashâr-kân (Ardashâr's trench). The form Ardshâhrâkana is noteworthy; it occurs in a Syriac chronicle edited by Gâdi in the Active de la Congrégation Orien
tale, London 1891, p. 32, and also in the Thronis Nisibinae in the Dânâr. Ab. Ch. Wic., 1893, xxixii, Abb. i. 24.) The first Sasanian king is said to have been the maker of this water-course. The Persian geographers of the 9th century call the western waterstream, which carries the ball of the water, Bâshân Dânâk (cl. 21/6); cf. Le Strange, cl. 13, p. 336. These names are still known locally, according to Layard, cl. 13, p. 27. It may further be noted that in the 18th century, according to Arabic sources, the Mashrukan canal did not enter the main stream, the Kârn proper, at Askar Mukram, but ran parallel to it and reached the Persian Gulf by a course of its own.

The Kârn delta begins a little above the village of Shâm. Three channels break off from the main arm, which continues its course till its junction with the Shâfî al-Arab at Mâshurân; those all run S.W. to the Persian Gulf and finally they course in estuaries (Shorâr, 4890) which are at times stranded. Their names are:

1. The Shâfî (or Rûd) al-Kâmim (old stream) which leaves the Kârn about an hour's journey above Shâm and broadens out into the Khôr Mâshûr (also called Kâr Muráth Ali and in Irb. Arabic: water). In it we have probably the oldest course of the Kârn.

2. The Shâfî al-Amâna (as it is usually written on maps) or al-Amâna (blind stream), probably so called because its bed is usually choked with silt. In Ritter (i. 259, 261, following Remond) the name is wrongly explained as "swanders" (the form al-Amana. In Ritter, i. 259, 260, 1890, is certainly wrong). The same name is also given to an arm of the Shâtât al-Hâl, below Kët al-Amâna (see Ritter, x. 1691, Ainosworth, cp. i. 259, and the maps). Cf. also the analogous name Diôla al-Awâd for the present lower course of the Tigis; see above, i. 970, as well as
It has already been pointed out that the Kārūn at an earlier period probably entered the sea through the Shāh al Amā — apart from the river-bed represented by the Shāh al-Kaddīś, which is perhaps the oldest bed. According to the Arab geographers of the middle ages, the different branches and tributaries of the Dunjaff Kārūn were not at a place called Hīr al-Malāh Welī. Whether the Naḥr Sīdī (Lotus-river) which also enters there must be considered the main arm of the Kārūn from Alwak onwards, is doubtful: cf. Le Strange, op. cit., p. 377; Schwartz, op. cit., p. 306. The reunited Kārūn called Ṣahār Ḥīn al-Malāh (see Schwartz, op. cit.) then enters its estuary (Faraq Dunjaff) which ends at Sulaīmānīn on the coast. On Ḥīn al-Malāh and Sulaīmānīn cf. Le Strange, op. cit., p. 48, 243, and in the F. R. A. S., 1895, p. 302; Schwartz, op. cit., p. 306, 329 — 330, 406. Ḥīn al-Malāh perhaps lay in the neighbourhood of the present Šāhāb Kārūn is perhaps to be located somewhere in the region of the Khāb Sīdī; the mouth of the Kārūn in the middle ages would thus coincide practically with the modern Shāh al-Amā. In the middle ages there must have been several other separate smaller mouths of the Kārūn. In these topographical investigations it should not be forgotten that southern Iran, and Khuzistan, the delta of the great rivers, has undergone far-reaching changes in its hydrographic structure in the course of thousands of years. In ancient times the Persian Gulf extended much farther into the mainland, so that the Kūr, Kerbā, Euphrates and Tigris had less separate mouths, cf. above, p. 675 sqq., and Andreas in Parsī-Pālīwana, Ruszczynski, a. a. O., Abūl-Fath, ii, 1394, 2814. During the middle ages and in modern times the coastline had been steadily advancing southwards.

The bed of the Kārūn from Šabba to Māhūmānā seems to be the work of human hands. In the tenth century the Bayāt ‘Aqūd al-Dawla (see above, p. 143) had a canal made, which was called ‘Aqūd after him, to secure direct communication between the Tigris and Kārūn (—Bassra and Ahwāz). As in those days apparently the Kārūn flowed into the Persian Gulf through the Shāh al-Amā, the ‘Aqūd in its main line probably corresponded with the present course of the Kārūn between Šabba and Māhūmānā. It is very doubtful if the work of the Bayāt ‘Aqūd was something quite new; it is more likely that he undertook the restoration of an older channel which had fallen into neglect and become silted up. A century earlier we have evidence from the Arab geographers of the existence of a canal called Nahr al-Djīdīd (New Canal) which led from Ḥīn al-Malāh (near Sībāl) to the Tigris and may well have coincided with the ‘Aqūd. From a still earlier period we have the Bayāt canal (see above, p. 970); considering its course it may wholly or in part have coincided with the ‘Aqūd or Nahr al-Djīdīd. Whether there was in ancient times — about the period of Alexander — an artificial channel connecting the Kārūn and Tigris following the same direction cannot be ascertained with certainty on this question cf. Andreas in Parsī-Pālīwana, op.
In modern times the name Hafrā (usually written Hafar in books of travel and in maps) has come into use for the stretch of the Kārūn between Sāfīla and Mūjammar, which suggests that here we have a work of human hands, not a natural bed dug out by the river itself. At the present day, however, this name is limited to the short stretch, only about an hour's journey long, from the beginning of the Shāh Ramāntā, the mouth proper of the Kārūn at the present day) to Mūjammar. This lower Hafrā is (according to Stolze-Andreas, op. cit., p. 48) about 500 yards broad and 20—25 feet deep, while the Kārūn above Sāfīla before the beginning of the delta is still broad and 25—30 feet deep. It should also be noted that the second half of the ninth century Sūrāhīn, the powerful Shaikh of the tribe of Kārūn (on him see below) destroyed the connection between the Kārūn and the Shāh al-Arāb by placing a dam (Arāf) across the Hafrā at Sāfīla and led the water into the Shāh al-Arāb. The district of Kīsh was thereby soon raised to great prosperity. But at Kārūn Kīsh's [p. 90] second invasion the dam in the Hafrā was destroyed (cf. Kinneir, op. cit., p. 90). On the communication between the Kārūn and Tigris by the Adhūl, Nahr al-Djāhdī, Bayān and Hafrā canals see Kinneir, op. cit., p. 90, 293—94; Layard, op. cit., p. 55—56; Tommeneckel, op. cit., p. 76—77; Amisworth, op. cit., i. 174, 183; Pommers, Gear Pilot, p. 296; Le Strange, op. cit., p. 48, and in the H.d.A.s, 1895, p. 308—309; Schwarz, op. cit., p. 391, 394—396.

While still in the mountains the Kārūn receives a number of abundant tributaries, for example above Shah the Abi Bāzār on the right and the Ab-i Bāzār (Boc) on the left. A little above Chamiān Yungla the Talāb joins it. But the most important tributary is the river of Diṣfūl (q.v.), i.e., the Dīsufl-Rūd or Ab-i Dīsu. This has no name of its own at the present day; it was the same in the middle ages as it figures in the Arabic sources simply as the "river of Dîsdīl-Sâhīn". From Dîsdīl-Sâhīn, which must have lain to the S.E. of Diṣfūl, see L. 985 sqq. and more recently Schwarz, op. cit., p. 346 sqq. The Diṣfūl-Rūd, which, like the Kārūn, is a very winding course, rises out of the confluence of two little streams in the district of Bētājīd in the Līd Lārīstan (cf. von Boden, op. cit., ii. 374). It joins the Kārūn at Band-i Kīr in earlier times the confluence seems to have been a little further south (cf. Le Strange, op. cit., p. 339); it may have at one time flowed into the Kērkēh [q.v.], as modern tradition still says (see Layard, op. cit., p. 65). As to the Kērkēh, which now loses itself in the marshes below Dawān [q.v., ii. 294], it must be assumed from the statements of the Arab authors and the ancient river-bed, which can still be traced, that the bulk of its waters joined the Kārūn a few hours' journey below the town of Ahrāw (this see also Hillerbeck, op. cit., p. 39). Another arm of the Kērkēh but hardly the main stream (cf. an article in Rawlinson, cf. Andrews in Pauly-Wissowa, op. cit., i. 394) may have at one time entered the Shāh al-Arāb in the region of Kūmnā.

The Diṣfūl-Rūd, the upper course of which still requires more thorough geographical exploration, has as its principal tributary the Dīsufl-Rūd which enters it about 2 miles S.W. of Diṣfūl. Another important tributary of the Diṣfūl-Rūd is the Shāwir (Shāwir, also written Shāwir, Shavīr), a narrow but deep water-source which rises a few miles above the ruins of Sīnā, and falls into the Diṣfūl-Rūd about 15 miles (as the crow flies) west of Band-i Kīr. In the middle ages the Shāwir, like the Kērkēh, was called the "river of Sīnā" because it flowed past this town; it may be noted, it is at the point where the Kērkēh, Diṣfūl-Rūd and Kārūn are nearest one another. The Shāwir and the Diṣfūl-Rūd were at one time and in part still connected with the Kērkēh and the Kārūn by canals. On the Diṣfūl-Rūd and Shāwir cf. Hamd Allah Mundawī, Nūṣṭār al-Kūmnā, ed. Le Strange, p. 215; Le Strange, op. cit., p. 233, 239, and in the H.d.A.s, 1895, p. 312; Schwartz, op. cit., p. 303—305; Ritter, i. 193 sqq; Layard, op. cit., p. 59 sqq; v. Boden, op. cit., i, 193; Lottin, op. cit., p. 329, 342, 346; J. Beaufor, op. cit. (see the Bibliography), p. 151; Schwerer, op. cit., p. 390 sqq.

The Kārūn is not only connected with the Tigris and Kērkēh in the west but in the east it is linked up with the Dīsufl and Kūmnā-Bīr or Abī Kūmnā (the Tab of the Arab geographers); see Le Strange, op. cit., p. 270; Schwartz, op. cit., p. 5 sqq; see also the article ARRABĀ, above, l. 490). At Sīnā a canal navigable by boat leaves the Shāh al-Arāb and runs to Dawān (Dūrāk) (Fulānī, see the Art. DAWĀN) on the Dīsufl-Rūd.

The more important towns on the Kārūn are medieval as in modern times lay on its central course between Shastār and Ahrāw. At the two termini of this stretch stood the two capitals of the medieval province of Kūmnā, Ahrāw and Tastār (Schantār). Ahrāw, formerly the capital proper of this district, has a very important situation. This is at the gateway of the Kārūn where the river breaking through its last barrier, the Dasht Ĥamran range, enters the plain and henceforth offers no impediment to navigation to the sea. The last place of this name is built near the ruins of the old city; a mile south is the modern town of Nāstīk, which is growing rapidly (cf. Herford, op. cit., p. 72). Cf. on Ahrāw above, l. 208, and Schwartz, op. cit., p. 315 sqq; and Graetz van Roggen, op. cit., p. 202 sqq. (with plans) for Tastār see the article TASTĀR and on the site (particularly the information which begins there) Graetz van Roggen, op. cit., p. 174 sqq.

Places worth mentioning between Shastār and Ahrāw are the large village of Wālā, where a dead arm of the Kārūn runs to the east, and Band-i Kīr (usually pronounced Kīl), a place of considerable importance owing to its situation at the junction of the two arms of the Kārūn and the mouth of the Dīsufl-Rūd. Band-i Kīr is the successor of the medieval Asār Mārūn, the modern name of which is Laykār; Laykār is the Persian equivalent of the Arabic Askarī, 3 miles north of it. On Asār Mārūn see above l. 486, and Schwarz, op. cit., p. 377 sqq.

The lower course of the Kūmnā from Ahrāw to Muljammar has no place of great importance on its banks. Among them are Isāmā-iyā and Sēbāl, remarkable for its situation at the beginning of the bifurcation of the delta; it has the ruins of a castle which was at one time the favourite resort of Sabānī, the influential Shaikh of the Kūmār already mentioned (cf. Kinneir, op. cit., p. 57). Muljammar [q.v.] at the junction of the Kārūn and the Shāh al-Arāb is, however, a place of unusual
important. It is undoubtedly the best harbour in Persia, easily accessible at any time, and is destined to have a still greater future. The fact is noteworthy that all the places of any importance that we have mentioned lie on the central and lower Kârûn and its west bank.

In the mountainous upper course there are no longer any towns of importance. In late antiquity and in the middle ages the most prominent were Sassan (also called Arûd or Arûh, and Dáshâlik; see the art. STXAK) on the right bank and Libbaḏ and Mil-Aamt [q.v.] opposite on the left bank. Both are famous for the very fine remains dating from the Elamites and Sassanians. Along the upper course in parts runs a road protected by many forts, now mostly in ruins. The Kârûn in general is one of the most historically interesting rivers in Persia owing to the numerous ruins from ancient times which are everywhere found on its banks.

The dwellers on the Kârûn in its upper course and on its middle course to beyond Shuster are the Bâd (Lylians) [q.v., i. 603]], one of the three principal tribes of the Great Lurs. In the lower half of its central course and the whole of the lower stretch the powerful Arab tribe of Kaš (popularly pronounced Tahâb; Shâb, Shaḥnâ) are predominant; their Shaikh lives in Dawrâk-Fêllâbîye. On this tributary which has only become important in these regions since the 17th century see Kinnairt, op. cit., p. 85—87, 91; Buckingham, Travels in Assyria, Media and Persia, London 1830, i. 195 sq.; Selby, op. cit., p. 214; Layard, op. cit., p. 35 sq.; v. Bode, op. cit., ii. 110—120; Lollini, op. cit., p. 285 sq.; Ainsworth, op. cit., ii. 205—218; Ritter, op. cit., lx. 159—166, 1938, 1963—1964. From Ahwâz to Mulâmanra we find also Bawi and Idra tribes who are subject to the Kaš (cf. Selby, op. cit.).

In the military history of the middle ages the Kârûn basin only occasionally occurs as the scene of fighting; cf. thereon Schwartz, op. cit., p. 299—300. During the World War of 1914—1918 the possession of this territory became very important on account of its oil-fields; cf. thereon Schweer, op. cit., p. 140—144, and the section relating to the Irâk and southern Persian fronts in books on the war.

As early as the Sassâna, powerful dams (qâshfâmân) with the necessary sluices had been erected at various places to enable the water thus dammed back to be led by numerous small canals to fields on a higher level, especially on the central stretch of the Kârûn. During the whole of the middle ages this irrigation system was kept in excellent repair and transformed the land it watered into flourishing gardens. Since then, however, most of the works have fallen more and more into ruins as a result of neglect and great stretches of once fertile country have become desert again. The most celebrated was the gigantic dam at Shuster, which was regarded in the east as one of the wonders of the world. Its erection is ascribed to the Sassan king Sapor I (242—272 A.D.). It is very probable that the tradition is correct which says that Roman prisoners of war were forced to build it for him; the modern name, Band-i Kâjar = Caesar-dam, also points to its Roman origin. On this great system of dam and sluices here, which after considerable restoration is still partly in use to-day, see Ritter, op. cit., ix. 186 sq.; Noldeke, Geschichte der Armata und Perser zur Zeit des Sassaniden, Lailah 1879, p. 335; Justi in the Grundzüge der iran. Philologie, ii. Strassburg 1896 op. p. 318; Strzygowski, Die Länder der Ost-West-Kollepsis, p. 235; Schwartz, Irân im Mittelalter etc., p. 367. At Wâsî, a few hours' journey below Band-i Kâjar, the ruins of a great dam may still be seen (cf. Herzfeld, op. cit., p. 76). In Ahwâz, at the rapids there, considerable remains of a triple ancient system of dams still exist. Band-i Kâr (= Bitûmsâm-dâm) has got its name from the ancient dam coated with bitumen. As the beginning of this century the Persian government thought of restoring the province of Bâbâsâd to its former high degree of prosperity by restoring the system of canals with dams and sluices. It was intended to begin with the works started by the Abu-i Shâjah-Kârûn and the Ahi Gergir between Shuster and the Band-i Kâr and the Dutch engineer Grandt van Roggen was appointed to make a survey. He published the valuable results of his investigations in an important treatise illustrated with numerous plans and sketch-maps (Notice sur les anciens travaux hydrauliques en Sassanie in the Mémo. de la Délégation en Perse, viii., Paris 1905, p. 167—207); he also went fully into the old irrigation systems of Shuster and Ahwâz. Unfortunately political jealousies have prevented the execution of this most useful project of the Persian government.

The Kârûn is the only river of Persia that admits of navigation. Communication is maintained with the Persian Gulf through the Shâšt al-Arab and the Shâšt Ramînâ. There is evidence as early as the Umâyyad period that there was regular traffic up the river as far as Ahwâz (cf. Schwartz, op. cit., p. 300). The Kârûn is navigable as far as Shuster. The only obstacle is the rapids caused by the gypsian rocks below Ahwâz (see the very full description by Wells, op. cit., p. 156 n.) which make unloading and re-shipping necessary; in 1891 a little railway was put in use for this purpose. The Abu-i Gergir is also navigable; but in it also re-shipping is necessary at Shillîl (6 miles below Shuster). One can sail up the Kârûn and as far as the vicinity of Shilîl (cf. Perry's Russia Daily Pilot, p. 298). The first to show that steamers could ascend the Kârûn as far as Shuster was Selby in 1843, accompanied by Layard, although in 1846 Major Hurcomb, accompanied by Ainsworth, had previously reached Ahwâz in a steamer of smaller size. In 1888 the Kârûn was opened to international navigation. At the present day there is only on its boats of the firm of Lynch who have found a concession, the Persian Nipit company founded in 1886 and a Persian government steamer. If the bed of the river received a certain amount of regulation and the caravan-roads from Shuster to Isfâhân were improved, we should have an important route for traffic, which would shorten by about half the journey from the Persian Gulf to Isfâhân, the centre of Persian commerce, which now mainly follows the difficult road from Bushît via Shuster. Steamer of an average size can go as far as Ahwâz, from there to Shuster only small boats of shallow draught.

The shipping on the Kârûn has in the last few years become especially important for the transport of the petroleum obtained in Southern Persia. The Kârûn valley possesses a series of oil-wells, e.g. at Ahwâz. The oil-fields of Mâlaḏâ-n Naftân (east of Shuster) are particularly productive, perhaps the richest in all Persia. The exploitation and
development of the Persian oil-fields is now in the hands of the Anglo-Persian Oil Company. The yield of the oil-fields, where the most modern methods are now in use, has grown to such an extent that the transport of oil down the Kāūrān in tank-ships is now no longer sufficient and two special pipes have had to be laid in addition. On the oil industry in the Kāūrān valley the best authority is Schweizer, op. cit., p. 22 sq., 110 sq., 177 sq.

We conclude by dealing with the names of the Kūrān; in its upper course it is called Ab-i Karan= "water of the Karan"; Kuran (cf. Wells, op. cit., p. 143; Le Strange, op. cit., p. 237) is said to be a corruption of Kāūrān= "variegated hill", the name of the mountain already mentioned in which the river rises. Whether this explanation is correct, need not be discussed here. Karan, or Kuran, seems to have become Kūrān in the mouths of the Arabs. Among the Pargamene historians of the 7th century we find the name as Rio Caron; cf. Tomasek, op. cit., p. 83. They presumably only refer to the lower course of the river, which alone is called Kūrān at the present day. This name is quite unknown to the Arab and Persian writers of the middle ages. They give the river various names. It is usually called Daghjil (=little Tigris) by the Arabs, apparently because it was near the large river. At the name Daghjil was also found elsewhere (for example a Tigris canal above Sakkat; cf. l. 1974; a water-course near Kafa, see Schwartz, op. cit., p. 290, note 6) it was more accurately specified as Daghjil-Ab-i Alawāz= the Daghjil of Alawāz (Khinistan or its capital; see the art. Alawāz, i. 208). According to Humasi al-Shafī'i in Yarshû (f. 555 sq.), Daghjil represents the translation of the Palawād Dālā Kūrān. The Kūrān was also called "river of Khīštāz or of Alawāz" (Ab-i Alawāz is still usual for the stretch near the town of Alawāz; see above, l. 208). It was also called "river of Tuffa" (Sluiter) after the second principal town of the mediæval Khīštāz; in Ibn Battīta (l. 24 sq.) we find the name Nahr Al-asir ("the blue river"), from the blue colour of its mountain water which was generally esteemed for its remarkable freshness. We have already discussed above local names for particular parts or sections of the river, for example in the clarification between Sluiter and Band-i Kür and in the delta. Brief reference may be made to the cuneiform names Utal (also in O. T.), Iltala, Dutlādd and to the names found in Greek and Roman literature: Adon, Edawou, Hedybam, Koprates, Patligris, which were used not only for the Kūrān itself, but also for its tributaries, like the Dīfūl-Rūd with the Šahātān. For the cuneiform inscriptions cf. Stecke, Aisnumen, Leipzig 1916, p. ccxxxi., 26, 285, 285, 813; for the classical references cf. Pidhory-Wissowa, I. 435-436, 1593 sq., 27459, vl. 1601-1603, ill. 2594, ill. 1593.


(M. Stuckey)
of his wealth and is swallowed up by the earth with his palace (fādy). He is thus an example of those who prefer the fleeting wealth of this world to gaining by ams and humility and righteousness the abiding riches given by Allah in the world to come. This is apparently a monumental echo of a story heard and remembered vaguely by Muhammad. To this the commentators and the compilers of prophetic kāfs have added a long and involved legend derived in whole or in part from rabbic literature. For this, see the rabbinic side, sec. the Talmud Encyclopaedia, vii. 565 sqq., and, on the Muslim side, the note in Sayn translation of the Kur'ān and al-Ṭabarī, Kitāb, Cairo 1314, p. 125 sqq. It is plain that Ḥasan has become a minister of Pharaoh because he is bracketed with Kur. in rabbic literature for stupendous wealth. The legend of Kur. has had two special developments. 1. From his wealth and knowledge (above and Kur. xxviii. 78) he has become one of the founders of alchemy. See the preliminary statement of the Flītrist on alchemy (p. 537, l. 1); and al-Masʿādī alludes to this (Murris al-Dhakhīr, viii. 127). 2. He is associated in Egypt with lakes. Thus what is left of Lake Moeris in the Fayyūm bears his name (Rooslucter, Egypten, p. 184; Joanette, Egypte, p. 611; Kerodotes, l. 149). Also, beside the Birka al-Fīl to the south of Cairo, near the Monastery of Ṭūlūn, there was formerly a Birka Kur. which had evidently associations of supernatural legend. Al-Maqrīzī describes it (al-Kahfū, ed. 1325, l. 261 sqq.) and tells how Kāfūr who builds it is said to have been driven from his house by qīmān. It figures also in the Story of Djafer the Fisherman in Zotenberg's (cf. Nat. et Extr., xxviii, l. 167 sqq.) Egyptian Recension of "The 1001 Nights" (Nights 606-624) as a place where spirits take refuge from magicians. Von Hammer suggested in a note to his translation of this story (Der Taunus und Eines Nachts Necht nach überseeischen Märchen, etc., trans. Zsinner, l. 322; trans. Tschëisten, l. 291) that Kur. had here become combined with the Egyptian Chon. Bibliography: Tabarī, Taṣfīr, xx, 62 sqq.; Taṣfīr, ed. Cairo, l. 573 sqq.; Rāzī, Taṣfīr, ed. Cairo 1308, l. 173 sqq.; Taṣfīr, ed. al-Ahmar, Taṣfīr, Cairo 1310, l. 97 sqq.; G. Geiger, Was hat Mohammed aus dem Indischen aufgenommen?, 2nd ed., Leipzig, 1902, p. 133. (D. B. Macdonald)

KARWAH (older forms karwān, "He who protects trade") the original of the word carawan, means in Persian a number of merchants who organise themselves into a body to defend themselves against robbers and brigands (Ar. ḥādiq). The beasts of burden are camels, horses and mules; the camels are usually arranged in pairs of seven animals (kāfā); the camel-drivers ride on an ass at the head of the procession. The caravan drivers are slow and do not hurry, but their work is hard and trying: a man has ten or twelve camels to watch and guide; sometimes thirty or forty are managed by three men. The men have to unload their beasts and make a stage and feed and end there: it is only then when this has been done that they can think of themselves. In the middle ages the signal for departure was given by beating kettledrums (qārā). In desert regions, the caravan camps under the tents that it carries with it; but sovereigns and

genious benefactors have had built from stage to stage and at the resting-places, buildings called kābarāder "caravan-houses". Their plan is always practically the same: — a square courtyard surrounded by walls with no windows looking outwards, upon which sits a series of rooms each with a door and window or sometimes little huts without a roof, intended to serve as a lodging for the night for the merchant and his goods. The beasts of burden remain hobbled in the courtyard. These caravans are as far as possible supplied with running water or at least a well. In Persia the bulk of these buildings still standing date from the Safavī dynasty and are traditionally attributed to Shah Abbas the Great. There is nothing there but the four hare walls; the travellers carry everything that is necessary with them, beds, carpets, cooking utensils, etc. In the towns especially, however, there is to be found near the caravanserais a caterer who has always ready the dishes loved by Orientals.

The absence of water is a work of pious to be interested near the monastery of "Ali a Nādje" (near Nehā and of Ḥasan al-Mubārak (Muḥammad Ḥasan), both places situated in Ottoman territory. For this purpose corps-caravans have been organised, which come from the remotest corners of Persia and spread thousands of wooden coffins or rolled in mats or carpets are tied in twos, threes or fours to the back of a horse. At every stage the vehicles are loaded and unmanned like packages. As the journey lasts several weeks, these caravans give out an un讞able stench and never camp at less than three or four miles from the villages they pass.

Bibliography: G. A. Olivier, Voyage dans l'empire ottoman, ii. 455-456; H. Binder, An Kurdistān, p. 319, 339; E. G. Browne, A Year amongst the Persians, p. 722; J. E. Polsk, Persien, ii. 55. (C. Huayk)

KARWAH b. al-Muqallad Abū l-Mānī, Muṣṭamīd al-Dawla, an Uqailī. After the murder of al-Muqallad in 351 (1000/1) he was successively as Amir by his eldest son, Karwāz al Mūsā, and later as Amir by his eldest son, Karwāz al Mūsā, and in 352 (1000/2) the latter sent an army against al-Muqallāt, which then owed allegiance to the Buyyids. The Uqailīs, however, had soon to retreat and when they made an alliance with the Banū Ḥamdān under Abu l-Ḥasan "Abī b. Ṭāhirah, al-Dawla's [q.v.], deputy, Abū Dā'far al-Hadhīqi, at once took the field against them and summoned the Banū Ṭāhirah to help him. In Komānā during the same year (July; August, 1002), the armies met; Abū Dā'far was defeated but gathered his forces together again and soon inflicted a heavy defeat on the Uqailīs near Kāz, in the year 357 (1000/1) Karwāz undertook an expedition against Kūta, where he was defeated. A few years later (401 = 1010/11) he abandoned the Abūbār and had the Buyyids for the Fāṭimids. He asked his chief al-Ḥāfīz al-Māmī, but, but the approach of an army under Bāhā al-Dawla's general, Ṣarāgh. at once returned to his allegiance. In 411 (1020/1) Karwāzī was attacked and defeated by the Qarmatites and the Qarmatites and and was only allowed to retain his position by the Caliph's grace. But peace did not last long. The Banū Ḥadhīqi invaded Karwāzī's lands and when he took the field against them they made an alliance with Būtai b. Aḥmad b. Mazrāq (417 1026/7). An army from Ḥadhīqi also joined the
affairs. The vanguard met near Kâfâ: Karâwash took to flight and the Affils for some time being occupied the towns of al-Anbâr. Internal feuds then broke out between 'Ukaila, Nadhir al-Dawla, Kâfâ, Karâwash, and Kâfî, b. al-Hasan, who were joined by Basîzn, a brother of Karâwash and lord of Naflân, made an alliance, advanced against Karâwash with a strong army and the two forces soon met. In the midst of a desperate conflict, however, a reconciliation was effected on the battlefield and Basîzn was allowed to retain Naflân. In the meanwhile Manî b. Hasân, commander of the Banû Khâlidân, plundered the town of al-Lujmân, which belonged to the Mayyâdîs, whomupon Dubis made peace with Karâwash. After Manî had twice burned down the town of al-Anbâr, he submitted to the Buya'd Abî Kâmilân [q. v.], while Karâwash assisted the people of al-Anbâr to fortify their town. In the struggle between the Turkish prince Burjân and the Buya'd Djalî al-Dawla [q. v.], Karâwash was on the side of the latter. In the year 432 (1040/1) they quarreled for various reasons, but friendship was soon restored after Djalî al-Dawla had sent an army against al-Anbâr and Karâwash had to pledge himself to obedience. In the years 432 and 433 Mesopotamia was invaded by the Ghurâ [q. v.], (cf. the article starwimân); on Ramadan 20, 435 (April 21, 1044), they were defeated by Karâwash in combination with the other starwimân and Djalîs at Râ's al-Aqîl and had to retire to Buuya Djarîn and Abharâbân. Karâwash had also to wage war on his brother Abû Kâmilân Barâa. Their good relations were interrupted by 440 (1048/9); their nephew, Karâwash b. Basîzn, joined his uncle Karâwash and put Abû Kâmilân to flight. In Maharrâm, 441 (June, 1049) it came to fighting between the two brothers; but as several of the followers of Karâwash went over to Abû Kâmilân, the latter had little difficulty in taking him prisoner and bringing him to al-Mawjûl. Although Karâwash continued to be nominally recognized as suzerain, he no longer played an active part in politics, and as Abû Kâmilân found him too independent, Karâwash was deprived of his freedom in 442 (1050/1), although he was still treated with respect. After the death of Abû Kâmilân in 443 (1052/3) his nephew Karâwash was recognized as Amir, Karâwash died on Rajab 1, 444 (Oct. 27, 1052) in the fortress of al-Dairânân near al-Mawjûl. According to one story, Karâwash had him assassinated.


Kârâwash, a town in South Arabia in the Partial Bayân. The town comprises 12 strong castle-like buildings and 400 houses — the Jewish quarter 50 houses — and is surrounded by palm-trees. It has four main streets with shops in which a busy trade is carried on. The goods come mainly from Aden and are brought via Hubâl. Cotton, which is much grown here, is used for the manufacture of excellent cloths which are much sought after in South Arabia. Indigo is also much cultivated and a number of dyeworks produce the well-known blue-coloured material which is in great demand throughout the south. There are also seven sesame-mills in the town. In addition to cotton and indigo, the fertile soil yields wheat, barley, millet, the red variety (pennisetum esculentum Körn.), and summer-millet, dates, grapes and vegetables. The Jews of al-Kâsâbân, the capital of Buya'dân, are, as almost everywhere in South Arabia, mainly silversmiths and leather workers.

Bibliography: C. Landberg, Arabia, v. Leiden 1898, p. 30-34. (A. Grohmann)

Kâsâbân means primarily the interior part of a country or town and hence a fortified city, such as is occupied by a commander and his forces, and the town in which such a castle stands, the chief town of a district. It is also applied to a new well. In India, where it is locally pronounced kasba, it is applied to the chief town of a pargana or waurâ or, which is the smallest subdivision of a fiscal district, and is distinct from the sathal, the village or small town which is a complete fiscal unit, and from the muri or hamlet, which is included in the area and in the fiscal accounts of the sathal of which it is an offshoot.

Bibliography: Beside the lexicon: The Imperial Gazetteer of India, Oxford.

(T. W. Haim)

In the Muslim East, the name is especially applied to the citadel in fortified towns in opposition to the rest of the town. It is the centre of defence and also the governor's residence. Sometimes it is a town beside the town. It is not uncommon to find the two parts of the city taking opposite sides and having violent quarrels. The history of Fuz, Tara or Rabat give numerous examples of this. The kasba developed in the Maghribi especially after the Almohad period (twelfth century); the great ornamental gateways (usually single and simply swung, differing from the outer, more complicated of towns), which were built at this time between a town and its kasba (a dialectical form of the word) are among the most beautiful monuments that survive from this brilliant period (e.g., the kasba of the Kasba of the Udaya at Rabat, 8th. August at Marrakech).

Under the Sherifian dynasties of Morocco (from the seventeenth century) and especially under the Alaouite (seventeenth century to the present day) the kasba was commonly used to designate little forts of very simple plan, built here and there in the country where the sovereign maintained small garrisons to watch the country; the name is also given near the towns to the different cantonments supplied by particular tribes liable for military service (Kasba of the Fisla, N. of the Shinflas at Fuz, etc.).

Europeans extend the word more or less logically.
in the country to the dwellings of important kāids or to large fortified towns in the Atlas—and in certain towns (Algeria, for example) in the native quarter.

(H. Bassir)

KASAM (الكاسم) is, with yaun, the general term for oath. As hāzama means “to divide,” we seem to have here the usual transition between the meanings “to cut” and “to decide” so that hāzama would be the deciding, strong word (cf. َدَخُلُ), while wail (verb hāzama), which also means swearing, would be used in special circumstances (see the art. َيَاوَا). The oath plays a great part in the social life of the Arabs and is maintained by Zuhair (Al-Dinâr, l. 40) as the principal means of ascertaining the truth, along with interrogation by a person in authority and absolute clearness. The oath is the word into which the person taking it puts his whole strength. As the tribe forms a moral unit with joint responsibility, the oath in important matters becomes a tribal oath. This, called hāzama, consists in 50 mm of the tribe swearing to their being right; this may be the oath of an accuser (humzâ), cf. Freytag, p. 235; Ahi Hûgûm, ed. Wâsânâfî, p. 777 sqq. etc. or an oath of participation (Zâda b. ‘Alî, ed. Griffin, p. 230, sqq.; al-Bukhârî, Manâshîd al-‘Alîmîn, lâb 27). The oath is also used in giving evidence against another in cases of alleged adultery (Sûra xiv. 6-9; cf. Juyubî, Handbuch der schiitischen Geschichte, p. 91). A curse can also have a positive value and be used to strengthen an assertion, as in fâdâlah ٌذَكُرُ الْاَنْفَصَالَةُ ٱلۡنَّفْسِ وَٱلۡمَلۡكِ (cf. *May Allah slay him. How brave he is*). The curse is here used šu‘b-الْفَضْلَيْنَ, as in Sûra lxxxv. 19, 20 (see al-Bukhârî on the passage). The expression already mentioned “May my hand waste away” is often used in this way.

The taking of a vow is connected with the invocation of a curse upon oneself under certain conditions. It is especially common in cases of vengeance among the Arabs, and in the life of Mûsâ b. ‘Abd Allâh. He says he will not eat meat nor drink wine nor amount himself with all nor touch a woman nor cast the stones of his head until he has taken vengeance (Al-Shâfi‘î, viii. 68 sqq. cf. 68, 9 sq. 149, 9 sq. 150, 8 sq. 149, 4 sqq. 532 sqq.). To take this vow (ma‘yir) is called ِعَلَىَ ٱلسَّيِّئَتِ reconnect. The man concerned dedicates himself thereby and takes an increased obligation (‘ahd) upon himself. Such oaths are as a rule taken before a battle (Humziya, p. 301; Atna, xxi. 84 etc.). Vice versa, one may give force to one’s word by taking a special obligation upon oneself in case of breaking it. This pledge, of course, must be invariable in character and usually takes one of three forms: giving of covenants to be sacrificed, assigning of slaves (male or female) or divorce from a wife. These pledges may be made more or less secure, than one can reverse to divorce or release present and future wives and slaves (e.g. Al-Yakhtî, p. 505 sqq., 509 sqq., and in the oaths taken by officials of the Mamûlik), a kind of oath which was imposed by al-Shâfi‘î but nevertheless often occurs (cf. “he swears by his word”, Zâda b. ‘Alî, ed. Griffin, p. 205 sqq.). In taking the oath one must endeavour to remember its character as a serious, sacred expression. It is best to swear at sacred places, in ancient times at the holy stone or idol (Asghânî, ix. 9 sqq.). In pre-Islamic days and later the Kâ’b was a particularly favourite place for taking an oath (Humziya, p. 517, sqq.; al-Bukhârî, p. 19; al-Tahwîl, iii. 861, sqq.). Especially by al-Hâkim (al-Tahawi, i. 3864 sqq.); this oath is still considered a very strong one (Saynuck, Gesamta, p. 306, sqq.; al-Battânî, Al-Kitâb al-Tahawîya, Cairo 1369, sqq.). One oath by the swords of saints at the same time laying a hand on the tomb (see e.g. Juyubî, Contenours des Arabes au pays d’Amour, p. 321; Musân, Arabes Pétestes, iii. 328, 342), just as a hand is laid on the northern window of the tomb of the Prophet in Medina, in taking an oath (Asghânî al-Tawala, see e.g. al-Battânî, op. cit., p. 246). Oaths are taken in the mosque, for example, especially by the munafik (e.g. al-Tahawi, ii. 92, sqq.). Special seasons make the oath more serious,
notably the period after the jallum al-sayf (see Goldscheider in the Archiv für Religionsw., iv. 297 sqq.). There is evidence of oaths in connection with sacrifice from the pre-Islamic period (Zahiri, i. 50; Humza, p. 443, sq.). Swearing by the sacrificial animals is common, still more frequent by the lord of the sacrificial animals (e.g. Humza, 745, verse 6). Among the traditional forms of oath is the khalil. According to al-Ujaybardi, 1027, v., it consists in taking the oath by the fire of the tribe into which salt is thrown. This ceremony, referred to by al-Kunait (al-Mishkain, ed. Hurvatits, No. 4, verse 36), still survives (Landberg, Arabisk, v. 133 sq.).

The magic circle is often used at the present day: this, which is sometimes divided by lines at right angles, often has something put in it, such as dung, ashes, or a piece of cloth. One solemn oath consists in striking a sword in the ground in the centre of the circle and placing ants beside it; this is the balda or wandaal oath. Sometimes one takes a piece of wood in the hand and swears "by the life of this wood"; this is the bokh beke. Other popular customs could be mentioned, such as laying a hand on the left-forearm, putting bread and coffee in the hand, turning towards the hiba etc. (see the works of Musti, Jammah, Landberg, Burchhardt and Dougherty). Increasing the gravity of the oath by various procedures is acknowledged in official Islam and called sahihl al-yamin or sahihl al-yamani; for example, the Kur'an or al-Bukhari's Sahih is placed in the bosom while the oath is being taken (cf. Ostmann, Die Zitierungen, p. 142; Lane, Manners and Customs, i. 168, 470). Great oaths are called omein haqiqah (Sara, 107, verse 391; cf. Qudur al-bidaih, Sara, v. 56; vi. 109; xxvi. 40).

The oath formalizes the substance of the oath. Apart from special kinds of oaths such as the curse and the vow, the usual formula is for that by which one swears to be introduced by a particle. The most common particle in this connection is bi, as bi and wa, which are all used in solemn oaths (walihi, wa-bihi walihi); the two last mentioned are not so freely used as bi. The particle bi is the common preposition in combination with; wa is probably the termination in as wa-aladha or saydah; wa is an intensive particle like bi, which is used particularly in the formula al-bi in contrast with bi, the latter being used by my (thy) life! etc.

Other demonstrative particles occur in oaths such as, al, or since the sound narrative is often abbreviated, expressions of walihi or wa, wa, wa, wa, etc. are also sometimes used as particles in oaths. There are several linguistic peculiarities associated with oath formularies; for example, a negative can be omitted after the oath; this is a verse which we find occasionally in the Kur'an. In the negative words, which is apparently intended to give it particular emphasis. A further intensification of the oath is expressed by prefixing wa to the following verb (on the grammatical point of al-Misqatul, ed. Burch, p. 157 sqq.; Ibn Yahshil, ed. John, p. 285 sqq.).

Just as an oath is taken at a holy place or at a holy time, we find oaths taken by the place or by the time of day (or by its lord). The Ka'bah and all that belongs to it as well as the pilgrimages used in oaths are continually changing phrases. The old Arabic sacredness is due to their gods and fathers. The khalil's often sworn by natural phenomena (Ibn Highton, 174 sq.). It is in keeping with the character of the oath that in Islam swearing by Allah is alone permitted, but that, as the other hand, swearing by fathers, saints and especially by the Prophet (by the tomb of the Prophet, Aqbar, vi. 91, 12, 15) is found in everyday use. Swearing by one's father was particularly forbidden by the Prophet (al-Bukhari, iv. 265) but it is sometimes used by 'Umar and Abu Bakr (al-Bukhari, ii. 444, 4), and even by the Prophet himself (Muslim, commentary of al-Nawawi, iv. 903). It is a good Muslim oath to swear "by the Lord of my father" (al-Bukhari, iii. 203, 13) or "by the Lord of the Ka'bah, of the sacrificial animals" etc. The Prophet also swears by his honour (Zaid b. Ali, ed. Griffith, p. 104). The formula may call God to witness, as, for example, "God knows that I am not lying"; "God is witness that I am saying this", etc. God is often referred to by his descriptive phrase; for example, "by Him Who sent Muhammad with the Book", with the expression "Masta'an rifaiy" (Pillar of Islam). The oath can also be adapted to particular situations; many have their favourite oaths; the Prophet, for example: "by Him in Whose hand my soul is", etc. The oath is intensified by repeating the formula three or more times.

One is freed from an oath to fulfill a vow when one has performed it (tahara or jallum yawd). *Discharge from the oath* (tahallat al-bahumm) may mean a small quantity or a short period of time; literally: sufficient for release from the vow (cf. al-Bukhari, i. 376, 17; iv. 265, 9; with Sura xix. 72; Usmaiy b. Abi T-Salt, ed. Schulten, xxi. 14). The sa'ah, to whom an omen has vowed to do something, may, however, refuse the latter from his oath. The latter is allowed to disregard his oath if higher considerations demand it. There is evidence from the Muslim as well as from the pre-Muslim period that such a solemn promise was considered as binding until the fulfilment of certain articles of clothing (al-Wakili, trans. by Weitkamp, p. 197; al-Tahawi, iii. 562, 14 49). Release from a vow is obtained among the modern Bedouins by a sacrifice. One may bind others with an oath if one conjures them. The formula is often of this kind: "I call (na'qahda) God to thee" or "I mention (al-bakhrada) God to thee"; but it is an oath of the speaker and it depends upon the relation between the latter and the person addressed whether the latter will fulfill the vow; in such forms of oath appeal is often made to mutual friendship or relationship (e.g. Lichten, i. 438, § 75 Hanüzzi, p. 254 middle). One can also appeal to God, "A servant of God is one whose oath God redeems when he appeals to him" (al-Bukhari, ii. 238, 23 294, 4). God it more precisely conjured, if the appeal is made through one of his saints like the Prophet (Ibnusulil, 61-1-2). M'zrif al-Karkh is said to have needed a disciple to call upon God through him (al-Kunait, Alida, Cairo 1350, p. 9, sq.).

Between the popular use of the oath among the ancient Arabs and in Islam there is no essential difference, as is clear from what we have already said. But there are special rules regarding the oath in Islam. In the Kur'an, especially in the older Sura's, the oaths taken by the khalilah by natural phenomena are usual (Sura iv. 15; lxxxvi. 15-18; lxxxvi. 1; lixxxix. 1-3; xlv. 7-7 etc.); we also have instances of swearing by the Kur'an (lxxxvi. 1; lxxxvii. 21 sq.; lxvii. 1-1); by the angels (lxxxvii. 1); by the Last Day (lxxxvi. 1) etc. Oaths sworn by
God’s majesty (xxviii. 35) and we have evidence (Zaid b. ‘Ali, ed. Gräfinli, p. 258, 7 sq.) that God swears by His majesty and grandeur. (cf. for the oath in the Kur‘an Ibn al-Kalīm, Kitāb al-Qiyāma, Makka 1321). Two passages in the Kur‘an are of special importance for the use of the oath. In Sūra v. 91 and ii. 224 sq. it is said that: "I considered awakening (gā‘ib) in oaths can be broken (ouden) and eliminated. The context in both passages makes it plausible that the references are to vows of abstention, sometimes from food, sometimes from water. Vows of the last mentioned kind, called hif, are limited to four months (ii. 226), in connection with ii. 224 sq. after which time they must be expiated or the man must divorce the wife. A particular vow of this kind (gā‘ib) in which the husband says: "You art henceforth as the back of my mother to me (ātātāh ni‘mat); this vow is especially condemned in Sūra xxviii. 4; iv. 8; 4 sq. (see Juyumbl, Hanbook der islamischen Rechtswissenschaften, Leiden and Leipzig 1910, p. 224 sqq.; Sachau, Musul. Recht, 1897, p. 13, 63 sq.).

The practice of atonement for such oaths after repenting of having taken them seems to be taken from the Jews (cf. Maimon. Ne’kharim, and Lev. v. 4 sq.). In Sūra xvi. 2 we read: "God hath prescribed for you the dissolution of your oaths and this prescription is applied to a case in which the Prophet had sworn to his wife Ha‘ṣa al-Mariyya, which he later regretted (cf. al-Tabarī, Ta‘rif, xxvii. 99 sqq.).

Among badhādha first place must be given to a saying of the Prophet: "I never take a vow without being prepared to expiate it if I see that another is better and adopting the better". In such and similar sayings, which are collected by al-Bukhārī, Muslim and other traditionalists (see Kitāb al-A‘mān wa-l-Nujub), the expiatory of vows is recommended in cases other than vows of abstention. On the other hand it is implied that one should keep one’s oath. (Sūra xvi. 93; cf. III. 71; iv. 15; 17; 19 etc.) and carrying out what man has sworn to do (fā‘ir al-mukhāfah) is mentioned by al-Bukhārī, ii. 90 sq., among the seven principal requirements. It is only in Paradise that there are no such peculiarities, for there vows are fulfilled and oaths disposed of (Umaiya b. Abī ‘D-Salīm, ed. Schütz, ii. 23). But an oath must always give place to a higher consideration. It is therefore recommended not to take an oath without adding the istiḥlab (the formula "if God so will") (al-Bukhārī, v. 280; Muslim, comment, of al-Nawawī, v. 106; Zaid b. ‘Ali, ed. Gräfinli, p. 463).

These statements in the Kur‘an and in the Sunnah form the foundation of the Fiqh system on the subject. According to this, the person taking the oath must be minā‘ibih, he must be acting deliberately as a free agent and not under duress or threat. He must not take an oath to commit a sin, views are divided on the question whether such an oath is valid or not. One can only swear by God, either by His existence or by one of His names or attributes. The oath by the Prophet is recognised by some Hadith scholars but in general is not considered a binding oath. The hif is mentioned is not recognised by the Fiqh. The breaking of a vow (khiṣ) is considered a duty in certain cases, when one has sworn to commit a sin. The hif already referred to must be broken within four months if the man does not divorce his wife; after the hiṣ the wife must at once be divorced as the vow must be expiated.

Expiation (gā‘ib) consists, according to Sūra v. 91, in setting free a slave, freeing ten poor men or clothing the same number; for those who cannot afford this, three days fasting is equivalent. The things to be done are described in detail in the Fiqh books. In the šar‘ the expiation is the same as in other oaths, while in the šān it consists in releasing a slave who is a believer or fasting for two months or feeding 50 poor people (Sūra liii. 4-5). The Muslim law recognises the oath of affirmation as well as the vow to perform. The former only occurs in lawsuits. A special case is formed by the gh vána already mentioned, which was taken over from the ancient Arabs. It is limited in Islam to try for murder and consists of 50 oaths which can be sworn by one or more individuals. The oath is imposed on the accuser but only in connection with certain indications (lawā‘) which must be regularly ascertained. If the accused refuses to take the oath, the 50 oaths are applied to the accused; if he refuses he applies again to the accuser. In other cases the principle in Islam is that the oaths of proof is on the accuser and the accuser has to take the oath. Witnesses as a rule do not take an oath; witnesses to the will of a testamentor who has died in a foreign country are an exception (Sūra v. 105). If the plaintiff has only one of the two necessary witnesses, the oath of one of the parties may take the place of the second witness (al-Bukhārī, ii. 158 sq.). When the plaintiff has not valid proofs, the oath is put to the defendant; if he declines to take it, it is put to the plaintiff (mawta al-radd). Perjury an account of some crime is called mawta al-khla‘īs. Muslim scholars, an expression which originally means a peculiarly binding oath. Such oaths can be expiated in the above fashion, according to the Sunnah, should, if they are false, according to other views they cannot. The latter hold that expiation only applies to vows.

The formalism of the legal system opens the way for all kinds of abuse by which an oath can be broken, or formally kept. There there is a whole literature regarding such abusers; the best known work is al-Ġam‘ār, Al-Qiyāma, parts 1, 2, 3 (ed. Joseph, Schacht, Leiden, 1914; Hammurabi 1913; printed Cairo 1314).

**Kasab**

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Zamakhshari on the same passage, tries to show that there is more personal, reflexive force (Franklin) in it. Hence ṭabīṣ and ṭalibīṣ mean much the same. There are two technical usages: 1. It is equivalent to the ṭabīṣī of the Ashʿarīites. *The action* of the creature is created, originated, produced by Allah but it is "required" (malāʾikā) by the creature, by which is meant its being brought into connection with his power and will without there resulting any effect from him in it or any introduction to its existence, only that he is a locus (mawḥūd) for it (al-Durr al-Mukhtār, p. 135). Al-Ghazālī, perhaps desiring to emphasize the personal acceptance, apparently preferred ṭalīṣī; see his statement in the Kitāb al-Kashf (ed. with comm. of al-Mustaṣfī al-Zalālī, ii. 165 sqq.) and the elaborate commentaries thereon. Al-Rūmī on Kāfūr, ii. 286 (ed. Cairo 1908, ii. 362) states the different views as to the two terms, Al-Santilli in his Jumhūrī (ep. Lacante, p. 66 sqq., also note p. 237) uses ṭalīṣī only twice and evidently in the same sense as ṭabīṣī; his statement is an extension of that of al-Durr al-Mukhtār. This is the most subtle question in all of the Muslim kalāms (al-nakāsh min kash al-J错误alālī) but it may be guessed that al-Ash’arī wished only to explain our consciousness of freedom to choose and that his explanation was that this consciousness is a separate creation by Allah in the mind; man for him was an automaton with consciousness as part of the machine. The later mutakallim, especially under the influence of the more ethical Muʿtazilite system, turned it otherwise: cf. B. al-Tażāzhī in his commentary on the 'Abādāt of al-Maḥṣūs (a Muʿtazilite), Cairo 1833, p. 98 sqq. II. ṭabīṣī and ṭalīṣī are applied to that knowledge (ʿilm) which belongs to created things and is attuned by the voluntary (al-qiyārāʾ) application of secondary causes (ʿuṣūl); (a) as reason and consideration of premises in deduction and (b) like listening and turning the eye in innate perception. They are thus either ṭabīṣī (which applies only to reasoning: ṭabīṣī, "necessary", is sometimes opposed to ṭalīṣī and sometimes to ṭabīṣī. Others arrange thus: knowledge in a created being is of two kinds, (a) ṭarīʿat and (b) ṭalīṣī; in the acquisition of (b) the ṭalīṣī are of three kinds, the healthy, sensible, reliable narrativ, rational consideration (masāʾir); ṭabīṣī is of two kinds, immediate intuition (ḥakīmat) and ṭalīṣī, deduction (al-Tażāzhī on the 'Abādāt of al-Maḥṣūs, p. 59 sqq., al-Durr al-Mukhtār, p. 19, 21).

**Bibliography:** Is given above; and for ballet see, Diz., of Tech., Taran, p. 1342 s.v.

(D. R. MacGowan)

**KASH.** [See KHYA]

KASHAN, the modern Shah-i-Sabz (chief town, on account of the fertility of its surroundings) a town in Bukhārā on what was once the great trade route between Samarkand and Bukhārā according to Chinese authorities, Kash (Chinese transcription K'ia-she or K'i-shuang, also K'ia-sha, as a town K'i-she) was founded at the beginning of the seventh century A. D. cf. J. Mar- quart, Chronologie der alttürkischen Inschriften, Leipzig 1884, p. 57; Erdmann etc., Berlin 1901, p. 304; E. Chavannes, Documents réunis 1er Turke-Dynastie, St. Petersburg 1905, 190. Yāḵšī's statement (Mī ān, ed. Watten- fisher, iv. 274) on the authority of Ḥāfiz Makhlūf, who died in 473 (1080/1), that in Mī ān with al-Nahr the name was everywhere pronounced Nahr is very doubtful: for the later period the pre- nomenclature Kas̱h is proved by the frequently occurring expression Kas̱h-i-Dilbāb. The account of the Arab conquest are discussed by Marquart in particular (Erdbahr, see Index). The name Kera of the Ṣalūm period is described very fully by the Arab geographers (Baid. Gānūs, Arab. ed. de Goeje, s. v. Ḫaṣāmah, p. 324). T. I., Ibn Ḫawāṣīʿ, p. 375 sqq.; ibi, al-Makhdūmī, p. 376 sqq. It was in those days a third of a furūš (about a mile) in length and breadth; the old city (ṣūr-hā), Persian ʿabābistān) as well as the citadel (kūhāmah) were already deserted, only the outer town (ṣābih) was inhabited; in the vicinity of the earlier Kash a new town was arising. This suggests that the modern town has a site different from that of the Kash which existed before the Muslim conquest. Nothing is known of other transferences of the site. Kash is never mentioned in the history of the Mongol conquest, so that it must have submitted to the Mongols (617 = 1220) without resistance. The name Shah-i-Sabz first appears on coins also — about the middle of the eight (fourteenth) century. Many buildings were erected in Kash by Timūr, who belonged to the district of Kash, and his contemporaries (see, c. W. Barthold, in: Jazīdī wa lawāṭ, ed., n. 238, xii. 311 sqq. Especially famous is the palace Ar Saray built at the end of 672 (beginning of 1270) by builders from Khurāsān; cf. Shahār al-Dīn Yūsuf, Taʾrīkh Nāṣīrī, Calcutta 1887, S. 1, 303 sqq., and the notice by Niẓām al-Dīn Shāhī, and, Abāl al-Rażāšī, Ṣaḥānkalū, in W. Barthold, Trachten u. typenvergleich, Petrograd 1918, p. 23; very little survivals of this palace; on the inscriptions cf. N. Sinkeyzewsky in Przegledy Turk. Kraina, Lond., v. 114 sqq. As late as the tenth (sixteenth) century Kash or Shah-i-Sabz is described by Hāfez-i Taḥṣīl (Abāl Allāh Nāsir, MS. of the Asiat. Museum, 374 a.e. 1257 = 542) as an important town usually governed by a prince of the ruling house, while the administration of Naṣūr or Karsh (q. v.) could be left to a military official (Dūra-i), till the present-day the situation is reversed and Shah-i-Sabz is an important town in comparison with Karsh, the result of the political changes in the eighteenth (eighteenth) century. The district of Shah-i-Sabz is surrounded by hills to north, south, and east, so that it can hardly be expected that this region will be soon linked up with the railway system, while Karsh is already connected by railway with Bukhārā and Termoīd: the town of Shah-i-Sabz has therefore little prospect of running its prosperity.


(W. Barthold)

**KASHAN** (in Arab authors often Kasẖẖāh), a town in Iran Ḫadji (al-Dībil, Media), three days' journey from Ishābād and twelve from Kāspīn. It is an ancient town which is said to have been rebuilt by Avidar, wife of Ḫarūn al-Rashīd. The former the summer, but the winter is very mild. Water, which is scarce, is brought by an aqueduct from the spring at the castle of Fān outside the town, to which
the inhabitants go on pilgrimage once a year. The moulds and legs of this locality are esteemed. Large numbers of black, black and very dangerous scorpions are found there. The natives are all Shiah and were already noted for their devotion to the twelve Imams at a time when this part of the world was still Sunni. In expectation of the return of the hidden Imam, they used to go out every morning with great ceremony to be ready to meet him; after a long wait they returned home disappointed but not discouraged. Almost the same thing was done at Hills (CL. Huart, Histoire des Arabes, ii. 324-5).

The town was destroyed by an earthquake in the reign of the Wâlik Karim Khân Zand, who had it rebuilt. Situated in the centre of a fertile plain, it was surrounded by walls flanked with towers, with a deep ditch running all round; it had six gates. Although not very important (15,000 inhabitants of whom 500 were Jews at the beginning of the nineteenth century), it is one of the prettiest towns in Persia; its streets are clean and paved. According to A. Williams Jackson, Persia Past and Present, New-York, 1906, p. 410, it has now about 20,000 inhabitants. Its manufactures are cashmire, silks embroidered with gold and silver, flowers, plain stuffs with strips of colour and a kind of yellow, gold, silver and steel are worked there. It has become especially famous for the plaques of faience called Kâshâ (q.v.), of which there was no longer any trace as early as 1808.


KASHâNI [See ARZU-BEHSAJ].

KASHÂNI, Khâbûd Mirzâ Din, the Bâbi historian, was a merchant of Kâshâni who, with two of his three brothers, Khâbûd Mirzâ Ismâîl Dânish and Khâbûd Mirzâ Ahmad, was among the earliest disciples of Mirzâ 'Ali Muhammad, the Bâbi. When the Bâbi, in 1847, was being conducted from Isfâhan to his prison at Maklî the brothers bribed his escort to allow him to stay with them for two days and two nights at Kâshâni. To the following year Khâbûd Mirzâ, with Khâbûd Allah, 'Alî Shâh's Azad and other prominent people, attempted to join the Bâbi insurgents of Shiraz, and Kashân in Mâzâvaran was but captured by the royal troops and imprisoned for some time at Amul, until rescued by two merchants of Kâshâni. "We find him always impelled, as it would appear, by religious zeal, now at Hindârâb, now at Maskhad, now at Tháran." The Bâbi was put to death on July 9, 1850, and Khâbûd occupied the next two years in writing his history of the movement, for which task he was qualified by personal acquaintance not only with the Bâbi, but with 'Alî Shâh Azad, Bâbâ' Allah and almost all the early apostles of the Bâbi religion and by detailed and accurate information of every event connected with the movement during the first eight years of its existence. His history is a notable and some mystic reason not readily comprehensible he styled Naubât al-Khâlîlî, "the Point of Kâshâni," is accurate, but is disfigured by false and almost idolatrous adulation of his hero and by gross abuse of his persecutors. When 'Alî Shâh Dânish resolved to strike a blow at the adherents of the new religion, Khâbûd was forcibly removed from the shrine of Shâh 'Abd al-'Azîm, about six miles south of Thâran, where he had taken sanctuary, and thrown into prison, where he shared the cell of Bâbâ' Allah. On Sept. 15, 1852, he was put to death at Thâran in company with twenty-seven of his co-religious. As an act of policy, in order to divert vengeance from himself and his minister, the Bâbi concealed the bodies over to various communities for execution and Khâbûd was delivered to a man named Malik al-'Tabib ("chief of the physicians"). According to his account he suffered death by the bowstring, and according to another the merchant and shipkeepers of the site inflicted wounds on him until he perished.

Of his brothers Ismâîl died at Thâran and Ahmad, who, after the death of the Bâbi, recognized 'Alî Shâh Azad as his successor, was slain at Boghâhî by some Khâtû's, followers of Bâbâ' Allah.


(C. W. HAWK.)

KASHF, "uncover," has two technical uses.

I. In prosody it is the name of the seventh vowel letter in the foot, a word, and further in a word, a combination of word and base. This is often called base, "root," which is more probable; but that root has unlucky associations (Freytag, Darstellung der arabischen Vokalismus, p. 87). In Sacy, Grammaire arabe, ii. - Tawâlîl du Coran, Tab. il. - Carcin de Taur, Rhetorique et Poésie, p. 244; al-Djurjânî, al-Tawâlîl, unter base). - II. In the emotional religious life (tawâlîl) it is the lowest term for the unveiling of the mystic. When this is analyzed more carefully it is commonly divided into three: (1) al-wâfiya which is reached by the asbâb al-âdâb; this is still in the realm of reason and is not really base. By (ii) al-wâfiya is reached by the asbâb al-sifâr; the last is the immediate Vision of God and is sometimes called awqâf (al-Kujjât; al-Khânîî, a, with quotations from Zârützâr al-Asâf, Bâbâk, 1290, ii. p. 79 sqq.; on this cf. K. Hartmann, al-Kunjîârî, Darstellung der Schriften und, Türk. Bibl.,
KASHGHAR, a town in Chinese Turkestan, called Su-li in the oldest Chinese sources; the same name is still used in Chinese official documents. The name Kashi first appears in Chinese transcription (Ksi-kiin) in the Tang-shu. cf. L. Chavannes, Documenta sinicae, vol. III, p. 462. On the pre-Mogul annals of Kashi, and the rise of Buddhist buildings in the city, see A. Stein, Ancient Khotan (Oxford, 1900), pp. 54 ff. and, also, Estate of the Persian, Translations of the Historical Library (Oxford, 1899), vol. II, p. 591. Kashi was later under the rule of the Daghistan Ars's (see the article Daghistan); the last of them, Ali Bakri, reigned till 1120 (1143) according to the statement of his relative Haider Mirza (q.v.) forty-eight years (Turkié-Kashgari, English translation, London, 1895, pp. 253 and 320); but this is contradicted by the author himself, who says that Kashi was not conquered by Ali Bakri till 1125 (1148). Ali Bakri is the founder of the modern town. He destroyed the old fortress and in the last years of his reign rebuilt it on a new site, on the other side of the Tumen on the tongue of land between this river and the Keri (Lh- yüzde, p. 350). Under the rule of the *Mongol* Khans (cf. the Bibliography to the art. CHAGHA-TI-KHAN) and later under that of the Kalmucks and Chinese the capital of the district was no longer Kashi but Yarkand; it is only quite recently, since the reconquest of the country by the Chinese in 1877, that Kashi has again attained considerable importance in the residence of the Tso-Tai, who is the central and southern part of Chinese Turkestan as far as the base of Corum, and the residence of the Russian and English colonies. On Kashi in 1873 see H. W. Buxton in 25: Forsyth, Mission to Yarkand in 1877, London, 1878, p. 45 ff., 80 ff., with plan of Kashi on p. 268, and M. Hartmann, Chinese Turkestan, Halle a/s, 1908, especially in sections 45 ff., 80 ff., with plan of the town from Korlin. The most important building in Kashgar and vicinity is Ijahat Apli, the tomb of the famous saint of the eleventh (seventeenth century) Kashi is now also of greater importance than Yarkand for its intellectual life; Yarkand, which down to the conquest of Kashgar by the Chinese, was the political capital and also the principal centre of learning and science, has now fallen behind Kashi. Its day is over (M. Hartmann, op. cit., p. 49). The number of its inhabitants is said to be about 50,000.

KASHI (in Yezii: Kásfin, Kasi, in the Baghíis, Kasjâst), the capital and chief town of the town of Kashi (q.v.) in Persia, given to square, sometimes hexagonal, plaques of painted design, used in the exterior decoration of buildings or of interior walls.

It is one of the most ancient arts of near Asia (already known to the Assyrians and then to the Achaeumids) which survived in Persia in the middle ages, and more especially, it appears, in the town of Kashi. The monuments of modern Persia from the time of the Safawids to our day (those that are older, are in ruins) are covered with these plaques of design decorated with conventional flowers (kashâh and), in which the predominant colours are indigo blue, turquoise blue, green, less frequently red and yellow. Those
with figures in relief are the exact and the most esteemed.

When this industry was brought to the town of Damascus by Persian artists — perhaps Christians (some plaques bear inscriptions in Syriac) — the Syrians called these plaques fīshīāt (from the Arabic orthography, Fāsīnā). The art disappeared perhaps over a century ago; the ruins of the factory where they made them are still shown outside the Bāshqūrī gates. These plaques were imitated in Turkey at Iznik and Kutahiya. Recently an attempt has been made to revive this last factory, but the modern work is far from equaling the beauty of the ancient pieces; the beautiful models of past ages are clumsily imitated at the present day.


**KĀSHĪ, Khāshandi, M. Mārūn b. Mārūm, Ghulānī al-Dīn, a Persian, was the first superintendant of Ulugh-Beg’s observatory in Samarqand and a collaborator with this prince in the preparation of his astronomical tables. Besides his astronomical and mathematical researches he also studied medicine; he must have died about the year 1400 (=1336/73). Of his works there have survived: (1) Ẓāl-i Khāntān (the Khāntān tablets), in Persian, in a manuscript in Constantinople (Aya Sofia), a supplement to the Khāntān tablets (of Nasīr-al-Dīn al-Tūsī); (2) Mīrjān al-Hilāl (key to arithmetic) in Berlin, Leiden, British Museum, India Office, etc.; the preface to it was translated by F. Worpke (see Bibliography); (3) al-Rūzān al-Kamāliya, also called Nūr al-Dīn al-Shābī, i.e. his treatises on magnitudes and distances of the heavenly bodies, in Oxford, Leiden, British Museum, India Office; (4) Rūzān al-ḥudūd al-dajjal fījīfījīr rūzān fījīfījīr al-ṣábado, etc. (an essay on the calculation of the sine of a degree), in Cairo; in this al-Kāshī solves an equation of the third degree by an interesting process of approximation (cf. below Hankel’s work).


**KĀSHĪ, Muḥammad Sharīf b. Shams al-Dīn, with the suffix Kāshī M. Kamāli, a Persian man of letters of the xii (12th) century. What is known of his life comes mainly from the Khōja, his Kāshī al-Bāhî. The author’s father, Shams al-Dīn Muḥammad, also known as Shams al-Dīn Muḥammad, was living at Kāshān when his son was born and he left it for Isfahān in 1306 (1597/98) to escape persecution from the Sunna Muḥammad, the son, was three years old at that time (1594/95). In 1598 (1599-1600) Shams al-Dīn went to Mahmūd and returned seven months later to Isfahān. These dates are given by the Brit. Mus. MS., according to him’s Catalogue; from Rosen’s description of the St. Petersburg MS., it seems to make the author five years old in 1596 and to put the journey to Mahmūd in 1616 (1616/17). After a stay of 23 years in Isfahān the family moved to Ray where the father died in 1625 (1625/26). Muḥammad Sharīf al-Dīn was Kāshī of Ray for 15 years.

In the Ta’ṣābī fi Ṣuwarāt al-Musulimīn (synopsis in Spruner, Codex of the ..., manuscripts of the Libriquo, of the King of Delhi, l. 28 299) there is a notice of Kāshī and his two brothers, Iskand and Māmānī. The date of our author’s death is unknown but must be after 1693 (1692/95). This date is given by the chronogram at the end of the Kāshī al-Bāhî in the London MS., as the date of completion of the work; he mentions his older works in the Kāshī in as written so that the Kāshī is the last.

In the Khōja of the Causāt al-Muʿtaṣīm (synopsis in Spruner, Codex of the ..., manuscripts of the Libriquo, of the King of Delhi, l. 28 299) there is a notice of Kāshī and his two brothers, Iskand and Māmānī. The date of our author’s death is unknown but must be after 1693 (1692/95). This date is given by the chronogram at the end of the Kāshī al-Bāhî in the London MS., as the date of completion of the work; he mentions his older works in the Kāshī in as written so that the Kāshī is the last.

Works: Kāshī, who, as he himself tells us, had a literary training and devoted a considerable part of his life to study, wrote both prose and poetry. He composed three epics, two of which (the Lātimiṣa and the Hafiz Faiz), like very many epic poems of the later period, deal with subjects very popular since Nīṣāmī’s time. The third was called Abūlqīnā, probably a panegyric on the Safavīd Aḥmad II. If there are shorter poems, qasidas, ḍa‘īfīs, etc. His prose works are: Shams al-Dīn, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work inspired by Sadr’s, a work ins
KASHIF — KASHEUL

MSS. are common, and it has been printed several
times, for the first time in Calcuta, 1804.
His other works comprise: 1) Qaswarat al-‘asif; il-
laqat al-adwi, a Persian commentary on the
Kutub, compiled at the request of Mr. Ali Shir
in 999, but he only completed one out of the
divided seven volumes he had planned, and broke
off this work to compile for his patron a shorter
 commentary, entitled Mawdudat ‘alayha, but usually
styled Tafrih al-‘asif; 2) Risalah al-Salwah, a treatise on
figures of speech and poetic artifices, as well as faults
in poetic composition; 3) Muharram al-‘asif, a
work dealing in 907 and dedicated to Husain Mirzâ
and (later) Salih ibn Salih, two works containing mod-
els of epistolary composition; 4) Risalah wa-Ahbar-
Husain’s (or, Khuda, a Salwa) treated in 989, giving the story of Husain’s life (p. v.); 5) Tab-
Tafrih al-‘asif; Risalah al-Salwah, in a Letter to
Kutub al-Din Râmi’s Mawdudat ‘alayha, entitled Lailat-ul-Lailat, from which shorter extracts were made, entitled Laibat-Lailat.
Several of these works have been translated into
Turkish, and the first two into English.

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und Ind. Set. Pers., ii. 2180, 2480. (T. W. A. NOUZ)

KASHID-DAGH (in Turkish "mountain of the
priests"), a name given by the Ottomans to
the island of Mytilene in Thrace, at the foot of which is built
the town of Brusa (q. v.). Its slopes are covered with forests now much diminished; but it is cut through by many rivers and is flanked by some mountains in the winter. Its present is formed of granite, marble, and limestone. At the time of the Ottoman conquest, Brusa was surrounded by walls and its gates were defended by Roman towers. At the foot of the mountain is a spring of water which is said to be sacred to the Turks.

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8527; All Ijâza, Mawdudat ‘alayha, al-
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KASHKUL, a Turkish people in Persia.
The name is said to be the Turkish *kashk* *horse* with a white spot on its forehead (W. Kudsi, Vorsch. eines Porphyrrochth rhomaleo, ii. 395). The Kashkuls are said to be descendants from the Turkish Kashkuls (cf. also B.D.A., i. 81; Khâlîd) mentioned by al-Dhibîy (B.D., 1831), and later writers in the country between India and Sistan. The Kashkuls are said to have migrated first to the Persian Iraq, where a district near Sillu is still called Kashkulistan; there is still said to be a Turkish-speaking people there

(private information from V. Minorsky). The Kashkuls are said to have come from the 'Iraq to Persia, where they lead a nomadic life, at the present day. Their winter quarters are in the southern part of the country, especially about Pishabad, where the chief of their tribe (Kashkâl) is regarded as the highest authority; the stronghold of Pishabad was built there by the Ilghuz Sultan Alau’d-Dawla (1145–1177). In summer they wander as far as Hamadah and Goleminu in the southern part of the province of Isfahân. According to Curzon (Persia and the Persian Question, London 1892, ii. 111 sqq.), the Kashkuls were a numerous people down to about 1870 (50,000 families); in case of war about 120,000 horsemen; they suffered greatly from the famine of 1871 and 1872; at the time of Curzon's journey (1889) the number of families was said to be 25,000, while he put it at really 20,000. The number 25,000 is also given by Tunamanâ (1894) for the tents of the Kashkul proper, but he says the number of all the nomads for whom the Khâlîk of the Kashkuls paid the taxes was double (24,000). Larger figures are given by later travelers: 35,000 (1906) and 55,000 (1914). In 1914 the Kashkul formed a well armed division of an army of about 20,000 men and took part in the war.

Kashkul or Kashkuli is a Turkish name, derivable from the pocket of the same name; the Turkmenic name is the same as that used by the Khâlîl or Khâlîqi, the Turks of the Kasghar section of Turkestan.

Bibliography: A. A. Rosanov, Feni,

(W. BARTHOLO)

KASHKUL, a nomadic tribe in Russia, a collection of different pieces from different sources, and is applied particularly to the Kashkul.1
of Bahut, al-Din al-Amili (cf. above s.v. al-Šamīl).

**Kashmir** (s.v.). The name Kashmir (in Arabic also a city) has from early times been employed to denote the valley situated in Northwest Himalaya between 33° 20' and 34° 40' N. Lat. and 74° and 75° E. Long. This valley has a length from N. W. to S. E. of about 84 miles, and a breadth from N. E. to S. W. of 20 to 25 m. The area is about 980 sq. miles. It is supplied from the outer hills of Djamund, Râkâtâwî and Phûr by the lofty Pir Panjûl Range of which several peaks are more than 13,000 feet in height. On the North-west side ranges which come nearest to the valley rise to greater heights, the principal peaks being Gwâshâ-brî (17,300 ft.), Anâmaršt (17,570 ft.) and Hârãmâkht (16,905 ft.). Beyond Hârãmâkht is an extensive mountainous district through which the passes connecting the valley with LAKHT, the Upper Indus valley, and Central Asia are few and difficult. The Zhâl (11,300 ft.) is the principal means of communication with LAKHT, and the Burât Pass (13,500 ft.) with Atûr and Skûnd, with the plains of India the most direct pass is via Khimmer, over the Pir Panjûl (11,400 ft.), but the easiest and most open route throughout the year is that by Hârãmâkht where the R. Djamunth or Behar leaves the valley. This may be approached now most easily by the pass road from Kârâl Pind via Murur, which joins the gorge of the Djamunth, but the Abâkot route which joins the other at Musûrâdû (the confluence of the Kâshang and the Djamunth) has more natural facilities and was most used in early days. The geography and geology of this fine valley are fully described by Drew, Lydekker and Oestreich, and the historical geography has been elucidated by Cunningham and Stein.

The valley is shown to be a lacustrine basin formed by the Djamunth R. and its tributaries, of which the Sâd and Lâdar are the principal. The drying up of the lake which filled the valley is due to the removal of the rocky barrier which must have closed the exit at Hârãmâkht, and no doubt the general progressive desiccation of this part of Asia contributed to the result. The Wular Lake is the principal remaining sheet of water, and the smaller Mayâshul Lake and the Surmug Dal also deserve mention.

The surface of the valley lies between 5000 and 6000 ft. above sea level; it is nearly level and of great fertility, and seems to have attained prosperity at an early period, although its remoteness and inaccessibility protected it from many of the waves of invasion which have swept over Northern India. The wealth of Kashmir, although of fine physique, have been occasioned by great, materially and casually running races, from Yûnân Cwâng to Abû 7-Fâzîl [s.v.] and Gulûrî Singh, as an unarmitale, usually and running race, but, as Lawrence has pointed out, these defects have been exaggerated by persistent oppression. It is evident that a race which maintained its independence for so many centuries could not, even though assisted by the great natural difficulties of approaching the country, have been thought desolate of a manly character.

Although historical information does not go back to a very early period, yet for the last two thousand years Kashmir is exceptionally well supplied with sources of historical information. The principal of these is Kalhana's Râjââvatsara, a metrical chronicle composed in the 12th century which is almost unique in India, and which as edited, translated, and annotated by Stein is the main source for our knowledge. Other authorities are the Chinese pilgrim, Yuan Cwâng, who visited Kashmir in the 6th century, the chronicle of al-Brânî [s.v.] in the 7th century, the Fiûn al-Asábî of Abû 7-Fâzîl, the diary of the Emperor Djiâhâr, and the accounts of many modern travellers, beginning with the French physician Berrner, who accompanied the Emperor Aswângâ [s.v.] on his visit to the valley. There is also a very complete series of coins illustrating the history of Kashmir from the 6th century till the present day through the period of the Ephiphanies, the Hindu kings, the Musulmân sultans, the Mogul Emperors, the Durans of Afghanistan, the Sikhs and the present rule of the Hindû Dôgres of Djamunth, under British authority.

The most noticeable point in the history is the immunity of the valley from the great historic conquerors. Alexander did not touch it, and it repelled the attack of Mahâvîrd of Ghânî, Cîngla Kîmâr [s.v.], and Tinûr passed it by as did Bubûr [s.v. Babûr]. It fell easily into the possession of Akbâr after he had consolidated his power over the whole of Northern India, and it was not subjected to Nadîr Shâh even when the Moguls never had crumbled away under his attacks. Yet the disorganised country succumbed at once to the attacks of the mounted Afghan of Aghâzâ of Ahmad Shâh Durrânî, and the later Durrânîs, divided among themselves, were easily defeated by the Sikhs. In these cases the people of the valley, regarded simply as subjects for extortion, had no ground for preferring one set of conquerors to another, and they took no part in those later struggles.

No information about Kashmir can be derived from classical sources before the time of Ptolemy, as the Greek historians or Alexander do not even mention it. Ptolemy (in the middle of the 2nd cent. A.D.) describes it as a very powerful state extending far beyond the limits of the valley, and it is evident that it formed part of the great kingdom of the Kushans which spread over Northern India at that time. He calls it Khospira, an act which states that it lies below the sources of the Hopas, the Sonâth and the Adria, i.e. the Vînâstâ (Vîhat, Behâr or Djamunth), the Candhrâbâga (Chinâ) and the Atâwâstâ (Kâvâ), a very accurate description.

Before this time however, although there is no contemporary information, there is ground for believing that Kashmir formed part of the dominions of Aâlûk about 250 B.C. The defeat of Seleucus by Chandragupta has enabled the Maurya monarchs to extend their power northward, and the spread of Buddhism made it easy for Aâlûk to extend his influence into Kashmir when he adopted that sect. No inscription of his edicts has been found in the valley, but that at Man- sâhra was situated close to the most obvious route
Durbarha, the founder of the Kārkotaka dynasty and found 100 Buddhist monasteries still existing. Shortly afterwards king Harsha of Kanauj (8th-9th century) also tried to recoup Buddhism, but did not invade the country. Relations with China were frequent during the 8th-10th century. An embassy from China arrived in 713 A.D. After 720 A.D. the kings of Kashmir were recognized by the Chinese emperors. The last recorded embassy from China was in 759 A.D. The Kārkotaka dynasty was then in possession, and the embassy in 713 A.D. seems to have been due to an application by the king Gandrunga for assistance against the Arabs. However, the first time, Muhammad b. Kāsīn after the conquest of Sind had advanced to the foot of the Himalaya, but no further advance was made. The regular intercourse of Kashmir re-emerging from that of the later Kārkotaka (with gradual degeneration of designs) begins with the Kārkotaka and continues till the supremacy of the Mughal kings in the 18th century. The earlier kings of this race had possessions extending far beyond the limits of Kashmir including Pahāli, Paire, Kākpatari, Taxila and the Salt Range.

The extension of the Kārkotaka style of architecture, which is found almost unaltered in the ancient temples of the Salt Range, may perhaps be referred to this period. Hinduism and Buddhism flourished side by side in Kashmir, as we learn from Yuan Chaw and even more as late as the 14th century when Kārkotaka wrote; and the style of architecture used for the Hindu temples was probably identical with that of the Buddhist viharas. Foucher (2'), d'Orsi-Joubert, p. 136—145, has described its derivation from the Gandhāra architecture of the 1st and 2nd centuries. The double pyramidal roof, its distinguishing feature, has been perpetuated in Muhammadan mosques up to the present day. The mosque of Shāh Hamadān in Shrinagar shows this feature.

It is also in his account of this period that the references to the Shāhāta of Gandhāra begin to appear in Kārkotaka's chronicle, and (as was the case with China), the growth of Islam appears to be the cause of the alliance between Gandhāra and Kashmir. In addition to the progress made in Sind and attacks were being made on the Hindu border towards Kashmir, Al-Tāhirī mentions that as early as A.H. 23 Alābī b. 'Amr rasūl Kān-dahār (Gandhāra) and the Indian frontier, and under al-Ma'mūn (730—754) and later al-Baladhūrī, Hājī b. 'Amr al-Tāhirī, governor of Sind *conquered Kashmir and Mālāṇ ... then he came into boats to al-Kan-dahār and conquered it", and al-Ya'qūt confirms this. The territories of Kashmir which were conquered were no doubt adjoining portions of the dominions between the Indus and Dīkhān, and not the valley. It was no more than a raid without permanent effect on Kashmir, where the Hindu kings continued to rule uninterrupted for some centuries. The most remarkable of these kings was the dynasty of the Shāhāta (A.D. 885—883), founder of Avaspur, when the ruins of his palace still exist. He also carried out extensive works to regulate the course of the Dīkhān. The alliance with the Shāhāta is again referred to in his inscriptions. But the same stream as is seen on the Yelāla-ravnum (902—904) helped Tāmār and Kamalū, the Kālāmer of al-Farrūqī, to recover his capital from a rebel.
and Khâbûne-gupta (950-958) married Diddâ, grand-daughter on her mother’s side of Ilamîn, successor of Kanâhâ, Diddâ exercised great influence in subsequent reigns, and ultimately became queen herself. She was a member of the ruling family of Lôhâra in Pâtî, and through her influence the Lôhâra becoming the ruling family of Kashmir. In 1044 (1538) Muhammîd of Ghasnî destroyed the Shâb kingdom. The last king, Turlocan-pâl, assisted by a Kashgari force, was defeated and put to flight, but Muhammîd’s attempt to penetrate into Kashgari itself was brought to a stop at the hillsfort of Lôhâra, the Lawsûts of al-Durrân which he describes as the strongest place he had ever seen. Even after the destruction of the Shâb kingdom, Lôhâra dynasty continued on in the Ghaznavi period. The half mad king Harshâ (1059-1101), according to Kâhâ, was under Muslim influence, employed Turkish soldiers and destroyed Hindu and Buddhist images. The employment of “Târujka” or Turkish troops is attributed partially to the impatience of the Kashmîris. It is evident that the country was distracted at this period by frequent plots and rebellions caused by Muslim influence, and it is probable that foreign troops were employed quite as much on this account as for the reason alleged. Kâhâ’s chronicle comes to an end in 1149, and it is evident from the continuation by Djuârâzî that the condition of affairs became worse, and also that a gradual conversion of the people to Islam was in progress. An invasion from the north by Târâ under the ‘l-Kadr Kihân Zulfi’ took place in 706 (1105), and it is stated that after plundering Kashmîr, this army perished in the snow while returning northwards. This perhaps made the way easier for the next Muslim adventurer, Shâh-Mir Swati (probably an Afghan), who seized the crown and brought in Muhummadan rule under the title of Shâma al-Afîm in 735 (1234).

The change seems to have been accepted by the bulk of the nation, and the Hindus, mainly Brahmins, who retained their religion, were treated with toleration, still continuing to hold official posts. In the reign of Sikhamân Shah, 788-812 (1386-1410), a change took place, and this fanatical rule commenced a violent persecution and reduced the ancient temples to the ruined state in which they still remain. His nickname Butmîn (lomacant) commemorates these deeds. Zain al-Abîdîn, who reigned 820-872 (1417-1467), reverted to the policy of toleration, and was an excellent ruler in every respect. His reign is looked upon by Kashmiri of every class as a golden age in which justice prevailed. He constructed roads, canals, and bridges; and in every way promoted the prosperity of the country. Under his successors misfortunes again prevailed. The Shâm Shah’s, whose influence was from Darshân, obtained great power, and ultimately displaced the late kings of the Chinguès line, Kihân Câk was king in 872, but soon, and Humâûn Shah, Muhummad ‘Ali and Yezdî, as shown by their coins, took the title of Ilamîn in rivalry of the Mughal emperors, and not that of Shâma used by the former kings.

After Bâbûr’s conquest of northern India the emperors turned their eyes on Kashmir, which offered great attractions to a race accustomed to a cool climate, running streams, and gardens. Bâbûr himself sent a small expedition into the country which met with no success. In 1547 (1540), the year in which Humâyûn was driven from power by Shâh Shâh’s rising, his cousin, Haidar Shâh Dûghlî, a number of the family ruling at Kashgari (see orthodox), a man of great ability and inimous as a historian (see Râshd Mîr), persuaded Humâyûn to attempt the conquest of Kashmir, and thus to obtain a safe refuge from his opponents. Humâyûn, however, found himself unable to carry out the project, but Haidar Minâk went on with the expedition, and receiving much local support established himself in rule in Humâyûn’s name. He maintained himself till 1551 when he was killed in an outbreak. This was probably organized by the Sûrî kings as a coin of Ilamîn Shah struck in Kashmîr in 1551, is known. The Câk continued to rule until Akbar invaded the valley. In spite of the determined opposition of Yâqût Kihân, son of Yûsuf Shah, all resistance was overcome in 995 (1586) when Kashmir became part of the Mughal empire. It became one of the favourite resorts of the Emperors. Akbar’s first personal visit was in 997 (1589) by the Priv Pandjil Pâs, the next in 1000-1001 (1572) when he was accompanied by Nîghât al-Dîn, author of the Tasânfi al-Akhbâr. On this visit he had a land-settlement carried out by his financier, Todar Mal, and fortified the fort of Serungar on which now stands the fort of Hari Patthar. A full description of Kashmîr under Akbar is given by Abû ’l-Fâfî in the Fitr-i Akbari. Shâhjâhân as a prince accompanied his father to Kashmîr, and indulged his fondness for the country to the full after he became emperor. He erected numerous summer palaces and built out gardens, of which the Nishat Bagh on the shores of the Dal, Achabal where the springs of one branch of the Dpulam gush from the rocks, and Vernag are the best known. To please his consort, Nur Jâhân, he is said to have introduced the elm-sap or plane-tree from Persia, her native country, and the fine groves and avenues of this tree are still one of the beauties of Kashmîr.

His successor Shâh Jâchî also took great interest in many gardens, and under his reign the Malamian Kihân built several along the Pir Pandjil road. His son, Dârî Shâh (q.v.), built the Pari-Mahal or Fairy Palace of which the ruins still stand on the mountain side above the Dal. Here as elsewhere the intolerant policy of Aurangzeb brought in trouble. He only visited the valley once, and some mosques erected by him still exist. The outward splendour of the empire was still unimpaired, and the condition of Kashmîr is vividly described by Bernier who accompanied the emperor on his visit.

Under the later emperors the administration became very bad. Nadir Shâh’s invasion, although he did not touch the valley, brought in anarchy. Its effect became practically independent. About 1752 Ahmad Shâh Durrani (q.v., his possession and in 1756 he appointed ‘Aziz Khoja Sadanî to be ‘Adilâr of Kashmîr. Caister however continued to the name of the emperor Alamgir II till 1774 (1760), and Ahmad Shâh’s first Kashmîr coinage is dated 1776. The coin of 1162 mentioned by Rodger is shown by Whitehead to belong to the Mughal Emperor Ahmad Shâh and not to Ahmad Shâh Durrani).
The condition of Kashmir under the Durrans was thoroughly bad. They were barbarous and uncivilized rulers, and their government looked on Kashmir simply as a field for plunder and extortion. The internal wars between claimants to the throne, especially between Mahanad Singh and Shujah al-Mulk, are faithfully reflected in the coinage. From the time 1227 (1614) when Fakhr-ud-Din Bakhshi obtained possession of Kashmir with the help of Ranjit Singh, the Sikh ruler of the Pendjab, the nominal rulers were Mahanad Shikha and afterwards Ayub Shikha, but the real power was in the hands of the Bakhshi chiefs, especially Muhammad Aqam Shikha, by whom the coinage in the name of Muhammad (1227-32) were probably struck. In 1225-32 the anarchy prevailing is shown by the issue of coins in the name of the popular local saint, Nurr al-Din, instead of any nominal king. The state of affairs was brought to a close by the invasion of Ranjit Singh in 1234 (1619), who annexed Kashmir to the Sikh kingdom. The Sikh rule also was harsh and oppressive but farer and better than that of the Durrans. Hari Singh was a governor noted for his severity, and Miyar Singh was the most just and unselfish. However, the traveller, visited Kashmir during this period and gives an unfavourable account of the condition of the people under Sikh rule.

Under Ranjit Singh a Deora family of Lhushan consisting of three brothers, Dayana Singh, Gulab Singh, and Sultan Singh, had risen into notice. They were not Sikhs but orthodox Hindus. The Deors are a Khatri race of the upper castes, but not of the Kashmir valley. Dayana Singh became one of the chief officials of the Sikh state, while Gulab Singh was in command with the Durrani Rajah, which had been conquered by Ranjit Singh about 1830. In Ranjit Singh's name he annexed one hill-state after another, increasing thereby his own power, and his influence in Kashmir itself. In this way, he added Kishwar and Ladakh to the Sikh dominions. After Ranjit Singh's death in 1839 and the divisions which followed it, Dhyana Singh's position was thoroughly powerful and, through his influence, Gulab Singh was able to consolidate his power in the mountain country. After the murder of Dhyana Singh, with Maharajah Shoo Singh, by the Nanawalla's (1844), Gulab Singh after a time withdrew to his mountain possessions, but previous to this he had been sent into Kashmir to put down a mutiny in which Miyar Singh, the governor, had been killed (1842). This he did successfully, but the country had again fallen into anarchy, and the rebellious Khalsa tried to defeat the Sikh army. In 1845, when the Khalsa army plunged into war with the British government, Gulab Singh took no part in it, and after the war he acted as representative of the young Maharajah Dally Singh in the negotiations which followed. Ultimately, on the advice of Major H. Lawrence (Sir Henry Lawrence), Kashmir and the adjoining territories between the Jhelum and the Ravi were separated from the Pendjab and formed into a separate state of which Gulab Singh became Maharajah on payment of a subsidy and recognition of British suzerainty. The treaty, which these terms were embodied was signed in 1846. From this date begins the modern state of Lhushan and Kashmir.

Gulab Singh did not obtain peaceful possession of his new dominions. The governor, Anura, al-Din, allied himself with the turbulent Khambas. Gulab Singh's troops were defeated, and he was able to assert his authority only after a British force had entered Durrani. The Khambas continued to resist for several years. Ultimately all the rebellions tribes submitted. The movements had not had any hold on the agricultural population whom primarily choice is to live quietly and make demands from officials. Gulab Singh's rule was on the whole firm and just, and the condition of the country gradually improved. He died in 1857 and was succeeded by his first son Ranbir Singh, a good and well meaning ruler, but lacking the strong character of Gulab Singh. The famine of 1877-79 caused great misery in the country and the earthquake of 1888 caused enormous losses. Ranbir Singh was succeeded in 1885 by his eldest son, the present Maharajah Partab Singh, who is a pious and conservative ruler. In 1893 the famine and earthquake were followed by one of the most disastrous floods in record. In spite of these catastrophes the preservation of peace and an orderly administration has caused an enormous increase in prosperity. One of the principal contributory causes has been the establishment of a regular system of land revenue administration under the settlement made by Mr. Wingate and Mr. W. Lawrence in 1897-98, after the model of the settlements in British India. These have been improved and developed by Mr. W. K. Talbot, settlement commissioner. The development of communications by the construction of a good road through the Dihlam Valley to Barabul and more recently the spur road from Baramulla to the capital has been a great benefit to the country.

Kashmir is divided for administrative purposes into the districts of South Kashmir, North Kashmir and Marqufatherab. The first two comprise the valley with the smaller river valleys and mountain slopes immediately adjoining it. The third consists of the narrow valley of the Dihlam below Barabul and that of the Katha-gang of which joins it at Marqufatherab. This tract has from time immemorial been treated as part of Kashmir. North Kashmir was formerly known by the name of Rammal, and South Kashmir as Markh. The Kashmiri language extends down the Dihlam some distance below Baramulla, but not to Markh or the Katha-gang valley where the dialect spoken is a form of Labadi or Western Pandjahi.

The population was 1,295,501 in 1911. It consists of about 94 per cent of Musalmans and 6 per cent of Hindus, including a small number of Sikhs. The Hindus are mainly Brahmans, commonly called Paghits, whatever their occupation may be. The aboriginal agricultural population has become Musalmans, there has been little or no admixture of foreign races, and the original names survive among them, but intermarriage between them is permitted and family names (iron), often nicknams in their origin, have to a considerable extent superseded caste-names.

There is a great deal of artistic talent, and a natural gift for craftsmanship among the Kashmiris. The old established industry of shawl- weaving for which Kashmir was once famous, has died down in very small dimensions, plain 'shawls' woven from the gawa or wool of the Tibetan goat has to some extent taken the place of
the sheets of the same material. Other industries have however sprung up, carpets, unbleached felts and calicoes are made in considerable quantities, while the products of the wood carving, lacquered and painted wood and papier-maché, silver-work, and copper-work all find a good market in Europe and among tourists.

A considerable class, the Handis or boatmen, live entirely on boats on the rivers and lakes, and form a very distinct element in the population.

Kashmir has always had an attraction for visitors, and the improvement of communications has increased the number of visitors. It has become one of the principal summer resorts for European residents in India, as well as for tourists from all parts of the world, who travel about the country in camps or house boats on the rivers or settle in the upland valley of Gulmarg, 8000 ft. above sea-level. Game large and small in the mountain salloys formerly attracted many sportsmen, but it is no longer abundant, and seeking after trophies now seldom visit Kashmir.

The language of Kashmir known as Kashmiri or Kashi, is a Prakrit tongue differing much from the dialects of the Pandjabis and showing so much affinity in respects with the Sinhalese language of Ceylon that it is classed by Grierson with the Pathja group of languages.

The principal travels in Kashmir which have been noted, in addition to the earlier authorities prior to the 17th century which have been mentioned above are those of Francisco Xavier (who accompanied Akbar to Kashmir), Francois Bernier (who accompanied Aurangzeb in 1664), George Forster in 1783 (during the reign of Taimur Shah Durran), William Moorcroft and George Trebeck (through Ladakh and thence into Kashmir in Ranjit Sing’s time 1819—25), Victor Jacquescment (1831), Von Hugel (1835), and Vigne (1835).

For more modern times the best general descriptions are those of Drew and Lawrence, and for ancient history the works of Stein.

(2) A native frequently given to Srinagar, the capital of the country of Kashmir. It was the same applied to the mints under the Mughal and Marathas, the Mughal emperors, the Durbar Mints, and as late as 1835, von Hugel speaks of the City of Kashmir. The ancient name of Srinagar which, according to Kalhana, was given by Atika, has been revived by the Hindis rulers in modern times and is now in general use.

(3) The extensive dominions of the Mahrattas of Djasmut and Kashan are now frequently included under the name Kashmir in atlases and official publications such as the Census of India. These include vast tracts not only in the outer hills, southwest of the Poonch Mtns, including Djasmut and Râdgâwâst, but in the basin Himalayas comparing the conquests made in the name of Ranjit Sing and those made by the Mahrattas of Kashmir in more recent times. This region extends 32° to 33° 30' N. and from 73° to 80° 30' E. long and is an area of 8,432 square miles and a population of 3,158,426 in 1911. Of this population however 2,835,061 is comprised within the narrow limits of Kashmir, Djasmut, while the outer enormous area, the greater part of which consists of mountains, contains only 265,060. The countries of Ladakh, Sikkim (Baldston [q. v.]), Chita, Gilgit (q. v.), Hunza-Nagar (q. v.), and Yaste are comprised in this region and will be found described under their own names, the connection with Kashmir being purely modern.


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Language: Gileson, Kaschar Grammar
KAŞIDA, not infrequently also Ḏiyaḳa, is the same geneva given to a form of Arabic (also Persian, Turkish etc.) poem of some length. The name is derived from the Arabic root Ḏiyaḳa with the meaning "to simn", because in the earlier times it contained the praise of the poet's tribe and attacks upon its adversaries, later the praise of a person or family by a poet who expects and openly asks for presents for his elegies. From the earliest times the elegy (marṣiya) does not appear to be included under the same designation, but poems of insult (ḥijā) are frequently by older poets called a Ḏiyaḳa, though the latter probably had frequently not the characteristics which come into the scheme of a proper Ḏiyaḳa. We can form the best opinion by taking as the basis for investigation the poems of the same author who lived in the first century of the Hijira, as early as beginning with the poems preserved from the time of Persia, though the latter formed the model of the former. A perfect Ḏiyaḳa should contain three essential parts.

First the north or erotic introduction in which the poet describes his visit to the exquisites abode of his lady and his yearnings at finding the place forsaken. Secondly follows a description of his ride to the pleasure where he intends to praise. This gives him ample scope for describing the scenery of the desert and the comparison of his camel with various animals of the desert. At last comes the chief portion of the poem containing praise, or abuse of the person or tribe aimed at. Some poets, when so inclined, finish up with some moral reflection.

An Arabic (or Persian etc.) Ḏiyaḳa is a very artificial composition as the same rhyme has to run through the whole of the poem, however long the poem may be. In addition no composition is bound by a metre which the poet has to use, but must scrupulously, through the whole course of the poem. The result is that we cannot expect very much beautiful poetry; the description of the desert and its animals and treasury may have a certain charm at first, but when the same descriptions recur in endless poems expressed in the same manner, only with different words, the monotony becomes nauseous. The difficulty is keenly realised by the poets themselves and accounts for the fragmentary character of most poems, which required much time in their composition. The poet Dha'ī-Rumman stated that for a long time he could get no further than the first verse of his new acclimated poem (No. 1 of his Dairūn), and that it was only when he visited al-Qablan that he obtained success (218 in the edition) and then it was only when he visited Ḏiyaḳa that the remaining verses (118 in the edition) came to him with ease (Aṣwā al-Qablan, 218). The poet Dīqā, though stirred to his soul by the attacks of Ḏibān, the son of al-Ra', composed his first only about 50 lines of his reply, though the whole metre and metre are the easiest possible in the Arabic language, and completed the remainder at a later time (Nahrī, ed. Bevans, p. 430). We can likewise be sure that al-Tirmithā composed only a portion of his renowned poem against the tribe of Banū Ḏahin and of al-Fārānidaqh and that the additional verses sometimes included in the poem are by the poet himself and not interpolations by others. When a poet had composed a Ḏiyaḳa he would retire from his audience and at a later time, whenever an occasion arises, in a very natural that he should add or cancel verses himself, especially if he replies to a poem composed by a poet and send himself to attend. Many poets certainly never rose to composition of a poem containing the essence parts of a Ḏiyaḳa and it is foolishness to assume in each case that a poet has been lost if only a certain part is recorded. Such a poet was sent into the world before the poet had time to complete it and it is equally certain that bâpoons in particular did not lend themselves easily to the complete scheme. Very early poets also composed poems which, though called Ḏiyaḳa, did not contain the essential portion, the praise or insult. As such we must take e.g. the poems of 'Umar, b. Aḥī Kaba' and some poems of al-Tirmithā. Some of the latter's compositions were made to display the art of description and were never intended to be καταλλαλ in the proper sense of the word. The Arabic Ḏiyaḳa was naturally imitated by poets who wrote in other languages and the Persian poets Anwār and Khāqān are celebrated as masters of this style. The form of the Ḏiyaḳa has survived to modern times and I have specimens by poets in living where we find the absurdity of description, a description by person who lives in Cairo and travels by oxen to Shamān.

The Ḏiyaḳa by its references to persons and events is also a source of historical information. This, however, must be handled with utmost care, as false statements, by design or through ignorance, are frequent and the mention of a battle-locus does not necessarily imply that the poet was present. As an example I mention only that the Azād poet 'Abī Biḥīr b. Aḥī Kātān, probably a century distant from one another, both boast that their tribe was victorious at al-Ḥārān and al-Mʿālāq.

(K. K. R.)

KĀSĪM, the same given by the Ottoman Turks to St. Demetrius whose festival falls on Oct. 26 of the Julian calendar. It was formerly the beginning of the winter semester, during which the fleet took up its winter-quarters at the Golden Horn.

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(CL. HUACK)

AL-KĀSIM b. ISLĀM 'ULI, usually called Aḥā Dalāf, a Muslim general. When in 955 (851) the Caliph al-Ma'mūn sent an army under All b. Ta'b b. Mālik against al-Ma'mūn's general Tahīb b. al-Hārān, Aḥā Dalāf went with him. When Ibn Mālik had fallen, Aḥā Dalāf came back to the neighbourhood of Khurāsān and, although he declined to pay homage to al-Ma'mūn, Tahīb left him in peace in al-Kaṣāf. In 854 (955) when al-Ma'mūn came to Kāra, he sent for him. His friends advised him not to go, but he went and the Caliph received him with the greatest goodwill. In al-Ma'mūn's reign, Aḥā Dalāf was assassinated by al-Ma'mūn's [955], who was jealous of his bravery and eloquence. Aḥā Dalāf numbered him of murder.
and treyson and on the evidence of false witnesses he was condemned to death but reprieved at the last minute by the intervention of the chief Abd Allah b. Abi Daur [1.6]. As soon as the latter heard of the danger threatening Abi Dulaf he hurried to al-Qadisiyya and said the Caliph had ordered him to spare Abi Dulaf. When the latter had been released, Abi Daur went to the Caliph and told him that he had made up his mind to save the life of the innocent accused, whereupon the Ma'mur forgave him and pardoned Abi Dulaf. The latter died in 225 (840/841) or 226 (840/841) in Baghdad.

He left several works. He was also famed as an exceedingly ardent devotee of the Caliph 'Ali. On his descendants see the article DU'AF.


**AL-KĀSĪM, A district in Central Arabia, on the high plateau of the Arabian desert. It owes its fertility to the Wa'il basin, which runs to the north-east and whose course is barred by a series of parallel sand-hills and hills from 1600—2000 feet high, which run from north-west to south-east. The water, richly provided by the spring and summer rains, sinks into the valleys and even in dry periods is preserved for years at a little depth under the red or yellow sandy soil and this supplies the essential requisite for a rich vegetation. The plateau is therefore covered in spring and summer with a rich crop of grass and affords excellent pasture for the great herds of camels and cattle and the numerous smaller animals. The sand-hills are covered with tuñabrik (alb. timurah: alwa tunabirá) and variations of acacia indigentum to Arabian (acacia acacia amber, wùq, jufùq, acacia scopul, wùq). Millet, maize, wheat, barley, vetches, etc., grow in the fields. Fruit-trees of all kinds yield plentiful crops. So early a writer as al-Vakut makes special mention of the figs, pomegranates, grapes and peonies. The most important and most cultivated fruit-tree is, nowhere else, the date-palm, which is represented in al-Kāsim by a particularly fine variety. Among plants of economic importance may be mentioned the cotton-tree, which supplies local requirements. In the western part of al-Kāsim rock-salt is found. This mineral, so important for the cattle-breeder, is sold in the towns, especially in Boreda and 'Amirah.

Al-Kāsim plays an important part in the caravan traffic of Arabia on account of its wealth in camels and its enterprise. Of the population, estimated by Palgrave at 25—35,000 souls, at least a third devote themselves to caravan traffic either hiring out animals or acting as missionaries or as small merchants. The caravan business takes them through the Wadi Dawakhir and Wadi Nadjar to the Yemen, from which the best coffee is expedited, to Kuwait, al-Basrâ, Baghdad and Biheil Shammar, to Makkah and Syria and Khurasan. It is in the interests of things that many natives of al-Kāsim settle in the frontier districts or in some of the towns just mentioned and many have attained prosperity and wealth. Al-Kāsim also plays an important part in the trade in race-horses. Al-Djarid, also called Jāfar al-Kāsim, in olden times the chief town of al-Kāsim, a day's march from 'Ansar on the road to al-Basra, has been identified by A. Strenger with the site of Poisram. The ancient settlements of this area which al-Hamdani includes in al-Yamnūm are all in ruins; the modern larger towns date from the late middle ages.

The district which lies in the centre of Arabia has had a lively history. One of the battle-"days" of the Arabs is called after it. Zohar, 'Akhḍar, 'Awa b. Hadjar and others know and mention al-Kāsim. The youth of the faith of Islam found al-Kāsim at first on the road of the anti-heretic Munawrids, but in the decisive encounter between the Muslims and the followers of the Prophet of al-Yamnūm al-Shihi and al-Kāsim on the side of Khālid, the "Sword of Allāh," in the struggle for the Caliphate, Najd and al-Kāsim were on the side of 'Ali but the victory of the Umayyads brought the whole of Central Arabia under their sway, and there was no change with the 'Abhābid. It was not until the revolutionary movement led by the Karaites that Najd was lost to the 'Abhābids. In the eleventh century, Dārūm, a native of al-Rass in al-Kāsim, was able to conquer a large part of Najd and Yamnūm and unite it with al-Kāsim. His kingdom was inherited by his sons and successors but the increasing power of the chief of al-Yamnūm and al-Rass conquered Dārūm's kingdom bit by bit, till finally it was again reduced to al-Kāsim. Al-Kāsim was from the first somewhat hostile to the Wahhabis, but, 'Abd al-Azīz b. Sa'būd of al-Darrāya succeeded in gaining possession of Boreda, al-Rass and Ta'lluma. The other villages then rose and in 1772 slew all the Wahhabis they could capture. In 1790 a new rising broke out against Ibn Sa'būd, which he was only able to put down after much fighting with considerable losses. Ibn Sa'būd's kingdom soon found itself faced with an extremely dangerous opponent, Mejmūd 'Alī of Egypt had been commissioned by the Sublime Porte to take measures against the Wahhabis and sent his son Thābit to Arabia, where in a rapid succession of victories he conquered the whole of the west coast (1814—1815).

After the death of Ibn Sa'būd (1814) further Egyptian expeditions extended their intrigues against Ibn Sa'būd's kingdom to the interior of Arabia, and in 1815 Thābit marched into Central Arabia and captured the fortress of al-Rass in al-Kāsim after gaining over the greater part of the country by bribery. The peace concluded between Thābit and 'Abd al-Hara'am b. Sa'būd was, however, not confirmed by Mejmūd 'Alī, who ordered Thābit to conquer Arabia; in 1817 he took al-Rass; Boreda and 'Ammah became master of al-Kāsim. 'Abd al-Hara'am b. Sa'būd had to retire to Darīya, was taken prisoner and in 1818 beheaded in Constantiople. Al-Kāsim was now under Egyptian sovereignty, and formed a strong base for Mejmūd 'Alī. But by 1822 the war of Ararat of Central Arabia had begun (see article) and liberation from the Egyptian occupation, which ended in 1844 in the Egyptian-Turkish troops being driven out. Al-Kāsim was put for a time under the protection of the Grand Vizier of Mecca; in 1855 Zāmil al-Sa'īn, who claimed to be 'Ammah, was recognized by Ibn Sa'būd as independent ruler of al-Kāsim, but in 1867 the district was again allying tribute to Ibn Sa'būd. After six years allying tribute to Ibn Sa'būd, after six years allying tribute to Ibn Sa'būd, and in 1879 Ibn Sa'būd surrendered his claim, to
A rising against Muhammad b. Rashid in 894 ended in disaster and Zunuz At Sa'da lost his life in battle. The Turks then took advantage of the force left behind in the Sa'da and Ibn Rashid to gain a firm footing in al-Kaşim again, all the more easily as the people of al-Kaşim were weary of the long struggle and anxious for peace, and even Ibn Rashid would rather have the Turks in al-Kaşim than the governors of his own. Ibn Sa'da. Ahmad Faiq Pasha therefore invaded Central Arabia in 1605 and occupied al-Kaşim also. Soon the position of the Turks became untenable, especially as Ibn Rashid now sided against them; the Turkish troops had to evacuate al-Kaşim and Ahmad Faiq Pasha's successor, Şems Pasha, was no more able to restore Turkish authority. In 1606 al-Kaşim belonged to Ibn Sa'da; in 1611/12 there were again attacks on Ibn Sa'da; especially by the Grand Sharif of Mecca, but since 1613 al-Kaşim has formed a province in the wide kingdom of Ibn Sa'da.


**Kâsim Agha,** called *Qura (the old)*, an Ottoman court architect. He was appointed court architect in 1577 (begun Nov. 5, 1572) in succession to the distinguished architect Mehmed Agha, who built the Ahmed mosque in Stamboul (on him of the Nižārī sufiyans in M.S. of Ljkṭh Agha), relieved of his duties in 1552 (began March 22, 1624); cf. J. von Hammer, *Geschichte des Palastes in Istanbul*, pp. 181, 182, 183, and his office given to Mustafa Agha, known as *Morawwadhi*, iii. "merchant". But after a short time only, he was restored to the office as the result of a law of estimate (cf. Nezam, *Tari̇kh*, ii, 40; J. von Hammer, *op. cit.*, p. 335 sq.). His main task now, on behalf of Kapari Mehmed Pasha, afterwards Grand Vizier, was to run his office and dignitary very soon after the Sultan's mother Mahfeler (Kisren Walls, 19) had appointed him to manage her affairs (Meyyari, in October, 1621, on account of his honesty. He was imprisoned in the Seven Towers and soon afterwards banished to Cyprus (Nezam, *op. cit.*, p. 333 sq.). He was later released and after being unsuccessful several times finally appointed Aga in the summer of 1653 (Na'mi, *op. cit.*, p. 351) in getting for Mehemmed Pasha the Grand Viziership. He died, apparently at a great age, in 1670 (began Nov. 13, 1569). None of his buildings seem to have been of great importance. His work did not apparently extend to public buildings. It is only known that he was engaged in 1654 in building the Veii̇ Wâlids Djam h, hardly as the chief architect. The part which he played as a politician in Ottoman history is more important and the historian of the empire, Na'mi, in particular, deals very fully with it.


**Kâsim-ı Anwar,** born 1357 (1358), in Samarkand, called *Kâsim-ı Anwar, a Persian mystic* and *master of letters*, born in 1737 (1356) in Sârbât near Tabriz. For Sa'da (in Yâkît Şarwar) Dawlatshâh, *Tari̇kh*, p. 340, gives Sûrkhâb, this name is not found in Yâkît, but Dawlatshâh has three times the phrase *Sûrkhâb* *Tâbriz*; the name is once found in a play on words (in a râhâl of Kamâr Khûndjîn) in Dawlatshâh, *op. cit.*, p. 325. According to the Persian lexicographers, Sûrkhâb is a hill near Tabriz. (Vullers, *Lexicon Pers.-Lt.*, v. r. N. 77). Kâsim's family came from Affarshâft. His religious teachers were Sadr al-Din al-Ardâbilî (an ancestor of the Sa'râwîs) and Sadr al-Din Abîl Yââni, who was a pupil of Abûl al-Din al-Ardâbilî (Kâsim Anwar, *Nâfahdî*, 1937, p. 590) tells us, mention was made of Yââni but not of Arîbilî in a work on Kâsim's life, which comes from the circle of his intimates. This circumstance might suggest that Kâsim did not think so highly of Arîbilî. In fact, the latter is found in Browne, *Histoire des Litt. Tartare*, p. 473, contradict this, however. Among Kâsim's own works there must have been several free-thinkers, as Djan, *op. cit.*, p. 690, mentions that the teacher himself was, however, free from this imputation. The truth is that he — although it cannot absolutely be proved that he was a Harüfi — strongly sympathised with this sect (Browne, *op. cit.*, p. 470). He travelled a great deal, he met all of lived in Gilân: Gilân expressions are several times found in his poetry. From Gilân he migrated to Khurasân where he lived first in Nishâbûr and later in Herât. He was expelled from the latter town when the king, Shah-Rakh, was murdered by a Harüfi in 1426. It was assumed that Kâsim was connected with the murderer, had harboured him and knew of the attempt beforehand. A singular story is given by Dawlatshâh, *op. cit.*, p. 538, according to which he had already been expelled from Herât, once previously; some individuals had complained to the king that the sa'rafi was gathering many young pupils around him, which aroused suspicions among them on moral grounds. Shah-Rakhs, according to the story, then intervened and banished Kâsim. The latter then travelled to Balkh and Samarkand but returned later to Herât. This story is not very probable but it is evidence at any rate of the great popularity of the teacher in Herât. Whether the libellous passages given for his expulsion are true cannot be proved either; but it must be confessed that at that time also there were great rascals among the Sa'râwîs. It seems to be certain that Kâsim found a protector after the banishment in 1426 in Ughâr beg in Samarkand. After this he had Samarkand mentioned in the story in Dawlatshâh. It may be suggested that the story in Dawlatshâh is an invention dupli-

**Architect:**
Kasim later returned to Kordi and settled in Kordi in the district of Dijak. Though through the support of well-to-do friends he was able to lead a life of freedom from base down to his death in 937 (1431/32). Dawlatshah, op. cit., p. 349, makes him die in 835, differing from the other authorities. In addition to what Rieu says (Cassar, p. 636) on the date of Kasim's death, we also refer to M. M. al-'Azm's article in J. Inst. p. 121, where a chronogram on his death is quoted from a St. Petersburg MS.

Kasim was buried in Kordi. Dawlatshah says that in his time Ali Sheb began to embellish the site of the tomb with buildings. The same authority tells us that Kasim in his youth practiced asceticism to an extent that he injured his health. But in later years he altered his views for example, he said to someone who could not help expressing surprise at his prosperous appearance that he was no longer 'abadi but wa'jifik; he had once been a beggar but now he was a king.

Works: The author, who, according to Dawlatshah, op. cit., p. 303, was a great admirer of the poetry of Hafiz, left a Dastur behind containing ghazals, ruba'a, elegies, on mystics and divinities. Some pieces are composed in Persian and Turkish. His other works, Anis al-'Arifin and Anis al-A'zam (also called Khidr al-A'zam) are treated in mysticism in prose and verse. Finally we may mention his extracts from Sadi's Fashtam entitled Khidr al-Azam.

These writings are unpublished; judging from the not very extensive specimens in Browne and the few pieces in Dawlatshah (Bland's Century where ten of Kasim's ghazals are published. I have not seen) we can agree with Browne when he says, the poetry of Kasim is of a very fine, so far as a poet may venture to judge it, only of average merit. One cannot deny his ability to write pleasantly Persian verse but we look in vain for anything of the way which would give him a claim to a place among the great names of Persian literature. A just verdict on his literary activity, however, will only be possible when more works have been published.

Kasim Pasha, usually called Gareel or Kasim Pasha, was an Ottoman statesman. The son of Christian parents (ib i.e. Ayse Pasha and Kasim Pasha) son sous deux années de l'éducation, in C. D. Schreppa, Travels in, Mission diplomatique du Court. Rept. de Schreppa, die Scripere, p. 555; 555, by the Br. of St. Genovef at G. A. Vail Schreppa, in vol. 66 of the Memes and the Academic, Belgiq, Brussels 1859, p. 169 [155]), he was born in 1599, son of Ibrahim II and brought up in the Imperial Court (Eylwya, 1699). He attained the rank of a fakih (a physician in the period of 1599, 835, with the name of Kasim, young and wise, and wise, it is in no part amiss, of Simplicity at Mores, Monsieur en son lieu de Montespan et Simplicity at Mores, Monsieur en son lieu de Montespan et...

Frantz Barboges
KASIMOV, in Russian originally GORODET' or GORODETS' MEZHIRYCH', in Tatar KOH-ES-KASIM, formerly the capital of the Tatars subordinate to the Can of Mossau, and now a district town in the government of Rossia. It took its name from Kasim, son of the founder of the kingdom of Kasan, Uli Muhammad. In the war between the brothers that followed the assassination of Uli Muhammad (1449), Kasim was induced to enter the service of the Russian Grand Duke. The town, which bears the same name, was granted him about 1432 (not later than 1436); there he built a mosque (of which only the minaret still exists) and a palace of stone (no longer standing); it was seen as late as 1708 by Pallas. After his death about 1469, his son Danyly ruled till about 1486. Kasimov was next under the rule of prince Nyr Daulat of the Girzy dynasty and his sons Selligman and Damiy. About 1517 Shahi Akhily (grandson of Khan Kilik Muhammad) descended from another branch of the Tatars, and became the prince of Kasimov in 1516. In his minaret, which is called in his epitaph, he is usually known as Shahi Ali, Russian Shqepali Shigovitjanovici, was reigning (nominally). After a life of violeces and condamned to the severest imprisonment, then pardoned and again restored to his principality), Shah Ali died childless, aged sixty-one, on Monday, Shawal 10, 974 (April 21, 1567). The town kept in the Mosquito, 957 (July-August, 1555), in which is the tomb and the tomb of several of his relatives, has been several times described, first by Pallas in the year 1765, most recently by Welyamov Zernov in 1817. During his rule in Kasimov, his brother Shah Ali represented him in Kasimov and later ruled for a short time (1532-33) in Kasimov, until he was murdered during a rising there. The "Czar" Shah Ali was succeeded in Kasimov by his distant relative Sajin Bulat, great-grandson of the Khan of the Golden Horde Ahmad. In 1573 he adopted Christianity, received the name of Simon, moved to Moscow and was there given by Ivan the Terrible the title of "Czar of all the Russians," He died in 1616 as the monk Stephen. It was not till 1635 that a successor to him was appointed in Kasimov, Mustafah Ali, whose father, Abdul Aziz, a Khan of Kasimov, died in 1610 and was buried in Kasimov, about 1600 we find mentioned as the prince of Kasimov Urn of Muhammad of Khan of the Kirghiz Khan, who afterwards took part in the fighting during the civil war in Russia and was killed in 1610. The last rulers of Kasimov were Aresti (grandson of the first Siberian Khan Erem) and his son Sajid, who, descended from the house of Siberian rulers, the last, first mentioned as ruler in 1627, was baptised between 1635 and 1635 (he received the name Wurm) and yet remained prince of Kasimov till his death soon after 1678. To this period belongs the forced conversion of a part of the Tatars by Missyyl, Archbishop of Ryazan (1652-56); in one of these attempts at conversion the Archbishop was killed by the enraged populace. The verse from the Koran (ii. 5:4), constantly quoted in epitaphs in Kasimov, seems to have been placed there in antagonism to the zeal of the Christian missionaries.

Even under Wurm the administration of Kasimov was in the hands of a Russian woyvoda; the Tatar prince exercised only nominal rule. The death of Wurm, Wurm of Sultan, was not recognised as ruler in the years following Wurm's death, on these terms; she is last mentioned in 1684. After this there was no "Czar" or "Czarovich" (sometimes one, sometimes the other title is used) of Kasimov any longer. In the modern district capital of Kasimov the Tatars only form a comparatively small part of the population, according to the census of 1877, 13,565 souls; according to Reclus, as many as 44,400 in 1870, including 4,539 Tatars, in 1900, 17,075, including 2,000 Tatars. The fullhag industrious (tanning and shoemaking; cf. above, p. 789), introduced to the Russians through Tatar intermediaries, has been especially flourishing in Kasimov.

Bibliography: The most thorough and still indispensable, although several new documents have since been made available, is Welyamov Zernov's great work "Istoria Kasimovskikh Zemel' y znamenitostey" (4 vo., Tornio, 1809),俄Tay N. Bakhtiyarov, "Kasimovskie ygrody ugora Kasimovu, 1889; review by N. Kosov, ibid., v. 123 sqq. (W. BAHETT)

KASIYUN, a barren and rocky massif — the summit is over 4,000 feet high — commanding in the south-east the Ghuta (q.v.) and dominating Salihiya, the suburb of Damascus. It lies between the valley of the Barada (q.v.) and that of the Haulam. The Nahr Yazid which flows out of the Barada runs along the foot of Kusiyun, "there they reverence the birthplace of Abraham on the slope adjoining the village of Baraa. This mountain has been famous since remote antiquity as a place of ascension and retreat of prophets" (Ibn Dujub). Adam is said to have ascended it. Cain and Abel (who's body was burned on this "sacred and most venerable mountain" (Vakil), which is covered with sanctuaries. The encyclopaedists and the historians of Damascuus associate it with several thousand of martyrs and prophets buried between the Babi al-Farand and the slopes of Kusiyun.


KASKAR, the name of a town in the Tigris. When the Khalifs (q.v.), the governor of the town appointed by the Caliphs Abd al-Malik, put down the rebellion there, he began in 85-86 (705) to build a new town which was called Wasi. The town became a boundary between the two older Arab capitals of this province, Kufa in the north and Basra in the south. For the site of the town he chose the vicinity of the town of Kaskar on the Tigris, which had played a not unimportant part in the Sassanid period. The new Muslim town was built on the east bank of the Tigris, while Kaskar lay opposite it on the west side; a bridge of boats linked the two halves of the city. Neither Wasi nor Kaskar
A. Baumstark, *Gesch. der syrisch. Litteratur*, Rom 1922, p. 130. One of the most influential personalities at the court of the Syrian King Khwarazm II Farrās (550–628) was Abū al Ḥakīr; see Baumstark, *op. cit.*, p. 125. On other Syriac writers who belonged to Khakhar (Abū Ḥakīr, Grīghīr, Elyā) see Baumstark, *op. cit.*, p. 30, 148, 450. For the Syro-Turkish sources on Khakhar (Abū Ḥakīr) also the indices in Wright, Catalog. of Syriac Manuscripts in the British Museum (London 1870) and Wright, Catalog. of the Syriac manuscripts in Cambridge (Cambridge 1901), p. 125, 450, as also in Sachau, *Katalog der syrisch. Handschriften in Berlin* (Berlin 1894), p. 925.

In the Ayyubid period there seems to have been a little kingdom of Khakhar, which was destroyed by the first Saladin Arabash; 1; cf. Nöldeke, *Gesch. d. Arab. und Pers. zur Zeit der Sasaniden*, (Leiden 1879) p. 13, note 5. In the Saladin division of the Irāq, Khakhar is mentioned as one of the 17 administrative districts, see Strick, *op. cit.* (see Bibli.) p. 15, 18. It probably — in later times under the Turkish Empire — comprised roughly the district east of the Tigris, from the modern town of Amsin in the north to the mouth of the Tigris. Sometimes it is mentioned as equivalent to the district of Minas (q.v.). On this cf. Schaezler in *Istam.,* 31, (1893) p. 17. The bishopric of Khakhar must have coincided pretty much with the Turkish district of the same name; cf. the ms. in Sachau, *Die Chronik von Arbel*, p. 16.

Khakhar is also given as the name of the capital of Dailam, which was usually called Dālāt; cf. G. Le Strange, *The Lands of the Eas. Cal.,* p. 174; de Morgan, *Miscellanea orient. in Persia,* L (Paris 1894), p. 276.


**KASR.** (See *KAMH*.)

**KASR, fraction, a mathematical term which is used in Arab mathematics for the relation of two indefinite numbers as well for that of distances, surfaces etc. Lo geometry, however, the term al-kasr is very rarely used, usually one says *nābūd* or *kānubūd* to indicate the fraction.*

While in the Arab astronomers the sun's angle is referred to the zenith of the circle which contains 12 or 60 parts, al-Bitrujis gives the radius the value 1 and the values of the sun thus appear as actual fractions in his work. In his *Kamh* he deals with "... non-perfect fractions al-kasr al-abūl-kānubūd* mašūf al-ālāmīni "al-multāvun al-kasr al-abūl-kānubūd..." (see Br. *Alh. Man. 8729*). In geometry, the fractions follow in regular series which start with the numerators 3, 5, 10 and therefore they [the mathematicians] call those chords "mixed..." just as they call these fractions "heads" (see *Alh. Man. 8729*). *Kasr* is more frequent in Algebra. The so-called "expressible" fractions are the fractions with...
was soon recognised as sovereign by the Waabs and ultimately by all the surrounding tribes either voluntarily or under compulsion. Ullul became the capital of a state-stretching from the Atlantic to the region of Tsmoco, the first Muslim empire in Morocco, and the centre of intense missionary activity among the heretical tribes and those which had remained Jews, Christians, or pagans. It was there that Idris died in the year 255 (967), poetically, it is said, at the instigation of Harun al-Raschid. His son Idris II (c. 264) continued his policy of conquest and conversion, but in 294 (808) abandoned Ulli for Fas, which he had just founded, no doubt in order to escape from the rutelage of the Waabs, whose chief Islyk b. Muhammud he had killed. When he himself died in 295 (823) he was buried beside his father in Ulli, according to most of the early authorities. But in 341 (1447) his tomb or at least a tomb reputed to be his was discovered, conveniently for political reasons, in the Qasri al-Sharafa in Fas, and this tomb has become the most popular sanctuary in the town founded by him.

After the building of Fas, Ulli lost all political importance. The Zarakh remained a much visited place of pilgrimage. Around the year 294 (808) the leader of the Idrisids, Idris II, who was two centuries ago Sultan Musty Iliam, two miles from the town of Wolubilis in a very picturesque situation on two mounds commanded by higher hills, founds the town of Millky Idris of the Zarakhs with about 9,000 inhabitants, the majority Idrisids-Sharafis.

The Idrisid town of Ulli, of which no mention seems to survive, probably lay on the site of the present town, a remarkable natural fortress. Excavations systematically conducted since 1955 in the Roman town have already yielded interesting results, bringing to light inscriptions very important for the history of the settlements of the Romans in this region and works of art of the first rank.


(Henri Bassett)

AL-RAKH AL-KABIR (RAKH-AL-KHABIR), A TOWN IN Northern Morocco, about 50 miles south of Tangiers on the right bank of the Wadi Lakhon, which at one time ran through it, but the course of the stream was diverted to prevent inundations. Lying in a vast plain commanded on the east by hills it is divided into two parts, Abl-Sharfs in the north and Bih al-Wad in the south, between which lies the east or market-place. The only buildings of any importance are the great mosque which is pre-Alemuid, the mosque of Sidi al-Adi and the Djad al-Suda, finished in 1389. Within and around the town are many other dedications to local saints. The most venerated miracles are Sidi H-Hassan al-Khashi (Khashif), a native of Sidi Hamid, who came towards the end of his life to settle in El-Ksar where he died in 368 or 372 (772-773-774), Sidi Ben Ahmed, Sidi Ali b. Khielf b. Ichilin, usually called Mala'ik 'Ali b. Ichilin and regarded as the patron saint of the town, and lastly Sidi Ben-Abbas, who is really a Jewish rabbi, Vidal Vidalas.
The population numbers about 9,000 belonging for the most part to the Khdhat, Tabu, and Qasib. It also includes Rifans, a few families originally from Tetuan and Fez, as well as Algerians who left Timmound and Ouen as a result of the French occupation. The Jews number 2,000. Many of them have settled in the town quite recently in such numbers that the Mulâbû was too small for them and they had to live among the other inhabitants. They speak Arabic and Spanish, but Muslims use only the former language. Industry at one time flourishing is now limited to the manufacture of cloth for local needs. Agriculture, on the other hand, is prosperous in the country around as a result of the system of combination between farmers and tribesmen. Al-Karîb is thus a busy market for corn, barley, beans and flax.

History. The site of al-Karîb perhaps corresponds to that of a Roman town (Oppidum novum) which had already disappeared by the time of the first Muslim invasions. In the second century a.d., a fortress was built in these regions by the Dançîa, a branch of the Kettâma. According to al-Ziyânid, it was built in A.H. 402 (729-730) by the Amir 'Abîb al-Karîb, brother of the Kettâma whom the name of Kettâma was joined to. The old al-Karîb (al-Idrisî, Description de l'Afrique, ed. Doyz and de Goeje, text p. 78; transl. p. 89; Kīhâb al-Isîlî, ed. von Kremer, Vienna 1852, p. 78; transl. Fagman, Constantine 1900, p. 149; as well as Ibn Khaldûn, Hist. des Berbères, ed. de Slane, l. 401; transl. l. 233) or Kâsir Kettâma which the town kept for several centuries. Al-Bâkri, however, makes a distinction between Siûk Kettâma “a large and magnificent town situated on the river Lulûcos with a ‘quóts’ and a very busy market” and Kâsir Dançîa “a castle built on a hill and commanding a large river”. Ibn Khaldûn, on the other hand (cf. cit., text l. 188, transl. l. 291), connects Kâsir Kettâma with the Dançîa (cf. also Kīhâb al-Isîlî). Siûk Kettâma was the capital of the state governed by Idris b. al-Kâ'im b. Dâkhân. Al-Mukaddasî (Hist. Geogr. Arab., ill. 219, 7) names Siûk al-Kettâma among the towns dependent on Fas. Although it was only the result of the rapid development of Fas, al-Karîb seems to have retained a certain amount of commercial importance. Al-Idrisî (loc. cit.) mentions it very briefly. But it was only under the Almohads that the town rose out of the semidesert in which it was vegetating. Ya'hûb al-Ma'âmar surrounded it with a fortified wall and made a hunting-ground and a hospital called Harât al-Ma'dîrîn. This is perhaps why he was regarded by Leo Africanus and Marmol as the actual founder of al-Karîb. Under the Marinid dynasty, the town was given a madrasa by Abu Inan which attracted many students and was still frequented in the 15th and 16th centuries. Al-Karîb recognized the authority of the Marinids from 620 (1223-1224). In 685 (1288-1289) the latter appointed as its governor the Ra'is Abu 'l-Hassan b. Aqîlîfîa, whose descendants ruled long remained lords of the town. The memory of this local dynasty, which was members, in alliance with the Banû 'l-Amûr of Granada, distinguished themselves in the holy war, is still alive today.

The period following the disappearance of the Banû Aqîlîfîa was one of calamities. The Portuguese, established on the coast, threatened the town. The inhabitants did not dare to cultivate the soil more than six miles from the walls. In 1503 the governor of Agûa, Don Úmar de Meneses, attempted to take it but without success. In the century following, al-Karîb became the most advanced post of the “volunteers of faith” (Mujahîdîn) who harassed the Christians settled on the coast. During the period of anarchy that preceded the establishment of the Filâm dynasty, the town became the residence of the Kâ'îlîd Ghiûtâ, who had gained possession of all Ghana. Driven from his capital by Murîb al-Ra'âî in 1678 (1665), Ghiûtâ was able to return to it on the death of this prince. He held out there till 1684 (1673) when he was defeated and killed by Murîb Ima'nîbî Al-Karîb fell again, this time finally, into the hands of the Shattî, who dismantled its walls.


Al-Karîb Al-Sâhir, a town in Morocco, now in ruins. It lay on the south bank of the Strait of Gibraltar, 14 miles W. of Ceuta, 23 miles E. of Tangier, at the head of a bay sheltered by a spur of the Râbîl Ghamîl at the mouth of a navigable river.

In ancient times this site was perhaps occupied by a Phoenician factory and then by a Roman town (Cassia or Cassianum of Prolemy). A fortress was erected there quite early in the period of Muslim occupation, in 90 (708-9), according to the historians al-Ziyânid, Archives Marocaines, vi. 494, and the territory of the Mamûnids whose name was the same of Kasr Mânumida (cf. Ibn Khaldûn, Hist. des Berbères, ed. de Slane, i. 380, v. 134) which is given by it the author of the Kitâb al-Isîlî and by al-Idrisî. Al-Bâkri calls it al-Karîb Al-Awâlî to distinguish it from al-Karîb al-Karîb (p. v.). According to him, it was inhabited by the Banû Tarîf and surrounded by great plantations. Under the Almohads it took the place of Marrakesh, not as the port of embarkation for Spain. Many authors call it therefore Kasr Al-Ma'dîr (Geogr. Al-Abûnîfînî, transl. Reinna, ii. 185; Ibn Khaldûn, loc. cit., or Kasr al-Djama’ “Castle of the crossing” (In Abu 'l-'Zarî, Rawd al-Kifârî, ed. Tornberg, p. 138, 143, 146). The Almohads erected important buildings in it and established naval dockyards there. But the prosperity of the town declined in proportion as the rise of the Maghrib lost their hold on Spain. Deprived of the income which the transport of the armies had assured them, the inhabitants turned to piracy. Al-Karîb therefore became one of the first towns that the Portuguese sought to capture. In 1448 King Alfonso V attacked it with a fleet of 30 ships and an army of 17,000 men; after repelling
two assaults, the Musulmans, overwhelmed by the Christian artillery, capitulated. They were, however, granted permission to retreat with their arms and baggage. Alfonso V entered the town on Oct. 10, 1438. The great mosque was turned into a church, the fortifications were strengthened and a garrison installed under the command of Don E. de Menezes. Two attempts made by the Sultan of Fez in 1438 and 1439 to recapture the town did not succeed. In 1463, the tribes of Andujar recognized the sovereignty of Portugal and in 1471, after a treaty by which he ceded Abad to the King of Portugal as a base of operations, Al-Kazr remained in Christian hands till 1540, but during this period it was continually being attacked by the Moors. John III therefore decided to evacuate it after previously dismantling it. Some years later (1550) a French prince, Antoine de Bourbon, king of Navarre, occupied Al-Kazr in exchange for the men-estates that he was to supply to the Sultan of Fez but the intrigues of the king of Spain, Philip II, prevented the treaty from being carried out. Since that date no attempt has been made to rebuild the town. The inhabitants abandoned it and the harbour became silted up and no longer used except by smugglers. The site is marked by the ruins, still imposing, of the Portuguese fortresses, by leeches, the remains of the wall and the ruins of the gate through which the citadel communicated with the town proper.

Bibliography:

KAŞRI ŞİRİN, A TOWN IN THE SOUTHWESTERN PART OF THE DISTRICT OF ARDIL or PERSEAN KURDISTAN (OF ARDILAN) IN 34°30’N.LAT. AND 45°30’E. LONG. (GREENWICH) ON THE RIGHT BANK OF THE HULKA-ROD OR, AS THE KURD CALL IT, THE ALWAN OR ALKAN. THIS RIVER Changs its course, after being half a short to west, at Kasri Shirin to a southerly one and meets the Darya [q. v.] at Eumetoli. To the west and southwest of Kasri Shirin lies the great range of Agh-Dagh, in the S, and also on the left bank of the river run imposing mountain chains. Kasri Shirin was an important railway station from the earliest times. The most important route through it is the old road from Baghdad to the Iranian highlands — the Tartish Khurassan of the Crusades of the middle ages (cf. above, i. 928). Kasri Shirin lies about halfway between the two stations of Kilişkün [q. v.] in the south-west and Sari-pal (in medieval times Hulka, S. of Sari-pal; see KARFULI ZOUMI] in the east. Less important roads also branch off here to north, north-east and south-east.

The modern Kasri Shirin (1600 feet above sea-level) is an insignificant town surrounded by a wall of earth and stone. Outside the walls on the east is a commodious caravanserai; to the west is a fort of modern style which, according to Aubin (cf. cit., see the BIBL.), Dowlat Mir built at the beginning of the 18th century and plundered passing pilgrims. The town was named after the basin in which it was captured and killed. The population of the town, which Ile Morgan estimated at 3,000-6,000, is Kurdistan. Shah Atesh I (1538-1628) transplanted to the region of Kasri Shirin to guard the Turco-Persian frontier of the Kurds, a tribe of the Kurdish tribe of Sandjiti (see), often known as Rauflin in the T.F.G.S., i. 331 for a lur branch of this tribe cf. Rabino, Les Tribus de la Turquie, Paris 1816, p. 171. A Kurd chief acts as Persian governor of Kasri Shirin. Since the beginning of the 18th century there has been a small customs house here. Opposite the town on the left bank of the river lies the town of Shishan, "King’s Gardens", a park laid out with date palms, orange and pomegranate trees by Nasir al-Din Shah on the occasion of his pilgrimage to Kerbelah.

The most remarkable feature at Kasri Shirin, which makes it one of the most interesting places in Persia to the historian or archaeologist, is the extensive system of ruins dating from the Sassanian period in its vicinity. The name Kasri Shirin, "Shirin’s Palace", dates from the later period of the Sassanian empire of Shirin, a Christian, who was the favourite wife of Khusraw II Parnaw (562-579) who called the great palace built by him a summer residence after her. Kasri Shirin and the neighbourhood was the scene of the unhappy love-story of Shirin and the royal architect Farhad, which plays a great part in the romantic poetry of Persia (cf. above, ii. 67) and Jalal, "Farhad and Shirin", Marburg 1895, p. 486. A rock tomb south of Kasri Shirin, for example, is popularly known as "Khusraw’s chamber", see Sarre and Herzfeld, "Farhad and Shirin", p. 10. The famous hate-player, Badihuz (on him see Vellard, "Persien und Arabien", i. 168, and Jalal, q. cit., p. 63) also spent some time at the imperial court at Kasri Shirin; he also plays an important part in the cycle of legends which centre round Khusraw Parnaw. Among the 30 melodies or songs which he composed for the king (see the list of them in Vellard, q. cit., ii. 509) there is one (No. 4 in Vellard) entitled "Farhad Shirin = Shirin’s Garden" (another, N. 38 and also Vellard, i. 1259) is entitled "Hunting Song", probably the "Hunag Nezkarzir in Yaght", vi. 113, 14. Both songs refers to Kasri Shirin, the summer-residence and hunting-palace of the Sassanian ruler.

The period of Kasri Shirin’s glory was only a short one. Ten years after the death of Khusraw II the Sassanian empire collapsed before the onslaught of the Arabs and in the Muslim period the palaces of Kursi Shirin seem to have been no longer inhabited. They fell quietly into ruins, mainly as the result of the poor quality of the building materials. M.A.Boehm (F.G.C., vii. 270) as early as 578 (941) talks of the ruins. Ibn al-Athir (ed. Tirelborg, v. 388) mentions
that as a result of an earthquake in 345 (956) the walls of Kasr-i Shirin cracked. The Arab and Persian authors, like Ibn Rashid, Vakil al-Kasravi, and Ahmad Allah Mustawfi, emphasize the great scale of Kasr-i Shirin with its halls, hermitages, treasure houses etc. and the splendid gardens containing very rare animals roaming at large in them, but give no detailed descriptions. Vakil and al-Kasravi give especially the story of the origin of the palace, which the former (Makdama, iv. 115) actually regarded as one of the wonders of the world.

We give the most accurate description of the modern ruins to the French expedition of J. de Morgan. The main ruins lie out on a broad plain N.E. of the modern town. Near the latter is the quadrangular circuit of Khwaras flanked by 6 round towers (called Kal'at or Kasr-i Khwaras, also Kal-i-i Khwaras) surrounded by a ditch. Built as barracks for the ruler's troops, they have preserved in it one of the rarest perfect examples of the military architecture of the Sassanians. North of the Kal'at are further mounds of ruins the object of which we do not know. About 500 yards to the N.E. we reach the wall of a gigantic park in shape not quite regular oblong, enclosing the summer-residence project of the king, according to de Morgan, 300 acres. The wall round it which also served as an aqueduct, the highest part of which reaches 20 feet, is about 6,000 paces in extent. Another aqueduct wall divides the park into two parts. The requisite water for the irrigation of the gardens was brought from the Helwan-Rud and, as already observed, far farther along the top of the mile-long surrounding wall, the aqueduct can still be traced in the Helwan-Rud valley until it is lost in the maze of ruins of Hawsh Kuri. In the centre of the palace scheme is the main palace, now called Amrār-i Khwaras (house of Khwaras) or Hājlī Kal'as-y (plague palace). This is a vast building lying east to west (1080 feet long, 625 feet broad) with vaulted rooms and a long terrace in front which is still must imposing with its huge dimensions and colonnades. Before the palace still exists a 600 yards long stretch of the aqueduct flanked by two kiosks. West of the Amrār-i Khwaras stands a smaller similar vaulted building with 4 doors and a square principal chamber.

It is now called Louleh Kāpū or (pure Persian) Čah Darvād = "Four Doors", or Kal'at-i Čah Kāpū = "Palace of the 4 Gates". The object of this building (perhaps for audiences)? is obscure.

About 3 miles E. of Kasr-i Shirin is another late Sassanian ruined palace, called Honak Kuri = "House of the Horses", (the name is explained: sur - probably Farno, hurak = watch, Rich gives the name Honak Kureh, because it is populated, which is sufficient to maintain the edifice belonging to the palace of Kasr-i Shirin. These ruins consist of a palace 600 feet long with annexes and another mound of ruins are the latest of all the palaces of Parwes so far known.

Kasr-i Shirin is, of course, a town of much greater antiquity than the time of this Sassanian king. A site so favoured by nature must always have had settlement. So far it has not been ascertained what ancient city = which have practically occupied the site of the present town = stood here. It was still thought - eg. by Malcolm, Kinnell, Ker Porter = that Dastaghird was here, but this is certainly to be located in the ruins of Kazl Baghštā (cf. above, i. 926). This erroneous identification was previously attacked by Buckingham, Rich (see Bibl. and Kütler, in. 454, 509). The ancient Armenians, a town of Apollonias, has also been suggested - e.g. by Kinnell (see Bibl. ; - ; but this is much less probable, in the region of the later Dastaghird [q. v.] and Herstlich in S. Herstlich, Arch. Acad. Inst. Espagnet. a. Tiflis, ii. Berlin 1919, p. 28. Herstlich, op. cit., ii. 329, suggests with all reserve an identification of Kasr-i Shirin with the station of the Tabula Peutingeriana; but see against this view my article Damas in Pauly-Wissowa, Realencycl. der Mgl. Altertumswiss., Suppl. iii. 337. Kasr-i Shirin has not the slightest connection with Kinnwar or Kasr-i-Allāh, although there was a great palace built by Khusrow Parvēz there also (cf. on this G. Le Strange, op. cit., p. 188; Schwarze, Iran im Mittelalter, p. 494 sqq.); the latter place lay much farther east between Kirman-Shāh and Hamadān. This corrects Conze, Antiqu. dell' Islam, v. 17, iv. 144. (where Kasr-i Shirin and Kinnwar are regarded as one and the same).

There is a village 12 miles north of Kasr-i Shirin called Kerd-i-Shirin. A short hour's journey above it we ascend all-wells, not, however, very rich, which form part of the Anglo-Persian Oil Company's concession. On them see de Morgan, op. cit., ii. 81 sqq. and Schwert, Der kassischen-persischen Archäologie, Hamburg 1919, p. 21, 49, 110, 114, 143-144.

Down to the Great War the Turco-Persian frontier, which was not minutely defined, ran about two hours' journey S.W. of Kasr-i Shirin. On the Persian side the frontier was guarded by the fort of Kal'a-i-Selat where a detachment of Sandjani cavalry was stationed (cf. Aulin, op. cit.). On the place see also Rich, op. cit., ii. 203 (where it is wrongly called Kalāi Selat). Buckingham calls it Khal'ti el-Selby. An hour's journey beyond it is the Turkish frontier-station Kasr Keltiyya.


KASRA, lit. "break"; name of the sign of the vowel i; the vowel itself is called keer.

AL-KÄSTÄLLÄN, Abu 'l-‘A‘lib Amâh b. Muhammad b. Ali b. Kâthîn Shihâb al-Din al-Šâbî, an authority on tradition and theologian, born on Tunis 12, 851 (January 20, 1448) in Cairo where he spent his life as a preacher — apart from two stints of some duration in Mecca — and died on Friday, Mu'arram 7, 923 (January 31, 1517). He owns a literary fame mainly on his exhaustive commentary on the Sahâbî al-Khûtî, entitled 'Irâdât al-Sâhî fi Sharh al-Khûtî, which exists in numerous MSS. and printed copies; of latter, these latter may be that of Tunis 1267, and next the Lucknow edition of 1899 (other in Brockelmann, Geschichte der arabischen Literatur, ii. 159). The Cairo edition in 1325/6 gives the glosses of Yahyâ al-Amîrî and the Cairo edition of 1270/1 of Hassan al-Islâm (d. 1293 = 1887). In the field of hadâ'î, al-Shihâb wrote Mu'ahhadda, which was printed at Tunis (c. d. 1305 = 1889). Great popularity is enjoyed in the Muslim world by his history of the Prophet entitled al-Masâ‘ib, which was completed on Shanîn 15, 899 (May 22, 1494) and which caused him to be accused of plagiarism by al-Shihâb. It exists in numerous MSS. and has also been printed several times, e.g. Cairo 1281, several times commented on, e.g. by al-Zâ'âmî (il. 1152 = 1710), printed in 8 vols. Bâljâl 1278, 1291, and translated into Arabic into Turkish, printed Stamîlî 1261. Not long ago al-Nâshâni, the President of the Court of Justice in Baßit, prepared a synopsis of it entitled Al-kâmil al-Majmu‘udda wa al-Munâmâd al-Ladhâniyya, Bâljâl 1310–1312. Finally in the same field he prepared a commentary on the Kitâb al-Shâfi‘î of al-Tirmidî (Geschichte der arab. Litt., i. 142). Besides studying the science of tradition he also worked at the readings of the Karâm. His principal work on the subject is entitled Târîkh al-I‘lâmî al-Fârâbî. He also wrote a biography of the historian al-Kahîn, Abû l-Kâmil al-Šâhî (G. A. L., i. 409), and a commentary on the Mu‘adhdhin of al-Dâmîrî on Taqâفز (c.f. cîl., ii. 202). Finally he also wrote on mysticism and personal poetry; among his works in this sphere are his Ma‘lûd al-‘Irtîfâm, Ma‘lûd al-‘Iqâm al-Mu‘tâbîb, ahd. al-Nâm al-Mu‘tâbîb, and his commentary on the Sâhî of al-Burjî (G. A. L., i. 265).


KÄSTÄLLÄN (Kastel), Muslim al-Dîn Miṣrî, Ottoman theologian and Hanîfî jurist. Mewânis Muslim al-Dîn was a native of Kastel (from Latin Castellum), a village not far from Brusa, where in after life he built a mosque. From his native place he took the name of Kastel, or, more impressively, Kasstallân. In his youth he attended in Brusa the lectures of the celebrated theologian Khâbîr beg and on the conclusion of his theological and legal studies was appointed teacher in various madrasas, for example in Mardin, Dumottika (medrese of Urandj Passa), and finally "guardian." Next he was for some time qâdî of Brusa, Adriànopol and in 886 (began March 2, 1481) of Stamîlî, but in the same year was appointed military judge of Rumelîn with the rank of a fourth visier. He was the first to hold this office separately: it had previously been combined with that of military judge of Anatolia (cf. the art. qâdî-qâdî). At the same time Hâmidî Yûsûfî Mehmed Efendi was appointed the first independent military judge of Anatolia (cf. J. roo. Hamner, G. C. R., ii. 246). In 891 (1486) he was deprived of his office. He died in 901 (1495–1496) in Stamîlî where he was buried in the cemetery of al-‘Nâšir. The Kasstallân was a number of legal works in Arabic including highly esteemed marginal glosses on the commentary of al-Tawfîqî on the 'Ajâ’ib of al-Nâfîî (cf. Hâmidî Khalifa, Kâmil al-Zanjînî, iv. 226, as well as Brockelmann, G. A. L., i. 427, which, however, belongs to p. 1395, MSS. in Berlin, Nî, 1973, and Leiden, Nî, 1998) as well as an essay on seven doubtful matters (Muhittî) in al-Dârânî’s commentary on al-Dînî’s Kâmil al-Majmu‘udda fi Ilm al-Qâlîm (Hâmidî Khalifa, vi. 240); also a work of Tawfîq al-Malî (Hâmidî Khalifa, ii. 442); an essay on the chronology of the Khâbîr (Khâbîr al-‘Aţâ‘î al-Kâmil; cf. Hâmidî Khalifa, iii. 387) and lastly a work called Tawfîq al-Shâhid (G. C. R., ii. 313).


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KÅSTÂMÜNÎ (in the Arab geographers Abu 'l-Fida', al-Dîmâtâlî, Ibn Ba‘bîlî, Ibn Bûnitî and on the coins Kastâmûnî with variants; al-Idrîsî, ed. Ja‘bîrî, ii. 321: Kastâmûnî; ibid., p. 393: Tâmûnî; the Kassowisi of the Byzantines in Chalcedon) — corresponding to the original form, Kastamwpâ, Kastamunî; corrupted in various ways by Western writers: Albertob Avena, cit. Constantii; Clavijo: Constante; Benedetto Dei: Chatarrown, Castànunjä, Massinâs: Cantônol, with modern Greeks and Europeans: Kasumovic; cf. Lenioulakis, Hist. Matoulla, vol. 315, 48, a town in N. W. Asia Minor, capital of the wilayet of the same name, which corresponds to the ancient Paphlagonia. The town is not mentioned in classical literature although the rock tombs there show that the place was settled in historical times. In the middle ages Kastamouni was famous as the family stronghold of the Comnem?os, who waged a desperate warfare with the Dânischmand-ogullan and the Salênik for its possession until it was finally lost to the Byzantines about the middle of the ninth century A. D. The town then passed, along with the other possessions of the Dânischmand-ogullan, under the sway of the Salênik of Kônya and formed a beylerbeylik, which was hereditary in the family of Ilyuni al-Diün Cânî. On the break-up of the Salênik
Hadjur al-Haitani († 974 = 1567) wrote at the invitation of people from Sarh and Zulul a treatise in which he, without taking up a definite attitude to the contradictory opinions of respectable scholars regarding the effects of the fat, includes the enjoyment among the ahlulbait, from which one should refrain. Among European traders, Nicholas and his biographer collaborator Pursell give the earliest accounts of our plant and its use.

**Bibliography:**

Further references are given in Ritter, Dilmann and Reissler.*

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**KAT (A., c.v.),** The Arabic term ḫaf has, as the dictionary shows, undergone a remarkably varied development of meaning both in its original and metaphorical senses. Here we only deal with cases which are of importance for the history of religion, astronomy, etc.

The infinitive form ḫaf is not found in the Kāran but the verb occurs in the literal meaning (Stirr 547: ḫif off the hands of a thief, male or female) — the well-known law adopted in the Fākh, sometimes briefly known as ḫaf al-lājî — and in a more metaphorical sense (Stirr 25 sq. and xii. 25: ḫif under which God hath ordered to be bound together).

The old reciters of the Kāran (purā) gave the name ḫaf or ḫaf to a pause in speaking whether required by the sense or for another reason. Later reciters distinguished between the brief pause necessary to take breath and other pauses required by the sense: ḫaf was only applied to the first (according to others to the last).

The grammarians give the name ḫaf to the strong hausa which cannot be elided in contrast to the ḫaf (āf) (the weak idn). ḫaf is also the deliberate division of a syntactical sentence, as in a sentence expressing a request, for us āf bi-nikāt al-ḥassā min al-ḥassā (is used as āf bi-nikāt al-ḥassā) or bi-nikāt al-ḥassā (is used as āf bi-nikāt al-ḥassā).
In prose, the word refers to the context of the end of certain texts, e.g., the book of Job 41:28: "Let me die like the unfaithful, and let me be silent like a man.

The context section of al-Makhfi is of importance, containing mathematics, the varieties, and sectarians, the parables, and the shadow of the parable, the paraboloid. This shortened form is the shadow of the paraboloid.

In astrology, al-adhama means "absent," or "to appear," or "to see," the great danger.

Al-adhama, meaning a "format of paper," has acquired a certain importance in the context of administration. According to the Arabic accounts, al-adhama (papyrus paper) was probably used before the third or fourth century. Above, at 9:385, al-adhama was used from Misr's time for documents in the chancellery of the Caliphate and at quite an early date we find five different forms used: al-hawd, al-gharib, "secret," called for books of a late date, in Madinah Egypt, mifjad, al-gharib, and al-gharib. The chancellery of the Caliphate in Bagdad had its own format different from those found in Syria, and even after Cairo had become the capital of the Caliphate and the chancellery there adopted the Bagdad format, forms peculiar to Syria continued to be distinguished. For the Mamlik period we are minutely informed by al-Khafajahdhi regarding the format of the chancellery of the Mamlik court in Cairo and those used in the province of Syria. He distinguishes, giving exact particulars regarding the size and rectangular format, and of fine formats in use in Cairo: al-hawd, al-gharib, al-dhikr, and al-shafii. The use of al-dhikr was at the court of the Mamlik in Cairo, and the use of al-shafii was at the court of the Mamlik in Syria. The smallest formats were used for the pigeon post. Al-Khafajahdhi only gives quite general observations for other countries.

In the history of religion, the expression al-adhama means "to take an oath," which Petersen (Ein Eid bei dem Schimel. p. 40; cf. also p. 12, note 3) compares with the Hebrew word, which is interesting. It is perhaps through the influence of this expression that adhama comes to mean "to settle, to decide," and to refer meaning "to eat" in other Semitic languages. In Pahlavi, it means "to assimilate something, to reduce, to deduct," etc.

The final Shi'ite sect is called Kafirs because it excludes the list of Imamah at the death of Masum 'Ali.
KATABAN

s.v. Katabanes and Chatamnos, to read Katarbasia in Theophrastus need not be accepted. Glaser wrongly supposed (Älteste der Griechische und Geographie Arabien, Berlin 1890, ii. 6, 8) that Katarbasia (or, as he incorrectly writes, "Khitibahina") lay on the Persian Gulf.

Later and fuller is the reference to Kataban in the synopsis in Strabo, xvi. 768, of Eratosthenes (end of the third century B.C.), who, in addition to the sources available to Theophrastus, had at his disposal itineraries of Geographers and travellers by caravan in Egypt and Petra. According to this, the Katabanes were, to begin with the Nabataean and Nabataean in order from north to south of the four principal Arabian peoples and before the Chalmatians (inhabitants of Hadramot), whose lands stretched farthest east, dwelt down to the straits and entrance to the Arabian Gulf. (p'Q ra' 

TQ nauEWO ra' Aplavw mQnE) = their capital was Taizah. From Strabo's information it may be assumed that the Katabanes in the time of Eratosthenes lived in the part of the west coast south of Saba' and in the western part of the south coast of Arabia, being the western neighbours of the Nabataeans. From Strabo's account of their lands which refers to the straits of Bib al-Manadul, it is clear that the boundary for the kingdom in Glaser (cf. text, p. 19), who sought to locate the Katabanes "mainly east of the Djabal Sabir" with the Gebanitans west of them and the Himyarac south of the Katabanes and Gebanitans, was not correct. This could have been derived from the fact that in the time of Eratosthenes the Himyaric did not form an independent kingdom (cf. the caveat, Saba' =) but belonged to Kataban, which Glaser, who later modified his views considerably, had to confess to in his book Die Abensierer in Arabien und Äthiopien, Mannich 1895, p. 112. The Taghaz of Strabo (xvi. 768), the Gebanitans of Ptolemy (vi. 153), were presumably at this date still part of the kingdom of Kataban (see the article GABEZOT in Pauly-Wissowa's Realenzykl) and only became independent about Ptolemy's time and at that time were, it is true, the neighbours of the Katabanes but not on the west, as Glaser supposed, but on the south-east between Kataban and Saba'. The statements in Ptolemy, Nat. Hist., v. 65, are also in agreement with Eratosthenes, according to which the Katabanes lived in the S.W. of Arabia Felix. From the ideas we get of the geography of their lands from Eratosthenes, which is nowhere contradicted, we see the impossibility of the mixture of right and wrong in the location of the four principal kingdoms in Glaser, Punt und ihre südostasiatische Reicha, M.V.P.C., 1899, 1901, 1908, according to which Kataban in the old period (at the land south and S.W. of Saba', bounded by N. of Hadramot and later stretching to the straits of Bib al-Manadul so that it originally included the land of the Himyaric and would appear as early as Thasophanes as the immediate neighbour of Hadramot on the west, Glaser at the same time also assumed in the passage in Theophrastus the alternative Ξαρα (in the text = Sheikh, "frinkincense coast") for Zugla, which, however, is wrong (cf. the art. Saba'), and further altered his early views on the frontiers of Kataban (cf. below). Thus Eratosthenes mentions the Katabanes between Saba' and Hadramot and that the Katabanian inscriptions found by Glaser, ac-

According to his own words (Alexin und, p. 111), "all names from the region between Marib and Sab" (M. Huttermann's Die Arabische Frage in den islamischen Orient, vol. ii. Impression 1890, p. 169) in observation on this statement, that the description of the find-spot of Glaser's inscription No. 7809, "which is of Kataban provenance", is not in keeping with it, can now be more easily estimated at its true value, cf. the topographical data in N. Rhodokofskis, Katabanianische Texte zur Bedeutungschaft, Series ii. 2 [S. B. A. W. Wien, 1922, zvTzvT, p. 57-59] =, as the expression quoted, ξαρα γενομένα .... σαβίτον in Strabo shows, not sufficient evidence for the conclusion that the land of the Katabanes was limited to the territory between Saba' and Hadramot and does not prevent neither another circumstance — the assumption that the kingdom of Kataban surrounded in north and east by Saba', gradually increasing bulk of which came to include the S.W. corner of Arabia, in the time of Eratosthenes stretched to the N.E. far south between the Marib-Mahr (S.E. of Marib) and the Wyd-Mcharm al-Qasba. The expression in Strabo σαβίτον γενομένα τοιχα τοιχα = ("a clench, up to the straits") is quite reconcileable with the presumption that Kataban was not only the land directly on the coast but also stretched into the interior, towards the upper Wa'af of - A. Sprenger's view (Die älter Geographie Arabiens, Born 1872, p. 64, 254 sq., 256, 274 sq. etc.) that the Katabanes were the Arabian tribe of Kifja was absurd. Obsessed with this view, he recognized the definition of the land of Kataban in Eratosthenes as only correct in a limited sense. When J. Hatherly and J. H. Mordtmann established the identity of the land named Kataban in the South Arabian inscriptions with the similar name of a land and people mentioned by the Greeks and Romans, any linguistic connection of Kataban with Kifja and the localisation of the original nucleus of the Kataban kingdom far to the east (near the Kazan range) were ruled out (see also D. H. Müller, Die Burg von und Scharqel Sabriptes, vol. ii. [N. B. A. W. Wien, 1881, zvTzvT, p. 1028 sq.] Nevertheless Sprenger against a later date in his Besprechung zu Mordtmanns Amstie zu Glaser's Schiften in the Z.D.O.M.G., xiv. 595 =, maintained a connection between the names Kataban and Kifja. Relying on the similarity in sound of the Kataban of the inscriptions to the name of the plain of Kazir in the vicinity of Kazir (near Yarum), the later capital of the Himyaric, D. H. Müller endeavoured to locate the Katabanes there, assuming that they exercised their power in the place where traces of their existence have survived: in the name of the place and where those who followed them in power had their capital (cf. text, p. 1699); cf. for this view so early a writer as C. Forer, Historische Geographie der Arabien, London 1844, vol. i. p. 188 and 184; K. Moller in the index to his edition of Strabo, p. 709, and Sprenger, Besprechung, etc., etc. In support of the form of the name Katarbasia against Katarbasia, of most MSS. of the passage in Strabo is the form Katarbasia of the name of the land, a few times there in the majority of manuscripts in the passage from Theophrastus quoted above, the form quoted below from Ptolemy, the ξαρα γενομένα in Papyrues with single I, finally also the Arabic original form. The form Katarbasia has been influenced by the error Katarbasia in the MSS.
Märhi." M. Harmann (op. cit., p. 165) was wrong in objecting to the location S. E. of Märhi "in spite of the view expressed by Hommel with absolute conviction" to the scene of war. The location of the Chosmatolitae, the name of which was first used by Gräsgård as Chosmatolitae (11 Shabat of the inscriptions) (following him Kramer, Meineke, K. Müller, etc.) on the tympanum of the same nothing definite can be asserted. Forster's (op. cit., vol. I, p. 18, 35, 36, 37, 38, 39, 40, 105, 115, vol. II, 154) also quoted by K. Müller (op. cit.) connection of the name with the Punth Kāhīn and his derivation (L 83) from Kāhīn in the sense of sacrificer or notarī, according to Bochart, is simply one of the curiosities with the which his book is filled. Even C. Landberg's (Arabica, Leiden 1898, p. 62) derivation from Kāhī (puck-saddle) in reference to the wealth of the region of Bābah al-Kabī in camel is, not exactly probable.

Eratosthenian calls the capital of Katabīn Tamūn. That the Katabīn was a monarchical constitution like the Minaean, Sabean and Chosmatolitae is known from the South Arabian inscriptions. Spruner, who (Geographia, p. 160) identified Tamūn with Sejjas in the Péi, vi, 7, 37, and (p. 265) 36 and consequently sought it between the Sabean capital Marib and Sabatha, the capital of Hadramawt, had, as a result of his preconceived notions regarding the Katabīn, as he himself said (p. 265) "some difficulty in finding the bulk of the kingdom on the earlier writers. Glaser came nearest in settling the question of the capital. While, according to his opinion expressed in the Sibār, ii, 18 sq. (in correction of Sibār, i, 45), Tamūn was identified either with Dammat Hibjā or more probably with Dammat Khdīr, not very far E. S. E. of the (highest part of the) Dammat Sabār on the road from the Turkish frontier-colonization of Surra (Kāna) to Taḥā, he later (Abassieh, p. 112, 115) said that Tamūn (Timmā) of the Katabīn inscriptions was Tamūn in the Wādi Bābah al-Kabī, and this was only the Timmā of Esarteloon but the Timmā of Thamūma and Thamūma al-Kabī and also the Timmā of the inscriptions of the Philistines, thus abandoning the ideal that the mission of the Dammat Sabār was the frontier of the Katabīn. Of these attempts at identification Landberg (Abassieh, v. 85 sq. on the land of Hari) especially p. 100 said that Glaser, after looking for Tamūn here and there, must have found it in his paper Zwei Schriften über den Dammbruch von Märhi (M. V. A. G., 1897, vi, 58) he wrote a preface of the name Tamūn mentioned in the Sibār inscription (Glaser 1000) "Tamūn, the former capital Tamūn or Tamūmn of the Katabīn, is in the Wādi al-Kabī." This identification of Glaser's, who (Abassieh, p. 112) expressly stated his conviction of the correctness of his location of the Tamūn of the inscriptions, was corrected by Landberg (p. 107 sq.) when he fixed the position of the present Tamūn, the site of the ancient capital of the Katabīn, in the land of Hari, in a plain near the Wādi al-Kabī, a tributary of the Wāḍi al-Awāl, which branches in the S. S. E. by the hills of Rokhamān in the S. E. by the Kāhīn at Dihān, in the midst of which rises the hill of Hail Wāḍi, the Wāḍi Bābah, a tributary of the plain of the plain called Timmā. Following this, Hommel (Grundzüge der Geographie und Geschichte des alten Orients, Munich 1904, p. 157 [650]) identified Tamūn and the town of the inscriptions as Timmā, in a tributary Wāḍi of Bābah al-Await S. E. of
country. His deductions (Abessinier, p. 112 n.) that Katabân perhaps also had possessions in the African fringes in times, and that the whole of Arabia belonged to it may be emphatically rejected.

Pliny twice mentions the Kataláhán; vi. 65: Kataláhán (this is the better reading, not Cataláhán). Artaxes and, in another form, vi. 153: Cataláhán, a diversion which is probably explained by the use of different sources. According to the first passage (also Sollis, ed. Mommsen, Berlin 1859, § 797) they are to be regarded as the possessors of the south-west of Arabia Felix. Glaser (Histoire, ii. 219), rightly says that by Pliny’s time there was no longer a Kataláhán tribe. He is possibly correct in saying that they and the Hadramítâtes had inherited the southern Musámat territory and could only hold out by continually fighting the Sabáne. Whether there still was a kingdom of Kataláhán, as known to Estrabóous, in Juha’s time is doubtful. Glaser (Abessinier, p. 114) denied that the Kataláhán kingdom was still in existence at the time of Gallus and thought (Prooem., p. 56) that it no longer existed by 84 A.D. and that the Kataláhán “disappear completely from the scene as an independent people” in the first half of the first century B.C. (ibid., p. 48; cf. Abessinier, p. 77; for the time of Gallus see D. H. Müller, Burgers, ii. 1050). This view needs to be considerably modified, if not on account of the mention of the Kataláhán in Pliny and Ptolemy (see Glaser’s own limitation, Ptolemy, p. 38), as against Hommed, who (Grundriss, p. 139, 142) placed the end of the kingdom of Kataláhán in the second century B.C. (on this evidence see Glaser, Abessinier, p. 115). Hartmann (Epist., p. 164, 168) said that Kataláhán does not disappear before 80 B.C. That the references in Ptolemy from the time of Juha refer only to the people of the Kataláhán and no longer to the now weakened kingdom, cannot be asserted with certainty. But it may have been included in the Hîmyâr kingdom at the beginning of our era (on the supposed beginning of the Hîmyâr epoch see ibid. 2b, below, iv. 8). This question is bound up with that of the coexistence between Kataláhán and the Gezelûnâtes of Pliny (vi. 152, 153, 63, 68 sq., 87 sq., 93), the Ga-

This question is bound up with that of the coexistence between Kataláhán and the Gezelûnâtes of Pliny (vi. 152, 153, 63, 68 sq., 87 sq., 93), the Ga-

The references to Kataláhán in South Arabian inscriptions were down to the last decade of the 16th century, very limited, e.g. the Minaean inscription Halévy, 504 (cf. Glaser 463), in which a Kataláhán king is mentioned as a contemporary of Minaean kings, and Freysoel, 56 (cf. Glaser 484).
in which there is mention of a peace between Saba' and Kataban. A deeper knowledge of the past of Kataban was first obtained from the rich lode of inscriptions made by Glaser, who, in his first journey to South Arabia (1892–1894) before which no Kataban inscription had been known, brought back a huge amount of Kataban inscriptions, one particularly remarkable result of his journey of exploration. Hommel's conjectural dating of these inscriptions "from about 1000 B.C. to the end of the Kataban kingdom (2nd century B.C.)" (Grundriss, p. 183) is too early in both its limits. The beginning is not earlier than that of the Minaean kingdom (see the art. Minaeans) on the latter see above. Hommel (idem) was only able to say further that there were about 18 Kataban inscriptions naming these in the last unpublished text, out of which Glaser had, however, already gathered much valuable information, and that, apart from a few passages in inscriptions which Glaser himself published (e.g. Pami, p. 38 [beginning of Glaser 1392]; Zwei Urkunden über den Dammbruch, p. 194 [contents of Glaser 1639]) he had promised to publish his results in his researches in the history of religions (from 1599, 1600 and 1604). Some of his inscriptions were again squeezed by Arabic, one for the Greek Kalligaris (published by Hommel, Z.D.M.G., 1899, liii. 98 sqq., the first Kataban inscription made generally accessible), three others for Aiden, whence they were sent to Paris (publ. by H. Dernbourg, Neueren texten bisher unbekannt, K.A., 1902, VI 117 sqq. [N.N. II, lii. iv.; new edition, with emendations in the Supplement zu K.E., 1903, I, N.N. 310 sqq.]). Ditte Nielsen in the M.F.A.G. 1908, 317 sqq., published in his "Katabanische Inschriften", a German version of his Studien über süd-arabische Inschriften, Copenhagen 1906, 5 Kataban texts (Glaser 1600, 1392, 1391, 1381 and one fragment) (which he had received from Glaser) with notes (critically reviewed by O. Weber, Studien über süd-arabische Inschriften, in M.F.A.G. 1907, 237 sqq.) and same time Glaser in his Athenische Nachrichten, Munich 1906, 60 sqq. and 152 sqq., published the first of these inscriptions and Glaser 1606, of which Nielsen N. 5 was a fragment. The article following the above mentioned one by Weber was his "Neue süd-arabische Inschriften" (p. 23 sqq.) (Landberg 1–5) (N. 4 already published by H. Dernbourg in Neueren texten bisher unbekannt [dispatched in 1893] under N. 3: Landberg 3 is identical with the first third of Glaser 1339 [in Glaser, Athlen, Nachr., p. 147 sqq.]).

On the basis of the earliest publications from Glaser's papers, research was at once begun on individual problems of Kataban antiquity. Hommel, for example (Grundriss, p. 85 sq., 120 sq.), proposed hypotheses regarding the ancient system of the Katabanians. Hartmann gave his views on this constitution from the important inscriptions Glaser 1339 and some historical questions (from Glaser 1350, 1603 etc. 25 sqq., cit. p. 439 sqq.; cf. also 142 sqq.). It is a noteworthy fact that the kingdom of Kataban appears also in the inscriptions as existing contemporaneously with those of Ma'in, Saba', Hadramout, just as we find it in Estothames. As regards language, Katabanian is nearer Minaean than Sabaeans; Hommel said the Katabanian dialect was practically Minaean. The traces of Sabaeans in it are due to contact with the neighbouring people. Weism had already pointed out (Studien, p. 2, 63 sqq.) in the epigraphy certain peculiarities from the few reproductions available to him. It is unnecessary to go further into the details of this earlier literature, especially in view of the comprehensive edition of Glaser's Katabanian inscriptions which is being undertaken by Rhodanakis (see the art. SABA', iv. 14).

The latter has already published in his Der Grundriss der buddh, in den süd-arabischen Urkunden (S. E.: Ak. Wien, 1915, cxxvii/12 53 sq.) the Katabanian inscription Glaser 1606, already discussed by Glaser (see above) and Hartmann, (cf. cit. p. 431), with which the text was published he then published some hitherto unknown inscriptions in Katabanian texts in die buddh, in den süd-arabischen Urkunden in the S. E.: Ak. Wien, 1909, cxvii/l, namely Glaser 1601, 1602, 1395 = 1604 = N. 84 of the inscriptions collected by the South Arabian expedition (S. A. E.), Glaser 1414 = 1612 = S. A. E. 81; Glaser 1413 = 1615 = S. A. E. 82; it is already mentioned second series of Katab. Texte (the three inscriptions Glarus 1396 = 1010 = S. A. E. 53, S. A. E. 48, cf. which the Kalligarsi inscription (see above) forms one part, and Glaser 1993; lastly of the already mentioned treatise Die Inschriften an der Mauer von Kataban (Vanne the inscription S. A. E. 77 = Glaser 1401 = 1614, S. A. E. 80, S 80 = Glaser 1397 sqq. and, in addition to the title of Mazarah among the Katabanians, S. A. E. 94 = Glaser 1405, S. A. E. 85 + S. A. E. 60, Glaser 1516, and in the appendix of S. A. E. 86, a new edition of S. A. E. 75 sq. = Glaser 1605 sq. which appeared in W. Z. K. M. 1909, 24 sqq. These publications mark a extraordinary advance not only for the accurate reproduction of the texts of the inscriptions and the very full commentary but also for the systematic investigation here attempted for the first time of problems of law, constitution and economy (see the art. SABA', iv. 14), as well as for example a proposal of the discussion of inscriptions Glaser 1601 and 1605, of details of the earlier history of Kataban; for example, in Katab. Texte, I. 103 sq., 114 sq. (supplement) and Katab. Texte, I. 98 sq., a chronological oeuvre is proposed for some groups of Katabanian kings (cf. O. Gottschalk, Katabanianische Herrscherreihen in the Ann. Wien, xl., 1914, p. 82 sqq.; older attempts in Nielsen, p. 15 sqq., Stein 1914, p. 821, Weber, Studien, p. 47 sqq., Hartmann, p. 105 sqq., 601). Our knowledge of the history of ancient South Arabia is for the first time enlarged on many points by a combination of these newly published inscriptions with those already known. We see that certain smaller countries were dependent on Kataban, with which they for some time formed a great power. In Glaser 1596 there is mention of the dependence of the Ma'in tribe on the trading in Kataban. The inscription Habary 194-4 (cited above) shows that Ma'in was dependent on Kataban. On the other hand, from the Minaean inscription Glaser 428 Ma'in appears as the usual of Sab'a's enemies of Sab'a. But in the period after the Sabean inscription Glaser 1414, in which Kataban is mentioned along with Ma'in among the enemies conquered by Sab'a, "it was weakened by Saba". At the time of the Saba' inscription, Glaser 1600, which mentions a campaign of Saba' in which Kataban was on its side, it had lost political control over considerable territory (cf. Glaser 1600 and...
A war lasting many years between Katabān and Saha (Glaser 48; Freytag 56; see above) resulted in the capture of the alliance between the two powers ended in a peace. References to Katabān in the kingdom of the Himyar may also be gleaned from inscriptions. Some of the inscriptions may be definitively dated in a known era, but it is possible to bring some of them into a chronological series relative to one another.

The publication of new material alone will show whether the unsettled problems will be cleared up or remain unsettled.

**Bibliography:** The books and articles of Glaser, Rhodokanakis, Hommel, Dernburg, Hartzenbusch, Landberg, Weber, W. H. Müller, J. H. Mordtmann, Sprenger, etc. are already cited in the 1860s; reference need only be made here to my article *Sahu* (Realencyclopädie der Völ. exp. coll. 1459 sqq., 1458 sqq., 1457 sqq., 1492 sqq.) (

**KATADĂ** (kata), ancestor of the Sharifs of Mecca from the beginning of the 13th century A.D. onwards. In 1291, 1292 or 1293 A.D. he overthrew the then ruling family of the Hawshān and established his authority in the Holy City. The last Sharīf of the Hāshān had lived in continual family strife and quarrels. Meanwhile Kata (for his pedigree cf. Suwak Harrounje, Meheia, 17, Stammtafel I. between p. 24 and 25 and Stammtafel II between p. 74 and 75) had enlarged his states from Yathrib southward in the direction of Mecca, thus preparing his attack on this city. When the Mekkanites were out of the town in order to assume the *sāmān* (cf. the *sura* on the 23rd of Rajab), the commemoration day of Muhammad's Ascension, he made use of this occasion to establish his power in the town. According to another story, however, his son Hamda captured the town and prepared his father's entry. Kataba, in contrast to Shihab, his predecessor in the Hijāz, was a man of political genius, who pursued the idea of founding the independent principality of the Holy Land of Islam. He repaired the walls of the town which had fallen into ruins, captured TIl'īl and launched the Turkish sultans under his dominion. He continued the war with the Sharifs of Medina, built a fortress at Yanbu and organised his army with peculiar care.

His attitude towards the Ayyubids, the caliph, and the Zaidites of Yaman is to be viewed in the light of his central political idea. He did not suffer manifest signs of any foreign power in his territory, so that relations often became strained and sometimes even ended in open hostility. Nevertheless the caliph once invited him to visit Baghdad. It is said that Kataba started on his journey to the capital, but returned to his own country when he was met by an embassy of the caliph which had, in its train feltered rivals. No legend or fact, this much is certain, that Kataba modified his idea of the splendid isolation of Hijāz as verses which are typical illustrations of his negative attitude towards foreign powers. Probably his encouragement of the Zaidite occupation of Yaman is to be viewed in the same light.

In his last days he undertook an expedition against Medina. Illness, however, induced him to return to Mecca, where he was killed in 1221 by his son Hamda, who suspected him of having one of his relatives as a candidate for the throne. His descendant were ruling Sharifs of Mecca, until in 1916 Humaid converted the sharifate into a kingdom.


**KATAK** (cuttack), a district in Orissa (q.v.)

**KATANGA**, a province in the Belgian Congo.

**Geography and History.** Katanga is the most southern, richest and least populated of the four provinces of the Belgian Congo. It lies between 5° and 13° S. lat. and 21° and 30° S. long. It is bounded on the north by the eastern province and the province of Congo Kasai, on the east by Lake Tanganyika which separates it from the former German East Africa (now under British mandate) and by Northern Rhodesia; in the south, by Northern Rhodesia and Portuguese Angola; in the west by Angola and the province of Congo Kasai. The area is 200,000 square miles, about a quarter of that of the Belgian Congo. Its native population is also million and a half of Southern Bantu (Balabas, Lunda, Kasongo, Bangue, Bongo, Warun, Watambwe, Balui, Kuluolu, Kanoko and Batschock), while its white population is about 4,500, of whom the great majority are Belgians, about fifty Dutch, a few English, Americans, French, Italians, Portuguese, Greeks and Scandinavians. In 1922 there were forty-nine Hindus, eight Turks and fifteen Arabs and Zanzibaris. These figures have since been considerably increased.

The province of Katanga is divided into four districts — Upper Luapula, Lomami, Lulua and Tanganika Moero. A number of towns — Elisabethville, Ikisi, Albertville, Kongolo, Kahinda, Sandoa and Kambove — have arisen in it as a result of the economic conditions of which we will give a general account below.

We may add that Katanga enjoys a fairly temperate climate, especially south of the tenth parallel, in which the altitude varies from 3,500 to 5,500 feet and that it is well watered by all kinds of streams, such as the majestic Lualaba (upper reaches of the Congo river) which runs through it from south to north and is fed by many tributaries of which the most important are the Lubuli, Lulufa, Luapula, Luvu, Lavo and Lukuga, which flow from Lake Tanganyika. If the soil of Katanga, which is covered with a forest of more or less dense brushwood, is far from having the great fertility of the immense central depression which constitutes the most extensive part of the Belgian
Congo, and if it does not offer to the fascinated eye of the traveller the imposing beauty of gigantic forests, its soil, on the other hand, possesses wealth immeasurable. It is to the exploitation of this that the economic policy of the Belgian colonies has been primarily directed.

Deposits of tin are abundantly distributed between Lulua and Lake Tanganyika; two important coal mines are worked at Albertville and Lunda; uranium dykes, pipes of kimberlite and alluvial diamond-bearing deposits have been discovered in various places. Since 1922 the Mining Union has been working an extremely rich deposit of uranium which was found at Shikokolwé. In 1923, 450 tons were exported which enabled Belgium to produce several grammes of uranium of radium.

But the principal source of the wealth of Katanga is certainly the copper found in profusion in immense deposits worked by the natives before the Belgians came in, which the earlier travellers simply could not help discovering. The richness of the ore, the density which is 14.990, and the intelligent organisation of the industry have enabled 50,000 tons of raw copper to be exported in 1924. This production, like economic development in general, will certainly make new strides ahead when "white coal", the reservoir of hydraulic energy of enormous power abundantly distributed through the province, has been controlled and put at the disposal of industry.

The first methodical exploration of Katanga dates from 1890. Famous explorers — Burton, Speke, David Livingstone, H. M. Stanley in the Casamero, Böhm and Reichard and certain Belgian expeditions of the Association Internationale Africaine, representatives of which — Poppelin, Kamakou, Storms and Becker — founded the stations of M'Toa, Karuma and M'Pala on Lake Tanganyika — had of course, visited it previously. But it was only at the end of the nineteenth century, just when Cecil Rhodes was pushing his railway and British influence northwards, that the Congo Free State began to take notice of the urgent necessity of recognising and organising the most southern part of its vast territory. King Leopold II., sovereign of the new state, whose colonial plans did not meet with very great approval in Belgium, to realise this scheme had to have recourse to a private society, the Compagnie du Congo pour le Commerce et l'Industrie, with which he founded the Compagnie du Katanga.

This society was essentially a body for exploration and occupation, whose duties and rights were defined by the convention of March, 1891, which imposed on it the following obligations:

The placing of a certain number of craft on the Upper Congo; the building of stations — giving in the suppression of the slave-trade and the trade in spirits and prohibited arms — the organisation of a sufficient police service — the eventual exercise by its agents of the functions of the different branches of government service.

In return it received:

1) Full possession of a third of the lands belonging to the domain of the State, in the part of the valley of the Upper Congo lying to the north of the fifth parallel.

2) The right of exploitation of the soil of the ceded lands for a space of ninety-nine years.

But the division of the lands between State and Company raised serious difficulties and the necessity soon appeared of putting the properties of the contracting parties under joint ownership. There was therefore created in 1900 the special Committee of Katanga to which the State and the Company entrusted the management of their affairs. The resulting agreement provided that all the advantages or benefits to be gained from the exploitation and all expenses, charges and losses would be divided by the Committee in proportion of two-thirds for the State and one-third for the Company; the Committee would further have the most extended powers of administration and alienation without exception or reserve.

A decree of 1915 deprived the special Committee of the delegation of the functions of the executive powers, but made an essential modification in its functions as regards the administration of the patrimonial rights of the State and of the Katanga company.

This is the regime that is still in control of a purer reason for giving at length the circumstances that brought it into being is that it is at bottom extremely original and that — contrary to what is often thought — the position of the Katanga Committee is totally different from that of great companies like the Chartered Company of Rhodesia, or the British East Africa Company, and of other distant possessions. Nowadays Katanga has made great progress, thanks to the policy of the Belgian government and the activity of private initiative. The railway, which runs from Bukama to Sakania and connects the mining region with Lulua and with the railways of Rhodesia, has been equipped in a very up-to-date fashion and soon a new line will link it up by the Kasai river with the port of Matadi and the Atlantic Ocean.

Muhammadan penetration, the slave trade and the anti-slavery campaign.

History tells us that even before the High Arab barques were traversing the ocean between the Red Sea and the Persian Gulf, it was only when the great Muslim movement had made its immense advance into North Africa and caused the migration on a huge scale of the disciples of the Prophet, that we find the Arabs thrusting themselves to the methodical conquest of the lands round the Indian Ocean and building up important settlements in which those of Sifala and Zanzibar have from time to time had bursts of splendour and passed through periods of power and brilliance.

But this power soon began to degenerate and assume a new character. It passed into the hands of traders and exploiters for whom, as Privette said, "the normal state of society was the chthonian by them of the most convenient and most remunerative method of exploitation".

It is then that we find chiefs penetrating into the very heart of East Africa where the weak and poorly armed natives offered them no resistance and where they found vast riches, from ivory to human cattle, for whom the American planters and the Asiatic Muslims offered handsome prices.

Setting out from Zanzibar and the coast of Musumbi, the movement reached Lake Tanganyika at the beginning of the nineteenth century. It reached Katanga by the bay of M'Tota and spread through the whole of the eastern province by the road from M'Tota to Kalambala and
Katanga. A regular Arab power extending from the banks of Tanganyika to Stanleyville was established by the chief Tippo-Tip and his nephew Rashid.

We know (Stanley and Livingstone have given terrible pictures of it in their works) the horror which accompanied this invasion and the rapid disintegration of native communities which was produced by the constant wars, flights, endless migrations and continual capture of the most sacred links of family life. Europe was moved. Cardinal de Lasègue preached a holy war and on the initiative of Leopold II the civilized nations met in an anti-slavery conference in 1880. War was declared on the chief, Rashid, Sults and Kumulias. While Dzazla was fighting them in the south of the Congo, Commandant Jacques and his lieutenants fought fierce battles with them on the banks of Lake Tanganyika, at Katashi, Albukville and M'Fain, which were the most ruinous for the native population from the sources which had fallen upon them. What interests Artica and Turquaz lures the Muslims with promises and leaves a few landowners and merchants of France to good fortune. Some lands are on the point of being taken over by the Muslims in the east and the South of Tunis, and if this continues it is entirely possible that a large part of the French population, which has migrated from other countries, will take over these lands, which are now under Muslim control.

From the shores of Lake Tanganyika to Stanley Falls, we find at the present day negroes who produce timber. They are called arabischic "wangs-wangs." There is no reason to doubt that the Arabs used to make and still make serious efforts at conversion to Islam; nor is there any reason to doubt that a religion which, like Islam, preaches hatred of the Jews and recommends polygamy is especially suited to attract the natives of Africa. We must not, however, if we consider this influence serious in the eastern provinces, where we have important groups of arabischic natives at Katanga, Mangan and Sambesi, and the people of Rhodesia and of Ummadi (former German districts, now under Belgian mandate) it is perhaps not quite the same in Katanga. For if there are still a few arabischic negroes on the shores of Lake Tanganyika and along the old Arab roads, they are really very few in number and their religious education is of the most rudimentary nature. They like to wear a white dress to show their superiority over the other negroes and sometimes perform their fahar turned towards Mecca and fast in Ramadan, but for the rest they are ignorant and still believe, like their pagan kinmen, in spirits, witchcraft, superstitions and in the power of invisible magic.

It is an influence of this kind worthy of the attention of colonising nations! We think so, for one thing is certain: that the arabischic negroes very quickly give him a contempt for the kajar and for European authority and the Muslims do not hesitate to encourage these sentiments.

Alongside of the arabischic negroes there remain in Katanga a certain number of Arabs who have been joined by Muslim Indians. They devote themselves to trading with untiring industry and some of these possess substantial shops, doing a big business and have prospered exceedingly. Indeed, we are at the commencement of a powerful economic offensive, the strength and meaning of which no one would try to estimate.

Examination of the East.

The development of the East, like the rest of the East African coast, is in a way the result of the activity and business spirit of the immigrant Arabs and Hindus. To give an idea of the importance of this trade, it will be sufficient to consider that in 1922 Bombay and Calcutta exported in Tanazungadi Territory (under British annates) goods worth £ 675,000, the total imports being at most £ 1,136,300 and Great Britain herself participated to the extent of £ 292,000. The goods which reach Katanga by this route are mainly cloths, articles of clothing, blankets and a certain amount of foodstuffs, soap and miscellaneous articles.

As regards textiles, the Hindus and Arab merchants import the most varied kinds, but especially the white cottons called "American" and "Shady," which sell very well in the markets of Katanga. Not only do the importers attach a great importance to the quality and variety of their goods, but they pay special attention to the measurements of their cloths and pay careful attention to the rates of change and changing tastes of a clientele so fickle as the native of Katanga. They have been able to sell their goods in 1922 at the port of Albertville alone, 18,000 kilograms of chalis, 27,000 kilograms of American and 8,000 kilograms of cotton printed and dyed, as well as a considerable quantity of blankets and other goods.

Their activity is not confined to imports alone. They also export and will give an idea of the magnificence of this branch of their trade if we say that a single Arab house in Albertville in 1923 exported almost millions of francs worth of ivory. Several of these firms extend their activity from Zanzibar or Dir al-Salam to Albertville and from Albertville to the Stanley Falls. They have branches in the more important stations and have agents in their service and petty traders who are of great value to them, sober and active, living almost like natives, carrying on business at insignificant expense and thoroughly acquainted with the soil of the negro with its virtues and weaknesses, which they can flatter when necessary even — and particularly — to the detriment of the prestige of the Europeans; they carry into the remotest corners eastern influence with their wares.

In Katanga we can see an attempt at economic penetration which will have great developments and the figures which we have given ought in our opinion only to be regarded as stages in an increasing progression which, if European commerce does not take care, will assume considerable importance.

Is this economic influence susceptible of having a serious repercussion in other spheres? It should be premature to try to answer this question definitely before we know the conditions raised by Orientals in the Kenya Colony in 1923 created profound uneasiness there and that the commercial strike began at the beginning of the same year by Hindus and Arab merchants in Tanganyika Territory seriously disturbed the economic and political atmosphere of this colony. And then — and this is a thing which no colonising nation can afford to neglect — we are at the present wrenching the evolution of a phenomenon which an American author has styled "the rising tide of colour" and which may perhaps be a subject for grave anxiety for humanity to-morrow.

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The peninsula was of some importance even in ancient times on account of its important situation commanding the Gulf of al-Bahrayn. A. Sprenger has sought to identify the Katara of Pliny (Natural History, vi. 28, § 147) with the inhabitants of al-Katar. The peninsula used to belong to the Sublime Porte of Oman. From 1832 till 1844 it was under the suzerainty of the Turks, who had a garrison in al-Bidari down to October, 1844, and belonged to the province of al-Abid, forming the kadi of the same name in the sanjada of Najaf the year 1853. Abd Allah al-Fudia has been lord of the peninsula. But part of it became independent earlier. For example, in 1809 Dawha made a treaty with England accepting her protectorate; in 1829 and in 1844 other places followed this example. Al-Katar is now under the control of the rulers of Central Arabia, Ibn Sa'ud, who has thus regained the position once held by the Wahhabis kingdom to the peninsula, which the Turks had for a time unseated.

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KATARI B. AL-FUDIA, the last chief of the Akrayat Khadijas (cf. above, i. 543). He belonged to a clan of the Taimun (the tribe which furnished one of the most noteworthy contingents to these rebels), the Qahtan Khaybari b. Harqis b. Mirkin (Ujendarif, Gomud, Tahil, L. 14). The name of his father, al-Fudia, is said to have been a surname and his real name was Djawna. Like other Arab chiefs, al-Katari had a double name (cf. Guldaher, Muh. Studien, i. 267). Abu Mi'mar died in peace and Abu Mansura in war.

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Yμάν, appointed governor of the εἰθή, decided to ransack Mahallah to the command against the Arzāk, in which he had been replaced without rupture of its other chiefs. Subsequently, however, the rebels crossed the Durjaij and assuming the offensive, pursued them into the very centre of their power. Kūrān. Kāshāi nevertheless was able to hold out for a long time in his lines (it is to this period that a silver coin with a legend in Phāvāl and Arābic of the year 75- struck in the name of Kāshāi as Amir-ul-Mu'mīnīn, refers [Z.D. M.T.G., 1858, cii. 35, No. 393]). The dissensions that broke out within the Arzāk army between Arūn and Māwīl resulted in a split: Kāshāi had to leave the town of Dijrāj which was the Arzāk head-quarters and take refuge along with the Arabs in Tābāristān, while the Māwīl continued to hold Dijrāj under the command of their chief, 'Abd Kāhīr or 'Abd Rabbāh, (there are two individuals of this name among the Māwīl distinguished by the epithets al-Kāhīr and al-Šōqārī and the sources give the rank of commander sometimes to one and sometimes to the other, or even distinguish two groups of the Māwīl which separated successively from al-Kāhīr and were led by 'Abd Rabbāh the Great and the Lesser respectively). This division proved fatal, for Mahall had no difficulty in routing the Māwīl and killing their chief: al-Hāfizī, sent the Kāhīr warrior Sfyān b. al-Ahārīr against Kāshāī or rather the latter (according to a tradition recorded by al-Yāzīdī) as governor of Kāyī received the appeal which the sēyāh (local chief) of al-Sīta, Sītā, sent from the Fut, Prelates (in ša, Arābic, p. 794) addressed to him on behalf of the people of Tābāristān who were exasperated by the rigid application of the dhimma by Kāshāī. The Arzākis surprised by Sfyān's troops in a delir in the mountains suffered a decisive defeat, Kāshāī who fell under his horse and was abandoned by his followers was discovered and killed by a native. His head was cut off and borne in triumph to Kūrān and then to Damascusa appear to have been presented to the Caliph. The remnants of the Arzākis under 'Abdābī b. Hālīl al-Yāzīdī fled to the Shewar, a stronghold near Kūrān (Yapūnt, ill. 62) where they were stationed a long siege from Sfyān; having captured their supplies, they made a desperate sortie and were wiped out. The chronology of these events is far from certain: the sources which say that Kāshāī was in command for 13 or even 20 years are of no value. According to Wellhausen (ed. Rihīn), the election of Kāshāī as Caliph probably took place at the end of 69 A.H. and his death in 78 or 79.

Kāshāī b. al-Fudjā'ī represents in striking fashion the type of Khāristān intransigent and also that of Arab Safvī, half cavalier and half bigamist. Like the other Arzākīs, as a result of his fanatical zeal, he preached and practiced ijtīhād (immunization of anyone who did not accept the Khāristāni creed) and declared the wā'il (singular wā'ilī) dārūkhāna, that is to say those who, while professing the Khāristāni doctrine, abstained from taking part in the war against their adversaries. On the other hand, he was proud of his Arab blood and style of his Bedūin character; like several other illustrious Khāristānis, he had a real talent as raider and poet. One of his speeches is recorded by Dhīlānī, Dhīlānī, in 737; 'Abdī, ii. 195-196 (cf. also Fīrūzī, p. 125, 152); the fragments of his poetry that have survived to us, of which the most celebrated is the fragment


KĀTH, the ancient capital of Khūzestān, the modern Khvāraj, according to Vakīl, Mu'īnī, ed. Wūntafūn, iv. 222, the name means a wall (belīt) in the desert in the language of the Khwārīm, even if there were no buildings within it. The fullest accounts of the old town and citadel of Fīl or Fīrūz, which was gradually washed away by the Amla-Daryā (the last traces of it are said to have disappeared in 385-945), are given in al-Bīrūnī's [i.e.] Kitāb al-Ābāb al-Bihārī, p. 35, on which E. Sachau based his Zur Geschichte vom Kāthān von Khūzestān (Studien zur histor. Arch., 1873, p. 499-509). On the description of the town by the geographers of the 8th (kh. century of G. Le Strange, The Lands of the Eastern Caliphate, Cambridge 1905, p. 446 sq., W. Barthol., Turkestān wo esköndi mongolische nöktherz, 2, B. Petersburg 1900, p. 143 sq.; the fullest information is given by al-Ma'ālikī, ed. de Goeje, 1866, p. 237 sq.). The town lost its political importance when the dynasty of the first Khwārīmshāh was destroyed by the prince of Gurgandī, Abū Bābās Ma'ālikī b. Muḥammād, in 385-955 (cf. W. Barthol., Turkestan, ii. 275 sq.). Kāth is mentioned by Ibn al-Bīrūnī (called al-Kāthī by him; cf. ed. Defrémiev and Badmaz, ill. 20) as the only inhabited place between Khwārīm and Urgene (the ancient Gurgandī), during the 8th (kh. century) Kāth along with Havārīn before the rise of the native dynasty in Khwārīm, belonged to the Khwārīmshāh dynasties (Zafar-Nāma, Calendar, 1887, i. 222); this is shown for example also on the Chinese map of 1833 (Brittschrindsler, Medieval Indian Sources from Eastern Asiatic Sources, 1858, ii. 63). On the storming of Kāth by Tinmū in 1332 cf. Zafar-Nāma, i. 257 sq.; for the mention of P. Lorch, Khwārīm ove Khorāsān, St. Petersburg 1853, p. 137 that the army crossed the Aml-Đārī between Sīqārāh and Kāth, which would mean that Kāth even then was on the left bank of the river, there is no authority in the text. In the 15th (kh. cent.) Kāth was on the bank of a dry canal; Aštābān, Khan of Khvāraj (1664-1679), therefore built a new Kāth west of the main stream on the bank of the Yūnāsh which he
the landed property of the ruler. The whole system of kāthī was the Dragun [q.v]. This class of men became all-powerful and it was from them that the highest officers of state were recruited. They appear to have kept themselves apart from the other men of education, for only rarely find we any of them mentioned among the innumerable tradescants and theologians, though many are found among the men who made a mark as poets or authors in other branches of learning. As they were required to have a general knowledge of business and of subjects, authors only began to compose books for the benefit of this class and as this office maintained its importance the works for their benefit have come down to us in many copies. The chief works on the education of the kāthī are the Adbār al-
Kāthī of Ibn Kātsīla [q.v.], the Kāthī al-
Kāthi of Ibn Durāstawī, the Adbār al-
Kāthī of al-Salī, and especially the voluminous work of al-
Kāthīshāh. While the first three works give us an insight into the requirements of a competent kāthī in the earlier centuries, the Siyā-
šīṭāt of al-
Kāthīshāh contains practically all that it is necessary to know on the subject
We can not even say at all that the whole of Arabic prose literature from the simple and the letters of the earlier periods we can gradually to the bombastic composition of later times in which it is frequently difficult to discover the purpose of a document in the volume of sounding words. The disease was due to the real of the kāthī to outdo his colleagues or predecessors in the imagined elegance of his diction. We may owe many useful works to their authors' desire to supply the kāthī with the material for his compositions, but the whole striving for grandiloquence has been the cease for making such Oriental literature so indigestible to our taste. This is perhaps aggravated by Persian, Turkish and Indian kāthī. They were proud too when they could solve the meaning of the tangle of words and we get a glimpse at that mentality when a renowned kāthī like the Siyā-
šīṭāt of Ibn al-
Kāthīshāh objected to a litter being sent to him because the words were properly pointed and vocalised, as he considered it an insult to his intellect. Though the kāthī rose to high positions, they appear as a class to have been of a cowardly disposition, and could only intrigue; and I believe no one ever rose to become a ruler, which so many bold spirits succeeded in doing during the last twelve centuries.

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Kāthī Celebī. [See Kāthī Celebī].
Kāthī-I Rūmī. [See 'Allī Rūmī].

Kāthīi. Shams al-
Dīn Muhammad b. 'Abd al-
Allāh, a Persian poet, born at Fārsch Wern-
wehr, a tribe of Turks in which he landed at Nauhān. He came to the court of the Timurid, where he did not receive the welcome he expected, and lived for a long time in Şirāz, where the prince Mūsā Shāh Tūshīn (635-777) had taken him under his patronage. He then lived in Aqbarzārd, where he was not appreciated by Inšādār b. Ḥasan, who
he immersed himself in the study of mysticism, and died of the plague at Asturibail between 838 and 839 (1434–1435). It was in the last-named town that he undertook to compose a Shama "a group of five poems" in imitation of Nikshan and Amir Khusraw but he only finished the Guldasteh Azar "Rosebush of Pious Men" and his Laila va-Majnun which of the only known manuscript is in St. Petersburg. In the field of ethical and didactic poetry he wrote a book entitled, Din va "The ten Chapters" or Awanah "Pon"; he also left a Divan of which ten quasus were published and translated by Blunt in his Centuries, p. 18–25, the Si-Avas "Thirty Letters", devoted to mystic love, and among the Majmun of allegorical and epic matter the Majmun al-Bahram "Confusion of the two Seas", which has a double rhyme, and can be read in two different metres and represents the mystic love of two personages named Na'am and Mauzur, and the Dilawir "Flashing of Hearts", an allegorical history of Kolud, king of the Yemen, and of his minister, sterile in ruses. His poetic success perhaps probably comes from the fact that he was a calligrapher, and he lived as a mulla in Nightguard from Mawdani Sattar, who later quarrelled with him. He spent all of his life in poverty as a result of the foolish profligacy which made him spend in a few days the sum he received from the munificence of his patrons.


(C. L. Huart)

Al-Katif, a seaport on the coast of the Persian Gulf in the bay of the same name. The latter, which faces due east, is about four miles broad at the entrance, and enclosed on the north by a narrow promontory, shaped like a bivalve shell, on which lies the fortress of Darin. Its point is called Ra's Yamama. The south side of the bay is confined by a jutting horn of land, called Zahrat, from a hill on it shaped like a sugar-loaf, which forms an excellent landmark for ships entering the bay. On this side of the bay lie the fortifications of Dumatul, towards the mouth of the bay lies the island of Tarut, from whose journey in length from north to south, well provided with water and thickly planted with palm groves. This island lies exactly opposite Al-Katif. The best and safest passage to the harbour of Al-Katif is through the deep channel on the north between the island of Tarut and Ra's Yamama; the channel south of the island is shallow and difficult to navigate. The waters of the Gulf are shallow only almost everywhere in the bay, and only show a level surface of water at high tide; when the still seas in saillessness appear, and little islands, shallows and landings of sea-plants, among which wind narrow channels filled with mud. The coast is very flat, except at a few places it is almost level with the sea.

It is significant of the change in the coast-line that Abu'l-Fida', (d. 1331) tells us that in his time Tarut was still part of the continent, and was only surrounded by the sea and became an island at high tide. As soon as the sea went back a part of the land between Tarut and Al-Katif appeared, so that people could pass along it to the mainland. According to him, Tarut was half a day's journey from al-Katif and rich in vineyards with excellent grapes. Al-Mas'udi (d. 956) puts the distance between Tarut and al-Katif at a mile. As Tarut is now an island, the sea has swallowed up part of the coast here. On the land side of al-Katif is surrounded by a broad girtle of gardens and orchards. The flourishing crops in the garden far surpass those of the best watered places in the interior, e.g. at Hufhuf. The date-palms does exceedingly well here in a soil richly irrigated, partly by salt water, which the flood-tide carries far into the interior, and partly from the fresh water springs of the adjacent hills. Cereals, wheat, barley, rice, and all kinds of vegetables, ligma, apricots, mangoes, pomegranates, grapes, citrus and lemons also nourish here. Through an uninterrupted succession of date groves, which it takes several hours to traverse, the road, in another direction, passes through like lace, the arches and canals of an old irrigation system, which date from the Karmatian period, and formerly supplied al-Katif with better water than could be had in the immediate neighbourhood of the town. The whole length of the system, now in ruins, must have been about five miles. Al-Katif has walls and towers. The western gate has a high stone arch of delicate work and is flanked by towers and walls which are now in ruins. Just outside the gate are two cemeteries. The town, which is about a quarter of a mile long, is damp and filthy, and with its suburbs has about 6,000 inhabitants; the whole district, according to Sa'di, had nine walled and seven open villages, the population of which including al-Katif is put at 23,000. The intermittent fighting, of which there has been some, has not modified its appearance. It now has a dismal, broken-down look. The marketplace, on which the products of the country are to be amply had, is large. At the inner bend of the small bay already mentioned, stands the powerful citadel said to have been built by the Karmatian Abu Sa'id al-Djamali, later used by the Puringeese, the high massive wall of brick and stone of which come down almost to the water's edge, so that only a narrow path along the shore is left, on to which open the main gate defended by an outwork. Close to the shore there is now also the customs-house. The outer court of the citadel forms a quadrangle and is surrounded by high walls with towers at the angles, now protected on the land-side by a ditch. At the southwest corner stands the old palace of the Karmatians, of which part has fallen in and been taken away and part has been very clumsily restored. The entrance is through a great archway in the Moorish style, supported by slender pillars, three arches deep and five long with fine cross-vaulting with arabesque in stucco, which have now for the most part fallen down. This archway leads into a long gallery, formerly covered, of which the side walls and pillars and a few arches remain. One next enters the inner court, which is surrounded by a series of chambers still fairly well preserved. A lofty room, long and
head, served as reception room, with five pillars in the centre and windows in the Persian style, divided into sections by little pillars. At the back of the room a raised throne still stands. Behind it follows a regular labyrinth of roofs, galleries, ornamented stucco and columns, and a long line of stories. The architecture of the windows, which are filled with pretty lattice work in stone in varying patterns, shows much taste. Behind the reception room is a court with large round pillars and remains of decoration.

The climate of al-Katif is very unhealthy; fever and other diseases have given the coast a bad reputation. The harbour, which was once accessible only to heavily laden ships, is now for the most part silted up, and accessible only to small vessels at high tide. The sand-banks which run out on either side make entrance difficult, may even dangerous. To the west and south the bay is well sheltered by the promontories and the islands of Térit and Suwail. It is also favourably situated for trade with the islands of Bahrain and Bh Marghe. It might even attain some importance as a harbour, if it were drained and kept in order and given better communications with the interior. The inhabitants of al-Katif are mainly engaged in pearl-fishing and in trading. Their type shows the strong Persian stamp, which dates from the pre-Muhammadan period.

History. A Sprunger has identified the bay with the Sineus Ceptus of Pityus, Not. Hist. vi. 28, § 147. Before the days of Islam, al-Katif, like the whole of al-Bahrain, was under Persian suzerainty. Shufair II about 329 A.D. conquered the whole Arabia coast beginning at al-Katif. In the early days of Islam there were still many Persians (Magians), Jews and Christians in al-Katif, as well as in the other towns of al-Bahrain. In al-Katif, however, the 'Abd al-Kai were predominant in those days. The whole country of al-Bahrain including al-Katif was submitted to the Prophet in al-Medina and came under the administration of 'Ali b. al-Hadrami. But when the general rising broke out against the Muslims after Muhammad's death, al-Bahrain was one of the first districts to proclaim its independence from the Caliph of Medina. In 1116 A.H. the rebels under al-Hujain ibn Dha'b occupied al-Katif, but the rebellion soon collapsed. In 67.6 A.H. there was an encounter at al-Katif between the 'Abd al-Kai and Najda b. Amir al-Haib in which the former were decisively beaten. Najda took possession of the town, which had risen against him, and took up his headquarters there. Much more momentous for the town than this transitory feud was the invasion by the Karmiats Abu Sa'id al-Husain b. Bahran al-Djannah in 320 A.H. Many inhabitants perished. Abu Sa'id had pitched his camp in the town and then undertook a bold campaign against al-Bahrain. The governor of al-Bahrain, Ibn Bani, gave battle to the Karmiats at al-Katif in 320 A.H.; the latter were defeated and suffered heavy losses, including Abu Sa'id's standard and a horse. The town was taken by Ibn Bani and Abu Sa'id had to abandon his campaign against al-Kaiar and hurriedly retreat. Al-Katif fell again into the hands of the Karmiats, who were soon reinforced from the al-Bahrain with Hazjar, al-Ahmar, al-Katif and al-Tatif. When at the period of decline of Karmiats power in 378 A.H., al-Afaz with a section of the Banu 'Man-

I. ḫaṭl as a crime.

1. In the Kurān unlawful killing is forbidden in a series of verses, which date from the second Mekkan period to nearly the end of the Medinan period. The passages may be arranged chronologically as follows (cf. Th. Nöldeke-Fl. Schaffner, Geschichte des Qu'rān, vol. 1, and H. Grünemeyer, Mohammed, vol. 2, when the exact order in the particular periods cannot be ascertained, the passages are here arranged in the order of the Sūras and verses): — xvii. 33; 35 (second Mekkan period); according to O. Prockshh, Uber die Blutmord, p. 74, note 4, later than vi. 152: "Kill not your children for fear of being hanged to want. We will provide for them and for you: vertil the killing them is a great sin. . . . Neither slay the soul which God hath forbidden you to slay unless for a just cause; but whosoever shall be slain unjustly, he shall remain in it covered with ignominy; for except him who repents and believes and performs good works: for them God will change their evil deeds into good." . . . (here killing and unbelief are considered together so that the question, what happens to a believer who kills unlawfully, is left quite out of the question); vi. 152 (third Mekkan period); similar to xvii. 33, 35; lv. 94 (about the years 3–4, according to Prockshh, op. cit.), 80, to be dated between the treaty of Al-Hudaybiya and the capture of Mekkah: "It is not lawful for a believer to kill a believer unless by mistake (yāna)"; but if anyone kill a believer by mistake he shall not save a slave who is a believer and pay a fine to the next of kin of the dead man, unless they waive it; but if the person slain belong to a people hostile to you, a slave who is a believer shall be released; but if he belongs to a people with whom ye have a treaty, the slave must be paid to his relatives and a slave who is a believer, if anyone cannot afford to do this, he must fast for two successive months so that Allah may look upon him again; if anyone kill a believer deliberately (with yam) his reward is hell in which he shall remain for ever and Allah will avenge him against him and cause him and shall prepare a great punishment for him" (the true interpretation is undoubtedly this, that every Muslim who kills another Muslim with yam is condemned to eternal hellfire and that Allah will not accept his repentance, a view which is ascribed to Ibn 'Abd, ibn Mas'ūd, Zaid b. Thābit, and Aḥmad b. Ḥallab; the view held by Ikhshid and others that the verse refers to the particular case of a nonbeliever who has killed a believer is not to be accepted; this is already a transition to the view that has finally prevailed, which takes down the literal wording of the passage, either by adding with Mālikīyah "unless he repents" or by holding, as has become usual, that Allah will not leave a Muslim eternally in hell, and can even remit entirely the threatened punishment of hellfire; but this is only the result of speculation and combination with other passages in the Kurān [e.g. xi. 108–110; xxix. 54] and is therefore to be rejected; iv. 33, 72 (from about the same time; similar to iv. 95); ix. 12 (probably dates from soon after the treaty of Al-Hudaybiya; similar to xvii. 33).

There are a few more passages in which it is asserted that Allah forbade the Jews to kill; ii. 78, 79 (from about the first half of the year 2 A.H.) and v. 35 (probably of the year 6 or 7); according to Grünemeyer, to be dated before the battle of Badr.

There are also a number of verses in which killing is not exactly forbidden but is more or less strongly deprecated and represented as a mark of the unbeliever, just as committing murder is a sign of the unbeliever, e.g. ixxi. 8, 9 (first Mekkan period); ii. 28 (probably third Mekkan period); according to Grünemeyer, Medinan, before the battle of Badr); vii. 138, 141, xvi. 61, 62 (same time); viii. 30 (after the battle of Badr); v. 33 (shortly before the capture of Ḥadīth). In numerous passages in this connection the unbelievers are reproached with the slaying of prophets, e.g. ii. 38, 87 (from the first half of the year 2); iv. 154 (after the outbreak of open war with the Jews of Medina); iii. 177, 180 (probably soon after the battle of Uhud); xx. 108 (shortly before the war with the Banu 'Nadir); v. 74 (later Medinan period).

2. Supplements to the Kurān passages from the Sīra, accounts of the life of Muhammad.
of a Muslim must despair of the mercy of Allah. In several passages the deliberate murder of a Muslim is considered equivalent to unbelief (bad'is in which a warning is simply uttered against murder being a sign of the unbeliever are, of course, not dealt with here). It is even said: "If two Muslims attack one another with swords and one kills the other, both go to hell (unless it was a case of legitimate self-defence), the slayer for his deed and the slain because he wished to kill the other" (e.g. Al-Bukhari, Dkri, had 3), which is not the case if all the inhabitants of heaven and earth together had killed someone they would all go to hell in these two passages it is not exactly demonstrable that eternal punishment in hell is meant but it is very probable. In several of the traditions mentioned, Ibn Abbas appears as the authority. Such hadiths were naturally rendered harmless by "interpretation" by the representatives of the other view, if they were not entirely suppressed, which did happen to not a few. Thus the description of deliberate murder as unbelief is sometimes interpreted to mean that it is a very grievous sin and sometimes taken as a reference to the refusal of the protection of Islamic law, which occurs in both cases, to the life of a player or of the unbeliever. The weight is not found sufficient, however, last traditions were put into currency to prove the contrary, namely that Allah would accept the repentance of a murderer, even if he had committed several murders; one of these traditions is provided with a grotesque story, the object of which is quite apparent, as corroboration. In one tradition the harran, especially the liberation of a slave, is represented as a means to save the murderer from the prescribed punishment of hell, obviously by someone who demanded it even in case of murder with samid (see below sub 64). It is even asserted in public controversy against the views of the other side that after the Day of Judgment no Muslim will go to hell and that, on the contrary, all sins will be forgiven them. The killing of a swine, a non-Muslim under the protection of the Islamic state, is threatened with punishment in the next world (e.g. Al-Bukhari, Diks, had 36; Al-Dhimm, Syr, had 50; the Kur'an is silent on the question); but, as might be expected, the view is very rarely expressed that this punishment is eternal. — The prohibition of suicide, which we do not find laid down in the Kur'an, is given in the Hadith and the suicide is threatened with eternal punishment in the next world.

As an appendix to the above we may briefly mention the connection of several kinds of animals with janah, which is also dealt with in tradition. Muhammed, who is related, recommended the slaughter of dogs but later withdrew the order, although the dog always remained subject to certain exceptional regulations (cf. the art. kudh). The swine furthers orders the killing of the manah, a kind of lizard, but if possible it should be done with one blow: on the other hand the killing of ants and of cats is forbidden (among the authorities for this last tradition is Abi Hurara); on the killing of snakes see Guillaume, The Traditions of Islam, p. 116 sq.

As regards the value of the traditions just quoted, the genuineness of none of them can be proved; while the falsity of those, which seek to save the murderer of a Muslim from hell, is
apparent, it is also probable of some which hold the contrary view.

43. The controversy regarding the punishment of the murderer of a Muslim centred round a passage in the Qur'an, which in itself could and must form a foundation for it, and is in part at least independent and original. This controversy and the conception of ʿ Катъ in general are, however, very closely connected with the disputes aroused by the ḳabdārj, ʿabd al-Muʾmin, and Maḥābār, for details see those articles; here it is sufficient to recall the following questions:—Is the committing of deadly sin and killing with a stone is certainly one of them—ubelievers? Can man create his own actions, including sins, himself, or do they happen through ʿ tbl⟩? Can man by his intervention interfere with Allāh's decision, for example by killing another shorter the period prefixed for the latter's life? We have more than one example of those questions being applied to ʿКатъ, and they have been cited in discussing ʿКатъ (cf. e.g. Goldziher, Verhandlungen über den Islam, p. 92 sq.; see, ed. p. 92 sq.). But the Miḥrābi's view of the sameness or likeness of human sin to sin committed for him who commits a deadly sin and does not repent is specially important in this connection; al-Zamakhshāri gives an explanation of the verse of the Qur'an in question from this point of view. Finally the conclusion of orthodox opinion agreed that the deliberate killing of a Muslim is certainly a deadly sin, but the slayer on the other hand, if he repeats and voluntarily submits to the punishment prescribed, will not be further punished in the next world and, even if he does not repent, will in no case remain in hell. Eternally (agreement was reached on this point even before the rise of the ʿFāṣis sects); therefore there is no ʿКатъ of the ʿMsūhānik on this question); this view has found its way into all textbooks of Fāṣis and of doctrine.

53. A statement of the prevailing Ibnāfi views on killing. ʿКатъ in the Fāṣis is the act of a man whereby the life of a fellow-man is brought to a close (the death need not immediately follow the act). It may be preceded or followed by any of the five ġarbi ʿCabub categories:—duty, necessity, (ʾədā), e.g. the killing of the warrourage recommended (ʾumūmah), e.g. when the ʿMālik kills his unbelieving kinsmen if they insult Allāh or His Prophet, permitted (ʾustuhb), e.g. when the Imam kills the unbelieving prisoner of war, in the case when the reason for killing him, exactly balances those for creating his life; killing in self-defence is also allowed i.e. in defending oneself against an illegal attack on one's person or property, in defending oneself or some one who comes to help, if the attack cannot otherwise be averted (on further questions see ʿКатъ also on the question whether a man, who is surprised in adultery with his wife is endeavouring to see into his hareem, and killing on that account, is acting legitimately or not; one addition on the subject is interpreted in different ways: disapproved (ʾustuhb), e.g. when the ʿIbbān kills his unbelieving kinsmen without their having insulted Allāh or His Prophet; illegal and therefore forbidden (ʾadrab). Illegal killing as the result of actions in themselves legal may take place in five ways:

a) as ʿCabub (or ʿКатъ), i.e. someone wilfully makes an
after the direct object of an action in general fatal as that the other item as a result; according to one view, the intention of killing is necessary for the conception of ʿCabub, which, however, is always presumed in the case of an act generally fatal in its results, which is illegally inflicted on another; so that, for example, any one, who strikes a blow at the head of another with an instrument adapted in general for killing, but inadvertently hits his neck and kills him, ʿCabub, ʿmārās is unanimously regarded as equally guilty with the man who strikes another in the neck with the same instrument, wilfully intending to kill him and slays him; this killing is a sin (ʾmūzuk), and is general is punished by ʿКатъ, or else the slayer is bound to pay the heavier sins and to lose any possible legacy from the deceased to himself; ʿCabub, ʿmārās (or ʿКатъ), i.e. there is no intention of committing an act illegally on the other as in the case of a), while the action itself is presumptuous: two kinds are distinguished, according as the ʿКатъ (mistake or misadventure) which shows that the killing is not wilful, is in the intention of the doer (ʾmūzuk) or in the carrying out of the action (ʾmūzuk). The former is the case when someone tries to wound another as a wild beast or a ṣawā, (an infidel: not enjoying the protection of the Islamic state, against whom the ʿКатъ is to be waged) the killing of whom is not illegal, and kills him; the latter, when someone unwittingly hits another, while shooting at a target or at a ṣawā, so that he does not strike at him, or strikes at the head of another person but inadvertently hits the neck of a third person, and kills him; this killing is not an act brings with it (without the obligation upon the ʿКатъ of the slayer to pay the heavier sins and to lose any claims to any inheritance from the deceased as in a); besides the obligation of the killer to perform the ḳatāfa, ʿCabub, ʿmārās (or ʿКатъ) ʿmārās (or ʿКатъ) is similar to ʿCabub, i.e. someone intentionally makes another the direct object of some action, not always, but sometimes, fatal, and death results. Actions which experience has shown not to be fatal at all are thus quite excluded, such as striking the hand with a red pen; if anyone dies as a result of such an action as this, it is an unfortunate accident, which is not followed by any penal consequences. This killing is a sin and brings with it (without ʿКatāf the obligation upon the ʿКatāf of the slayer to pay the heavier sins and to lose any possible inheritance from the deceased as in a), and in addition the slayer is bound to perform the ḳatāfa. This category only exists in cases where death actually results; in cases of bodily injury, which, by the way, are absurdly classified, the act is regarded as ʿtale; ʿCabub, ʿmārās (or ʿКатъ) ʿmārās (or ʿКатъ) or ʿtale maṭārīl ʿhā (or maṭārīl maṭārīl ʿhā or ṣawā waṣāra al-ʿʿārā) "equivalent to ʿКatāf", i.e. the factor of deliberation is lacking in the action (and also the intention of directing the action illegally against another) in the circumstances of a) and c), for example: someone falls upon another in his sleep or falls from a roof upon him, and kills him; the legal results are the same as in a); ʿCabub, ʿmārās (or ʿКатъ) ʿmārās (or ʿКатъ) and do not report it to the authorities, ʿmārās (or ʿКатъ) ʿmārās (or ʿКатъ) and do not report it to the authorities, together with the fact that another was killed without doing anything directly against him; e.g. he digs a well and someone falls into it and dies as the result; sometimes this category is treated as a subdivision
of .yy; but it is a matter of indifference, whether the act, which indirectly results in the death of another, is deliberate or not, intentional or non-intentional; even if the action has been planned in some very cunning way such as setting a savage beast on another person with the intention of causing his death, it does not alter the situation. The legal consequences are in any case limited to the obligation upon the šayta to pay the lighter "dāya; larger works on this usually discuss very fully the question what acts are to be considered direct causes of death and which are "dāya" and in which there can be no question of a causing of a death so that no legal consequences result.

Two cases are especially dealt with in the Fiqh books: a) The causing of a premature birth or abortion and b) killing through giving false evidence.

a) If in causing an abortion or premature birth, the midwife — which must be sufficiently developed to be of human form — is brought into the world dead or dies after the birth or the mother dies, it is not a case for the application of "dāya" there is in any case no "dāya" mand in the mother whose killing is dealt with under the above rules and the embryo before completion of birth is legally not in full possession of its powers but is usually regarded as a limb of the mother. Hence we have the following law: if the head of a child appears out of the mother's womb at birth and the child cries (and is therefore certainly alive) and then someone cuts off its head, it is not a case for "dāya" only and the punishment prescribed for producing an abortion is to be inflicted. Different amounts are to be paid for the embryo according to the different cases but if it comes alive into the world and then dies the person who causes its death is liable to "dāya" mand; he also loses any inheritance that might have come to him. If anyone is killed on evidence which shows that a crime deserving death has been committed and then the witnesses recall their evidence or in other ways it is proved that their testimony was false, "dāya" cannot be executed on the witness the "dāya" must be paid, the heavens if the false evidence was deliberately given, the lighter if otherwise.

b) We may add the following — taking only the most important points — to the above exposition of the Hanafi system, with reference to "dāya" (difference of opinion among the schools).

a) On "dāya": the difference of opinion within the Hanafi school is already mentioned, regarding the part of the intention to kill in "dāya" is also found outside the Hanafi school: among the Shafiis the view which does not demand the existence of the intention to kill has become predominant, and the evidence for the other views is sometimes interpreted as meaning a presumption of intention. Abu Yusuf and al-Shafii, in agreement with Malik, al-Shafi, and Ahmad Ibn Hanbal, assume "dāya" if the action is as a rule fatal; Abu Hanifs, on the other hand, limits it to the use of a weapon or of a thing which can be used like a weapon to cut off limbs; among such he includes fire; deliberate killing, for example with a large sharpened stone, or a big stick, which in the ordinary way would kill, or by drowning in water, which would be generally regarded as of sufficient depth to do so, is therefore considered by the former as "dāya", but by Abu Hanifs as "dāya" "mān" relying on a passage in the so-called first temple speech of Muhammad, which the champions of the other views naturally interpret otherwise, and this view was later considered the better by the Hanafis. The qualification of the various actions generally differs somewhat considerably and the Hanafis often make use of "frīd", exercise of discretion. In the Malik and Hanafi view no "dāya" is to be performed for "mān". al-Shafi says, on the other hand, demands it if the "dāya" is not executed and both views are given on the authority of Abul Fazl Ibn Hanbal.

b) On "mān": that "mān" is a crime more explained in mind is that it is neither permitted nor forbidden but that this killing is ratherคลש al-bedāyah, “action of a thoughtless person”, and is to be judged in the same way as the act of a mentally defective person or of an animal. Except in the Hanafi mas'hab, categories a) and b) [sub 3] are not distinguished from "dāya" which also was the earliest Hanafi view (Z.D.M.G., viii. 338) and that "dāya" has generally the same legal consequences as "dāya" we thus have three kinds of "dāya": "mān", "dāya" and "dāya", of which "dāya" and "mān" are considered to be composed of "dāya" and "dāya".

c) On "dāya": this category is also called "dāya". "dāya" and or "dāya" mand in contrast to it, "dāya" is also called "dāya" mand and "dāya" also "dāya" (more "dāya" or "dāya"); the application of "dāya" is said to be permissible by al-Shafi if the killer, for example, repeats the blow with an instrument not normally adapted for killing so frequently that the person attacked dies; the act is then considered "mān"; one of the two opinions handed down on the authority of Abul Fazl and al-Shafii, is the same effect while the view that became predominant in the sharia was to the contrary. Malik allows "dāya" in "dāya" and "mān" in general.

d) On "dāya" al-šahādah: Malik, al-Shafi and Ahmad Ibn Hanbal demand "dāya" in addition, if the placing of the causa of the death was illegal.

e) Different views also prevail as to the amount to be paid for the killing of an embryo.

f) On causing death through false witnesses if the false evidence was deliberately given, according to al-Shafi, and the better known opinion of Malik, "dāya" can be executed on the witnesses.

2) Notes on the question of permission, request, compulsion and assistance in illegal killing. a) If someone kills another by his request or with his permission there is neither "dāya" nor obligation to pay off.

b) No definite punishment is laid down for the case of a request to kill someone; such a request does not mean the exasperation of the slayer, nor if the person requested is a minor or a slave claims may be made from the "dāya" of the minor, or from the proprietor of the slave.

c) A force B to kill C; then, according to Abul Fazl, the "dāya" is executed on A, according to Malik and Ahmad Ibn Hanbal on B, as to al-Shafi's view, there is no doubt that A is liable to "dāya" as regards B both possible views are transmitted, of which the one that ultimately became predominant in the sharia makes him also liable to "dāya". Malik further makes it possible liable to "dāya" if the compulsion comes from a person having authority, or from a master to a slave.
The punishment of death may be described generally as ^qadd; in the following account cases in which it is applied are given in order; in contrast to ^raf and ^hal (cf. below) ^hadi is also used in the narrower sense of execution with the sword.

1. In the cases of illegal killing described in detail above, the nearest relative of the dead man, who in this capacity is called ^i'llat al-^asal, is entitled to kill the culprit in retribution if certain definite conditions are fulfilled. This punishment is called ^hadi or ^hadd. Names also cover retributive cases for wounds which are not fatal; for further information see the article ^hadi.

2. There are special regulations regarding sorcerers (^shirah), about whom there are also various traditions. Malik, al-Shafi'i, and Ahmad Ibn Hanbal recognize sorcery (^shirah) as an actual crime. Ahmad disputes this, but there is a consensus of opinion that it is forbidden to study it; it is even described as unbelief (^ift). almost as a general rule. Malik and Ahmad Ibn Hanbal say that the sorcerer is to be killed with the sword simply for studying, teaching and practising magic; al-Shafi'i limits this punishment to the case in which someone has been killed by sorcery (i.e. he makes it a case for ^hadi, which in practice is only justified by the confession (^ift) of the guilty person, while the punishment in Ahn Hanifa, Malik and Ahmad b. Hanbal is regarded as ^hadd, two different, more lenient views are credited to Ahd Hanifa. Opinions differ on particular points, such as whether the conversion of the sorcerer affects a remission of the punishment, whether a woman is to be punished equally with a man, how sorcerers of the Ahl al-Khulafa are to be treated, how far soothsaying is to be considered sorcery. 

3. The punishment of death by stoning (raf) in certain circumstances also by the sword (hadi) - occurs as ^hadd in certain cases of immorality; on this see the article ^raf.

4. High-way robbery (^af al-penn) may also in certain circumstances be punished with death. The authority for this is Qur'an, v. 57. 33 from about the year 6 or 7, before the conquest of Khaibar. (It seems the year before the battle of Badr). 

The punishment of those who fight against Allah and His prophet and take up the sword upon the earth that they shall be slain or crucified or have their hands and feet cut off or be punished in the country. This is their horrible situation in this world and in the next world they shall be severely punished - unless they repent before ye have them in your power, xxi. xii. It can be asserted with certainty that this refers to the unbelievers, very probably to the Jews; ruthless war is ordained to be waged among them and their repentance is the adoption of Islam. There are still traces of this interpretation in the commentaries. But in general this passage is connected with Muhammad's attitude to certain ^manqad's which will be dealt with in section 3: this cannot be correct, if only because the procedure there practised does not entirely conform to these rules, so that they were forced to restore harmony in a different fashion. Those ^manqad's were considered as highway robbers, from the point of view of the later definition rightly and only in this way could a law for the punishment of highway robbers be found in the Qur'an.

The more important laws of the ^Shari'a are the following: Only such persons as are adults in full possession of their faculties and who are able to be dangerous to travellers are to be considered highway robbers. According to Abi Hanifa, highway robbery can only take place in the open country, according to Malik, al-Shafi'i and Abi Hamid Ibn Hanbal in the town also. Malik gives the ^tin and this is certainly the correct interpretation of the passage in the Qur'an, which is also found in the commentaries - absolute freedom in the choice of punishment, even in the contingency of a cumulative application, whatever form the robbery may have taken; but the person concerned has killed someone (in this connection killing implies a murder to which ^hadi might be applied), he must at least be executed with the sword. The three other ^inn give the punishment to fit the different forms of robbery on the highway; according to Abi Hanifa, the ^tin is put to death if he has caused the death of his victim; if he has also robbed him (and in such a way, it must always be understood, that the ^hadd for theft cannot be carried out; cf. the art. ^shirah), he may be further punished by cutting off his hands and feet on alternate sides, and with crucification (^shirah) which in that case takes the place of killing with the sword; if he has only committed a robbery, we have only the cutting off of hands and feet on alternate sides; according to al-Shafi'i and Abi Hamid b. Hanbal, he is killed if he has killed his victim; if he has also committed a robbery, he is crucified after being put to death; if he has only committed a murder, he is punished by cutting off his hands and feet on alternate sides; if he has only made the neighbourhood unsafe, then, according to Abi Hanifa, al-Shafi'i and Abi Hamid b. Hanbal, he is put in prison; whether this must be done in another place is a debated point; in Ahn Hanifa and Malik also in some ^Shafi'ite traditions but their view is rejected by the school) crucification consists in the criminal being tied alive to a cross or a tree and his body ripped up with a spear so that he dies, and this is certainly the non-arabic form; according to al-Shafi'i and Abi Hamid b. Hanbal he is killed with a sword and then his corpse is ignominiously exposed on a tree or cross. All those punishments are ^hadd and a right of ^tin; therefore any remission by the ^i'llat al-^asal of the ^hadi is of no avail even though it is he who has the right to carry out the ^hadi. If the criminal repeats before he falls into the hands of the authorities (what exactly is meant by remissiveness is disputed) those ^hadd punishments are dropped; but claims by individuals to ^hadi etc. can still be enforced against him.

5. The ^manqad, that is the renegade from Islam, is liable to the death-penalty if his apostasy is proved. If we leave out the passage dealing with the ^manqad (q.v, who are separately dealt with - their execution is, however, described under
certain conditions in Kor'an, iv. 91 — there is no such law in the Kor'an referring specially to the crime of apostasy in Islam in the Kor'an, xxvi. 115 (third Meckkan period), ii. 239 (of the year 2), ii. 85—86 (Medina; placed by Girme into the wrong period before or at the battle of Uhud), 102 (soon after the battle of Uhud), iv. 156 (of the same period) threatens the eternal punishment of hell for all those who apostatise from Islam and do not repent, as well as for all unbelievers, and in iii. 95 sq., 142, and iv. 67 a warning against apostasy is uttered. Among the punishments we find in various forms the story that Muhammad, contrary to the rules of the Shara'i, cruelly mutilated and killed some murtadd's, who had killed one or more of his headmen and driven away the camels, but the tradition is probably correct just for this reason. This contradiction was felt and an endeavour was made in the hadiths to justify the cruelty of the punishment, and even the text was altered. Of 'Ali also a cruel act, of another kind, however, is recorded, in a similar case, but Ibn 'Abbâs is said to have protested against it. Two murtadd's, each of whom had killed a Muslim, were executed by Muhammad's orders after the capture of Mecca; a third man, against whom there was nothing but his apostasy, was also placed on the list of the prescribed; his foster-brother 'Uthman, however, obtained security (mawla) for him although Muhammad would gladly have seen someone kill him before immunity was granted; he later became a Muslim again. There is also a saying of Muhammad's: "Stay anyone, who changes his religion" or "He who changes from you shall die," and similar stories, e.g. that the blood of a Muslim could only be shed for apostasy (kafâ) and 'idâ 'amâ; there is also a story that Mu'mâdh b. Qubah killed a murtadd because Allah and His Prophet had so ordained; Muhammad is also said to have ordered that conversion should first of all be attempted and a period of three days allowed for this; but all this can hardly be genuine. There are also the traditions regarding the Abî al-Kâdhîm (cf. the text annexed) who refused the shahâdah and were treated as apostates by Abî Nâkhîr. The tradition: "He who is a good Muslim will not be punished for his sins from the pagan-period but he who is a bad Muslim will have them counted against him does not refer to the murtadd, as it is usually said to do. The punishment of death laid down by the Shara'i for the murtadd in some times described as harsh, seems to be in the latter view he is simply killed as an unbeliever (kâfîr) and the punishment need not be carried out in every individual case. Only, an adult in full possession of his faculties and not acting under compulsion can become an apostate from Islam; opinions are divided regarding a woman who apostatizes while intoxicated or a minor (on the verge of his maturity) capable of discernment (munâzil, samwâr); there is also difference of opinion regarding the attempt at conversion and the granting of a period, usually fixed at three days, for reflection. If the murtadd does not repent, he is to be beheaded with the sword; torture and similar methods of execution are forbidden, according to al-Shââbî's, his head is left to his owner, if he is a slave, Abî Hanîfî and his school limit the punishment of death to male apostates and the consensus of opinion excludes the minor; a woman (and also a minor) is imprisoned and beaten every three days till the repent; according to Abî Hanîfî (contrary to Abî Ya'rub and al-Shââbî), she may also be made a slave and this is recognised as right by the school. Anyone who puts to death a murtadd of whatever kind without powers granted by the authority, is generally liable to, and only to, 'idâ 'amâ. The same rules generally hold for repeated apostasy.

Similar to the punishment of the murtadd is that of the 'idâ 'amâ, i.e. anyone who, professing to be a Muslim, is really an unbeliever or any who belongs to no religion (cf. Massûgin, Al-Hâfîz, i. 178 sqq.). The conversion of a non-Muslim to another non-Muslim religion is similarly dealt with, although such an one is not called murtadd. He can only escape punishment by adopting Islam, on the whole of this cf. Goldzihâr, Muhammadiâsche Studien, ii. 315 sqq.

How exactly one becomes an unbeliever and therefore a murtadd is disputed in particular, especially the question how far this is the case with irreverent utterances regarding Allah or one of His prophets; there are various special statements regarding the latter, which threaten the death penalty to non-Muslims and in part allow a Muslim no remission of punishment if he recalls the words.

For further information see the article MURTADD.

(6) There is no law in the Kor'an for dealing with a man who omits the jumâ (vital prayer) (jumâ al-ânârî), where its performance is on the other hand, often strictly enjoined, and not a single unequivocal hadith on the subject can be found — quite apart from any question of genuineness.

The Shara'i lays down the law as follows: — Anyone who does not perform the jumâ as in duty bound, without denying its obligation (anyone who does this is murtadd) and has no — even even — excuse for this, according to Mâlik, al-Shââbî; and the more popular of the two views credited to Abû Hanîfî, if he does not strive, i.e. makes good his mistake, and says he will never commit it again, is to be executed with the sword. This punishment is also sometimes described as 'idâ 'amâ. According to Abû Hanîfî, the culprit is imprisoned till he again performs the jumâ. In all these views he is considered a Muslim, while the other view attributed to Abû Hanîfî deals with him entirely as an unbeliever, i.e. a murtadd, but these regulations are modelled on those for apostasy (cf. the remarks on the Abî al-Kâdhîm above).

There are two more cases in which the suppression (khiât) of the enemies of orthodox Islam is prescribed: killing, of course, plays a main part and therefore we must discuss this aspect of the process here. (7) Firstly, the fighting of the jauhâr is prescribed. It is found in Kor'an, xlix, 8 (late Meccan period). If two parties of the believers contend it (from which jauhâr is the plural of the participles, fight against the party which oppresses until they again obey Allah's command), and if they do this, make peace between them with equity and set with justice (this refers to a squabble among the amirs). Oppression is often forbidden and disappeared of elsewhere. But Muhammad at any rate did not know the later conception of jauhâr, although
development begins at a point closely connected with this. Some traditions on theburgh are in agreement with the legal enactments.

The Shari'a understands by ṣahabah sectarianising Muslims who reject the authority of the Imam, are able-bodied, so that they might offer resistance, and justify their attitude, although erroneously, with their dogmatic conviction (they are to be distinguished from highway robbers, for example — individual ḥuṭṭah, who are guilty of breaches of the law are punished like them — on the one hand, and unbelievers on the other). If they do not attack the orthodoxy community, they need not be attacked; otherwise the suppression is a duty of the Imam (the head of the Islamic community) and a faṣṣah al-ḥuṭṭah for the Muslims (cf. the art. FAKH). This punishment is also sometime called ḥudh. In general the rule is that only participants in the actual battle can be killed during the fighting. Pagilvies, wounded, those who surrender and prisoners, as well as women and children, cannot be put to death. According to Abū Daffa, the Imam may kill a prisoner if he knows that he would again join the ḥuṭṭah if spared; according to him, a captured slave who has been fighting by the side of his master can also be killed.

(3) Regarding the ḥuṭṭah see that article; there are also traditions concerning the following regulations. If the unbelievers with whom war is being waged are not among those from whom the ḥuṭṭah can be taken — who exactly those are is a matter in dispute — the men are killed, if they do not adopt ḫalās and the women and children enslaved. If, on the other hand, they refuse ḫalās and will not give the ḥuṭṭah, they are to be fought. All able-bodied men can be killed as long as they are not taken prisoners; men incapable of bearing arms, as well as women and children, cannot in general be dealt with unless they take part in the fighting or assist in it in some way; they are to be taken prisoners and enslaved. The free, able-bodied prisoners may be (a) executed with the sword if they do not now adopt Islam; (b) made slaves; (c) exchanged for Muslim prisoners; (d) ransomed; (e) or set free without a ransom being paid (in all these cases by the Imam). Anyone who kills a prisoner without authority is only punished with ḥudh.

Every unbeliever who does not pay the jīzah or does not belong to a people which has a treaty with the Muslim community is not a muslim (on those cf. the art. ṢULĀH) is kalāl al-dīn (to be killed with impunity) and may at any time be killed by any Muslim without his being liable to ḥudh or to pay any jīzah or perform ḥudh. This enactment is only the natural consequence of the ḥuṭṭah law and Muhammad himself not infrequently made use of it.

(9) The views of the Shafi'is on all the points dealt with above agree almost entirely with one or other of the Sunni schools. It would take up too much space to deal with them in a similar fashion.

(10) The infliction and execution of the death penalty was in practice very often in strong contradiction to the regulations laid down in the Shari'a (cf. the art. SUNNA; SNAEC Hurgeno, Freywilde Geschichten, ii. 290, etc.). The historian afford many examples for the actual practice and so do accounts of European travellers; on the conditions in the empire of the caliphs in the tenth century see M. De Renan's Geschichte der Islam, p. 347 sqq., and Rammayen, Al-Matbói, i. especially p. 220 sqq., 232 sqq.; on those in Egypt, see the first half of the nineteenth century see Land, Manners and Customs of the Modern Egyptians, end of the chapter on Religion and Law; on those in Persia in the same period see: Polak, Persien, i. 328 sqq.; on those in the Ottoman empire of the eighteenth century see Mourad's Othman, Tableau General de l'Empire Ottoman, especially vol. vi. (1824), p. 244 sqq.; for Turkey the Traditional are also useful (cf. Mitteilungen aus osmanischen Geschichten, i. 13 sqq.); among the published sources there are of special importance: Dageon, ii. 265; v. Hammer, Sennegn (125, 132, 133, 145—150); T. O. E. M., iii. (1328), Appendix 27 sqq., 82, 91; 96, 56, 141 sqq. and from Kermānī himself (edited there; p. 19—21, 32—34).

Bibliography: The Fihā-book, the works given in the article Aḥṣaf, especially Jassaf, Handbuch des Islamischen Geistes, p. 284—309, and the literature there given; the articles Murād and Execution in T. P. Hughes, A Dictionary of Islam. Besides the articles already referred to, the article Aḥṣaf and those dealing with the Arabic expressions not explained above should be consulted.

(J. Schacht)

KĀṬRĀN B. MANSŪR, a Persian poet.

Aṭīf calls him Kāṭrān al-ʾAḥṣaf al-Turābi, according to Dawlatshah, he was born in Tirmidh. Others say he was born in Tjarāb-dāl Daiam; Dībānī also found as his name. Dawlatshah says that he spent some time in Bahk and later lived in the Hijāz. The period of his literary activity lies about the middle of the eleventh century A.D. Nāṣir-i Khusraw mentions in the Safarauzāna that he met Kāṭrān in Tahran in 438 (1046); a well-known poem by Kāṭrān commemorates the earthquake in Tahran in 434 (1042/43). According to a tale quoted in Riaa, Supplement, p. 146, our poet died in 465 (1072). He was the panty-artist of the rulers of Daiam and of Alkaharāba; among his patrons are mentioned the Amirs Fāṭim, Wāḥidān, Abū Nāṣir Mālān b. Wāḥidān, who was appointed over a part of Alkaharāba by the Silkānī-Sultān in 450 and Muhammad b. Kamāl (according to Dawlatshah, govern of Bahk and Sanjal; if this is correct he long survived the poet) and further the Ḥāfiẓ Aḥṣaf al-Dāwāh, as is indicated by the epithet ʾAḥṣaf given by Aṭīf.

Works. Kāṭrān left a Dawa (manuscripts of which are found in European collections) and a maḫżūna called Kauwānā. The poems of Kāṭrān are sometimes wrongly attributed to Rūḍagān in manuscripts; the confusion is caused by the similarity of names of their respective patrons (Nāṣr b. Abī ʿAbd al-Sāmāl in the case of Rūḍagān and Abū Nāṣir Mālān in the case of Kāṭrān). On this question cf. Rūḍagān and Pseudo-Rūḍagān by E. Denkran Ross in J.A.R.S., 1924, p. 609 sqq. Criticisms on the poetry of Kāṭrān are given by Nāṣir-i Khushnaw and Wawāz. The former says, curiously enough, that Kāṭrān did not know Persian well but otherwise was a good poet; Wawāz (in Dawlatshah) places him very high and allots him a special position with regard to the other poets. Aṭīf's verdict on Kāṭrān means very little for us, this author regularly introduces each of his biographies of poets (if we may so call his inhalted empty prose) with a rhetorical eulogy of the person.
is question. But he is at least to the point when he says that Katrān was fond of rhetorical artifices and particularly of the kind called tadbīrā (cf. Ibn Kašir al-Katārī, Majmūʿ al-Ghiyāmah, ed. R. S. 309 E.). The only quotation from Katrān given in the Kāla's manual of poetry (p. 312) is quoted to illustrate one of the varieties of tadbīrā (tadbīrā hāma). On Katrān's skill in managing the more difficult poetic forms cf. also Dwâlatbāsh, p. 47, n. 47.

Although the Dwâlatbāsh is not yet published this can form a fair opinion of the skill of the poet from what is in print. A few tadbīrā's and fragments of tadbīrā are given in Schefer, Chrétienotchie Perrvme, ii. 230 sqq.; others in Brown's edition of 'Awfī, Zābīl ud-Allah (ed. 214 sqq.). All that is given in Dwâlatbāsh (ed. Brown, p. 67, sqq.) is also found in 'Awfī, only Dwâlatbāsh gives much less and has a few unimportant variants. The oft occurring substitution of Arabic terms for the rarer Persian words is also found in him; thus the less well known dhawār (sw. f. 1. ; 'Awfī, l. 215, sqq.) becomes in Dwâlatbāsh (p. 68, 1.) thawār and the verse is, of course, nonsense (or it may be that we have simply a copyist's mistake). It may be assumed that Dwâlatbāsh, as far as the poems are concerned, is simply copied 'Awfī.

In the poems quoted in Schefer, rhetorical artifices are not more used than in the other panegyrist, but example Minuštī: or Arâkāfī: we had among other figures Tadbīrā ud-Tadbīrā, p. 245 sqq.; p. 246, 1. 44, sīrānī, p. 246, 1. These poems have something in common with the old panegyrics, the three fragments of tadbīrā's descriptive spring, autumn, and winter, contain themes already known from Minuštī, such as the comparison of wine grapes with pears, namely negroes and Rūm's, while Minuštī compares them with little girls.

Katrān gives more prominence to the epic element in his panegyrics than do his predecessors. The first poem in Schefer (ii. 240) is noteworthy in this respect; its somewhat contrivances a victory of the Amir Wâhāb b. Wâhâb and Manlūn, and the victory quoted sung (p. 243) to Manlūn, the tadbīrā of which contains the description of the earthquake which demolished the town of Talbīz in 454 (1063) is equally noteworthy; this description in this case the main thing. The fragments in 'Awfī are only chosen for the sake of Katrān's by this author. The tadbīrā found here is almost exclusively the tadbīrā ud-tadbīrā (Ibn Kāla, p. 343). The tadbīrā ud-tadbīrā (cf. Ibn Kāla, p. 315) is also found (p. 214, 1. 12; gūdāwī) and tadbīrā (cf. Ibn Kāla, p. 315) in the second part of the diathic (Awfī, l. 214, sqq.).

The rhetorical effect achieved by means of homonyms (tadbīrā ud-tadbīrā; cf. Ibn Kāla, p. 309), of course, occurs, e.g. 'Awfī, l. 216, 1. 21, where the word for is repeated four times each time with a different meaning. It consists these fragments offer nothing new or noteworthy.

The prominence delicately given to the narrative element in the court-lyric may be an innovation of Katrān's own. That his last work was followed is shown by Dwâlatbāsh, who only calls Arâkāfī a pupil of Katrān's but also mentions others (Râshī, Rūbī, etc.) and * most poets of Râshī and Thânh."
In the 14th century Kauwāl obtained great importance as an exporting harbor and the main depot for the tobacco grown in the neighborhood and in the whole hinterland (Drunnat, Seves and Xanthi). In the years before 1913 this brought the Turkish Tobacco Region an annual profit of over 10 million francs; the tobacco is for the most part manufactured in Kauwāl and every year 5,000-6,000 people from the surrounding country come into the town for five months for this work. This is probably why the figures given for the population differ so much (cf. e.g. Shani, Kandir al-Hüns, v. 3704). According to an accurate calculation, before the Balkan war there were 17,000 Greeks, 13,000 Turks, 18,000 Jews and 30 Bulgarians in Kauwāl (Nicolaidis, Griechenland, Antike an den Balkankriegcn, Vienna and Leipzig 1914, p. 232). The town at that time was the capital of a large of the same name in the sandjak of Drama in the vilayet of Salonika.

The treaty of San Stefano (March 13, 1878) had already given Kauwāl to Bulgaria. In the first Balkan war the town fell into the hands of the Bulgarians (Nov., 1912) but in the second Balkan war it was taken by the Greek first (July, 1913) and finally incorporated in Greece by the peace of Bucharest (Aug., 1913) in spite of Bulgaria's protests (Nicolaidis, op. cit., p. 367 sqq.). Since then many Greeks have migrated from Xanthi and the number of Turks in the population must have been considerably reduced.

(From Kramers)

Kawār, a group of oases situated in the Sahara (Bilma, the most southern oasis, in 18° 41' N. Lat. and 13° 30' E. Long.), to the west of the massif of Tibesti on the caravan route from Tripoli to the country round Tchad via Fashān [q.v.]. This route Kawār is nearly halfway between Fashān and Kasaem, separated from the former by a hamadah and from the latter by a region of sand-dunes. It owes its formation to a continuous chain of cliffs running from north to south, which bounding it on the west shelters it from the dreaded winds from the northeaster. It is a chain of oases, about 50 miles long from north to south and never more than 2 to 3 miles broad. The water is at no depth and fairly abundant but mostly brackish. In all the oases together there are about 50,000 palm-trees; the inhabitants, whose number does not exceed 3 to 4,000, use Tuinu by race, considerably mixed with Kauwār blood (the common language is Kauwāri); they are sedentary and peace-loving, unlike their kinsmen who live in Tibesti. They are scattered up and down in a dozen villages of which the chief are Anar, Aghnus, Dèrka and Bilma; these villages consist of wretched huts but beside each one a cliff inaccessible except by ladders. A place of refuge is prepared; a precaution which until quite recently was far from being unnecessary. The inhabitants live on the produce of their palm-trees, the poor crops which they raise particularly by trading. The caravan route from Tripoli to Tchad via Fashān, although hard, is the shortest of those that cross the Sahara. It was at one time very busy and Kawār was the place where it was joined by the roads from Zinder and Agades; its inhabitants were destined to become caravan-men. But their principal revenue came from their salt-pans. Those of Bilma are especially famous. The salt which they sell brings to the surface of the soil is treated by evaporation and pressed into cakes of great purity. Some is sold to the Tuaregs who come in great numbers on the spot, along with their salt; the remainder is exported to all quarters of the Sudan from the Niger to Dārin. The salt-pans of Kauwār are of the same importance for the country as those of Tiferni for the region of Timbuktu and the western Sahara.

The history of Kawār is very obscure. The caravan-route on which it lies was already in use in ancient times although we have no formal evidence of this. In any case this group of oases was already in existence at the time of the conquest of North Africa, if we may rely on the stories of the Arab historians who attribute its conquest to the legendary hero of the conquest, Usba ibn Nafis. He is said to have taken the castles of Kawār one after the other. Al-Iisi, in the twelfth century, several times mentions the importance of the trade through these regions. He mentions inestimable mines of alum which must be some confusion with the salt-deposits. It seems that at this time Kawār was under independent local chiefs. Later when the kings of Kasaem extended their authority over Fashān, they certainly held Kawār; this is the situation described by Ibn Khaldūn following Ibn Sīdīr; for the rest, local traditions seem to preserve the memory of migrations from the south. It is certain that a strong power at one or other extremity of the caravan-route would try to control the whole route.

In the 13th century, Kauwār was visited by several European travellers; first in January, 1555, by the Denham, Clapperston and Oudney expedition and then by Vogel, Barth, Rohlfs and Nachtigal and lastly by Montefelt. In the closing years of last century Kauwār was in a somewhat wretched condition. It was under the nominal authority of a chief (maw) elected by the notables; in reality each village ruled itself. Kauwār had been seriously affected by the general decline of trade in the Sahara; it was still more affected when the French occupation of the Tchad put an end to the slave-trade, the principal source of business. The inhabitants paid tribute, apparently to the Tuaregs; they were nevertheless plundered and blackmailed by them and raided by the Toubou and Awdâl Shīms. The Kauwāris than because the centre of political aspirations. The Sanûsyya had had a sāwīya there for quite a long time; it was a necessary station for them even when they were endeavouring to extend their influence in the countries of Central Africa and when the Sanûsyya Shīms dreamed of creating a regular principality bounded by the two sides of the Sahara. The Turks also tried to obtain their authority recognized in the Kauwār as they tried to do at Djenne and in Tibesti. The occupation of the Kauwār by French troops from the Tchad region in July, 1906, and the establishment of a permanent post there put an end to these efforts, at the same time giving the inhabitants of this group of oases effective protection from the anarchy of their turbulent neighbours.

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KAWIK (r.), mariage, dowry, see MANAK, SUGAH.

KAWKAB, star, in Arabic astronomy the general term for a luminous heavenly body. The five planets known to the Arabs (Mercury to Saturn) were called al-kawâbah al-khadimah (almunâshâyûrûf). The general term for the sun, moon and the five planets is al-kawâbah al-dâsîrîn or al-kawâbah al-nasîrûf (i.e. the moving stars), in contrast to the fixed stars (al-kawâbah al-yamûsûf). The same kawâbah yamûsûf is applied to the star α of the Little Bear, which is nearest the north pole of the heavens. In al-Bârûni it is called farîd al-kawâbah wa-dânun qâlûd al-kisâl (i.e. tip of the tail, i.e. the little goat). The position of it is called the kawâbah yamûsûf, the only correct in regions which lie approximately north of Mecca (cf. Reinhardt's note in his Introduction to Geographie al-Medîniyya, p. etc.); for, the Meccans are at the edge of the Syriac and as such have a partial part in the Mesopotamia, and in Egypt, the goat is a guide to their own situation, and the abode of the Meccas, and the like (the same abode is also called the Kawâbah al-kâfîr) i.e. of the stock (of sheep).

The name of a castle near 'Askar north of Najâb. It was called Kawkabân, the two stars, i.e. star-castle, because it was adorned with silver stripes outside, the roof was covered with white slabs of stone, the interior panelled with eucalyptus wood and paved with mosaic, different gems, onyx and crystal, which shone like stars at night. This marvellous building was naturally ascribed to the Jinn. This castle is perhaps also mentioned in the inscription Glaser No. 238, (Qibl us-Kawkabât), which comes from Bilb Ghurit in the vicinity. The castle is said to be still standing.

3) A little village on a great cliff on the right side of the Wâdî Sabûn, N.E. of al-Hadîd and called Kawkabân-Hadîd to distinguish it from other places of the same name.

4) Capital of the province of the same name, N.W. of Suq, The town of Wâdân lies at a height of 8,750 feet above sea-level in 15° 31’ 42” N.Lat., on the northern part of the range which begins about half a mile S.E. of the town of Kawkabân at the left towards Tawil and runs S.E. to N.W. for several hours’ journey. It is part of the great Maslah’s plateau and is called Djalâl al-Dîlû. The south-eastern part of the range, the especially precipitous part, is separated from the main massif by an almost straight ravine, and the Wâdî Sabûn, which runs from Bilb to al-Hadîd and is the one gate of the town of Wâdân (Djûl al-Hadîd) to the Wâdî Nâshûn, west of the Djalâl Kawkabân. Two roads run over this mountain, one off only by the ravine of the Wâdî Nâshûn, the one through the town of Bilb, following the very deep ravine of Nâshûn which is bridged over, an old winding narrow path of steps high out of the rock, and the second, on an easier one, running in the Ka’â al-Dîlû and crossing a bridge over the Wâdî Nâshûn just before reaching the Djal al-Hadîd. The town of Kawkabân stretches from the Djal al-Hadîd to the S.E. and runs quite close to the eastern slope of the cliff all along that side. This part seems to be the older one, far from the gorge on the great plateau square in the centre of the town (to the northern part) is a double wall for the most part now in ruins. betweens two walls a great number of skillfully walled pits have been cut out of the ground, which served as granaries for the old inhabitants. Similar granaries, but of more recent date, are to be found in the southern part and outside the town. The town itself consists of a large number of excellently built houses of red stone, the architectural effect of which is often striking, the domes of the houses are often ornamented with fine iron work. The houses of the former inhabitants and now for the most part decayed or shat, pieces are particularly striking with their splendid façades. Besides the principal buildings in ruins, the one called Maqâlît, lies in the south, exceedingly deep and enclosed on the west side by a wall 60 to 70 feet high. The second, the east of it, begun but not quite finished by Sâyîd 'Abîd al-Karîm about 1840, is called Darîs al-Zâmiyâh. There are also four smaller cisterns. This water supply would suffice for a town three times the size of Kawkabân. The Jewish quarter lies E.S.E. outside the town but consists almost entirely of low stone houses, with little windows and doors.
A stone bridge with huge arches led across the Wei Nabhân to the fish al-Hashid but it was blown up by the Arabs in 1572. Kawabân is an ancient city dating from the Hellenistic period, as inscriptions found there show, Al-Hasan, the old stronghold of Kawabân on the summit of the Jabal Dihâr which is identified with the old town of the modern Kawabân. In troubled times its strength made it a desirable place of refuge — in 1569 the Turks besieged the stronghold in vain — and for centuries Kawabân has been important as a capital and residence of the Idumâ of the principality of the same name. The latter comprised in addition to Kawabân the towns of Shaham, Hadâs, Tawâl, the Khâlîn Mirwâh (between Kawabân and Harrâa), the lands of Misâr, Sinâ', Hitâ, Miûn, Abûl'âbâa, 'Arab, Banû Qâyâl, al-Shâhâlîya Lâz, a part of the Banû Habshan, the Banû Nahhâr and of the Banû 'Abnân. The old dynasty of the country, which traced its descent from the Ídám Hâfiz of Sân, was able to retain its imamate even during Turkish rule and to maintain its independence from the imams of Sân after the Turks were driven out in 1634. N. Nicholas (p. 226; see the Bibliography) has given a genealogical survey of the princes of Kawabân. When the Turks again invaded Yemen in 1872 and subjected the country, Kawabân after seven months' siege also passed to the Turks, but not after capitulation. The last ruler of Kawabân, Saiyid Ahmad b. Abd al-Rahmân, who had bravely defended his town against the Turks, afterwards lived in Sân, on a pension given to him by the Sublime Porte. At his visit in 1833 his brother Saiyid Yahyâ still lived in the old ancestral house in Kawabân, which is remarkable for the splendid stucco-work of the interior and the rich ornamentation of its façade. The windows and doors had all sorts of varied shapes, columns and ornaments.

Kawabân is now almost depopulated; although the house, which in spite of much destruction are still imposing, afford accommodation for some 30,000 people, there are barely 1000 now in the town; from the town one gets a splendid view over the fertile fields and valleys of the country around, especially the plain of Shajûm, a part of the plain of Sân and the surrounding hills.

5) Kawabân al-Shâ's is in Mahâd, west of the town of Kawabân 4), but belongs to Tawâl, a small place of no special importance.


KAWM (n.), plural abkâm, abkâm, abâdân, abûdân, people. The word occurs also in Nabataean, Palmyrene and Sabæan inscriptions in the name of the deity Siwm al-Kawm "support of the people," see, Lischbarth, Ephemeris fü r semitische Epigraphik, i, Index v. — According to some lexicographers the word applies in the first place to men, evidence for this opinion is afforded by passages from literature where K. is used in opposition to wân (women). The term does not primarily suggest the meaning of nation. A man's K. are his wife and his wâdî (abûdân). In this limited sense the word occurs also in the well-known tradition: "Who claims to be a K. without the permission of his wâdî (partner) is cursed by Allah, the angels and the prophet." (Bukhârî, Fâṣîl al-Madînâ, bâb 1). Used without article it has the same meaning as English "people," French "gens" and German "Leute," c. e.g. area c. 5), "People who do not understand," cf. 8, 9, 9, 9 (also with the article 12, 97). The plural has the same meaning. In tradition it is said: "There are many people (abûdân) in my community, who will proclaim licentiousness regarding women and wine." (Bukhârî, Fâṣîl, bâb 6).

In the Kur'ân the term is mostly in connection with the prophet's Muhammad's predecessors: the people of Drisâh, Lâh, Nîth (e. g. 7, 145, 146, 22, 4, 35, 139, 38, 31, 38, 1, c. e. their unbelief concerning him. In this sense
KAWM — KAWS KUZAḤ

is also used in connection with Muhammad himself: "Thy people declare Him a lie, though He is the Truth" (Sura 6:46). The same use of the term is to be found in Hadrath, e.g. Bukhari, Anth. 19, 31, 34 etc.

Kw, however, has also come to be used in a sense that comes nearer to the modern conception of "people," e.g., in the tradition referring to one of the festivals: "Every 8, has its festival, and this is pura" (Bukhari, Tabaqāt, būt 53). Al-Kaws, with the article, has sometimes an emphatic meaning, e.g., Ahmad b. Hanbal, Masnad, v. 72, where Tufail, one of 'Abd al-Rahman's brothers, relates a dream which he had. He dreamt that he passed by some Jews and said to them: "Verily, ye would be the people, were it not that ye pretend that 'Umar (Ezra) is the son of Allah." They answered: "And ye would be the people, were it not that ye say: "Abū 'Abd Allah was-ṣādiq Muḥammat" etc.

In Atchīn (Atīqā), the term has acquired a peculiar form and use: Ḥuṣain has here the root-meaning of all those who descend from one man in the male line; see Snouck Hurgronje, The Archæology, Index a.v. Ḥuṣain. For special meanings of the word see Dārīs, Supplement, u.v.

(A. J. WARENSKIRK)

AL-KAWS = the bow; in Arabic geometry the arc of the circle; in astronomy the constellation of Sagittarius, the ninth sign of the Zodiac (Greek Ἄστρος, Latin Arcturus, Arabic "Arcturus"); (H. SEYF)

Kaws Kuzāh (Al), the rainbow. The ancient Arabian deity Kuzaḥ (q.v.) who is described as ša'ītān (devil) was a thunderspurred who shot hail-arrows from his bow and then hanged the latter on the clouds. He is found in the combination Kaws Kuzaḥ, rainbow. Kuzaḥ is also in popular belief the angel who looks after the clouds. Other names of the rainbow are: Aṭīqā, bow, the bow of the prophet of God, bow of the heavens, bow of the clouds (qanān, mansa), sign of heaven ("Allām al-namāz"). It is also called the "bow of the seven sa'ādāt of Jacob, (see above the superstitious parts of a cloud). Quite different in origin are the names barā'īn (dusk), bawālīn, bawālīn and bawālīnūn. Muslim scholars include the rainbow among the Ḏahih al-ṣawā'ira, the upper phrenas. The rainbow is usually opposite the spectator, while the sun is at his back and there is a dark cloud or wall behind drops of water; the drops may be in a cloud or formed at springs, water-wheels, in turbulent rivers where spray is formed, in the steam of baths or in water which is ejected from the mouth in a spray (see Hizir, par. 315 etc.). Frequent reference is made to a display of the rainbow in,</p>

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From Kaws comes a word, ṣabā'īn (the word is not found, as I said in the Archiv für die Geschichte der Naturw. und Technik, 1902, ii. 9). It means "showing the colours of the rainbow" or briefly "the colours of the rainbow." It is defined by Kamāl al-Dīn as "different graduated
colours in the region between bluish green, yellowish green, red, smoke-coloured, white that is, in regards to personal perception.

The rainbow is also given an astrological significance according to the sodalional sign in which it appears, in the run it means meaning and death (Alhwarthi, Berlin Catalogue, 1854, p. 506, al-Kaua, add. Thal Kino, Kamo). In another MS. (No. 5915, 2) it is said that in September a rainbow indicates great tyranny and oppression.

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KAWSARA, a small volcanic island in the Mediterranean Sea between Sicily and Tunis, 60 miles south of Cape Granita and 45 miles east of Cape Bon (Ras Addar); area 40 sq. miles, now called Puntellaria. The name Kawsara (variously written in the MSS.) goes back to the classical Consor (cf. Pauly-Wissowa, 'Realencyclo-
pädica der Class. Altertumswiss.,' vi. 1909). The island, famous for its antiquities (cf. Orsi, Puntel-
aria in 'Monumenti dell' Egitto,' 1899, pp. 450-459), was already important in ancient times for intercourse between Sicily and the African coast and played an important part during the conquest and rule of the Arabs in Sicily, which was always attacked from Africa. The first conquest of Kawsara by the Arabs was as their expedition to Sicily under Muawiyah b. Khalid b. Abdul-Malik, in the year 628 A.D., according to the Caliph Muawiyah (Ibn Khaldun, K. al-Umar, l. 227; Yahya, Musliwn, p. 225; according to the Aghlabid, Ibn Khaajah, ed. de Goeje, p. 235). It does not mention the island was occupied by the Byzantines; the Byzantine recaptured it (al-Bakri, K., al-Maghrib, L. 120). According to Ibn Taghribirdi (ed. Juyb- 
hull, Liden 1885, p. 230), Ali's murderer, Ibn Mughal, was banished to Kawsara. 'Abd al-Malik b. Kutan, the general of the Caliph 'Abd al-Malik, recaptured the island from the Rumi (al-Tadini,

\[\text{[Further text not legible]}\]
and rivers of wine, a pleasure for those that drink, and rivers of clarified honey." These rivers correspond to the rivers of oil, milk, wine, and honey, which had already been placed in Paradise by Jewish and Christian eschatology; the only difference is that Mahsnaad replaced oil by water; in Arimis pure water was not to be taken for granted and besides it was necessary to mix with the wine of Paradise (see Horovitz, Das kauvatische Paradies, p. 4). When, after the Prophet's death, exegiatical explanations of the "abundance of Sira xivili" were to be made, al-Kawthar was identified as one of the rivers of Paradise and when we find in one of the verses quoted in al-Fahd's Ta'rif that "its water is whiter than snow and sweeter than honey" or "and its water is wine," etc. we have obviously an echo of Sira xivili. But they did not stop at simply transferring these Karimi descriptions to the Kaukib, but the imagination of later writers gave the river of Paradise a bed of pearls and cisterns and golden banks and all sorts of similar embellishments. According to a later view (see Ahmad al-Kiyama, ed. Wolff, p. 107), all the rivers of Paradise flow into the Hawa al-Kaukib which is also called Nooh Muhammad, because, as we have seen above, is the Prophet's own.

Bibliography: given in the article.

KA'WUJL, "the man with the bow," a character in the Orta Oyunu.

The Turkish word bowen means the inner cup-shaped part of a certain kind of headgear, a rather high cap around which the headdress proper, the turban, is wound; a cap-like this could be of different shapes; it either eliminated in a round top or in a flat surface; sometimes also it was wider at the top than on the bottom. It was usually made of woolen felt in perpendicular strips narrowing towards the top. These bowen's were worn by officers of different ranks in the janissaries. They varied in form, colour, and name according to rank. For further details see Mahmut Shawkat, Osmanil Tezkirati ve-Kiyameti 'asker-yeri, Stamoul 1335, i. 29 sqq. Other professions also had particular bowen's; thus there were molu, kizil and pezhel bowen, or from the shape, one talked of takiel bowen, while dal bowen acquired the special meaning of parasite. This word bowen (plural bowen) has even penetrated into Arabic.

Kawthar, "the man with the bow" has acquired a special significance as one of the two principal characters in the Turkish folk play of Orta Oyunu. It is not till last century that we are at all minutely acquainted with the Orta-play and the names Orta and Kawthar do not seem to be any older. According to a tradition, the character of the Kawthar was first introduced by a certain otherwise unknown Shakeri, in place of a character called Nehre, whose main feature is said to have been a fondness for opium. Kawthar is the real comic figure in the Orta-play and plays a part that of Karagaz [5 v. 3] in the "shadow-play. Pezhel bowen is the character most frequently mentioned in the Orta Oyunu, is, on the other hand, the real director of the piece, a kind of stage manager, who always appears first on the stage and corresponds roughly to the Hadijul of the shadow-play. The costume of the Kawthar is sometimes decribed in the pieces themselves. Its chief feature is a high bowen on his head. This is usually heightened above, red in colour and made of strips (filimli) sewn together, almost like a top-hat without the lower rim. The bowen is jokingly compared to a 'turban,' the Turkish stove of similar shape. A shawl called bowen, made of wool and silk is wound round the bowen. The Kaukib (q.v.) of the Kawthar and his trousers are also of red cloth while his under-garment (yolcu) is of striped woollen cloth or silk (yon baskirti or ati parvani). An ordinary shawl is used as garb. The Kawthar wears yellow Turkish slippers (lotik parvani) usually with heels, over the leather stockings called mori. He usually carries an umbrella made of different coloured parts; in modern times more and more of the old dress has been lost and even the bowen has had to give place in a few, with a long tassel.

In the play the Kawthar is usually a shopkeeper, artisan or a servant. Like Karagaz he is responsible for the grotesque and comic element. He misunderstands the remarks of the other players, especially the Pezhel, in substance as well as language, carries out orders in a stupid fashion, commits fumbling into the obscene. He is taciturn and stupid, especially when he has to lie on good behaviour among good class people, but in his ignorance aggrandizes respect even from his friend, whom he treats badly, and is very capricious. If he describes his experiences, he exaggerates tremendously but unfairly disparages any persons that have been given to him etc. If he is caught in a trick he usually succeeds in escaping by some of his thousand shifts. A further favourite source of humour is the imitation of foreign voices and dialects, tachia (Ewlyn, i. 635 sqq. gives the name to Orta-like plays of his time), sometimes with the addition of disguises. It seems that the players were originally foreigners and non-Muslims and in the older period the business was still considered unseemly and it is regretted when a Muslim earns his livelihood in this way.

All his pranks have to be improvised by the player, only a rough outline of the piece being given. The part of the Kawthar makes the greatest demand upon the player and only a few really great actors have succeeded in playing the part to the general satisfaction. The most famous was a certain Hamdi at the end of last century and in some of the texts known to us from that period the Kawthar is often addressed simply as Hamdi.

Bibliography: Jacob, Türkische Volksliteratur, Berlin 1901, p. 28 sqq.; Kâno, Orta-oyunu, Budapest 1883; id., Avaanat Kâno, Budapest 1891, p. 104; id., Dat iürükische Volks- schauspiel Orta oyunu, Leipzig 1908, with pictures; Horovitz, Spuren griechischer Mienen im Orient, Berlin 1905, p. 32 sqq.

(WALTER BÖHMANN)

KAVURD, B. DAUD ÇAGHRIBEK, sometimes also called Kerit Arslanbeg, the founder of the line of Saliqia of Kirmân. The first year of his reign is given by most of the chroniclers as 1873, but it was he and not Ibrahim Nâsîr (cf. Ibn Al-Thir, ed. Torbern, i. 349) who led the Ghiroz, who came to Kirmân in 434, but he did not succeed in establishing himself there. Then, for the lord of this province, the Bâyûd 'Abî Râghûb [5 v.] was informed of the raid and sent troops who put the Ghiroz to
flight: it was not till some years later (1440 = 1465) after the death of Abd al-Khabir, that the capital of the country, Bâdasî, where Bahram b. Lâh-karamân commanded for the Kûfs, was taken and henceforth the land belonged to Kâwûr. By a stratagem he was able to subjugate the Buda tribes of the Kûfs and Kufânjû, who dwelled in the Garmar (the hot region). He also waged war in Sûhân and in Fârîn, in the latter country with the chief of the Shâhânksar Fâlûn — on him cf. Ibn al-Bakîhî, ed. Le Strange and Nicholson, p. 106. 

and with the assistance of the Ami of Hâmân, expelled the Turks across the Gulf to the coast of Arabia who conquered Oman so that his successors ruled there till 1537 (1145 = 1443). He was an energetic ruler in every respect and maintained order in the land and acquired merit by making wells and building towers to serve as landmarks in the desert. One of these towers still stands between Bâr-Tabûr [cf. E. M. Sykes, Ten Thousand Miles in Persia or Eight Years in Iran, p. 428]. But in the end his ambition proved his downfall. Even during the reign of his brother Alp Arslân, he could scarcely bring himself to acknowledge his successor but when the latter died in Kirmân (456 = 1064 and 459 = 1067) he did not dare throw down the gauntlet but showed himself submissive. But as soon as he heard that his brother had fallen (1072) and that his son Malik-Shah had succeeded him he collected his forces and marched against him. The two armies met near Hamadân. Kâwûr’s troops were put to flight, he was taken prisoner and strangulated. The best account of this battle, which was fought on Dûnmuîl 1260, 466 = Jan. 27, 1074 (according to Ibn al-Bakîhî, x. 53, in Sûhân = April), is contained in the Zâbâl al-Tâbûrî (R. M. L. M., vol. 2). The victor, however, left the sons of Kâwûr in possession of Kirmân.

Bibliography: In addition to the sources quoted in the article: Recueil de textes relatifs à l’histoire des Schî, l. 2 1897; cf. in addition Houtouma in the Z. D. M. G., xxxix. 367 sqq.

KAWWAS, an Arabic word meaning originally archer, then archer, finally, like the French archer, came to mean military police. The form kawwas (with fâd) is found in the root Nâhid (Dony, Sallp.). The word is applied in the Levant specially to the military police, called in French service or sometimes famuissaire (because before the absorption of the latter, they were chosen from their ranks), detached to act as guards to embassies and consulates. They go in front of the head of the embassy or consular when he goes into the town, whether officially or not, and make way for him in the crowded streets and bazaars. In Turkish they are called nasîb-lî. In terms of articles 45 and 50 of the renewal in 1740 of the treaty between France and the Ottoman Empire, known as the capitulations, the ambassadors and consuls may employ such assassins as they please without their being forced to use any who do not suit them (T. X. Braoula, Nouveau Guide de la Connaissance, Paris 1813, p. 273—274). The regulations of S מב 23, 1730, contain few rules on the number of natives that the consulates could employ; an account of their privileges is at p. 276 for consuls-general and consulates in the chief towns of provinces, 5 for ordinary consulates and 2 for vice-consulates or consulate agencies. Their appointment is notified to the governor-general of the province who keeps a register of the names of those employed (Aristsche-bey, Legislation Ottomane, Constantinople 1855—1888, v. 15 sqq.).

KAY, the name of one of the 24 tribes of the Ghurz (q.v.) or Qûlûs from which the Ottoman ruling house is descended. Cf. the pertinent text of the Ta‘rikh al-Sultânî and the Kešrâ Hânû za ‘arûsî in the Zîrî, xiv. 977. Mahmud Kâshârhân (Qusûr) (al-bakîhî, l. 164) still has the old form Kayî and this identification proposed by J. Marquart (Abb. Geogr, W. Göttingen, Nova Foge, xii. 5, 1899) with the Kâl mentioned by al-Birûnî and al-Masîri in the extreme east. The Kâl are regarded by Marquart as Turkicized Mongols (op. cit., p. 58) which also (he says, op. cit., p. 191) explains the role which the blood-stained and fratricidal race of Osman and Ottoman people have played in history”. That the Kâl were Mongol is very probable. They are cited by Mahmud Kâshârhân (op. cit., l. 36) with the Târîk and others among the peoples who speak a language of their own, although they also knew Turkish; but the Qûlûs or the Kûfûl or Kâl had certainly nothing to do with the Kâl.

KAZ (l), goose, occurs also in geographical names such as Kâz Dagh, the Caucassus [see KABA].

KAZA [see KABA].

KAZAK (D., robber, disturber of the peace, adventurer; on these and other meanings, see W. Rudolf, Vorzeit eines Wirtschaftslebens der Türk. Dialekt, ii. 364. The existence of the word in Turkish can be first shown in the ninth (xvth) century. During the civil turmoils under the Yúrâfs the tyrants, in contrast to the actual rulers, were called Kazak; those who did not accept the verdict of fortune but led the life of an adventurer at the head of their men; cf., for example, the mention of the Kazak years (janat) of Sultan Hüssain, afterwards ruler of Kürêstân, in the Bahor-Name, ed. Beveridge, p. 173, infra. The name Kazak is also applied to whole bodies of people, who had separated from their princes and kinsmen; in the Türkî-Khâtîb (transl. E. D. Ross, especially p. 82 and 272) the Özbek, who had abandoned their Khân Aba L’Khâr (cf. the article), are called Özbek-Kazak or simply Kazak; the latter name has been retained by their descendants as an ethnic to the present day (cf. the art. KOGH). In Russia the word Kazak first appears about the same time as in Central Asia (in the second half of the xvth century) and is probably borrowed from Turkish although it appears in Russian in a larger number of meanings; thus individuals without kinsmen or possessions were called Kazak even although they did not lead a wandering or masandía life; the word, therefore, had not yet the exclusively military meaning which it had afterwards. The word Cossack, used in Western Europe, is the result of the little Russian and Polish pronunciation. No certain etymological explanation of the word Kazak has yet been given. The last suggestion by N. Marc (Zeitsch. Mit. v. v. 1915, June, p. 286), according to which the old Cossack other Kazaks, which lived in the Russian towns under 6473 = 965 is preserved in Kazak, is a hypothesis which can hardly be accepted by the historian. (W. Bartold)
KAZAN, also written Kazan, in the 15th and 16th centuries the capital of a Tatar principality, in the 16th century a Russian university town, now capital of the Tatar Soviet Republic. According to legend, the town was built by Batu. In 1358 Kazan was destroyed by Russian freebooters from Novgorod, and again in 1399 by the Prince Yuriy Dmitrievich. About 1445 a powerful kingdom was founded here by Ulugh-Muhammad and his son Mahmud (in Russian works Mikhail); and in 1552 it was burned and pillaged by Ivan III, of whom Ulugh-Muhammad captured the Russian Grand Duke Vasiliy of Kazan, where a prince called "Ali Beg" was ruling, was captured by Islam. In 1448 Ulugh Muhammad was killed by Ivan III; two other sons of Ulugh Muhammad, Kuzma and Ya'qub, had to flee to Russia from their brother, where Kuzma founded a local dynasty in Kazan (q.v.), which is called after him. Like many later pretenders who sought refuge in Kazan, Kazan took part on the Russian side in the war against Kazan. Mahmud died about 1464 and was succeeded by his sons, Shakh III; and in 1465 the city fell to Ivan III; and in 1466 a large Russian army advanced to Kazan. In 1505 the Tatars committed against Russian suzerainty and killed or robbed the Russian merchants who came to the town, and were defeated by the Tatars. The Tatars advanced as far as Nijni-Novgorod; in 1506 a Russian army was defeated; while a second campaign was being prepared the old relations were restored by a treaty of peace in 1507. Muhammad Amin died in 1518, and in 1519 the Tatars had the previous year; with them the dynasty founded by Ulugh Muhammad ceased to exist.

The following decades were a period of almost uninterrupted fighting between the pretenders supported by Russia, the brothers Shakh 'Ali and 'Ali, both of them in Kazan, and not 'Ali Beg, the former and latter, who had come from Astrakhan to Russia, and the national party supported by the Crimean Tatars and the Nogays. The latter was their biggest victories in 1531. Shah 'Ali was driven out by prince Sattal Girai who came from the Crimea, the brothers Muhammad Girai from the Crimea and Sattal Girai from Kazakhstan advanced up to Moscow; the Grand Duke Wassily abandoned his capital; a peace was concluded in his name by the Tatar prince Peter, a convert to Christianity, by which the Russian government bound itself to pay tribute to the Khans of the Crimea.

The Russian expansion by the Crimean Tatars in Kazan and by the people of Kazan in Astrakhan. In 1524 Sattal Girai went to the Crimea and left his thirteen year old son Sattal Girai in Kazan. The only original document that survives from the period of the principality of Kazan dates from the reign of Sattal Girai: it is a decree dated 23 3 9289 (Jan. 1, 1525), confirming a family name property that is nobles' feudal rights. The taxes are detailed so that the document is of some importance for the domestic history of the principality.

After vain efforts to come to an agreement with Russia, Sattal Girai was driven from the throne by the Russian people in 1530; at the wish of the people it was not Shah 'Ali but 'Ali Beg (that is, the elected Shakh 'Ali; he was killed in 1555, in a rising of the national party, the Tatars rallied and supported by his father Sattal Girai, he was driven from the throne of the Crimea. The Russian attempts to restore their suzerainty had therefore for a long time no success; it was only in the year 1546 that Sattal Girai was driven out and Shah 'Ali put in his place; but Sattal Girai returned immediately after the departure of the Russians and held the throne till his death in 1549. He was succeeded by his two year old son Otmish, who was taken to Russia. In the following year, christened by the name of Alexander and given in 1540, he was crowned as Shah 'Ali of the Crimea. The brief and cruel reign of Shah 'Ali ended with his banishment. Vildur Muhammad, a prince born in Astrakhan, was summoned from the land of the Nogays to Kazan as Shah 'Ali. The Grand Duke Ivan, who had already conducted two unsuccessful campaigns (1548 and 1550) against Kazan, now appeared before the town with a large army; after hard fighting Kazan was stormed on Oct. 24, 1552, and all armed men put to death.

The conquest of Kazan: retaining its former appearance and its military importance under Russian rule for a long time. The town had ten gates and a citadel separated from the other quarters of the town by a ditch; the old woollen yard was replaced by one of stone in 1555. The town was then about 600 cubits (= a mile) in length and 500 cubits (1500 yards) in breadth. To injure the commercial importance of the city, the Russian government as early as 1554 had founded the annual fair at Nijni-Novgorod; at the same time merchants were forbidden to trade in Kazan. Christianity was industriously preached. Kazan was the see of an archbishop from 1555 and later of a metropolitan. The immigration from Russia proper assumed considerable importance.

Little is left of the old town; a tower in the citadel still bears the name of the princess Stajinbig, wife of Sattal Girai (she was previously married to Ijjan 'Ali and later to Shah 'Ali). Under the influence of national Tatar movement the memory of this princess is kept green; in 1914 a biography of her was published for women is published under her name, but it is not definitely known when and how the tower received this name, and what parts date from the Tatar period and what from the Russian. During the 17th century Kazan had lost all military importance and was mainly taken — with the exception of the citadel — by Pugachev and on July 1774 there were only 2867 houses in it. Even at this date Kazan was of much greater importance than Nijni-Novgorod as a centre of government and of culture. The university founded in 1555 became especially for its Oriental faculty (strictly the Oriental section of the faculty).
of history and philology). In 1855, as a result of the opening of the Oriental faculty in the University of St. Petersburg, instruction in Oriental languages in the university of Kazan was stopped and the library and other accessories for the most part brought to St. Petersburg.

Instruction in Muhammadan languages was resumed in the university of Kazan in 1861. According to the census of 1897, Kazan had 131,508 inhabitants, in 1911 188,477, of whom 39,781 were Tatars.


(Barthold.)

KAZBEQI. A Persian copper coin worth, according to Chardin, the tenth part of a shirih. It is now obsolete. Claudin says: iv. 279 (Rome, 1723), the name means "the King’s money", but see the titles Gorgid and Ghalgheh in Behnam-Jahom (revised ed.). Another form of the word seems to be Kasbali from Kazan, where they were coined.

(B. Beveridge.)

KAZERIN, a town in Persia in the province of Fars, between the sea and Shiraz and 55 miles from the latter at a height of 3,000 feet. It is supplied with water from wells and pipes as the district has no river. Its industries used to be flourishing; it manufactured a kind of cotton called kazemis (Yagh., iii. 288); it had a rich trade carried on by merchants for whom ‘Aqaid al-Dawla the Beylild built a bazaar and who had luxurious dwellings and pleasure-houses in the town and vicinity. A kind of date called gudin was gathered there. At the present day it is surrounded by tobacco-fields; there is a horse-market frequented by the nomad tribes. The principal mosque was built on a hill commanding the highway. At a distance of two or three miles from the town, on the road to Shiraz, there was the village of Kazrin, which was the only place where the Sultan, on his return from an expedition against the Persians, had his headquarters. The town is now deserted, and its ruins are overgrown with grass.

(K. von Hammer.)

KAZI-KUMUKH. [See Kazakh.

KAZIMAIN, a town next Baghdad, one of the most celebrated of Shih's places of pilgrimage. It is a little over a thousand yards from the right bank of the Tigris, which there narrows into a loop. It is separated from the river by a girtle of gardens. Kazimain itself is prettily stashed among palm-groves; there are also gardens almost without interruption in the direction of Baghdad. It is connected by a horse-tranway with the west side of Baghdad (Kharnqa; see the art. AKBAR) about three miles away, which was laid down by the governor Mecrut Pasha, who did a great deal for Baghdad (1856—57, cf. I. 1564). Quite recently Kazimain has also become a station on the Baghdad-Samarra railway, which runs along the right bank of the Tigris. Down to the World


(C. Beest.)

KAZI-ASKER (a.s.), military judge, one of the highest offices in the judicial system of the Ottoman empire; its holders hold precedence immediately after the Shastik (Sultan). There are two kinds: Safr (i.e. the 'amdin'); they are entitled Safr (i.e. iv. 50); they are equal in rank to the visier and muftih. They are entitled in written petitions to be addressed as "rnalki-i, 'your benevolence'. There are two Kazi-Askers, one of Ruma and the other of Anamathia. Before the reforms, the first was inspector-general of all the tax offices (mulalets) except those of the two holy cities, when they became vacant (nulih). By the decree of their administrators (malamat) since the harem, this duty has fallen upon the Sultan of the Amadhi.

The title Kazi-Asker was created in 763 (1362) by Sultan Murad I in favor of the Kazi, Kazi Khalil Djevcherdji; this judge followed the Sultan in the army and exercised his functions in camp. After the capture of Constantinople, Mohammed II in 885 (1480) duplicated the title and made it the name of the Grand Vizier, Kazamati Mohammad Pasha (i.e. iv. 745). Among the credits enjoyed by Maimun Celebci: Mustufi 'El-Din Kasamati and Maimun Hanum were the first holders of these new offices. The Shastik of Ruma or Grand Muftih did not have precedence over them until the reign of Sultan Rukshat al-Khan. They had the right to appoint all the kazi and muftih (professors of theology) except those of Constantinople, Bruss and Adrianople, the three successive capitals of the empire; these nominations were reserved for the Grand Vizier.

The Kazi-Asker of Ruma dealt with the cases of Moslem in questions belonging to the capital while those of non-Muslims were left to the Kazi-Asker of Anamathia. The importance of the first of these posts put the second in the background: His competence extended to cases relating to states, to debts of the state and interests of the treasury; down to the reign of Mahmud I his sphere of jurisdiction included the three Barbary regencies; his authority over the kazi of the Crimea was recognized by the treaty of Kainarj (1725) and the convention of Amelk-i-bakar (March 21, 1779).

Bibliography: M. H. G. de Roff, Tableau de l'empire ottomano, ii. 348; iv. 531; J. von Hammer, Hist. de l'emp. ottomano, iii. 309.

(K. von Hammer.)

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KAZM MAIN, a town next Baghdad, one of the most celebrated of Shih's places of pilgrimage. It is a little over a thousand yards from the right bank of the Tigris, which there narrows into a loop. It is separated from the river by a girtle of gardens. Kazmain itself is prettily stashed among palm-groves; there are also gardens almost without interruption in the direction of Baghdad. It is connected by a horse-tranway with the west side of Baghdad (Kharnqa; see the art. AKBAR) about three miles away, which was laid down by the governor Mecrut Pasha, who did a great deal for Baghdad (1856—57, cf. I. 1564). Quite recently Kazmain has also become a station on the Baghdad-Samarra railway, which runs along the right bank of the Tigris. Down to the World
War and Kâzım was the seat of a kült-mahalle and the capital of a 3âb of the wazir of Baghdad, with a population of 25,000 (of whom 5,000 are Shî'is); see Cuinet, op. cit. The number of inhabitants of the town itself Cuinet estimated at 6,000, Aubin (1907) at 7–8,000, of whom two-thirds were Persians. They are very fanatical, access to the sanctuary is strictly forbidden to Christians. The Arab Beduin tribe of al-MajdubDW enclosed along the Tigris as far as Kâzım (see M. v. Oppenheim, op. cit., ii. 71).

The name Kâzım, a so-called dualis a poetici (cf. Wright, Grammar of the Arabic Language, l. 190), means "the two Kâzîms." The focus is to the two Alids buried here, Mîsâ al-Kâzîm (d. 186 = 802) and Muhammad al-Dajjal (d. 219 = 834), the seventh and ninth Imams of the Shîa sect of the "Twelve." (cf. Tāmir 'Asūrī, ii. 6. 563). The place is often briefly called Kâzîm (also Ghâdir in books of travel) or Kâzîmî (Kâzîmîyeh); the name Imam Mîsâ is also found. There is evidence of pilgrimage to these Alid tombs as early as the seventh (thirteenth) century (in Ibn Khallikân). At the present day Kâzîm is one of the four greatest sanctuaries of the Shîa. Its favourable position at the junction of the roads to the three other Shîa places of pilgrimage, Shînehzâr in the north and Kerchel and Nadîf in the south, accounts for the fact that many thousands of pilgrims pass through it annually. Frequently 25–30,000 believers assemble here on one day. The demand is greatest during the first ten days of the month of Muharram, when a spiritually charged memorial of Husain and the Alids generally. One of the four Muhadiths, the principal spiritual leaders of the Shîa, lives in Kâzîm.

The sanctuary of Kâzîm is one of those exceedingly splendid and rich temples which the 'Irâk owes to the Shîa and for which Persia and Shîa India supplied the necessary millions. With its domes covered with gold, the drums and the spires of its minarets it is visible to the traveller a long way off. Its present form is due, however, to the Safavid Ismail I (968–970 = 1558–1564), whose family claimed descent from the Imam Mîsâ al-Kâzîm (cf. above, ii. 544). The inscription of Ismail I, p. 99, of the year 926 (1520) refers to the complete transformation of the old building by the Shîa. The restoration work was completed by Ismail II by the Ottoman Sultan Suleimân I, who visited Baghdad in 941 (1544). The covering of the domes with golden tiles was done — according to the inscription in 1211 (1799) — by command and at the expense of Shâh Agha Muhammad Kâhî (q.v.), the founder of the Kâzîm dynasty. On the occasion of his pilgrimage (1876) Shâh Nâṣir al-Din had the gold plating on the principal dome and on the roofs of the minarets renewed; cf. Cuinet, op. cit.

The double cupola, ranked by few, was completed in 1325 (1907). The inscription shows that two saints are buried beneath it. Close to this mausoleum stands an isolated pavilion under which are the graves of Dičîfat (formerly supposed to be that of Ismail II and Ismail III, sons of the Imam Mîsâ. The cupola of this building is modern and a gift of the general of division Salîm Paschâ (cf. Masson, op. cit., p. 100). It may be noted here that there is also at Hadîda an Espharath (between 'Araa and Hîh) a small sanctuary which is said to contain the tomb of Muhammad, son of Mîsâ al-Kâzîm; see Herzfeld in Sarre-Herzfeld, op. cit., ii. 524.

On the tomb of a certain Hamza b. Mîsâ al-Kâzîm in Kâzîm al-Nabîyâ (in the 'Irak) cf. Masson, op. cit., p. 60. In the vicinity of Aṣârîchâ (q. v.) there is also an Imamâ-âde (tomb-chapel) where a descendant of the Imam Mîsâ called Imam Dâ'ûd is said to be buried; cf. Malamud in the Z. O. M. G., xxv. 335, and in Das heilliche Ufer des karthischen Meeres, Leipzig 1868, p. 119–120.

Like the sepulchral mosques of other great places of pilgrimage that of Kâzîm also is surrounded by a very broad courtyard (jâmeh) enclosed by a wall. This latter was rebuilt in 1238 (1880), with the permission of the Turkish government, by a wealthy Persian named Fâshîr Mirzâ and adorned with ceramic work and inscriptions containing whole stanzas; cf. Masson, op. cit., p. 110. In the great court, in course of time, extensive buildings for the housing of innumerable pilgrims have grown up, especially along the enclosing wall. In 1907 Aubin estimated the number of bazaars and caravanserai within the area of the sanctuary at forty-five. There are also a number of pretty coffee-houses.

Adjoining the wall of the courtyard is a Sunnî mosque with the tomb of the famous Hârîf lawyer Abu 'Abd Allâh al-Ma'ânisî (q. v., d. 1224 = 720); cf. Masson, op. cit., p. 57. 700. It is a mistake, as Le Strange (Baghdad, p. 164 sq.) supposes, to locate the grave of Zabûdî, wife of al-Hârîf al-Muhammâd, in or near this Kâzîm. Against this Masson, op. cit., p. 110 sq., and Herzfeld, op. cit., ii. 541, and also the article AL-KARARI.

In the time of the Caliph, extensive cemeteries lay on the west side of Baghdad above the Harûbiya quarter. The two Alids grave was in the cemetery of the Kurâţij (Muâshîr al-Kurâţij); the names Shâhâshy and cemetery of the Bâth al-Tam are also found for it. When Yâkût wrote (925 = 1519), Ma'sûlî al-Kurâţij was a fairly populous suburb surrounded by a wall. Hamîl Allîh Mustâwî writes a century later found that this place, formerly reckoned a suburb of Baghdad, is now an independent little town. Who first built the Alids sanctuary at Kâzîm in unknown. We know that princes of Shîa tendencies, like the Hâlîds, frequently bestowed gifts upon it. But in the course of time, especially during the frequent fighting in the capital between Shî'is and Sunnis, it was repeatedly burned and plundered, notably in the years 443 (1054) and 622 (1225). At the conquest of Baghdad by Hâllîgâ in 636 (1245) it was again laid in ashes. It may be mentioned that in 1801 on the occasion of the Wahhâli invasion the treasures of the sanctuary were removed from Kerbled to Kâzîm; see Jacob in A. Noldeke, op. cit., p. 487, note 1. Opposite Kâzîm, on the left bank of the Tigris, connected with it by a bridge of boats, is the suburb of al-Ma'sik (see above, i. 565), a stronghold of the Sunnis and a kind of national sanctuary of the Turks. In this place of about two thousand inhabitants is the highly venerated sepulchral mosque of Abu Hašîta, the founder of one of the four orthodox schools of Muhammadan law (q. v., d. 150 = 767). On this tomb cf. M. v. Oppenheim, op. cit., ii. 321; Strecz, op. cit., i. 162; Le Strange, Baghdad,
KAZIMAIN - AL-KAZWINI

p. 190–192: Langnerger, cp. ut., p. 61–62; Massigoniou, cp. cit., p. 58–79. It is from the epistle of Abū Ḥanīfa, al-Insān al-A`lam` al-Mu`awwgin (see highly venerated Imams) that this suburb of Baghdad takes its name.


KĀZIMAIN, the name given by Topkapi Sultan, of Myosore (1197–1213 = 1787–1799) in the term rises (t. sama) in silver; it commemorates Muṣṭafa al-Kāzinain, the seventh Imam.  
(J. Allan)

KAZIMOF. [See KAZMOW.]

KAZWIN (formerly Kesh-wain), a town in Persia in the province of Title. Aujourd'hui too miles from Tabris at the foot, on the north, of Mount Alborz [s. v.] at a height of 4,000 feet above sea-level; present population about 25,000.

The etymology of the name is uncertain. Al-Baladhuri (p. 361; ed. Ibn al-Fāṭbih and Ḥamāna) says that Kha-yīm means the "shrubbery which one watches," i.e. "well guarded"; it may also be explained as "the one who watches the fowl," but this seems to be a popular etymology. It has been connected with Kirta (Spiegel, Erna. Altdastromanische, l. 74, note 1)

Founded by Šīrāzī (Ibn al-Fāṭbih) and called Shīrāzī by him, it was besieged by al-Barghūthī in 1622 (624) and surrendered to him. The people adopted Islam to escape the imposition of the ziyā or poll tax. This strong place, which in Persian times had served as a barrier against the incursions of the mountaineers of Cilicia, was used by the Muslims as the starting point for their campaigns against the latter. Muḥammad ibn-al-Ma`ṣūm, a Muslim who built a mosque there, was called Mesqal al-Dhawr, "mosque of the bull." The Caliph Muṣṭafa al-Hāfiz built a new town opposite the old one, called Madīna Muṣṭafa, Maḥran al-Turk, a freedman of Muṣṭafa, built a fortress there called Muṣṭafiyah in which he put a garrison. When the Caliph al-Ashraf marched through the town on his way to Hādżim, the inhabitants of Kāzwin asked and obtained a relief from their titles, alleging that, living on the frontier, they had to fight for the faith. Hādżim built a mosque there and began to restore the ramparts which work was continued by the Amir Abd al-Dīn al-Dīn al-Ṣa`d, minister of Sultan Arslan, in 372. Ruined by the Mongol invasion at the beginning of the 12th century, Kāzwin revived again under the Safawis. Tahmāp I lived there for long and Abāba fabled it with fine buildings. In 1723, its inhabitants drove back the Afghans. Kāzwin has retained a certain importance in the roads from Tabriz and from KhāRAFT to Tabaristan under these; the latter is for camels and for carrying traffic and is used by merchants. Kāzwin is a depot for the silk of Gorgan and Shirvan and manufactures carpets.


(Rep. Al-HaṣṣA)

AL-KAZWINI, Abū ʿAbdAllah Mauḍūd ibn al-ThānwāN al-TarmāN, a Shāfiʿī jurist, teacher of al-Shāfīʿī. He belonged to Amul in Tabarinistan where he began his studies. In Baghdad he studied under Abū ʿAbdAllah al-Labūn († 406), the law of inheritance under Ibn al-Labūn († 402) and the Qiyās under Ibn al-Balkhī († 403). He taught in Baghādād and Amul in 440 (1048/9). Al-Shāfīʿī describes him as his best teacher. Of his works the following are mentioned:
1) Kitāb al-Fāṣilah al-Muhāsim al-Mudālib al-Muṣṣalim, a synopsis of the legal work of al-Muṣṣalim ibn al-ThānwāN († 427); 2) Jawārih, a synopsis of the Kāzwin of al-Muṣṣalim († 427); 3) Kitāb al-Baladhuri and the Kāzwin, ed. J. Schachar, Hamburg 1828, the only one that has survived and one of the oldest works of the scinty Shāfīʿī literature on legal questions (īrād). The book, unlike the Hanafī works of the same name by al-Shāhābī, al-Khāṣṣī et al., was very little used for the practical purpose of getting round the Shāfīʿī, but was rather primarily intended to point out legal quibbles which were forbidden or disapproved of, keeping with the stricter Shāfīʿī standpoint, which regards the īrād used by the Hanafī as contemptible.

CL. HAṣṣA)

The Cosmography contains of two parts the first, which deals with heavenly things and the second with terrestrial. After a very full introduction the heavenly bodies (sun, moon, stars etc.) are described; next the inhabitants of heaven (the angels) are dealt with; the first part concludes with a chapter on chronology. The second section discusses sub-lunar phenomena and the elements in general, especially the sphere of fire, air and water, natural history in the three kingdoms (minerals, vegetable and animal) and lastly man. The Cosmography also contains a great deal that is purely geographical as it describes in more important the mountains, islands, seas, rivers and springs; in the Geography, to some extent the same things are again dealt with, usually in the same words.

The manuscripts of the Cosmography differ very much from one another. There are longer and shorter versions and further abbreviated editions or more or less modified versions, sometimes published under another title. References to the manuscripts of the Cosmography are given by Pertisch, Die arab., Hist. der Bibl., in Gotth., 125-127; supplementary information in the Cat. cod. arab. Bibl. Jagn. Biblioth. Berol., p. 14. The oldest copy of the text is Cod. Monas. 464, which, according to Seybold, was written in 678 (1280) i. e. three years before the death of al-Kazwini (cf. II., iv. 260). Almost identical with it is the Cod. Sarre prepared about 1420 (see Tasccher, Die Psychologie des Kazwini, 1912, p. 6; Seal in III., iii. 152).

Wüstenfeld (see his edition of al-Kazwini, vol. I., p. iii, sq.) distinguishes three different editions of the Cosmography all of which he believes to have been prepared by al-Kazwini himself: the first of the year 661 (1263), the second of 674 (1176), much enlarged and considerably rewritten, and a third which is represented only by a single codex the latter part of which is incomplete (Gotha, 1568). The third edition on which Wüstenfeld based his edition of the text has two titles, an earlier, Tafsir al-Kâzînî, and a later, Miftâh al-Kâzînî. In it, apart from other minor additions, we have two entirely new sections (on the different races of mankind and the various arts).

This idea of Wüstenfeld's is, however, untenable, as Ruhs has shown in his important Aramts-Studien in Islam, 1913, iv. 14-56, 25. (A summary of his researches was given in an article: "Über den falschen und echten Kazwini in der Mitteilung zur Gesch. der Medizin und Naturwissenschaft, 1914, iii. 181-188"). As a result of his analysis of the structure of the text of the cosmography and the historical and geographical sections (especially of the section on the rains-stones) of the Cosmography based on a number of Arabic MSS. and Persian translations of the text Ruhs comes to the conclusion that we must distinguish not three but four recensions of the Cosmography. Of these I (Wüstenfeld's II) is so far known only from two Gotha MSS; II (Wüstenfeld's I) is represented in many — some very old — MSS. in the text of the Cosmography given on the margin of the printed edition of al-Damini. To this second recension also belongs the already mentioned oldest MS. of al-Kazwini (Monas. 464) and the Codex Sarre. The Arabic original of Rec. III is lost; it is not certain what its relation was to the two preceding.

Al-Kazwini's style differs considerably from the classical language; it is warming with solecisms. This style is perhaps to be explained from the fact that Arabic was not al-Kazwini's mother-tongue.

The title 'Adîth al-Mahbûhât wa 'Charîth al-Manâfi'dhât is that
Its characteristic feature is the addition of chapters 7 and 8 on the races of men and on the arts. The Arabic original of Rec. III — of which the date of the first partial manuscript must also have been the original of the Persian translation as well as the basis for the version preserved in Rec. IV. The final of a Persian version without an Arabic basis, e., of a translation of Rec. IV from the Persian, may be set aside as quite improbable. Rec. V, which is only represented in the already mentioned Cod. Gothans 1508 defective at the end, represents a version of Rec. III. It is quite different from the text of the Persian translations in contrast to which it has marked interpolations; many chapters are amplified by considerable additions. It alone contains the extracts regarding the Turkish horde of the tenth century from the Journal of Mīṣār b. al-Muballih [q. v.] and Ibn Fadlan's [q. v.] notes on the Slavs, Khazars, Russians, etc., as well as the excerpts on jewels from al-Khāzīn's book. This Rec. IV (as Wustenfeld's III) cannot be from the pen of al-Kazwīn himself. Gotha 1508, besides, as has already been mentioned, has a different title from the other three recensions and, indeed, expressly describes itself as a commentary (darāf) on al-Kazwīn. Gotha 1508 is perhaps original; at any rate it was compiled by someone with a thorough knowledge of the old literature.

Wustenfeld's edition of the text of the Cosmography therefore does not contain the genuine text of al-Kazwīn but a much later recension of the sixteenth century. Almost the whole of Wustenfeld's volume (p. 757-785) follows the text of the recension of Cod. Goth. 1508 and the portions are omitted from this and replaced by portions from other manuscripts, which have also been used to fill up other gaps. Wustenfeld's procedure has therefore given as an entirely arbitrary edition of the text. To obtain the true text of al-Kazwīn's Cosmography it would be best to choose the older, shorter Rec. II (as Wustenfeld's I) which also seems to have been the most widely disseminated. Among the numerous manuscripts of this recension the oldest Cod. Munich 464 should be taken as a basis.

Extracts from the Cosmography also exist. One with the title Kišāa al-Durar manzūṣa min 'Agīth al-Muḥītā in the Paris Bibliothèque Nationale; cf. de Smey, op. cit., ill. 436; and de Smey, op. cit., iii. 456; Wustenfeld's edition of al-Kazwīn, vol. ii. p. xi., and Ruska in St., N. 172, 260. There are also abbreviations e.g. London, British Mus. (Rieu, 1957, p. 495; N. 17). In Cambridge is a manuscript which also contains excerpts from the Geography of al-Kazwīn; see Brown, Cata. of the Persian MS. in the Brit. Mus., p. 208 (N. 126. Hamza Aḥmad Aṣfari Dīnī in the Brit. Mus. (N. 856 = 1456) composed a poetical synopsis of the second part of the Cosmography entitled Gharāʾib al-Dumayrī. Of this the Bodleian in Oxford (Catalogue by Sachau-Elte, col. 403-405) and the India Office in London (Elte, Cata., 70 and 191) have each 2 MSS. This synopsis forms the second part of a much more comprehensive poetical cosmology in four chapters which Aḥmad published under the title Miʿrāg al-Maʿālik. There are also various Turkish translations; on them cf. Treuacher in the Z. D. M. G., iv, x. 55. There is one by Aḥmad b. Khājī finished in 977 (1570) in MS. in Vienna (Flügel, Kata. der oriental. li. 509); it is entitled Taḥāfūt al-Ālīf wa-Maʿālik al-Ghāribīl. Another translation was made by the famous theologian al-Sūfī (d. 696/1297). There are manuscripts of it in London, British Mus. (Rieu, p. 107-109; Add. 7894 and Add. 24,954). The anonymous Turkish translation in the Berlin Library N. 177 (see Portsch's Catalogue, p. 197-198) is probably different; its author has dealt very freely and arbitrarily with the Arabic original, has omitted many articles and added others in their place. The original work has been much abbreviated throughout and the arrangement of the matter is different. Another Turkish translation made by Ismail Pasha and dating from the year 1109 (1697) is only known from Hājjī Khalīfa (ed. Flügel), vii, 154, N. 14, 658. The Berlin and London translations (Brit. Mus., Rieu, Catalogue, p. 206-209) also differ from the Arabic original and from almost all the Persian translations in that they include a book of countries, a synopsis of the Geography, as in the Cambridge Persian Codex mentioned above. Another manuscript, British Vatiaji-Oghlan's work, Ḥalāfat al-Maʿālikāt, is probably only a free version of al-Kazwīn's Cosmography; cf. Portsch, Kata. der ar. Hess. zu Götha, iii. 127, and Portsch, Verschöner von der Welt, Hess. zu Berlin, p. 199.

There is apparently a Caghatal version of the Cosmography in the St. Petersburg Library (Chanykov, N. 108); see Portsch, Kata. der ar. Hess. zu Götha, iii. 127.

2. The Geography. The Geography exists in two editions with different titles; the older is called 'Agīth al-Muḥītā and the later Aṭṭār al-Bidār wa-Maʿālik al-Farīd. The first recension represented by MSS. in Berlin (see Althardt's Catalogue, v. 379) and Paris (de Slane, p. 392) dates from the year 561 (1163). The second, much enlarged and in some points completely altered edition dates from the year 674 (1275). On the two recensions and their relationship to each other see Wustenfeld in his edition of the Geography, p. vii, 12, he based his edition on the second recension which exists in numerous manuscripts. On the MSS. see the references in Wustenfeld, op. cit., vol. ii., p. iv, 42, and Portsch, Kata. der ar. Hess. zu Götha, iii. 152 sq.

In this work al-Kazwīn gives a description of the earth following the Ptolemaic division into
seven climates or longitudinal zones (see the art. Rückl. and cf. also Taeschner in the Z.D.M.G., lxxvii. 51 sq.), Within the seven climates the separate countries, towns, mountains, islands, lakes, rivers etc. are arranged in alphabetical order. Their remarkable features are described and many historical events connected with them are given. Considerable space is taken up by the sections on the life and work of famous men born in the various places. The book is therefore, like Yakuti's Geographical Dictionary, loaded with historical and biographical material. In arrangement it is a geographical lexicon, like Yakuti: only, as a result of the division into seven sections, it is less easy to consult. Many articles such as those on various mountains, lakes, rivers etc. are also found in the Cosmography usually with identical text.

There are also Persian translations of the Geography; manuscripts of them exist, for example, in St. Petersburg (Chanykov, No. 107; see Pertsch, Katal. d. arab. Hist. zu Gotha, iii. 15) and in Oxford (Souchau-EtTHE, Catalogue of Pers. MSS., col. 401, No. 401). It has already been mentioned that a synopsis of the Geography of al-Karwini exists in a Persian (translation MS. in Cambri gene) and seems to have been inserted in several MSS. of a Turkish version of the Cosmography.


We may here say a little about the illustrations found in many MSS. of al-Kazwini's works, astronomical figures and tables, etc. Painted pictures are, it appears, only found in MSS. of the Cosmography. We may assume with certainty that the originals of al-Kazwini were full of such pictorial embellishments and of tables. Indeed, almost all the larger MSS. of the Cosmography are embellished in this way. Manuscripts which show signs deliberately left for the insertion of pictures are: copied from illustrated originals; such are: Gotha No. 1358 (cf. Ramski in Lit., iv. 264) and London, Iuulia Office (Catal. by Roth, p.209 sq. No. 725). Rade pictures are contained e.g. in Gotha 1507; Munich 465 and Vienna 1436; better: Gotha 1506 and Vienna 14577; numerous fine illustrations in Munich 404 and Cod. Sartor (see supra); cf. thereon: the Catalogue of Animer (Munich), p. 192 sq.; Fligel (Vienna), lii. 505 sq.; and Pertsch (Gotha), ill. 128 sq. The Persian versions of the Cosmography also are usually adorned with miniatures, as the two Berlin Codd. 345 and 346 (see Catal. by Pertsch, p. 367 sq.) and London, Bibl. Mus., No. 8 (Catal. by Rien, vol. 464), the latter with illustrations in the Indian style. Although these pictures with their illustrations of plants, animals, marvels of the sea etc. are very often quite fantastic in character and not infrequently pure invention, they ought not to be simply ignored in any future new edition of the Cosmography, as Wustenfeld did, who has only reproduced the astronomical and other figures and tables in his edition of the Cosmography and Geography (cf. theoson Wustenfeld, Kosmographie, p. 163). Several later facsimiles have been published by Möller in the old Gothic Catalogue, vol. ii., from Gotha No. 1507. The miniatures in al-Kazwini's Cosmography have, however, been used in the discussion of important problems, e.g. by Saxl in his investigations into the history of the representation of the planets (in Elam., ii. 151 sq.). There he discusses the seven pictures of planets of Codex Monac. 464, which he also reproduces (PL, fig. 1-4 and 3, 6-8). Saxl in München. Jahresb. der ausländischen Kunst, i. 18 sq. discusses the somewhat different figures of the Cod. Sartor.

In criticizing al-Kazwini's two works, it is also important to know what sources were used for them. A list of the authorities quoted in the Cosmography was compiled by Möller and there are two MS. copies of it in the Gotha Library; see Pertsch, Katal. d. arab. Hist., zu Gotha, i. 151, No. 1509 - 1510. Wustenfeld in the G. A. L., 1848, i. 351 - 353, briefly discusses the sources known to have been used for the Geography (practically the same as for the Cosmography). According to him, about 50 authors are quoted in the Geography, including the more important geographers and historians. The following are specially cited for the geography of Spain: al-Qunawi Muhammed b. 'Abd al-Rahim (d. 1085 - 1108; on him see Wustenfeld, Lüdde's Zeitschrift für vergleich. Ethnologie, ii. 1. 133); and two of al-Udriq Ahmad b. Umar (d. between 476 and 487 = 1085 - 1095; on him see Jacob, op. cit., i. 3 sq.). Ahmad bin al-Aubalat, d. 365 (1060), the author of a Cosmography entitled Tadhkira al-Malik (on it see Jacob, op. cit., iii. 69 - 94), is often quoted. The already mentioned Persian Cosmography of Ahmad al-Tust (on it see Reinand, Geogr. d'Abbonidés, vol. ii. p. xvi., and Pertsch). Die pers. Hist. zu Berlin, p. 360) is also found among the sources. Further may be mentioned the works of Avice, the so-called Periplus of Arioste wrongly ascribed to Aristotle (cf. the two works by Klotz; see Bildt) and the Alid al-Hariri (on him see Jacob, op. cit., iii. 497 - 498; also Fränkel and M. C. al-Mahdahli have already been mentioned. Many of al-Kazwini's sources e.g. the Africans travels of al-Jahiz are now lost to us. Al-Kazwini also utilized oral information from foreigners e.g. al-Multan Abu 'l-Rahm Salimikhan who had travelled in the interior of Africa. The remarkable information regarding various French and German towns which al-Kazwini owed to the Spanish Isma'il al-Tarhibi (d. 477 = 1085) was also probably communicated orally and not taken from a book; on this cf. Jacob, op. cit., i. (third edition entitled Ein arabisches Berichtsschriften aus dem 10. Jahrh. über Flandre etc., Berlin 1896) iv. 137 sq.)
As to the printed editions of the two works of Al-Kazwini, the first and only complete European edition is that of Wüstenfeld. The Geography (published as the second part of al-Kazwini) appeared in Göttingen in 1849 and the Cosmography (in Part i.) in 1848. The value of the latter has already been discussed above. In the east the Cosmography has been repeatedly printed on the margin of al-Dinari's Kitab al-Hajj al-Ghaybi al-Mahajn, etc., in Cairo 1305, 1309 and 1330. An edition of al-Kazwini printed in 1331 in Cairo (only the Cosmography) is mentioned by Hämmerlin, Einblicke über neue Erwerbungen, N.F. 2337. On earlier editions and translations of parts of the two works of al-Kazwini cf. the references in the B. S. c., i. 434, 435, 450; Wüstenfeld in Liddell's Zeitschr. für vergl. Erdk., i. 1843, p. 49, and in his edition of the Cosmography, l. p. 91; Persich, Künst der arab. His... zu Gaza, iii, 1851, p. 426. Of earlier editions of parts of the Cosmography we may mention: de Sacq, c. cit., ii, 365–510, with Arabic text, p. 168–207 (sections on minerals, plants, men, with translation and full notes); L. Lüder, Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen, Berlin 1809, p. 373–403 (the text of the description of the stars with annotations); Volck, Kalender für die arabische Länder, Lat., 1859, ed. mit注释, Leipzig 1859 (dealing with the chopper on the Syracusan months).

Of translations alone we may also note: Eitel's translations of the Cosmography, part i., Leipzig 1896; this only covers about the first half of the Cosmography (Wüstenfeld, l. 1–205); of special value is the full appendix of notes (with many textual emendations by Fleischer); J. Ruska, Das Steinbuch aus der Kassamid. des Kâzûh, Heidelberg (Pezig, der Orientalische), 1896 (translation of Wüstenfeld, l. 206–245); cf. with this also, J. Ruska, Das Steinbuch des Aristoteles, Heidelberg 1912, p. 81 ff.; J. Andrae, Der Abschnitt über die Geister und wunderbare Geschicth.: transl. and annot. Erlangen (dissert.), 1910, (transl. of Wüstenfeld, l. 368–374, 448–451); F. L. Carabes, Die Psychologie Kâzûhs, Tübingen: dissert., Kiel 1913 (transl. of Wüstenfeld, l. 301–322).

Valuable material for a commentary on al-Kazwini is further given by the works of C. Jacob and K. Wiedemann, who have translated and edited various shorter articles from the works of al-Kazwini. Special mention should be made of Jacob's Studien in arabischen Geographien, part 1–4, Berlin 1891–1892 (of which part 1 appeared in a third enlarged edition in 1896); K. Wiedemann has made many contributions on the subject to the Mittel-, vor Gesch. der Modernen und Neuren, S.B.P.M.S., etc., and to other periodicals; cf., for example, the references by Ruska in it., iv, 336 (Nº 503), xxvi, 270 (Nº 76) and 271 (Nº 129). A conclusion, attention should be drawn to the fact that in preparing a new edition of al-Kazwini's works Fincher's own copy of Wüstenfeld's edition of the text, containing numerous emendations, which is preserved in the MSS. Dept. of the Berlin Library, should be utilized.


(M. STRECK)

AL-KAZWINI, IHARR AL-ALÀ INN f. ASI BANI B: A:HMAD s. NAGH MUSIYAWH AL-KAZWINI, a Persian geographer and historian. He belonged to an old family of Kâzûm of which he himself (Tâhirî Kâzûm, ed. Brown, p. 839–842, p. 844) gives a full account. It was a什i family, with which traced its descent from Harî b. Vazîr al-Riyâkhi who fought at Karrâ, and had held the governorship of Kâzûm since the time of the Caliph al-Mu'tazzim with only a brief interruption under the Buyids. In the time of Mahsud of Ghâzna this office was taken from them. Ahmad Alâ's great-grandfather was accountant (qudâlah) of the Trakh, hence the family name. The author himself was appointed financial supervisor of the districts of Kâzûm, Altâ, Zamâlî and Târâmân (Tâhirî Kâzûm, p. 598; cf. Nasrî al-Kâzûm, ed. Le Strange, p. 27; Engl. transl., p. 33) by the vizier Rashîd al-Din. In 677 (1279/80) another Mustawfi, Fârîd al-Din Alâ, was once more governor of Kâzûm, but jointly with a certain Mirzâ al-Din-Shâkî.

The year of al-Kazwini's death is not given. The date of his birth can be calculated from the following data. We know that he finished his Gafarûnûm in 735 (1334/35), worked at it for 15 years and began the book when he was 34 years of age (Rieh, Supplement, p. 173). This work was interrupted by the composition of the Tâhirî Kâzûm (Rieh, ed., iv, p. 173; Tâhirî Kâzûm, p. 5); the time spent on this is probably included in the 15 years. He was therefore 59 years of age in 735 and was born in 682 (1281/2).

Works. His intercourse with the celebrated vizier and historian Rashîd al-Din Fârîd Allâh († 718 = 1318), to whose entourage he belonged (his brother Zain al-Din was Nâshî al-Din-Wâsit al-Sâhir under the same vizier; see Rieh, Cat., l. 81), aroused in al-Kazwini a desire for historical studies (Tâhirî Kâzûm, p. 4). About 720 therefore he began his great historical epic, the Gafarûnûm, finished in 735, which was intended as a continuation of Firdawûsî's Shâh-nâmeh. Further details are given in the description of the unique MS. of the work in the first, Mm. in Ria. Supplement, p. 173 n. The poem contains 75,000 haft and deals in three sections with the life of Mahbûb-âd and the history of the Caliphate, the history of the Persian dynasties, and the history of the Mongols. The author gives no literary sources; according to Rieh, his statements regarding historical facts are very accurate, and the Mongol part gives valuable information, which the author owns in part to his great-grandfather Amin Nâgr al-Mustawfi. The last event which is mentioned is of the year 734 (1333/34). From the few specimens in Rieh it is not possible to pass judgment on the language and style. We see therefore grateful to Rieh for giving in his History of Persian Literature under Tâhirî Donunnen, p. 96 n., a passage in 24 distichs dealing with the devastation of Kâzûm by the Mongols. We can see the slavish copying of Firdawûsî's style (the rhymed style ṣabîn-râhâfûn and does not without its parallel in Firdawûsî's text as we
Al-Qazwini's last work, the *Nahdat al-Khilāl*, completed in 740 (Kieš, *Catalogue*, I. 419), is mainly geographical. It is divided into an introduction (*Fātīha*), which deals with cosmography, and three sections (*mukhātāt*), which deal with natural history, anthropology, and geography. Then follows a concluding section (*khatimah or *khujadalāt*) on wonderful things and curiosities in Iran and other lands. As in the case of the *Turkik* *Gustād*, there is a large number of MSS. of this work (a survey of them is given in Le Strange's preface to his edition in the Gibb Mem. Series, xxii/1, p. xiv, and xx). On the sources of the *Nahdat*, cf. Kieš, *Catalogue*, I. 418; Browne, *Hist. of Pers. Lit. under Tzartar Dominion*, p. 99. They include, as might be expected, the famous geographer Yāḥyā, the older Kāzin, Ibn Khurdadhbih and others not so well known. The statements regarding Persia are taken from Ibn al-Khaṭīb's *Flānānāt*. That he, as Le Strange supposes, made use of official documents, taxation lists, etc, as is to be expected from his position as finance officer, is very probable.


The *Nahdat-i Kuldūb* editions: Bombay 1311 (1694; I have not seen this, an edition of the whole work); The geographical part of the *Nahdat al-Qulūb* ... ed. by G. Le Strange; Gibb Mem. Ser., xx/1, (1915). *Engl. transl.* 1915 and 1919. A part of the text had been previously published by Schefer, *Staatsarchiv*, Supplément, 1897, p. 141-235 (not accessible to me).

(V. F. Büchsen)

**Al-KEF** (*الكَف*), a town in Tunisia, 110 miles S.W. of Tunis and about 20 from the Algerian frontier, situated in 36° 11' N. lat. and 8° 30' E. long. The population in 1911 was 6,532, including 1,700 Europeans and 800 Jews. Many of the latter are descended from the Jews who used to live among the Beduin, whose customs and dress they had adopted.

The word *kef* means "rock." It is given on account of the situation of the town on a spur of the Djebel Djerif, a height varying from 2,430 ft. in the S.W. to 2,853 ft. in the N.E. Before the establishment of the French protectorate, it was surrounded by a wall now in part destroyed. The area, circumscribed by the wall contains many
buildings now in ruins and empty spaces in compensation a European town is in process of formation on the plain near the station on the railway now connecting al-Kef with Tunis. At the foot of the hill rises an abundant spring, the 'Ain al-Kef, an object of veneration to the inhabitants and regarded by them as *marabout*. Commanding the principal roads from Algiers to Tunis, al-Kef was for long one of the busiest markets of the Regency in economic importance the town ranked next to Tunis and Bizerte. This is no longer the case since the building of the Tunis-Constantine railway to the towns in the valley of the Mogherina. Nevertheless the mineral resources of the adjoining country assure al-Kef the elements of its future prosperity. The town was, and still is, a religious centre. The two most popular brotherhoods in the Regency, the Kadiyya and the Bahluliya, have such a much-frequented **namya** there.

Al-Kef is the ancient *Sicca Veneta*, a Punic town which became a Roman colony under Augustus. Very prosperous during the early centuries of the Christian era, it was in the Byzantine period one of the strongest places in Africa. There still survive many ruins, columns, capitals, fragments of statues, inscriptions, remains of temples, baths and Christian basilicas. The cult of Tunis, identified with Veneta, whose name is found in that of the ancient town, may even have left some traces in local superstition.

Sicca survived the Arab invasion of the seventh century A.D. The ancient name of the town continued in existence in the form *Shurka Bani Murra*. This is the same name used by al-Bakri (ed. de Sarzeau, p. 323; transl. p. 82) in the *Kitab al-Ifritiya* and even in Ibn Khaldun (*Hist. des Berberes*, ed. de Sarzeau, i. 230, 256, ii. 202; transl. ii. 427, 498, iii. 409). We know very little of the history of the town till the seventeenth century, Ibn Khaldun, however, tells us that it was governed at the beginning of the sixteenth century by a certain *Ilyas b. Nase Allah*, who succeeded in protecting it against the incursions of the Hilallis and whom his son submitted to *Abl al-Ma'min* in 1554 (1159-1160). In the following century the Salamis settled in this region and incorporated the Housen Berbers, who had been settled there since the beginning of the second century A.D. In the beginning of the sixteenth century A.D. al-Kef and the surrounding country were occupied by the Oued Silla, a section of the Bani Sherwilt, who attached themselves to the Makhalli, one of the two great families into which the Salamis *Kashen* were divided.

Under Turkish domination, the region of al-Kef played an important part in the fighting between Algerians and Tunisians, especially in 1632, 1655, 1664, 1705, 1746 and 1756. The rulers of Tunis during this period tried to make al-Kef strong enough to bar the invaders' road to the capital. Muhammad Bey scattered the Bani Sherwilt, put in their place a mount on the *Hilal Ya'kub* and stationed a *macina* of spies near the town. The Bey of *All* built a *jeqba* in 1675, so strong that the place was able to repulse an Algerian attack four years later. In 1735-1740 *All* built a wall around the town and placed forts on the cliffs which commanded the *jeqba*. In spite of these precautions, al-Kef, which had been unsuccessfully attacked by the Algerians in 1740, was taken by the Bey's troops in 1756 after a siege of thirteen days. In the beginning of the nineteenth century a new *jeqba* was built (1817) by Hamida Mhah, who said that if his body was at Tunis, his head was at al-Kef. The garrison was put under the command of an *agha* independent of the *pasha* or civil governor. The taking of Constantine in 1837 by the French, by voiding the Regency of the dangerous proximity of the Turks, removed the military importance of al-Kef, the fortifications of which were now only used to protect the town against Bedouin raids. During the Tunisian expedition, the French troops entered the town without striking a blow on April 23, 1881.


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KEŁAT. [See KELAT.]

KELEG (K), a raft consisting of beams bound together with rope and placed upon inflated sheepskin. These rafts are chiefly used on the Tigris where the river is not navigable for ships. They are described by Strabo as *ceredon* (I. 104) and Seneca as *cerale* (Nat. Anim., l. 5, 10; II. 35; 9 spp.). They are still used at the present day and are mentioned by nearly all travellers in Mesopotamia.


KEMAH (KASSAH, KAMH, KEMAH, KİMAH), a fortress situated on the southern bank of the Euphrates (Kam Şal) in its course North-East to South-West, before it takes a sharp turn to the South. The river is here confined between high rocks to such a degree that there is no longer room for the highway that has hitherto accompanied its course. The town, which still late in the sixth century was one of the fortified places of Asia Minor, is situated on the mountain-slope and surrounded by gardens and orchards. In spring the many scilla trees attract myriads of quails, a phenomenon which is looked upon as something miraculous. The river is still utilized by the natives for floating down-stream timber which is cut in the forests in the neighbourhood. The wheat, cheese and linseed manufactured at Kamah had a high reputation.

Higher up the mountain is situated the fortress which, chiefly on account of its natural position, was considered to be impenetrable. It is said to have borne the name of Ali and to have been one of the chief places of the Armenian kings as well as of the Arsacids who had here their temples, treasury, state-prisons and who were also buried in...
this place. The descriptions of Abü as a royal residence have some resemblance to those of the other place of the same name (see the art. Abü) situated on the Arpa Cala.

Kemâk was ruled by 'Umar b. al-Judâh al-Salami in the year 59 A.H. It has, however, from that time onwards changed its master. In 133 (751/52) it was besieged by the Emperor Constantine. The 'Abbasid caliph al-Ma'ârûf tried to strengthen his hold on it by a restoration of the citadel; it is said that he intended to use it chiefly as a bulwark against the invasions of the Khazars. In 177 (793/94) it was besieged by the Byzantines. Hamd Allâh Mustawfi (born 860 = 1261/62) mentions it as a small town. The Ottomans, Emperor Bayârâd and Selim took it after a siege, the former, at the hands of his general Timurtash, in 1496, the latter in 1515. Timurtash beleaguered it for seven months, without being able to take it. According to J. Brant, who visited the town about 1580, its population consisted at that time of 400 Turkish and 30 Armenian families; it was the residence of one of the last Deyberes [q.v.]. Kemâk is the chief place of the Kir, of the same name, Sinâlini Ermizânî, with a fortress. It is the residence of a sheikh-âba. In the vicinity are numerous tombs. At the present day it is still an important centre of commerce and industry.

The population of the Kaz of Kemâk in 1457 consisted of 14,547 Qurams and 3,053 Greek Armenians, 189 Protestant Armenians and 633 orthodox Greeks (Ciniet).


**KEMÂL AL-DIN ISMÂ'IL,** a Persian poet of Isfâhân, son of Djamâl al-Din 'Abî al-Raschîd, was one of a group which devoted itself to the eulogies to the family of the Schite (also called Al-Isma'ili) which kept political power in its control in Isfâhân. Sarmâd Khâtâtî al-Muâlab "creator of thoughts," he dedicated his ode mainly to the judge Râkû al-Dîn Şîdî b. Ma'sûd, but also to the Khârishmâdî ('Alî al-Dîn Tekesh, Mahmûd b., son of Djamâl al-Din and 'Abî al-Dîn al-Din, his grandsons) who ruled in Isfâhân, as well as to the Abbâsids of Fars who ruled in Shiraz. (Sâdî, b. Zangi, and his son Abî Bakr) In the year 955 he retired from the world and devoted himself to the mystic life under the guidance of Shahîd Shabîh al-Dîn 'Umar b. Muhammad al-Suhâkârî. He was tortured and put to death on 7 Jumâdî I 2, 655 (Dec. 21, 1257), at the capture of Isfâhân by the Mongol soldiers of the army of Oghûrî, son of Cüçû Khan, who hoped to find hidden treasure in his possession. His obituary has been published (n.d.); there are partial translations by Lewis H. Gray, put into English verse by Ethen Watts Munford (Hundred Love Songs, New-York 1904) and by Theodosia Garrison (Littell's Mag., lviii. 783), of the 15 quatrains published by Saleh-\-shikho, Fersichische Grammatik.


**KEMÂL KHOJANDJÎ (KAMEL AL-DIN MUSTÀFÎ),** a Persian lyric poet, born in Khujand in Transoxiana. He followed the mystic path, went on a pilgrimage to Mecca and on his return settled in Tabriz the climate of which had pleased him. On the capture of this town by Tughânân-Khan, he was taken to the town of Surâl at the request of this prince's wife. He remained there four years. Having returned to Tabriz the Djalaluddîn Sulâmî Husain, son of Sulâmî Dawûd, had a house built for him. He likewise received favours from Miran Shâh, son of Timur and governor of Astarabad, who paid him his debts. He died there in 392 (1500) according to Dawlat Shâh, or 503 (1499) according to Khondzuri. He was buried in the Farâh-bâšhî quarter where his tomb became an object of pious visits. Ten of his ghâsâlî have been published by Bând, Century, p. 9-12. There is, in the national library of his poems illuminated with miniatures. (Flügel, Die arab., pers. u. türk. Lyrik, Handbuch... etc Wies., i. No. 383).

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**KEMÂL MEHMEĐ NÂMÎK,** one of the most important of Turkish poets, stylists and authors, the principal instigator of the Turkish moderns, creator of the modern Turkish prose language and the most notable Turkish patriot of modern times. Kemâk, born on Dec. 21, 1840 (Shawwâl 12, 1256), in Rhôdos on the Sea of Marmara, belonged to an old aristocratic family which could be traced back through his father, the astronomer Mustafâ Xîrî, his father Shams al-Dîn Bra, and the first Chambrallan of Sulâmî Salâmî III, and his father, the admiral Kamûsî and Ahmîd Rûd Pasha, to the foundress 'Vâ'îrî Bahâ'î Osmân Pasha, the conqueror of Nadîr Shâh of Persia. His father belonged to Yem Şeher in Anatolia and his mother to Kanî in Albania. The Albanian strain in him was the highest importance and explains much in his
KEMAL MEHMET NAMIŞ

Kemal had a rather irregular, unsystematic education at home; he had only nine months' regular schooling in Constantinople at the Büyük-Rüşhâneye and the Wâlîdâ-Mehtebi. He was trained in Arabic, Persian and French by private tuition. In 1854 he was with his grandfather Semseddin Bey in Karas and later in Sofia where he began to write poems although only 14 years of age, in the style of Şemsi-Zade, whose Derisim had to serve him as a model for lack of other patterns. Returning to Constantinople, in 1857/8 he entered the translation bureau of the Sublime Porte and soon found himself among the members of the then flourishing group of poets of the old school Nâzîl, Mustafa Paşa-Zade Memdilâ Fâly, Hülayet, Hemsedil, Arif Hikmet, Ghalib and Kaşim, who imitated Neşî and Fetnû chiefly. Kemal quickly won an honoured place among them. He put together a slim Dinsâl-i Mürettebat of not very original poems. In his poems he took the pen-name of Nâmiş. It is remarkable that the last incomplete ghazâb of the Dinsâl is the first of his patriotic poems.

He only entered upon the field he was to make his own through Şemseddin Efendi, who had studied in Europe and was now in Constantinople endeavoring to attract men of intellect to western culture and ideas, mainly in his capacity as editor of the influential newspaper Tercüman-i Rûfiân. Kemal became friendly with him and soon felt completely under his influence, which directed him from the imitation of classical models to the spirit of the west. Kemal grasped with ardour the new ideas, the importance of which he at once realised. He made his aim in life to bring about a literary, political and scientific renaissance in old-fossilised Turkey and to secure her a place among the nations of the West. He began his troubled career by writing for Şemseddin's paper. Henceforth he wrote under the name Kemal, which soon gained the greatest popularity.

When Şemseddin (q.v.) died in Paris in 1864 he left the authorship of his paper entirely in the hands of the Young Kemal, who at first found it a very difficult task. For a year he published almost nothing but translations from the French. These important political questions (the Polish rising and the American-Civil War) helped him to raise the standard of the paper which had gone down very much. He now took the field with political articles of his own which aroused the greatest interest on all sides and made the Tercüman-i Rûfiân the most influential newspaper. It was in its pages that the expression "Young Turk" first appeared.

Kemal became more and more embarrassing in the government. Although only 25 years of age, he had already been given the title of Şefi, Selâñîyesi (Gallipoli) for a short time and next they wished him to become ambassador to Persia in order to get him away from Constantinople. But he did not accept this post. It was only with difficulty that he escaped being sent to the scaffold. Kemal had joined the Young Turk committee founded by Ziya among the elements in favour of reform, the main object of which was to raise Turkey from her backward state and obtain a constitution. When the members were threatened with arrest, Ziya, Kemal, Nâzî, Rifai and 'Ali Şükrü fled from Turkey in 1866 to London where they settled down. At the time of this first voluntary exile Kemal was expecting the birth of his first child, who afterwards became the poet 'Ali Ekerem. In London Kemal published the paper Muğhlâr ("The Correspondent") on behalf of the party; it was later transferred to Paris and then replaced by the Effûn ("Liberty"). In Paris he studied law and economics and translated important French works into Turkish.

His stay in Europe was of overwhelming influence on his political and literary development. Henceforth he came back again and again to the subject of civilization. When, after the death of the Grand Vizier 'Ali Pashâ, it became possible for the Young Turks to return home, Kemal undertook the editorship in Constantinople of the Young Turkish paper Evet. He succeeded by his articles, which are of permanent value, in making the paper one of the most important in Turkey. At the same time he contributed to a number of other papers and periodicals and thereby completely influenced and revolutionised public opinion.

When Kemal became inconvenient to the government by his political activity, especially through his patriotic dramas, Helmen, which aroused unbounded enthusiasm, he was banished to the fortress of Famagusta in Cyprus. At first he was in the closest solitary confinement, where he planned in his utterlessness cell his drama "Milhem Bey", which he wrote out and printed as soon as the rigour of his imprisonment was softened. He was detained in Famagusta for 38 months until the accession of Murad gave him his liberty and permission to return to Constantinople. But Murad only reigned 93 days. With the accession of 'Abd al-Hamid a limit was soon put once more to Kemal's activity. Kemal took part in the preparation of the constitution and shared in the deliberations with Mihrâb Paşa and Ziya Paşa.

His liberal activities aroused the deepest mistrust in 'Abd al-Hamid. He was arrested and spent 15 months in the common prison in Constantinople where he spent most of his time in historical study in preparation for a history of the Turkish army. In spite of his acquittal after a trial, 'Abd al-Hamid sent him to detention in Mytilene (Chios). This enforced inactivity was a great trial to him after the disastrous conclusion of the war with Russia and he expressed his feeling in songs like the touching Mihiğjir song Allah 'inân Allah beri.
his history which came from Constantinople as the result of a tremendous denunciation of him was therefore a frightful blow and he died during the night after receiving the order, Dec. 3, 1888, in Mytilene.

His body was first of all interred in Mytilene in front of the mosque and then solemnly removed by his son Ali Ekrem to Bulair, 8 miles north of Gallipoli and there buried with military honours in the türbe of Suleyman Pascha, a worthy honour for the great patriot. 'Abd al-Hamid built a splendid türbe for Kemal. While Suleyman Pascha's türbe was already a place of pilgrimage, Kemal's türbe became to a still greater extent the goal of many Ottomans, who saw in him the incarnation of their ideals. The first thing done after the revolution of 1908 by the "Committee of Union and Progress" was to go solemnly from Salonika to his tomb at Bulair as to the grave of the "founder of the building of liberty" and pay homage to his maimed. The most popular modernisation with which the victorious party proceeded was also a tribute to the influence of Kemal.

The supreme and unique position occupied by Kemal in Ottoman literature can hardly be too highly appraised. His influence on his own and the following generation was tremendous. He was perfectly aware of the difficulty of his task but always believed in a successful result; which was quite in keeping with his singular temperament. His personality — he was a born agitator and thoroughly revolutionary in spite of his aristocratic birth — with his unusual energy and indestructible and unyielding strength of will exercised an overwhelming attraction on the masses. He was filled with a deep, almost fanatical religious, spiritual, and thoroughly Islamic in its attitude and he believed in his people, his country and their future. Basing himself on the ideas of the true Islamic culture with a strong leaning to pan-Islamic ideas which he endeavoured to realise by going back to primitive Islam and rejecting the Islam of the past which did not satisfy him, he evolved the idea of the Ottoman fatherland and was able to impose it on his "lachrymic" people. It was Kemal who first awakened his countrymen to the conception of "Watan" (fatherland), which was later replaced by the Turkish "Vat"; and to the conception of "Millet" (nation) and "Hürriyet" (liberty) which the Young Turks took as their watchwords.

Kemal remained faithful to his task which he regarded as a kind of apostolic office, in spite of the most difficult conditions. His talent as an author was certainly not small but this does not completely explain the almost magical influence which he has exerted down to our own day. The most recent Ottoman literary criticism is rather inclined not to estimate him so highly. But what no critic can deny him, what places him high above all others is his thirst for freedom, his patriotism, and the fearlessness with which he expresses his ideas and above all his mastery of language. When he began writing, he found the language in a chaotic condition, at his early death he left it a wonderfully modelled instrument. The creation of the modern Turkish prose language is undeniably Kemal's work.

In his political and literary essays Kemal is vigorous and convincing when he wants to defend any view. No one has surpassed Kemal in his essays.
only a passionate protest against the government system of the Ottoman Sultans. On account of its obvious bias the piece was always suppressed by the censors.

6. Ebu Bekr "Black Misfortune", first published by the Khalil ibn in 1508, written in Famagusta in 1575, describes the violation of an Italian Emperor’s daughter by a negro who has smuggled himself into the harem as a cook and takes the place of her lover. The disenchanted lady commits suicide by poisoning herself on the eve of her marriage after killing the black monster.

Smirnow seems to be wrong in ascribing a drama Amaddeo Ruyani to Kemal, for which the Sultan is said to have granted him a special reward.

Kemal’s drama suffered from a lack of naturalness, a want of lucidity in the inner motives, too sentimentality, too much pathetic pathos and from tirades. But he knew how to grip the attention of his audience and carry them with him. A certain psychological depth cannot be denied him. The Turkish theatre was then something quite new. The plays are great achievements for their time and circumstances, in spite of all their dramatic and technical defects, especially as Kemal was mainly concerned with using the drama as a medium to convey his ideas to the masses and to arouse the feelings dormant in the people. For him the theatre was “an amusement useful to influence the people”.

He followed similar lines in his two novels, which have the same defects. But in them we have the typical features of Turkish life and thought vividly and realistically portrayed. From the point of view of style they reveal great beauty. The influence of his novels was great; they became the model for a whole school whose most eminent representative was Yegit. The two novels are:

1. Jallun 1902. I Am a Boy: Sergio’s Quest “The Awakening or ‘All Boy’ experiences” (1874; the original title is said to have been Sah Humdallial). It is the description of the adventures of a rich spoiled mother’s darling, who falls into the clutches of a harlot, dutifully by her intrigues heartlessly sacrifices his innocent sweetness and is completely ruined, until finally he kills his mistress, after the sweetheart whom he has abandoned has saved him at the cost of her own life, and ends in prison.

2. Ziemet, a historical novel (1857 = 1880), printed in 1852, 1852 and 1853, the romantic love story of Adil Girad of the Crimean and the sister of the Sultans of Persia during Adil Girad’s captivity in Persia in the 18th century. The main facts are taken from history; Ziemet marks an important technical advance on “All Boy” in the compactness of its style and the wealth of colour. Panathinean ideas are very evident in it.

The most noteworthy of Kemal’s historical works are 1. his biographies, 2. a study on the Ottomans “Strays from the Ottoman Scattered Leaves” (1905) in 4 parts in which he gives accounts of the lives of four remarkable Muhammadan men, writing in a learned style, the European manner, in the further development of his Islamic tendencies; the four are: the Aybuddin Sulayman al-Din, the Ottoman Sultan Mahomet II, Selim I, Yawam and the Emir Newsha Bey. The collection is considered a classic among the Turks, both in language and learning although it is only a good compilation, mainly taken from European sources. In vividness of description and vigour of style they take almost the first place among his works; 2. Der}[st] april “The Period of the Invasion”; 3. Kemal, the story of the capture of the fortress of Kanlan in Hungary, written in 1870 (1873) in Famagusta and printed anonymously the same year.

Kemal was a passionate believer in the vitality of Islam. There is, however, in his views a certain lack of coherence between the Muslim ideas and the Roumanian formulae which he has adopted. He endeavours to prove the perilous position of Islam with the ideas of modern civilisation, which are in the end ideals of Islam also; Islam was in no wise backward down to the 16th century, and had only to give way to the superiority of Europe with the rise of experimental science. In reply to Ernest Reuss’s attempt to prove the hostility of Islam to education, Kemal wrote a defence of Muslim literature published in the Kulliyet, which is based on much sounder foundations than the other Muhammadan pamphlets combating Reuss’s views.

3. Mehted, the history of ancient Rome and the history of Islam which comes down to 438 (1045), were intended as an introduction and a foundation for his Ottoman history. The latter runs from the beginning of the empire to the death of Sultan Selim I (1520).

4. gysy The Dream, the most vigorous and inspired of his writings, which every Turk must have read at the time of its release, dreams of the days when the chains will fall from the fatherland. It has been often reprinted, for example twice in Cairo (Kulliyat) in 1907 and 1909.

5. Sargenstahl (1320 = 1908) also describes a dream.

Kemal was above all a publicist (see above). He raised the Ottoman to be an ideal newspaper.

His articles which appeared in it are still reprinted again and again and put into collections. The separate numbers of the newspaper are still carefully preserved.

As a critic he also displayed a comprehensive activity, an appreciation of which has been given by Gibb. He mercilessly shattered the old Persian and helped the new school to victory. There is much criticism in his essays and in his Mehted. When Ziya Pazâa, his old comrade in arms, made a rather unfortunate selection in an anthology of Turkish literature in his three volumes Akhârê, Kemal wrote two vigorous criticisms of the first two volumes, Tâhir-i Akhârê, 1298 = 1881, and Tâhir-i Akhârê, reprinted in 1853, which Gibb considers among the best essays in Turkish.

Kemal’s letters are of great importance, as he corresponded with almost all the leading personalities in Turkey, political as well as literary. Unfortunately they are only in part published so far, for example the letters to Midhat Efendi, Irk Paşa, a part of those to Abu Zayû Tewfik, Aba al-Hass (Hâmil) and others. He wrote naturally and vigorously and was the first to teach his people the epistolary style.

We must not omit his official papers. However conventional and crude Ottoman official style is, he nevertheless succeeded in giving it facility and eloquence. The number of official documents which he composed in his different official positions is legion. They are essays on the
creation of the state and its reforms; the rights of the people, its intellectual and ideal requirements, on law, history, political economy, social philosophy, schemes, protocols, semi-official documents, etc.

Finally we may mention his numerous translations: Bélá-1 Domáski ("Springtime of Knowledge"), translated with a literary introduction from the work of the Indian Sheikh Iyut Allah. He also translated from the French of Victor Hugo, Lassartine, Montesquieu, J. J. Rousseau, Condorcet, Volney, etc.

A complete edition of his works was begun by his son. 'Ali Ekrem, but his scheme was too ambitious and he broke down in the middle of it. The biography of Kemal promised by 'Ali Ekrem has not been published.

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1934, p. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24,
His poetical masterpiece is the story of Yahya and Zalikha often dealt with before (e. g., by Handz, q.v.) and after him, but his treatment of the subject is peculiarly felicitous; his other poems, in which his shrewd wit much admired in his lifetime and his intellectual intuitions are revealed, are collected in a separate Dövme which appeared in 1315 in Stamul (cf. Ghiṣ, Hist. of Ottoman Poetry, l. 347—363; where a full appreciation of his literary activity is given). He further wrote a number of philological works of which we may mention here a dictionary to elucidate difficult Persian phrases, called Dâhil el-afkârât (cf. G. Flügel, op. cit., l. 130). Of legal works special mention must be made of his Kürtün fi Tashaviye el-Makbulân, which deals with the various classes of jurists (cf. G. Flügel, Die Klassen der kanûnî, 1883, in the Abh, der Kgl. Sächs. Gelehr., der Wiss, 1861, xiv. 279, 280, 281, 346, MSS. of it in Vienna; cf. G. Flügel, Die arbei., Pers. in thür. Handschr., in Wiss, x. 612).

He left a vast number of commentaries on the History, Tajvid, Miftâh, Tashkif, notes on the Kur'an, marginal notes on the Kürtün, etc. which are represented in most eastern collections of Oriental MSS. (cf. e. g., G. Flügel, op. cit., l. 130, 132, 133, 251, 291, 314, 1704, 172, 725; l. 220, 221, 612; l. 179, 219, etc.; list of several treatises in Alabazur, Berichte der, X. 12, N. 10; collection of 50 treatises in the Fibrist-ü-Nezâ'î of Der-i-Nezâ'î, etc.) Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'î, Sâbû'
KEMAL REİS, Turkish corsair and sea-captain during the reign of Bayezid II. In his youth he had been given as a present to the Sultan by the Kapudan Pasha Sinan, after which he was brought up as a page at the court. He began his career as a chief of 'abásq, then took to the Mediterranean and captured in 893/1487 a Maltese Prince (Seldjik-i Othmanî, iv, 78). In 896/1490, by order of Bayazid, he raised the Spanish coast in order to support the last Nasrid of Granada, Mulay Hasım, whom, in his critical situation had invoked the Sultan's aid. This expedition is only recorded by Hadżi Kâliba in his Tağfarat al-Tanzîrîh but not in his Story of the Naval Wars (Tağfarat al-Aišî). It is, however, to be known to the other historians, any case it cannot have been of much importance in view of the great difficulties of the Ottoman Empire at the time by the wars against Egypt and Austria. In 903/1497/1498 we find Kemal Reis maneuvering in the Eastern part of the Mediterranean with other corsairs; he took several Christian ships and brought back to the boy of Alexander (Adîbek Pasha Zaide, p. 250); at this time therefore he probably was not serving the Sultan. But in the war of the Turks against Venice (905/1499) he was one of the admirals of the fleet. The Turkish fleet had three newly equipped unusually large battleships (türkç, kâhê) of which one was captured by the Kapudan Pasha Dehû, and the two others by Kemal Reis and Rustûk Reis (Müneçrû Ahnîs Sultân writes Bûkâ, also Leuc- clavius: Bucacius). In the naval battle of Sapelesta (28 July 1499) the Venetians took the latter's ship for that of Kemal Reis on whom they particularly wanted to take revenge. Rustûk Reis was boarded by two big and some smaller Venetian ships; he defended himself with burning naphtha, until he, and his men, were blown up together. The island of Sapelesta was called after him Hurât Reis' Ada. After this battle the Turkish fleet took Lapanto (İne-Balkh). In the next year, after the towns of Koron and Modon had been taken by Turkish sea-power, Kemal Reis was sent with 40 ships to Navarino (Turkish Ayaç), on which town he captured the citadel from the Venetian commander Contarini. He died, according to Sâmi (Kemançe-i Arâmî, v, 3886) in the beginning of the 16th century, perishing by a ship-wreck (Seldjik-i Othmanî).


J. H. Kramer,

KEMANÈSS, k. e. "Archers" or "All Pasha," an Ottoman Grand Vizier. He was born in the Amatolin district of Hamîd-Edî [q. v.], came early to Stamîl, where he was brought up in the imperial palace. In 1050 (1640-1641) he was appointed governor of Diyarbâkîr and soon afterwards of Bagdad. Next year he was given the rank of third vizier of the sultan (âzeb vezîrî). As the vizier of Diyarbâkîr. In 1279/1270, he was given the imperial seal in place of the dismissed Grand Vizier Mehmed Pasha, mainly through the efforts of the Sheikh Allah-Êlîan Yâhiye Efendi, but also as a reward for his readiness in submitting to the incapable and imbecile Sultan Mustafa I. Kemânêss, "All Pasha," weak, timid and common in character, began to get rid of his enemies and rivals by throwing the viziers Girdâr Meshed Pasha and Khâlid Pasha into prison and dismissing the Mufti Yâhiye. His greed and avarice prompted him to the most contemptible embraconements and frauds on the Treasury; he had coins minted with a slight proportion (barely one-fifth) of silver, and pay the bills of the Janissaries into his own pocket and in other ways let the state go to ruin. Within six months he had made a huge fortune by decreeing the currency and selling offices. Sir Thomas Roe who describes the Grand Vizier at his accession to office in a dispatch of August 23, 1623, as "a man quietly honest, but of untidy and therefore suspected ablytye for so great a charge" (cf. The Negotiations of Sir T. Roe in his Embassy to the Ottoman Porte, from the year 1620 to 1624, London 1740, p. 173; tells us on April 5, 1624, of "the owne worldl commissones, who in six moneths had hazed up infinitie treasures, by partysale of all justice and offices, which hath weighed him to the ground") and a Venetian report of August, 1624, puts his wealth at a "somme di 750,000 scudi" in contant, molto appurato" (cf. J. V. Hammer, G. O. K., v, 31). The terrible state to which the empire was reduced (rebellions in Asia Minor and Egypt, the threat from Persia, the fall of Bagdad in November 28, 1623, concluded from the Sultan, Stamîl without food, the currency depreciated, the treasury exhausted, the Janissaries out of hand) aroused to the highest pitch the wrath of the youthful Mustafa IV against the Grand Vizier responsible. Kemânêss, "All Pasha" was summoned to the palace on Hamîdîl-i Kâbir, 1624 (March 23, 1624), and summarily beheaded. His body was buried in the forecourt of the mosque of "Atîq "All Pasha (cf. Glaubitz-De Zwaard, i, 150); J. von Hammer, G. O. K., ii, 75, N°. 512). His successor was Çerkes Mehmed Pasha, Kemânêss, "All Pasha" was married to a daughter of the celebrated Süti-rasch and Shahîl-Elîb, Ustânî, Mehmed Efiढî.


EGANT BÂRÎNÇI,

KENA, a town in Upper Egypt, on the East bank of the Nile (35,375 inhabitants in 1917 against 17,485 in 1875, 15,503 in 1854, or 27,500 in 1897). It is the capital of the province (mûdiyê) of the same name which is divided into seven districts (mardinîyê); namely: 1. Diyarbâkîr, 2. ł&m, 3. Keman, 4. Gümür, 5. Kâr, 6. Luâlî, 7. Naüßt Hamîdî. In 1897, the population of the province was 714,457 of whom 120,530 are in the province of Keman. The region produces cotton and cereals, in the town, cloth and woollen stuffs are manufactured. But Keman is especially noted for its porcine pottery; the jarras (jâla), which are made there are called...


KENÁ — KENÁN PASHA

The Arabic name, written Kenán by some geographers and fârsis in the Copto-Arab nabul, comes from the Coptic Ḳōnkh, which give rise to a play on the Greek κόνκο "new town," a name which did not last long as it is never found in the Byzantine period. The identity of this town with the Neapolis of Herodotus has been seriously urged; it is rather the modern Misâba, the ancient Ptolemais. On the other hand it has been conjectured with much probability that at the end of the third century it received the name Mânuelopolis.

In the first Arab period, the sârâ of Kenán extended to the east of the Nile between that of Féw on the north and Kif on the south, in front of that of Dâmsa from which it was separated by the river. The first author to mention it, Yâkî, gives a very unsatisfactory description of the district: he says it is a little town rapidly going to ruin, deserted by its inhabitants who feared the raids of the Bedouin robbers and brigands. Therefore when the new provincial divisions were made under Mustârjib it was Kif which gave its name to the district (sama) and became its capital. Kenán remained unimportant for some time as Yâkî only gives it a brief note and Abu al-Fida does not mention it.

The prosperity was not long in beginning owing to the tomb of the saint. 'Abd al-Râjîn which became an object of pilgrimage while thus Muslims settled in its vicinity. Some years previously the Dârsî had mentioned Kenán as a pretty little town with houses of a decent size; he makes special mention of the virtues of the women who never appeared in the streets. After Ibn Rajîma, Afdaw gives an account of the merits of ‘Abd al-Râjîn; he describes the houses of the town as spacious and very high and mentions two madrasas in Kenán and a number of hospices (riwâ). Ibn Dârsî only copies Afdaw. In the Turkish period Kenán was the residence of a Kâfîy by his in modern times that it has assumed the seminarian position which it owes to its present stage of increasing prosperity.

The town site is at the point where the Nile comes nearest to the Red Sea and became the point of departure for caravans in the direction of Kâfr Bishir. This route took the place of the one used in the middle ages between Kif and Asfih which in turn succeeded the ancient Copto-Somotic road. The continuous intercourse between Egypt and Arabia and India gave these roads great value; it is by this route that many of the Muslims of North Africa go to Mecca and even during the Crusades it was the only pilgrim road. In 1531-1533 Muhammad ‘Ali had the wells improved on the Kenán-Kâfr Bishir road; some were deepened so that they would provide water at all seasons (cf. L’Egypte Moderne, collection Études, pp. 164—166; Barma et Hanne, Top. et Géogr. de l’Est D’ouest des égypt., Central Portion, Cairo, 1911).

The saint who is the object of Muslim veneration, ‘Abd al-Râjîn, the of Ahmad b. Hâdjiyân, twentieth descendant of Bishar al-Solkh, was born in the environs of Cúna in Morocco. After a journey to Mecca where he spent seven years he settled in Kenán and died there on Safar 9, 592 (Jan. 9, 1196). Honoured during his life for his reputation for sanctity and mysticism he has become one of the principal saints of Egypt along with Ahmad Badawi, ibn Shâhi, Dâmsa and Abu I-Hâdjiyân Akhûti. At one time a pious formula used to be handed down which if recited beside the tomb hastened the realisation of a desire or brought about cures. According to some travellers the pilgrims who came to Kenán made circuits (gharâb) of the tomb of ‘Abd al-Râjîn similar to those made by the pilgrims at the Ka‘ba (Afdaw, Talî‘ Sâmīq, No. 27; Godisbar, Muh. Studies, i. 315; R.H.R., ii. 284; Gandolfo-Demounymer, Le pelerinage a la Mekk, p. 224). — There were descendants of ‘Abd al-Râjîn living in Egypt for two centuries; they were particularly jurists and professors (Afdaw, No. 29, 117, 129, 508, 402, 405, 476, 583; Al-Makrî, Kâfîrî, ii. 425).


KENÁN PASHA, also called Sâli‘ K. Pasha, an Ottoman Grand Admiral. He was an Ottoman (Turkish) by birth and came into the service of Bâshîq Âlî Pasha, Ottoman governor of Egypt. On the latter’s execution he was taken by Sultan Murad IV into the Sejat and educated there. He was promoted to be Agha of the sturmi-holders (Râbîh al-dâr aghâ). (Chronicle of Westphal, fol. 91b of the Vienna MS.), became a favourite of Sultan Ibrahim after his accession (Feb., 1645) and married his daughter Aîsha Sâli‘în. He was at the same time appointed third vizier but banished soon after Ibrahim’s death (Aug. 16, 1648) to Oronte. In Sept., 1652, he returned to Sâzand and was appointed in the charge of the defence of the Dardanelles. On Sept. 9, 1653, he was given the governorship of Oronte, its deprived of it on Sept. 22, 1653, and on Feb. 9, 1656, appointed governor of Siliistra. On May 3 of the same year he was appointed Grand Admiral (Kapudan Pasha, q.v.). On June 26, 1656, while in command of the Ottoman fleet sent out against the Venetians, he suffered a severe defeat in the Dardanelles, the greatest naval reverse inflicted on Turkey since the battle of Lezanto (cf. J. V. Hammer, G. O.R., v. 649 sqq. The whole weight of the Sultan’s fleet fell upon Kenân Pasha who was immediately thrown into prison. He was finally released on the intercession of his Russian countryman, the Sultan’s mother (Kosmâ Wallès, q.v.) but was dismissed from the office of Grand Admiral almost immediately, on July 18, 1656. Two years later, on June 23, 1658, he was appointed Kâîîm-küîn [q.v.] but the very next month, on July 16, 1658, dismissed again and sent to Brusa as commander of the garrison (Mabûdî, J. V. von Hammer, G. O.R., vi. 37; Nasîm, Thârîka, ed. II. 660). He set out from here by arrangement with the Austrian rebel ‘Aîsh Husan with whom
he closely allied himself, only to share his fate, treacherous assassination, on Feb. 17, 1659, in Aleppo (cf. Na'um, Türkî, ii. 685). His head was brought to the Drewa in Stambull on March. 9, 1659.

If this is the Kenân Pasha mentioned by Ewliya Çelebi, Sühah-âdâme, iii. 366 (and he certainly never was governor of Osmankoy any more than was Ködşa Kenân Pasha [d. 1652 = 1651/2]) who is also often confused with the Grand Admiral in the Süfîîa's "Oghmûn, iv. 83), he was also an author and composed a Süheîlînâme in honour of Sarî Sâluh Bahâ [q.v.]. His own warfare exploits, especially his military operations in the years 1606—1038 (1626—1628), were celebrated in a rhymed Pergaânlâne by the poet and judge Tâhâ'il İbettîn Efendî (of Kâflandelen) of which there is a copy in the Brit. Mus. (Sloane MS. 3584); cf. Ch. Riem, Description of the Turkish MSS., p. 191 sq., with detailed summary of contents. The possiblity that it celebrates the above-mentioned Ködşa Kenân Pasha who had a very similar career to his namesake and contemporary (both were, for example, governors of Ofen) has always to be remembered.

The biographical data regarding Sarî Kenân Pasha are much confused. The place-name "Kenân" is in Kırzâdan Süheîlînâs Mehdî, Kârî-zâ-ı Kapudânînâme Dvovî (Stammbi 1285) and Şemî Bay Frâghîr, Kârî-zâ-ı Alâ'înâ, p. 3900, which follows, is the same

According to this authority, Kenân Pasha was buried beside the school not far from Kırk Çeşme.

Bibliography (in addition to the works mentioned in the text): A. v. Géral in Jos. v. Chmiel, Österreich. Geschichtsforscher, Viena 1843, ii. 82; No. 79; D. A. Rubel, Jokl, Básès 1843; p. 41, No. 70; Süfîîa "Oghmûn, iv. 83; J. von Hammer, Geschichten der romanischen Reichs, v. 497, under Kenân Pasha.

(Franz Barninger)

KENEZ. [See Kärî.]

KAR-KERÊK, a fortress east of the Dead Sea in the ancient Moab. The name goes back to the Arabic Kar-kârêk, "town", which the Targum gives for the Moabite place-name Kirâ Jâtî (II Kings 12. 14) and Kir Hârâs (Horvât; I. xvi. 7, 11; jur., xviii. 31, 36). It is found as Xagapqâna in Ptolomy (v. 16, 4) on the mosaic map of Mâdâb, in Stephano Byzantius, etc. Its situation on a steeply sloping spur only connected by an (artificially deepened) saddleback with the main ridge makes al-Kerêk an unusually strong fortress. It is remarkable that it is not mentioned in connection with the Muslim conquest of the East Jordan country or in the following centuries; only with the Crusading period, after it had been fortified by King Fulco's former cupbearer, Payan, does it begin to play a part, and that a prominent one. The Christians of that time, who were not well read in geography, sought the ancient Petra here and called it Petra deserti. As it commandered the pilgrim road from Damascus and all traffic between Syria and Egypt, it caused the Muslims much trouble and was therefore repeatedly but vainly besieged from 665 (1170) onwards by Nîr al-Dîn and Salâh al-Dîn until finally it was so starved out that the garrisons surrendered in 584 (1188) to Salâh al-Dîn's brother al-Malik al-Adîl, to whom it was allotted after Salâh al-Dîn's death. In the years that followed it belonged to various Ayyubids and even after the rule of most kings of this family was over, al-Mughîth 'Umar still held out in al-Kerêk until Bâbârs captured it by treachery and put him to death (661 = 1263).

Behind the strong walls of the fortress the Mamût Sultân Nâşir found shelter in 708 (1309) when he escaped from Cairo to found a real power. At this time al-Kerêk was capital of one of the emirates into which Syria and Palestine were divided; its territory lay chiefly to the south of it. How powerful the emirates, the majority of whom were Christians, then was, is seen from the descriptions by al-Dimashqî, Yâqûtî, al-'Umarî and Kâhdal al-Zâhirî. Under Turkish rule it lost its importance until quite modern times when the Ottoman government put a strong garrison into it and made al-Kerêk capital of a separate administrative district. The walls date mainly from the middle ages, while the lower strata go back to an older period.


(F. Buth)

KERBELA'. [See Mazjûd muhammad.]

KERÊK (Kerîni), a town and fortress on the Crimian peninsula; according to the census of 1897, it had 28,952 inhabitants. In the earlier times it was the site of a Greek colony of the Antikyphai, later called Bospora as the capital of the Bosporan kingdom, from the end of the seventh century the residence of the Kazar governor (with the title Tadus) of the eastern part of the Crim (the western with the capital Khevsurov still belonged to the Byzantine empire). The name Kerêk first appears in Muslim sources and is variously written; it is the references to the texts (for the forms Kærî and al-Kærî) in J. Marquart, Ostpersische und osteuropäische Stiefsohne, Leipzig 1903, p. 506, may be added. Kûhân al-Dîn Bâbâr in W. Thesenmann, Scherzk Materialen, ostszylhthforn des ital. Zentral. Ortschr., St. Petersb. 1884, p. 89, (there Kærî). In Marquart, op. cit., the derivation of the name from the Greek Kêpê Κέρες, or Kærî, as a "monastery near Kerêk is called," proposed by Russian scholars (Wassilyewski, Brunn, Kunik, Harkavy), is also given. In old Russian sources the town is called Kerêkow; for example in the well-known inscriptions of the year 6726 (1268) quoted by Karamzin, Istoriya l森zobliche Istoriya, ii. note 120).

After the final destruction of the Kazar empire by the combined forces of the Byzantines and Russians about 1366 the eastern part of the Crim with Kerêk belonged to the Russian principality, of Tatarak, the capital of which of the same name lay on the peninsula of Taman.
Kerc. About a century later the possession of the steppe territory passed to the Kipchak or Kozans and that of the seaports to the Byzantines. As Ya. Kalakowski (Freskoow. Tovarstw., Kiev 1912, p. 93, on the authority of Milutinich and Mollur, Acta et dipl. gr. nom. recit., iii, 25, suggests, the town of Kerc mentioned in the treaty of 1169 between the Emperor Manuel Komnenus and the republic of Genoa is to be identified with the Russian Korčew. From the 13th-century Crimean period, belonging to the Tatar kingdom of the Golden Horde in the year 1268 (Oct., 1269—Sept., 1269), Kerc with some other towns of the Crimea was destroyed by Nogai to avenge his grandson who was killed in Kafa (Tieuschenburga, etc.); in the 15th-century Kerc came into the hands of the Ottoman Turks. After the conquest of Azov, Peter the Great, during his stay in Vienna in 1698, asked that Kerc should be ceded to Russia by the Turks in the peace negotiations then in progress. But this demand was not granted. After the peace of Carlowitz concluded in the same year, Kerc remained in the hands of the Turks (J. von Hammer, Geschichte des Osmanischen Reiches, ii, 909; K. Soloweyew, Literatur Russ., ind. str., v., Oekographie, Polens, iii, 1171). On account of the danger threatening from the Russians, Sultan Mustafa II in 1702 had a fortress built not far from Kerc (now Venci-Kale) (v. Hammer, op. cit., iv, 47). In 1774 Kerc and Venci-Kale were occupied by the Russians without resistance; Abaza Taghá, who was sent to defend Venci-Kale, did not venture to oppose his troops and returned to Sinope (v. v., 622; Soloweyew, op. cit., vi, 738). The cession of Kerc accomplished by the Russians during the peace negotiations in Bukharest (1773) was steadily refused by the Turks (v. Hammer, op. cit., iv, 638) but had, however, to be granted after the treaty of Kakhlov Reinsdorfe (1774). Henceforth Kerc was a Russian fortress of the second class; during the Crimean war it was occupied by the Allies in May, 1855.

The town, which is world-renowned for its monuments of the Greek, Roman and early Christian periods, had no longer the same importance in the Mahomanian period and has therefore no Muslim buildings of importance.

KERESÓN (ancient Kérès, Cerasa), on the maps Kerasos, a town and harbour in Asía Minor, on the Black Sea. It is the chief town of a kaght of the wilayet and the sandjak of Trabzon, 70 miles west of the last town. The population is 3,420 (3,388 Muslims; 596 Greek orthodox and 944 Armenians). It is built at the end of a rocky cape. The botanist Tournouer found still there the forest of cherry-trees which are said to have given the town its name, for it was from there that Lucullus imported them to Europe. This source of revenue is now replaced by the export of mus (5,000,000 lb. produced annually) and of beans (a million and a half, 2,350,000 lb. annually). There are ruins of the ancient walls, of a citadel and of a citge-cape. The remains of an amphitheatre may be seen some distance off. The ruins of a road, in the north of the town could be cleared away at small expense and the area made into a harbour which would facilitate the export of the produce of the provinces of the interior. The town contains 2 mosques, 1 school, 9 Greek churches; 2 Armenian churches; it has also barracks and an arsenal. — The Keresos of Xenophon lay in the valley of the Kerési-indeect; the present town is built on the site of the one founded by Panaeces I, grandfather of Mithridates VII, King of Pontus, who called it Pharsanias after himself.

The kap of Kerésin includes 138 villages and a náhiya; it has a temperate maritime climate; mountains of volcanic origin, covered with forests, cover the interior (mines yielding argentiferous lead, iron, copper and antimony). The total population is 45,250 (51,704 Muslims and 11,884 Greek Orthodox).


KERKHA, a river in Khuzistan, whose sources lie to the east and south of Nihwende in Irák 'Adajmat. The Çashm-ı Kapım is regarded as the source proper and rises in the Kúh Chīlī Nahjilgham. The map shows a little stream called baran Kunch, here, which recieves the Kérs Salm from the east, near Nihwende the Ab-i Kulan from the east which rises in the Kúh-i Feryat and next the Sarv-e Rúd from Dowlatabad. In this district the river is known as the Gamanā, more accurately Gamanā (corrupted to Garas). The direction of the river, at first N. W., gradually changes to the west. Before it reaches Buvin it is joined by the Shahj Rūd reinforced by the Kangar Khājū. It then turns to the south and is joined by the Kala Şil, the river of Kirmanšāh and later by the Ab-i Karīd, which itself has a number of important tributaries. While the tributaries so far mentioned are all on the right side, on the left it has the Kughānā Rūd, which is a tributary the Matbaran Rūd on the right and the Rūd Khvorsmāl with the Rūd Kūllā on the left. Next come, also on the right, the Lailūm Rūd and the Ab-i Zāl. The direction of its course now changes from southern to westwardly for a short stretch and then to south-west. On this latter stretch the river is called the Kerkha (Kerkh), a name which it temporarily exchanges between Lailum Rūd and Ab-i Zāl for the name Ab-i Salmara. This name preserves the name of the town Salmara [q.v.] which lay west from the river and some distance from it. After the confluence with the Ab-i Zāl the river again turns southward; as soon as the region of Pā-i-pul is reached we have seen linking it with the Ab-i Diz and its tributaries, the Nahr Tabul Khan and the Nahr Dabgāli. The ruins of Salmā lie on one of the eastern watercourses which is later called K. Shawer. The Kerkha ends its course in the region south of Nahr Hāshim, where it receives the waters of the Shatt-al-Djam. At an earlier period the river ran north-west from here to Hawāza (Hawzāin). Among the roads which follow the course of the river from time to time, we may mention the great highway connecting Hamshāh and Mesopotamia in the region of Buvin, and also the road from Halwān to Salmara.

The ancient geographers called this river the Chexaip. The name Kerkha is not found in the Arab geographers; according to Rawlinson, it first appears in a sixth century Persian text. It is, however, probably older. Ibn-al-Afhar mentions a
Kerkhass under the year 553 (1155). If the reference is to this river the name must go back to the 9th century. Ibn al-Fākh, who usually avoids geographical details as much as possible, must have taken the name from an older contemporary source.

Kerkhass is usually called the "river of Sūs", e.g. as early as Ibn Khordādhbih. The geographers have no reliable information regarding its sources; Ibn Khordādhbih says it rises in Dinawar and Ibn Wādiḥ, at Hamadhān, which is true, at least for the tributaries of the Gamasīb; if we take these mimes to refer to provinces. The river, according to the Arab geographers, flows into the Dījah of Libān. Mention is made of the fact that at high tide the river is about two mēl broad at Sūs. Accordingly, Ibn Wādiḥ, the river was called Hinduwān. Probably the "river of Baṣīmā" or "Dījah of Baṣīmā" which drove 7 water-mills and ran a bowshot from the town of Baṣīmā, mentioned by al-Muqaddasī and Yāqūt, is identical with the Kerkhass.


(P. Schwarz)

Kerkina (Kerkennah), a group of islands off the eastern coast of Tunisia on a level with Sfax in 34° 53'—34° 50' N. Lat. A line of this sea about 25 miles broad and full of shallows which make navigation impossible for ships of large tonnage separates them from the coast. The islands are two in number — Sharqi (Sharqi; the Cercinia of the ancients) to the N. E. and Sharbi (Cercini) to the S. E. The first is 15 miles long and 4½ miles broad on an average. The coast is much indented and fringed on the north with small islands. The second, more massive in form, is 10 miles by 4½. The strait which separates them is only 1,000 yards across so that in ancient times it was possible to join them by a bridge. Barley, wheat, lentils, the vine and large areas of "huifs" (Hygro smaragdum) are grown on the islands. The population, which consists of Berbers mixed with foreign elements and has never been organised into a tribe, amounts to 3,665 people. The natives live in numerous villages especially on Sharbi or scattered in isolated dwellings. They follow agriculture and stock-breeding, make ropes, mats, basket-work, etc., but the main industry is fishing. The shallows adjoining the islands are very rich in fish and sponges are gathered in abundance.

Traces of ancient buildings have been found in Sharqi; the episcopal register of Byzacena mentions an episcopus Cervinianus. In the middle ages the possession of the Kerkenna islands was on several occasions disputed between Christians and Muslim. The Normans of Sicily seized them in 1040 (1145—1146) — according to al-Idrisi in 548 (1153—1154) — but held them for only a short time. In 1289 they were ceded by the Pope to Roger Doria who built a castle there. The descendants of Doris ceded them to the King of Sicily who ceded their government to Ramon Mantineri in 1341 A.D. They were finally abandoned by the Christians in 1335. The Sicilians, however, once more made a descent on them in 1424 and carried off 3,000 prisoners.


See also the bibliography to the art. Igpora.

(K. V.)

Kerkür, a heap of stones, especially a sacred heap of stones. The cult of heaps of stones is extremely ancient and distributed all over the world. It seems to come not from an act of lithotaxy in the strict sense but from a rite of transference or expulsion of evil; the individual, picking up a stone, causes the evil of whatever kind that afflicts him to pass into it — as the case may be, fatigue, physical or moral suffering, sin, the dangerous power that attaches itself to a man in certain sacred neighbourhoods, or all these things together — and gets rid of it by throwing it or depositing it with the stone on a place suitable for absorbing it; the accumulation of these expiatory pebbles forms the sacred piles of stones which rise all along the roads, at difficult passes and at the entrances to sanctuaries. Alongside of these, the throwing or placing of a pebble or the building of a little pyramid of stone often becomes one of the obolatory rites and the rite losing its primitive character has been sometimes taken for a true offering-rite (cf. R. Dussaud’s view, La Materialisation de la prière en Orient, in the Bull. et Mem. de la Soc. d’Anthrop. de Paris, 1906, p. 215—220). The kerkür are often built at the place where a man has been killed and buried; this has been explained from the desire to bury more deeply a dead man whose spirit might be tempted to come out and avenge itself or, less plausibly, as a kind of homage to the dead; but the casting of stones can also be explained rather as a rite for the expulsion of evil (a dangerous place, the infection of death, proximity of disturbing magical forces). It appears therefore that we always find rites of purification in the origin of the kerkür.

Pre-Islamic Arabia knew the site of casting stones and sacred heaps of stones. The rites of the heathen have preserved evidence of this. It may be asked, if there is not a rite of this kind in the origin of the lapidations at Mas' (for other explanations see the art. Yathrib, ii. 201), and in any case, as G. Dumontynes (Le Pelerinage de la Mekke, Ch. i.) has recently shown, the mixed
stones or ruins which stand at the moonlight marking the graves of Mokka are exactly comparable to the kerkuw which are found from Central Asia to North Africa along the roads at points where one begins to approach the great sanctuaries; there are also examples of this practice to be found equally in Christian countries.

Islam found the cult of piles of stones in all or almost all the lands that it conquered and although orthodoxy looked askance at it, it had to accommodate itself, as to so many other popular practices, which owed their origin to paganism in the remote past. The kerkuw are especially numerous in certain regions, Syria for example, but nowhere has their cult been so developed and so vigorous as in North Africa, especially in the south of Morocco, where it has been especially studied by E. Doutré. There, one may say, there is a pass, or ravine or cross-roads which has not its little pyramidal of stones or its great kerkuw to which every passer-by adds his pebble, not a rustic sanctuary but has its sacred piles of stones.

Sometimes the kerkuw itself, as in other cases a spring, a tree or a rock, has given rise to a sanctuary which has become islamized in a marabout fashion. It is also very common to find under the angis of a saint several of these cults combined. Strange sanctuaries which perpetuate the ancient rites of paganism, still vigorous after twelve centuries of Islam.

Bibliography: The bibliography of the subject is very extensive. What is essential from the general point of view is given in Perret, *Golden Book,* third edition, part vi, *The Shape* of Religions, p. 8-30, where also are given a certain number of references to Muslim countries; from the Muslim standpoint in Doutré, *R形成了racis de l'Islam,* Paris 1903, p. 58-108; de Maga, *Religions d'Arabie,* Paris 1928, ch. 2. Since the publication of this last work, E. Wernertsch, *The Moorish Cults of the Sahara,* Helsingfors 1926, p. 162. (Hernk Bassett)

KERMAT (See KERMAT)

KERMES (See KERMES)

KERMIS (See KERMIAN)

KERRI, a village and district on the right bank of the Nile, fifty miles north of Khartoum. In the xvi century the government of the surrounding territory was conferred by the Fendi ruler, Umaro Danaka, to Abdul Ali, (d. 1522-1562) of the Arab tribe of Khartoum. His descendants, the Abdallaha, maintained their position as a semi-independent dynasty with the title of Mandali or Mandjali until the Egyptian conquest, but transferred their seat from Kerri to Halfaya al-Malik after the rise of Sudan in the latter part of the xvii century.


KERSH (See Kerch)

KETAMA (or KETMKA), one of the great Barbary families; when Islam was introduced into North Africa, they occupied all the northern part of the modern department of Constantine, between the Awaâ (or v.) and the sea, that is the region containing the towns of Tesla, Setif, Béchtha, Nams (Nikâwâ), Tigniss (Tikissa), Mila, Constantine, Skikda (Philippeville), al-Kiff (Cato), Djelfâli (q. v.), Belabes, and the part of Kabylia in the department of Algiers, i.e. the region between Wed-Saadi and Tisse-Seb. One legend flattering the national pride makes them descended from the Hunyantis brought there by the Iblis. Kantù, the eponymous ancestor of the race, was said to be the son of Berenice. He had two sons, Gharan and Ixîlûa, from whom are descended all the tribes of the Kutama. They do not seem to have played a part in the civil and religious wars which desolated North Africa from the time of Uqba to the days of the Alghabids; we do not find them among the Kharifis. When Uqba bint Amr bint Khaqan bint Abul Ali Allah bint Al-Shiit (q. v.) settled in Kelifa she succeeded in maintaining his position there in spite of the efforts of the Alghabids. From there he was able to extend his conquests and to deliver the Mahdi who was a prisoner at Sâmilâ. The empire of the Fatimids was then founded with the help of the Kutama. It was they who furnished its main strength and supplied the armies of conquering Egypt. But these continual efforts exhausted them. Those who remained in the Maghreb after the death of al-Mu'izz were forced to submit to local rulers, such as the Kharifis tell us. In our day the principal representatives of the Kutama are the Zaoukas of the Djerba and the population around Djelfâli and in Little Kabylia. We do not know at what date Islam's doctrines disappeared from among them but long afterwards their attachment to this teaching was regarded as a subject of obloquy and for this reason the powerful tribe of Seddikians of Ketaoua origin, was attached to the city of this family. At the present day all the Berbers of this region are Sunni.


KETKHADD (or Ket Khadd, "house, slave, master, lord"), originally meant the name of the house or head of a family; the name came to be given in Persia in the villages to the headman or bullman, and in the towns to the "dixénaire de quartier" (Charid, *Voyages," 1811, iv. 77) or "district titheman," a kind of police officer whose duty it was to inspect his district and who was responsible to the khâlîfar (q. v.). The administrative reforms recently introduced into Persia have aimed at making the ketkhudâ the representative of public authority (mayor) in the bâstûn (village), the smallest territorial division. Unfortunately, these officials, whose duties were formerly confined to the levying of dues, are powerless in face of the great landed proprietors (A.M. U., June 1914, xxvii, 1924) whose stewards they are and who appoint them; there are, however, some villages where this agent is appointed by the governor or even elected by the inhabitants.

The word has passed into Ottoman Turkish where it has been corrupted to kotây, kotâya and means the "steward of a house."
is the chief or syeite of a workman's guild. The 
\textit{kaba} kadim is the first lady of the palace, the 
housekeeper who has charge of the domestic ar-
rangements and the servants. The \textit{heset} kaba is 
the representative, the agent of the governors 
of provinces at the Ottoman Porte. The name \textit{heset} 
kaba is used to be given to an official whose function 
corresponded to the minister for foreign affairs in 
modern constitutions; \textit{kab} kaba was the inspector of the 
Imamates, the chancellor of the Agia and 
his chief of staff, who could only be dismissed 
without the consent of the whole edjah; he himself had 
an agent with the Agia who had to trans-
mit his chief's orders to the commanders of 
fortresses and was called \textit{kaba-pers}, "the inspec-
tor's lieutenant".

\textit{Bibliography:} Barbier de Meynard, 
\textit{Dictionnaire turco-français}, ii. 612; G. Demory, 
\textit{Essai sur l'administration de la Porte}, Paris 
1912, p. 50, 55. (CL. HUART)

\textit{KH} (the seventh letter of the Arabic 
alphabet, representing the harshest of the 
gutturals, with the numerical value 660. It be-
longs to the sounds peculiar to the Arabic 
alphabet (in which it is distinguished from \textit{k} by 
a diacritical point), in its place the Hebrew and 
Arabic scripts do not distinguish it from 
\textit{k}.

In Hebrew it is denoted by a sign which slightly deviates from \textit{k}.

In Assyrian script the sound corresponding to \textit{k} is usually distinguished from the softer 
gutturals.

\textit{Bibliography:} Comparative grammar of 
Semitic languages (Wright, Zimmer, Brockel-
man, Cohen etc.); A. Schade, \textit{Semantik der Lan-
deskreise}, Liéden 1911, p. 19 and note 46.

\textit{Khabar} (a), plural 
\textit{khabar}, \textit{khaber}, \textit{khabar}, \textit{report}, 
\textit{news}. The word is not used in any special 
context in the Karir. If it is used in the Hadith it occurs 
among other passages in the tradition which 
describes how the djinn by eavesdropping obtain 
knowledge from heaven (\textit{khabar} man \textit{alam}) 
and how they are piloted with order messages to 
prevent them from doing so (al-Rabbihi, \textit{Åfaha}, 
\textit{bili} 295; Muslim, \textit{Sahih}, trad. 149; al-Tirmidhi, 
\textit{Tafseer}, Surah xxxiv, trad. 1).

In his collection al-Rabbihi has a chapter en-
titled \textit{Khabar al-\textit{alah}}, which, as the meaning indicates, deals with the validity of traditions regarding 
\textit{usul}, \textit{hadith}, fasting, the law of in-
eritance, and judicial procedure, which are only 
given on the authority of one man.

Al-Ghazali gives the name \textit{khabar} to the 
traditions that go back to Muhammad. He distinguishes 
the sayings of the Companions by the term \textit{khabar} 
(see his \textit{Fusus}, passim). On such similar traditional 
distinctions are Lane's \textit{Lexicon}, s.v., and \textit{Dor.
Tecnic Term}, ed. Sprenger and Nussau Lecce, s.
\textit{Khabar} is further often found in the titles 
of historical works; see Brockelmann, \textit{Gezeh. d. arab.
Litt.}, Index II.

\textit{Sikh} al-Khabar was the tenant of one of 
sultan's officials in provincial capitals whose duty 
was to report to his master all new happenings, 
the arrival of strangers etc. The postmaster was 
often given this office; see Dory, \textit{Sulp.}, s.v., and 
the literature there given. — As a technical term in 
\textit{grammar} \textit{khabar} is predicate.

\textit{Khabr}, a term in prose, indicating the 
expression of the second letter when the end of 
a word begins with a final \textit{khabr} (see the 
\textit{Arabic} list). It affects \textit{k} suffixes (\textit{khabr}), 
\textit{khabur} suffixes and \textit{khabur} suffixes (masculine 
\textit{khabur}, feminine \textit{khabur}, \textit{khabur}). It is found in the metres 
\textit{mustad}, \textit{yak}, \textit{raj}, \textit{umur}, \textit{is}, \textit{arab}, \textit{masul}, \textit{khabur}, \textit{mushaf.} 
\textit{Khabr}, the name of two rivers.

1. The larger \textit{Khabr} is one of the chief 
affluents of the Euphrates, which it joins at Kar-
\textit{shea} (q.v.). In classical literature the name is 
written in various ways: \textit{Arqa}, \textit{Arqa}, \textit{Arqa}, 
\textit{Arqan}, \textit{Arqa}, \textit{Arba}, \textit{Arba}, \textit{Arba}, \textit{Arba}, 
\textit{Arba}, \textit{Arba}, \textit{Arba}, \textit{Arba}. Xanpodus calls it \textit{Arqa}.

It takes its origin in the northern Mesopotamian 
mountains (the Ida M. and Marsus M. of the 
classical authors), flows through the plain of 
Mesopotamia, passes between Dhabl Abd al-\textit{Azn} 
and the Sinjar mountains, where it takes a 
southern direction which it changes in the last 
part of its course into a south-western one.

Its springs, as well as those of its numerous 
affluents, are chiefly connected with three 
important towns, Ra' al-\textit{Ain} (Rehshai'a of the 
Syrians) in the Northwest, Mardin in the North 
and Nasibin in the Northeast. The springs at Ra' 
al-\textit{Ain} are said to be three hundred in number; 
they were shut off by iron grills, in order to 
prevent people from being drowned in them.

Downstream from Ra' al-\textit{Ain} the Khabr is 
joined by the river of Mardin, which by the Arab 
geographers is called \textit{Sawri}; on Sachau's map it 
bears the name of Nahr \textit{Zagan}. Just before passing 
between Dhabl Abd al-\textit{Azn} and the Sinjar 
mountains it is joined by the river of Nasibin, 
which in classical literature is called Mygdonius; 
the Arab geographers apparently mean this river 
when speaking of the Hiraus; on Sachau's map it 
is called Diaghldgela. The course and the 
occupations of this and other affluents are still 
uncertain.

The Arab geographers mention several more or 
less important places situated on the Khabr 
between Dhabl Abd al-\textit{Azn} (classical Ganzaita) 
and Karshia, such as \textit{Shih}, (upper and 
lower T.), \textit{Tahin} (also on Sachau's map), \textit{Arsha} 
or \textit{Arsha} (also on Sachau's map), \textit{Shiha}, 
\textit{Shamshiyat} (probably Sachau's Shamshin), 
\textit{Kunik} ("the custom-house"), \textit{Al-Ghuri} ("the pool"), 
and \textit{Suwar} (Sachau's \textit{Suwar}). At \textit{Kunik} there 
was a bridge of boats. "Much cotton was grown here 
and by it lay the small lakes of deep blue water 
called Al-Mahbath, said to be unfoodtable" (Le. \textit{Strange}).

The whole region through which the Khabr 
flows, chiefly in its lower course, was renowned 
for its fertility. Its trees are mentioned in Arabic 
poetry, its fruits were exported to the towns of 
the Iraq. But al-Jarir already speaks of the 
plundering raids of the Beduins which cast a shadow 
over these natural riches. Sachau calls the tribes 
remaining in the plain near Sheddadha Dhabl. 
When he travelled there (1899), the large fertile
valley was devoid of towns, villages and human beings in general.


II. The History of Khabur, one of the affluent of the Tigris which takes its rise on the mountain of Southern Armenia south of Lake Van and west of Lake Urmia. It passes between the mountain ranges which are usually called Djaal Hasaif (North) and Zakhla Dagh (South). The latter mountain derives its name from the town of Zakhla (classical Aboit). The Khabur joins the Tigris between Maghara and Marra. The Arabic geographers often call it Khabur al-Hasanaya, after the town of this name. Here the river was spanned by a magnificent stone bridge which was looked upon as a miraculous piece of masonry. Al-Hasanayn probably survives in the hamlet of Hasun Abbe.


KHADIDJA (Khadija, Al-Khadija). Early actions from the root khadi ta 'to leave in the burch'; a technical term in Arabic grammar, applied exclusively to Alah when He withdraws his favor or help from man. The disputes regarding it first appear in connection with the quarrel over Judas [q.v.]. A starting point is found in Sura iii. 154: "but if He abandon you to yourselves (yukhain), who will help you after Him! Let the faithful therefore trust in God!" On this Alah's view is: "The Companions deplore from this verse that he is exclusively a result of Alah's help (cf. John, vii. 35), while unbelief is a result of Hiskhadija. This is obvious as the verse points out that the matter is entirely in God's hands."

A more detailed exposition is given by Ibn Al-Hajj. "Right guidance and assistance consist in God's preparing (ta'zid) the believer for the good for which He has created him; while falsehood consists in His preparing the falsiy for the evil for which He has created him. Linguistic usage, the qiyas, the force of logic, and the attestation of the facts and those in the past who handed down traditions and the companions and successors as well as of those who came after them and of the whole body of Muslims with the exception of those whom God has led astray as regards their intelligences, namely such as belong to the followers of blindness and muteness, like Al-Najjari, Thumama, Al-'Alif and Al-Dilahi, are all unanimous. Then follows this reasoning: Alah has given man two forces, hostile and opposed to one another, zanat (power of discrimination) and hubb (passion, desire). When Alah protects the soul, zanat prevails by His help and power. But when He leaves the soul to itself (khadijat), He strengthens the hubb with a strength which amounts to sending astray (i'ad).

Khadija is therefore, according to Ibn Al-Hajj, the opposite of hubb and zanat, and the conceptions approach that of 971. The Makkanis (as already indicated by Ibn Al-Hajj's words) see in it a contradiction to Alah's justice: according to them, Alah does not urge a man to evil. In their terminology, Alah therefore means the refusal of divine grace (msa al-'ilah), while, according to the Ash'aris, khadijat is the creation of the ability to disobey.


KHADIDJA, Muhammad's first wife, was a daughter of Khawilad of the Kuraish family of Al-Shaar. The authorities are unanimous in saying that when she made Muhammad's acquaintance and took him into her service she was a well-to-do merchant's widow who was carrying on business independently. She had been twice married previously and had children of both marriages. The one husband was a Mal-Batini, the other a Taimuri, Alu Ha, whose real name is variously given; but this Alu Ha is also mentioned by others among the followers of Muhammad, which if both stories are true—would make Khadija a divorced woman. When she discovered the brilliant qualities of her young employee, the story of this is adorned with all sorts of legendary features—she proposed marriage to him according to the generally accepted story, her father was dead by this time, according to another, still alive and opposed to the marriage; so that she only obtained his consent after making him intoxicated—a favourite motif in fiction (cf. the art. MUHAMMAD). Most authorities make Muhammad twenty-five at this time and Khadija forty, which, in view of the fact that Arab women aged early and that she bore him at least five children (see the art. MUHAMMAD), is not even probable, although in later times extraordinary capabilities in this direction were ascribed to the Kuraish women (cf. al-Dilahi, Ta'rif Ummah, ed. van Vloten, p. 78). Otherwise we do not need to doubt the essential accuracy of the tradition, for the alteration in Muhammad's circumstances has been traced to it in the Kuran (xxvii. 6 sq.) and the fact that in spite of his, in marked similarity he was content with one wife as long as Khadija lived is best explained by her social position which she perhaps used to insist on this condition. Her wealth must have been a great help to him during his struggle and her death (which is said to have taken place three years before the Hijja) after she had probably suffered.
considerable losses through the hostility of the great merchants, contributed to make his position still less enviable. But her personality seems to have been of even greater weight with her husband; in any case tradition draws a very attractive picture of the moral support which she afforded him during the excitement and agitation of the first revelation. That Waraka b. Nawfal [3, v.] was her cousin must have helped to make her sympathetic to Muhammad's aims.


(KF. DURIH.)

Khadim (A.), servant; in Turkish often used with the secondary meaning of *uncle*. The word is applied to male and female, freemen or slaves alike; as to the latter see the art. *Ami*. The collective is *khadami* and the plural *khaddam*. Khadim al-Farrūqī al-Gharjīfī (servant of the two sacred areas i.e. Mecca and Medina) was one of the titles of the Sultan of Turkey (see Barthold, IH. vi. 1916, p. 379, 499).

There have always been free servants alongside of slaves in Islam. Anas b. Mālik [4, v.] entered Muhammad's service as a youth (al-Bukhārī, Ḥadīth, bāb 74 etc.) and his records it to his master's credit that the latter had never said a harsh word to him nor ever even asked him for an explanation of his doings (al-Bukhārī, Waṣyā, bāb 25). Servants were used on journeys especially, and put up the tents, etc. These servants are called farīḥ (lit. spreaders of the carpets), a name which is, however, given to servants who look after the beds and the house generally (Lane, The Thousand and One Night, London 1859, ii, 202, note 16).

In Egypt in Lane's time there was an organisation of servants. They were under special shahāds to whom anyone who required a servant had to apply; these shahāds were responsible for any dishonesty or breach of trust by their people (Lane, Memoirs and Customs, London 1899, p. 159). There were also free female servants who performed the lowest household duties (cf. etc., p. 147, 157) for a very small wage (p. 168). Some of the male servants used to shave their beards (p. 127).

In Turkish houses of the upper classes these people, who are usually addressed by their name followed by Agha, work as cooks, gardeners, jussiters, etc., and they have to attend to the women's apartments in the house with them. They communicate by the swivel-box (delik). If they are married they do not live in their master's house.

The women's servants in the konak live in the women's apartments and have very little personal freedom. They sometimes belong to impoverished Turkish families or are the children of former servants and slaves. They are called hasefe (from ḥastaf) or kalıfī (from kalifā') and the men ḥadīṣ, aṣfīṣ, hameṣṭak (ḥameṣṭak). The servant girls (ḥameṣṣī = hameṣṣī) are usually Greeks or Armenians.

Uniformed officials in the imperial and official services were divided into various corporations (chamberlains, janitors, musicians) and were included under the general name bābānu = ḥadīṣī. (Information supplied by Mr. Kranendonk. On such corporations see also v. Harten, Carlthinke und der Besenmei, Pest 1822, ii, 395 sqq.)

In North Africa, especially in Algeria, conditions have become considerably influenced by European customs. In place of khādīm, ḥajab, phr. āṣhab, it is commonly used; this honourable designation is applied to the clients of prominent Moroccan families who are employed in various duties from the lowest to the most confidential missions. They usually receive no regular salary but live on the bounty of their master. They accompany him on the road, look after his mount, and order illumination for trips at night, etc. If their master is a great khādīm or the head of a brotherhood he appoints one of his āṣhab to accompany travellers who are passing through the areas over which his authority extends. This is a sign that they are under his protection.


Al-Khadir (Al-Khādir), the name of a popular figure, who plays a prominent part in legend and story. Al-Khādir is properly an epithet ("the green man"); this was in time forgotten and this explains the secondary form Khīr (about "the green"), which in many places has displaced the primary form.

Legends and stories regarding al-Khādir are primarily associated with the Kur'ānic story in Sūn xviii. 59-61, the outline of which is as follows. Mussūs goes on a journey (al-Bukhārī, bāb 35), the outcome of which is the Madīnāl (al-Bukhārī, bāb 42). But when they reach this place, they find that as a result of the influence of Satan they have forgotten, the fish which they were taking with them. The fish had found its way into the water and had swum away. While looking for the fish the two travellers meet a servant of God. Mussūs asks that he follow him if he will teach him the right path (ṣuṣr), and he comes in an arrangement but the servant of God tells Mussūs at the beginning that he will not understand his doctrine, that he must not ask for explanations and at a result will not be able to bear with them. They set out on the journey, however,
during which the servant of God does a number of apparently outrageous things, which cause Mith in his anger to lose patience so that he cannot refrain from asking for an explanation, whereupon the servant of God replies: "Did I not tell you that you would be lacking in patience with me?" He finally leaves Mith and on departing gives him the explanation of his actions, which had their good reasons.

The servant of God is called al-Khadir by the majority of the commentators. Others, however, identify him with Mith's servant (see below). Both interpretations have their roots in Oriental legends. The Qur'anic story may be traced back to three main sources: the Gílgamesh Epic, the Alexander Romance, and the Jewish legend of Elijah and Rabbi Joshua ben Levi. The two last are, of course, again closely related to one another: at the same time it should be noted that the fish episode is lacking in the epic and is only found in the romance (cf. R. Hartmann in the Z. d. A. xxiv. 397 sqq.).

The main features which the three sources have in common with the story in the Qur'an are the following:

The Gílgamesh Epic. Overcome with melancholy at the death of his friend Enkidu, the hero Gílgamesh sets out on a series of travels to look for his ancestor Utnapishtim (Khasiástra, Níyársthómu) who lives at the mouth of the rivers. Gilgamesh wants to ask him about the plant of life which will enable man to escape the power of death.

The Alexander Romance. The fish episode (which we are here concerned with) which shows Alexander on the search for the spring of life is found in greatest detail in Syriac literature, in the Lay of Alexander (cf. C. Humann, Das syrische Alexanderlied, in the Z. d. D. M. G. Ix. 169 sqq., line 188 sqq.). Alexander is accompanied by his cook Andreas (cf. the article Andreas). During the laborious journey through the land of darkness Andreas on one occasion was washing a saltfish in a spring; the contact with the water made the fish live again and it swims away. Andreas jumps in after it and thus gained immortality. When he tells Alexander his adventure the latter at once realizes that this was the well of life. All attempts to find it again failed: Alexander is denied the immortality which becomes the lot of the unfortunate cook, who does not know what to do with it.

The Jewish Legend. (pointed out in Jellinek, Ket Ab-Middarat, v. 153-155) tells how Rabbi Joshua ben Levi goes on a journey with Elijah under conditions laid down by Elijah on those above the servant of God in the Qur'an. Like the latter, Elijah does a number of apparently outrageous things which affects Joshua as it did Mith. Zútr, Gíggomelte Verläßlich, x. 130, (not accessible to me first pointed out the similarity of this story to the Qur'anic legend. A comparison of the main features of these three sources with Sára xviii. 9 sqq. suggests the following conclusions, questions and hypotheses.

The chief figure in the Qur'anic story is called Mith. Some commentators doubt his identity with the great prophet (see below). There is not, however, the slightest hint of another Mith anywhere in the Qur'an. On the other hand, we have no legends of Mithá which make him, like Gílgamesh and Alexander, go on the great journey. We might suggest the following explanation of the difficulty. The figure of Joshua ben Levi, with which Muhammad first became acquainted through the Jews and which does not again appear in Muslim legend, was identified, as we shall see, with Joshua b. Nînîn. This identification may have resulted in confusion of his master Elijah with Joshua b. Nînîn's master Mithá. Mithá thus represents Gílgamesh and Alexander in the first part of the Qur'anic story and Elijah in the second.

The figure of the travelling-companion is not connected with the Gílgamesh epic where it is not found, but with the Alexander romance and the Jewish legend. It probably comes in the first place from the romance. This is suggested by the fact that the companion is called fard (here practically "servant"), a term that points to Alexander's cook rather than to Rabbi Joshua; the fish episode, which also is only found in the Alexander romance, points in the same direction.

The Madjmá al-Bahraín is given as the goal of the journey. The expression has no direct original either in the epic or the romance, although there are points of contact in both. Utnapishtim lives in ßá marál, i.e. at the mouth of the rivers. It is not quite certain what this expression means, but it is probable that the place in the extreme west is meant where the sources of all running water are. This, however, still leaves a link in the Qur'anic expression unexplained. This is still the case, if we attempt to trace it to the Alexander romance where (i.e. in the Syriac Alexander legend; see Burgd, op. cit., p. 259) Alexander with his army crosses a strip of land between the eleven right seas and the ocean. It is also possible that the expression goes back to none of these but to another story unknown to us, which perhaps never found its way into literature, in which there was mention of the meeting-place of two seas. According to western Semitic cosmology, this is the end of the world where the oceans of earth and heaven meet.

We can likewise only guess at the origin of the rock (verse 63). It also belongs to cosmology (see A. J. Wensinck, The Ocean in the Literature of the Western Semites, in the Verh. A. a. N. K., No. 2, p. 259 sqq.). It is found neither in the epic nor in the romance, again an indication that the Qur'anic story borrowed from other sources also.

The servant of God at the Madjmá recalls Utnapishtim-Khasiástra. He is called (verse 64) one to whom God's mercy had been shown, to whom divine wisdom had been granted. This sounds almost like a translation of the name Khasiástra and the granting of divine wisdom is perhaps an echo of Utnapishtim's immortality.

The text of patience to which he subjects the newcomer comes from the Jewish legend only; the servant of God in this respect thus represents Elijah.

The commentators, Hâdît, and historians have collected a mass of statements around the Qur'anic story, additions which, like the story itself, came for the most part from the three sources already mentioned. The first question discussed is whether the principal character is Mith. b. Íróm, or
The test of patience is embellished by the commentators with a wealth of detail. It would take up too much space to go into them here; cf. the commentaries on Sura xviii, 59 sqq., and the works on history and tradition mentioned in the Bibliography.

As may be expected from what we have said above, another branch of tradition lays particular emphasis on the connection between al-Khajir and Alexander's search for the spring of life. Friedländer, however, goes much too far when he says (Dis Chaldei-Legenden, p. 108 sqq.) "that originally Chalduir had nothing at all to do with the puzzling servant in verse 64— who belongs to quite a different cycle of stories—but with the servant of Mosen (Alexander) who has charge of the flock in verses 59 sqq., and that he is identical with Alexander's cook whom we know so well from Psalms and the Syrian homilies".

For Khajir is, as we have seen and will see further, connected with Usafidat as well as with Alexander's companion.

There is no translation of the Alexanders romance in the Arabic literature known to us (cf. Weymann, see Bibliography). On the other hand, there are a number of, in part unedited, versions of the Alexander saga, which have been examined by Friedländer. It would take us too far to go into the differences between these versions with regard to our subject. These sources show their independence of the Kuran not only by the fact that they make Khajir the companion of Zeus ('Kiz, but also by the completeness of any reference to the facts of the Kuran. Al-Khajir usually appears as the commander of Alexander's vanguard on his march to the spring of life. In al-Sar's description he is called the king's vizier and has become the principal character, throwing the king himself into the background; in 'Usafir he is Alexander's cousin, conceived and born in similar circumstances to him and at the same time. The usual account of the journey to the spring of life makes Alexander and al-Khajir go their ways separately; in some versions, the latter has the fun with him and discovers the miraculous well through the fish's becoming alive when it touches the water; in other stories, on the other hand, there is no mention of the fish and al-Khajir recognises the spring by other signs; in others it is the fish with which he diverges, without knowing its virtues (e.g. al-Tahari, l. 414). In one version in Nişâfî, al-Khajir does not go with Alexander but with Eifah to the spring, out of which both drink and both become immortal.

III

The descriptive character of the name al-Khajir is so obvious from its meaning that tradition could not but give the hero's real name, as well as his genealogy and date. We find him most frequently called Balya b. Malik. In al-Manṣûrī (Ma'rīfi, ill. 124) the latter is called a brother of Khajir and thus a given place in the South Arabian genealogy. This makes it probable that Malik is identical with Malkam (I Chronicles, viii. 9), who is also included among the
South Arabian patriarcha. This genealogy is next;

translated to Shem through Yablagh (Shelaj) and

and Gna (Elah, ed. de Goethe, i. 415; al-Ma`alibi, Mafraj, i. 92; al-Nasawi, on

Muslim's Sahih, p. 135). Is this Bible (الب Elemental) perhaps not a corruption of Elia (اليا), which is identical with a Syriac form of the name Elijah. On the other hand, Elijah is also given in the Muslim form liyaz as al-Khadir's proper name and also Eliaja, Jeremias (cf. God's words in Jabala, p. 887), Khajdun (al-Tahart, ed. de Goethe, i. 415; al-Djazarkani, Tafsir al-Khadir, i. 106, and al-

Khadir's Chahardzam, p. 335, under Chahird). Ibn Hajar also gives the following genealogies (Jabana, p. 823 ap.): (1) He is a son of Adam (الائم), with this is connected the story (Jabala, p. 887 ap.): Abi Huan al-Sulamit, Khulul al-Mu`ammar, p. 1) that al-Khadir took care of Adam's body and finally buried it after the flood; (2) He is a son of Kazli called Khajdun; (3) He is al-Mu`ummar (the Long-lived) b. Mutuk b. `Abd Allah b. Naar b. al-Azd; (4) He is Ibn `Abd Allah b. Sur b. `Abd Allah b. 'Isa; (5) He is the son of Pharaoh's daughter; (6) He is a Persian, or his father was a Persian, his mother a Greek or vice versa; it is also said that he was born in a cave, fed there on the milk of wild beasts and finally entered the service of a king (al-Damani, i. 315; Ibn Hajar, p. 804 ap.); cf. also his meeting "on the market-place of the town Tartus" with the man who asks him for alms (al-Damani, i. 315; Ibn Hajar, p. 804 ap.).

This does not, however, exhaust the traditions about his name and genealogy. We shall briefly quote here the following from Matsu, Preliminary to the 57: Al Khalid, queen Fabulak, Moslemo eunuch faun, in Phinax filius Elazar, fig Aaron; cujus anima per metempsychosis unigravit primo in Elymus, demul ex Elys in S. Gregoriam, quem propuerum Mahometani omnes summo honoris source praeclarit. — The latter identification is probably due to a confusion with St. George, with whom al-Khadir has certain points of resemblance; cf. therein Clemens-Gaukens in the above archeological, vol. xxvii. ap., and Friedlander, sp. cit., p. 225. Clemens-Gaukens further pointed out the relations between the consonants -h- and the North Semitic group -ph-.

The name has also been taken as a corruption of Khosaitas (Guyard in the R. E. S. U. I. 344 sqq.) or connected with Ahamar, the wandering Jew (Lilachares in the Z. A. V. ill. 116).

Very varying dates are given for al-Khadir's period. Sometimes he is called a contemporary of Abraham, who left Babel with him (al-Tahart, ed. de Goethe, i. 415); sometimes he is put in the period of Abraham; he is a contemporary of Alexander and lived down to the time of Midr. (Ibn Hajar, Jabala, p. 886); according to others, he was born in the period of Nabiys, b. Anas (i.e. Isinah b. Amai) (al-Tahart, sp. cit., p. 415 sqq.). The divergence of these statements is partly connected with his immortality (see below).

More important are the explanations of the name given in the original sources. He is said to have become green through diving into the spring of life and thus got his name (Ethiopic Alexander romance; cf. Friedlander, sp. cit., p. 235 ap.). As already mentioned, he lives on an island (al-Shanari, sp. cit., p. 317); he is also said to worship God on the islands (al-Saw, see Friedlaner, sp. cit., p. 183; al-`Ubaydi, p. 192). This may point to al-Khadir's having originally been a mariner being. The following circumstances point in the same direction: he is frequently called the patron of seafaring people (e.g. Tafsir al-Khadir, i. 107); he is said to be appealed to on the Syrian coast by sailors in stormy weather. In India he has become a regular river-god under the name Khadir Khad (q.v.), who is represented sitting on a fish. Clements-Gaukens and Friedlander sought the origin of the figure mainly in this direction, the latter on the assumption that the Greek Glaucus legend reached the Muslims through a Syrian intermediary (sp. cit., p. 107, 265). But apart from the fact that we know nothing of any such intermediary, a connection between al-Khadir and Glaucus would only explain one aspect of the former, nor would it tell us anything about the origin of the figure, indeed one may doubt whether it is right to seek for the origin of a figure so complicated as al-Khadir, who has characteristics in common with Umamith, with Alexander's cook, and other figures.

There are other things to be considered. In a number of Arabic explanations of the name, al-

Khadir is conceived not as belonging to the sea but to the vegetable kingdom. He sits on a white skin and it became green (e.g. al-Nasawi on Muslim's Sahih, p. 135; cf. al-Tahart, Tafsir, yr. 168). "The skin," adds al-Nasawi, "is the earth." Al-Djazarkani (106) is still more definite. "The skin is the earth when it puts forth shoots and becomes green after having been bare." According to Umara, al-Khadir is told at the spring of life: "Thus art Chahird and where thou feast thou in it, the earth will become green." (Friedlander, sp. cit., p. 145). Wherever he stands or performs the sacred, it will become green (al-

Nasawi, sp. cit.; al-Esai, Masarat al-Khadir, i. 336). These are statements (especially the last) which remind us of a Messianic passage in the Old Testament: "Behold the man whose name is the branch and he shall grow up out of his place" (Zachariah, vi. 13). Al-Khadir is really connected with two Messianic figures — with Elijah (cf. the art. Eljah) and with Jesus; these three form with Idris (q.v.) the quartet of those who have not tasted death (Tafsir al-

Khadir, i. 107).

The variations in the character of al-Khadir result in different views regarding his nature. If he is a prophet (see Jabala, p. 883 app.), it raises doubts whether he is to be included among the Apostles (al-Nasawi, sp. cit., p. 135). He is, however, also human, angelic, mundane and celestial (al-Tahart, ed. de Goethe, i. 344, 790). Characters of the highest purity as well as Sufi circles regard him as a saint (wali). According to one Sufi view, every age has its Khadir, i.e. so far as the Naqth al-mubinyya for the time being is al-Khadir (Jabala, p. 891). As wali, if three times appealed to, he protects men against theft, drowning, burning, kings and devils, snakes and scorpions (Tafsir al-Khadir, i. 107; Jabala, p. 903). Sky and sea and all quarters of the earth obey his word; he is God's khalifa on the sea and his wali on land; he can make himself invisible at will (Umara in Friedlander, sp. cit., p. 145). He flies through the air, meets Elijah on the dam of Alexander and makes the pilgrimage to Mecca with Alexander every year (cf. Jabala, p. 904 sqq.).
Every Friday he drinks from the Zamman well, and Solomon's pond and waters in the well of Siloam (Tell el-Azim), p. 107; Friedlander, ep., cit., 185; 187. He can find water below the ground and talk the languages of all peoples (al-Suli in Friedlander, p. 184).

His immortality is particularly emphasized (cf. Rackham's poem "Childher"; Umar in Friedlander, ep., cit., p. 145; Abu Hadi at Sidjestan, Khotab al-Mu'man, p. 1; jisba, p. 887 sqq., 892, 895). According to the jisba, p. 282, he was given immortality after a conversation with his friend, the angel Raful, in order to establish the true worship of God on earth and maintain it. Ibn Hadjar describes a meeting between al-Khadir and Muhammad in various versions (jisba, p. 899 sqq.). On meetings with individuals who lived at a later date, see ibid., p. 905 sqq.; on the table which was set down to him from heaven see ibid., p. 919; on his presence at the battle of Kafira see Mrudj al-Dhahab, iv. 216.

He lives in Jerusalem and performs his jak in every Friday in the mosques of Mecca, Medina, Jerusalem, Kaba, and on the Mount of Olives; his food is ka'bah and water-parsley (Tell el-Khamsa, i. 107; jisba, p. 889 sqq., 904).

On his marriages we have as early as classical Hadith (Ibn Mada, Zab, h. 23) a legend also mentioned by al-Thalabi, jisba, p. 193 sqq., which in its main features must have come from Christian sources. It is the motif of the pious youth married by his parents against his will who persuades his young wife to preserve her virginity (cf. the Syrian Acts of Thomas, 4th and 5th). The story links up with that of Tharsos's daughter.

of the Parmad, in Bombay 1834; Longworth Dames, Popular Poetry of the Baliaoks, London 1907; W. Irwin, Storia de Mosir (Mausavi), London 1907; A. Burns, Travels into Bohkara, London 1834; J. Wise, Muhammadans of Eastern Bengal, Journ. As. Soc, Bengal, 1849 iiii, Part iii., 38 299. (M. Longworth Dames)

KHARAJA KHIRI MAHI. (See Khamra.)

KHAPDAJA, a subdivision of the Hwazin tribe of Ujjal which remained as powerful Bedouins longer than most of the other tribes which inhabited the Arabian peninsula at the dawn of Islam. The genealogists give their affiliation to their kindred clans as Khafadjah b. Asir b. Ujjal, and they were subdivided into eleven branches: Mu'awiya ibn 'l-Karay, 'Abd ibn 'l-Nawaira, Al-A'm, 'Abd ibn 'l-Aghbar, 'Ali, 'Ali ibn 'l-Hashim, 'Ali ibn 'l-Hassan, 'Ali ibn 'l-Husayn, and 'Ali ibn 'l-Husayn. They had their territory in the time before Islam to the south-east of al-Madina and owned one of its wadis, among which Jarzun Lobi and Sha'ara are mentioned. A hundred years later we find them moving much farther east and at war with the tribe Hanafi in the Yamama (424, vii. 322). Probably the Kharajis' movement in the Yamama in the eastern part of the fourth century of the Hijra caused them to move further south towards the borders of the 'Iraq. Here we find them towards the end of the fourth century established as masters of al-Kufa under their amirs Thumlu and his son. They may have been at last allies of their cousins the Banu Yassist (not Bouid as in Westenfeld's Tabellen, or Yassid as otherwise stated) who established themselves as rulers of al-Mawil and the surrounding country. They were rather in opposition to them. In the year 391 (1000) Karawagh attacked them in al-Kufa and they were compelled to leave the country and move among the Euphrates towards Syria, where they remained not only till the following year, when the 'Abbassid general Abul Djaffar al-Kharajid called them to his aid when the 'Ukaili besieged al-Madina. This brought them again back to their ancient dwelling-places and as the Bagdad government had probably supplied them with arms they utilised these a few years later, in 402 (1014), in an attack upon the caravans of pilgrims. They had seized the wells at Alakia to the south-west of al-Kufa a short distance into the desert, and prevented the pilgrims from approaching to the water and then fell upon them, slaughtering and plundering, making many of the survivors prisoners. Emboldened by this success they demanded the lands to the right of the Euphrates which had been in the hands of the 'Ukaili, and marched under the command of Sulfin, Ulwan and Radjul, sons of Thumlu to al-Anasir, laying the whole neighbourhood waste and besieging the town. An arm sent against them from Bagdad and supported by the 'Ukaili drove them out and Sulfin was actually captured, but released upon the intercession of Abu al-Hasan ibn Mazyad al-Ansili. No sooner had he been released than in the following year 403, news was received at Bagdad that they were plundering the country round al-Kufa under Sulfin. An army was sent against them which was aided by Abu al-Hasan ibn Mazyad and they were surprised at the river al-Ku'man. Sulfin escaped but his brother Muhammad was made a prisoner, but this defeat did not render the fact that many of the pilgrims who had been captured in the year 403 were liberated and returned to Bagdad, where they had been believed to have been killed. Meanwhile the 'Ukaili Amir Karawagh had been captured and released and he now tried to make peace with the Khadajah, trying to join Sulfin ibn Thumul, but after they had joined they were attacked by troops sent from Bagdad and routed. They both asked for pardon which, strangely, was readily granted. This gave a few years of comparative peace but in 417 (1024) Dabulis b. All b. Mazyad al-Ansili and Abu al-Fytan Muzni b. Hassun, now chief of the Khadajah, made a plundering expedition against the lands which belonged to Karawagh in the Sawad [q.v.], assisted by troops from Bagdad, and they encountered him near al-Kufa of which he had made himself master. Karawagh fled towards the North and was pursued by the combined tribes of Ansar and Khadajah, who actually took possession of al-Ansar, but after this success the two tribes dispersed again to the pasturing quarters. Then the Huoward marched, with his followers to al-Ukman near Bagdad, and the land round it; when pursued by Dabulis they turned North and attacked al-Ansari. The inhabitants defended themselves for a while but
as the town was not protected by walls the Khafādja entered plundering and burning. When they learned that Karwāsh was coming to drive them out assisted by troops from Bakhdad they left the town, but soon returned and looted the town for the second time. When finally Karwāsh was able to drive them out he spent the winter in the town and instructed walls to be built to protect the town from further surprise attacks. Now Manūr swore allegiance to the Būyid ruler Abū Kallājīr and marched south to al-Kūtā where he had the Khafādja said in the name of Abū Kallājīr, for which he received jurisdiction over the waters of the Euphrates. This had the result that in 420 Dubais severed his allegiance to Abū Kallājīr as he was afraid of the depredations of the Khafādja. In the following years the Khafādja held sometimes with one party and again with another and when in 425 (1035) Dubais had a quarrel with his brother Thubāt they sided with the former but quarrels also arose among the Khafādja chiefs during which 'Alī b. Thumāṭ was killed and his nephew at-Hasan b. Abū 'l-Barakat became chief of the tribe. When in 428 (1036) the Ḥabīb Bārīa Ṭūghtī rebelled in Bakhdad, the general of the Caliph, al-Bassirī employed among others the tribe of Khafādja to quell the revolt, as a result of which Ṭūghtī was executed. We do not hear much about the Khafādja for some years, but in 446 (1054) they again made an incursion upon al-Jumārīn, belonging to Dubais, which they plundered; al-Bassirī came to his assistance and the Khafādja retreated into the desert. They were pursued and their stronghold Khafālū was besieged and raised to the ground, except the citadel which was a strong building of cement. When al-Bassirī rebelled against the Caliph in the same year he took al-Anbār after a prolonged siege and we find that among the prisoners he took there were 100 men of the tribe of Khafādja. Again followed a period of comparative peace, but when in 485 (1092) the pillar of salt from Bakhdad had passed al-Kūtā they were attacked by the Khafādja. The news having been received at Bakhdad the Khafādja retaliated. The result of this attack was great slaughters among them and this was the cause that in future they were no longer powerful enough to do serious damage. A few years later, in 494 (1105) the Khafādja came into conflict with the Taiṣī tribe 'Ubāda over some stolen camels and while the latter could muster about 500 warriors, the Khafādja were unable to place a similar number into the field, but they were assisted by Sādāq b. Manṣūr [q.v.], the chief of Aaṣī, and were victorious. This success was however of short duration as in the following year the tribe of 'Ubāda, now assisted by Badrīn, son of Sādāqī, seditiously routed the Khafādja who were compelled to forsake their pasture grounds and wander north towards Syria, while 'Ubāda in future occupied the lands adjoining the Sawādī. Again in 520 we hear of Khafādja being sent in broods into the ʿIrāb, but the troops sent against them were sent after them killing large numbers. How weak the Khafādja had become is evident from the fact that in 526 (1131) they assembled in the neighbourhood of al-Hilla and al-Kūtā, asking for the relief-food and dates which had apparently been granted them. The governors of the two towns refused to grant their request and Kāisp, the governor of al-Hilla sent 250 soldiers to drive them off, a similar corps being sent by the governor of al-Kūtā. They pursued the fleeing Khafādja along, the river Euphrates as far as al-Rahāf al-Shām, where the Khafādja made a stand as they could not retreat any farther and in the fight which ensued Kāisp, the governor of al-Hilla, was slain while Arghāsh, the governor of al-Kūtā, took refuge with the governor of Ṭabarīn. Khafādja then pleaded for forgiveness stating that they were constrained to fight by being driven to extremes. Their excuse was accepted as the waste Ibn Hubayr who had marched out against them saw the futility of pursuing them into the desert. The last time we hear of the Khafādja is in the year 588 (1192) when they came to the assistance of the governor of al-Baṣra, who in the latter was threatened by the troops of Ṭāhir. In addition to the events narrated we find that Khafādja were among the Arab tribes who assisted in the siege of Tiberias in 507 (1113) when Baldwin had taken refuge there after an unsuccessful raid upon Jalabat.

According to al-Kalqaspandī a branch of the tribe of Khafādja was settled in Lower Egypt. Among the poets of this tribe in ancient times was Tawbā b. al-Humayyorī, celebrated on account of his love for Laila al-ʿAbyyatī and the elegies which the latter composed upon his death when he was killed in a raid.

Al-Khafādja, Ahmad b. Muhammad b. Umar al-Khafādja, called Sīhāb al-Dīn al-Misri al-Ḥanāfī, was born near Cairo about the year 979/1071 and received his earliest education from an uncle on his mother's side, Abū Bakr al-Shanawwānī, whom he calls himself the Sibwātī of his age, and under him he studied both Ḥanafī and Shī'ī law; the philosophy of the Prophet entitled al-ṣīla'ī/ṣīla'ī, and al-Khāyānī, he read under Ḥabīb al-ʿAṣlīnī and al-Mukarnīsī and he even studied medicine under Dāmāt al-Bāṣrī. Later he made the pilgrimage to the company of his father and took the opportunity to hear the lectures of the learned men in the two holy cities. After his return from the pilgrimage he made his first journey to Constantinople, where he found several teachers of outstanding merit, among whom he mentions Ibn Abū al-Abnak, Mustafā b. 'Abd al-'Aẓīm and the Jewish Rabbi Dāmāt under whom he studied mathematics and the books of Euclid. His principal master, however, was Sa'd al-Dīn b. al-Hāsan, and when the latter died and his other teacher soon followed him in death, Constantinople became devoid of men of learning. He had meanwhile gained favour and received the post of Kāfīr of the province of Kūmānī and rising in rank he became Kāfīr of Şūbā under Sa'd al-Muraddī, who finally appointed him to the same office in Sūba. These offices enriched him considerably and he was ultimately sent as Kāfīr 'Aṣār to Egypt. This post, however, he did not hold for long as through intrigues at Constantinople he was dismissed. This decided him to make another journey to Constantinople and on travelling there he passed through Damasus and Halab, in
both of which cities he was entertained by the men of learning. His expectations in Constantinople were not fulfilled and he gave vent to his anger in the literary outburst which he entitled al-Maṣfād al-Rāwīyya. Instead of making matters easier for himself he incurred the hatred of the Mufti Yalay b. Zakkiyya and was ordered to leave the city immediately. As an acknowledgment of his worth as a scholar he received the appointment of an ordinary Kâdi at Cairo, but he seems to have devoted his remaining years to study and to the composition of his works. He died in Cairo on Tuesday the 12th of Râjâd 1069 (3 June 1659). Al-Khâfaḍîa enumerates most of his works in his autobiography; many of them of considerable size, while he himself tells us that many of his treatises were never collected in book-form. His most extensive work is a commentary upon the Tafsîr of al-Baghdâdi, which he entitled ‘Aṣâfﬁt al-Kâdi, and which had been printed in Cairo in four large volumes. The work follows the usual tedious method of explaining almost every word, and for traditions and explanations it advances the statements of a large number of other authors who have treated upon the same subject. The same is the case with his second largest work, a commentary upon the Sâb‘a‘ of the Kâdi ‘Yâfî, entitled Nasîs al-Râf‘yâq, which we have seen, he studied under Ibrahim al-Aynî. Here again he quotes all accessible literature dealing with the biography of the Prophet, giving the various authorities who have recorded the same traditions. Neither of these works contain anything original, because the subject did not call for anything new. All that was required of the author was to bring together every detail upon the subject he could find in the works on hand. This work has also been printed in Constantinople 1267 a.m. in four volumes. Of an entirely different nature are his two biographical works: Khabar ‘l-Zawâ‘il f. wa al-Hâfîz min al-Baghdâdi and Khabar al-Ashraf wa-Nasir al-Hâfîz al-Daragî. The titles prepare us for the style in which these two books are composed, the evil influence of the Tafsîr of ‘Alî al-Qalili and the Khabar of ‘Imâd al-Dîn is in both works apparent; we get instead of biographies an exultation of verbosity without any noteworthy information and in most cases we can only infer that the persons named lived during, or shortly before, the time of the author, but the arrangement according to countries gives us the information where the persons lived. For biographical details both works are useless. We get however a fair amount of contemporary poetry enabling us to judge to what miserable depth the art of rhyming had sunk. While the first named work exists only in manuscript, the ‘Râdîsîa has been printed three times in Cairo (1273, 1294 and 1350), which shows us that the work is appreciated in Egypt. The most valuable portion of this work is an autobiography of the author (in which he has permitted to state when and where he was born) and the ‘Alîbâd al-Râwîyya which is directed against the learned men of Constantinople. The autobiography has furnished the material for the account of his life above and in the work of al-Muhâji, and has ‘Aṣâf‘a‘ al-Afnî. Of more value are his Tanbih al-Mubâkh and his Sâb‘î al-Dânî. The former is of a work of the class called ‘aṣâfî in 30 volumes (mâjâl), and he tells us, in the introduction to his al-Shârîf, that al-Hâfîz al-Kâdi or even Thâhâ would acknowledge its excellence if they were able to see the book. Its value consists in having preserved extracts of other works now apparently lost or undiscovered. It is interesting to find him quote from the Nâdhû al-Munzûl of al-Ushârûdîn (printed in Damascus 1340), the Muhâjir of Ibn ‘Hauw, the Fihrist of Ibn Nâzîm al-Ansârî of al-Kabûrî, and Al-Bakrî, considering the rare manuscripts of these books are. The book is in fact a curious collection of odd information from all kinds of sources. Apparently there are two editions of this book, one Cairo 1284 and a second without date printed in Tânîs. The ‘Aṣâf‘a‘ al-Afnî is not the Tanbih al-Dânî of al-Shârîf, as is indicated by the title, a work dealing with words of foreign origin in the Arabic language. The author has used for this purpose the Mu‘annâb of al-Munzûl [q.v.] and similar works, but is not content with explaining, or simply mentioning, words of foreign origin, as he also gives ample specimens of vulgar errors in correct Arabic speech. Close reading of this book is a commentary on the Durr al-Qâdarî of al-Hâfîz, which has been printed together with it the Durrata in Constantinople, 1299. In this work he not seldom corrects al-Hâfîz and frequently gives useful additional information and this work together with his ‘Aṣâf‘a‘ are probably the best of his compositions. His Diswa‘ is mentioned by al-Muhâji and his actually been preserved in manuscript in Copenhagen, but my knowledge of his poetry is confined to what al-Muhâji quotes or that, he himself says in his own work. It is not of a high standard, but his whole works are typical of his period and vividly reflect what we may expect from his contemporaries.

Bibliography: al-Muhâji, Khâfaḍî al-‘Arab, i. 331–343; Brockelmann, G.A.L., ii. 285.

(See next page)

KHÂFA‘I KHÂN (MUHAMMAD HÂZîM NâZÎM AL-MUKHTAR), historian, his title of Khâfa‘i Khan was given him by Muhammad Shah and is derived from a family connection with Khâfa‘i, a district of eastern Persia, famous for its distinguished men. He was a son of Khâfa‘i Khan a confidential servant of Murâd Bakhsh, youngest son of Shah Djiha. The place and date of his birth are not known, but it seems probable that he was born in India, and in a statement in his history (i. 739) implies that his birth took place about 1643. The statement is that 74 years after the death of Shah Djiha’s minister, Sai’d Allah, he was 52 plus the age of discretion (141). In other words he was 66 Muhammadan years old in 1728 (1066 + 74 = 1140 A.H.). His father was Khâfa‘i Khan, a confidential servant of Shah Djiha’s youngest son, Murâd Bakhsh, and was severely wounded at the battle of Samurgh. Khâfa‘i Khan possibly, like Bernier’s friend Danielmand, began life as a merchant, or as an official’s clerk, and it was in one of these capacities that he visited Bambay in 1669. He had an interview with an English official (ii. 424, and Elliot-Dowson, vii. 350). He served under Aurângzeb, Bahâdur Shah and Muhammad Shah in the Deccan and in Gudjarat, and was long stationed at Sârad. He also lived at Ahmadshah, which he defends against the structures of Deobâd and at Khâka, in Sîrâj’s country, and in the beginning of Bahâdur Shah’s reign he was commander of Campûr (1771). Probably he ended his days at Haidarábâd in the service of Asfâl Djiha Nâzîm al-Mulk (hence our author’s title of
Nisân al-Mulkî) about 1732-33. He was an intimate friend of Shah Nâšir, the author of Ma'âlih al-Dawârî (who was also a Hâjibastâi officer) (v. iii. 689 of the Bibl. Ind. ed. of that work, and Khâfî Khan, ii. 678).

Khâfî Khan wrote a history of the Indian branch, of Timurid dynasties, and called it Mushâhk al-Usâmah (the Choice Compendium). It is a standard work and is much admired, especially by Orientals, for its style, and its accuracy and impartiality, though it is often too grandiloquent for modern taste. Still, it is by far the most interesting of native histories of India, with the exception of Babur's, and ought to have been translated long ago. At an introduction, beginning with Turâk b. Yâphet, and describing the origins, etc., of the Tartars and Mongols, it gives short biographies of Timur, his third son, Mirâm Shâh, and the descendents of the latter, who were the emperors Babur's ancestors. These are followed by a history of the emperors of Agra and Dîhlâ, beginning with Bâbur, of whom there is a tolerably full account, and ending with the beginning of the 14th year of Muhammad Shâh. Bâbur conquered India in 1526, and the 14th year of Muhammad Shâh was 1732, so that the history covers a period of over 200 years. The last ten years of the history are given in a very abridged form. The most valuable parts of the work are the accounts of Shah Jâhân and Awrangzîb, for both of whom he had a high admiration. The history has been published in the Bibliotheca Indica (2 vols.), but the edition is not complete, for it wants the first part or volume. This last, however, is very rare, and perhaps does not exist in its entirety. There is only a portion of it in the British Museum. The author refers to it in vol. i. p. 49 of the printed edition. Khâfî Khan also wrote a history of the minor Muhammadan dynasties of India; but this too has disappeared, though a small portion is preserved in MS. in the India Office Library (Kethâ, Cat. 88, 407). It was apparently of little value, being mainly an abridgment of Fârâhî.

The charm of Khâfî Khan's history consists in his digressions and his frequent use of his own observations, and of information derived from his father and grandfather. He is a somewhat bigoted Muhammadan, and he is extremely curious about Shah Jâhân and Awrangzîb. That he was sure over Awrangzîb's treacherous capture and subsequent execution of his younger brother, Murid Bâkhsh, the capture he represents as a clever manoeuvre (it certainly was to the public advantage), but he is evidently half ashamed of it, for he declines to give the particulars. In his account of Murid Bâkhsh's attempt at escape, and his trial and execution, which he got from his father, he does not plainly set down Awrangzîb's responsibility, and continues to pay him a compliment for his generosity in rewarding the man who declined to prosecute Murid for the murder of his father. He also deals lightly with Shah Jâhân's conduct to Khamraw, and to his competitors for the throne, and never musing about his debocheeries. Still he is far more honest than Abu'l-Fulât. His accounts of Shah Jâhân's and Babar's are very fair, and in the latter of them he has a very interesting account of Nur Dâshân. He also got it from a very old man, who as a child had accompanied Nur Dâshân's father on his journey from Persia to Afghanistan and India. Khâfî Khan, too, though, like Tâzik, he may tell us too much about emperors and their wars, does not omit the more interesting subject of plagues, and famines, and of internal administration.

Bibliography: Elliot-Dowson, History of India, vii. (which contains a very full abstract, by Prof. Dowson, of the 2nd volume of Khâfî Khan); Colonel Lees, Materials for the History of India (Hertford 1868), p. 37 sq.; there is a manuscript translation of vol. i. by Major Gordon in the British Museum (Add. 26, 617). (H. Revenige).

Khapî, the eleventh metre in Arabic prosody, containing three sâhîf and five fârûd:

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\begin{align*}
\text{I} & : & \text{fârûd} & \text{mutâfîm} \\
\text{II} & : & \text{sâhîf} & \text{fârûd} \\
\text{III} & : & \text{sâhîf} & \text{mutâfîm} & \text{mutâfîm}
\end{align*}
\]

All the feet lose their second quasiletter when the last quasiletter of the preceding foot is retained and vice versa. The foot \text{fârûd} is often changed to \text{fâlûd} (= \text{futûlûd}) by taqdîs. (Motl, Ben Chineker.)

Khaiwar, an oasis on the road from al-Medina to Syria, 100 miles from al-Medina. Dougherty, who stayed in Khaiwar from November, 1877, to March, 1878, describes Khaiwar as a group of wide, watered valleys, which lie together like a palm leaf on the edge of the lava region (Hara) and all run into one main valley. These valleys are gashed in the lava-field, beneath which lies sandstone which, wherever it crops out, has a burned and discoloured appearance. The oasis lies 3,300 feet above sea level and Dougherty puts its population at about 1,000 souls. The bottoms of the valleys are covered with rushes, the springs have a slightly sulphurous taste and are surrounded by incrustations of salt. In spite of its many palm trees, the land has an uninviting aspect and great stretches of ground lie untilled. The computing height of al-Hisn, illustrated by Dougherty on p. 104, consists of a great basalt rock, which rises out of the Wâdi Zauukiya, like an erecte block. The modern settlement is built on its south side. The length of the walled platform of the citadel is 200 paces and the breadth 90. The floor is deep mud, which may be partly of the old clay buildings that have melted away upon the uneven rock. In digging, potsherds, broken glass, eggshells and horse-dung are brought to light. Two ancient pyramids of clay bricks, the lower parts of which are cased with stone, enclose an ancient covered well, which was used to supply the garrisons.

The name Khaiwar is said by Vâlût to have meant "castle" in the language of the Jews who lived there; according to Sulîh b. Muhammad al-Khâfî, it took its name from Khaiwar b. Kûniya b. Mûhâbî, who was the first to settle there. The ancient Khaiwar, according to the old Arab geographers, lay in a very fertile district which was rich in palm and luxurious cornfields, and was situated on seven castles: Hijâm al-Nââm, Hijâm al-`Uspûl, Hijâm al-Shariq, Hijâm al-Nââm, Hijâm al-Sâltûm, Hijâm Wâshî, and Hijâm al-Mâthâ, at the further boundary Hijâm Wâshî, in which there were palms and other trees and which later belonged to the Prophet Muhammad, and the greatest stronghold
of Khaibar, Ḥun al-Kanṭir, which 'Alī b. Abī Ṭalib, afterwards Caliph, captured, the lower part of which was occupied by the mosque of the Prophet (also called al-Manṣūra), built after the conquest by Ṭabūb b. Muqā. The spring in the fort of al-Shībāq was called al-Ḥamma. The Prophet called it Ṣimāt al-Muḥabbah ("the angels' share"). It was used to irrigate the adjoining lands. The water flowed away in one channel and the other third in another. Both had the same direction. If three pieces of wood or three dates were thrown into the well, two went into the channel containing two-thirds and one into the other. No one could take more than a third of the spring water out of this channel and if anyone stood in the channel which took two-thirds in order to send more water into the smaller channel, the water overpowered him and flowed past him so that none went back into the second channel to increase its share.

The oldest mention of Khaibar in inscriptions is in the bilingual inscription of 568 A.D. of Harrān in al-Ladēza, which E. Littmann has given the correct interpretation in Observations sull'iscrizioni di Harrān e di Zibal, in R.S., 1912/13, p. 193 sqq. The inscription bears the date "in the year 563 [viz. of the era of Boṣra], a year after the expedition of Khaibar"). According to Ibn Kurābā, Khaibar al-Muḥabbah, ed. Wattenfeld, p. 315, this expedition took place under King al-Malik b. Abī Ṣanāmīr (al-Harīrī b. Ḍabāla), who reigns from 528 to 569/570 A.D.; the inscription now gives as the exact date for this event the year 567 A.D. Much more serious for the history of Khaibar and its Jewish population was Muhammad's campaign, but set aside the beginning of the year 7 A.H. (628 A.D.) with about 1500 men against Khaibar, presumable with the object of obliterating the unfavourable impression made by the treaty of Hudaybiyya and of offering his followers a rich substitute for the booty they had lost. The Jews of Khaibar had apparently prepared for Muhammad's attack, but they were not united among themselves. The population was not a solid body, living together within one area, but was scattered among the surrounding valleys, where they occupied in little groups fortified houses in the midst of rich palm groves and cornfields. Every settlement had its own particular name. The valley was divided into three territories, called al-Naṭāb, al-Shībāq, and al-Kaṭiba. This strategically unfavourable mode of settlement was from the first a disadvantage, and the position of the Khaibars became still more precarious when they were, the Ḥaṣāṭin, left them in the lurch, and their 4000 auxiliaries left Khaibar for their homes, Muhammad thus had a free hand. The advance was carried out by night and in the morning the Khaibars found the Muslim troops confronting them; they had taken up their quarters behind the Ḥarrā on the edge of the desert. It took Muhammad about six weeks to conquer the whole district of Khaibar. Every strong house, every fortified post had to be besieged and stormed frequently after heavy fighting. The castle of al-Naṭāb was the first to be attacked; it resisted for over a week. In revenge for the appraoch of its defence, Muhammad had the splendid palms and around it cut down. 400 were destroyed. Before the battle of Ṣaḥār put a stop to further devastation. Al-Shībāq was next stormed. The successes of the Muslims had already much weakened the strength of the defence. Treachery had placed al-Naṭāb in the hands of the Prophet, and as engines of war had also been captured, in the use of which a Jewish traitor instructed the Muslims, the resistance of the Jews diminished considerably so that the other strongholds fell more quickly. The last Outbreak of the defence, al-Kaṭiba, fell almost without resistance. The Jews were sentenced to lose all their property and were left with their wives and children and allowed to till the soil which they had previously owned. Half of the harvest had to be handed over to Muhammad. This tribute continued to be paid until the Caliph 'Abd al-Malik b. al-Ḥajjāb drove the Jews out of Arabia. In later years, however, the Jews returned in certain numbers to Khaibar. Benjamin of Tudela says that in 1123 A.D. a Jewish colony, 1150 strong, which must have formed a closed community, lived in Khaibar. Not too much stress need be laid on his statement. Burckhardt, who saw Khaibar at the beginning of the sixteenth century, mentions that the Jewish community once settled here had entirely disappeared.


(ADOLF GROHMANN)

KOHAIBAR PASS, the northern route between Afghanistan and India, leading from Kabil to Peshawar. The pass runs from Kshka to Djamird and is about thirty-three miles long, its centre lying in 34° 6′ N. and 71° 2′ E. Its highest point, Landi Kotal, is 3,378 feet above sea-level. Alexander the Great probably sent the division of his army under Hephaestion and Perdiccas through the Khaibar, while he himself followed the northern bank of the Kabul river and crossed the Khaibar valley into Badgaw and Zawal, Mahmūd of Ghūsina used the pass only once, when he marched to meet Djamird in the Peshawar valley. The Amir Timur used it when invading India in 1398 and when retiring in 1399.

Kabir invaded India by the pass in 1345 and Humayun, after capturing Kabil, on his return from exile, traversed it. It was the route regularly used by Akbar and his successors between the Punjab and Kabil, and Djamirdhān, first fortified by Humayun, was named after Akbar. The pass was held in Mughal times, as now, by the Afrits, a turbulent tribe extremely jealous of foreign encroachment, and in the reign of Akbar their hostility was accentuated by the establishment in this region of a heretical and fanatical sect, the Kwašantya (1517), who commanded the adherence of the Afrits, Vīharī, and other tribes. In 1588, on the death of Mirāz Muhammad and Amīn, ruler of Kabil and younger brother of Akbar, Kāpsī Mān Singh, marching to take possession of Kabil in the name of the emperor, was obliged to force the pass, an operation which was performed with
difficulty, and the suppression of the Rawshantyaz cost much blood and treasure. In 1672 the tribes attacked Muhammad Ahmad Khan Awrangzib, governor of Kabul, in the pass, annihilated his army of 40,000 men and captured the women and children and the imperial treasure and elephants.

Nadir Shah, advancing by it to attack Nadir Khan, was defeated and his army driven back by the forces of Ahmad Khan. The chief of Bahr was captured, Nadir Shah was taken by the engagement, and Ahmad Khan overthrew him near Djamud. Ahmad Shah Durran and Shah Zamun used the pass on several occasions when invading the Punjab.

The British first used the Khair Pass in 1839 in the attempt to establish Shah Shinde in Afghanistan, and have since used it on several occasions, more than once suffering disasters in traversing it.

By the treaty of Gandamak (1839) between the British and the Amir Yākūb Khan, the control of the pass was left to the former, who have exercised it latterly by maintaining an experienced political officer for the pass, at whose disposal are the Khair Rifles, a large corps of Afghaunis under British officers. The arrangement has not been entirely satisfactory, but was probably the best that could be made with so turbulent and treacherous a tribe.

Bibliography: Ali Tabari, ed. de Goeje....

Khair Al-Din, a famous Turkish architect of the time of Sultan Walla Haydarii (1457–1512). As a result of the habit of Turkish historians of mentioning favourably every pious founder, writer of chronographs, and calligrapher, but only exceptionally giving the name of the creator of a masterpiece of architecture, or even giving any biographical notice of him, Khair Al-Din's activities are veiled in obscurity. It is certain, however, that he is a historical personality. He is said to have been the son of the architect Ustad Musah. His masterpiece is the Haydari Mosque, a vigorous piece of architecture, in Constantinople (built between 1501 and 1507) (on which see Elwey, Syiğat-nâme, Stamh 1514, l. 141; Sâ'd al-Din, Tadhkireh, Stamh 1428, l. 251; Humner, Constantinopolis und die Byer, Pest 1822, l. 403; Khartosts Baysant, Konstantinopolis, Athm 1850, l. 421).

The popular Turkish view of the importance of Khair Al-Din, who is considered the real founder of Ottoman architecture and is approached by none of his predecessors (Elwey b. Ali, Meloued al-Madina, Masi, etc.) or his successors (M. Khaim, Kanmil al-Din) down to Sâ'd (q. v.), the greatest of Ottoman architects and one of the greatest of the world's architects, is confirmed by his masterpiece, the Haydari Mosque.

The scheme of two half-domes supporting the principal dome is modelled; it is true, on the Aya Sofya, but dominated by another conception and deliberately developed further. Fious legends are associated with the building.

There is also a little mosque by him which bears his name, not far from the tomb of the Grand Vizier Sinâl Pasha at Pamâk Kapiâ. His tomb is in front of the khâlil's caravanserai.

Barbarossa, the famous Turkish corsair and Beylerbeyi of Algiers and brother of 'Arabî (q. v.). In spite of the statement to the contrary by Haibo, it is he who is referred to by the epithet Barbarossa (Barbarossa, Annalhuru) in the diplomatic correspondence of the French court. Born at Metellin about 888 (1483) he was at first a pirate under the command of his brother and acquired a great reputation for skill and bravery. When 'Arabî set out on his expedition against Tlemcen he left his brother the governorship of Algiers, which he had just taken. When the news of the death of 'Arabî arrived, Khair al-Din was unanimously chosen by his companions to succeed him. But he soon found himself in a very critical position. The towns of Cherchell and Temis had rebelled; the Kabyls of Ibn al-Khalil, king of Kako, assailed him; and to Hammu, king of Tlemcen, he had invaded the Chelif valley; finally the Algerians, tired of the cruelty of the Turks, were only waiting an opportunity to throw off the yoke. Thus feeling unable to cope with all his opponents with the forces at his command, Barbarossa sought the help of Selim, Sultan of Constantinople. He paid homage to him for the lands conquered by his brother and promised to pay him tribute. The Sultan, who had just conquered Egypt (1517), eagerly seized this opportunity of placing the shores of the Western Mediterranean under his sway. He accepted the homage of Khair al-Din and gave him the rank of Pasha and Beylerbeyi (cf. the article E. N.) At the same time he sent 2,000 men with artillery to Algiers and authorised the enrolment of volunteers, to whom he granted the rights and privileges of the Janissaries (q. v.). 4,000 Turks or Levantins thus came to serve under Barbarossa and formed the pasha or milizia of Algiers.

The arrival of these reinforcements enabled Khair al-Din to meet the dangers which threatened him. A conspiracy of the Algerians who had agreed with the tribemen to set fire to the fleet and massacre the Turks was put down and the heads of the ringleaders fixed on the gates of the Pasha's palace. A Spanish force under Ugo de Moncada was repulsed. The Christians landing at the mouth of the Harroub (al-Harşâ) had taken up their position on the heights of Kudrât al-Sulih and began to bombard the town. Barbarossa succeeded in drawing them out of their entrenchments by attacking their ships drawn up on the shore and forced them to re-embark (1549). In the east, on the other hand, he was less fortunate. A Tunisian
army was advancing on Algiers. He set out against that and met the enemy in Kabylia on the territory of the Fislet Ummell. In the middle of the battle, the Sultan of Ktilo, secretly won over by the Hassafs Sultan, deserted and turned against the Turks. The latter were cut to pieces and Barbarossa, with his rear to Algiers, turned back, and retired into Djedjeli (in gu). During this time the Kabyles laid waste Obidja and occupied Algiers, while Checcell and Tenes again revolted (1520).

Taking refuge in Djedjeli, Khaire al-Din began to reconstitute his army and to gather reinforcements. He resumed his old trade of pirate and from 1520 to 1524 he ravaged the coasts of the western Mediterranean, assassinating considerable booty and gathering numerous adventurers around him. He was soon strong enough to seize Collo (1521), Bence (1522) and Constantine. He also recruited the help of the natives of Little Kabyla by making an alliance with "Abd al-Aziz, chief of the Baiz Areba, ruler of the Sultan of Ktilo. Thus he was able to 1525 to resume his interest against Ibn al-Kaib. Defeated at the Wadi Boudan and again at the pass of the Banib Alhga, the latter was killed by his own soldiers. Militja and Algiers were occupied by the Turks, the rebel chiefs of Tenes and Checcell were put to death and the inhabitants of Constantine, who had in 1527 expelled their kadi and massacred the Turkish garrison, severely punished. Finally, Hassan, who had succeeded the al-Kadi, tendered his submission and agreed to pay an annual tribute (1528).

The capture of Peñón, a Spanish stronghold on a island within canning-shot of Algiers, completed the devastation of Turkish power. In the beginning of May, 1529, Barbarossa began the bombardment of this fortress, a garrison of which the Spaniards had neglected to strengthen; it was taken by storm on May 27 when there were only 25 unwounded defenders left. Khaire al-Din had the governor, Don Martin de Vargas, put to death and ordered the outer walls of Peñón to be razed to the ground. The debris were used to build a mole joining the island to the mainland. This jetty protected the Cockade from the west winds and enabled the corsairs to leave their ships in shelter which they had previously been obliged to draw up onshore during bad weather. This created the harbour of Algiers, a refuge and base for operations for the Spanish fleet. Disturbed by this new success of Khaire al-Din, the Spaniards tried to secure a landing place on the coast by taking Checcell, but the expedition was against this town by Andrea Doris ended in failure (1531).

Now definitely installed in Algiers, Barbarossa set himself to increase still further his military force by recruiting, along the coastaries, whose insubordination and insubordination were in dangerous, bodies of troops personally devoted to him. He formed a gama of 500 renegades, for the most part Spaniards, raised 7,000 to 8,000 Greeks and Albanians, enrolled Kabyles, and entrusted the command of this new force of his artillery to one of his companions. He thus found himself able to undertake an expedition against Tunis, with the inhabitants of which he had long had secret negotiations. By taking this town he wished to anticipate the designs of the Spaniards and secure himself the control of all the eastern shore of Africa. The Sultan, to whom he had communicated his plans, gave him the required au-

thorisation and sent him auxiliaries. Leaving the government of Algiers to his Khalifa, Hassen Agha, Barbarossa entered Tunisia, seized La Goulette (Aug. 16, 1534) and from there advanced on Tunis. Military Hassen, who tried to stop him, was defeated in a battle fought near the gate of al-Djezza, and fled to the sea (Aug. 18). The Turks entered Tunis and plundered the town. The rest of the kingdom submitted without resistance.

Barbarossa's success was, however, of short duration. In the month of June, 1535, Charles V appeared on the coast of Tunis. On July 14th the Spaniards captured La Goulette and on the 20th became masters of Tunis. The Christian slaves, whom Khaire al-Din had refused to massacre, burst their chains and joined the attackers. Fearing he might be surrounded by the enemy, the Beylerbey fell back on Bence, where he found his fleet, which he had sent there on receiving news of the preparation of the Spanish expedition. From there he sailed for the Balsares Islands, sacked Mahon and brought back to Algiers 6,000 captives and considerable booty.

A little later, Khaire al-Din went to Constanti

nople by order of Sultan Selim III, who in 1535 had appointed him Najdul-Begada, and wished to entreat him with the direction of the naval campaign against Charles V and his allies. He had not to return to Algiers, where authority was exercised in his name by a hatturqa. At Constantinople Barbarossa devoted himself entirely to his new office. He reorganised and increased the Turkish fleet and took an active part personally in the naval war. In 1537 he ravaged the coasts of Aputa, tried unsuccessfully to take Brindisi by surprise and took part in the siege of Corfu. Not having been able to capture the latter place, he turned his attention to the Venetian possessions in the Aegean Sea and occupied the islands of the Dodecanese. The following year he completed the conquest of the Archipelago by taking Scutari, Seyros and Carpathios; then he made a descent on the island of Crete, where he burned two towns and 50 villages. In the Ionian Sea he gained two victories over Andrea Doria, at Preveza and St. Maura. In 1539, with the help of his lieutenant, Hassan Corso and Dragut, he recaptured Castellamare in the Gulf of Cattaro and Malvasia and Naxos in the Morea. The Venetians were forced to submit to concluding a truce with the Porte.

These successes secured Barbarossa a position of preponderating influence in Constantinople. Honoured by the friendship of the Sultan, he persuaded Selim II to continue the war in the Mediterranean. He was also decidedly in favour of the French alliance. From 1534 he had been in correspondence with Francis I; after the conclusion of the treaty of Bagdad, he was the confident of the ambassadors of the 'Christian King' and leader of the French party in the Grand Divan. Charles V endeavoured to win him over to his cause by secretly offering to recognise him as sovereign of the whole of North Africa in return for a payment of 1,000,000 scudi. Barbarossa, while pretending to lend himself to the Emperor's plans, at once revealed them to the Sultan. The disastrous end of Charles V's expedition to Algiers (1541) still further increased Khaire al-Din's prestige, although he had taken no share at all in the defence of the town.

Hostilities suspended since the truce of Nice (1538), began again between Francis I and Charles
V (1541). Barbarossa was given command of the Turkish fleet, which was to co-operate with the French forces. In 1543 he operated along the Italian coasts, took Reggio, ravaged the coasts of Calabria, then, after joining the Duc d'Enghien at Marseilles, laid siege to Nice. The town of Villefranche, where the Turks landed, was taken and destroyed. November 1543, the castle would not now take the arrival of Doria’s fleet and the Marquis del Vasto’s army forced the Turks to withdraw. A portion of their fleet wintered at Toulon while the rest went along the Catalan coast and sacked Palamos and Roses. The peace of Crespy (1544) ending the war, Khair al-Din returned to the Levant, pillaging the islands and shores of Tuscany and the Kingdom of Naples.

After this campaign, Barbarossa retired to Constantinople. He had great wealth in this town, including several palaces on the Bosporus.

He died on July 4, 1546, at the age of 63, and was buried in the mosque which he had built at Büyük Dere (see the art. HERE). By his will he ordered all his slaves under 15 years old to be liberated and left the others, 800 in number, to the beaupère as well as 30 armed galleys. The bulk of his wealth was divided between his nephew and his son Hasan, whose mother was a Morena, and who, on three different occasions filled the office of governor of Algiers (see the art. HASAN PASHA, above, ii. 281).

Barbarossa was not only a successful corsair and a remarkable soldier; he also possessed certain of the qualities of a statesman, an indomitable resolution which enabled him to surmount the greatest difficulties, and a very accurate sense of the conditions on which: the establishment of a permanent state in Barbary depended. He understood that Turkish rule, being restricted to the coast, naturally tended to be precarious; he therefore tried to make himself master of the interior. His ambition was to make in one vast state, of which he would be the sovereign, the whole of North Africa. If circumstances did not permit him to realise this plan, at least he finished the work begun by Arzish, and he may be regarded as the real founder of the Regency of Algiers.


Khair al-Din Pasha. (See Cenkeriki.)

Khair al-Din Pasha, a statesman of the time of Abd al-Hamid II. He was of Circassian origin, but spent his early years in Tunis, where he rose to important offices as a result of his brilliant abilities. He ultimately became grand vizier. His great aim was to achieve a closer relationship with Turkey, which was recognized in 9 frirman of Sultan Abd al-Aziz. As a result of a quarrel with Sadiq Pasha, then Wali of Tunis, he left the Tunisian service and retired to Tunis in 1854 (1877) Abd al-Hamid summoned him to Constantinople and appointed him president of the commission on financial reforms and later of the Council of State. In the difficult period after the loss of the Rum-Turkish war he was appointed Grand Vizier in 1895 (1878), the eighth in the short period. Abd al-Hamid had then been reigning.

Khair al-Din was very liberal in his views and endeavoured to further the reforms movement now beginning by introducing improvements, especially in the administration of justice, and tried to strengthen the Grand Vizier’s power as much as possible in opposition to Abd al-Hamid’s wish to make the Grand Vizier a mere instrument for the execution of instructions given by the Yildiz Khans. He brought upon himself the opposition of the ulama, who would only allow the Grand Vizier the right of presiding at the council of ministers. After only eight months of office he was dismissed. He died in Constantinople in 1880 (1889) at the age of nearly 70 and was buried in Ayvah. He bore the reputation of being reliable, fearless, steadfast and liberal. He wrote an Arabic work entitled Akhbar al-Mudhit fi Mafsifat Ayyubi al-Mudihit, said to have also been translated into Turkish and French.

Biographical: Skendji, Khams al-Din, Constantinople 1308, ii. 2073; Thahrlsli, Si- gril al-Othman, Constantinople 1508, ii. 317; Dhillon Nari, Abu’l-Hamad al-Shah, Deen-e Salam, Constantinople 1327, ii. 598; Szi, Machtversal der Tuerken, Vienna 1898, p. 481.

(Khail al-Din)

Khairaaln是指在India的西布（Districts of Sitapur，United Provinces, India. Population (1901), 13,774. It was formerly a place of importance, and is said to have been founded by one Khaira, a Fast, in the 4th century. It is, however, most probable that the name was given by Muhammadans to an older town on the same site; and it has been identified with Mathura replacing Mathura, an ancient holy place. A number of temples and mosques are situated here, some of them dating from the reign of Akbar, but none of much
interest. It has been a municipality since 1809. Trade has suffered owing to the rise in importance of the railroads, but there is a daily market, and a small industry in cotton printing.

At the time of Akbar the Sakhir of Khairabad consisted of 32 mahals or parganas, but many of these lay in the present districts of Kheri and Hardoi. This pargana consisted of the Southern portion of the country lying between the Gond and Zarayan rivers. It was bounded on the north by Hargram, on the east by Lakarpur and Biswan, on the west by Surjpur and Ramkot, on the south-east by Machkotha, and on the south-west by Pirmar. The whole of the Southern half of the pargana is a high lying tract with a high soil and good natural drainage producing in favourable seasons fine crops of wheat. North of the road from Surjpur to Khairabad and from the latter to Biswan, the land is lower, the soil being softer and liable to flooding from numerous jalls and water-courses. However, the cultivation is generally poor, the majority of the tenants belong to the inferior cultivating classes; the holdings are large; the cattle are wretched; many of the landlords are heavily in debt and means of irrigation are deficient.


KHAIROPUR, a state in Sind, lying between 26° 16' and 27° 45' N., and 70° 30' and 72° 14' E. The state has no separate history until the fall of the Kalhora dynasty of Sind in 1783, when Mir Farukh Ali Khauro Talpur, a Balush chief, established himself as ruler of Sind. Subsequently his nephew, Mir Suharsh Khauro Talpur, founded the Khairpur branch of the family. His dominions at first consisted of the town of Khairpur and its environs, but he enlarged it by conquest and intrigue until they extended to Sabalankot and Kangaon on the north, to the Dhaissam desert on the east, and to the borders of Kachh Gandiva on the west. About 1813, during the troubles attending the establishment of the Bakhra dynasty in Kachh, the Khairpurs withheld the tribute which they had hitherto paid to the rulers of Afghanistan and became virtually independent, but jealousy between Rustam, who had succeeded his father Suharsh in 1811, and his brother Ali Murtuza, caused unrest to the crisis which led to British intervention. In 1852 the individuality of the state as a political entity was recognised by the British government, which secured for itself the use of the Indus and the road of Sind. The Mirs of Sind were both for the passage of British troops through their dominions during the first Afghan war, but Ali Murtuza of Khairpur supported the British policy, and after the battles of Miran and Daha, his state retained its political existence.

Sibliography: E. A. Langley, Narrative of a Residence at the Court of Mirs Ali Murtuza, Londres, 1876; Sind Gazetteer, 1876; Imperial Gazetteer of India, 1904-1909. (T. W. Hart)

KHAIROLÜLLAH EFENDI, an important Turkish historian. Born in Constantinople, of a family which had over 160 years unbroken service with the Sultans, the son of the famous 'Abd al-Hakim Efendi (d. 1270 = 1853/1854), a theologian and physician, who was three Serd-
KHAKANI. [See FATH 'ABD MEXH.]

KHAKANI (Abd al-Jabbar ibn MANSUR HAKAN), a Persian poet, born in Gauda (Khesarpol) in 1000 (16th Century), the son of a carpenter, Ali, and a Nestorian woman whom he had purchased from a slave-dealer. His grandfather was a weaver. His uncle KAFI b. UDHAM, who was his benefactor, was a physician and druggist. He was taken charge of by him when his father, sunk in poverty, abandoned him. Trained in the school of Abu 'L-ULA, the latter accepted him as his son-in-law and obtained from the Khakan Mandehir permission to give him the name of KhAKANI. Later they quarrelled most bitterly and exchanged scathing epithets (between 552 and 554). It was then that the poet quitted his native town to go to Bakhchis where the Shahrishah Agha Sidat, son of Mandehir, was settled. Obtaining, not without difficulty, permission to perform the pilgrimage to Mecca, he was well received on his return by the governor of Mosul, Djandali Al-Din, which earned him the disfavour of his patron and imprisonment in the fortress of Shahrishah. Refusing to Tibat after the death of his wife, he died there probably in 595 (1200) and was buried in the cemetery of Surkh Ab. Although the majority of his biographers say that his name was Ibrahim, it should be noted that his father called him Babai "the substitute" because he had come to replace the great mystic Hakim Sunbi.

The Tibat Al-Abiyya' "Gift to the two 'Abiyya"; a poetical description of his journey to Mecca and back, was autographed at Agra by Mirza Abu 'l-Hassan (1855). His Dilmun entitled Khakaniyeh was lithographed at Lucknow in 1293-1295 (2 vols.); it is arranged in the order of subjects: religious and moral poems, panegyrics, poems with refrains, funeral elegies, short mystical pieces, epigrams, satires; 44 stanzas were annotated at the beginning of the 19th (XXth) century by Muhammad b. Daraj shah-Adab (= Mandu, capital of Malwa in India).


(Ch. Huart)

KHAKANI, a Turkish poet of the second half of the 13th century. His proper name was Muhammad Bey and he was a descendant of Ayas Pasha [q.v.] who was Grand Vizier under Sultan I. His life was not eventful; according to Sagi''d al-'Oum, he was暴风祸乱 and unfortunato. Khakani owed his fame to a not very long mukhabbar of Hilya-iskari, written in a triplicate metre. This poem is in prose and is an expansion of an Arabic text known as al-Hilya al-Nahaymiya containing a traditional account of the prophet's personal appearance; each of the enumerated features is commented on by the poet in twelve to twenty lines.

According to Nadij the poem has acquired the same degree of popularity as the Manesli Shair of Sulaiman Celebi. It was printed in Constantinople in 1624 and almost the whole
of it is incorporated in vol. iii. of Dāvūt Pasha's Khashsēl (Constatinople 1921). As Khabān states at the end of his poem, it was completed in 1007 (1598–1599); at that time he had already attained a great age. The poet Dīwān (d. 1056) wrote a maqṣura to the Hilye. Of other poems by Khabān — he is said to have composed a Dīwan — are only known a mathnawi called Mīṣaf al-Furqānān on a ghazal, both in a Gotha MS (Cat., p. 171). He died in 1015 (1605–1607) and is buried in the cemetery of the mosque of Edârâne Kapî.

Khabān is a striking figure in the transition period between Ottoman poetry after Bâlîk, which is characterized by a scepticism of earlier times for reasons.


KHÔL (x.), maternal uncle. The khôl, although, according to the traditional patriarchal family law in Armenia, not actually considered a relative of his sister's son, was in popular regard superior to the latter's father and his father's relatives. It usually took a good deal of effort to find on the side of one's paternal relatives against those of one's mother, and to avenge the death of paternal relatives also on one's khôl's side. Special stress was generally laid on the noble blood of one's khôl because the sister's children in particular were considered to inherit all noble and good traits of character of their khôl's.

The Muslim law, which, following the old Arab family law, paid most attention to paternal relationship, however forbids (on the authority of Sâbīr b. 87) the khôl to marry his sister's daughter because the blood-relationship is too close. The word khôl, which often has the more general meaning of "maternal ancestor," does not seem to go back to the original Semitic name of relationship.


KHALÂ' [See KHÂN-]

KHALADI, a Turkish tribe; the Turkish name was probably Khalâ (see below). As early as the fourth (tenth) century we find the Khalâd living much farther south than the other Turks, in the southern part of the modern Afghanistan between Seistan and India. They are also known than to have some other "in ancient times" (U. hâdûn al-anâsir) (al-Iṣṭâḥârî, ed. de Goeje, Râhî. Geogr. alt., i. 234). The word is variously vocalized in Arabic manuscripts, e.g. al-Khalâd in al-Iṣṭâḥârî, p. 283 nos.; Khalâ also in M. Longworth Damer (see the art. ALGIRIÎI); J. Marquart (Ermaulî, Berliûn 1901, p. 253) connect the Khalâd with the Khâvars of the Byzantine sources and the Khâvars of the anonymous Syriac narrative of the year 554–555 and proceeds to deduce an original pronunciation Khabâdi. In fave of Khalâd we have two later Turkish popular etymologies, given in the legend of Oghâs Khâtê (see the art. OGHÂS KHÂTÊ): hâlâ dâ "remain hungry!" in Râshîd ad-Dîn, text and translation in W. Radda, Kidrât Kûtîh, vol. I, St. Petersburg 1891, Introduction, p. 221, and hâl dât "remain open!" (imperative) in the anonymous legend preserved in the Ughâr character (ibid., text p. 240, translation p. xii.). The Khalâd are never mentioned as an independent political unit but always as mercenaries or guards of foreign rulers; their leaders, like those of other Turkish gaids, sometimes succeeded in founding independent dynasties, especially in India, where the pronunciation Khalâd for Khalâd prevails (see the articles following). It is usually assumed that the Ghâzis speaking Ghâzis of the present day in the upper valleys of the Tarânak, Arghandâb and Afghanistan are Afghanâns descendants of the Turkish Khalâd. This assumption is disputed by M. Longworth Damer (see the art. AFÎGHANISTAN and KHALAZI), although he grants that the Ghâzis have a good deal of Turkish blood. (W. KARVITZ)

KHALAF b. 'Arâf al-Mâlik [q. v.]. [See the article WAJHÎWAL]

KHALDI, the adjectival form of Khalâd, the name of a Turkish tribe which migrated from Turkistan at a period which cannot be precisely ascertained and settled in Western Afghanistân. From long residence in this country they were regarded, even as early as the end of the thirteenth century, when Fîrûz Khalâd ascended the throne of Dîhlâ, as Afghanâns. They here a high reputation as statesmen and soldiers, many served the early kings of Ghâzî and Ghîrû, and many afterwards attained to the highest rank in India, as for instance, Muhammed b. Bakhtîyâr, the conqueror of Bengal, Fîrûz, just mentioned, who founded the dynasty which reigned at Dîhlâ from 1290 to 1320, and Muhammed, founder of the Khalâdi dynasty of Mâvâ (1436 to 1531), who was descended from Nâsir al-Dîn, the eldest brother of Fîrûz, the Lodî, the dynasty founded by Bahîl, which reigned at Dîhlâ from 1451 to 1526, were a clan of the Khalâd.

The late Major H. G. Raverty objected strongly, but with little apparent reason, to the identification of the Ghâzis with the Khalâd. Their identity cannot be conclusively ascertained, but the Ghâzis claim a Turkish descent and are found in the region where we should expect to find the Khalâd: the corruption of the name is not unnatural among Afghanâns, and if the Ghâzis are not Khalâd it is difficult to say where the latter are to be sought, for no trace of them is found elsewhere, and there is no record of their extermination.


KHALDI or KHDONI, the dynasty of Dîhlâ, was founded by Dîhlâ al-Dîn Fîrûz (see the art. DÎHLÎ) of the Khalâd or (Ghâzî) tribe of Afghanistân and is said, though some descent has been claimed for this tribe but they had long been domiciled in Afghanastân and were regarded as Afghanâns.
Lajlul al-Din. First ascended the throne in Kılıchb in June 13, 1296, and was murdered at Karra by his nephew and son-in-law, 'All al-Din Muhammad, on July 12, 1296. 'All al-Din ascended the throne in Dilih on Oct. 5, 1296, and captured the two sons of Lajlul al-Din from Kılıchb. Arkhul Khan, governor of Mulbbn, and Khud Khan, who had been proclaimed emperor in Dilih under the title of Kılıch al-Din Hrasnhr. Having blinded his two cousins and imprisoned their mother, 'All al-Din punished with death and confiscation those amirs who had deserted his uncle for himself. He annexed Gujjar, Ramathamhor, and Citoor and in a series of expeditions to the Dakhân commanded by his favourite amir Khud Hraznhr, expelled Malik Nāthb, the Kings of Warnagul and Djarvāngul were added to the empire. Five rebellions which occurred early in his reign were crushed with merciless severity and vigorous laws were passed with the object of suppressing disaffection. 'All al-Din was descended from a design of declaring himself a prophet and promulgating a new religion, one of the most famous decrees of his reign, were those by which he regulated the price of all the commodities of life and its most disgraceful act was the massacre of between twenty and thirty thousand Mughul converts to Islam, suspected of disaffection. After 'All al-Din's death on Jan. 2, 1316, the emir Malik Nāthb, having set aside Khud Khān, the heir apparent, raised to the throne Shihâb al-Din 'Umar, 'All al-Din's youngest son, a boy of five or six years of age, and attempted to blind Khud al-Din Mubâhr, the second son, but the prince escaped the emir's emissaries and persuaded them to murder their master. Khud al-Din Mubâhr then assumed the regency, and, on April 1, 1316, blinded and imprisoned his younger brother and ascended the throne. The new emperor gained a fleeting popularity by the release of all his father's harsher measures, but his debauchery soon converted the love of his people into contempt. Like his father, he was addicted to unnatural vice and was entirely ruled by Khusraw Khan, a vile favourite belonging to one of the scavenger castes of western India. A rebellion in Gujjar was suppressed and in 1318 Khud al-Din marched to Dewagir, where he put to death Harâlp Dewsan, son-in-law of Ramchandna and appointed a Muhammadan governor to Dewagir. On his return the emperor caused his three brothers, Khud Khân, Shâdî Khân, and Shihâb al-Din 'Umar, to be put to death, and, after scandalizing his court by indecent debauchery, proclaimed himself supreme pontiff and viceroy of God under the title of al-Wahlk al-lilîh. Khusraw Khan, who had been recalled from the Dakhân under a just suspicion of treasonable designs soon regained his master's confidence and on April 14, 1320, caused him to be murdered in the palace and ascended the throne under the title of Nâsir al-Din Khusraw. His brief reign was marked by the advancement of his progiate castefellows and an attempt to restore the predominance of Hinduism in Dilih, but Malik Fahs al-Din Qâwân fled from the capital to Mulbbn and persuaded his father, Ghân Malik, governor of that province, to march to Dilih for the purpose of restoring the supremacy of Islam. Khusraw marched out to meet him but was defeated at Nandara and captured and beheaded. On the following day, Sept. 9, 1320, Ghân Malik was proclaimed emperor under the title of Ghâyib al-Din Taqabb-Shah.

Bibliography: Tāhâ al-Din Banâr, Târîkh al-Arab, Bibliotheca Indica series of the Asiatic Society of Bengal; Muhammad Khâji Firâzân, Dar a'lam, 19th cent., Bombay, 1826; and the 3rd cent., Bombay, 1832. (T. W. Hain)

KHALDI (Kutal), the dynasty of Mâlbâ, was founded in A.D. 1436 by Mâhâdâl Khâlîd, of the same tribe as the Khâlîd of Dilih [q. v.]. Dilih Khân, founder of the Ghori dynasty [q. v.], had been accompanied to Mâlîb by his cousin, Malik Mughal, and on the deposition of Dilih Khân's grandson, Ghâzâl Khân (Muhammad Shâh), Mâhâdâl offered the crown to his own father, Malik Mughal, who declined it in favour of his son, Mâhâdâl's long reign was at first disturbed by rebellions on behalf of the late dynasty, fomented and supported by Ahmad I of Gujjarâl and the râqî of Citoor. After the suppression of these he was engaged in almost continuous warfare with Gujjarâl, Citoor, Khâlîdeh, Khera, the Dakhân, Dilih and Djarvângul, and was usually successful, except against the Dakhân. He died on May 30, 1469, and was succeeded by his eldest son, Ghâyib al-Din, a mean-spirited monarch who occupied himself chiefly with the administration of his harems, for the management of which he drew up elaborate regulations, leaving the affairs of the kingdom in the hands of his advisers and, latterly, of his elder son, Nâsir al-Din, whom he made his prime minister. The later years of his reign were troubled by quarrels between Nâsir al-Din and his younger brother 'All al-Din, who was supported by Malik Khâjûd, the mother of both princes. The King, too feeble to keep the peace, fell alternately under the influence of either faction until, in the autumn of 1500, Nâsir al-Din captured Mundâ, put his brother to death, imprisoned his mother, and seized the crown. A few months later (Ghâyib al-Din died, poisoned, it was suspected; at the instigation of his son, Nâsir al-Din's warlike qualities found employment in the suppression of rebellions among his amirs, due to his harshness and in war with the 13th Râyânum Sinâh of Citoor. His later years were disgraced by debauchery and cruelty, his victims being chiefly his most faithful servants. He nominated his second son, Shihâb al-Din, his heir, passing over Shâdî Khân, the eldest, but, Shihâb al-Din rebelled and fled from his father's father, and Nâsir al-Din was succeeded on his death (May 3, 1511) by his third son, who ascended the throne as Mâhâdâl II. Mâhâdâl was brave to rashness, but possessed no other virtues and was entirely devoid of political wisdom and administrational ability. He first forfeited the allegiance of his amirs by the elevation of unworthy favourites, one of whom avenged his dismissal by proclaiming Mâhâdâl's eldest brother, Shâdî Khân, king, under the title of Muhammad Shâh, Muhammad, the creature of a faction, seigned nominally and intermittently from 1510 to 1515, and issued coins. The adherents of Shihâb al-Din, Mâhâdâl's next eldest brother, also rebelled and proclaimed their leader king, and on his death professed allegiance to his son, whom they styled Khâjûd II. After the removal of these pretenders, Mâhâdâl II became a mere instrument in the hands of Hâyâ Râyâ, a Râyânum whom he raised to the position of prime minister of the kingdom and who could command a force of 40,000 horse. He made spasmodic attempts to free himself from his insignificant.
position but the result of these was to throw the Ridda into the arms of Sangrama Simha, raja of Citor, and Mulwa would have become a Ridda state but for the first apprehensions of a coalition of the neighbouring Mussulman states. In 1517 Mulwa II was compelled to improve the aids of Mugharif II of Gujjar to the Ridda and, having been restored to his throne, resided as a vassal of Gujjar. After his restoration Mahmud II, aided by effective force from Gujjar, made war against Citor but was totally defeated and made prisoner by the raja Sangrama Simha, Bubber's Raas Singh, who, from motives of policy and generosity, restored him to his throne. His ingratitude to Sangrama's son Ratan Singh and his foolish encouragement of a pretender to the throne of Gujjar, where Mugharif II had been succeeded by his son Bahadur II, drew on him the wrath of Bahadur Shah, who invaded Mulwa, captured Mandu, and imprisoned Muhammad, who was slain on April 13, 1521, by his guards, who suspected an attempt on his life. The Khalid dynasty ended with Mahmud II, and Mulwa became for a time a province of the raja of Citor.

Bibliography: Muhammad Kasim Frighat, Ghazal, Bombay lithographed edition of 1832; Nisam al-Din Ahmad, Mulwa is Jumughar wa Ailla (An Arabic History of Gujjar), Sir E. Denison Ross, Indian Texts series.

(T. W. Haig)

KHALID bin and ALI AL-KASHEF: governor of the Irak. The Kashef family to which Khalid belonged was a branch of the tribe of Bajjas [q.v.], his mother was a Christian. In the year 89 (707/708) or 91 (709/710) he was appointed governor of Makkah by the Caliph al-Walid. Here he remained during the life times of al-Walid; after the accession of Sulaiman in 96 (715), however, he was dismissed and lived in retirement until in Shawwal, 105 (March, 724), he was appointed to the governorship of the province of Yaman. He was dismissed and his place was given to Abd al-Malik. He held all the other governorships which subsequently fell to his successors, and he was an intimate friend of Ali, the son of Muhammad, and was with him when he was killed in the battle of the Camel. He was a man of great ability and was known for his justice and fairness. He was a great supporter of the principles of Islam and was a man of great piety. He was a great patron of the arts and sciences and was a great patron of literature. He was a great patron of the arts and sciences and was a great patron of literature.
where Khalid commanded the right wing of the Mekkan forces, and by his intervention at the right moment decided the battle in favour of the enemies of the Prophet he first displayed that brilliant talent for leadership to which in later days Islam owed so many successes. After Khalid had gone over to Islam with Amr b. al-'As at the beginning of the year 8 (629) he took part in the unsuccessful campaign against the Byzantines, and after the defeat at Mu'tah it was with difficulty that he succeeded in bringing back the defeated army to Medina. As a reward the Prophet gave him the title of honour "Sword of God", and in the same year he became part of the entry of the Muslims into Mecca. After the capitulation of the town he is said to have destroyed the sanctuary of the heathen goddess al-Uzaz by order of Muhammad.

He was soon afterwards sent as ambassador to the Banu Dzidzitas (q.v.) and in Radjah of the next year (Oct./Nov., 630) he undertook an expedition against al-Qahtan, the Christian king of Dhuln (see the art. AYAW AL-STRKJIN). At the beginning of the year 10 (summer of 631) Muhammed sent him to Nadarun to convert the Banu b-Harith b. Ka'b to Islam, which was also done without bloodshed. In the following year he was sent by Abul Bakr against Tulubb b. Khwareid and defeated him at Bostah (see the art. ASAD) and next turned his attention to the Banu Tamim who dwelt in the vicinity. One clan, which was under Malik b. Nusairan, was at feud with the others. When the latter submitted, Malik also laid down his arms but was nevertheless taken prisoner and put to death and Khalid then married his widow. When an accusation was laid before the Caliph against Khalid he is said to have excused himself by saying that the incident was due to a misunderstanding. He said he had ordered warm clothing to be given to the prisoners and had therefore said to the soldiers: "azqā 'awāhims" which was interpreted by the Beduins to mean "kill your prisoners". In any case Abul Bakr was satisfied with administering a reprimand to him and kept him in office in spite of vigorous protests from 'Umar. Soon afterwards Khalid took the field against the foal prophet Musaylima. At Al-'Araqib, on the frontier of Al-Hira, he met the man, defeated and killed, whereupon his followers surrendered. (beginning of 12 = beginning of 633).

Khalid was then sent against the Persians. In Rabih I, 12 (May-June, 633), or perhaps some months later he conquered Al-Hira and soon afterwards occupied the whole Euphrates area. The Byzantines are said to have finally crossed the Euphrates and to have been defeated at al-Fird (Isha 'i-Kasba, 12 = Jan., 634) and in Muharram of the following year (March/April, 634) or, according to others, not till Rabih II (June) Khalid set out on his campaign against Syria. In Dzumah 1 or II (= summer of 634) the Byzantines were completely defeated at Adhaiman and retired to Damascus. Defeated again by Khalid, they were surrounded and besieged and in Radjah, 14 (Aug./Sept., 635), Damascus had finally to surrender. About the same time Khalid was deprived of the supreme command and replaced by Abu 'Ubayda b. al-Jardah (q.v.) but continued to take part in the military operations in Syria. In the battle of the Yamak on Radjah 12, 15 (Aug., 636), he commanded the cavalry and contributed largely to the victory of the Muslims. Himy was recaptured soon afterwards. Khalid then advanced against Kinnasir and after he defeated a Byzantine army under Muzayn the town had to surrender and Khalid took up his quarters here for the time. He was for a time governour of a part of Syria but was later dismissed. He died in Himy or Medina in the year 21 (641-642). A. Muller (Der Islam, 1, 257) has admirably described him as follows: "He was one of those characters whose military genius was the whole of their intellectual life; like Napoleon, he cared for nothing but war and did not want to learn anything else."


**KLALID ZIA, UMAHI-ZZOR**, the leading writer of prose and fiction in modern Turkish literature. Born in 1579 (1866) in Constantinople of a prominent family which came originally from the carpet town of 'Usbâq — hence the epithet 'Usbâq-zzor — he spent his youth in Constantinople and Smyrna. He received his education from the Mechtarists in Smyrna. This laid the foundations of his love for and knowledge of the west. He translated industriously, from the French and made literary attempts of his own. The collection called Nâfi' in 6 volumes contains stories of his own alongside of translations from the most important French writers of fiction. In Constantinople he founded the paper called 'Namvaks and published the introduction (Mehlihat) to his never finished OberDNen Shara Sayyidlin Ediény (Literary Current from West to East) in Constantinople in 1303 (1888). In Smyrna he continued his literary activity with the foundation of the periodical Khamezu in which his novel Safiye and his Mehirâb ("Poems in Prose") appeared in 1307 (1889); their unusual form evoked a storm of indignation until Ekrem defended them (specimens in Biceran, Twosey shiromh, St. Petersburg 1909).

In Smyrna he published in five series his Khâlid Khâlid which contain various literary productions, e.g. Bir Maqam-i namaz (Fanalêldeh; "The last Leaves of a Notebook"); Bir Federudzulî Târîkhi-Muhabbat ("The Love-Story of a Marriage"); Ilhâmy, Tazhânî (his Mehirâb 1st reappeared in 10) and Misrânî SâIH ("Voices from the Grave"), Smyrna 1307 (1889). At the same time he published a whole series of popularly written scientific treatises, with which he endeavoured to spread European learning, for example: Hamel oeware'a, Hamel itenow-ba Tillêü; Modhâl b-khalil; Mehirâb o-ayîr; Yaa'mi SâIH, Humo Nadirîn, Hizâl Oyananî; Hikmat Oyananî;

(K. V. Zettlestren)
With Seyfi, Khalid is the founder of the modern literary novel. He worked especially at the short story, of which he seems to be the greatest master. He is an artist and a poet. He is marked by great sentimentality and a pessimistic outlook, which only later gave place to a more reconciled attitude. He is an acute psychological observer. But he is also a student of the Westerner, a Frenchman in Turkish dress. He has not unjustly been called the Turkish Alphonse Daudet. His writings contribute little to our knowledge of the Turks. In spite of the Levantine influence he is strictly modern. He tells a story, vividly and attractively; his style is clear. But his language is still markedly laden with Persian and Arabic words. He paid most attention to style, which owns much to him; for it is he who created the language of modern Turkish fiction.

He has taken no part in the recent nationalistic development in Turkey. He has remained the old cosmopolitan.


AL-KHALIDAT, full form AL-Djeide, AL-KHALIDAT, probably with allusion to the Arabic ëzîl, the Eternal Islands, are usually called Djeide, al-Sâdîs Iles de Bîlsy by the astronomers, a translation of the Greek Mêdîm Nêrîs which probably came to the Arabs through the translation of Poleney. Al-Bakri also knows the Latin name Portunatum Insulae in the form Furiousland. They are the Canary Islands. Al-Bârid and al-Ifrîb speak of six islands, Al-Makhrîr, seven, and al-Ifrîb mentions two by name, Makhrîr and Jîlghâs; according to Dâzi and de Gueîce, the former corresponds to the modern Tenente, the latter to Gran Canaria. According to al-Bârid, they are nearly 500 parasars (600 miles) from the mainland, while Al-Makhrîr says that on a clear day they are visible from Salé.

The meaning of the name given by al-Bakri points to the flourishing vegetation of the islands. Toes and shrubs lining firths all kinds of pleasant fruits, which being necessary to plant or tend them, and the soil yields grains instead of weeds.
and valuable fragrant herbs instead of thorns". On Masʿūdī as well as on Laythīns there was a high, pillared building (parvānā) of bone since, a hundred wells high and crowded by a figure of household servants with his hand to the high sea. In Masʿūdī this red column stood on a round hill; the column on Laythīns would not be climbed. These were regarded as warnings to shipping to sail farther to the west (al-Maḥṣūrī says that each of the seven islands had a similar column; according to him, they were idols [qājas] in the form of men. He distinguishes the Dīżār al-Saʿāda from the Dīżār al-Khaliḍī and says that the former were north of the latter and the first of them is Britain).

Among legendary features of the Arab descriptions of the islands we may mention the following. Since in Prolemy and the Arab geographers who follow him the longitudes are calculated from the meridian of one of these islands (cf. the older Arabic calculation from the mouth of the Tigris), it was thought that there was a race of astronomers living on the island; accordingly al-Maḥṣūrī says that the "Christian Magicians" came from the Dīżār al-Saʿāda, but, as he includes Britain among them, he is apparently thinking of the Druids of the Celts, Dhū l-Karnān [q.v.], i.e. Alexander the Great, is said to have reached the Khaliḍī. The Hīṣāyīt Adād Abī Kāri is said to have built the column in Masʿūdī and he also is given the epithet Dhū l-Karnān. The column of Laythīns is said to have been built by another South Arabian of the legendary past, Tālib b. Yūsuf the "Marabīt"; his tomb is said to exist there in a temple of marble and brilliantly coloured glass. The stories regarding "terrible wild beasts" on the island of Laghūs given by the author of the "Book of Marvels", which al-Idrīsī hesitates to repeat, are probably the same as those given by al-Kaṣwānī on the authority of Abī Manṣūr al-Andalusī in his description of the Westerners. There is also a description of a column on an island called Madjama al-Yaʿra.

We may assume that there was trade (indirect) between the Cannan Islands and Arabia even in the days of the ancient Arabs, if "darken of the dragon's blood" came from Dracunculus Draco; probably, however, it came from another (Indian) plant.


KHALIFA, "successor, viceroy", title of the supreme head of the Muslim community, the Imam [q.v.], as successor or viceroy of the Prophet (khilāf al-rasūl Allah).

I. The word appears, frequently both in the singular and the plural (khilāfī, khilāfīn), in the Korān; in the latter case, the persons referred to as such are "successors"; as entering into the ideology enjoyed by their forefathers (e.g. vi. 165; xxxiv. 54; xxi. 62; used of the righteous, vii. 67, 73, of the idolatrous tribes of Ad and Thamūd); the singular is used of Adam (li. 23), either as successor of the angels who lived on earth before him; as representative of God, and of David (xxvii. 23). "We have made thee a khilāf in the land; thy judge between men with the truth, and follow not thy desires, but they cause thee to err from the path of God." In none of these verses is there any clear indication that the word was intended to serve as the title of the successor of Muhammad. Muslim historians commonly assert that it was first so used by Abī Bakr; it is doubtful, however, whether he ever assumed it as a title (Canturi, Annali dell' Isla 111 A.II., s. 62, 134). But from the reign of Umār, it has been the ordinary designation of the Aṣma al-Muqaddas [q.v.]. The designation khilāf al-rasūl Allah, "successor of the apostle of God", implies assumption of the activities and privileges exercised by Muhammad, — with the exception of the prophetic function, which was believed to have ceased with him; the latter phrase, khilāf al-rasūl, "vice-regent of God", implies a bolder claim, and is said to have excited the indignation of Abī Bakr, but it was used as early as 35 A.H. by Hāshim b. Thābit in an elegy he wrote on the Khalīf Uṯmān (ed. H. Hirschfeld, xx. 9), which occurs quite common under the "Abūbasīs and later princes" (Goldziher, Muḥammadanische Studien, ii. 61).

In the course of Muslim history, however, the term khilāf has not been confined to such exalted reference. As early as the first century of the Hijra, it was used in the Aphrodisian papri for the "aarchedur" or agent at the capital through whom the local officials of the finance-department made payments of taxes (Greek Papri of the British Museum, vol. iv., pp. xxv. 35); C. H. Becker, Islamitische Studien, p. 257). It has frequently been used as a personal name (see Index to Tahāri, etc.). In the religious orders, especially among the Kudiriya, the Khalīfa is the delegate of the Shāhīd of the order and invests in a certain amount of power and represents him in countries remote from the present seat of the Imam. Among the Tijāniya, the Khalīfa is the inheritor of the spiritual power (harakād) of the founder of the order, whom alone the title Shāhīd is applied (C. Dupont and X. Coppetouli, Les confréries religieuses marocaines, pp. 104—105; Alger 1876; L. Rau, Moscheen und Moslems, p. 78; Alger 1884).

In the Mahḍī movements, the Khalīfa is the successor of the Mahḍī; Mr. Bellman was thus Khalīfa of Suyūdī Muhammad Mahdī (b. 970 a.H.) the founder of the Mahḍīwān [q.v.]; Abī Alī was the Khalīfa of Muhammad Almād (the Mahḍī of the Sudan), and the son and successor of Ḥabīb Ḥabīb Kānī (s. i. p. 206) is so described by his followers as the present-day. However, people have also received this designation, e.g. in the household of the Emperor. Lastly, Khalīfa denoted a woman who exercised surveillance over other women-servants, (Gelbāndi Bahli, Ḥamāyūnān, translated by A. S. Beveridge, p. 736). In more modern times, the word khilāf was commonly applied in Turkey to any junior clerk in a public office (G. M. d'Ossun, Tabulation générale de l'Empire ottoman, iii. 277), and is still a title of respect for an assistant teacher in a school. In Morocco, it indicates the deputy of the governor of a town (K. Mekki, The Moroccan Empire, p. 224). In modern India it is used even of such insignificant persons as a working tailor, a barber, a fencing master, or a cook (H. A. Roser, Glossary of the
KHALIFA

Theo& and Caum of the Punªh, ii. p. 490.

Lahore 1914.

In Tojo and neighbouring parts of W. Africa, also (Khalifa) denote a Muslim
head of state among the Muslims generally (Die Welt
des Islam, ii. p. 200).

Biography.

In addition to the works already quoted, see Goldziher, Der von preferes
expression de droit de Dicre pour désigner
les chefs dans l'Islam (Z. v. B. R. XXX, 1897); D. S. Margoliouth, The State of the little Kha-
lifa (A Volume of Oriental Studies presented to

ii. As a distinction can be drawn between the history of the Khalifs, or of the political institution
of which the Khalifs was the head, and the theories
connected with it, and as the former was chronolog-
ically prior, it is proposed here to deal with it first.

i. History.

The immense wealth and power acquired by the early successors of the
Abbasids, through the conquest of such provinces of the
Roman Empire as Syria and Egypt, together with
the dominion of the Persian king, raised them to a
status and a dignity which gave to the humble
title they bore a new significance; so even before the
Arab conquests had reached their limit, the
Khalifs had become one of the most powerful and
wealthy monarchs in the world. As Amir al-Mulim
(Idr.) he was commander of these conquering armies
and as he described himself as Imam (q.v.), he took the foremost place in public worship and
devoted the Abbasids (q.v.) in the mosque as
Khalifs he claimed from his Muslim subjects some
of the reverence that had previously been paid to
the founder of their faith. The civil war was thus
broke out in the reign of 'Ali b. Abi Talib laid the
foundation for those rival theories as to the qualifica-
tions of the Khalifs, which took definite shape in
public and sectarian doctrines. Under the
Unsuiyad (q.v.) the religious associations of the
office of the Khalifs were not emphasised, though
many of them kept up the practice of leading the
public worship, for (with the exception of 'Umar
b. 'Abd al-Aziz (q.v.) religious considerations appear
to have had little weight with them, and
it was mainly by means that the foundations of
Muslim dogma and the systematisation of the Sharia
(q.v.) were laid, with little regard to the guidance
from the Khalifs in Damascus. The claim of the des-
cendants of 'Ali to the leadership of the Muslim
world found expression in the formation of the
Shi'a party (q.v.), but for some generations their
efforts met with no political success. The 'Abbasids
(q.v.) came into power largely through their pro-
tended support of 'Ali claim, and largely too through their professions of religious zeal. In
Baghdad the Khalifs took on a new character; the
Khalifs became a generous patron of the 'ulama' and
they emphasised upon his function as protectors
of the religion of Islam, and under his fostering
care the capital took the place of Mecca as the
chief centre of theological activity, and the great
schools of law (see the art. Juris) received definite
shape. The Khalifs was no longer regarded as a
more secular monarch, as many of the Unsuiyads
had appeared to be in the eyes of devout Muslims,
and the care with which he was regarded was en-
hanced by the elaboration of court etiquette and
ceremonial. The Unsuiyads, especially in their early
days, had generally been readily accessible to their
subjects; Ma'awya (q.v.) had preserved in a great
number the frank, familiar manners of an Arab
chief of pre-Islamic times; and moved among other
Arab chiefs as princes inter pares. But in the new
capital, the traditions of the Persian monarchy re-
surprised themselves, the 'Abbasid sat on his throne in
adulation, surronded by his guards, the eunuch
courageous with drawn sword by his side. At the
same time he emphasised the religious aspect of his
office by wearing the mantle of the Prophet, and
his relationship to the Prophet was reinstated in
official documents, and in the lamentations of
eulogists and court flatterers.

From the 9th century onwards, the direct con-
trol of the Khalifs over the administration weakened
in consequence of the increasing delegation of power
to the Waqf (q.v.) and the growing elaboration
and efficiency of the government offices (q.v. arti-
tles). About the same period began the decline of
the temporal power of the Khalifs, in conse-
quence of the break-up of the empire and the
rise of independent principalities in the various
provinces, and at last his authority hardly exten-
ded beyond the precincts of the city of Baghdad.
Concurrently with this decline of his temporal
power, increasing stress was laid on his position
in the religious order, as Imam (q.v.) and as the
defender of religion, and the persecution of heretics
and of the adherents of non-Muslim faiths increased.
By the year 946 all effective power had passed
out of the hands of the Khalifs, and there
were to be seen in Baghdad three personages who
had held this high office, but now deposed and
blinded were dependent for their livelihood upon
charity. From this period until 1055 the Khalifs
for the most part were but a puppet in the hands of
the Buyids (q.v.) and the Seljuks (q.v.) success-
ively. But still, in spite of his entire lack of admin-
istrative authority, men could not forget the great
position once held by his ancestors, and the impor-
tant Khalifs was still regarded by theologians as the
source of all authority and power in the Muslim
world. Accordingly, there were to be found independ-
ten rulers who sought from him titles and
diplomas of appointment, e.g. Mahmud of Ghazna
(q.v.) when he renounced his allegiance to the
Seljuk prince in 997, received from the Khalifs
recognition of his independent position, together
with the titles Yamu al-dawla, Amir al-imam and
about a century later, Yamin b. Taghliba, the
founder of the Aminovit dynasty of Spain, received
the titles of Amr al-Mulimina from the Khalifs
Ma'ani. When in 1175 Saladin (q.v.) assumed the
sovereignty of Egypt and Syria, he was con-
firmed in this rank by the Khalifa, who sent him a diploma of investiture and robes of
honour. The founder of the Kasnids (q.v.) dynasty
in the Yemen, Niz al-Din 'Umar, likewise asked the
Khalifs for the title of Sultan and a diploma of
investiture as his lieutenant, and Muzaffar in 1223
sent a special envoy with the required document.
This same Khalif had in 1239 responded to the
request of Hunnish (q.v.), the Turkish ruler of
Northern India, for the title of Sultan and for
confirmation in the possession of his dominion;
and succeeding kings of Delhi continued to put
the name of Muzaffar, the last Khalif of Bagh-
dad, upon their coins for more than thirty years
after the unfortunate prince had been put to
death by the Mongols.

In contrast to this recognition of the Khalifs in
Baghdad as the legitimate source of authority,
in the establishment of two rival Khalifas; in 928 A.bde al-Rahman III of Spain assumed the title of Khalif, which continued to be borne by his descendants; these Emirs of Spain, like their predecessors in Damascus, were styled the "Fatimid Emirs of Egypt." But as the second style is the more accustomed one, the Fatimids of Egypt in the Middle Ages are usually styled by that name. The first of the Fatimids in Egypt was Caliph of Kairouan in 909, was Shafi'i, and was serious rivals to the "Abbasids in Baghdad until the destruction of their dynasty by Saladin in 1153.

In 1153, Ibadgi [q.v.] established Baghdad and put to death the Khalifa Mustafí, who perished, leaving behind him no heir. The establishment was without parallel in the history of Islam, and for the first time the Muslim world found itself without a theoretical head whose name could be mentioned in the "Kufi" in the mosques on Fridays. Two members of the "Abbasid family, who had escaped the massacre in Baghdad, took refuge one after the other with the Mamluk Sultan of Egypt; the first, an uncle of Mustafí, was invited by Bakbar [q.v.] to Cairo, and was installed with great respect in 1161. Baibars is said to have conceived the idea of re-establishing the "Abbasid dynasty in Baghdad and left Cairo with a large army, but after he had reached Damascus he provided the Khalifa with only a small body of troops, which was destroyed by the Mongols on its way through the desert, and nothing more was ever heard of the Khalifa. The second caliphate arrived in Cairo in 1162 and was similarly installed as Khalifa, but no attempt was made to repeat the rash experiment of re-establishing Baghdad, and the Khalifa was kept a virtual prisoner in Cairo, though treated with outward marks of respect. For more than two centuries and a half, his descendants one after another continued to hold this shadowy office in Cairo, dependent on the bounty of the Mamluk Sultan, who found the Khalifa useful as lending a show of legitimacy to his rule. Each new Sultan was ceremoniously installed by the Khalifa, to whom he in turn paid allegiance. But not a single one of them (with the exception of Mutsafi, who was the plaything of rival political factions in 1231 and for six months was styled Sultan) ever exerised any function of government or enjoyed any political power. Mutsafi [q.v.] describes the Khalifa as spending his time among the nobles and officials, paying visits to thank them for the dinners and entertainments to which they had invited him ("Histoire d'Egypte," ed. E. Blochet, p. 76).

The rest of the Muslim world outside Egypt for the most part ignored the existence of the Abbasid Khalifa in Cairo. From the 14th century there had been Semi-Khalifs in the Maghrib, and from time to time vassal princes in the eastern lands of the Muslim world assumed this title, Sultan, Tashrid, Turkomans, Uzbegs and Ottomans. But a small number of independent princes, desiring to legitimise their claim to the obedience of their subjects, asked for formal recognition of their position and a grant of titles from the Khalifa, as e.g. the first two princes of the Safavid dynasty in southern Persia (1323-1384); Muhammad ibn Tughluk (1325-1353) and his successor, on the throne of Delhi, Farruq Ali (1353-1358); and Bayazid I [q.v.] is said to have applied in 1394 to the "Abbasid Khalifa in Cairo for a formal grant of the title of Sultan (v. Hammer, "Gesch. d. Osman. Reiche," i. 195), but doubt has been cast upon the accuracy of this report. For, from the latter part of the 14th century, when after the conquest of Adrianople, Philipopooulis, his father, Mustafí I, was slain (the chosen Khalifa of God was only i. 93, l. 22), it is no longer uncommon for the Ottomans to substitute for other contemporary Muslim potentates, to claim for themselves the Khalifa and to find this claim recognised by their subjects and their correspondents. The qualification of belonging to the tribe of Karsh was ignored and the title "Kufi" was used in place of the "Kufi". "We have made thee a Khalifa on earth," and this and similar verses (e.g. vi. 165, xxv. 37) are commonly quoted in the Moslem literature of the period. When Selim [q.v.] made his victorious entry into Cairo in January, 1517, and made an end of the "Abbasid Khalifa, by transporting the last representative of it, Mustawakkil, to Constantinople, he had already been accustomed to the use of the title Khalifa as applied to himself, and to his ancestors for a century and a half. The legend that Mustawakkil made a formal transfer of his dignity to Selim was first published by Constantine Mouroudes d'Ossian in 1788 ("Recherches sur l'Empire Otoman," i. 269-270, ed. 8vo., Paris, 1788-1824). None of the contemporary authorities who record the conquest of Egypt make any mention of such a transference of the office, and after the death of Selim, Mustawakkil was allowed to return to Egypt and was Khalifa there until his death in 1543. For the next two centuries, there were only two Muslim potentates whose extent of territory and power could add dignity to the title of Khalifa (in contrast to the incommunicableness of it by insignificant princes) namely, the Ottoman Sultan and the Mogul Emperor in India. With the fall of the Mogul empire in the 18th century, the Ottoman Sultan became manifestly the greatest figure in the Muslim world, but even his power was being threatened by his aggressive neighbours on the north, and after the war with Russia (1768-1774) he was obliged to surrender territories on the north shore of the Black Sea and recognoised the independence of the Tartars of the Crimea. Catherine II claimed to be the patroness of the Christians of the Orthodox Church dwelling in Ottoman territories, and the Ottoman gilipotanetiastes who negotiated the treaty of Kuchuk Kainarjii in 1774, took advantage of the name of Khalifa, to make a similar claim for the Sultan, and get inserted in the treaty a clause providing the religious authority of the Khalifa over the Tartars who had ceased to owe them allegiance as a temporal sovereign. From this period onwards, it became the common practice for Christian emperors, particularly the Huns and the Turks, to call themselves "Khalif". This is because a Christian emperor who had assumed the title of "Khalif" over the Tartars, became the spiritual head of all Musulms (just as the Pope is the spiritual head of all Catholics), and to exalt him with the possession of spiritual authority over his "re-ligious" subjects, they might not over him civil obedience as Sultan of Turkey. There is reason to believe that this widespread error in Christian Europe resulted upon opinion on the part of the Huns. Particularly in the reign of Sultan Abu al-Jamal II (1806-1909), the title was held upon his position as Khalifa, and in the Constitution promulgated at the beginning of his reign it was affirmed that "H.M. the Sultan, as Khalifa, is the protector of the Muslim religion." He appears to have sent emissaries

2. Political Theory. As stated above, the theories of the Khalifas were largely an outgrowth from the political circumstances of early Muhammadan history, but speculation has elaborated many forms of the doctrine that have failed to secure themselves expression in actual historical facts. Al-Shahristani (ed. C. C. U. p. 221) says that no article of faith has given rise to such bloodstream and continuance in every period of Muslim history as this. (b) The nationalistic source doctrine first found expression in the Khalifas, which emphasized prominently two essential characteristics of the Khalifas: one that they must be of the tribe of the Kureish (Kur ra'is al-Mumal; ill. II. ita. 547 2495); and the other, that the Khalifas receive no submission, for whom they rebel against the Khalifas, rebels against God (ibid. III. 2580, 2589, 5060). This claim on obedience to the despotic power of the Khalifas as a religious duty was imposed upon the faithful by the designation that were applied to him: from an early date, the Khalifas of God, and Shadow of God upon earth. The first systematic exposition of the generally accepted doctrine is found in Mawardi al-Ashab al-Suffahiyun (ed. R. Engler, Mainz 1853; Cairo 1498, 1547; trans. S. Fugazi, Alger 1575). Mawardi insists upon the following qualifications in the Khalifas: (1) the title of the Khalifas was a religious title, thus giving the Khalifas full age, good character, freedom from physical or mental defects, competency in legal knowledge, administrative ability, and courage and energy in the defense of Muslim territory. In spite of the fact that the office became hereditary in two families successively, the Umayyads and the Abbasids, Mawardi maintained that it was elective, and was thus able to reconcile the doctrine of election with the historic fact that from the reign of Muhammad (686 686) at least, almost every Khalif had nominated his successor. The fiction of election was preserved in the practice of jun'ah (q. v.), the taking of the oath of allegiance, first by the nobility of the court and then by the general assembly before whom the new Khalif was proclaimed. The functions of the Khalifas were defined by Mawardi as follows: the defense and maintenance of religion, the decision of legal disputes, the protection of the territory of Islam, the punishment of wrongdoers, the provision of the frontiers, and guarding the frontier, the wages of soldiers and others who refused to accept Islam or submit to Muslim rule, the organisation and collection of taxes, the payment of salaries and the administration of public funds, the appointment of competent officials, and lastly, personal attention to the details of government. About three centuries later Ibn Khaldun (q. v.) approached the subject in a more critical spirit and discussed the institution of the Khalifas in his Muqaddimah (chap. 25-8), written between 1375 and 1379; he faced the facts of history and recognized that, with the disappearance of the Arab supremacy, there was nothing left of the Khalifas, but the name. His account of the origin and purpose of the institution agrees with that given by
Mawardi, the Khalifa is the representative of the Prophet, the exponent of the divinely-inspired law (shaf' a), and his functions are the protection of religion and the government of the world; he must belong to the tribe of the Kūrāsh and possess the other personal qualifications laid down by Mawardi. But there were other logicians who frankly faced the fact that force had taken the place of theory in the Muslim world, and worked out a constitutional theory according to which such writers Bāzār al-Dīn Ibn Dāma (d. 733) is a typical example in his Tuhfet al-Adāmah fi Tuhfet Millat al-Adāmah (K. K. Hof- hild, Wien 1850), he lays it down that the 'Imām may obtain his office either by election or by force; in the latter case allegiance must be paid to an 'Imām who by force of arms seizes the office, and such usurpation is justified in consider- ation of the general advantage and unity of the Muslim community gained thereby (59:7–8). Another school of logicians abandoned all such attempts to justify the sacrilegious course of Muslim history and based their doctrine on the Hadith that the Khalifa endured for only thirty years, i.e. up to the death of 'Ali (A.V.E., lII, 315:2). This was the view of al-Nasafi (q.v.) (d. 472) (see al-Asfār, London 1899, p. 5), and it was adopted by seven of the eight Tūnūsī school of the 12th century, Ahmad ibn Hāshim (d. 1549), whose Mawākid al-Adāmah became the authoritative code of Ottoman law. (4) The Shi'a theologians made the doctrine of the imamate a cardinal principle of faith; they laid stress on legitimacy, and confined the office of the Khalifa not merely to the Kūrāsh but still further to the family of 'Ali, with the exception of the Zaidīs (q.v.), who rejected the doctrine of election, and held that 'Ali was directly nominated by Muhammad as his successor and that 'Ali's qualifications were inherited by his descendants, who were pre-ordained by God for this high office. Muhammad is said to have communicated to 'Ali certain secret knowledge, which was in turn handed on to his son and was thus carried on from generation to generation; such 'Imām possesses supernatural faculties which raise him above the level of the rest of mankind, and he guides the faithful with infallible wisdom, and his decisions are absolute and final. According to some, 'Ali owed this superiority to a difference in his substance, for from the creation of Adam a divine light passed into the substance of one chosen descendant in each generation and has been present in 'Ali and in each one of the 'Imām's that succeeded him. The sectarian development of Shī'ī doctrine was considerable, see art. ISLAM, ASH'ARĪYA, ḪOJJAT, FATWA, ZAN'IYAYA. (Bibliography: al-Shahrastānī, Kitāb al-Mīlāh wa-n-Nībāl, p. 108 sqq.; Ibn Khallikān, Futūh al-Gawhār, p. 500 sqq.; 7. The annihilation of Shi'i doctrine was taught by the Khwarazmīs [see Shī'īYAYA], who were for condemning the office of Khalifa or 'Imām to any one tribe or family, held the 'Imām to have been slighted, though they were a non-Arabic and even a slave; they further separated themselves from other Muslims in maintaining that the existence of an 'Imām is not a matter of religious obligation and that at any particular time the community can appoint all the obligations imposed upon them by their religion, and have an entirely legitimate form of civil administration, without any 'Imām being in existence at all, when under special circumstances, it may be found convenient or necessary to have an 'Imām, then one may be elected, and if he is found to be in any way unsatisfactory, he may be deposed or put to death (al-Shahrastānī, op. cit., p. 55 sqq.). All the above classes of political theory found expression in some form or other of actual political organisation, but there were also statements of the doctrine of the 'Imāms that never emerged out of the sphere of speculation, especially those elaborated by thinkers of the Mu'tazila school e.g. that the office of 'Imām should not be filled during periods of civil war but only in times of peace; that no one could be 'Imām except with the unanimous consent of the whole Muslim community (al-Shahrastānī, op. cit., p. 311; Ghali, Hierarchischer Einfluss auf musulmānisches Chafifat-Themen, in Ders. Islam, VI, 173–7). Bibliography: The Hadith can be most conveniently studied in al-Suyūtī's Kāna al-Commissar, Haiderabad 1313–1314, Muslim expan- sion (see above); 'Abd al-'Azīz al-Mālikī, al-Munawwī fr 'Imān al-Imām (Commen- tary) 1839; Id., al-Imām wa-n-Murād wa-n-Adāmah, 2 vols., Cairo 1320; al-Shahrastānī, Kitāb al-Mīlāh wa-n-Nībāl, ed. W. 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Goldhaber, Mom- enhafsche Studien, II, 55 sqq.; W. Barthold, Khalif i Sultan (in Mem. Islam., v. 253 sqq., 254 sqq., 350 sqq., St. Petersburg 1912; partly translated in Der Islam, v. 350 sqq., 1943; J. Ormestad, Khalifat und Islam (Ritte für ver- gleichende Kulturgeschichte und Volkswirt- schaftslehre, I, 1943); W. J. Jussoh, Handbuch der Islamischen Geschichte (Leiden 1940); C. A. Nallino, Appunti sulla natura del Cali- ifate nel secolo e se ci precedente Califfate Ottomani (Rome 1917); L. Masson, Introduction à l'étude de prophétisme (B. M. M., xxiv, 1 sqq.); B. Schlicke, Der islamische Khalifat (Al Juttibte Fund, 15, 22, 23, Mai 1924, Berlino); T. W. Arnold, The Caliphate, London 1924; D. Sonttilan, L'occulte di Califfate e di ereditari nel diritto musulmano (Ortisei Moderni, iv. 333 sqq., 1924); C. Snouck Hurgronje, Islam and Turkish Nationalism (Studia Islam., vol. III, No. 1, p. 61 sqq., New York 1927); Studien sur la notion islamique de monarchoïasie, in R. M. M. W., 1925. (T. W. Arnold)
KHALIFA SHAH MUHAMMAD, author of a collection of letters in Persia, entitled \textit{Dhulun al-kamisah} or \textit{Infallible Khalifs} and \textit{Khalifs}, while he was a student at Ksarbi, and collected by him at the request of his friends in 1875 (1292/1293), it is much appreciated in India, and has been printed several times.


\textbf{Al-Khalil}, the ancient Habub, so called after the "friend of God" (Amir), Abraham (see the 50th psalm), a town in South Palestine (also called Hadban, Hadab, Masul or Beulah). It lay in an excessively fertile valley between the heights of the Jabal Naqra (the bedrock in unknown) and extent for its columns in fruits. According to a widely disseminated legend, Muhammad is said to have granted the four districts Habar, Sahmaran (so Yehuda, II. 194; in Nabo, 1553, ed. Kaswan, 1823, p. 45, 51; Num. 11. 24, 25, 26, 27, Sahmaran, Yehuda, in al-Kalqanani, Sahi, 1403, ed. Cairo, xlii. 219, c. 155; al-Radd), Bait Amarn (L. Abn. St. John's Kirk, ili. 45, etc.; Khartoum, ed. Ennol, 1927) and Bait Isham as a gift to the oil and hemp dealers. Tammi b. Al-Dar, a convert in Islam, and to his descendants. To Tammi al-Dar is traced the custom of having the plates continuously lit in the mosque (Clement, Comment. ex Arch. Orienti. vi. 210-215). Al-Khali is still called the nest of the Tammi. There is no doubt, however, that the alleged letter of the Prophet to Na'am (so Ams), Bait Al-Dar, the brother of Tammi, is a later forgery intended to confirm the claim of the Tammi (Clement, "Letter of the Prophet to Na'am", xlii. 298, s.a., ii. § 69). Our only information regarding the history of the town in the early centuries of the era comes from a few scanty Frankish sources of which the most important is the full account of the excavation of the sepulchral caves by Christian monks in the year 1199-1200 (publ. by Riant in the Konsol de l'Ordre du Crusader,Hist. unit., vol. I. 200-216). According to this (p. 209), the Jews showed the Arabs the entrance to the sanctuary, which had been walled up by the Byzantines, and in return they received permission to live on its premises in all-Rah and to build a synagogue before the entrance in the "Abrahamian". When the Byzantine church was turned into the Masjid, the entrance cannot be exactly ascertained, the first information regarding the mosque is given by al-Jahribi and Ibn Hawkal in the tenth century (not the eighth, as wrongly stated by Le Strange, Palestine, p. 369, and Vincent, Al-Khali, p. 150). According to al-Masudi (who is the first to give a more detailed description of al-Khali), Abraham's tomb was covered over by a dome built in Muslim times (according to Madjdi al-Din, translated by Smeets, p. 21, it was already done under the Umayyads). The tomb of Isaac was in a vault covered over (see also Ibn Hawkal's) and Jacob's was on the opposite side. This list is also the first to mention the rich endowments which were given to the sanctuary by pious princes from remote times, and the hospitals, reception and provision of all and relics which theTammi in the hospice gave to pilgrims, but he thought that purely religious reasons it better to obtain from there the Moslem theologian al-Abd al-Malik al-Fakih (d. 737 = 1336) later denounced the eating of these lentils (which were known as \textit{shub al-khali}) and issued a warning against praying inside the mosque (instead of in front of it, as the exact site of Abraham's grave was not known). He is particularly rigorous against the dances associated with the "prayers of al-Khali" (this is the name \textit{khali} is given a band intended for parades, which one could see every day in the sanctuary (Goldhaf, Z.D.P.P., 1894, pp. 115-120; cf. also Schreiber, Z.D.M.G., lvi. 61 sqq.).

Half a century before the beginning of the Crusades Nazi al-Khali was given the town (1047), which in those days lay on the north side of the Haram only; in his journal he gives a minute description of the sanctuary. According to him, a gate was first made in the middle of the northeast wall by the Fakhi Caliph al-Mahdi (1018 a.d.). The Haram had previously been inaccessible. The covered part of the sanctuary (\textit{majus}) which contained the graves (\textit{masjeda}) of the patriarchs, was richly decorated and provided with numerous niches (\textit{musala}).

After the capture of al-Khali by the Crusaders, Godfrey de Bouillon granted the seigniorial rights of al-Khali in 1099 to Godfrey d'Avranches (d. 1102). He was followed by Hugo de St. Omer, Bouchop, Robert (Rorgias), Gervase de Mahon and hastily Baldwin, in whose time (1119) the graves of the patriarchs were discovered (see above). He and his successors were apparently simply governors of al-Haram and were at first under the King of Jerusalem, and later, from about 1155, under the Lord of al-Karak. In 1168 al-Khali was made a bishopric.

All of Herat, who visited Jerusalem and al-Khali in 560 (1171/1172), says that he made the acquaintance of a Christian knight in Bait Lura, who had once visited the sepulchral caves of the patriarchs, when a boy of thirteen, with his father; these, he said, were afterwards restored by command of King Bernard (Baldwin II) by a knight named Bait Lura (Godfrey, son of George). It was perhaps a King Baldwin II's initiative to build the buildings of the Haram area, in which the formerly flat rock of the masjeda was replaced by a system of arches with sloping roofs (Vincent, Al-Khali, p. 166).

After the battle of Hattin, al-Khali again passed into the hands of the Arabs, according to a supposition of Madjdi al-Din (ed. Bilbaki, p. 56 below; transl. Sauvage, p. 10), which is not quite improbable (cf. Vincent, op. cit., p. 242-250), the work which stands beside the niche (\textit{masala}) in the Haram and, according to a still extant Kufic inscription, was originally donated by the Fakhi Caliphs of Damascus in 354 (1091/1092) for the martyrion (\textit{masjeda}) of al-Husain b. Ali in As-Salih, was brought to al-Khali in order of Salih al-Din (appar. 358 = 1152 after the resting of the walls of As-Salih) and put up in the Haram (von Berchem in the Franzoische-Englandischen Zeitungen, Berlin, 1915, p. 205-210, Vincent, Al-Khali, p. 219-250). After the death of Salih al-Din, al-Khali passed to al-Nasir Daud of al-Karak; it was, it is true, taken from him with other towns in 1244 by the armies of the Bulgha al-Salih Aybak, but it remained with the last years with the help of the \textit{Ayyubids}.

To this period belong two full descriptions of the Haram, that of Abu `Ali Fakih (d. 1247), who has written in 1252 a copy of \textit{al-Bayut} (1470) and Madjdi al-Din (1496), and

al-Maghāzī b. Nāṣr, etc. All the biographers agree in attributing to him the discovery of Arabic prosody and its rules, and it is said that he published other attempts made to correct it, and it is his system (but still holds) to this day. However, there has only survived to us of his works on the subject the specimen verse reproduced in various treatises.

Al-Khalīl was also the first to compile an Arabic dictionary: Kāḥil al-‘Ālam. He seems to have followed the alphabetical order of the Sanskrit grammarians which begins with the gutturals and goes on to the labials: ṣin, ḍh, ḍh, ḏh, ḍh, ḍh, ḍh, ḍh. The title of this dictionary was: Dictionnaire arabo-sanskritique, 2 vols. (Berlin, 1807, vol. 1; 1808, vol. 2).

This work has attracted to Al-Khalīl the attention of all his present form, and in fact: 1. Al-Khalīl, Dictionary of the Arabic Language, 3 vols. (Berlin, 1807, vol. 1; 1808, vol. 2; 1809, vol. 3).

The book, as far as I know, is the first in its kind to be published in Europe. It was an important step in the development of the study of the Arabic language, and it was widely praised and highly regarded. The dictionary is still in use today, and it is considered one of the most important works in the field of Arabic studies.

Al-Khalīl was also a poet and a scholar, and he is known for his contributions to the field of linguistics. He is considered one of the greatest linguists of his time, and his work has had a lasting impact on the study of the Arabic language.

Al-Khalīl's works have been translated into many languages, including Latin, French, and German. They have been used as textbooks, and they have been studied by scholars all over the world. His work continues to be studied and admired, and it is considered one of the most important contributions to the study of the Arabic language.
KHALIL, PASHA, name of three Turkish Grand Viziers.

1) CONOFEULL, KHALIL PASBA in the reign of Murad III, vide CONOFULL.

2) KHALILZELI KHALIL PASBA, Grand Vizier under Ahmad I and Murad IV. He was an Armenian by birth, born in a village called Karabik in the neighbourhood of Kars. He was the son of the vizier, Oskan, and his name in the Latinized form is sometimes given as "Okmadi." 1606, that he came from Murad's is incorrect). The date of his birth is not given, but must be about 1560. Having been educated at court as a young child, he entered the service of the Janissaries and fought bravely under the Grand Vizier Murad in the campaign against the Turks in Anatolia. Next year Khamis was appointed to the office of vizier in his own right. In this office he was very successful and captured many Maltese and Florentine ships, especially in 1613, 1609, when they took on a battle with the Maltese near Cyprus, a big and famous galloon, called by the Turks "Ezra Lechamovro (in Europe known as "the red galloon"). This success procured him the rank of vizier. From the end of 1620 to 1621, he was replaced by Omeragainst his enemies. In 1623, 1624, he went on an important expedition, first raided Malta, and then went to Tripoli in Africa, where he was captured and killed a morass called Tarsan in 1624. During his admiralship Khalil displayed much diplomatic skill against Spain with Holland and Morocco. Therefore he was appointed Grand Vizier to enter into relations with the Persians and became a powerful protector to the first Dutch ambassador, Haga, who arrived in 1614. Ever afterwards he showed himself a friend of the Dutch interests, although the planned confederation did not materialize.

In Muharram 1068/January 1657 he was appointed Grand Vizier in succession to osobin Mahmoud Pasha, who had been unsuccessful in his war against Persia and to the dispossession of the latter's chief subject, Amuradji Zadeh. In February of that year he showed his liberal-mindedness by protecting the Christian refugees in the capital against an attempt of the sultan to expel the Christians from the city. In the same year the Avarsian army of Count Courbi after the Indian campaign was set to confront the Pasha. His negotiations left Constantinople and its environs, but Russia, Khalil, however, seems to have been interested in maintaining good relations with Russia, France, and England and pacifying the Alg applying him. He did not play a prominent part in the events of 1657, but when after Ahmad's death (23 Ibram 723, 21 October 1657) and the sultan, the throne was restored, he was replaced by Sheikh Ali Pasha, a faithful friend of the Pasha. In the beginning of 1658 he took command of the army sent against Persia. The vanguard of the Turkish army was defeated in the plain of Sarab, but Khalil, marching against Ardebil, invaded the 5th of

Rousseau: P. 971; Smir, 877; Sinof, 857; Constantineople 1508, 1515, 1516; Theresia, 877; Vlahotz, Constantinople 1511, viii. 75, (Th. Manza).
KHALİL, PASHA — KHALİL SULTĀN

negotiate a peace treaty, which was signed on the same plain (6 Shawwal 1277/6 Sāmā 1618) on the same conditions as the earlier treaty. On his return to Constantinople, he was dismissed from the office of Grand Vizier and had even to take refuge with the grand šāhiğ Mahmaūd of Skutari, one of whose adepts he was (1 Safar 1018/18 Jan. 1609).

Sulṭān ʿOğuzān reproached Khalil, that he had not helped him to succeed to the throne immediately after Ahmad's death, but, on the insistence of šāhiğ Mahmaūd the grand vizier was appointed Kapudan Paşa a third time. With an interruption of six months in 1621 he occupied this position successfully. In May 1622 'Oğuzān II was murdered by the Janissaries and Mustafa restored. During the reign of terror of the Janissaries and their chiefs that followed, Khalil did not sympathize with them and even refused three times the Grand Vizierate offered to him by al-Walid Sulṭān (5 Febr. 1623). Two months before, he had been the object of a hostile demonstration by the Janissaries who accused him of protecting their enemy Abūl Fazl (q.v.). Still he had great influence and protocol in December 1622 the Polish ambassador against anti-Polish demonstration. But, after Mīr ʿUsūn Paşa had become Grand Vizier, he was dismissed from the office of Kapudan Paşa and banished to Antakya, where he went in April 1625, not without opposition, especially from the Sipahis, for he was the most popular of the then living viziers. After Mīr ʿUsūn Paşa, who in Erzum had rebelled against the Government claiming revenge for 'Oğuzān's death, was a former protegé of Khalil's, who, as Kapudan, had given him the command of a galley and, as Grand Vizier, had appointed him governor of Marash; his rebellion, however, was contrary to Khalil's advice. Three years after the removal of Mustafa (4 Dhu'l-Qa'da 1034/4 August 1623) and the succession of Murad IV, when Abūl Fazl's rebellion continued, it was due to this fact, that Khalil was appointed a second time Grand Vizier — in succession to Ḥāfiṣ Abūl Fazl (q.v.) — in a large assembly in accordance of the highest weight, as it was hoped that he would succeed in pacifying his former client (Dec. 1626). Three days after he crossed the Bosporus, visited his old friend Şahīl Mahmaūd, and reached Aleppo in March 1627. July the army went to Ṭūṣār Beqer. At first an expedition was sent against Akhisar, threatened by the Persians, while Khalil tried to obtain Abūl Fazl's submission and collaboration in this enterprise. But Abūl Fazl, fearing an ambush, declined and, having at first adopted a conciliatory attitude, he manoeuvred the Janissaries at Erzurum, Khalil was obliged to march against him and began in September the siege of Erzurum. After 70 days, however, in November, an extremely severe winter began. The army was obliged to retreat to the Tağāt with heavy losses occasioned by snow and cold. This campaign was the cause of Khalil's dismissal; he returned to Constantinople, where he kept his position as vizier (8 Shawwal 1037/6 April 1628). In the next year (1039/1629) he died.

Khalil Paşa is praised by the Turks as well as by the Turkish authors for his moderation and love of justice. His personality contrasts favourably with the other Turkish statesmen of his time, nearly all of whom died a violent death. He is described as a religious man who accounts for his friendship with Mahmaūd of Skutari; he also built in Constantinople a mosque in the neighbourhood of the mosque of Muḥammad Fātih. There exists an anonymous biography of Khalil Paşa, the Tarīḫ-i Khalil Paşa va Ǧemâl-NAME Khalil Paşa. The MS. and by von Hammer is now in the National Library at Vienna (Fligel; Die Arab. Pers. u. Tür. Handschriften der K. K. Hofbibliothek in Wien, ii. 253, 254).


3) Abūl Ǧallāl Khalil, Paşa, Grand Vizier under Aḥmad III. He was an Albanian from Elbasan, born about 1655, and had entered the Bosnian corps where his elder brother Šeîh Ağa was Bostandji Beqer. Having served sometime in Reghed, he returned to Constantinople as Khâjâh and became Bostandji Beqer in 1123/1711. In Muḥarram 1124/ January 1716, when the war against Austria was in preparation, he was appointed Beylerbey of Erzurum and sent to Nīsh to fortify this place. Six months later Khalil became Beylerbey of Dëvar Beqer and in Shavval 1130 (1st July 1716), when the Grand Vizier Dâʾūd ʿAlī Paşa [q.v.] had entered Belgrade for the Austrian campaign, he became commander of that town. Dâʾūd ʿAlī having been killed in the battle of Pârosvan (Aug. 5, 1716), the Sultan appointed Khalil Grand Vizier, while the Sultan's favourite and future Grand Vizier Dâʾūd Fârūq [q.v.] became his ʿAlī Mağbash. The latter, however, was by far the more influential. After Temesvár was lost (13 October) a mutiny was feared and the army returned to Adrianople. In the next year the campaign was reopened and Khalil marched to Belgrade, where the Austrian army, under Eugen of Savoy, was already awaiting the Turks. In the battle of Belgrade (16 Aug. 1717) Khalil was completely beaten, which was due for the greater part to his own inexperience and his bad advisers. Belgrade was occupied by the Austrians and the Turks retired to Nīsh. Khalil was dismissed in October 1717 and had to hide himself for two years, after which he was restored in the Sultan's favour. From 1133—1140 (1721—1727) he was banished to Myistane, then he was given successively the command of several towns in Greece and Crete and died in 1136/1723. He is described as a mild, pious man, but seems to have had so little reputation, that the European historians writing on the battle of Belgrade were not aware of his existence.
KHALILI. Ottoman poet and mystic of the time of Sultan Mehemmed II. Belonged to the neighbourhood of Deyzebak and came to Ibriz to study theology where he formed an attachment for a youth and so encountered to this homosexual passion then so prevalent particularly in the most cultivated circles that he entirely abandoned his studies and gave expression to his woes in a book which is known as the Feth-Names (Book of separation). The title Feth-Nameh is equally well known, which Sehit gives first and which is the title of a book by Khalil Hacib, "All of Monastic. The poem, which reminds one of the Huseyn-names of Dede Celebi (d. 1514) with its sincere unaffected verse, bears witness to Khalili's deep passion faithfully described. The book was finished in the year 1566 (1466/67). It is written in simple and lyric metres, a varied alternation of masnavi and azmat. Many biographers of poets interpret the poem as purely Sehit, which does not seem to be correct.

Khalili died in 290 (1485) as superior of a monastery in Ibriz. His Lütfas has not yet been printed. A number of his poems are contained in the Lütfas ʿal-Nuriyeh compiled by Uğdhâlin Kudâli in 916, according to Brunn-Rasul. Bibliography:

17. Rasul, Dede Celebi, Constantinople. 1834, p. 147; Sehit, Dede, Constantinople. 1835, p. 1321; Brunn-M. Tahir, Ottoman Miniatures, Constantinople. 1335, p. 159; Burchi, Cumhuriyeti ve Kudâli, Constantinople 1905, p. 1906.

J. Hammer, Geschichte d. sum. Dichter. I. 225; Gilbo, A History of Ottoman Poetry, ii. 379; Pertch, Katalog der turkischen Handschriften in Göttingen, p. 370; N°. 377. (The English manuscript of the year 1855 is contemporary with the poem.)

KHALIL (m.) is the term applied in the Kur'an (Sura II. 159; ii. 56; iv. 3) to God's creative activity, which includes not only the original creation ex nihilo but also the making of the world and of man and all that is and happens. The verbal form and alshahid and shahid are of the most frequent occurrence.

Among the most beautiful names of Allah in the Kur'an (cf. Sura ii. 12) are al-Khalil (Sura ii. 62, et passim), al-Khalil (Sura xv. 86, xxvii. 80, et passim) (beside Sura iv. 36 only ii. 31) and al-Musawwir. Epithets like the Almighty, the All-knowing etc. are also applied to the Creator. Their meaning is of a rule clear. The only obscure expressions are (cf. H. Grimm, Muhammad, ii. 44, 47) *Allah created it* (Sura xv. 31; xxix. 2—7; xvi. 39; xvi. 41; xxvii. 107; xxvii. 107).* If we insist in supposing genuine speculations in the Kur'an it may be recalled that in the Greeks digested or personalised truth conceptions with higher reality (cf. St. John's Gospel, xiv. 11, also S. v. d. Bergh, Die Systeme der Metaphysik der Araber, p. 287 sq.)

Allah is the Creator of all things (Sura vi. 57, et passim). He creates what He will (Sura xxvii. 82, et passim) but the Qur'an describes at his height the creation of man from dust, earth or clay, drops of semen and congealed blood (Sura xxv. 11—15; xxv. 3; xviii. 172, et passim) and the resurrection of the dead on a scale of judgment, a new creation not more wonderful than the first creation (Sura ii. 26, et passim). How important the creation of man is is evident from Muhammad's coming forward (in Sura xxxi. 1,
generally regarded as the earliest revelation) in the name of his Lord. "Who created, created man from congealed blood": Everything else was created for man (Sura ii. 27. et passim), especially the animals (Sura xvi. 5). The same thing is shown in the stages of the creation: it is regarded as taking place from the lowest upwards. In six days the world was completed, the earth first in two days, all that is in it in two more days and in the last two days the world of the seven heavens. Allah is only formally called the Creator of heaven and earth (Sura vi. 101. et passim) and it is announced as a secret (Sura xli. 59) that the creation of heaven and earth is greater than the creation of man. According to the usual explanation heaven and earth were created out of absolutely nothing but man was made from dust.

There is no creator but God. He is the One (Sura xxii. 71. et passim; Sura xxiii. 14. is no exception). He has begotten no children, only created things and beings, none of whom are like Him (Sura xxiii. 14.). But passages like Sura xvi. 202. 203. 204. 205. 206. where it is said that Allah, after forming man, breathed of his Spirit (Ruh) into him, make the difference between the Creator and creatures appear less rigidly marked.

The creation of man is above all work of divine power, as, in as far as that which has been created is not the man, of divine goodness. Reference to the harmony of the heavens (Sura liv. 31) and the beauty of the human form (Sura xxi. 30) are rare. Finally we may mention that God created all things once and for all (Sura i. 41; 46. 49. 50. 51.). Here is here perhaps a synonym for being and being and earth "for a definite period" (Sura xlv. 20. et probably to the last day.

The earlier traditions added very little to this (as Prof. Wellman kindly informs me). Before the creation Allah was in the cloud (al-Tiridzî, Tabari, Sura al-bayyinah. 87. 88.) and He created in darkness (ibid. al-bayyinah. 18. cf. Sura xxxix. 8.) He wrote a book before the creation (al-Baghdarî, Tâhir-i-Nezîrâ, 105.) The fâlism was the first thing created (al-Asfuri, Râzî, Sura al-bayyinah 117.). Allah created man after his own image (Muhammad, Hizb, IV. 115. etc. Sura xxxvi. 5. 34. 35. 36. 37. 38.)

In the later tradition the process of creation is elaborated with speculations regarding the throne, primeval water etc. and influenced by ideas of Hellenistic and Oriental origin regarding the manifestation or emanation of God in the world.

The Neo-platonic expression put in Allah's mouth is often quoted: "I was a hidden treasure not wished to be known and therefore I created the world." Knowledge (Isha) or intelligence (Isha) is therefore said to have been the first creation.

Just as God's superiority over man and the world is particularly apparent from the Qur'an, so God throughout the theology of Sunni Islam the distance between the Creator and the creature emphasized. In general it is concluded from the transcendental character of this world that its Creator is eternal. In favour of God's omnipotence axioms in Nature (cf. Almin) in Hasting's Encyclopaedia of Religion and Ethics and freedom of action on the part of man, if not absolutely denied, are suppressed as unnecessary as possible. (Ishsan, 9. v.) one of the first Ugilians, wished to define God simply as the omnipotent, Wiccan, Ibn Humar (Kühle Al-Fattâh, 192. 193. 194) asserts that one can only show with regard to God that He is the Eternal, the Unique, the True, the Creator (al-Umm, al-‘Alîy, al-Makîn. al-Karîm. 39. v. 165. 49.) for only by these qualities is He absolutely distinguished from this world.

But arguments against this sharp distinction were raised particularly under the influence of Christian dogmatism and philosophical speculations, from three sides i.e. by the Mu‘tazilites, the mystics and the philosophers. The Mu‘tazilites emphasized the wisdom of God in His creation much more than His omnipotence and His will. According to their teaching God only creates what is good and man is the creator of his own actions. NāṣI said that God could only create what is good and His creating is thought i.e. not an act of volition in the proper sense. According to others, like Abn-I-Hadîlî and Mu‘ammad, God's will is a kind of intermediation between the Creator and the created world. Al-Qâdhî teaching that God cannot destroy the created world (arguing on Platonic lines, like Plato etc.).

In contrast to this assimilation of the world and of human activity, mysticism appears as a deprecation of all this that is worldly — but only of the material world. While the mystics regarded this world simply as a ladder for God, they could intensify their spiritual life of the soul up to the feeling of godlike creative activity (cf. L. Masson, La Poésie d'al-Hallâj, p. 513 sq.).

Two schools may be distinguished among the philosophers: one older, more neo-Platonic (e.g. the Al-Qanîn al-‘Azîz) according to which the emanation of a series of spirits precedes the creation of a temporal material world; and a second more Aristotelian school (notably Ibn Sîn’ and A. Kishî) which makes the development of the intellectual and material world proceed by stages, but without beginning and parallel, after the first spirit has emanated from the divine being. Both schools regard God only as the first cause between Whose acitivity and this world there are many intermediaries.

The attitude of orthodox Islam to these tendencies developed in very different ways in course of time. The Mu‘tazilite doctrine that the khalîl al-‘Alî could only be accepted in a modified form: a khalîl (Ash’arists) or an ‘alîy (according to al-Murshidi) was ascribed to man instead of khalîl. The philosophic assumption of a world without beginning was decisively rejected, but the theory of the spheres connected with it was adopted while the spirits of the stars were interpreted as angels of heaven. It was very easy to make common cause with mysticism, which, of course, always insisted that there was no creator except Allah. The creation of man in God's image and the breathing of the divine spirit into him were of more importance to the mystic than the creation of the material world and of human activities (see also the nashîb and kâfîr) (cf. Marzouk, cf. I, p. 596)

In the struggle then against the Mu‘tazilites and philosophy, the Sunni doctrines developed its part in alliance with mysticism — and with the greatest success in the Ash‘arî school. According to the latter, Allah is the Omnipotent from eternity, Who can create it if and when and what He will not has no need to create. Who with the creation of the material world at the same time plans limits of time and space to it and every moment creates the world anew. Allah is
also the eternally Speaking as regards the word of creation, especially the word of creation in the Kojia. If the eternality of the world is taught contrary to the Mu'tashit view, there is no creation, as regards the activity of creation is called God the eternally creating; and therefore, these three modes of the eternally Speaking (created, speaking, and existing) are regarded as temporal relations, are distinguished from the eternal qualities of His Nature. In this respect the system of al-Matbeit differs from the teaching of the Ash'ari school: he assumes as an eternal quality in the divine being al-shafa, creative production. This means an approximation to the teaching of the philosophers that, because there is no cause without effect, God as the first cause created the world from eternity, and thus is really an eternal Creator, Whose being and actions are alike unalterable. Some philosophers and certainly many mystics got over the difficulty of this doctrine by the assumption that before the manifestation of His creation "the eternal Creator" was concealed in God (cf. Massaguin, op. cit., p. 657). Thus the meaning of His eternal speaking acquires another character, the belief and gnostic speculation in al-Shafat. On the one hand it teaches quite definitely the temporal creation of the world as an act of divine freedom. After eternal free deliberation out of pure goodness He created this world and He is creating it down to the last day. Fir is also the originator of human activities; man has only a kath. On the other hand, however, al-Ghazali is fond of adopting mystic theories of intermediation. God and man are not simply to one another: in the relation of Creator and creature. The world is divided (as in al-Majalla al-Saghir, on Sur., xxvi. 4.) into the al-ilm al-shafa, i.e. the material spiritual world, and the al-ilm al-wala, the non-spatial world of the angels and the human spirits (the former in the 12th, w. 4. v. 20.); it is also called al-ilm al-shafa wa al-ghazali, the latter al-ilm al-wala wa al-ghazali. As a number of the world of spirits (al-Majalla al-Saghir, on the traditions that Allah al-e-Khalqah created Adam in his own image), man in his being, qualities and actions shows similarity to God. The human will acts in his body (microcosm) like the Creator in the macrocosm. Besides the above-mentioned division into sensible and supersensible world, al-Ghazali also gives the threefold division (al-Shaykh, p. 2. v. 20 etc. There is mention of the 'kingdom of the heavens and of the earth and what is between'): al-ilm al-shafa wa al-ilm al-wala wa al-ilm al-shafa wa al-ilm al-wala (cf. the art. DAMAARAN). Man thus appears as a citizen of three worlds, corresponding to the old triad: body, soul, spirit, as it was developed by theosophy in the different hierarchies. On such, al-khalqah and al-ghazali cf. KALAM. ANGI, KEUST. In St. Paul, Ep. to Col., I. 18. According to al-Ghazali, the human spirit, related in God, will survive not only this material world and the spiritual world of the angels and God but also the spiritual world of the highest angels.

In spite of the authority of that "father of the church in Islam", the development of the idea was not yet finished. Ibn Rushd then advanced against him (Tubabat, 350) the doctrine that the world had no beginning; many theologians (from al-Razi, d. 605 - 1209, onwards) followed more closely the conceptions of the so-called Aristotelians, and extreme mystics, like Ibn al-`Arabi, i.e. the distinction between al-`Ilah (the Creator) and al-`Ilah (the creature) disappears in the absolute primordial being (cf. the art. AL-MATBEIT AL-ILMUL). Bibilography: There is no comprehensive work on the subject. Besides books mentioned in the text we may mention: M. Worms, Die Lehre von der Urfreiheit auf der Grundlage der mittelalterlichen arabischen Philosophie im Orient und ihre Befreiung durch die griechischen Theologen (Biblioth. Gesch. d. Philosoph. der al-A., ed. by Beier and v. Bertling, ii. 3, Münster 1900); A. Kohler, Das Schöpfungsproblem bei Al-Kindi, Abdullah, Almbrich, Magnus and Thomas von Aquin (b.d., i. 5. Münster 1913); T. de Boer, Die Tidehre der Philosophie nach Al-Ghazali und ihrer Auslegung durch den NAC., Bonn 1894; 40, De Wijzingers in de Islam, in the Volksuniversiteitsbibliothek, xiv. Haarlem 1912, Sec also the articles ALLAH and ABBAS.

KHALISH, the name of a tribe. River rising from it into the Bahr-Ner on the frontier between Mancharia and Mongolia. The river Khalish is mentioned in the 11th century in the *Secret History of the Monguls* (Russian translation by Palladii in Trudi Ross. Obshchestva Anti-Pekchini, iv., St. Petersburg 1866, p. 90, 91; 102 and 118 (the edition of the text promised by Pelliot has not yet appeared); in Rashid al-Din, ed. Berzin, in Trudi Vost. Otd. Russkago Aegis. Obshchestva, xiii., St. Petersburg 1888, Pers. text, p. 210, vol. xvii., ibid. 1889, Pers. text, p. 235). Since the 11th century the same name Kahlis has been given to the north-eastern part of Mongolia (from the western frontier of Mancharia to the eastern frontier of the district of Khuban, and from the Russian frontier to the Gold desert) and its population. Seunsg Seutzen (Gesch. der Ost-Mongolen, ed. L. J. Schmidt, St. Petersburg 1838, p. 104 and 105) speaks of twelve tribes of the Khalish; a distinction was made between the "neuere" and seven "routen" tribes (op. cit. p. 205, and p. 104 and 285). Seunsg (full name and title Geuschesid Dacaur Khan Tuthild) was considered the successor of all the chief of the Khalish; he was grandson of the last ruler over all Mongolia, Heyan Khan (d. 1253); on the genealogy see A. Pusadev, Mongallas i Mongool, St. Petersburg 1879, p. 472. The four saini (q. v.) into which the Khalish were nominally divided the Mongol emperors long since deprived the chiefs of any power) have taken their names from the different branches of this dynasty; they are the saini (from E. W.) of Tsensit-Khan, of Taghtor-Khan, of Sayin-Noyan (after 1275) and of Tseaksin-Khan. Another division is also mentioned in early as the occasion of the marriage of the Khalish to the Emperor K'ang-HI in 1691; Mongol inscription in Colon-Neor in text and Russian transl. publ. by A. Pastelev, op. cit., ii., St. Petersburg 1899, p. 291 292, 293; Geusen is said to have had 7 sons, whereas the population was divided into seven divisions (Geusen, written Bülhülu in Arabic); it is not known whether there was a connection between this division and the "saini" of the four tribes. Since about 1255, Bulhulum has been distinct among the Khalish; at that date a grandson of Geusen, Azat-Khan, was reigning, called Alon Gheshego Taidji in Seunsg Seutzen, p. 253.
KHALKHAL (*anak*, the name of a place in Adharbajan. Its position nearly corresponds to 35° N. Lat. and 45° East. Long. It does not occur on modern maps, but see the map in G. Le Strange, *The Land*, etc., facing p. 87. It was situated in the mountains which in this region were bare with fortresses. Yezd passed through this region when he fled before the Tatars. In 617 = 1220 A.D.

According to Ahmad. Allah. Mostawfi, it was formerly a large town, which in his day had sunk into a mere village with about a hundred hamlets belonging to it. It was the seat of the government of the province, after Firuzabad had gone to ruin.

There is another place of the same name situated at the mouth of the Oxus on the Caspian.


KHALWA, KHALWATI, see [*Sefatibawah*].

KHAMAR (A.), wine. The word, although very common in early Arabic poetry, is probably borrowed from Aramaic. The Hebrew *yemah* has in Arabic (*yamah*) the meaning of black grapes. The question has been fully treated by L. Gudin in his *Della notazione dei popoli asiatici in Mesopotamia e in Persia*, *J. R. Soc. Litt. Leiden*, series iii. vol. iii. p. 609 sqq.

Arabia and the Syrian desert are, in contradistinction to Palestine and Mesopotamia, not so well fitted for the vine; there are, however, exceptions, among which may be mentioned *al-Yahid* (see H. Lamanghi, *H.G.*, p. 35 sqq.; M. F. Q. E., viii, 146 sqq.). Elhaim and other parts of Yemen. Wine, probably of an inferior quality, is also mentioned in Midlands (see below). Usually, however, it seems to have been imported from Syria and Iraq; in early Arabic poetry the wine-trade is chiefly connected with Jews and Christians, who pitched their tents (*katib*, also a term borrowed from Arabic) among the Bedouins and provided them with a sign, usually his chnamer. In it little urchins were held, in the company of female singers who often also belonged to the establishment. The wine was kept in jars or skins, provided with a mouth-piece which was closed by means of a string.

In the days of Muhammad (the people of Mecca and Mecca used to indulge in drinking as often as an occasion offered itself, so that drunkenness often became a cause of scandal and of indigence in a second vice, gambling, which together with wine, incurred Muhammad's condemnation. Tradition has not refrained from describing how Hamza b. Abi Mutallab, Muhammad's uncle, in a fit of drunkenness mutilated Allah's covenants. (Boehm, *Shahr*, b. 13; Khayat, b. 77; Muslim, *Ahb*. Trad., i. 27; *Miskin*, b. 10); Abū Dī'ār, *Ahb.* (b. 19). And the commentaries on the Koran relate how Muhammad's companions held drinking-parties which caused them to consult finally an ideal prayer (see al-Tahawi, *Tafsir* ed.-*Sūrah*, niv. 44; Muslim, *Fad'il al-Sūrah*, trad. 44; cf. 45; Abū Dī'ār. in *Ahb.*, b. 185 sqq.)*.

The prohibition of wine was not in Muhammad's programme from the beginning. In *Sūrah* xiii. 69 we even find it punished as one of the signs of Allah's grace unto mankind. "And of the fruit of palm-trees, and of grapes, ye obtain an imbibing liquor, and also good nourishment." But the consequences of drunkenness manifesting themselves in the way just mentioned are add to have compelled Muhammad to change his attitude. The first revelation giving vent to these feelings was *Sūrah* ii. 216: "They will ask thee concerning wine and gambling (now killed). Answer, in both there is great sin and also some things of use unto men: their usefulness is greater than their use." This revelation, however, was not considered as a prohibition as people did not change their customs and the order of prayer supposed to be disturbed in consequence thereof, a new revelation was found, viz. *Sūrah* iv. 46: "O true believers! come not in prayers when ye are drunk, until ye understand what ye say." But neither was this revelation considered as a general prohibition of wine; until *Sūrah* vi. 92 made an end to drinking: "O true believers! save wine and beer and some pillars and divine arrows, are an abstention, of the work of Satan; therefore avoid them, that ye may prosper." This sequence of revelations regarding wine is the accepted one among the traditionalists and commentaries of the Koran (see Abū Dī'ār. *Ahb.*, b. 334 sqq.; *Tahawī, *Tafsīr*, b. 58; *Sūrah* iv. 46).

The prohibition of wine may, however, also be looked upon from a wider aspect, as Islam is not only the only monothistic religion which has taken a negative attitude towards wine. It is well known that, according to the Old Testament (Numbers i. 7 sqq.), the Naxumite, who had wholly devoted himself to Yahweh, had to abstain from wine and spirits, just as the priests before administering the sacred rites (Lev. x. 9). The Nabataeans, according to Disdiers Scultus (vi. 94, 95), likewise abstained from wine and one of their gods was called in their inscriptions "the good god who drinks no wine." Likewise, the abstinence from wine belonged to the rule of many Christian monks. All this has its roots in remote Semitic antiquity which carried a demoniac character to wine and spirits. The same is true for music, especially singing, which is also prohibited by Islam. It is not improbable that negative feelings of this kind may have worked together with the motives mentioned above, to induce Muhammad to prohibit wine.

The prohibition of the Koran has been taken over by the doctors of the law; all *mubākhar* and, also the *shayf*, call wine *haris* and the wine-trade is forbidden. See also the exposition of the Shi'ite view, see A.-Nawawi, *Shahābī*, ed. d. Berg, iii. 247, for that of the Ibn-Khalka *Akhbār*, vi. (Calcutta 1855), 604 sqq.; for that of the Mālikī *Zakūkī* in his commentary on *Ahb.* (Cairo 1858), iv. 256; for that of the Shi'ite *al-Tabīb*, (Calcutta 1839), p. 404. Theology reckons the drinking of wine among the gravest sins (*khaddar*).

It's to be has many utterances regarding this theme. Wine is the key of all evil (Abū Dī'ār. in *Ahb.*, b. 409; Ibn Ḍahab, *Ahb.*, b. 91; Muslim, *Ahb.*, trad. 37, 75, 76 et seq.). Canard is he who drinks, buys, sells wine or causes others to drink it (Abū Dī'ār.,
Who drinks a draught of wine on purpose shall have to drink purgative on Dussehra (Tayziist, No. 1134).

The Prayers of men who drinks wine is not acceptable (Naskz, Aykdrba, hal 45; Phutini, Aykdrba, hal 3); and faith is incompatible with drinking it (Bukhari, Aykdrba, hal 17; Nasai, Aykdrba, hal 62, 64). It is also inadmissible to use it as medicine (Muslin, Aykdrba, trad. 12; Ahmad b. Hanbal, li. 317, 317 par.; and it is prohibited to use wine for manufacturing vinegar (Tirmisht, Broa, hal 55; Ahmad b. Hanbal, lii. 119, 286 bis). But times will become ever worse and there will be people who declare wine allowed (Bukhari, Aykdrba, hal 6; Nasai, Aykdrba, hal 41 etc.) and so it will be drunk by the generation of the last days (Bukhari, Aykdrba, hal 7; Ahmad b. Hanbul, il. 176, 202, 233 seq.).

The prohibition of wine, although unanimously accepted, gave rise to discussions between the juridical schools, dissensions which are reflected in hadith, in a historical dispute. The discussions start from the question: what is wine? It is said: when the use of wine was peremptorily prohibited, the people of Medina gathered out in the streets all the time they possessed of the appreciated liquor (Ahmad b. Hanbal, il. 132 seq.; iii. 20, 189 seq.; 417, 286 bis; iv. 335 seq.). Ibn Umar declared, on the contrary, that at the time of the prohibition, there was no wine in Medina at all (Bukhari, Aykdrba, hal 2). And Ibn Mulk (ib.) says that there was scarcely any wine from grapes in Medina, when the prohibition was revealed; people used wine from beer and tamar (two kinds of dates). In another tradition (ib., hal 3) wine from ‘afid and saquma (two other kinds of dates) is mentioned. Umair is represented delivering a discourse which was meant to settle the question; according to his son “Abd Allah he said: Wine has been prohibited by the Koran. It comes from five kinds of fruit from grapes, from dates, from honey, from wheaten and from barley; wine is what obscures the intellect (see Bukhari, 895). But as Bukhari, Aykdrba, hal 2). The question remained, whether beverages prepared from grapes in a different way were prohibited. There was no kind of syrup.

When Umair visited Syria, the population complained of its unhealthiness and heavy climate and they added: This drink alone will lead us. Then Umair allowed them to drink honey. Then they said: ‘Honey cannot lead us. Thereupon one of the natives of Syria said to him: May we not prepare something of this drink for you? It has no inebriating power. He said: Well. Then they cooked it till twice thirds were evaporated and third of it remained. They brought it to Umair, who put his finger into it and licked it. Then he said: This is il’al like ganeb (wine). (The pitch with which they encased their skins). Then he allowed them to drink it (Muslin, Aykdrba, hal 142). According to the first chapter of the same book, however, Umair himself one man who had become drunk on this il’al. Juice from grapes, prepared by pressing them only, is considered as wine. Tariq b. Saumad al-Hajjami said to the Prophet: We have in our country grapes which we press. May we drink the juice? He said: No. This negative answer is given three times and when Tariq asks whether the juice may be given the sick to drink, Muhammad answers: It is no medicine, it is sickness (Ahmad b. Hanbal, li. 289 seq.). And not only those who drink fermented wine are cursed by Muhammad, but also those who press grapes and give them pressed in order to drink the juice (Ibn Madin, Aykdrba, hal 6).

Another question of importance arose, in connection with the spirtus. Had they to be considered as wine or not? All the maghribi’s, except the Hanafi, have answered the question in the affirmative sense. They have consequently extended the prohibition of wine, in accordance with the intention underlying it. Tradition, which is the best source for the history of the origin of several institutions, shows that the question has been by the much debated umma. The standard hadith which is found very frequently in the classical collections runs as follows: (I pick out Muslin’s version found, trad. 20, because it contains important details): Some men of ‘Abd al-Kafi went to the Apostle of Allah and said to him: O Prophet of Allah, we are a tribe belonging to Rabi‘i’s between us and yourself dwell the inmates of Mecca, so that we can only reach you in the sacred month. Tell us therefore what we have to tell our tribespeople which will open Paradise for us if we bring it to you. The Apostle of Allah answered: I order four things and I forbid four things. Serve Allah without associating anything with him. Perform Salat, deliver zakat, fast the month of Ramazan, and deliver the fifth part of bounty. And I forbid four things: ahdab, baqqam, bakkam, and saquma. They asked: O Apostle of Allah, how do you know what the saquma is? He said: Well, it is a palm trunk which you hollow out, then you poor small dates into it and upon them water. When the process of fermentation has finished, you drink it with the effect that a man hits his cousin with the sword. Now among these men there was someone who had received a blow of the sword in this way. He said: I had concealed it out of shame before the Apostle of Allat. Then I said: But from what vessels should we drink that? O Apostle of Allat! He answered: From leather skins, the mouthpieces of which are smeared with pitch. They answered: O Prophet of Allah, our country teams with vessels so that no single skin can be kept whole. Then the Prophet of Allah answered: Even though the nice should eat them, even though the nice should eat them, even though the nice should eat them.

The tradition did not meet with general approval. It is said that the Aqide and other people complained of their difficulty in finding the skins necessary for preserving drinks without their becoming fermented. Therefore the Prophet is said to have withdrawn his prohibition, wholly or partly (Bukhari, Aykdrba, hal 8; Muslin, Aykdrba, trad. 63-66 etc.). In some versions of this tradition there occurs the restriction, that all fermented inebriating drinks remain prohibited. Innumerable are the traditions which only contain the rule: All drinks which may cause drunkenness are prohibited in any quantity (bali minid paraz batnakun mujud ‘ala), and this rule has passed into many branch of law (Ishakbi, Magzah, hal 60; Muslin, Aykdrba, trad. 67-75; Ahmad b. Hanbal, 1451; li. 16 bis; lii. 87; liii. 23 seq.; vi. 39 etc.). Of special traditions prohibiting fermented drinks may he mentioned the following: It is forbidden or disapproved of to
self-tanners if they are to be used for preparing
nāfīḍh [Nasrī, Alā'ī, tab. 41, 52]. It is pro-
inhibited to mix together different kinds of fruits
so that the mixture should become intoxicating.
This tradition occurs frequently; see e.g., Bahbūlī,
Alā'ī, tab. 112; Muslim, Alā'ī, trad. 10–30;
Nasrī, Alā'ī, tab. 4–77; Ibn Sa'īd, III, 369;
Ahmad b. Hanbal, II, 276; ii, 49; iii, 244, 292.
Be careful that these kinds may be used separately
for preparing a non-intoxicating drink (Muslim, Alā'ī,
trad. 81–83; Nasrī, Alā'ī, tab. 16–18 etc.)
It can easily be seen that the difficulty in
this matter was caused by two circumstances.
People were afraid to prepare, to prepare from all kinds of
dates, from raisins and other fruits, drinks
which only became intoxicating when they were pre-
served a long time; and probably also when they were
prepared after special methods. Where was
the line of demarcation between the allowed and
the prohibited kind? Several collections of tradi-
tions went so far as to mention nāfīḍh among
the drinks prepared by Mahāmūd’s wives and
drunk by him (Muslim, Alā'ī, trad. 29–69;
Ahmad, I, 232 sq., 249, 287, 320 sq., 336, 355, 369, 374; ii, 33, 340, 304, 313 sq., 326,
379, 384 etc.). Ad-Dālī (Alā'ī, tab. 10) and
H. M. b. Ad-Dālī (Alā'ī, tab. 12) have preserved
a tradition of the subject, which is instructive. I
translate Ibn Māḥfīz’s version: Says 'Aḥmad:
“We used to prepare nāfīḍh for the Apostle
of Allah in a skin; we took a handful of dates or a hand-
ful of raisins, ground it into the skin and
poured water upon it. The nāfīḍh we prepared
in this way in the morning, was drunk by him
in the evening; and when we prepared it in the
evening, he drank it the next morning”. In
other traditions of the same hadīt Ibn 'Abdālā
says that the Prophet used to drink this nāfīḍh even
on the third day, but what was left there was
poured out.
All this could, however, not persuade the
majority of the fiqhīs to declare nāfīḍh allowed;
three of the fiqhīs in this respect as well as the Shī'īs pro-
hibited the use of nāfīḍh. The Hanbīl school,
on the other hand, allows it, when used with moderate-
ness, for medicinal purposes.
It would take us too far to give here a detailed
survey of the opinions of the fiqhīs on all nāfīḍh-
kind; it would be superfluous, to state in detail at
least, because the more important differences re-
gard chiefly nāfīḍh only. The following rapid
survey is based on the Fārūq-i-Iṣḥāqī, st.
504 sqq. (cf. Naṣirī’s Minhāj, Cairo 1879, p.
192 sqq.).
Allowed according to the lāzimī is every non-
intoxicating sweet drink.
Prohibited (harām), according to the 'ālimī,
are wines and a number of every kind. As to wines
there are six cases to drink it in any quantity
or to make use of it is harām; to deny this is
harām; to buy, sell, possess it etc. is harām; no
responsibility (fuṣūl) rests on him who spills or
destroyes wine (mattā), when wine is a posses-
sion (madā'), an unsatiated point it is wegīt
just as blood and urine: who drinks any quantity
of it is liable to punishment.
Several kinds of products prepared by means
of grapes (bābdīl, mawṣū'm, etc.) are prohibited
according to the majority (lāzim) of the fiqhīs.
Allowed, according to the majority of the fiqhīs
are fīlāt (vatic supra) or mānīlūt and nāfīḍh.

From date with the restrictions mentioned above.
So juice from grapes when the process of
cooking has made to evaporate two thirds. Mu-
hammad b. al-Sabī'ī, q. v. has a dissenting
opinion on this point.
As to the punishment of him who drinks
wine, harām calls us that Muhammad and Abū
Bakr were wont to indict four offenders by means
of palmbranches or sundals (Ibn Khāṣīb, Fīrād, 
liv. 2–4; Fīrād, trad. 35–37). Under 'Umar’s caliphate,
however, Khālid b. al-Walītd referred to
him that people were indulging in prohibited
drinks. Thereupon 'Umar consulted the experts
which advised him to fix the number of blows at
eighty, a number suggested by the Qur'ān which
prescribes that those who argue massively of 
wine, without being able to prove their accusation
by the aid of four witnesses, shall be punished with
eighty blows (ṣūra xiv. 4).
Repeated drinking of wine, according to some
traditions, was punished by death at Mahāmūd’s
order (Abū Dārūs, Ḥadīth, 863 sq.; Ibn Māḥfīz,
Fīrād, tab. 37; Ahmad b. Hanbal, ii, 136, 169, 191;
iv, 91, 193). It is, however, added in some
traditions that capital punishment in such cases
is not according to the sense of the Prophet
The different ṣī'ahīs in this respect (Umār’s view):
drinking wine is punished with eighty blows;
if the transgressor is a slave, this number is halved
ever reduced to forty, because in the Ka'ba
the punishment of the handmaid’s wine is fixed at half
the amount of blows with which the free woman
is punished (sur. iv. 39). The Shī'ites however,
sticking to the practice ascribed to Mahāmūd and Abū
Bakr; with whom the number of blows
is consequently forty, resp. twenty (see Zarqānt, iv,
42: Nawānī in Muslim, iv, 130).
The prohibition of wine and spirits (according
to three of the four madhābi) is one of the
distinctive marks of the Muslim world; its
consequences cannot fully be overrated. This is
not seriously affected by the fact that trans-
gressions have been numerous, according to li-
terary evidence. The prohibition of wine, not
uncommon in pre-Islamic poetry, remained one of
the favourite topics also of Mahāmūd poets (cf. the
wine-song by Ibn al-Ma'mūn, Abū Nīkār, etc.)
and at the court of the Caliphs wine was drunk at
reveling parties as if no prohibition existed at
all (see e.g. The root: Nights; wassīm). Even
the common people could not always and every-
where refrain from their national drink, dating
of several kinds; the callīq 'Umar b. Abī-
Azīz deemed it necessary to promulgate a
special edict in order to abolish this custom
(cite v. Kreuter, Culturröfirstische Studien,
Leipzig 1873, p. 68 sqq.).

Wine has a special place in the literary pro-
ducts of the my tro, where it is one of the
symbols of ecstasy. In the first place, they only took over
the language of their Christian and non-Christian
predecessors. As early as 8th century of Alexandria ec-
tasy is compared with intoxication (see especially his
De Vita Contemplativa), Among the Byzāni,
language may have been a reflex of practice; but
this cannot be said of Sīrī’s in general, who on
the contrary, cling to the ecstatic methods of the
vāṣa'irāt. As to Hāfiz’ wine and love-drug,
it is an unsettled point whether they are merely
metaphorical (or not).
KHAMS(Á) (A.), the number five. This number has a magical character, from the fact that it is the number of the fingers of the hand and that it is found in certain Muslim dogmas (five foundations of belief, five religious duties, five daily prayers, prescribed by the moon). The hand, stretched out with the palm open and the fingers spread, is a symbol that protects against the evil eye. The North African frequently finds among Jews as well as Muslims, a hand painted on the door with the fingers spread out. Amulets in this form are made of gold and silver, called kham, thums, by the natives and hands of Fatawa by Europeans. Thursday, the fifth day of the week, is favourable for magic rites against the evil eye and is the day chosen for pilgrimages to the tombs of famous saints to destroy the effects of the evil eye.


KHAMSÁ, Khamsa, the same word as the preceding, pronounced in the manner of the Arabs of the East, the Persians and the Turks; the name given to collections of five poems of which the most famous are those of al-Nasfí, also called Panfilj-gandhi “the five treasures”: Músafír al-Ábír (539 = 1184), Khansum u-Shiraz (570 = 1180), Leilá u-Mádân (584 = 1188), Hafsíathan (593 = 1192), Ismán-láh (597 = 1201); of Amir Khisraw of Dihír; Móza'íb al-Álwar (609 = 1210), Shírzíy u-Khãrum, Madáín u-Leilá (same year), Ayámí Shámdí (609 = 1300), Haftí-sáhír (701 = 1302); of Khisraw Khíratu; Khwání u-Álnáwar (finished in 1344), Hísáá Húmíyíní, Káwání, Gúl u-Násuáí, Zámuá-náwarí; of Khábi, unfinished; we have the Qasíyúu bowl, Ahsãíb al-Ábír (about 1345), Leilá u-Mádâní (389 = 1485), Láhrahí, Khání u-Álwarí about 1351, Hásíbí, Khání u-Mádâní (about 1485), Láhrahí, Khání u-Álwarí, about 1351, Hásíbí. This poem, including the Khání u-Álwarí (886 = 1485), Shírzíy u-Khání (888 = 1488), Leilá u-Mádâní (889 = 1489), Khári, translated by Schürmann; of Hálik, probably unfinished; containing: Leilá u-

Magúrín, Hafsíthan, Shírzíy u-Khání, Khání u-Álwarí (between 917 = 1510 and 927 = 1521); of Fádi Múksií, Ahsãíb, Súlimán u-Hísáá, Nazání, Hísáá Húmíyíníu, Khání u-Álwarí (1005 = 1595), unfinished; of Haíín b. Sayíd Fádî Allah: to the glory of Muhammad and the four first caliphs (of 1038 = 1628 to 1039 = 1630). The Khání u-Álwarí of Múli Múksíí, Khání u-Álwarí is a distaste against five persons at the court of Gúbrásu. The author died at the beginning of the reign of Aârangháh (about 1600 = 1650).

Turkish poetry also contains a certain number of works of the same kind as those of Hâmid Allah, Celebi, of Hamdi, son of Shaikh Ab Shams al-Din, of 914 = 1510; Fâmi Kází, Shírzíy u-Ahír, Ismán l-Addír, Khání u-Álwarí; of Mûkûd of Kalûkûndîn, contemporary of Bâkî; of Bâhshî, d. 997 = 1784; Wânim u-Álwarí, Wânim u-Álwarí, Hún u-Násr, Shírzíy u-Álwarí, Shírzíy u-Mádâní; of Sâím b. Sâím, surname Aâsi and son of Newî, of 1044 = 1634 (really only contains four poems, the fifth being the Divan of the poet); Shírzíy u-Álwarí, Hafsíthan, Khání u-Álwarí, Shírzíy u-Álwarí, Shírzíy u-Mádâní; of Râdún, i. d. 930 = 1524, mentioned by Sehí, probably never existed. That of Nâqiri is in prose.

Mr. ‘Ali Shír Nâwí has also collected under the same title five poetical compositions in Eastern Turks (Catalogue Qurtbî, Jan., 1916, p. 233; E. Blochet, J. A., 1916, Series 11, vol. viii, 400). The name Khâní u-Mâdâní is given to a biography of Shírzíy u-Mádâní in five parts (Bell, J. A., 1851, Series 3, vol. xvii, 303).


KHAMSÁ (abbreviated from minhaš al-khamsa = the five provinces), the name of a province in Pârsâ of which Zanjan is the capital; Sûfâniya also forms part of it. It is a small administrative division forming four quadrants, each being a large district of 184 ‘Arâm. Adjacent: it lies between the provinces of Ábdâkarshân and Kazân and has 11,450 inhabitants. It appears in the Budget with the following statistical revenue in cash: 819,880 kuruş, in cereals 10,340 kuruş (of 649 lb.), in straw 9,000 kuruş; value of payments in kind 978,100 kuruş. Local expenditure, including the remissions of taxation, 19,119 kuruş. The five towns which gave the name of this district are Áhadh, Qasmân, Sháhân, Arman-khân and Tërmân-khân. The country is inhabited by the nomadic tribe of Áhadh.

Bibliography: [E. Dunne], Voyage en Perse, ii. 213–214; Jâbûr, Voyages en Arménie, p. 17; G. Costam, Pittura, l. 437, 486. [CE. HEAY]

KHÂN (v.), a Turkish title originally a contraction of Khârshân, Arabic Khârshân [q.v.]. In this meaning it occurs alongside of Khân as early as the Orçhân inscriptions of the 8th century A.D. in the Tönubük inscriptions in W. Kauff, Die alttürkischen Inschriften der Mongolen, and Series, St. Petersburg 1899, p. 3, and...
the quotations in the glossary, p. 92. In the Muslim period the word Khán seems first to appear towards the end of the 9th (9th) century on the coins of the 16th Khán (9-10) and particularly in the 9th (9th) century in the texts relating to this dynasty (cf. the quotations loc. cit.). Not till the Mongol period is a distinction made between the Khán or Khuń as supreme ruler and the Khán as ruler of a separate portion of the whole empire.

In course of time Khuń and Khán were completely ousted from the popular language by Khán. In the last centuries before the Mongol conquest, the Turkish Khán like the Arabic Míshír and the Persian Khán was used as a princely title in contrast to the supreme title Sultan, Sultan only retaining the meaning in Western Asia and Egypt, in Central Asia in the various kingdoms into which the Mongol empire broke up Khán was the real sovereign title and Sultan the title of each individual member of the dynasties descended from Cingi Khán in the administrative system of the modern Anatolian kingdoms founded by the Safáwids the Sultan was the governor of a smaller district, under the Khán, who was governor of a large province. (W. Barthold).

KHÁN DJÁHÁN LÓDI. An Afghan favourite of the emperor, Dlánghír (q.v.), who called him his son (farzand). His original name was Pir Khán, and he was a son of Dlánghír Khán and descendant from the Dálaw Khán Lódí, who was supreme in the Punjab when Ikbar entered India. Pir Khán first had the title of Safá洁净 Khán, and afterward that of Khán Djáhán. When Dlánghír died, he behaved badly, made the mistake of not recognising Shah Dlánghír, and of not even awaking his autograph letter, and sold the Baniglah of the Deccan to Nísán al-Mulk. The result was that he was superseded by Maházat Khán, and though he got another appointment, and came to court, he was no longer a favourite, and became apprehensive that he would be arrested. So he fled at sight from Agra with his family and dependents. He was pursued and attacked at the Cambal, and many of his people were killed. He continued his flight towards the Deccan, but eventually was killed in Central India in the fourth year of the reign of Shah Dlánghír, to whom his head was sent.

Bibliography: Tsvésh Khuń Lódín Lódí; Dlánghír, Memoirs, transl. by A. Rogers and H. Beveridge, i. 67 etc.; Elliot-Dowson, Hist. of India, v. 67, vii.; Ali Maksai, transl. Blechmann, p. 532; Núshábaní, i. (Elliot-Dowson, viii. 20); Khái Khán, Muntazáb al-Usúd. (H. Beveridge).

KHÁN KHÁHÁN, "Lord of Lords," a title given by the Khán emperors to their Mohammedan kásán. It corresponds to the Turkish Scháhpáshá. It was in use in Ikbar's time, the title having been given to Dálaw Khán, son of Dláwin Khán. The most famous Khán Khán Khán's were Ak hern's ministers, Basím and his son Amir al-Raábim. - Khán Dárynán, "Lord of the age," and Khán Dlánghír, "Lord of the world," the similar titles.

KHÁN-1 DJÁHÁN MÁKBUL KHÁN, originally a Hindu by name Kámúr or Kárts, became a Muslim on entering the service of Múmmád b. Taghlájí (q.v.), who gave him the title of Káwán al-Málik and made him governor of Múlták; he afterwards became a powerful and distinguished himself by his administrative ability. On the accession of Fáiruż Sháh Taghlájí (q.v.), he was raised to the position of viceroy and enjoyed the confidence of his royal master for 18 years until his death in 766.


KHÁNA (pl. house; from the root 6א, 3א, "to dig," aspirated form from הונא), means: locale; local, a square on a chessboard. It is found in numerous combinations such as Núshábaní, káháná-ába, "library;" mística kháná, "regimental land;" fábábákháná, "kettledrum band," in the time of the Mamluk Sultans of Egypt; jábábákháná, "arsenal of artillery;" bedís-káháná, "water-cloth," etc. and is also found in Indo-Aryan hybrids such as gábákháná, "sports meeting" in which gym is an abbreviation for gymnastics (Vule, Pleonóm-Termin., etc.).

Khánbálik (usually written Khán Bilbí), the "King's town," the name of Peking as capital of the Mongol Empire; after 1264 in Eastern Turk and Mongol and afterwards adopted by the rest of the Muslim world and even by Western Europe (Casablanca, variants in S. Hallberg, L'Etrange Orient, dans la littérature et la carteographie de l'Orient, Gotteborg 1906, p. 103 sqq.). According to Rashid al-Din (ed. Berezn, Travels Out. Scl. Arch. Arch., 892, Persian text, p. 24), Peking (Chinese then Chongkóu, i.e. the prince's capital) was called Khánbálik even earlier by the Mongols, apparently as one of the chief towns of the Kin dynasty (cf. the art. Khán Khuń). As everywhere in the Mongol Empire, Muhammadans enjoyed considerable prestige in Khánbálik also. Muhammad Valávásh b. Muhammad al-Kháwáríní (W. Barthold, Turkestan etc., i. 139), who died there in Rábi I, 652 (April 21-May 20, 1254), was several times confirmed in office as governor of North China (Rashid al-Din, ed. Bichot, p. 95 and 309). On the assassination of the civil Ahmad Fáwílí in 1281 and the events that followed, see ibid., p. 508 sqq.; Marco Polo, ed. Yule-Constant, i. 415 sqq. On the town and its situation on the Imperial Canal cf. Rashid al-Din, ed. Bichot, p. 533 sqq.; on the distances between Khánbálik and other towns by the land routes see Weissen, ed. Hammer, p. 24, Indian ed., p. 121; N. E. Zill, p. 125 sqq. (al-Limari); Sháhat-al-Din Yásid, Zafír Núshábaní, Indian ed., ii. 219 sqq. The name Khánbálik for Peking was also retained after the decline of the Mongol empire in Central and Western Asia and in Europe. On the five month's sojourn (Dec. 1420-May. 1421) of the embassy of Sultan Sháh Rukh in Khánbálik see N. E. Zill, xiv. 329 sqq.; the original narrative, which survives in one MS. only (Elliot 422 in Oxford, Bodleian = Khaft al-Zawábir of Hágbír Ahrú, c. 390 sqq.), has so far not been fully investigated (brief account in W. Barthold, al-Maṣjarári, p. 27; M. Z., i. p. 107). There was a mosque in Peking even in those days, Khánbálik is mentioned as late as the early years of the xvith century in an anonymous history, written in Khágíhár (Zep., xv. 254). In the reports of the Russian Ambassadors of the xvith century, the form Kambats is used, under Western European influence (Jn. Amasew, Pothenáme... arríwša parostrámía Níh. Şafarýxw, in the Zep. Gógr. Oktb., xx v. etmog., xvi, 8, v. 1).
His grandfather Mir Khawānd seems to have been originally an inhabitant of Balkh. He entered the service of Bādī al-Zamān, eldest son of Sultan Husain, and was with him in 1502 at Poil Criqgh and heard him tell of his adventures after his defeat at that place by his father, five or six years before. After Sultan Husain's death in May 1506, Khawāndamīr was with Bādī al-Zamān at Mārūl in northern Persia. In the spring of 1507, when there was an idea of opposing Shahānšāh's advance, Bādī al-Zamān and his brother and co-ruling Mu'āshī directed Khawāndamīr to go to Kandahar and induce Shāh Bāgh Beg Arghūn to join them. He got as far as Herat, but delay was caused by the death of Bāgh Begān, daughter of Bādī al-Zamān, which suited his purpose by the near approach of Shahānšāh, and so he did not go to Kandahar. He also once went on a fraticide embassy to Khusraw Shāh at Kandahar. A feeble attempt was made at Mārūl to encounter Shahānšāh, but the princes ran away, and the gaūlāt Dūl Tūnūs Aghūn was slain. The march upon Herat followed in March 1507, and Khawāndamīr and his brother's son 'Uthmān, who was inspector (muhabbūt) for the city, were deputed by the inhabitants to interview Shahānšāh at his camp, and to obtain terms of surrender. The nephew went and succeeded in having an interview, though he was stripped and pillaged on the way. Khawāndamīr remained in Herat after its capture, and he has given an account of how he and his friends were welcomed by the Uzbeks. He was also in Herat when Shāh Ismā'īl defeated and killed Shahānšāh and took possession of the city in 1510. But in 1520 (1514) we find him in retirement at the village of Faṣḥ or Basīt in Ghurāstillān in northern Persia (not in Georgia, as Elliot has it; see de Sacy on Ghurāstillān in Mînses de l'Orient, i. 321), where he occupied himself in writing his books. He now attached himself to the worthless Muhammad Žamān, eldest son of his old master, and shared his fortunes for a while, at Balkh, etc. But when Muhammad Žamān was preparing to go to Kandahar, Khawāndamīr obtained leave to return to Faṣḥ. He must have afterwards settled in Herat, for he was there in July 1547, when he left it to go to Kandahar. But did he stay long in Afghanistan? For he went off to India in March 1544. He was in Agra and presented himself before Bābār in September, and he accompanied him to Hīndūkush and was with him at the truce, or junction of the Sardjū and Ganges (Ḵawāndamīr, i. 4, end of 4th part of vol. 2). Bābār died in the end of 1530, and Khawāndamīr afterwards served his son, Humāyūn, and wrote a panegeyic on the latter's buildings and devices, which he called the Ḵamāsā Humāyūnī, or the Humāyūnīsūnu (there is a MS. of it in the British Museum), and an account of the book, accompanied by extracts, is given in Elliot's History of India, v. 185). It is commonly said that Khawāndamīr died in 941 (1534—1535) during Humāyūn's expedition to Gujrat. But Parāṣāgh's account shows that the death, caused by dysentery, occurred on the return march from Gujrat. This was in 942, and Khawāndamīr was alive in that year, and made a chronogram announcing the death of his friend and fellow-traveller, Shāh Bāgh, the saddle-maker (cf. Bābānī, Khawānd's translation, i. 450). Khawāndamīr probably died in 942 or 943 (1535—1537). At his own request he was buried in Dīhil, near the tombs of Niṣām.
al-Din Awliya and Amir Kharaw. His age was then probably about 60.

Khwandamir was a voluminous writer. His first work was the Khudādh al-Abhar (or, the Perfection of Narratives). It was written in 905 (1499-1500) and dedicated to Ali Shem, whose library furnished him with the necessary materials. It is a youthful work, and naturally there is little in it that is derived from personal knowledge. It is in fact a preliminary sketch for the Hijāb, but, in some places, e.g., in the account of the capture and death of Yāghūr Muhammad it is fuller than the latter work. Khwandamir's most valuable work, and the one only that has been printed, is the Hijāb al-Khurshidī. It was begun in 1511 and substantially finished in 1523-1524, though he made additions to it after visiting India. The Hijāb al-Siyār — so called after his second name, Habīb Ullah — is a General History from the earliest times down to near the end of the life of Ismā'il Safawī I. Naturally, it is chiefly valuable for the author's own time. The best parts are the lives of Sultān Husan of Herāt and of Ismā'il I. Incidentally, he gives much information about Shaibānī and Bābur, and his account of the latter is the best source that we have for the two great gaps in Bābur's "Memoirs". He is a conscientious author, for he wrote the Hijāb al-Siyār three times over. He is also accurate, and often writes from personal knowledge. His great fault is his style. It is tedious and rhetorical, like the Ansārīl Shāhīs of his contemporaries Hīrī and Wā'īf, and is sprinkled with tage of verse. He bestows too much praise on Sultan Hūsain and Ismā'il Safawī, and he is also sometimes unnecessarily prolix. For instance, he writes with sententious detail of the adventures of Muhammad Zandī. The Hijāb al-Siyār has been lithographed at Tihrān and Bombay. Khwandamir was also the author of the 7th vol. of the Rawżat al-Safā. The Bibliography: Elliot's History of India, vols. 4 and 5; H. Ferté, Vie de Sultan Housain Baïkaya, traduit de Khondimir (Paris, 1893); Men Beveridge, Traduction de Bâbur's Memoires (Indian Texts Series, London 1910, 1921); T. W. Haig, The Turko-Tatar Dynasty of Khwandamir (Indian Antiquarian), Bombay 1918.

KHANFU, in the third (18th) and fourth (19th) centuries the Arabic name for the most important export of China, the centre of trade by sea with the western Asiatic peoples. As is now generally believed, this town is "undoubtedly Canton" (cf. above, §24). On the other hand, it had to be used by (J. Kliproth, J. A., 1824, v. 40, l. 409, l. 55, 6, 1215, F. R. Charney, Mina de l'Empire persan, 1845, l. 386-394; Rieu, Cat., of Persian Ms., 1918, 709 sqq. (H. Beveridge)).

KHANSHÉD, the region bounded on the north by the Nahradā, on the south by the province of Herāt, and on the south by the Adjanta Hills, and on the west by the kingdom of Gaudārī. It became an independent state in 1358, when Ahmad Fārūqī, entitled Rāja Alī, or Malik Rāja, having joined the rebellion of Bāhirān Khurshīdān against Muhammad Bahman 1 of the Dālūn, was obliged to flee from that country and established himself in Khanshed, which owns its name to him and his successors, who long enjoyed the royal title and were content with that of Khān, whereas their principalities was known as "the country of the Khāns". The country, surrounded by powerful neighbours, was too small to be entirely independent, and its rulers owed some degree of allegiance at first to Mālwa and afterwards to Gaudārī, but the mutual jealousy of these two states preserved Khanshed from absorption in either. Mirām Muhammad 1, the eleventh of the Fārūqī Khāns, was closely related to the ruling family of Gaudārī, and was elevated to the throne of that kingdom in 1537, but died on his way to Ajmalīdān to assume his new dignity. His promotion encouraged his successors in Khanshed to use the title of Shāh. The administrative capital of the country was Bakhshāpūr, but the fortresses of Asrīr afforded a safe refuge to its rulers when danger threatened. It was captured by Akbar in 1601 from Bahadūr Shīh, the seventeenth and last of the long line of Khāns, and when prince Dīnyūlī was appointed viceroy of the Moghul Dakān, which included Khanshed, his father bestowed upon the province, in his honour, the fanciful name of Dānīrī, by which it was known, in official records, as long as the Moghul empire lasted, though the newer name never displaced the older, and is now almost forgotten.

Bibliography: Muhammad K̲h̲ān Fārūqī, G̲a̲h̲ī̲v̲a̲m̲ T̲a̲h̲m̲ā̲h̲, Bombay 1832; An Arabic History of Gujarāt, ed. Sir E. Denison Ross (Indian Texts Series), London 1906-1921; T. W. Haig, The Turko-Tatar Dynasty of Khwandamir (Indian Antiquarian), Bombay 1918.

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CANTON was plundered by Arab and Persian pirates (e.g. E. Chavannes, Documents sur les Pou-blis (Thrie) occidentaux, St Petersburg 1903, p. 173). This event is not mentioned by the Arabs. Arabic sources (Abū Zaid al-Strāfī in Hamdom, Relation des voyages faites par les Arabes depuis quarante ans dans l'Inde et la Chine, Paris 1845, l. 63, text); al-Masʿūdī, Muqaddas, l. 305; Ibn al-Athīr, vol. 221) report the destruction of Khanshed by the Chinese rebel Hung-chin in 664 (877-878) when a great number (120,000 or 300,000) of Muslims, Christians, Jews and Zoroastrians perished. According to the Chinese annals, Canton was taken by Huang-chin in 879: in this connection also the importance of this town for foreign trade is mentioned (P. Pelliot, Trang Foc, 1923, p. 410). The statements in Ibn Khordudbih (J. G. A., vol. 60, text) regarding the location of Khanshed (four days' journey by sea and 20 by land from the most southerly Chinese harbour Lihchou, now Hanau) can, as F. Hirth and W. W. Rockhill (Chos Yu-Koa, St Petersburg 1914, p. 22), with support from al-Lidrīsī) observe, only refer to Canton. The name of Khanshed (Chinese Khansheng [fuzhou] in 1917) is now regarded as correct, though the manuscripts frequently have Shih for Chih and mon de Goeje (J. G. A., loc. cit.) is inclined to prefer the reading Khushik (for Hong-Kong). According to the Arab authors, the town brought the government 50,000 drachms a day (about £20,000).

Boysen, op. cit., text, p. 41). After the arrival of a foreign vessel, munchee were sent to it by the
Empires, to pick the finest merchandise (ibid., text, p. 73 np.;) the road between Kshāsā and the capital Khurād (Sh-i-mušu) took two months to traverse (ibid. p. 77 and 103). The prince (sādābād), i.e. governor of Khurād, bore the title Dīkh (ibid., p. 38; according to Rainaud, note 1, ii. 77, for Chinese Ch-fa). See also the article especially p. 840—842).

W. B. HINTON

Khānikān, a town in the 13th, on the Hulwān-cai. The statement that Nu'mān V, king of al-Hira, was kept here a prisoner till his death by order of his overlord, the Sasanian Khosrow II, suggests that there was a fortress here in the Sasanian period. The bridge of Khānikān must also go back to Sasanian times; it is built of brick and plaster in several arches across the river-valley. The number of arches is said to be 64, each 20 ells wide. At the Muslim conquest a battle seems to have been fought at Khānikān for a "day of Khānikān" is mentioned in Ibn al-Falāhi. Under Arab rule Khānikān was a small town which, from its position on the traveller's route, was the centre for the whole train of caravans of the times. It was an unresting station on the road from Baghdad to Khurāsān. Ibn al-Mu'tahh praised the wines of Khānikān. According to Muṣ'ab, a nephew of Khānikān yielded a considerable revenue to the state. Lastly the Ītāt were deported to (the region of) Khānikān after their rising in lower Mesopotamia had been suppressed in 219 (834).

The place was often mentioned in recent years as a junction connecting a branch of the Baghdad railway with the Russian system proposed by the Russians in 1875.


(P. SCHWARD)

Al-Khansā' is celebrated as the greatest poet of the Arabas; her proper name was Tumādīr, daughter of 'Amr b. al-Shārid of the tribe of Sulaim, from which tribe originated among the others the celebrated poet Zuhair b. Ahi Sulaim. Her father must have been a man of considerable reputation and wealth, for an account preserved in the Kādh al-Awāsim of al-Maqrī (ed. Haidarabad, ii. 168 sq.), tells us that his father visited the fair of Kāthnār with his sons Muṣ'ab and Sakhir in the 33rd year of the Elephant and transferred some land property at al-Wahba in the Mithāl of Waṭibḥ to Muṣ'ab and al-Shārid, the grandsons of the poet Dāmir, and al-Akhbār says that the document then drawn up was still in the possession of the descendants of Muṣ'ab in the time of the caliph Hārūn al-Rashīd. Assuming the document to be genuine (which I doubt) the brothers of Al-Khansā' 15 years before the Hijāra, in 607 a.d. were already old enough to take part in the affairs of their father, but the year of the Elephant was probably much earlier than the date generally assigned to it by Muslim authorities.

The earliest event in the life of Al-Khansā' of which her biographers make mention is the proposal of marriage made by the aged Dārid b. al-Ṣimma, who was killed in the year 9 a.h. The latter was bound in close friendship to her brother Muṣ'ab, both having promised to one another that the one surviving would mourn in an elegy the one who died first. Al-Khansā' was then a young girl and as the proposal came through her brother we may assume that her father was still alive. It is significant for those times that she was permitted to consider the proposal of marriage, and after seeing Duraid her decision went against him. She even composed some verses against the rejected suitor in which she mocks him and his tribe and incidentally mentions that she had previously refused another man of the family of Bahr, who is not otherwise known. After this she married a man of her own tribe of Sulaim called ‘Abd al-‘Uzza (or, according to Ibn Kāitha, Raviha li. ‘Abd al-Uzza), who was the father of her son Abd al-Sadjara, Abd Allah, who took a prominent part in the apostasy after the death of the Prophet, and did not come into al-Medina till the reign of ‘Umar. This ‘Abd al-Uzza probably died early and married another man of his tribe, Mirdas b. Abi ‘Amr, by whom she had three sons, Zaid, Muṣ'ab and ‘Amr, and probably her daughter ‘Amra, who was her youngest child.

There is considerable difficulty in reconciling the chronological data and to arrive at even an approximate date for the birth of Al-Khansā', but as between her sons Abd al-Sadjara, a prominent minister in the 13th year of ‘Umar's reign, and the 17th year of his, we may fairly assume that Al-Khansā' was born between 40 and 50, probably even older, Al-Akhbār b. Mirdas, who was one of the poets of the Prophet, was certainly not her son, but the issue of an earlier marriage of Mirdas, Al-Khansā', an enterprising man, had attempted with some companions to cultivate some swampy ground near a spring, and as a revenge the spirits which inhabited that place contrived to kill him slowly, i.e. he most likely contracted a fever in this unhealthy place.

The burning-point in the life of Al-Khansā', however, was the double bereavement, the loss of her two brothers Muṣ'ab and Sakhir. Muṣ'ab, in accordance with Arab custom, went out with 14 companions to make a raid upon the tribe of Murra. He had had a quarrel with a man of this tribe, ‘Alāhim b. Harmala, at the fair of ‘Ukāk, and after some unsuccessful attempt he invaded the land of the Murrīs in which he was slain by Duraid, the brother of ‘Alāhim. The duty of avenging the death of his brother fell upon Sakhir and he succeeded in murdering first Duraid, who had slain his brother Muṣ'ab and was slowly recovering from the wound he had sustained in the combat; then another Sulaim, brother of ‘Alāhim, was killed by the former’s brother ‘Alāhim. Not content with this double revenge for his brother, Sakhir continued his raids upon Murra till he was fatally wounded by a man of Fāk‘as, an Avasi clan allied with the tribe of Murra. He lingered for a long time in his tent, apparently becoming a burden to his wife, and finally succumbed. All these events happened before the rise of Islam, but Al-Khansā' lived long enough to see the final victory of the new faith and she is said to have been revered both by the caliph ‘Umar and by ‘Alīhi, for her unreasoning mummery for her brothers, especially Sakhir. The new religion had no real influence upon her and her poems.
Fortunately several manuscripts of her elegies have been preserved and the indelible labours of Cheikhao have put us in possession of a very complete collection of her verses. Naturally, we find among the verses recorded in this edition many which have become ascribed to al-Khānsa, because of her paramount reputation as a poetess of elegies, but there is no doubt in my mind that we have many poems which are perfectly genuine, especially as the tradition of the undoubtedly genuine pieces emanates from members of her own tribe among whom the verses were collected at a very early date. It is significant that in these genuine poems we find expressed the true sentiments of the Qahtaya: there is no mention of a future life; only the blood of the slain demands retaliation and the despair is over and again expressed that no one can replace the departed, whose many manifold virtues are extolled and eulogised.

Both the biography and the merits of her poetry have been critically and elaborately dealt with by Cheikhao, Gabrieli and Rhodokanakis so that it is easy to get a fairly complete estimate of her life and work from these authors. Whether al-Khānsa's introduction was due to features into the murjīja or not is very difficult to say, but it is almost certain that her verses inspired many later elegists, among whom figures her own daughter Amara. If we contrast the two verses with those other elegists among her contemporaries — I will only mention Mutanmnin and Abī Hūrārī — we will find that hers do not possess the poetical beauties which are found in them, but we have in the contrary her poems which are also much shorter, a far more genuine mourning; on the other hand, there is a certain monotony in the repetition of the same thoughts and ideas.

Cheikha, ed. Gabrieli, Beirut 1894.
Commentaire sur le Dictionnaire de al-Khānsa, ed. Cheikhao, Beirut 1901.
Gabrieli, I tempi, la vita e il comitente della poetessa al-Hanna’ 1892.
N. Rhodokanakis, al-Hanna’ quita un Traductor, S. E. A. Wein, 1904.
Coppola, Lo Dizionario d’al-Khānsa’ trad. per M. de Coppi, Bergamo 1889.
Al-Imrān, Tahrir, p. 48 and 57.
Khanasa al-Aghlabi, s.v. 136 sqq.; al-Tahir, 1905 sqq.; Ibn Kastān, Khanasa al-Aghlabi, ed. de Goeje, p. 87 sqq.; in addition verses of her and notices on al-Khānsa’ are found in almost all works dealing with older Arabic poetry from the Harra’ and the Katib al-Aghlabi onwards and single poems are found translated in several European anthologies of eastern verse, before the appearance of the edition of the Dictionnaire by Cheikhao.

Khatib, in the Nukhbat al-Khawāṣim, ed. Strabo, p. 10, 20, and 261, vol. 2;
Khanasa, vocalised Khana, by B. Khatib, (ed. Dehénery and Ganquinetti, p. 28 sqq.) and connected with the name of the celebrated poetess (see the art. al-Khana). — a town in China, capital of the kingdom of the Song dynasty overthrown by the Mongols, Chinese formerly King Shen, now Hsing-ho-fu (cf. above, i. 455). The town is frequently mentioned in the Mongol period and described as one of the greatest commercial cities of the world in those days; Muslim and Christian sources agree in saying there was a large number of Muslims there, as many as 40,000.


Khanasa (C). Her Works — In the full description of Quinsey in Marco Polo, ed. Yule-Consiter, ii. 215–215. On the foreign colony in Hang-ho-fu see also Hirth and Rockhill, Chao T’ieh-na, St. Petersburg 1911.

Khanasa (D). Her Works — In the full description of Quinsey in Marco Polo, ed. Yule-Consiter, ii. 215–215. On the foreign colony in Hang-ho-fu see also Hirth and Rockhill, Chao T’ieh-na, St. Petersburg 1911.
They had been previously accustomed to a tax of this kind in these regions under Byzantine and Persian rule and the old methods of administering it were retained by the Arabs in many details. The tribute was paid mainly in kind. Definite contributions of corn or other foodstuffs were levied on villages or in some cases on districts. The Muslim officials turned these into money. Very considerable revenues reached the Muslim treasury in this way, especially in the first century A.D.

At the beginning of the Abbassid period we find different scholars (e.g. Abû Vîlûs, al-Khayyat and Walîyâ al-Adam) still endeavouring to collect the traditions and legal enactments on the hajjaj and arranging them in special chapters in their books. The Caliphate's official collection of the hajjaj in these days were still a very important subject. But after the peoples of the conquered territories had generally adopted Islam they began gradually to drop payment of the hajjaj. It was thought that with the payment of the tithe of the yield of one's fields (see the art. 'Aâsu) enough had been done and the hajjaj in the end fell everywhere into desuetude. In the later Fireh-books we therefore only find the regulations regarding the poll-tax still given in detail, while those for the hajjaj are only dealt with cursorily or even not at all. Only in al-Mawardi's special work on the Muslim system of administration do we find the regulations for the hajjaj still dealt with in considerable detail.


(KHÁRAK, an island in the Persian Gulf, the Arazia of the classical geographers. In the Arab period the island belonged to the Persian province of Arzah Khurra, and it was so still described by al-Balîqî. Al-Masûdî allows it more closely to Djanathnā which lies opposite it on the mainland. For shipping it was an important calling-place on the way from al-Baṣra to India and also to 'Urmâ, the Khordâlâh therefore gives a description of it. In his time Khârāk was 50 parasangs from al-Baṣra, had an area of a square parasang and was cultivated, yielding cereals, grapes and dates. So recently as the end of the twelfth century, Niebuhr was impressed by the subterranean works partly cut out of the rock. That there was a large number of inhabitants and that they were Muslims is shown by al-Isâkî's mention of a pulpit-mosque on the island. In Yâkî's time there was also a place of pilgrimage to Khârâk, the alleged tomb of a son of 'Ali. The pass-tale-sheey of Khârâk is often mentioned. The pearl-fields here are very deep; it is therefore natural that complaints of a poor harvest are made but occasionally very valuable specimens are said to have been found here.

In the eighteenth century, the island was for a time in the possession of the Dutch East India Co., a certain Baron von Kniphausen planned foundations on the island for them and built a factory behind their walls. Later a town grew up in which Arabs and Persians settled. The Dutch E. I. Co. seems to have abandoned the island at the end of 1765 as its occupation proved too costly.


(H. SCHWARZ)

AL-KHÁRAJ, Muhammad b. Ahmad b. Abi Bishr Abû Bakr b. Aba' al-Dîn. He was brought by a Kha'ir b. 'Abdullâh ibn 'Abd- al-Malik Muhammad ibn Ahmad ibn al-Khayyat. For him he wrote the work entitled al-Taqhib (see below), Al-Khâräj died in Merw in 533 (1138/39). According to al-Balîqî, al-Khâräj devoted much attention to philosophical problems as well as to astronomy.

Al-Khâräj treated of cosmography in two works, extant in numerous manuscripts. The shorter al-Taqhib fi 'l-ilm al-Halâ' is dealt only with astronomy while the fuller Muntakhab 'l-ahbâb fi Taqhib al-Mu'tahâb (on this see Hüdâît al-Khatî, No. 13, 124) also deals with conditions on the earth.

Very lucidly and with excellent illustrations al-Khâräj expounds the theory of al-Khârîjî, also called Ibn al-Hâjîhâm, according to which the planets are supported not by imaginary circles but by massive revolving basins. This assumption avoids the difficulty that in the motion of a planet the ether is pressed in front of it and leaves a vacuum behind it.

Al-Khâräj's and Ibn al-Hâjîhâm's works were drawn upon later by Muslim astronomers and cosmographers to the extent that the West utilised Ibn al-Hâjîhâm's work Fi Hâyat al-Allîm in Hebrew and Latin translations.


(E. Windemann)

KHA'RĐJE, one of the southern groups of oasis in the Libyan desert. The expression al-Wâdâ' al-Khârđje is the Greek word ὥδης of the Greek writers, the word ὥδης being a transcription of the Coptic OTÀQ.

The oasis of Khradje consists of a large valley which runs from north to south for about 100 miles and averages 12 miles in breadth. Khradje was reached until quite recently from Eshâ or Fardsî; from the latter place the journey took four
days by mail. A narrow-gauge railway (100 miles) now connects Farafra with the little town of Khadja, the present capital of the Great Oasis. In 1910 the town had about 1,700 inhabitants; the principal places, besides the capital, are Bahr, 'Silah, and Qurna. Dates are the principal article of commerce in this region. There are about 70,000 date-palms which produce the best fruit in Egypt. The cultivated area is about 4,500 acres, but in recent years artesian wells have been dug with the object of putting a greater area under cultivation.

It is somewhat difficult to get accurate notices of the cases in the Arab writers (see the articles AL-SHABA, UKHUL, EL-MAZRA). None of them had visited it and their terminology varies with their informants; we feel nevertheless that the ancient tradition still survives with them, which divided the Oases of the Libyan Desert into Little (= Bahrja), Inner (= Ukhele) and Outer (= Khadhja). In the notice he gives of it, al-Ma'ṣrī is very hasty, for he repeats practically the same generalities for the Inner Oases as for the Outer Oases. One thing that all the geographers emphasize is the remarkable fertility of the Oasis in general. Al-Ya'qūbī mentions especially the lands watered by running water at Khadhja, on which the grape and rice were grown in addition to palm-trees. This impression of great prosperity is all that one gains from the fairly long but confused text of al-Dimashqī; it is crammed with names of places. Al-Bakrī distinguishes two Inner Oases and al-Ma'mūn uses the same expression of al-Walīmān al-Makrit, but only when he is using an official document of the reign of Sulayma al-Dāni. As a matter of fact the oasis of Khadhja may well be divided into two distinct groups.

We are badly informed as to how the cases were settled in the Umayyad and 'Abbasid period; one Zara has the name of Abahayla (the present Minha), the ancient Ptolemais-Pool) and of al-Wahl; it seems very likely that it was the oasis of Khadhja that the Nabians ravaged in 329 (= 939). At Sittī munitions, for the end of the Fatimid period, the title of al-Wahl, but in the course of the notice of the oasis of Bahrja. Under the Mamluks, according to the Fadi Allah, to whom al-Kalqashanī adds nothing, the Sultan's government was not represented by any official. The cases were all granted as benefices (ḥizbā) to officers who administered them as best they could. Later the revenues of the cases were earmarked for the Sultan's private purse. A description of the oasis of Khadhja and more particularly of its ancient temple is given in Brugsch, Reise nach der grossen Oase al-Kharga, Leipzig 1878. The Survey Department of Egypt has published a fascimile-containing a topographical and geological memoir of the region (Hall, Kharga Oasis). Bibliography: Al-Bakrī, Sīrat al-Ma'mūn, ed. de Slane, Algiers 1911, p. 15; Description de l'Afrique, transal. de Slane 2, p. 38; Abu Sittī, fol. 97; al-Bakrī, ed. 1228, Cairo 1535—1540; III. 393—394; Ibn al-Dimashqī, Khadr al-Talib, Cairo 1895, p. 173; al-Ma'mūn, Khadrī, ed. West, Index, p. 372; ii. 208; iii. 365; iv. 354; Iambert, Itinerario de l'Orient, Egypte, p. 317—345; Guide tunisien, p. 616—617; J. Maspes and G. West, Matières pour servir à la géogr. de l'Egypte, p. 219—225 (with a very full bibliography). (G. Wirt)

AL-KHARĪD or GHAR AL-KHARD, a valley in al-Dawāfī in South Arabia which contains one of the few perennial streams in Arabia. According to J. Haldavy, the river rises in the Bilād Arabia near Shurā' in several springs, some of which are hot and contain minerals, and flows at first through a wide, flat plain bordered by low hills. About 300 yards from its source it becomes much broader and exceedingly full of fish. The people of Shurā' supply the market of Sīmā' with fish from the Khardī so that it is of considerable importance to them. The river also irrigates the oasis of al-Dawāfī. The water is held back by great dams and kept for the dry season when it is fed off on to the fields every day by numerous channels. The river feeds its rich vegetation mainly to the Khardī; it could hardly retain its course without this important water supply. According to E. Glaser, there is no water in the Khardī until Bāt Ummahā; this place lies in the extreme north of the Bilād Arabia. It drains the whole district of Sīmā', Khawāl and Sanīli and is the most important stream of the Eastern Sarāt; in the land of Bīth Hanūn it joins the second great wādī of this region, the Wādī Ṣawr, and then flows through the valley of al-Dawāfī. The natives told J. Haldavy that the Khardī after twining and turning round the Balād Hamdān disappears below sand, and only reappears again in Ḥaqaswānī, a feature which the Khardī, however, shares with other rivers of Arabia.


KHĀRĪDITES or Khashra, sing. Khārīdī, the members of the earliest of the religious sects of Islam, whose importance particularly, from the point of view of the development of dogma, in the formulation of questions relative to the theory of the Caliphate and to justification by faith or by works, while from the point of view of political history the principal part they played was disturbing by means of continual insurrections, which often ended in the temporary conquest of entire provinces, the peace of the eastern part of the Muslim empire during the two last years of the Caliphate of 'Abd All and during the Umayyad period, and involuntarily facilitating first Mu'ayyid's victory over 'Atī, then that of the 'Abbasids over the Umayyads.

I. The Origins of the Khārīdī Movement.

Opportunity for the schism was given by the proposal presented to 'Abd All by Mu'ayyid during the battle of Shīfā (Saifār, 37—37, July, 657, cf. above, l. 284) to settle the differences arising out of the murder of 'Uthmān, which had provoked the war, by referring it to two referees who would pronounce judgment "according to the Qurān."
While the majority of Ali's army readily adopted this proposal, either because they were tired of waiting or because "Kaurava" on "Kauravas" hoped there would emerge from this Kaurānic judgment the justification of the immunity they had committed against. 'Uthmān which had ended in the latter's assassination, one group of warriors, mainly of the tribe of Tāmit, vigorously protested against the setting up of a human tribunal above the divine word. Loudly protesting that "judgment belongs to God alone." (Allāhumma ʿalā bi-r-rāḥīmā) they left the army, and withdrawing to the village of Ḥaḍārūṣ (q.v.), not far from Kūfa they elected as their chief an obscure soldier, 'Abd Allāh b. Wābah b. Rāhābī (I. 32). These first dissenters took the name al-Hārūsīyāt or al-Muṣ奋斗目标 (I. e. those who reject the above phrase; cf. I. S. O., viii. 769, note 1), which is often applied by an extension of meaning to the later Khāwrīdāj also. This little group gradually increased on account of successive defections, especially when the arbitration ended in an verdict quite contrary to what the Kaurāma expected (probably in Ramadan or Shawāwī, 37 = Febr. = March, 653); on this occasion a large number of partisans of Ali, including a number of Kaurāma "went out" (Mawāḍa: secretly from Kūfa (to which the army had gone during the truce) to join the camp of Ibn Wābah, who in the meantime had gone to the Lijāh country on the left bank of the Tigris, to a place which commanded the exit of the roads from Fars and the bridge-head, at which in those days stood the little village of Baḥrādā, which later was to become the capital of the empire. The rebel camp lay along the Nežārān canal. It is to this episode of the truce of Kūfa that the sect of the Khāwrīdāj owes its name (those who went out), more probably than to a general spirit describing them as having gone out of the community of the faithful, as it was later interpreted, probably at quite an early period (of the name of the Jewish sect of the Perseians, which Ed. Meyer, Uebersicht und Anfänge des Christentums, ii. 283—284, derives from the incident of their separation from the partisans of Judas Macchabaeus in 1 Esdr 14 = 144, quoting in support of his explanation the name of the Khāwrīdāj). Another name given to these first Khāwrīdāj (which has also been extended to their successors and seems to be the one which they gave themselves) is al-ARDS (plural of ARD), the "rebel" i.e. those who have sold their soul for the cause of God (this idea is found in several contemporary verses).

The extreme fanaticism of the Khāwrīdāj at once manifested itself in a series of extremist proclamations and terrorist actions; they proclaimed the nullity of Ali's claims to the Caliphate but equally condemned 'Uthmān's conduct and denounced any intention of avenging his murder; they went farther and began to brand everyone infidel and outside the law who did not accept their point of view and drawn Ali as well as 'Uthmān. They then committed many murders, not even sparing women. Little by little the strength of the Khāwrīdāj army grew by the accession of other fanatical and turbulent elements, including a number of non-Arabs, attracted by the principle of equality of races in the faith that the Khāwrīdāj proclaimed. "Ali, who had so far tried to avoid dealing with the rebels, in order to avoid a war in his year so long as he had to face the army of Mu'āwiya, after the rupture of the preliminaries of peace was obliged to take steps to avert the growing danger. He attacked the Khāwrīdāj in their camp and inflicted a terrible defeat on them in which Ibn Wābah and his followers were slain (battle of Nahrawān, Safar 9 = July 17, 658). But the victory cost Ali dear. Not only was the rebellion not at all suppressed and was prolonged in a series of local risings in 39 and 40, but—Ali himself perished by the dagger of the Khāwrīdāj 'Abd al-Rahmān b. Mulājam al-Muṣ奋斗目标 (id. i 284), the husband of a woman whose family had lost most of its members at Nahrawān. The tradition that a conspiracy of Khāwrīdāj had aimed at killing simultaneously Ali, Mu'āwiya and the governor of Egypt, 'Amr b. al-As was almost certainly apocryphal.

It should be noted that the narratives of Arab historians on the origin of the Khāwrīdāj movement are very confused and contradictory, and seem to have lost sight of the real connection between it and the arbitration; on the other hand the nature and date of the latter are quite uncertain. The reconstruction which is given above is that proposed by the writer of this article against the view of Weilhusen (followed by Lammens and Caetana) who thinks that the Khāwrīdāj rebellion and the arbitration are independent of one another and even dates the battle of Nahrawān before the verdict of the arbiters.

II. The Wars of the Khāwrīdāj under the Umayyads.

The wise and energetic administration of Mu'āwiya succeeding the feeble and vacillating rule of Ali prevented the agitation of the Khāwrīdāj from breaking out, but as it did not succeed in extinguishing it any more than it succeeded in suppressing the feelings and aspirations of the Shī'a. Our sources mention several risings that broke out in Kūfa and Basra during the twenty years of Mu'āwiya's reign (40—60 = 660—680), but they were promptly put down and only served to increase the full of martyrs, the worship and avenging of whom became one of the features of the Khāwrīdāj movement. It is at Basra in particular, under the governors Ziyād b. Abīh and his son 'Ubayd Allāh, that we find most risings and suppressions of risings. These instructions, of which the most formidably was that of Mirdas b. Qātaba b. 'Abd Allāh (q.v.), settled the tactics of the Khāwrīdāj, whose raids henceforward took the form of guerrilla warfare and owed their successes mainly to the rapidity—which soon became legendary—of their cavalry (the names of some of their horses are preserved in Arabic words on hippology). They mobilised unexpectedly, swept through the country, surprised undefended towns and then retired rapidly to escape the pursuit of the government troops. The centres of concentration of the Khāwrīdāj were the marshy country of the Bağhī around Basra (cf. AL-SARQA) and around Dākhū, on the left bank of the Tigris, where their movement had originated, from which they could, if defeated, rapidly gain the mountainous lands of the Armenian plateaus.

It was only with the great civil war that broke out after the death of Yazid I, that in the midst of the general disorder the Khāwrīdāj movement assumed serious dimensions and contributed more than anything else to render pre-
lations the pretenders 'Abd Allah b. al-Zubair's (q. v.) hold on the territory that he had at first been able to subdue. After the fall of Ibn Zubair, it was the Umayyad governors who had to wage a hard struggle with these indomitable rebels, enemies alike of victors and vanquished. It is at this time that we begin to distinguish among the Khawarij a half political and half theological subdivisions the nature of which is not at all clear, for the tradition which makes them appear at the same time quite suddenly at Basra on the one hand and of Yathrib has probably altered the real succession of events. In any case we henceforth find the Khawarij marching out throughout the eastern part of the empire (Syria was always free from them) and Africa only knew them under the 'Abbasids into serious rebellions at the head of which they placed individuals who had given their names to the 'Abbasid or 'Afridi sect [see ABBASITES], the 'Abbasid or (better) 'Abdar [see ABDARDS AND AL-ABBASITES], and to the 'Abdar [q. v.]. Of all these movements the most dangerous to the unity of the Muslim Empire and the most terrible on account of its ferociously uncompromising character was without doubt that led by 'Abd Allah b. 'Abdar [q. v.] which gave the Khawarij, temporary control of Kirmān, Exo and other territories, constituted a permanent threat to the security of Basra and surrounding country, and which Jalal ad-Din b. Abi Shuja at first, and later Jājjār b. Yussif only overcome — in 28 or 39 (568 or 609) — after long years of effort which ended in the defeat and death of the last and most remarkable of the 'Abdar leaders, the valiant 'Abd Allah b. al-'Abdar [q. v.]. Less serious and less extensive and prolonged but quite as terrible as the 'Abdar movement was the insurrection which was called after Shabib b. Yathrib al-Shabib [970-71, 696-697], although he did not begin it but was only its most distinguished leader; it began in the high Tigris country between Mār, and Nishān and its object was the conquest and subjugation of Kūfah. The partisans of Shabib who advanced only in little bands of several hundred horsemen, but who often gathered round them large bands of multitudes, moved terror through the Tigris, and having several times defeated al-Hārīj's troops were only destroyed by the help of an army of picked troops summoned from Syria, Shabib himself perished, drowned in the Tigris, while trying to reach the mountains of Kirmān; his successors caused a certain amount of trouble to the governors of Yathrib and Baghdad, but never again were a serious danger. Arabiah was the scene of Khawarij activity, where during the government of Ibn al-Zubair, between the years 65 (684/685) and 60 (901/902) their leaders 'Abd Allah b. al-'Abdar exploded. An amir and Abū 'Ubaydah B. Jathlam, the town of al-Tifin, and were restrained by religious scruples from taking the holy cities. They were only destroyed after the intervention of al-Hārīj, but they left the seeds of future movements, especially in the eastern part of the peninsula. Owing mainly to the energy of al-Hārīj, Khawarijism seemed definitely quelled. Another factor contributed considerably to its failure, namely the fanaticism and intolerance of the rebels, whose religious disputes ended in splitting their ranks and sometimes resulted in the removal of their adhes leaders on the charge of having on some occasion failed to observe the absolute irreconcilability of their principles. Another cause of weakness may be recognised in the eternal feud between the Arab element and that of the Masa'il which brought fatal consequences along with it, especially among the descendants of the 'Abd Allah b. al-Fadillah. But under the last Umayyad in the midst of the irreparable collapse of the central government, the Khawarij raised their heads, and resumed their exploits, this time not in little bands but in large bodies. While the two most serious risings of this period, those of al-Jahāl b. Mūsā al-'Abkar [q. v.] in the Djaza' and the Ḥaḍramaut and that of 'Abd Allah b. Yāsīn, named 'Abd Allah b. Yāsīn, 'Abd Allah b. Yāsīn and 'Abd Allah b. 'Abdar, commanded Mārās al-Hārīj and of 'Abd Allah b. Yāsīn in Arabiah (in the course of which Mu'āwīya itself was occupied), ended in defeat, it is nevertheless true that the anarchy which they provoked destroyed the eastern rampart of the Umayyad power and enabled the 'Abbasid insurrection to penetrate more easily to the heart of the empire. Under the 'Abbasid Caliphate, the Khawarij movement may be said to be practically extinct in the Ḥaḍramaut and adjoining regions. Except for a few local risings, promptly suppressed, Khawarijism no longer presented any serious danger and only survived as a religious sect, without, however, any noticeable vitality or wide dissemination. In Eastern Arabia, on the other hand, in North Africa and later on the eastern coast of Africa, one of the principal branches of the Khawarij, that of the 'Abdāya (Abdāya), played an important part in politics, and even after this is the case, it continued to be of importance from the religious point of view. It survives in our day with its dogmas, its rites and its special laws (cf. ISLAMITE and AL-MASA'IIL). III. THE POLITICAL AND RELIGIOUS THEORIES OF THE KHAWARIJ. The Khawarij, who, as we have seen, never had any true unity of military and political action, did not have either a uniform body of doctrines. Their teachings seem to us like the particular views of a number of independent sub-sects (the collections of statements number not less than a score including principal and subsidiary together), some of which represent theological schools as well as political movements, of a collectivist character, while others confine themselves to expressing differences of individual opinions among the theocrats of the sect. One article is common to all: it is that which treats of the question of the Caliphate, a question which has been the starting point of all the religious divisions in Islam. On this question the Khawarijs are opposed equally to the legitimacy of the Shafi'i and the legitimacy of the Mada'in. On the one hand they assert what Wilhelmsen aptly calls their "non-conformity" i.e. the obligation on believers to proclaim illegitimate and ipso facto deprive the "impossible" who has gone off the right path (this is how they justify their abandonment of 'Ali after his acceptance of the arbitration); on the other hand they declare every believer who is morally and religiously irreplaceable to be capable of being raised by the vote of the community to the supreme dignity of the imamate even if he were a slave slave. The result is that each of their leaders has been re-
cognised by them as Amīr al-Muqtadda though some of them had, among other things, the qualification of Kūraish birth. Consequently the only other caliphs besides their own that they recognised as legitimate are Abū Bakr and Ummar (the latter is particularly venerated by them); 'Uthmān only during the first six years of his reign and 'Abbās till the battle of Badr.

Another capital article of Kharijīh heterodoxy is the absolute rejection of the doctrine of justification by faith without works. They push their moral strictness to the point of refusing the title of believer to anyone who has committed a mortal sin and regarding him as a muwāqit (apostate): and their extreme wing, represented by the Ahrānī, says that he who has become an infidel in this way can never re-enter the faith and should be killed for his apostacy along with his wives and children. Of course all non-Khārijī Muslims are regarded as apostates. Here we have the principle of ʿīlāf (religious murder) which we find applied from the beginning of the Khārijī movement, even before it had been formulated in theory, and which in its applied form disturbed the war of the Ahrānī. This ferocious principle forms a strange but ill-logical contrast with the spirit of toleration shown by the Khawārijī to non-Muslims and which in some of their schools goes so far as to recognise as equal to Muslims in every way those Jews or Christians who will pronounce the ʿashūdah with the modification: "Muḥammad is the Apostle of God to the Arabs and not to us." The tendency to the levelling of the Arabs and the Mamlūk (which was already a result of their attitude to the problem of the infidels) was pushed so far by one of the tenets of Khārijī doctrine, Yazīd b. Abī Aṃīn (founder of the Yazīdīya), that he says that God will reveal a new Kurʾān to a prophet among the Persians and that he will found a new religion for them, divine in the same sense as Judaism, Christianity and Islam, which will be no other than that of the ʿAbdūn mentioned in the Kurʾān.

The same Puritanism which characterises Khārijīs in its conception of the state and of faith is found in its ethical principles: it demands purity of conscience as an indispensable complement to bodily purity for the validity of acts of worship; one of its sects goes so far as to remove Sūrah al-Fātīma from the Kurʾān (Sūrah 18) because its contents are worldly and frivolous and make it unworthy to be the Word of God. If, on the other hand, they seem to be less strict than the orthodox in the punishment they inflict on adulterers, for whom they do not allow stoning, this is due simply to the fact that they do not recognise the authenticity of the famous verses adding to Ummar the prohibitive text of the Kurʾān (cf. Nöldeke-Schwally, Gesch. d. Qurʾān, I. 245–253).

Outside of general principles and a few particular cases, the law and dogmas of the Khawārijī are not known to us in their totality except for the Bāḥrīya, whose survival to the present day has preserved in its integrity their religious tradition. The Bāḥrīya represents (as does the Sunnīya on the other side) a comparatively moderate school and their present views, in dogma as well as law, have been to some degree influenced by other Muslim schools. Attention has recently been drawn (C. A. Naffīna, R. S. O., vi. 455–460) to the very close connection between the dogmatics of the Bāḥrīya and of the Muṣṭaḥ. It may also be supposed that it was the latter which, in certain points at least, received a stimulus from Khārijīs. What seems beyond doubt is that, as Wellhausen points out, Khārijīs played a very important part in the development of Muslim theology either directly or by the impulse which it gave to reflection on the problems of the faith.

Although Khārijīs seems to us an essentially popular movement in its origins, we must be careful not to think of it as devoid of intellectualism. On the contrary, the very radicalism of its theories must have exercised an attraction on many cultivated minds, such as similar doctrines have done in other times and countries. It is particularly at the time of the early Abūbasār, under the influence of and, at the same time in opposition to the refined and sceptic culture of the period, that we find many scholars and men of letters who were thought to cherish Khārijī views, without this preventing their frequenting high society and enjoying the favour of the court. The best known of these Khawārijīn and poets was the famous philosophe Abī ʿUṣfī Durānī, b. Abī Maḥmūd (q.v.), whose verses, familiar in the courts of the palace, at least, rather piquant anecdote is recorded by Ibn Khallīkān (L. 107 of the 1310 edition; the poetic quaestio should be corrected from the Amīli of al-Murādī, ii. 85–89). Poetry and eloquence were also cultivated among the Khawārijī, which is explained by the fact that the majority of their leaders, especially in the early days, belonged to the Beduin element in the military camps of Kūsa and Bāṣra. Collections were compiled of the ʿadhāb pronounced by the Khārijī leaders, and what survives of them, besides giving an excellent idea of their views, gives us a fairly high opinion of their oratorical talent. We also possess numerous fragments of their poetry (which had also been collected in particular stimulus), especially of those of Ṭāhir b. Ḥijrān (q. v.) who is at the same time considered one of the founders of the Khārijī (Rīh). A long list of Khārijī authors, poets and jurists was prepared by Dābī, Bayān, 1313 A.H. E. 151–152, i. 156–157.

The wars of the Khārijīs had been recorded from the beginning of Arabic historiography in several works which have not come down to us in entirety; we know, however, the substance of the more important among them, the authors of which were Abī Mūhammad, Abī ʿUṣfī and al-Maḥdī from the extracts which have been preserved in the historical sources given below.

Bibliography: Sections I–11: al-Muharrar, al-ʿArab, Night, and various authors. This work, in no sequence or order, are abundant literature ad historical references to our subject; they have been translated by O. Roscher, Die Khurāṣchümschirz aus dem Kāmi, Stuttgart, 1942; al-Ṭabari, ed. de Goeje, i. 331–349, ii. 349–366; al-Fārābī, Annal. ʿAbd al-ʿAzīz, R.S.O., vi. 488–497; (resume and specimens of the text for the period of the caliphate of ʿAṭī, errata: ibid., p. 925); de, ed. Allwardt, p. 78–96, 125–126 (for the period of the caliphate of Abī al-Malik); al-Maḥdī, Noldeke, ed. Barbiere, C. A. Naffin, vol. iv. 81, passim; L. Cantoni, Annali dell' Istituto, 182, i. 547–556, 2. 76–151, 168–172, and passim (translation by the author of this article of the historical texts for the period of the caliphate of Abī and of other material relating


(i. G. Levi Della Vida)

**KHWARIZM or KHARIZM, A Country on the Lower Course of the Amu-Daryâ [q.v.].**

Being a fertile delta area, Khwarizm must from the earliest times have had importance for the political development of the whole of Central Asia, in spite of the objections made by Noldeke (Z. d. M. G. I., iv. 434 sqq.), J. Marquet's view (Berlin 1904, 185 that the 'much-contested Aria' of Khwarizm, the home of the Avesta, is identical with Khwarizm, is much in its favour. According to Herodotus (iii. 117), the valley of the river Aria, which was of international importance, before Persian rule belonged to the Khwarizm, from which it may be deduced that the nation of Khwarizm was even then of importance in the history of Central Asia. According to Hekataios (Fagan 172 and 173), the land of the 'Chorasmian' lay between Pardis; the capital is called Chorasmia (Kasrak), According to Herodotus (vii. 66), Panthais and Chorasmians formed one division in the army of Xerxes under a common leader. Whether, as Herodotus (iii. 93), says, Chorasmia was combined to form one satrapy, not only with Parthia but also with Sogdiana and Asia, is more than doubtful.

In the time of Alexander the Great the Khwarizm was no longer subjects of the Persians, but had a king of their own; and when the Persian yoke was cast off is not known. According to Arrian (v. 15), Alexander received in Bactria in the spring of 330 B.C. a visit from the Chosrovian king Pharamasius, who appeared with a train of 5000 horsemen. The latter is said to have claimed that his territory stretched to the west as far as Colchis on the Black Sea. Curtius (vii. 1, 4) only mentions an embassy from the Chosrovian, king, whom he calls Phraates.

Nothing is known of the later political history of Khwarizm down to the 8th century A.D.; the geographical situation is equally uncertain. According to Procopus, the Chosrovian lived on the east bank of the Oxus, which corresponds to the situation of the later capital Khâsh [q.v.]

Kat (the modern ruins of Shakh 'Abbâs Wâli); on the other hand the oldest Chinese name (given in the Annals of the Earlier Han) for Khwarizm, Yâo-Chien, suggests the town of Kârgâr (now Kunia-Urgench). According to the native tradition given by al-Biruni (Alhâd), ed. Suchan, p. 35), for the first time in the time of Khwarizm, the town of Ghâpan near the Caspian Sea is not in keeping with the facts.

What al-Biruni tells us about the beginnings of civilization in Khwarizm 960 years before the Seleucid era (1293 B.C.), of the coming of the Sâvâs and the founding of the rule of his son Kai-Khwarazm 92 years later (i.e. 1200 B.C.) and regarding the descent of the local dynasty from this hero of the national epic, is, of course, quite legendary. His statements regarding the genealogy of this dynasty cover the period from 304 to 933.

We are told what princes ruled in the time of Mahammad's mission, and which was installed by Kaitbla b. Muslim after the conquest of the land about 93 (712). The son of this ruler is called Shahwara. In the Chinese annals of the Tang dynasty (T'ang-shan), an embassy sent to China in 731 by Sînân-eh-nun, the king of Khwarizm, is mentioned (E. Chavannes, *Documents sur les Turcs scythes*, St. Petersburg 1905, p. 145); this agreement confirms the reliability of al-Biruni's account; very improbable on the other hand is what he tells us (op. cit. p. 36, v and p. 48, v) of the manner of scholar and priests and the burning of books. His references to the calendar and the festivals of the Khwarizm show that in Khwarizm down to the 9th century and among the Zoroastrians to the 13th century A.D. a very ancient Iranian culture had survived. These Zoroastrians were at this time (i.e. in 1000 A.D.) when the Chronicle was written) not to a lesser degree adherents of their faith, and had only some knowledge of the external rites of their religion. Besides Zoroastrians there were also Christians in Khwarizm; the latter belonged not to the Nestorian Church like most Christians in Persia and Central Asia, but were Greek Orthodox (Melkites; cf. al-Biruni, op. cit. p. 288, v). Adherents of other religions, e.g. Jews, are not mentioned, although Khwarizm appears in the well known "list of cities" (on which see Grundr. d. islam. Phil., ii. 118 and Marquart, *Erdm. p. 7) as a foundation of prince Nazarse, son of Yazdegard I (399-430) and his Jewish wife. Whether, as K. Ingrandes (Zach, *Ann. Nostr. Persan.*, 1914, p. 2, p. 293 sqq.) assumes, the Jews mentioned by al-Tabari (vii. 137, 139) were Jews is rather doubtful (cf. the expression Afsâd al-Nâsl in al-Tabari, i, 840, 43). An idea of the Iranian elements was spoken in Khwarizm may be gathered from the expressions relating to the calendar, names of festivals, etc., given by al-Biruni; a few words are quoted in other sources, likewise khwar Khwarizm, meaning cattle food, in al-Schakhr, p. 304; *wad* meaning truth in Vâgil, ii. 488, v. From Ibn Fa'îl, Khwarizm is described by the Arabs as a particular unintelligible language for the inhabitants of other countries (al-Jâhîr, p. 304 below). *al-Khâṣîd, 335, v). In the 6th (xvii) century written documents in this language still existed (al-Râthab, ed. Morey, p. 849).
In the history of the conquest, mention is made, in addition to the strongly fortified capital (like al-Britānī, al-Fābarī) also mentions three fortresses of the town of Hindan and of Khānqāh-i-māʾī not mentioned again later, where a brother of the king ruled. After the conquest, according to al-Britānī, only the royal title (al-khāfī) remained in hereditary possession of the native princes; the real power (al-walī) was sometimes in their hands and sometimes in the hands of others. In 119 (748) mention is made of a rising of the people of Kūrād (near the sea of Arab) (al-Fābarī, ii. 1525). In Gurgānd (Arabic Gurdānī) there was a separate kingdom independent of the Khānqāh-i-māʾī; nothing is known of the genealogy of these chiefs and the origin of their rule. The statement of Ibn Fāḍlān, misunderstood by Yākub (ed. Wāzānafāzī, ii. 454, 455) only shows that Gurgānd no longer belonged to the Khāzān region by 922. In 385 (955) the ruler of Gurgānd, Māmūn b. Mūhammad, succeeded in overthrowing the old dynasty, placing its lands under his rule and thereby restoring the political unity of the Khāzān region. The title Khānqāh-i-māʾī passed to the ruler of Gurgānd.

Māmūn died in 387 (997); he was succeeded in turn by his two sons, Abī and Māmūn II: an Arabic inscription of the latter has been found in the ruins of Gurgānd (recording the erection of a minaret of the year 408 (1019) (published by N. Katānī, Zapiski vost. uch. obsh. al-Turk. iv. 915 sqq.). The rebellion of this king's army when he had Sulṭān Māʾūnī's name introduced into the inscription on the latter's decision, his assassination and the resultant conquest of the Khāzān by Māʾūnī in Sāfar, 408 (July 1017), are fully dealt with by al-Ṣaṣāḥ (ed. Madīnī, p. 838 sqq.) following a lost work of al-Ṣaṣāḥ (cf. W. Barthold, Turkistan ii. 289 sqq.). Rule over Khāzān, with the title of Khānqāh-i-māʾī, passed to Alīnāhmān, who was appointed by Māʾūnī on him and his sons to the fall of this dynasty in 432 (1043) see the article Alīnāhmān. The victor, Shāh Nāhir, ruler of Dārā, was overthrown two years later by the Samudī prince (this is the right pronunciation in Māʾūnī's handwriting, the Sāmūdī Arab spelling Sāmūdī does not correspond to the Turkish pronunciation) Caghār Beg (q. v.). Khāzān remained under the sovereignty of the Samudī dynasty till the death of Sulṭān Sahnār (q. v.) in 552 (1157) with a few interruptions during the reign of this.

A new dynasty was founded in Khāzān in the last years of the 12th century A. D. by Khūt b. Dūr Mūhammad (q. v.) to whom the administration of the country had been entrusted, first by the governor of Khūt and last by Sulṭān Sahnār. On his son Aṭās, the founder of the power of his house, see the article Aṭās. Atās remained till his death, its name at least, the vassal of Sulṭān Sahnār and had also to pay tribute to the Karā-Khitān (q. v.). Under the next rulers Il-Aśās (1155–1172), Tānimān (1172–1200) and Māʾūnī (1200–1232), Khāzān presented the power of a great power. The last ruler of Persia of the Sāmūdī line, Toghrū, fell in battle against Tēkhē in 990 (1594). Henceforth the Khāzān region could regard himself as the successor of the Sāmūdī Sulṭān in their dominion over Western Asia; and even assert such claims against the caliph himself. The yoke of the Karā-Khitān was only finally cast off by Mūhammad's victory over the last Gūrkhān in 607 (1210).
succeed in 1379 in conquering Khwarizm. During the wars between Timur and Tokhtamish the Khwarizmians were allied with the latter; coinage was struck in Khwarizm as early as 735 (1334-35) with the name of this Khan. In 1388 Khwarizm, where Tokhtamish had left a prince of his own house and a representative of the native dynasty, Salam-Quzzan, was reconquered by Timur. The capital Urgench (frequently, like Khiva before it, called Khwarizm after the country), was sacked and levelled to the ground, and only a small settlement is now to be seen. Khwarizm never recovered from the blow. In 1391 Timur had a part of the town in the "Khan's quarter" (this quarter was the property of the Caghatad Khan); it was rebuilt, but the town remained limited to this quarter.

In the 14th (13th) century Khwarizm was sometimes in the possession of the Khans of the Golden Horde and sometimes under Timurid rule. A member of the native dynasty, Uzunbakan, was a vassal of Jenghiz Khan. After the city of Vazir was captured by this Khan, though it remained a vassal of Urgench, the inhabitants of the town of Vazir were killed by the conquerors. In 1506 the town was completely destroyed and the inhabitants were put to the sword. In 1519 the town was again captured by the Samarkand section of the Khwarizmians. The town was restored to the Emirs of Khwarizm in 1521, when the town was taken by the Emir of Khwarizm.

In the year 916 (1510) after abandoned on account of the drying up of the river that once flowed through it. The Khan of Khwarizm in 1510 was the Emir of Khwarizm. After the city was captured by the Persians, the town was again captured by the town of Khwarizm. In 1521, when the town was taken by the Emir of Khwarizm, the town was restored to the Emirs of Khwarizm.

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Turkomans (of the Votum tribe); only 40 — according to another account, 15 — families are said to have been left (MS. of the Asiatic Museum, 390 ob. l. 556). In 1770 the Janak Muhammad Amin succeeded in conquering the Turkomans and restoring the prosperity of the town and country. The destruction of the old and the foundation of the new Khiwa ought probably to be connected with this event.

In 1604 the Janik Lützzer, the grandson of Muhammad Amin, assumed the title of Khan. When he fell in 1606 in the war against Bukhara, his brother and successor Muhammad Rajim (1806—1825) again placed Gengiz on the throne for a short time, but in the same year took the title of Khan for himself. By the subject of the Aral country in 1813, the political anarchy of Khiwa was restored and was only broken for a brief period again by rebellions. In 1822 the Turkomans in Marw rebelled against Bukhara and submitted to the Khan of Khiwa. Under Muhammad Rajim's son Allâh Kull (1825—42) the principality of Khiwa attained its greatest extent. It stretched from the mouth of the Sr. Darja in the Sea of Aral (about 46° N. Lat.) to Ka'fa Mawer on the Kuskh (13° 30'). The ancient Urgench was restored in the same reign. The Russian campaign against Khiwa in 1839—40 was unsuccessful, but the Khan had soon afterwards to fulfill all the demands of the Russian government, although Khiwa at this time entered into negotiations with England. In the official history of Khiwa the English appear as a "section of the Russian people whose land lies north of the Russian Empire" (MS. of the Asiatic Museum, 390 ob. l. 380). During the following years Khiwa had to fight against Bukhara (to 1845) and against the Turkomans. The Khan Muhammad Amin (Madumam, 1846—55) fell fighting against the latter in 1853, as did his successor 'Abd Allah in the same year. To the time of Muhammad Amin belongs the most important building in modern Khiwa, the blue mausoleum over 160 feet high (picture in F. v. Schwartz, Turkistan, Freiburg i. B., 1900, p. 205). Saiyid Muhammad Rajim Khan's reign (1804—1910) saw the conquest of Khiwa by the Russians (1879) provoked by the intrigues of the government of the Khan, and the deposition of his foster brother 'Abd Allah (of the Amin-Darja) was left to the Khan, and even in these he was to consider himself "the obedient servant of the Emperor of all the Russians." The Khan of Khiwa was later given the title of "Highness," but his position was never equal to that of the Emir of Bukhara (cf. above, l. 783). Saiyid Muhammad Rajim and his successor Khan Askandiyar (1910—1918) several times appealed for help to the Russians against the Turkomans. During the negotiations between Russia and the Turkomans of Marw, Khiwa made an attempt to act as intermediary (1881—85) in the hope that Marw would not be united to Russia direct but handed over to the Khan of Khiwa as a vassal of Russia. During the fighting of the Revolution period, Khiwa has again been ravaged several times by the Turkomans. After the depression and secession of the Khan Askandiyar by the Turkomans, Djumaid Khiwa, Saiyid 'Abd Allah (1918—1920) was chosen ruler; after the deposition of this Khan and the assumption of Djumaid, a "Republic of Khiwa" was founded, only nominally allied to Russia.

Khiwa in the sixth as in the seventh or eighth centuries was again a nest of robbers, but nevertheless, in contrast to those earlier centuries, more was done than in Bukhara for the promotion of culture and social progress. The development of the country was facilitated by the building of great canals; there were more bridges on the main roads than elsewhere in Turkestan. Khâlî Saiyid Muhammad Rajim founded a splendid library and made it also accessible to Russian students. The history of the country which was compiled for the government before the Russian conquest surpasses in fullness and reliability anything written in Bukhara or Khokand. Little has yet been done by the Russians for the exploration of the country, its history and its present conditions, although many features have survived there which may be looked for in vain elsewhere in Turkestan. In place of the villages in a street usual in Turkestan, the landowner's house stands in the middle of his piece of ground as was usual among the original inhabitants of Turkestan, the Tadjik. The driven (torshâh) site in the vehicle itself as in Kâshghar and not on the horse as in Tâbâkh, Khokand, etc. The canals are given in the Turkish dialect of Khiwa as among the Turkomans the obviously Aryan names ame and yeg ("great and little canal"); the buildings surviving among the ruins of old Urgench are among the oldest and most beautiful in Turkestan and have not yet been fully described.

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Mirkhodji into Turkish and died in 1244 (1828/9) before the completion of this work. The history of Khywa was not resumed till 1255 (1839/40) by order of Allah Khull by the nephew of Mu'min, Muhammad Ridjulla, called Agahli; the history of the country was afterwards brought down to 1874 by this same Agahl under different titles (each reign being dealt with in a separate work).

(W. BARTHOLO)

AL-KHWARIZMI, MUHAMMAD b. MUNCHI; in al-Tasvir (ed. de Goeje, ill. 1555) al-Khwarizmi was still called al-Maghul, the descendant of a magus, and al-Katrabulli, a district west of the Tigris near Baghdad.

The accounts of his life are very scanty and unreliable in as much as we do not know in many cases whether the references are to him or to Muhammad b. Munjir al-Baym (cf. H. Suter, Nachrichten aus der Mathematik etc., in Abhandl. zur Gesch. der Math. Wissenschaften, 1902, iv., note 19, p. 158). We do not know the year of his birth and the date of his death is uncertain. According to H. Suter, he died between 220 (833) and 230 (843) according to C. A. Nallino, after 232 (846). He flourished in the reign of al-Ma'mun, was one of his astronomers and probably took part in the measurement of his degree in his reign. He used to retire into al-Ma'mun's library to study. According to al-Tabar (op. cit.), al-Khwarizmi was one of the astronomers whom al-Walig did not allow to stay in his house until it was decided to prolong the result of it. They promised him a good life but he died soon afterwards. Al-Khwarizmi's labours were devoted to mathematics, geography, astronomy and history. He wrote a Kitab al-Tafrih which is given as a source by al-Ma'mun and al-Tabarili probably took it from it a passage about an event in the reign of al-Ma'mun in 210 (825/826) (see C. A. Nallino, al-Hamawi et al. P. 12). His works, which are in part important and original, reveal in al-Khwarizmi a personality of strong scientific genius.

The writings of al-Khwarizmi were composed during the period of great activity in translating from the Greek, although al-Hajjaj had been contemporary for part of his life. In his achievements in algebra therefore al-Khwarizmi is particularly dependent on the work of the Hindu astronomers and of the school of Gundishpur. Greek sources were secondary for him. It was probably rather different with astronomy and geography. A list of the writings of al-Khwarizmi is found in the Fikrist of al-Khath al-Nadim (p. 275) and in Ibn al-Khti (p. 296). In the Fikrist Sanad b. Alhass immediately after al-Khwarizmi. Karpinski (cf. op. cit.) believes, probably rightly, that the works entitled al-Hash al-Haqq, al-Djmus etc. are in the Ikhwan and at-Dhikr, referred to in the Attribution to Sanad are really by al-Khwarizmi.

His most important mathematical work is the so-called Algebra, Hisab al-Djame wa al-Makhtah (according to J. Ruskia, Processes of Calculation in Integration (or Equation)). Here we have not an algebra in our sense but an introduction to applied arithmetic based on numerous examples worked out. At the same time the book contains very useful matter: a. processes of integration and equation; the simplest forms of equations, a surveying and mensuration; c. testamentary regulations for division of inheritance. The book was translated into Latin by G. of Cremona, R. of Chester and others (see Bibliography under Rusek and Kar.

(plain). Through misunderstandings and corruption of the name al-Khwarizmi arose the words which ended in our "argurism", which means any recurring method of calculation that has become a rule. There are references to Arabic commentaries by Siku Hamilton (Suter, N. 140), "Abd Allah b. al-Saidanun (Suter, N. 152), Abul I-Waf (Suter, N. 167). The second mentions (op. cit., p. viii) a certain al-Musilahit. The influence of his work was very considerable and it was later used by al-Khwarizmi Shulbari b. Aslam (Suter, N. 84) and the examples used by him, such as 3x(1-3x = 39, continually recur, e.g. in Abu Kamil, al-Karkhait, 'Umar al-Khayami, and of the Christian writers we find Leonardo of Pisa, for example, influenced by al-Khwarizmi.

There also survives, but only in a Latin translation, an astronomical work by al-Khwarizmi, Argurismi de Numero Indorum (ed. by Bald. Boncompagni in Trattati di aritmetica pubblicati da B. N. Roma, 1857, N. 1). J. Ruskia has shown that it corresponds to the Kitab al-Djami wa al-Tajrihi (perhaps we should add al-Ihadi al-Iad) i.e. "the Book on Addition and Subtraction after the Indian Fashion", or "with Indian Numerals"; (cf. J. Ruskia, op. cit., p. 18).

Muhammad b. Ibrahim al-Fazari had translated the Sidur into Arabic. It was called the great Sidur (on which the term of al-Khwarizmi is based), and in the introduction by H. Suter, Dies astronomicum Tatius etc., p. 32). Al-Khwarizmi prepared two editions of this Sidur, perhaps also earlier a synopsis of this. The book of tables that resulted he called, as Ibn Yussis tells us, Fi Zul (see C. A. Nallino, al-Natafri Opus, l. 157). Like all Zul books it contains not only tables (Argumenta) but also an astronomical introduction of some length, a kind of theoretical astronomy.

This excellent book of tables was edited and republished by the Marla al-Majrit, as Ibn Abi Usblahi's (ii. 39) mentions. This version may be the basis of the Latin translations. In the book we have trigonometrical tables in which the word gual = gual is always used for "sine", while it only occurs occasionally in the later Tabul dei Curtas (cf. H. Burger and C. Kohl, Aest Aestiva, Tabul der Werke über den Transversum, in Abhandl. zur Gesch. der Naturwissenschaft und Mechanik, 1924, viii.). It is therefore possible that the whole work was introduced into al-Khwarizmi by the Marla (cf. C. A. Nallino, al-Natafri Opus, l. 154). Al-Khwarizmi probably dealt with the appearance of the new moon in another work (cf. C. A. Nallino, op. cit., i. 269). Vagel mentions (Majdam, l. 161, n. 1) Muhammad b. Mund al-Khwarizmi as Sallam al-Zul (author of the book of tables) a proposal of a statement regarding the rise of the earth; but no such statement is given in the Zul.

Al-Khwarizmi composed two books on the astroglabe: Kitab al-Amad bi-l'Alpur ("On the Mother of Using the Astrolabe") and Kitab "Alpur ("On the Art of Making the Astrolabe"). Neither has survived either in Arabic or Latin. In al-Farghali's book Fi Samul al-Khwarizmi (p. 154) "Zul" ("Making of the Astrolabe with the Help of Geometry"). Berlin MS. Catalogue, No. 5790) many astronomical problems are solved with the help of this astrolabe, the first begins with the words: "Muhammad b. Mund al-Khwarizmi says..." (cf. J. Frank, Die Verwendung der Astrolabe nach al-Khwarizmi, in Abhandlungen zur Gesch. der Natur-
we know nothing about his book on sundials (at-Ra'āshīma) except that he wrote one.

Al-Khwarizmi also dealt with astrological questions from the practical side; for example, according to a story of Abū Ma'shar, he investigated how far the conjunction at the time of Muhammad's birth indicated his future as a prophet (Hammāt al-Ifshādat, Ta'rifāh, ed. Gottwald, Lib. vii., Ch. iv. text), p. 153 sq.; transl. p. 153).

Al-Khwarizmi further prepared an atlas of maps of the heavens and the world at the instigation of al-Ma'mūn, probably with other scholars. This atlas, the Atlas starīj al-adām ("The Work on the Shape of the Earth") preserved in manuscript in Sansburg, or, as Abu'l-Farād calls it, Kitāb Rasm al-adām al-Mo'mūnī ("The Book of Drawing of the Inhabited Quarters of the Globe"). C. A. Nallino has already shown that this is the text that accompanied the maps. In preparing the maps — in the two editions — Ptolemy's Geography was used but edited and enlarged in a very independent way.


genological succession cover the period from 639

The governors of Khwarizm under the Mongols do not seem to have borne the title Khwarizm-shah, nor the princes of the house of Sufi, whose independent rule (founded not before 764 = 1360/1361 and not later than 765 = 1363/1364; cf. Bull. de l'Acad. etc., 1921, p. 242), only continued a short time (till the conquest of Khwarizm by Timur in 781 = 1379); but later several governors of Khwarizm of this house are mentioned at a later date including Cin Sufi, whom the land was conquered by the Orzeg in 911 (1505), and Sharif Sufi, who, according to Haider Razi (cf. above, i. 248), ruled in Khwarizm for a short time (about 917 = 1511) (W. Barthold, Soziologie al Arabischem Mose, etc., p. 89; in the German edition, Nordrichten über den Arab.-S. etc., p. 56, the pertinent remarks are omitted). On the other hand the name Shih Muqil, governor of the Sufi Shah-Rukh b. Timur, is Khwarizm from the end of 835 (1433) to his death in 839 (1436), is called Khwarizm-shah in the Maghribi Faris (Maghribi), formerly in the possession of the Institute for Oriental Languages; cf. Collections Scientifiques, etc., i. 537, now in the Asiatic Museum, p. 337. He was followed as Khwarizm-shah by his son Nasir al-Din Sultan Ibrahim, who was driven from his capital by 834 (1431) by the Orzeg under Abu 'l-Khair (cf. above, i. 95 sq.).

The title Khwarizm-shah is sometimes given in historical documents and literary works to the Orzeg rulers of Khiva; but they themselves seem to have laid no claim to it. Abu 'l-Chazi (cf. above, i. 86 sq.) only gives the title Khwarizm-shah to the dynasty destroyed by the Mongols (ed. Derenvaux, p. 137); otherwise he (p. 277) only uses the expression Khwarizm-shah as the personal name of one of his brothers. Even when Anasih, son and successor of Abu 'l-Chazi (1665—1667), took the title 'Shah' after the conquest of Meshhed, the word Khwarizm was not added to the title.

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**KHALLUKH.** [See Gulrukh].

**KHARPUT,** a town in Turkish Armenia, built on a rock to the north of a great plain in the area bounded by the west and south by the Euphrates, in the north by the Musul Shim and in the east by the chain of the Armenian Taurus; the site of the town itself lies in the Antitaurus. From the time of the Loocheon this territory formed part of the Armenian districts incorporated in the Roman Empire and from the time of Justinian to the Roman province of 'Fourth Armenia' which occupied the lands of the Armenians (Turcikg) and which the earliest Arab geographers still
know under this name. This district is often reckoned to belong to the old Armenian province of Sophene. Hübschmann was therefore inclined to identify it with the district of Anzitene (Arm. Hanüç), probably Hainüt, Yākūt, iv. 993). The identification of Kharpü with Ḍarzabā (should be Ḍarbān) is strongly advanced by Zhidma (Z.D.M.G., xxxi. 449) capital of Sophene (Strabo, xi. 527) previously suggested by Sutter could then no longer be maintained. Lehmann-Haupt, however, has come back to the older view (p. 515). In any case the town can be regarded as identical with Zīūtā Castlekūm, the capture of which by the Persians is mentioned by Ammianus Marcellinus (xix. 6, 1). Arab writers still know the town by the name of Ḥisā Ziyād (Yākūt, ii. 276) probably with assimilation to the well known Arab proper name; in the same way in Persian we read the forms Ḍarzā (Land, Anvād. X.v., ii. 61, 4) and Ḍāna dā Zīlā (Baur, Chnuns). The form Kharpū is of Armenian origin; it comes from the Armenian Kharrberd (or Karberd), which probably contains in any case the Armenian word kār meaning 'castle', although the first element cannot be accurately identified. The Arab writer Khartābad (Yākūt, ii. 417). The form Kharpū (vulg. Arm. Kār'pūn) is found as early as the sixth century in the Byzantine author Cedromus (ed. Bekker, ii. 419, 13) in the form Kār'pū. This is the present Turkish name but in the time of Elyasī Celebī the taxation registers still read Ḥisā (sic) Ziyād. Among the popular etymologies given by Elyasī we find Kārberd i.e. 'the idol', which the Christians are said to have once worshipped there and which is said to be buried in a monastery on the island in the lake of Gümüş. On the west side of this island the Greek historians of the thirteenth century call the town Quart-Pierre (William of Tyre) and by other forms. According to al-Dimashqī (ed. Mehren, p. 190) Ḥisā Ziyād was the castle only and Khartābad that of the town.

The town is not mentioned in the first three centuries of Islam. Lying as it did on the frontier between Armenia and Byzantium it must have frequently changed hands. Its situation must then, as later, have kept it in a position of more or less dependence on Deyār-Bakr. In the fourth century Khartābad was still under the Greeks. In 567 (577/78) the, Hamban Abū Taghlibī driven out of Mesopotamia by 'Abd al-Dawla was able to make a stand in Ḥisā Ziyād where his brother-in-law a vassal of the caliphs supported him (Inb al-Athir, viii. 516; Well Kech, des Chit, ii. 25). In the sixth century we find the Utirākīd Balāk in possession of the town but it is not clear from whom they took it: in 500 (1160) a certain Muḥammad b. Djabūr al-Turkmūnī is mentioned as lord of Ḥisā Ziyād (Inb al-Athir, x. 296). But a little later we find it the residence of the Utirākīd Balāk (q. v.) b. Bahāram b. Utirūk who in 1122 imprisoned there the Crusaders Joselin and Walerus and in the following year King Baldwin in addition. Some months later (Rah. i 517 = May 1123, according to Inb al-Athir), the, Armänians succeeded in the absence of Balāk in taking the castle and liberating the prisoners. But Balāk returning soon afterwards regained his residence (Rah. 3, 517 = Sept. 16), according to Kanāl al-Din), and Baldwin again forced their hands. On this occasion the great tower of the fortress was thrown down (Rev. Hist. des Croisés, Doc. Arm. ii. 133). Balāk was succeeded in the lordship of Khartābad by the Utirākīd of Ḥisā Kāla; an inscription of Ḍabā al-Dīn Karā Arūs (p. v.), dated 561 (1160/61) was found in 1899 in the court of the great mosque (cf. van Berchem, in Ada. G. W. Gr., N. F. C., ix, No. 3, p. 142 sqq.). After the death of Nūr al-Din, son of Karā Arūs, in 581 (1185/86) his brother Imād al-Dīn Abū Bakr seized the fortress and founded a collateral line of the Utirākīd there, which continued there under the memory of the Ayyūbids and later of the Seljuqs of Rāmū. The frontier with the lands of the latter was formed by the Euphrates after the extinction of the Dārākhchānids of Mālaṯa. During this period Khartābīt was captured for a brief period by the Sultan of Kīršīm (in 625, Lūlwālī, Lūlwālī, ii. 180) then by the Mongols, after their capture of Amlī (1236) but soon afterwards in 634 (1234) took place the conquest by 'Abd al-Dīn Kalbāš, a conquest which had been foretold to him by the mother of Ibn Bībā (Houtouma, Recueil de l'A. C. d'Éth. des Seljouks, iv. VII, 194). This passage (p. 210) mentions a certain Sūrāshī of Khartābīt who hid in its desert the Kīršīmā. But as van Berchem has shown, the Utirākīd line must have existed down to the sixteenth century though it is not clear if they remained at Khartābīt (van Berchem, op. cit.). In the troubled period that followed the decline of the Seljuqs, Khartābīt seems to have been abandoned in the lands of Kāš Burāḥa al-Din of Sūṣa who took refuge there about 800 (1397) during his flight against Nāṣir al-Dīn of the dynasty of the Arūs Koryunī (Sūṣa al-Dīn). According to Elyasī Celebī, Timūr himself was not able to take the town until his return from Asia Minor; after Timūr it was the Dārū al-Kūdī dynasty that held Khartābīt. Frequently, Lūlwālī, Hama take it from them temporarily in the reign of Malik Arūs (585-596); it was at this time that Joseph Barōta visited Khartābīt (Viaggi, Venice 1545, p. 48 sqq.). In 915 (1507) Sūrāshī Imaṭī took the town but soon lost it to Bīrīḍ Muhammad, general of Selim I who took Khartābīt after his reconquest of Deyār Bakt in 921 (1525) (Rasten Pasha, Tavārīkh, ed. Forrer, p. 43; Elyasī Celebī). Henceforth the town was included in the Ottoman empire as capital of a sanjak in the eyalett of Deyār Bakt (Başlud Khatib, Zīhānānī, p. 439). The sanjak-bey was usually Kurd. At the beginning of the sixth century the Persians moved their residence from Khartābīt to the little town of Moṣṣerī lying in the plain close to the hill of Khartābīt to the S.W. Moṣṣerī is written Meṣere, as if it were an Arabic word but it seems to be mentioned as early as by Ptolomy in the form Mezōn (Hübschmann, e. c.). In the reign of 'Abd al-Maljīd, Rashīd Pasha, after a journey of inspection in Kurdistan suggested Meṣere as the capital. He had barracks built there. Under 'Abd al-Aznār, Meṣere definitely became the residence of the governor and Khārpirī-Meṣere became officially known as Moṣṣerī at. Arīs in honour of the Sultan. This name, which was given it by the Well İsmail Pasha was next extended to the whole sanjak and in 1296 (1879) Moṣṣerī al-Aznār became the name of a new willyet formed in that year with Kharpū-Meṣere as its capital. The sanjak was composed of the sanjaks of Kharpū-Meṣere (including the old province of Sophene as a markaz-kājād) and beyond the Euphrates the kājād of ʿArabpir, Edin and
Kharfit — Khartum

Kahan Ma'den, and those of Malaja and Derasim. The rock of Kharfit rises to a height of about 1200 feet above the surrounding plain. The upper part is occupied by a mediæval castle, at one time Balak's residence. The castle has only one gate; its walls have several inscriptions not yet published (Lehmann-Haupt). The town itself is also fortressed (dijk balak) but its ramparts have been for long neglected. Elweyda mentions the Ulj Djemel as the largest mosque and also Aslanli Djemel, it is probably the latter that has the inscription mentioned above. The population of Kharfit-Mesore was estimated about 1900 at 28,000 inhabitants (in 1845, Brandt had put it at 9,000) with a majority of Muslims (Turks and Kurds) and a considerable minority of Armenians. There was an important American mission there which took an especial interest in Armenians of whom a great many had become Protestants. There were also Syriac Christians. The Armenians of Kharfit suffered very much from the massacres of 1890 and during the war of 1914-1916 so that the Christian element must now be very small. Elweyda states the principal industry was saddle-making. The road is also noted for its manufactures of silk but the cultivation of silk in the districts has diminished (Calot). The surrounding plains is well watered and very fertile and contains a large number of villages; at the beginning of the 19th century there was even talk of over-crowding. The nearest port is Kerma [q.v.] but the great road to Samgna via Sobia and Amani is more used. The roads to Dykar Bakr and Malaja are also very old.


Kharrat, Abu Sa'id Ahmad b. Isk, an independent mystic, of the doctrine of Jumma, died in exile in Cairo in 828 (899). His Kitab al-din has survived (MS. Shahab al-Fahl, 1374).

Bibliography: al-Kaharbi, Fisihil ed. Asnafi, i. 98; ii. 125; Hadjwirji, Al-adel, transl. Nicholson, p. 243, 247; Iskandar, idem, Cairo 1312, ii. 244; Ibl al-Arab, Fisihil, Jami' al-aqaid, Cairo 1260, i. 247; iv. 447; Iskandar, Fisihil, ed. Leca, p. 61; Sha'ban, Idrisi, Cairo 1305, i. 94 sqq.; L. Massillon, Lesce technique, Paris, 1912, p. 270 sqq. (L. Massillon).
to Soha, across the desert, and then southwards along the right or east bank of the Blue Nile.

Khartum was selected as their base by the Egyptians on account of its position at the junction of the two principal waterways. It became the capital town in 1823, but building in brick was not begun until 1839; as the centre of government and trade activities it became also the centre of the slave traffic.

In 1862 Sir Samuel Baker left Khartum to discover the sources of the Nile, and again in 1870 he went south to attempt to stop the slave trade, in response to pressure put upon Egypt by the Powers in Europe, and to open up the territories of the South. Here too Lord Kitchener, General Gordon, and the Mau-Mau rising. His appointment as Governor General of the Equatorial Provinces, a post he vacated in October, 1876. With considerable reluctance he returned in February, 1877, to be Governor General of the Sudan, but resigned in December, 1879, in despair of effecting any improvement in the administration. When the Mahdist rebellion broke out, Gordon once more returned, in February, 1884, to be Governor General, and taking an active part in the defence of the town against the Dervishes he met his death on the steps of his palace on January 26, 1885, the British relief force arriving two days afterwards, too late to be of any assistance.

Khartum was abandoned by the Dervishes in favour of Omdurman, and was re-occupied after the defeat of the Dervish forces on September 2, 1898, by the British and Egyptian armies under Lord Kitchener. On the re-conquest of the Sudan the rebuilding of the town was at once commenced, a new palace of three stories being erected on the site of the old one, and in the extensive gardens still flourish one rose tree known as Gordon's from its association with him.

Khartum has been reconstructed on a plan designed by Lord Kitchener, with a view to future development and military requirements. A series of barracks for native troops have been built at intervals along the old earth works used during the siege. The barracks of the British garrison are situated at the east end of the town, fronting the Blue Nile and adjacent to the bridge which carries the railway line from the south into Khartum. This railway runs southward along the Blue Nile for 170 miles, and then turning west eventually crosses the White Nile and passes through the gun gardens into Kordofan.

The river front of Khartum extending for some two miles, with its conspicuous fringe of date palms, is a distinctive landmark in the flat and treeless country, is reserved for official buildings and residences, with few exceptions. An embankment wall along a considerable part of it protects the bank from erosion by the river, which rises during high Nile to some 30 feet and has a swift current. Along this wall runs a continuous two-shaded public road bordered on the inner side by wall kept gardens. Behind are situated the banks, the headquarters of the trading companies, shops, the market, and residences; further inland the butts or regulations are relaxed to enable Europeans and better class natives to occupy less expensive houses. The poorer natives live in villages outside and to the south of the line of existing barracks. A fine mosque, inaugurated by the ex-Khedive Abbas Hilmi in December, 1901, was built of local stone with funds from Egypt.

The Anglican cathedral was consecrated in January, 1912, by the bishop of London. There is a Greek church, a Capuchin church, a Roman Catholic church in the Austrian Mission, a temporary church in the American Mission, and other places of religious worship. Gordon College, built and endowed with funds raised by Lord Kitchener, provides advanced and instruction. There is a government elementary school and various mission schools. A first class civil hospital affords medical and surgical help for patients from all parts of the Sudan and has a high reputation among the inhabitants. The river side gardens. Electric light was first used in 1908 and an excellent water supply laid on in 1909; steam tramways and ferries are now being taken over (1925) by a group of English firms who will also build a bridge to Omdurman.

The population of Khartum, about 23,000, is mixed. British and Greek subjects form the largest European groups. Syrians and Egyptians have migrated from the North, but the great majority of the inhabitants consists of natives of the Sudan, Arabs from the northern provinces and Blacks from the South.


KHASHABAT (plural of al-khashaba, pole), was the name given to the light-houses in the Persian Gulf near Abshar: they are mentioned in al-\'Ibari's Ma\'asir, ed. v. Vloten, p. 324 as columns placed in the sea, on the tops of which lamps were lit at night. According to Nasir-i Khuraw (Safar-nama, ed. Schefer, text p. 90, transl. p. 246), they consisted of four columns of teak which rose 60 feet above the sea; there was a platform on the top with a little house for the watchman. The latter lit the lamps which were surrounded by glass to shelter them from the wind, and also guided ships to the ships and were also used to signal the approach of pirates. Places at which these light-houses stood are given in Bibli. Générale, Arab. iv., Glas, p. 325, and in E. Wiedemann, Über Leuchttürme bei den Mamluken, Arch. f. Gesch. d. Naturwissenschaft. d. d. Technik, h. 1909, 151-4, and A. Mei, Die Renaissance des Islam, 1924, p. 479. (E. WIEDEMANN)


The troops which marched upon Mecca by al-
محمد حسین خان، سیاست‌مدار و رئیس‌جمهور عثمانی بود که در طول دوره‌های مختلفی از تاریخ تا منجر به عزلت و مرگ برای چندین بار از دسترفته و به قلم‌دره دوباره برگشت. او در دوره‌های مختلفی از تاریخ عثمانی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مداران مؤثر و جذابیت شناخته می‌شد. او در تاریخ کلی به عنوان یکی از سیاست‌مار
that Islam and the other religions are contrasted with one another in ḫṣāḥ and ḥṣafī, opposite views in the latter of the ḥṣafī (see the article ḫṣāḥ), as ḡamād and ḡamāt but there is only one verb for each, ḡamād and ḡamāt, which points to the antithetical character of this distinction, and in reality the rule is often not observed; in other branches of learning also ḡamād and ḡamāt are used promiscuously, as indeed are ḡamād and ḡamāt also. The works which deal with the ṣafīū (see the art. ṣafīū) discuss the question whether the ṣafīū can err and in matters of difference of opinion only one can be right at a time, as in the law. This point, the Mu'tazilīs (q.v.), asserted that every ṣafīū is right, and even celebrated orthodox teachers held this view, e.g. Abū 'Abd Muhammad b. al-Ḥasan al-Ṣalābī, Ibn Sarrādī, Abū al-Ḥasan al-Maznī, al-Abū al-Ḥassan, and his school, al-Ṣakhālī, al-Ghazālī, Abū Ḥanīfa adopts a middle view. The champions of the orthodox view believe, in keeping with this, that Allah has already come to a definite decision before every ḡafārī, and that the correctness or otherwise of the decision of the ṣafīū results from its agreement or not with that of Allah; those of the Mu'tazilīs assume either different decisions, or, Allah decides coinciding with the decisions of the ṣafīū, and are valid for them and their muqtabila (q.v.), so that all differing decisions of the ṣafīūs are equally justified, or they consider one decision more justified than the others and believe that Allah has taken no decision in such cases at all. If He did so, would express quite a definite one: this supposed decision by Allah is then compared with those of the ṣafīūs and the muqtabila who agrees with it is considered in the right in every respect; but those which differ from it are considered in the right with respect to the basis, the ḡafārī (ṣinā'ī al-ḡafārī), as the ṣafīūū makes to find the decision, in the way with such respect to the result, the decision which (ṣinā'ī al-ḡafārī). The representatives of the orthodox view, who are essentially in close agreement with this form of the Mu'tazili view, make the same distinction (the opinion is rejected that the ṣafīūū who makes a mistake is completely in the wrong); the other Mu'tazili view, however, is in sharp contrast to this. But this difference only exists in questions of the derivation of legal rules from the ṣafīū (ṣinā'ī) and only in the case when no clear decision is given in the ṣafīū; if there is one, but it has not been regarded by the ṣafīūū he is, of course, wrong. In the domain of the ṣafīū (ṣinā'ī), in ḡamāt (q.v.), particularly in religious conclusions (ṣinā'ī), according to the general consensus, only one view can be right in a case of differences of opinion. Only a few Mu'tazilīs, on whose representatives Abū al-Ḥasan 'Abd Allah al-Abū al-Ḥassan, and al-Ḍāḥī, are cited, assert that here also in dogmatism every ṣafīūū (the word is used in a wider sense, meaning everyone who does all in his power to solve a problem) is right; while al-Abū al-Ḥassan adds as long as he can be still described as a Muslim, and al-Ḍāḥī without limitation. Tradition on this point is no longer certain, as is apparent in differences in detail and in a certain suspension; in this Mu'tazili teaching, however, — as in the polemics regarding the ḡafārī, —
The other meanings of khatā' come into consideration so that it is doubtless correctly explained that by "being right" it is not used against the actual facts, but that the snažātāh has duly fulfilled the task imposed on him and therefore cannot be punished (while according to the orthodox consensus every non-Muslim is doomed to the pains of hell eternally), that (to) which his āyāratā leads him is the right for him by Allah's decree itself. This ambiguity in terminology must have contributed to the ambiguity in tradition. That, taken purely logically, several differing views could be right at the same time has never been asserted. — The snažātāh in the wrong is not punished for his error and is not considered as being in a religious error (qāṣārī), but is regarded as excused and is rewarded as he has done everything that is demanded of him if he has really used all his energy for the derivation of the legal rule; if he has not done this he is punished for his error; others say that every error of a snažātāh is a sin; but this view is rejected. All this holds only of the snažātāh's of the Sunnis; those of the twelver Shi'a are illegitimate.

2. Unintentional action (opposite rā'as); this word comes from Kārān, iv. 94 sq. (cf. the art. Kātā, section i. 1; passages like ii. 356 and xxvii. 5 may have also influenced this); it is of interest here so far as it is illegal; it may be more accurately defined as an act contrary to law, in which the intention of committing an illegal act is lacking, while the act itself may be deliberate; any negligence is left quite out of the question in the juridical appreciation. The Mu'tazilites asserted that one who has not been penalized by Allah for it, for punishment is only conceivable for a deliberate illegal act; other doxy on the contrary teaches that while khatā' is not a sin (qāṣār), any negligence, however, is something deliberate, and the khatā', as its result, is liable to be punished (it is regarded as belonging to the snažātāh mutāhā, happenings only indirectly intended, in themselves not delictuous, for which man can equally be made responsible): but Allah, in his mercy will overlook the punishment in the next world; the khatā' is thus considered as an ameliorating — often even exacerbating — circumstance in the infliction of punishment in this world (ṣaḥākāa, q. v.). It cannot be punished by ṣanād (q. v.); but not all of Allah's rights are dropped: anyone who, contrary to the provisions, kills an animal in the forest (qv. q. v.), the sacred territory of Mecca, whether with or without deliberation, or from khatā' (unintentionally), has in the opinion of all four schools (qv. v.) to make the prescribed amends (ṣā'ad); ʿulama' al-Shāī'î alone in this case also considers khatā' as an excusable. This is doubtless connected with what is ultimately a pre-Islamic idea, that Allah has an especial right of ownership to the forest, its plants and animals (cf. Gaudenfrey-Demouilleyes, Le Pèlerinage à la Mekka, p. 7-10). It follows that an unintentional infliction of the right of property is to be intended for like an intentional one; the difference of this is also found in the following difference of opinion; Malik and Ahmad b. Hanbal do not require a special compensation if the animal has an owner — who, of course, must be compensated — does not belong to Allah; Abu Ishaq and al-Shāfi'i demand it in every case, so that they extend their area of applicability. In khatā' there also is a full liability for any injury done to another; here ṣanād (q. v.) is a special case; its application is excluded when khatā' is present; instead the ṣaḥākā (q. v.) is to be considered (q. v.). Further details see the article ʿaṣṣār, Section i. 5, where the variations of ṣanād in the meaning of an unintentional act are given. From them it will be seen that this terminological use of the word is based on the two meanings "error" (in the case of khatā' ṣaḥākā) and "failure", "accident" (in the case of khatā' ṣanād) and is no more uniform than the uses dealt with under 1.

Bibliography: The dictionaries, their statements are collected in Lane, Arab.-English Lexicon, vi. 761; on its use as a technical term see Dictionary of the Technical Terms used in the Sciences of the Muslims, Bibl. Indica, Old Series, i. 401 sq.; Dodscherzschia, Definitives, ed. G. Flügel, p. 194; for further details the works on Ibtā and the Fiqh-books are indispensable. See also the art. Kātā.

KHAṬAI, the "sinner", pseudonym (qâvâhili) of Shīb Iṣâbān's (q. v.). Of his Persian poems we only know as far as the situation permits to quote in the anthology compiled by his son Shīb Mīrā (q. v.) and some other lines. On the other hand his Turkish ʿādam is known from several manuscripts, although these are rather scarce and differ considerably.

E. G. Browne (Persian Literature in Mediaeval Times, p. 12-13) has discovered the curious fact that the founder of the Safrican kingdom wrote mainly in Turkish while his rival Shah Sehm used Persian for his poems. Khaṭai's is now rightly regarded as one of the precursors of the literature of the Turkish dialect of Aḥbaruṣādigeen. His language, however, judging from the oldest Paris manuscript, is rather artificial; alongside of the true Aḥbaruṣādigeen vocabulary we find parallel forms from Eastern Turkish: ʿibāra, ʿibārāt, the accumulative of stems in comonomats; in ʿārā.
which deviates far from the Shi'a canon. It throws a new light on the esoteric foundations of the political power of the Safawis (cf. the sources like the Safavi: the Safavids, Safavi: and the history of the youth of Ismail I published by Sir E. A. Ross in 1895, p. 49-340).

Von Hammer (Gesch. d. pers. Dicht. 147, 171) mentions a myth of Persian origin which had gone to Persia to receive from the hands of Shah Ismail I the Dautun of Djalal al-Din Rūūsī which the Safawī monarch had taken to Persia. V. Hammer quotes four verses from it in translation.


**Gibb:** History of Ottoman Poetry, ill. 106; V. Minorsky, Materiali . . . . . . (All-Tibb), Moscow 1911, p. 108-110; on: Nuits de la sevte des Aslı-Egudi, in R. M. M., 1924, p. 57, 86; according to Balinger, Zür Gesch. der Safawīā, in the U. M., 1921, p. 122, the MS. of Conmandeprem is preserved in the Univerky-library; cf. All-Emir Efendī, Zāhdik al-nāsirī, maghfārān, 1, 79. (V. Minorsky)

**KHAṬAK.** The Khaṭak are a Pārābān tribe belonging to the Karakhī division of the Afghan tribes and live in the North-West Frontier Province of British India and adjacent localities. Their origin is much disputed (see the art. AFGHANISTAN, above, l. 150). At the beginning of the Muslim period, they occupied the Sulaimān Range and the northern part of the plains between these mountains and the Indus. The history of the Khaṭak was written by Khubbāl Khaṭ (q. v.), a regent chief of the tribe in the time of the emirs of Awrangzēb, Akbar, Shahjahan, Yalābāg and Makhād who are their chief septs. They are warlike and for centuries have been at feud with their neighbours and with one another; active, industrious and good cultivators, they are also good carriers and traders. The Khaṭaks are all Shi'ah and speak the western dialect of Pashto.

**Bibliography:** See the art. Khofk, (V. E. Windisch)

**KHAṬAM.** Khaṭām (Khatām). \(\text{K} \text{h} \text{t} \text{m} \text{ } (\text{F. mut.), seal, signet, signet-ring, the impression (also ẖāmat) as well as the usual ẖatam-matrix; it is applied not only to seals proper, engraved in incuse characters with retrograde inscriptions, but also to the very common seal-like objects with regular inscriptions of a plain or auspicious character; for the latter which are amulets and further readily distinguished from seals by the absence of a personal name see the article ẖalīmān; indeed anything with an inscription stamped upon it may be called ẖāmat. Here we are only concerned with seals in the strict sense of the word. The word ẖaṭām is said by Nādīrī, Mandānisūr: Gīrusūrī, p. 112 to be of Aramaic origin, and in this he is followed by Fraenzel, Aram, Frendre., p. 532, who also recognizes a loan word in ẖarōm, seal-clay.

The part played by the signet-ring in the east cannot be better illustrated than by the following quotation from Lane (Modern Egyptians, 2: 1866, p. 31). Describing the dress of a Muslim Egyptian he says:

*On the little finger of the right hand (it is allowable to wear it on a finger of the left hand) is worn a seal-ring (ẖaṭām), which is generally of silver, with a censer, or other stone, upon which is engraved the wearer's name; the name is usually accompanied by the words "servant" (signifying "the servant, or worshipper of God"), and often bears other words expressive of the person's trust in God, etc. The Prophet disapproved of gold; therefore few Muslims wear gold rings; but the women have various amulets (rings, bracelets, etc.) of that precious metal. The sealing is used for signing letters and other writings, and its impression is considered more valuable than the seal-manual. A little ink is dabbed upon it with one of the fingers, and it is pressed upon the paper; the person who uses it having first touched his tongue with another finger, and maintained the pressure while the paper which is to be stamped. Almost every person who can afford it has a sealing, even though he be a member of the class of the poor.*

The use of seals dates from remote antiquity in the east and they have never been supplanted by the spread of a knowledge of the art of writing and the use of the signature as has happened in the west. In the east the seal takes the place of the signature and it is the former that gives validity to a document even if the latter is also used. The seal is also much used as a guarantee that property will be kept intact and thus takes the place of locks and keys. Goods are simply roped up in a packet and the kraft sealed with the owner's seal; a plan which is Chardin, for example, appeared more simple than the western system owing to the practical impossibility of counterfeiting a seal. It is also used for the property in a mark of ownership (e.g. books and bindings) and in this sense corresponds to a coat of arms in the west. The possession of another person's seal is evidence that the latter has delegated his authority. There is abundant evidence of these usages in the east from very early times, Fazlānī, for example (Grai. ii. 42), gives Joseph his signet,
as a sign of authority, just as the Sultan of Turkey did his grand vizier. Jostein (T. King, xxii. 8) gives a letter in Arabah's name and says it is with his consent to give it validity. The books of Esther and Daniel give similar examples of the power of the Persian king's seal. Herodotos (I. 195) tells us that every Babylonian carried a seal and the abundance of seals, usually cylindrical in form, that have survived from ancient times in Mesopotamia, illustrates this statement. Seals of the Sasanian period still exist in large numbers, whether made for mounting in rings or pierced for suspension. In South Arabia also the Himyartites have left as numerous specimens of their sigils.

No seals of the pre-Muhammadan Arabs are known. The earliest Arab seals come from Egypt with pepyri and belong to the period soon after the conquest. Whether we accept or not the story that only seventeen men in Meca could write in the time of Muhammad, we must suppose that seals were in common use in this important commercial centre as in other parts of the east. Tradition in any case has a certain amount to tell about the Prophet's šulhuk. Al-Bukhari, Šulhuk (Bukh. 1926), vii. (Nabat) p. 48, says that the Prophet wished to write to the Byzantines. He was told they would not read his letter unless it had a seal so he adopted one of silver with the inscription Muhammad rasūl Alla. According to al-Mas'i, he adopted this ring in Mecmur of the year 4 A.H. The Prophet is also said to have originally possessed a gold, but gave it up when he forbade the wearing of gold rings and silver and brocade (Bukh. ibid., ibid.). Women did not observe the prohibition of gold rings and silver for example wore them (ibid.). The Prophet wore his signet on his right hand and used to take it off when he went to the provy (al-Tirmidhī Šulhuk (Bukh. 1247), vol. i, N. S. p. 224). Opposite differs so as to the proper hand and finger for the ring and there is no established rule. Later stories illustrate the Prophet's disapproval of metals other than silver for signet-rings. He is reported to have said that a brass ring savoured of idolatry, that ebony was emblematic of sins condemned to eternal fire, while words could not express his horror of gold rings meeting the wearer of one, he cast upon him a terrible frown and turned away as if he had encountered a dog or an invalid. The Prophet's seal was handled much used by his successors, who had however also their own seals, until 'Othmān lost it in a well at Aria, or in Zenazm, or according to others in the Tigre near Mayyil. The Prophet's interdict has been generally observed and it is exceedingly rare to find signet-rings of the more precious metals or mounted with the more valuable precious stones, upon which there was no embargo.

The earliest known seal of a Muslim is that of A'vas b. al-As, conqueror and governor of Egypt whose signet was a bull (Rainer, Führer, etc. NO. 356). Whether this is due to local influence or the reparation of an animal was not unusual with the pre-Muslim Arabs it is impossible to say. Other Arab seals bearing animals are known of this period, but the rigorous avoidance of images of living things was soon applied to seals also, for we soon find seals in Egypt of the Muslim type, although as late as 862 A.H. we find the governor Kūra b. Sharik using a bull (Rainer, Führer NO. 392). The seals of Abū Hā'im b. Vahlī (NO. 572) and of the head of the Treasury Rāhīl b. Khaṭṭāl *who trusts in God* (NO. 377) are already of the style that became stereotyped. A notable seal from Egypt is that of the tax-collector Nāṣr b. Muslim which bears his name in Greek and Arabic (NO. 586). Bilingual seals are again found in Syria and Asia Minor in the tenth century (cf. Schlussberger, op. cit., and Halli Edhem, op. cit.). Here also under Byzantine influence we find double-sided impressions of seals in lead (evas). of these the most notable is that of the Kukuyah All al-Dawās of 430 A.H. with a horseman on the obverse (Halli Edhem, NO. 30). Another remarkable seal from the same region is that of the Hamīnayd Muhammad b. Sa'īd al-Dawās, Abu T-Mustür Sharif, with obverse a beast of St. Theodore and his name in Greek characters (op. cit., NO. 31).

The materials of these early impressions are the same as in later times, a special kind of clay (jauhar), or lead, appended by cords to the documents as in the medieval west also. When the seal is stamped on the documents itself, it is done with a special thick kind of ink and the paper is moistened before receiving the impression; red wax is also used where the climate permits its use. In medieval Europe, there are instances recorded in the case of bulla of the precious metals, silver and even gold for very special occasions (Reinaud, op. cit., p. 112).

Charles White (op. cit.) deals very fully with the use of seals among the Turks and the guild of engravers in Constantinople. The latter have, he says, a special quarter in the bazaar called after them babikeeper. The members of the guild are Muslims (in contrast to the dealers in stones, who are usually Jews) of fair education conversant with Arabic, Persian and Turkish. A few can decipher the Kufic character. Their training is a long one. Apprentices after a good education take lessons from the best calligraphers of the day and thus serve seven years with a master-engraver.

When their indentures have expired, they become journeymen (kafta), until they have saved enough to become masters of their own and be admitted into the guild as master-jewellers (nīsib), the number of whom is limited to fifty. Their shops are regularly searched by the police lest they be tempted to put their skill to illegal uses such as the engraving of false coins. Such great care is taken to ensure the genuineness of a seal that the trade are forbidden to engrave two seals exactly the same for the same person. When a seal is lost, the owner has some trifling alteration made in the new one, such as a change of ornament or the date, so that the forgery can be detected if his first seal should fall into evil hands.

The Turkish engravers date the origin of their art in the time of the Caliph 'Ogām and say the first engraver was a certain Muhammad al-Hājdī who engraved seals for 'Ogām and All bearing their names with the additional epithet 'abd al-'Abbās; the rings were of silver and the stones bloodstones.

White's account of the seals of the Sultans and dignitaries of the Ottoman empire follows D'Obadion.

The Sultan has three seals of different sizes all of emerald set in gold with the same inscription, the tughrā (q.v.) and a religious legend. The first is a small seal always carried by the Sultans and handed to his secretary as required. The second is somewhat larger and is entrusted to the grand
treasure of the harem, who uses it for all matters relating to the harem—the Mogul Emperor Akbar similarly had a special seal for all documents relating to the harem. The third imperial Ottoman seal is the seal of state confined to the grand vizier of the day, who is supposed to keep it in his bosom day and night. The head of each department of state has also his own seal for matters relating to his office.

Persons of distinction do not usually wear signet-rings on their fingers. Great dignitaries have a confidential seal-bearer (mahradeh-bashi) who carries the signet in a small bag in his breast pocket and presents it in ink for the stamp or clean if wax is used. People of humble rank carry their seal in the breast pocket or suspend it around the neck. The impression of the signet stands for a signature although for documents of importance the latter is also necessary. In the case of the Sultan, the seal used and the presence or absence of the signature vary with the importance of the document, as does the format of the latter.

Chardin's account of the seals used by the Shah of Persia is similar. There are three seal-keepers (mahradeh-bashi) who only affix the seals, which are kept in a box in the palace sealed with the king's own seal. Friday is the usual day for sealing documents; the mahradeh prepares the seal and plate, which on the palace paper makes the impression on a sign from the Shah who does not usually do it himself. There are three great seals, used for military, civil and foreign affairs, and two small seals used for the palace accounts etc. The same inscription is in the centre of the three large seals, bandah, Shah-wilajat Sulaiman ii. 1608 (A.H.); the small seals have din in place of wilajat. One of the large seals has a quadrant round it and another has the name of the 12 Shahs Isma'els. At the king's death his name is erased and that of his successor engraved on it. Of the general use of seals Chardin observes that it would not be easy to steal one as they are worn round the neck and only taken off in the bath; they are also worn on rings. It is rare to find a seal counterfeited than a signature in Europe. The seal engravers used a drill and a small wheel with emery.

Abu l-Fadl in his Kitab-i-Khusrao devotes a special chapter to the Emperor's seals, which are used in the three branches of the government—"indeed every man requires them in his transactions." (Here we may note that English officials in India in the xviii and xix centuries found it necessary to have a seal with their names in Persian characters.)

At the beginning of his reign, Akbar had a circular seal bearing his name and those of his ancestors back to Timur in the xvi century; later he had a simpler one with his name only in the xvi century character. The former was at first used for letters to foreign kings and the latter (known as wali) for home affairs but the distinction was not maintained. A second seal used for judicial business was lozenge-shaped (mehraba) and bore an appropriate verse in praise of justice, round his majesty's name. For other business a small square seal with the legend Aliab Abor, jalu jalu, was used and the same as already stated had its own special seal.

The great figures of Muslim tradition had, of course, their seals. That of Salimun b. Daud is particularly famous and plays an important part in many of the stories of his miraculous exploits.

It was held in particular awe by the djinn. Djamshid, the Solon of Persia, according to Sa'di, was the first person to wear his signet on the left hand. In Firdawsi's story of Solon he escapes from captivity in Rûm, he reveals his return in giving an impression of his signet to the grand mobed.

Cuming to more historical periods, we have a record of the seal inscriptions of all the early caliphs (e.g. in Mas'udi, Kitalh al-Tawbik, under each caliph; collected by Hammer-Furst and von Miill); specimens of the seal impressions of several early Caliph still exist (cf. Halli Edhem, ep. cit.). Timur's seal bore his special mark, three small circles arranged in a triangle, and the motto razi razi and an impression still exists in the Bibl. Nationale (de Sacy, ep. cit.). In these operations a ring of "mort' fum or" bearing his signet, which was once among the presents sent to St. Louis by the Shah of Djasal. Specimens of the seals of Sultan of Turkey and other high Turkish dignities are given by Hammer-Furst (ep. cit.). Of these the most remarkable is the original seal of Sultan Mustafa II of 1106 A. H. found on the battle field of Zenta (1667) where his heir, the Grand Vizier Emlab Mohammed Pasha, was killed. A special medal was struck by the Austrians to commemorate this trophy. The jughar is a feature of the imperial Turkish seals; it is said to be an imitation of the impression of the hand, because Urkhan's sign-manual was impressed of his hand in red ink. Timur is also said to have used this primitive signature, but we know that he was not illiterate. The jughar is also traced back to the Prophet himself.

Muslims have followed the example of the Prophet in having simple inscriptions on their seals. Sometimes the name stone is used, and sometimes it is accompanied by a brief pious inscription, often indicative of humility; if the owner has the name of a person mentioned in the Koran, the reference is frequently worked into the seal inscription. The name is given in a simple form and titles are as a rule avoided in keeping with the general simplicity of the signet; for examples of legends see Reinhard and Reisner; in later times in Persia and India seals became much more elaborate and the seal of a minor official of the Mogul court at the end of the xviii century often has several lines of ornate inscription and forms a striking contrast to the seal of example for the great Siwan Pasha, five lines Grand Vizier of Turkey with its modest inscription "O God Thou art full of mercy, pardon poor Sinan, son of Ali"

The commonest materials for rings are silver or copper; and if a stone is mounted in it with the seal, it is one of the less valuable stones, cornelian, garnet, jacinth, agate, coral; the turquoise is not uncommon and one often sees them carved as amulets with inscription inlaid with gold. When not worn on a ring the seal is mounted on a handle and carried in a bag; sometimes the stone itself is placed for suspension and worn round the neck. The shapes of Arab seals vary, oval is naturally the commonest but they are also square, hexagonal or octagonal; round is not common except for the largest sizes.

The art of the seal engraver was at its best, like that of calligraphy, in the xvii and xix centuries. Its decline in the xviii was followed
by the practical extirpation of the art in the sixtb.

The names of few celebrated engravers have been preserved. Algun at the court of Tumur was reckoned a master of his art. Abu l-FAIL q 1 gives the names of four masters of the craft at Akbak’s court, each of whom was a specialist in a particular form.


[1. ALLAM]

KHATHAM, an Arab tribe (the name is nipotpe although in several European editions of Arabic texts we find it wrongly vocalised as a dip sole). They inhabited, at least from the sixth century a.D., the mountainous territory between al-Tawf and al-Najjarin along the caravan routes from Yemen to Moskva. Historiographical theory on the migrations of the tribes which is bound up with their genealogical systematisation, makes them settle at the time of the separation of the suns of Meccah, in the mountains of al-Sana (q.v.), from which the Alaw are said to have driven them at the time of the migration of the South Arabian tribes from the burning of the dam of Meccah, to the lands they occupied in historical times (al-Bakri, Muittam, ed. Wustendorf, p. 28, 36, 41—42. Wustendorf, Die Wissenle v. Wissenl, Erbauunet d. ar. Sittvet, bay. G. W. Güt, xiv. 36, 53; 58 = Masaffdd, ed. Lyall, p. 113—114, following Ibo Al Rawi = Tikt, Muittam, ed. Wustendorf, i. 404; ii. 390—327; Wustendorf, Register v. d. genealog. Tabellen, 130—131). According to this theory the Khatham (like the Badja, q.v.) who figure everywhere as their brothers were part of the Isma’ilet tribe, their descent being Khatham b. Amma b. Nafir (llm Hidur, Sana, ed. Wustendorf, p. 49, 25—50; ilm Hidur, Sana, ed. Wustendorf, 50, 25; [Pseudo-Baliki, ed. Hidur, iv. 110—111, who all attribute this view to the genealogists of the Muyar] But another theory connects them with a branch of the Saba according to the genealogy: Amma, named Khatham b. Amma b. Ibrah b. "Amur b. al-Ghawth (the latter is also the father of the Alad tribes) or more simply Khatham b. "Amur b. al-Ghawth (llm al-Khalil, Jami‘at al-Andal, MS. of the Escorial, fol. 447, 1179, who is followed by Abu Duraid, Muittam, ed. Bentzenfeld, 302—303, ii. Ikhatala, p. 50, 26; in Ihm Hidur, p. 50—51, 27; in Alhad, xv. 151; Wustendorf, Geneal. Thesell, 9, 15; Haidur, Jami‘at al-Andal, ed. Müller, p. 116, 11, gives the isolated genealogy: Khatham b. Rabih b. "Amir [31] and nih Hidur, p. 50, 26 makes Amir the son of Saba, cf. Reiske, Prima Tempes, p. 173). These contradictory statements seem to indicate that, like so many other tribes, the Khatham do not represent an ethnical unit but rather a confederation of clans of different origins. This seems also to be deducible from the etymology of their name, which connects it with the verb takhatam "to smear oneself with blood" on the occasion of a pact of alliance (on this custom cf. J. Pedersen, Der Eid bei den Semiten, p. 21—22, 25—26 and some authors he quotes). Other etymologies which make Khatham the name of a mountain or of a hill are not worthy of consideration (llm al-Khalil, fol. 102r=llm Duraid 302, 28 = fol. 302, 26. [from below] Hamid, ed. Freytag, 72, 375; [in the same manuscript] 75). In any case we always find the Khatham associated with tribes of the south either in alliances made on the occasion of expeditions (e.g. Ab al-Ghafl, p. 17, zili. 47, 29; xviii. 35—36) or during the sida (al-Tabar, de Geofe, l. 1985, 29); or latterly in the grouping of the tribes stationed in the military camps of Basra and Kufa (al-Tabar, l. 3495, 3174; l. 1222; but l. 1333, 27—84 we find them also grouped with the Khän, Kafs Alkah, Musma and even Kuragh, all tribes of the north under the general denomination Ab al-Alays. It seems that at this time [1095 A.H.], the territorial principle had prevailed over the ethnic one. Their principal clans were the Khathan, Kalb Alkah and Alkah, the later according to the South Arabic genealogy was of another origin (Alkah b. Rabih’s Nafir) and was late in entering the tribe (cf. al-Bakri, p. 55—56).

We have no authentic information on the Khatham for the remote period in the history of the Arabian peninsula (the identification proposed by Blum, Z.D.M.G., xxii. 625; xxiii. 601, note 6 with the Arap, Arap, Arap, of Ummayy and Pliny who are to be distinguished from the Khatham of Hadrusamu, is quite untenable). From the sixth century we find them inhabiting along with other tribes of diverse origins, the districts of Baha, Turaba, Durrah, Tabalah; this last was the centre of the cult of the God Char ‘l-Khalasa (on him see Wellhassan, Resto, p. 45—46), whom the Khatham, like the Badja, Daws, Bahlia etc. worshiped (llm, l. 701; l. 661, 705, l. 62a, 62b, [Ab al-Ghawth, l. 152, 576, 576, [where there are numerous references to the neighbors of the Khatham and to the assignation of the part of the territory of Baha at the end of the first century A.H. to some members of the Omayyad and Hijazite families: Haidur, 135—136; lhm al-Khalil, Khatham al-Amm, 34 pp.).

Among the numerous guerrilla war in which the Khatham were involved (cf. Ab al-Ghafl, vii. 113; xii. 47, 21—22; xii. 255; xviii. 35—36; [Ab al-Ghafl, ed. Bentzenfeld, 46; Yûkî, ii. 753, 25; iv. 56, 10—17;
Hamdani, 170, as the best known is that of Fa'il al-Ri'ih in which their chief Anas b. Mudrik (or Mudrika) allied to the greater part of the Madhamid, defeated the Banu 'Amir b. Sa'd's commanded by 'Amir b. al-Tufil (q.v.), who lost an eye in the battle (Ma'dhii, i, 223; Ibn 'Abbar, ed. Tornberg, i, 474; Ibn, ed. 1259, iii, 102, 103; Ibn al-'Alawi, ed. Lyall, Intro., p. 82-83, Nos. x, xi. [As Musa Qulfi, Nd. cii.], xii, xiii, xiv, xv, xxvii, Suppl., Nos. 1, 15]. Anas b. Mudrik's fame also as a poet was the hero of another enterprise of the Khath'am like that against the Banu Dhuqamh (Ag'hanii, ix, 17) and that in which he killed the famous poet-bridegroom Sulak b. Sulak (Hamdani, 415-416; Ag'hanii, xviii, 135-138). Ibn Kuta, Kita, al-'Alawi, ed. Goeje, 211). The biographical notes on Anas, who lived for several years after the introduction of Islam, have been collected by the author of this article in Castani, Annali dell'Islam, iv, 499-500 (year 40 A.H., § 347). The position of the lands of the Khath'am enabled them to play a part in the Byzantine administration against Makkah. They tried toobook the advance, but beaten by him, they were forced to guide the enemy's army as far as al-Taff (see the sources collected in Nössdeke, Gesch. d. Pers. u. Arab., p. 206-217). The spread of Islam at first left them indifferent (no heed need be paid to the story in al-Tahāri, l. 1079-1080, of the Khath'am 'abbinga' of Tabāba, Fātimah bint Murr, who saw a "divine" light on the face of 'Abdallāh b. 'Abd al-Mu'tallib, the future father-in-law of the Prophet. The only interesting feature of the story is the epithet Jundaln, abdulkaardhari, conferred on the Khath'am). Their first contacts with Muhammad were certainly hostile (Wilkidji, trans. Wellhausen, 387; al-Tahāri, l. 1730-1731), but they ultimately sent him an embassy and recognized and accepted a letter from him which declared all the blood-relatives previous to Islam abolished (Ibn Sa'd, 2, 34, 78; Annali dell'Islam, iii, 330, year 10 A.H., § 28, cf. also § 23, p. 326-347). On the death of the Prophet, only a section of them rebelled (Annali, ii, 575-574, 581, 585, year 11 A.H., §§ 87-88, 98. 1043). The destruction of the sanctuary of Dhu l-Khālija by 'Abdallāh b. Dzair al-Ri'ih must have broken their resistance along with that of other tribes who were gathered round this turbulent centre (al-Tahāri, i. 1985 sqq.). During the wars of conquest we find them in the army of Syria (Ibn 'Askihi in Annali, ii, 388, year 15 A.H., § 606, cf. also al-Tahāri, l. 387, 13408, 4-7) as well as in those of the 'Irak (al-Tahāri, 2188, 11-12), and as we have seen, formed the part of the tribes quartered at Basra and Kufa.

Several Khath'am women were married to Kuraishī. One of them played a rather an important part in the early history of Islam: Amin bint Umaiya is one of the first women converted to the faith of Mahammad, who took part in the emigration of the first Muslims to Abyssinia. She was successively the wife of Dzair b. Abi Bakr, Abi Bakr and 'Ali, which gives special prestige in Muslim tradition (Ibn Sa'd, 205-209 and cf. Annali dell'Islam, ii, 211-239, year 38 A.H., §§ 269-295). Her sister Safiyya was the wife of Hamza b. 'Abd al-Mu'tallib (Annali, loc. cit., § 325, Ibn Sa'd, vii, 2009), a daughter of Anas b. Mudrik, Annak, was the wife of Khālid b. al-Walid (Ibn Hajar, Isbat, Cairo, viiii. 6, No. 39; Annali, xiv, year 37 A.H., § 412, x. 499). The Khath'am poets were few in number; the most notable was Ibn al-Dumaiya (Ag'hanii, xv, 151-157), Ibn Kutala, Kita, al-'Alawi, p. 458-459, etc., who flourished probably at the end of the first or at the beginning of the second century A.H. and who is famous for the sacrilegious revenge he took for his wife's unfaithfulness.


G. Levi Della Volta.
capital sins which occurs in Hadith: "The Apostle of Allah said: Avoid the seven capital sins (urmān-ghaza'i). When he was asked what they are, he answered: Polytheism, sorcery, killing those who may not be killed except for a lawful reason, committing incest, causing the possession of orphans, unchaste, fleeing from battle against the enemy, and abstaining heedlessly. Faithful and good people" (Muslim, Jāmī, trad. 144: al-Bukhārī, Ḥadīth, ḥāth 23). In other enumerations of the seven capital sins, there are different reasons for this scheme of classification and ethics as the chain of transmission and the like are heavier than those enumerated in the tradition just mentioned. Al-Nawawī in his commentary (ī. 170) cites a passage from Abū al-Muhammad B. Abī al-Salāmī as the contents of which are the following. Whosoever wishes to know whether a sin belongs to the class of the light or to that of the heavy ones may compare its character with that of the capital sins. If it is lighter than the lightest of capital sins, it belongs to the light ones; in other cases it belongs to the heavy ones. Who, e.g., desecrates his Lord's thrower of the qanā'ī into the mihrāb has committed one of the heaviest sins, though the law does not characterise it as such. Likewise, if a man should hold on a woman in order to give his companion opportunity to violate her, or if he should detain a man in order to give his companion the opportunity to kill such a man, such a deed would bear a much more sinful character than the spoiling of the possessions of orphans, though the latter figures among the capital sins. In the same portion of his commentary al-Nawawī speaks of the strongly deviating opinions concerning the distinction between light and heavy sins. He cites the following of Ibn 'Abīi: "Everything which Allah has prohibited, when committed, is a heavy sin." And other theological authorities have said: "Every action contrary to the law is a heavy sin with a view to Allah's Majesty." Yet the great majority of the theologians are unanimous in making a distinction between heavy and heavy sins. Although they recognise the view just mentioned to be right with respect to Allah, yet there is a gradation with a view to distinguish sins considered by themselves. Accordingly, the law distinguishes light sins, which are atoned by the five sini, by the ‘umrāh, by the ḥajj, etc. But how are light sins to be distinguished from heavy ones? Several answers on this question are given. According to one view, every sin is mentioned in connection with Hell, with Allah's anger, curse or punishment belonging to the heavy ones. Another view: Every sin committed with signs of fear or circumstantial or with levity belongs to the heavy ones; but sins due to slips of the tongue, to a relaxed control of the passions and the like are to be reckoned among the light ones. Such contradictory definitions induce Abu Tālib's al-Wālidī to state that there are certain sins that are called heavy by law; others that are called light; and others that are not provided with either of these epithets. Frequence therefore commands men to ask all sins lest he prove to have committed one of the heavy ones. — The scholars say: Preventing in committing light sins makes them heavy; and on the authority of Ḥanāfī and Ibn 'Abīi the sentence is hazar da'w. "No sin is heavy if forgiveness is asked, nor is light if the transgressor perseveres in it." Thus for al-Nawawī.

This theory concerning light and heavy sins and their forgiveness, which may be called representative of the views of orthodox Islam, was not shared by two sects of so divergent tendencies as the Ḥanāfī (q.v.) and the Mu'tazilite (q.v.) here. Both hold the position that the consequence of heavy sins will be eternal punishment. This position is connected with the question concerning the relation existing between faith and works. While orthodox Islam, theoretically at least, demands the practice of all the rights of faith, these sects lay stress upon works as the criterion of a man being faithful or not; their most consequent opponents in this respect were the Murājī (q.v.). The line of distinction which orthodox Islam draws between Muslims and Kuffār was removed to the right by the Ḥanāfīs and the Mu'tazilis, so as to add to the damned also the Muslims who were guilty of heavy sins. The echo of the fervent debates between the parties is still heard in the commentaries on the Sunnah. Al-Bahālī in his commentary on Sunnah (ī. 75) (see above) speaks: The "envelopment" mentioned here can only refer to Kuffār; consequently those who have committed heavy sins do not fall under this description of this verse.

Verses like Sūrat Sīrah: 55: "Allāh forgives sins in their totality" and Sūrat n. 324: "He forgives whomsoever He pleases and He punisheth whomsoever He pleases." An opposition of sins is not necessary and that heavy sins are also pardoned (Fakhr al-Dīn al-Rāzī, Muṣbāb l-al-Shāqī, l. 2a). Al-Bahālī in his commentary on al-Rāzī (q.v.) points out that it is not true for the forgiveness of sins āmūl (q.v.) is necessary; it is only required for fātāhā (q.v.). Still, however strong this assertion may be, al-Rāzī in his commentary on Sūrah: 54: "Perhaps He will pardon sins in general and perhaps He will punish in Hell for a time and pardon afterwards.

Al-Zamakhshārī, who was a moderate Mu'tasilli, combats such views. Commenting upon the word "He pardoned whomsoever He pleased" (Sūrah: 324) he remarks: "On account of āmūl, for He is not disposed to grant forgivenness except to those who repent." And he criticises against the interpretation of the verse which puts it into the mouth of the Abūhāsir: "He granteth heavy sins to whomsoever He pleases. He pleases and He punisheth whomsoever He pleases on account of light sins" words, indeed, to bring a Mu'tasili to despair. As is to be expected, the orthodox view of heavy sins being pardoned is also to be found in Hadith. The Prophet said: "Disbri visited me and cheered me with the assurance: Any member of thy community who dies confessing Allah's deity will enter Paradise." I said: "Even if he has committed adultery and theft?" He said: "Even if he has committed adultery and theft." (Muslim, Ḥadīth, tr. 153). Al-Nawawī remarks in his commentary on this tradition: This is a false gloss for the sense of the Sunnites that those who have committed heavy sins will not suffer everlasting punishment in Hell as they will be taken back from Hell if they have entered it; and that they finally will enter Paradise and remain there for ever." All this is elaborately treated in the traditions on intercession (see the article Sunnah; x) where it is stated anew that Muhammad intercedes also on behalf of grave sinners, and that through his intercession they are allowed to leave Hell. Immovable are the traditions in which Muḥammad mentions forgiveness of sins on account
of good works of every kind. In some of these traditions the qualification occurs: *except heavy ones*; this clause represents the common orthodox view (see above) that light sins are repaired by good works of every kind, that heavy ones require *istighfar* and that *shirk* requires *taubah*. *Shirk*, polytheism, is consequently the heaviest sin; the lightest is the so-called *hadith al-amā>. i.e., sinful thoughts which do not issue into reality; it is ever said that no account of these thoughts is taken in the computation of sins on the Day of Resurrection. The idea is expressed in the following tradition: *The Apostle of Allāh said: Allāh does not take into account what the members of my community think as long as they do not pronounce it or carry it out* (Muslim, *Taubah*, tr. 207–208). This tradition, which also occurs in other forms, is another proof of the mild attitude taken by orthodox Islam towards sin, an attitude which forms a counterbalance against the severe doctrine of *ṣadār* (q.v.). The tradition just mentioned and the above from which it arises are the more remarkable because Muslim theology is very strict in matters regarding the manifestation (cf. the art. *Nūr*). On the other hand, scrupulosity regarding sinful thoughts is highly praised. Once Muhammad’s companions said to him: *We find in our inner self thoughts which we would have scruples to pronounce!* He said: *Do you find them really?* They answered: *Yes!* Then he said: *This (scrupulosity) is pure faith* (Muslim, *Taubah*, tr. 209). In connection also with the following *hadith* may be mentioned. *Anas said: Verily, you do things, which, in your eyes, are more insignificant than a hair is thick; just as in Muhammad’s lifetime we considered them as capital sins* (al-Bukhārī, *Kitāb al-Ḥanāfī* 32). Finally, one tradition must be mentioned which could be called a step in the direction of the attitude of Khaḍirīs and Muʿtazīls regarding heavy sins. *The Apostle of Allāh said: Who commits fornication is not a believer at the same time, nor is he who steals or drinks wine* (Muslim, *Taubah*, tr. 101; cf. tr. 101–105; cf. al-Bukhārī, *Hadīdī* 7, 6, 20 etc.). Al-Nawawī in his commentary is anxious to prove that the words “is not a believer” do not imply a total, but only a partial lack of faith, and he states that the *‘amara* of the people of the truth” is that those who commit fornication, theft, murder or any sin considered as one of the *ḥarām*, except *shirk*, are not for this reason infidels; no, they are believers lacking in faith; if they repent, their punishment is abolished; if they die, persevering in heavy sins, they are left to Allāh’s pleasure. If He pleases, He forgives them and makes them enter Paradise at once; and if He pleases, He punishes them and makes them enter Paradise afterwards. — Similar views and, their opposite lie also at the bottom of the much debated question whether faith is liable to increase and diminution.

In ethical and mystical literature we find a more systematic and elaborate classification of sins; cf. Abu Tālib al-Makki, *Kāf al-‘Uqūl* 85; al-Ghazālī, *Iḥyāʾ*, vol. iv., book i. (on repentance). Abu Tālib recognizes four classes of sins, a division which was borrowed from him by al-Ghazālī. Those of the first kind are called *ṣināq al-‘iḍā*, sins such as haughtiness and pride, boastful, arrogant, love of praise, love of life, ambition, despotism; those of the second class are called *ṣināq al-‘ishbīn*; it comprises such sins as envy and deceit; those of the third class bear the epithet of *‘anām* (al-‘abārīn); these are avility, covetousness, rage and lust; the fourth class comprises those sins which remind of the three great sins of *prayer* (ṣawā‘ir), such as wrath, fighting and murder. Al-Ghazālī rejects the view of those who do not recognize a practical difference between light and heavy sins. He mentions the enumerations of heavy sins varying between four and eleven, and cites Abu Tālib al-Makki’s view that “there are 17 heavy sins, four in the heart, to wit: polytheism, persevering in sin, despair of Allāh’s compassion, and *ṣināq al-‘iḍā*; four in the tongue, to wit: false witness, abusing the *rābīʾ*, false oath, and sorcery; three in the belly: drinking water and intoxicating drinks, spoiling the goods of orphans, and usury; two in the genitals: fornication and pederasty; two in the hands: murder and theft; one in the feet: fleeing from battle; one in the whole body: disobedience regarding one’s parents.

The mystics, notwithstanding such classifications, see sin in a more general light. It is man as such who is a sinner. It is necessary for him to know Allāh in His highness and to know himself in his baseness. For the soul is like a mirror disfigured by rust, which has to be cleaned and polished, so as to be able to reflect the higher world. This polishing process dominates the life of the mystic and gives rise e. g. to the *mujāhida*, the daily examination of one’s self with a view to sins committed and his means to avoid them in future (Iṣāq, vol. iv., book viii.; cf. Asīn Padūnī, *Li-Înān al-‘Aṣl al-Ghazālī*, M.T.O.M., vii. 90 sq.). It is this consciousness of sinfulness which lies at the root of the moral attitude of the mystics and which has inspired so many sayings expressing their fear to appear before Allāh after death (cf. R. Hartmann, *Al-‘Aṣl al-‘Abī*, *Darstellung der Sicheln*, p. 11 sq.).

Two deviating attitudes regarding sin taken by the mystics have still to be mentioned: that of the *‘āṣī* and that of the *Muʿtazī* the former have turned their back to the ethical rights of the mystic and maintain that the activities of law and morals have no longer to be borne by him who participates in true mystic life. For a full description see the art. *TAWASSUL*. — The *Muʿtazīs* (q.v.), on the other hand, start from the conception that the mystic has to avoid all that may confer on him the praise of mankind and their admiration. They therefore do not shun actions which expose them to general reproval or disdain, actions which in their case are not the outcome of their lagging in sinful inclinations and which, without the purpose of incurring blame, would lose nothing of their sinful character.

(A. J. Wusseh)

**Khaṭīb** (pl. *khaṭībīn*), was, among the ancient Arabs, the name for the speaker or orator of the tribe. The *khaṭīb* is therefore often mentioned along with the *ḥabīb*, the poet (Ibn Hitham, *Sirr*, ed. Wustenfeld, p. 934, see below, 938, 3 from below *Yākūt*, ed. Wustenfeld, iv. 484, 4 sq.), like the *ṣināq* and the *ṣawā‘ir*, one of the leaders of the tribe. The character and significance of his office is clearly explained by Dībāq, *Khaṭīb al-Bayān* wa l-Tahṣīn, Cairo 1333, vol. i. 1–3. The distinction between *khaṭīb* and *ḥabīb* is not
 absolutely definite but practically is that the "khatir" uses the poetic form while the "khāthī" expres- sion himself (i.e., in prose, often) however, also in odd (c.f. Dājīxy, op. cit. p. 262). This speech is interspersed, in some "khatir". (Al-Iṣṭalās ed. Sacy, 1832, p. 43). According to Dājīxy, there were a few "khatir" who were also "khāthī" (l. 27). In the Dājīxy the "khatir" is said to have been more highly esteemed than the "khāthī" but when the numbers of poets gradually increased and the latter's art declined and they became beggars, the "khāthī" obtained more prestige (l. 136; ill. 227). The "khāthī" is also associated with the story-teller, the "ābā", and with the "ūsāl al-ūbād" (Dājīxy, l. 167 sq., and passim); the office was sometimes hereditary in the same family. The "khatir" did not form a guild or caste; they were the men who had the ability to be "khatir". They appear not only as the head of a "mahbūr" to negotiate as representatives of their tribe, as we know from the Sir (cf. Goldziher, Abhadd., sur arab. Philol., i. 20), but also, like the poets, they were also the leaders in the wars of the enemy (mafrūkhār). The "khāthī" had to be able to extol the glorious deeds and the noble qualities of his tribe and to narrate them in perfect language and to be likewise able to expose the weaknesses of his opponents. He had therefore to be "fāthī" and know how to employ "nāba" and in this way to overcome his opponents (cf. The Mafrūqīyan, ed. Lyall, xvi. 22 sq., xvi. 92; al-Kušānī ed. J. Barth, t. 26; Ibn Kathīr al-Ḳusayy, t. 37; Ibn Khodākhshūn, S. B., Al. Wānī, 1903, xvi. 19; K. S. ed. Wight, p. 20). Lampeons give the following characteristics of a poor "khāthī"—his pronunciation is bad, he turns towards the stammerers, should, strokes his beard, twists his fingers, a sign of cowardice (Hanafi, ed. Freycinet, p. 6 verso; 5, 2; K. S., ed. Wight, p. 20, 7, 9 sq.). It is in keeping with the character of the ancient Arab "khāthī" that he is included among the fighting knights and nobles (al-Ḳusayy, op. cit.; Dājīxy, l. 334 sq. l. 172, sq.), indeed, "khāthī" itself is used as a name for a brave warrior (Dājīxy, l. 129). When the "khāthī" makes a public appearance his insignia are a lance, staff or bow (al-ṭabbāṣir), just as a man taking an oath carries tokens of masculine laurel; he often strikes the earth with it (cf. al-Ḳusayy, l. 37. 6; Labīb, Dājīxy, ed. al-Chalīla, 7, 15 (l. 27, 45; P. 45); Dājīxy, l. 197 sq., ill. 3 sqq. 61 sq.).

In the earliest days of Islam the "khāthī" retained much of his old character. "The prophet gave forward as a "khatir" after the conquest of Mecca (Ibn Ḥiṣnān, ed. Wastenfold, p. 323, 3 from below) and spoke publicly with ceremony and authority. But the "khatir" now became solely an address to the Muslims, not a part of the war against the enemy and mafrūkhār was no longer part of the activities of the Muslim "khāthī". But it is quite in keeping with the nature of early Islam and with that of the Arab "khāthī" that the ruler himself was a "khatir" and that he not only made edifying speeches from the minbar as "khāthī" but also issued orders, made decisions and pronounced his views on political questions and particularly questions of general interest. This was the case under the first four caliphs and the Umayyads (c.f. Dājīxy, l. 190), and the governors appointed by them also acted as "khāthī" (e.g. al-Ṭalbagī, ed. Hontana, ii. 518 infra). Dājīxy, l. 179 middle, etc.); the local governors appointed by the latter were also entrusted with the control of the minbar and of the pula (al-Ṭalbagī, ii. 259, 267 sq.). Distinctions against and curses on the enemy were part of their "minbar" speeches, e.g. the curses on Ali and occasionally on the Tābiy and al-Ṭalbagī (Dājīxy, l. 165). "Khāthī" was therefore still synonymous with "khatir" and the poet of the Khârijī says: "There will be no peace so long as there is a "khatir" from Dājīxy on the minbar's of this world" (Dājīxy, ill. 135). An inheritance from the ancient Arab spokesman is the staff or lance which the Muslim "khāthī" holds in his right hand during the "khāthī", a custom which provoked the scorn of the Persians (Dājīxy, ill. 335). But the close connection between the "khāthī" and divine service gave the Muslim "khāthī" a specifically religious character. After the conclusion of the wars of the first generations, this element became more predominant and in the time of the "Abbāsids, as early as Harūn al-Raṣīd, the caliph left it to the "khatir" to deliver the sermon at the service while he himself was simply a listener (Dājīxy, l. 161). But in theory the leaders of divine service such as the great muqarras are representatives of the caliph (cf. Ibn Khaldīn, Muḥaddīsin, Cairo 1932, p. 173).

The Egyptian Fātimīs still occasionally preached themselves (behind a veil), namely 3 times in the month of Ramlūn and at the great festivals (Ibn al-Ṭaghibīrī, ed. Juybīlī, ii. 482—486; ed. Popper, p. 331 sqq.; al-Makrīzī, Kīfāt, Cairo 1334, ii. 322, 327, 329). On this occasion his highest dignitaries stood on the steps of the minbar (cf. p. 327, 329), while on the other hand the "khatir" of a district often stood on the minbar if the "khāthī" was preaching, a custom which testifies to the original high rank of the "khāthī", but was later condemned by strict authorities on morals (Ibn al-Ḥalīlī, Kīfāt al-μuṣādīr, Cairo 1520, p. 74). Special "khafīf" were everywhere appointed. There were three of them in Cairo during the early Fātimī period (for the "khatir" and all Aṣhar mosques); cf. al-Makrīzī, Kīfāt, ii. 348 sq.: as a rule it seems to have been the harbour office of a kāfī; cf. op. cit. p. 224, a note. On the "Id al-Ṭūlā, a special "khatir" pronounced the ṣafār or minbar with 9 steps in the sanctuary of the Hāsin in Cairo, while the chief "khatir" conducted the ṣafār; the "khāthī" on this occasion was given a silk robe and 30 or 50 dinars (al-Muṣṭafī, Kīfāt, ii. 224 sq.). On other occasions also the "khafīf" received a robe of honour (op. cit. p. 387 infra). The "khāthī" usually was also the conductor (ṣūrār) of the Friday ṣafār at which he preached and, according to Abū Ḥanīfī and a number of Ulumīs, he must actually do so unless there were special reasons for a deviation from the rule. The daily ṣafārs are as a rule conducted by the chief "abād" (al-Ṣawārīdī, al-Ḳāsimī al-Naṣīfī, ed. Eßer, p. 483, 4 sqq., tr. Tawfiq). According to al-Shāfīʿī and Mīrī, the Friday service with "khafīf" can only be held in one mosque in each town, if the size of the town does not make it impossible, while Abū Ḥanīfī has no such rule. The "khāthī" was therefore delivered, for example, in Cairo after the end of the Fātimī period in the Hāsin mosque only, because Salāhī appointed a "khatir" chief ṣūrār. This state of affairs was altered by Bāhārī when he appointed a Ḥasanī chief ṣūrār (al-Ḡaṣrī, Kīfāt, ii. 333). Abū Ḥanīfī on the other hand allows divine service
in which a ʿkāfī was taken part only in a large town (miṣrī), in which the ruler or his deputy is present in person. The other schools are less rigorous on the point. But the Imam-ʿkāfī of the Friday service is, according to the other schools also, in theory the representative of the highest ʿilm. Several Imāms can be chosen, if necessary with their exact functions defined. According to al-Maʿmūn (p. 172), the ʿulāmāʾ appoint the Imāms of the larger mosques, in keeping with the theory of their representative character. But, according to al-Kākāshī (Ṣafī al-ʿĀqīl, Cairo, iv. 39), each mosque under the Mamluks had its own ʿkāfī while the ʿulāmāʾ only concerned himself with the larger mosques. This office of ʿkāfī was of the most important mosques, which were very distinguished ones. Thus, according to Ibn ʿAbd al-Zahir, the Shāfiʿī chief ʿkāfī himself was ʿkāfī of the great mosque in the city of Cairo (cf. F. R. Jacques, Zoudhar biārkhī Muhammad, 1892, p. 92) and it was regarded as a special distinction, anxiously coveted, when Salādīn after the conquest of Jerusalem chose the ʿkāfī Muhayn al-Dīn Abū l-Muʾallā to act as first ʿkāfī in the Aṣṣū mosque (Ṣafī al-ʿĀqīl, Kitāb al-Riāḍat al-fatār fi ʿAkhbār al-Dawlatī, Cairo 1288, ii. 108 sqq.). The document confirming his appointment under the Mamluks is further evidence of the ʿkāfī's dignity (cf. al-Kākāshī, op. cit., ii. 222–225; R. U. U. Māram, Kitāb al-Taṣawwuf al-Sināʿī, Cairo, 1313, p. 126 sqq.). He is the natural authority to whom new converts announce their conversion to Islam (Ibn al-Hādī, Kitāb al-Maḥbūl, p. 76), the people touch his robe al-ʿlaʾirwad, etc. (al-Shaṭṭānī, Kitāb al-Maḥmūd, i. 160). According to al-Ḥādi al-Mawardi (p. 85), the ʿkāfī ought preferably to wear black clothes, according to al-Ghazāli, white, when the first mentioned would be ḍāda (ṣiṣ), Cairo 1522, p. 134, 109 sqq. His insignia are al-ʿaṣfī, the "two things of wood," i.e. the minbar and the staff or wooden sword which he has to hold in his hand during the sermon; according to the Fiqh books also. According to the law of 1011 applied to al-Āṣir after 59, every one who has passed through the second of the three divisions of the institute can become a ʿkāfī. While in al-Āṣir itself only one ʿkāfī is appointed (al-Zayjštī, Taṣawwuf al-Āṣir, Cairo 1320, p. 207), there were in 1909 in the mosque of the Prophet in Mecca 46, in Mekka 122 ʿkāfatī, besides their deputies. They enjoy certain foundations and the office is on the whole hereditary (al-Banānī, al-ʿAbī al-Ḥadīfī, Cairo 1329, p. 101, 242).

This latter meaning is probably derived from the earlier meaning of the lines which a diviner (ziyā) drew in sand and from which he prophesied the happy or unhappy issue of an undertaking about which he was consulted. For this purpose the diviner accompanied by an acolyte drew with utmost haste, so that he could not possibly remember the number, a quantity of lines in the sand. Then he slowly wiped out two lines at a time, while the acolyte repeated the words: "Ye two sons of Ḥaṭṭān, hasten with the explanation!" If in the end two lines remained it was a sure sign of success, while one line meant disappointment. This being ancient priestcraft was prohibited by Islam, but another mode of divining survived for a long time and may be practised to the present day. The diviner in this art of Ḥaṭṭāt made only three lines in the sand and then used corns of barley or date-stones which he flung upon the lines, and from the way they fell upon the lines he prognosticated the good or evil result of the enterprise (cf. Ibn al-Maghili, Niṣībī, S. 302; Liṣān, v. 1375–1382).

Further Ḥaṭṭāt means essentially "handwriting" i.e. the Arabic script with its development and various styles; so we find it used in a verse of Imrā' al-Ka'b (ed. Aḥmad, 653, v. 1): "Like the writing of the Fezzari on Yamamīt's palm-leaf." Similarly, "Abd Allāh ibn 'Abd Allāh (Muḥammad ibn Ḥaḍīra, ed. Lyall, 114, v. 5) says: "As if the ink is moved about in the writing from the inkstand..." Later poets contain the mention of Ḥaṭṭāt for writing more frequently and the verse of the Islamic poet al-Shalmi (ed. Naṣir, p. 26, v. 1) says: "As in Talmud a Jewish rabbi writes Hebrew with his right hand and then draws straight lines across (the paper)." From this verse it becomes clear that not only Arabic writing, but any script is named Ḥaṭṭāt.

In modern language the word Ḥaṭṭāt is used for manuscript copies of books in opposition to printed books. The history of the development of the Arabic script need not be enlarged upon here as the subject has been dealt with in an earlier article (of the art, ARABIA, above, vol. 1). The scribes (kāhir, q.v.) developed a science about the correct formation of the letters, while cancellers in their turn invented a science by attaching special virtues to certain combinations of letters (cf. Tiḥkāpya Za'yar, ed. Hāṣida, ii. 75–80; al-Salih, id.-ibid., iii. 2–171, and elsewhere; and for the supposed mystical interpretation of writing principally of the books of the Harīfis). Cf. further the art, KHALIFA: HUMAYUN.

Bibliography: Ibn Durrārayh, Kitāb al-Khatta, ed. Barīt 1921, and most works dealing with the instructions of the Kāhib.
is simply a collective name for the villages in Umair, while Ibn al-Anbārī uses Al-Khatt as the name for the coast of al-Bahrain. In contrast to those widespread applications of a fairly general term there is a narrow one, according to which Al-Khatt was a particular settlement on the coast which belonged to the "Abd al-Kaṣīm. A. Spronck has observed this usage by al-Halabīs among others, and there is much in favour of locating Al-Khatt preferably in the Gulf of al-Bahrain. The place was in any case noted as a market for the famous Khīṭī lance-shafts imported from India and sold to the Bedouins. The name Al-Khatt seems to be old. If A. Spronck is right in connecting it with "regio Atene" and "Chantini" in Plant Īās, Nat. Hist. vi. 28, 147, and the "Ata viceta" in Prolemy, the name dates back long before the Muḥammadan period.


(Adele Groomans)

Khatt-i Humayūn, "imperial rescript," an ordinance referring to reforms in the organisation of the Ottoman empire, promulgated by the Sultan. The expression was primarily applied to the Sultan's (it is written by the sovereign himself) at the head of the document; later when the charge of the īmārāt (q.t.) was left to an official called īmārāt, the term was strongly extended to the whole document itself. The expression is synonymous with īmārāt īshar but the usage in Iranian administrative law is to apply the latter only to the īmārāt īsharī of Ġūlkhānā, a constitutional charter granted by Sultan 'Abd al-Majid (Shāhān 26, 1255 = Nov. 3, 1839), while the former is generally applied to the īmārāt hamzūyīn of the first third of Djiūmāyī I, 1272 (Feb. 15, 1856). The latter addressed to the grand vizier Muhammad Amīn 'Aṯīr Paşa had been obtained by the united action of French and English diplomats at the end of the Crimean War. By this document, the Sultan acknowledging that this subjects were united among themselves by cordial bonds of patriotism (wotanīrāt, an expression that appears for the first time here but did not catch on) declared he would maintain the guarantees promised by the charter of Ġūlkhānā for the security of persons and property without distinction of class or cult, as well as the privileges and immunities enjoyed by non-Muslims: he accorded authority to repair churches and other buildings belonging to the various communities, put an end to the use of insulting appellations in administrative documents (for example of the term ṣarūy) and presented its subjects with titles (the term ṣarūy attributed to tributaries); proclaimed all his subjects eligible for public offices; instituted mixed tribunals composed of Muslims; announced the coming codification of penal and commercial law, and better organisation of the police; the application of recruiting to non-Muslims with the right of buying oneself out, the reorganisation of the provincial councils, the right of foreigners to possess landed property, reforms in the levying of taxes, the making of banks, roads and canals. This law remained in force until the constitution of Miḥāṣ al-Paṣa in 1876.

Bibliography: T. X. Bischak, Khāṭṭābī hamzūyīn (1856) at the end of the Nouveau Guide de la conversation. (Cl. Heart)

Khatt-i Shārīf. [See Khatt-i Humayūn.]

Khattābiya, name of a sect. Reckoned among the Shī'ite extremists (ghulāṣ), called after Abu l-Khāṭṭāb Muhammad b. 'Abd Zainab al-Ṣa'dī, who is said to have asserted the immanence (juhūl) of the deity in the Imām Dījāfīr al-Sādīq (83-148 = 702-765) and afterwards in himself. He obtained a following in al-Ṣafī, where he was attacked by 'Abd al-Muṣṭaṣ, who was governor for some time till 147 = 764/765; he armed his followers with stones, reeds and knives, assuring them that these would prevail against the enemy's swords and lances. This promise proved deceptive; his followers to the number of seventy were slaughtered, and himself was captured in Dār al-Kirīn on the bank of the Euphrates, impaled, his trunk afterwards hanged and his head sent to Baghūd. This disaster did not terminate the existence of the sect, some of whom maintained that neither Abu l-Khāṭṭāb nor his followers had been really killed, the appearance having been delusive. Their numbers are computed by the best informed writer about 500. A. Shīfī thought the location being the Sawīl of al-Ṣafī and Varmān they had, however, no power or force. There is a certain allusion to their doctrine in Ibn Kuttābī's Maṣā'īs, which is somewhat earlier, and in the work of al-Muṭahharī b. al-Ṣahābī, who is some fifty years later, but they seem to have done nothing which attracted the attention of the historians. After Abu l-Khāṭṭāb's death his followers are said to have transferred the imamate to Muhammad b. 'Anṣārī b. Dījāfī al-Sādīq, and are thus to be reckoned among the 'Umāmīs.

The statements about their specific doctrines are scanty and to be accepted with caution. They held, it is asserted, that Muhammad was the prophetic office from himself to 'Ali on the day of the Fons; and it would seem that Abu l-Khāṭṭāb must have asserted that similar transference had taken place from Dījāfīr to himself. Both Shīfī and Shīfī writers maintain emphatically that Dījāfīr repudiated the claims made for him by Abu l-Khāṭṭāb, whose relation to him seems to have been similar to that of al-Muṭahharī b. Abī 'Uṯmān to Ibn al-Ḥamāsīyī.

Of his other doctrines the least esteemed is that he taught absolute ruthlessness in dealing with oppressors. Men, women and children were to be massacred, his argument being that the same was employed by the Aṣkālānī. False witness was lawful in dealing with them. Al-Muṭahharī asserts that in consequence the evidence of members of this sect was not accepted in the courts.

The later historians know far more about the sect than do the earlier. With al-Muṭahharī the Bīnāyūn are a separate sect, but al-Shirāstānī makes them a subdivision of the Khāṭṭābīyā. The later writer makes another subdivision, the 'Umāmīyī, who figures in 'Abd al-Kirīn's work as a subdivision of the Qāhījīyī. Al-Shirāstānī also treats the Mu'mamīyī as a branch of the Khāṭṭābīyā, but Ibn 'Hāmīn evidently regarded them as
independent. By the time of al-Maqrizi the number of subdivisions had reached fifty, and Abu 'l-Khati'bi's father's name was variously given as Abu Thawr and Abu Yarar, probably through misunderstandings of the name Zainab. The sect is charged with repudiating the whole of the moral law as well as the whole ritual of Islam. Transmigration also appears among their supposed tenets. Since the sect appears to have left no literature, it is difficult to check these statements.


KHAṬŪN (Khan), a title of Mongol empresses and princesses, and of ladies of high rank; later simply "lady." The term is an old one. As early as the sixth century of our era we see the Chineseannals that it was given by the Turkic name of the wife of the khan; the Chinese transcription is Khotun (Stanislas Julien, Notice sur les Touwaïtis, T. A., Sur. iii., Vol. iii., p. 331 n. 4); date c. 552-581). It is found in the form Khotun, in the inscriptions of the Ottomans, [cf. R. Thomson, i.e., ii., p. 194; iv. 44; iii. 112; Agha Amīr, mother the queen ilbihe], and in 25, 106 and 31, p. 108; L. G. G., p. 112, p. 164, note 54). The Chinese princesses destined for a Uighur Khātun took the title Piibila Khotun after their marriage (Devéria, Insirc. de l'Orient, p. xxxiv, No. 3). Tahur, Annalels, knows Khotun as the name of the wife of the Khātun; in the reign of the Šāhān Shīrūn-Gūr, we find one reduced to slavery in the course of an expedition (i. 860); another was won over by presents in the reign of Khusraw II Parviz, to surrender Bahānī Cūban and repudiating for doing this (i. 1001). In the Muslim period in 286 (873) Jamāl b. Ahmad invaded Turkish territory and captured the king and his wife Khotun (iii. 2138). The form Afla is found in the Turk. Arab. Glossar, pahh, by M. Th. Houtsma, p. 85; from Afla comes the Ottoman Turkish form Hafsa. The Arabs have retained the form Khotun and given it the plural Khotunāt.

The form Khotun means a married woman, wife, and is found in Kirghiz, Kuma and the dialect of Kazan (Radloff, Öbots., vol. ii., col. 284). Khotun in Ottoman Turkish simply means "lady." It first appears in Khotun as a title borne by queens or daughters, mothers or sisters of queens (Khotun al-Muhammad, quoted by Max von Berchem, Corpus inscr. arabo-turc. [M. L. A.O., vol. viii.], i. 247, No. 2).

Proper names of women:
1. The mother of Sulṭan al-Malik al-Islāmī, Sulṭan al-Dīn Abū al-Abī Arīb, was Khotun, died in 977 (1570).
5. The daughter of {[\text{?}]} al-Dīn Anār, who married successively Nīr al-Dīn Māmūn b. Zangī in 541 (1437) and Sulṭān al-Dīn in 572 (1764), she died in Dīn b. Kāda, 531 (April 1531) after building in Damascus the madrasa al-Khātūnīya, which was later destroyed, as well as a devotional monastery (mendbūda) outside the city of Dīn b. Naṣrī (H. Sauvage, Description des Dames, in the T. A., 1854, Series 9, vol. iv., 256, 305, v. 737; Ibn Baṭṭūta, 212; Abū Shāhī, Histoire orientale des Créoles, p. 51).
6. Khātun al-Safarīya, grandmother of the Šāhān Šīrūn Māmūn b. Shāhān, mother of Sulṭan Sanjar, died at Merev in 515 (1121) (Ibn al-Abī Arīb, x. 312). In the Persian historians know her as Turkmīn Khātun (Hand Allah Mustaufī, Tūrkrik Gesiide, ed. and transl. Cantin, i. 759; ed. Browne, p. 444, 458). She got the name Safarīya from the fact that she was asked in marriage during the campaign of 473 (1081).

In the majority of these cases the real proper name has been forgotten by the historians, only the title has survived. (Cf. Hayat).

KHAWARNAK, a place situated about a mile east of Naqš (q.v.), in Mesopotamia. Inhabited at first by the tribe of 'Ayūd, a palace was built by the king of the Overlordship chief Nūrūm (after 416 A.D.) for his Shāhâb al-sāzārī. It was there that Parwī heard the news of the defeat of Dhu Kīr. The palace was enlarged and enlarged by the early 'Abbāsid, it was enlarged and enlarged into the sixth century. The pre-Muhammadan Arab poets frequently quote Khawarneak as one of the "30 wonders of the world", along with the neighboring castle of Sadrī (perhaps Ukhţūn, q.v.). Khawarnak is also celebrated for having given rise to the proverbial expression "the reward of Shimma", the Greek architect who had built it and who was executed by Nūrūm. The name Khawarneak seems to be of Iranian origin (huwarne "with a beautiful road" according to Andreae or Khawarneak, "place of feasting" according to Wilkins) although the Khātun e. the village Khātun e. the village Narbākī and Noldāke with a Kathrynian Hebrew word meaning "arbour, plantation".


KHAWLĀN, i. the name of a South Arabian tribe. This tribe is mentioned as early as the South Arabian inscriptions (Glasser, 1076, viii. 81, and Halesy, 1872, vii. 82, p. (1872), there
is a reference to its territory in the inscription Glaser, 119, 2, and a clan of the name is mentioned in Glaser, 204, 2. All these passages justify the suggestion that the tribe of Khawlan was already settled in this region in the first millennium B.C. where it still — in part at least — dwells in the land between Şan‘a‘ and Mārib, which al-Ḥamadānī calls Khalwān al-ʿĀliya and which with Ṭīl Lūmrā was one of the great granaries of the Yemeni, where dūra, hayfe and wheat in particular flourished exceedingly. The Khawlan tribe now belongs to the great tribe of Bihāl which can put about 50,000 armed men into the field. E. Glaser explored this tribe's country in 1855-1856. The Arab genealogists give as the eponymous hero of the tribe Khawlan in., b. Anmar b. Mālik b. al-Ḥārīh b. Murra b. Udād b. Zaid b. Anmar b. Ghāthib b. Zaid b. Khalībān b. Sabih. Some say the ancestor was Khawlan b. Anmar b. al-Ḥādī b. Kūfīa, after whose ancestor they are also called Khawlan Kūfīā. The distinction between the Khawlan al-ʿĀliya and the Khalwān Kūfīā is, however, not genealogical but rather regional; for the former also belong — at least according to Ḥajjām — to Kūfīā. The distinction comes from the fact that originally the whole tribe of Khawlan was settled in Mārib and Ṣawr where in the course of time a portion of them migrated to the highlands east of Şan‘a‘ and received the name Khalwān al-ʿĀliya, while the remainder stayed in Mārib and not till a later date did a new migration take place to the region of Şan‘a‘, which is still the most important town of the northern Ḥamadhān territory. As early as C. Niebuhr's time there were two districts of this tribe which were, as they still are, under independent Shībḳas. The last named according to Niebuhr a 4 days journey from the port of Ḥali halfway between Şan‘a‘ and Mecca, which according to E. Glaser extends W. and N. W. of Şan‘a‘, is Zālib. Ḥamadhānī's statement is worthy of note, that here pure Arabic was spoken only in the highlands while in the valley and al-Kurād a light variant of jargon was the usual language. The name Khawlan in this particular area is still associated with two other features, the peak of Khawlan (Ura Khawlan), a mountain top, which can be seen from the Djebel Ṭākhā, and Iṣāl Khawlan, the name given to the summit of the Djebel Ḥaḍar. In Khawlan of Şan‘a‘, Niebuhr only mentions the villages of Aḥdārat al-Muṣlim (ʿAbād al-Muṣlim), al-Hūlān (Ḥawalān), ed-Dhīb and Ṣakd ed-djumma (Ṣakd al-Ḥamāma). The guildsmen of al-Kūfīa which belonged to the Banū Ma‘nār b. Zābira b. Khawlan, probably — with other considerations — induced A. Sprunger to connect Khawlan with the Biblical Hawald. Niebuhr also had already done this. In Khawlan of Şan‘a‘ Niebuhr mentions the villages of Bāt Ṭuḏbīd (Bait Ṭūḏbī), Bāt al-Ḵālid (Bait al-Xīd), Bāt al-Ḫurayd (Bait al-Khurayd), Bāt al-Naim (Ṣurjān), Surjān (Ṣurjān) and Bāb al-Barrāh (Bāb al-Barrāh). In Şabbā of the year A.H. (Nov. 631 A.D.) envoy of the Khawlan appeared before Muhammad in al-Medina and professed Islam on behalf of their tribe. They were instructed in the teaching of Islam by the Prophet himself and promised to destroy their idol Aʿūn Ana, then received the usual gift of honour of 12½ ounces of silver and returned home. After the death of the Prophet they at first joined the general movement of apostasy, but Ṭa‘lā b. Manṣūr whom the Caliph Abū Bakr sent against them with an expeditionary force, succeeded in regaining them for Islam in the course of the year 11 A.H. (653 A.D.). Politically they were on closer terms with the government in al-Medina than the other tribes of the Yemen, which was probably the result of their relations with the Persian rulers in Şan‘a‘. They afforded shelter to the two Persian princes Dīnjāhān and Fatīh, who were driven out of Şan‘a‘ by the rebellion of the Arās under Ḥālī b. ʿAbd Yaghūth b. Makhīth and supported them till help came from al-Medina.

Members of the tribe of Khawlan after their lands were finally given back to them after the subjection of the Yemen in 13 or 14 A.H. played an important part among the Southern Arabs who took part in the conquest of Egypt and settled there. We frequently find Khawlāns in important positions in Egypt; in Old Cairo (al-Fustāq) they gave their name to a quarter, and the name generally is not rare in the papyri and on Arab tombstones in Egypt.


request of his patron, Nawab Rashid Khan, cr. according to one MS., for the two brothers, Nasaw Rashid Khan and Nawab Muhammad Ishâk Khan, sons of 'Abd al-'Ali Khan (Nawab of Bengal, 1757-1761 and 1763-1765); an account of the contents of this work, which is made up partly of historical legends and partly of fantastic tales, is given by Khân, 'A. of 'Arâf, 'A. de 'Arâf, MSS. of the Bodleian Library, No. 456, Khâyât died in 1775 (= 1759-1760).

Bibliography: Etnê, Grandeurs d. iraniens dans l'histoire, ii. 432.

KHAYât-I ZILL, also called ZILL-I KHAYât, shadow-play. The shadow-theatre which combines the mimetic art with music, painting, and poetry and which with its transparent figures made of painted leather is able to produce on the lit screen illuminated from behind an illusion which means much more to the contemplative Oriental than our realistic composer art of the stage, seems, as far as we know, to have come from China to the West. It certainly does not originate in classical antiquity.

The earliest notices available to us refer to India where, however, the shadow-theatre is now extinct. The Javanese wayang, which works with predominantly Indian materials, is, however, a proof of its former existence there.

The Turks seem to have received it from the Chinese through the intermediary of the Mongols. In any case points of contact can be established between the Chinese shadow-play and Islam.

From China and India the road to the Muslim lands lay through Persia. Among the Persian poets we find numerous passages referring to the shadow-theatre, but they give very little definite information about the play. In modern Persia the shadow-play survives in the Kâhâ-yâd Khâtûns.

The shadow-play was highly developed very early in the Arabic sphere of culture, notably in Egypt. The shadow-plays of the physicians Muhammad b. Dânâyî (d. 1312) are the only remains of dramatic poetry of the Arab middle ages that have survived to us at all.

The shadow-play attained a very high development and popularity among the Turks. The borrowing of the Turkish play from the Egyptians in spite of many resemblances cannot be well ascribed to the Turks as the Turks had evolved at least as early as the sixteenth century a word of their own for shadow-play, 'abârâr.' If the meaning "puppet" of the Chinese shadow-play for 'abârâr' given by Houtsma in Türkisch-Arabisches Glossar, Leiden 1894, p. 43 and 87, is correct, it seems exceedingly doubtful; for the word which still survives in Eastern Turkish as kamurâs and kâhâ-yâd has no reference at all to the shadow-theatre.

The shadow-play in Turkish is seen - if it ever existed at all - to be quite extinct and to have been completely replaced by the puppet-play, 'abârâr and lâsîr khâtûns.

Among the Ottoman Turks it is called Kâhâ-yâd (9-7) and down to recent times, when the cinematograph began to offer deadly competition to it, was the most popular entertainment in Istanbul, not only for the women and the lower classes but also for a great attraction for many of the upper and educated classes and even for many Sultan. Wherever the Turkish element is large enough to ensure a shadow-player some sort of a livelihood, the shadow-play is to be found.

The play spread from Turkey to non-Turkish lands. It seems to have established itself with special firmness among the Greeks and down to quite modern times (notably in Athens, the Piraeus and Salamina). In the same way it was very popular among all classes in Romania.


KHAYâtî, properly HUSAYN BAY, also known as BUKHAI MISTI, an important Turkish poet of the time of Sultanân the Great. Like the poet Iyâtî he belonged to the little Ermelian town of Wendar Yenidje. Like Sheikllli, he was precocious and developed his poetic talent very early. As a boy he was in the service of the Haidert dervish and mystic Abu 'Ali Mesi, by whom he was introduced into mysticism which left traces in many of his poems. In the wanderings of his youth, he came with him to Constantinople where he was removed from the influence of this dervish by the intervention of the authorities.

His poetic abilities ultimately won him the favour of the Dehdez Iskander Celdehi and then that of the Grand Vizier Frank Haddi Pasha, who introduced him into the circle of poets around Sultanân. The Sultanân granted him his favour and confidence; he became one of the intimates of the Sultan: the highest honour that could be attained by an Ottoman poet. After the execution of his patron (Iskander was hanged in Baghdad in 1535 and Haddi strangled in the Serâat in 1530), with the declining influence of the once powerful poet-favourites, Khâyâtî fell upon evil days, as he had never been able to save the presents and other tokens of favour which he had been overwhelmed, but he was finally given sandjâb by the Sultan and the title of Bey. He died in 1664 (1550-1551) in Adrianople where he was buried.

Khâyâtî, who was of an amiable friendly character and throughout his life retained a dervish-like humility and frankness, just as he retained his membership of the Haidert order, was one of the best poets of his time. None of his contemporaries surpassed him in poetic vigour and illusion. His language is, however, now antiquated. He often worked in the lyric field (ghâzal, šarhâ). Careless of the fate of his work as of this world's goods, he left the task of arranging his strongly mystical poems into a dâvâm to another. His son Omar Bey (d. 1610) was also a poet.

Bibliography: Lattî, Tâbdhâ, Constanti- nople 1344, p. 149; Sehî, Tâbdhâ, Constantinople 1345, p. 126; Müâzzin Nâdir, Mînâkhâ, Constantinople 1350, No. 36, p. 147; ib., Damascus, Constantinople 1355, p. 137; Tâbdhâ, 'Avâd, No. 43, Khâyâtî, Pâmi, Constantinople 1313, i. 147; Brûtal Mâh. Tahir, 'Arâfshâd Mûsâ, Con- stantinople 1358, ii. 380 (Tahir confuses him with the Khâyâtî of the time of Selim I and makes him one individual of them, attributing the latter's Lâzîm-é-Mistânî to him); Sâdi, Kâmâ il-arânî, ii. 2071; Thârîyî, Şârîfî, Östânâmî,
a Khazar princess; the Emperor Leo IV. (775—
780), the son of this marriage, was known as "the Khazar". About the same time the governor of Armenia, Vazih b. Usaid al-Sulami, is said to have married a daughter of the Khazar king at his request and married her to the Caliph al-Manṣūr (754—775) (al-Baladhuri, p. 210). The marriage was received in the Russian translation by K. P. Katten, in St. Petersburg 1862, p. 92; cf. Marquart, op. cit., p. 5) connects the invasion of Georgia and Armenia by the Khazars in 147 (764—765) with the death of this princess; the lender of the Khazars is given by him as Rašf Tarkhan; in al-Yaḥṣibi (Thālīḥ, ed. Houtema, ii. 446) Rāš (in the MS. Hašš) Tarkhan, in al-Nabātān (ii. 388, q.), Asarṭān al-Khawāsir. There was, therefore, a Khawāsir at the head of the Khazar force that invaded Muslim lands while at a later date in the body-guard of the Khazar king there were Muslim soldiers from Khawāsir, who had bargained for the right "to remain central whenever the Bey of the Khazars waged war against Muslims" (Marquart, op. cit., p. 5, from al-Maʾṣūfī, Murād, al-Dihab, ii. 10). The frontier provinces of the caliphate were raided by the Khazars for the last time in the reign of Hūrīn al-Raṣjid in 183 (799); this invasion also is said by al-Taʾlāt (ii. 647, q.) to have been brought about by the failure of a proposed matrimonial alliance between the daughter of the Khazar king and the Hamzeči b. Yahyā (cf. above, i. 665 and ii. 36). It was in the reign of Hūrīn also that, according to al-Maʾṣūfī (Murād, ii. 8), the conversion of the Khazar king to the Khawāsir sect of the nomads to Judaism took place; cf. the discussion of the sources in Marquart, op. cit., p. 5 sqq., and the alleged letter of a contemporary and subject of "King Joseph", since published by S. Schacht (The Jewish Quarterly Review, New Ser., iii. 183 sqq.; following him, F. Kohlmann, Zion, Min. Nat. Preuss., 1913, Nov., p. 150 sqq.). We have again later an account of the conversion of the Khazars to Christianity (the missionary journey of the Slav apostle Constantine of Cyril between 851 and 865; cf. Marquart, op. cit., p. 15 and 22) and two reports of their conversion to Islam. According to Iban al-Aʿṣ (v. 418), the Khazars and later their king were converted to Islam under the condition of being permitted to defend themselves with the help of the Muslim Khawāsir against an attack by a Turkish people; this story, which we find as early as in Ibn Makkawī (H. F. Amadou and S. Margolith, The Eclipse of the 'Abbasid Caliphate, Oxford 1920—1921, text ii. 203, transl. v. 223), is undoubtedly taken from the lost work of Thābit b. Sulm and we must agree with Fr. Westergen (in Zion, Min. Nat. Preuss., 1908, March, p. 6) in referring it to the known campaign of Swayatnā (cf. above, i. 789). What al-Muḥājjarī, ed. de Goeje, p. 361, 1, tells us about the adoption of Islam as a result of the campaigns of al-Maʾṣūfī does not refer, as Marquart (op. cit., p. 3 and index), supposes, to the conversion of al-Muḥājjarī, p. 288, sq., shows, to the ruler of Gurgānī (Arabic Djarjānī) and afterwards (after 995) of all Khawāsir, Abu l-ʾAbbas Maʾṣūf b. Muhammad. In neither case is the change of religion historical. Al-Baladhuri's story (p. 203; Marquart, op. cit., p. 473) of the rebuilding of the town of Shamskhor (Arabic Shamskhar) with the name al-Mutawakkihīya by Rogba the Elder (cf. Noth al-Saʿūdī) is more important;
He is said to have settled Khazars there who had come to him "from an inclination towards Islam".

The danger which threatened the Khazars as a result of the movements of peoples in the 8th century caused the embassy to the emperor Theophilos (829–843) and the building of the Khazar fortress of Sarkel on the Don by the Greek Petronas. This story in Constantinople Varphysorgenatos (De administr. imperii, Chap. 43) is connected by Marquart (ep. cit., p. 258) with Ibn Rusta, p. 143; i. Ibn Kha\[
\]râb al-Khābā's story (ed. de Goeje, p. 162 sqq.) of the alleged mission of Sallâm al-Fârîbânî is quoted by Marquart (ep. cit., p. 476) as proof that "the Khazars were on friendly relations with the Caliph at this time," but it should be pointed out that the Caliph there does not communicate direct with the Tâ'khan, king of the Khazars, but through the intermediary of several Caucausian princes. About 240 (855/56) the Canarâk (Arab. Sanâ'arâk), who had died before Bagdad, applied for assistance to the kings of the Byzantines, Khazars and Slavs (al-Yâqût, Tâ'kîrâ, ii. 598; transl. in Marquart, ep. cit., p. 415 sqq.). The attitude of the Khazar ruler was equivocal on the occasion of the raid made by the Russians on the lands on the Caspian Sea recorded by al-Mas'ûdî (Muṣâfîr, i. 185 sqq.; new transl. in Marquart, p. 330 sqq.). Various suggestions have been made regarding the date which is not definitely given; according to Westermââl, Miss. Nar. Power, Feb., 1906, p. 386), the raid did not take place till 925 but this is probably too late. The Russians were allowed a passage through Khazar territory on condition that they gave half their plunder to the Khazar king; on the way back they were fallen upon and almost wiped out — with the approval of this ruler who "could not prevent it," although he had informed the Russians of the danger awaiting them — by his Muslim mercenaries and the inhabitants of Hilî, Muslim and Christians. Whether the more important Russian raid of 332 = 943/944 (cf. the art. Arab., iii) was undertaken by agreement with the Khazars or against their will is not recorded. According to al-Mas'ûdî (Muṣâfîr, ii. 22), the Khazars had no ships; on the other hand, according to Hilî al-Sâhî (ed. Amertox, p. 217 infra), the dams built at Derbend (q. v.) were intended as a defence against the ships (marvâdâh) of the Khazars.

The relations between the Khazar empire and the Byzantine must have been affected by the persecutions of the Jews under the Emperor Romanus Lecapenus (919–944): the only direct evidence of this is in the document of doubtful origin published by S. Schechter (cf. above). The reception in the Khazar lands of many Jews driven out of the Byzantine empire at this time is also mentioned by al-Mas'ûdî (Muṣâfîr, i. 8 sqq.). To about the same time belongs the Rišâlî of Ibn al-Falî (ed. i. 829, and ii. 398) — probably the only Muslim description of the Khazar kingdom and its capital Hilî by an eye-witness; the Rišâlî may be taken as the source of al-Istakhri (p. 220 sqq.) and Ibn Hâwâlî (p. 278) and also of al-Mas'ûdî; cf. the reference to Ibn Fa'îlîn in Yakût, Mâṣâwa, ed. Wûstemfeldt, ii. 436, 460. The information there given on white and black Khazars (fora khazar), the nominal rule of the Khâddhû and the actual rule of the viceroys (his title is variously given) on the one hand, has been several times cited since Prisse (Petr. Mem. membra Chalcarum, St. Petersburg 1832, in Mem. de l'Acad. des Sciences, vol. viii.). The most important source of revenue was the import and export of foreign goods; the land is said to have produced no wars of its own (Ibn Hâwâli, p. 285, 286: "with the exception of things needed in the land itself."

Even the material for clothing was not provided in the land itself but imported from Gurgâni, Tabaristan, Adharbâjân and Rum; Judaism was the predominant religion because the Khâddû, the viceroy, the prince of Samandar in Dagestân who was related to the latter, and the high officials all professed it; in numbers, however, the Jews were less than the Muslims and Christians.

In 1012, over 10,000 Muslims, a principal mosque with a holy minaret and 30 mosques. In the year 310 (1022/3) the king received a report that a Muslim country a synagouge had been destroyed (the name given in Yakût, ii. 448, is not clear; cf. Marquart, ep. cit., p. 4 and 347 sqq.). He therefore had the minaret destroyed and the muṣâfîr killed. He left the mosque itself unharmed for fear that all the synagogues in Muslim lands should be destroyed.

On the extent of the Khazar power, see what is now Russia, on the campaign of Swjatoslaw and its consequences see above, i. 789. Earlier (in the ninth century) even Kiev was subject to the Khazars; in this connexion the author of the oldest — composed about 1095 (according to the critical edition by A. Schachtman, Introduction, p. xxii) — Russian Annals observes that in his time the Khazars were under the rule of Russian princes (A. A. Shakhmatov, Pozdetanosamâhâlât, Petrograd 1916, p. 17). In any case it is evident from the annalists that they did not consider the Khazar kingdom destroyed even by Swjatoslaw's campaign; in the legend of the attempts by the adherents of various religions to convert prince Vladimir, "the Khazar Jews" are also mentioned as foreigners not subject to the Russians (ibid., p. 104). The original home of the Khazars on the lower Volga and in Daghestân was not conquered by the Russians at this time; the subjection of the Khazars mentioned by the annalists can only refer to a part of the Crimean peninsula and the peninsula of Taman' opposite it, where by the Russian principality of Tumtarakan' first mentioned in 1023. The region may well have been the "Khazaries" which were conquered by a host sent by the Emperor Basil II in alliance with the Russians in January, 1015: its leader is called Sven, Greek Synesios, said to have been a brother of "King" Vladimir (according to Codresens, 464; Migne, Patr. Græca, vol. xxiii): the Khazar king (archon) of this region was Georgios Taulos, apparently a Christian (Taulus is the Turkish title Çâw). In 1022 the ruler of Tumtarakan' was Matišlav, a son of Vladimir (Shakhmatov, ep. cit., p. 186); in the next year Matiaslav, in alliance with the Khazars, undertook a campaign against his brother Yanoslav. The Khazars are mentioned for the last time as neighbours of Tumtarakan' and intervening in the civil confusion in this principality in 1038 (ibid., p. 255). The Muslim sources give us no information regarding the end of the Khazar kingdom. Ibn al-Albâni (ii. 270) makes the Kurud Faqîl, ruler of Gandja (q. v.), make a raid on the Khazars in 422 (1030) and he attacked and slain them on the way back. This was Pâhlî b. Muhammet, the Shimalid dynasty; cf. above, i. 406 and ii. 1298 and see E. Sachau, Ein Verzeichnis musulmanischer Dynastien (Akhdari. der preuss. Akad. d. s.
Wissenschaft. 1923, phil.-hist. Kl., Nr. 1, Nr. 23). According to Marquart, this is the last mention of the Khazars in the Literary Alvertis and in history generally (W. Bagd. and Friedenst. in Archiv. des. Religionsk. und Geschichtsk. in Zentralblatt. für Geschichtsk. 1914, p. 56). But a raid from Gundja against the Khazars is very improbable on geographical grounds; the Khazars are probably mentioned here in error for the Georgians or Alghans, as in al-Bundari in Rec. des. Ouest. 1915, p. 31. Similarly (confusion with the Ghana or Qiipa's) is probably explained by the mention of the Khazars in Qhitik in 717 (cf. above, r. 943). In the 9th and 10th centuries the town and country of Sa'kun (q.v.) or Sa'kun is mentioned north of the Caspian Sea, probably on the Volga. J. Marquart, op. cit., agrees with the suggestion of Fr. Westergaard (Bull. de l'Acad. des Sciences, St. Petersburg 1890, p. 291) that Sa'kun is the site of the former Khazar capital but rejects the view of the same scholar that the Sa'kun are simply the Khazars under another name. According to Abū Ḥāmid al-Qāmī (in Dīn, in Mzd. Asīr, vol. 1710) al-Kāsī in the 9th century of the Kalbīs. (Arab. Lughāt al-Turk, Constantinople 1333—1914—1915) is identified with Sa'kun, a 7th day's journey from Muslim. On the other hand, Sa'kun in the 11th century of the Mallūnīs (Kāshī, Dīn, al-Ghūrānī). Ined. in the Introduction to the Astronomical works of Abū Ḥāmid (1123—1177) and Abū al-Hasan (1187—1237). 1199 sq.) and a ring of 8 cells (about 13 feet) in diameter with which, according to al-Nawawi, he ascribed the obliquity of the sun to the earth. Abū al-Hasan, in his Book of Astrology, mentions several works of curators of data. He found it smaller than his predecessors had done (Cod. Leiden, Catalogus, Nr. 1966, fol. 119). Mention is often made of a work highly praised by Ibn al-Kīfī, "The Book of Tables of Planes." (Arab. Al-Sa'ūdī for the astrolabe), which consists of several manifold's with a long introduction. In it, according to al-Būrānī, it a-Ma'ūl-Allāh, p. 321; Chronology, p. 32), there is most probably an explanation of the progressive and retrograde movement of the spheres. It is perhaps a part of this work that is mentioned by al-Bīrūnī (Khitik al-Itmilī). In Cod. Leiden, Catalogus, Nr. 1966, fol. 197), it is almost identical with the work quoted by Nāṣir al-Dīn in his Khitik Šāhī al-Kāfīrī ("Book on the Figure of Transversals") in Mzd. Asīr, Miṣrī, al-Ma'ūl-Allāh, di'at. Ma'ārif al-Mubānī, p. 198. (partial investigations into some of the partial inclinations and of the sarafū in the spheres recta") (Treatise on the quadrature, ed. and translated by Alex. Pach. Carabaddo, 1871, text p. 115, transl., p. 150).

The following were probably mainly the results of astronomical works: 1. Al-Ma'mūdī, al-Kāfīrī (see Introduction to the Astronomical works) (see al-Bīrūnī, al-Asār al-Nabī, p. 202; Chronology, p. 133); in it Abū al-Hasan also discussed questions of chronology and gives methods of determining the sign of Muḥarram. 2. Sirr al-Alamī (Hādhāj al-Pahalī, Nr. 7190). In one of these two writings Abū al-Hasan probably deals for the first time with Ibn al-Haṭṭāb's theory of the structure of the world mentioned by al-Khwārizmī. In it he apparently relied on the hypotheses of Ptolemy, which Tabātā b. ʿAbdārāhī had translated (cf. Hādhāj al-Pahalī, Nr. 13,124). Abū al-Hasan also evolved a form of the world which differs from that with the eccentric spheres and the epicycle; in his doxography the earth is always the same in spite of the difference in its rotation. He thus gets two regions on the earth, a northern and a southern which do not differ in heat and cold (al-Bīrūnī, al-Asār al-Nabī, p. 255; Chronology, p. 240).

Like almost all astronomers, Abū al-Hasan also deals with astrology; he was learned in the doctrine of jumā.

Abū al-Hasan was also interested in philosophical problems, as is evident from a commentary on the beginning of the work of Aristotle on the heavens by a certain Abū Zaid al-Balbākī, who wrote it to Abū al-Hasan (Ibn al-Kīfī, p. 46.3)


(W. Bartz)
phical knowledge worthy of his talents which enabled him to compose the books mentioned below.

He later became associated with the Sultan of Karbasa, Mu‘izz al-Din Abu ‘Harthu Sandjar b. Malikshah b. Ali Arslan (517-552 = 1117-1157); he had previously been governor of Karbasa for twenty years (517-537). Al-Kazimi enjoyed the favor of this prince and his nobles; at the same time his style of life remained as exceedingly simple and modest, as that of al-Biruni.

Two works of his are known and have survived:
1. Al-Qal̄ī al-Muṭak̄a al-Sandjarti. This book of tables gives statements of the positions of fixed stars for the year 509 = 1115/1116 and also for oblique ascensions and time-equations for the latitude of Marw (37° 40’), which was in Samawil’s kingdom. This work was used by C.A. Nallino in his Al-Battani Onis Astronomiun; cf. e.g. vol. 1, p. 78, and the Index.

2. Kitāb Miḥān al-‘Arba‘a (finished 515 = 1121/1122). Its contents are discussed in the articles Al-Karaṣṭānī and al-Biṣṭān. Al-Biṣṭāni says that he rediscovered the book; it amounts from it is mentioned in a manuscript in the Bodleian Library.

Bibliography: Zahir al-Din Zaid al-Baiḥaki, Ta’rīkh Hijāz wa-al-‘Ilm (Beil. MS.; Ahlawi, Catalogus, No. 10,525), contains the life of al-Khāzīn (E. Wiedemann, Reiter. XX, Einige Biographien nach al-Baiḥaki, No. 103, in the S.B.P.M.S. Erg., 1916, xxil. 733); H. Suter, Die Mathematiker und Astronomen der Araber, No. 293 and Appendix, p. 226. A considerable part of the Kitāb Mīḥān al-‘Arba‘a is published by N. Khamlichi, Analyse et Extrait du Book of the Right of Wisdom etc., in J.A.O.S. 1859, 7, 1-23. Other parts have been edited by me in Reiter. XXVI. Über die Zusammenstellung von Liqā‘ūn, in the S.B.P.M.S. Erg., 1908, xl. 105-132; Reiter. XXVII. Uber die Lehre vom Schwanzen, die Heilige und die Konstruktion der Quastūn, ibid., 1908, xl. 133-159. Here also the parts published down to the present day are discussed again also Reiter. XXXVIII, Uber die Stundengege, ibid., 1914, xliv. 27-38; Reiter. XLVIII, Uber die Waffe der Weisheit von al-Chehcharti und über die Lehre von den Proportionen nach al-Bīrūnī, ibid., 1916, xlvi. 11-15; E. Wiedemann, Uber die Kenntnisse der Muslime auf dem Gebiet der Meteorologie und Hydrostatik, in Archiv für Geschichte der Naturwissenschaften, etc., 1916, ii. 294-308; id., Uber den Wert der Edelstein bei den Muslime, in Is., 1911, li. 345-358.

(= Wiedemann)

Al-KHAZARIDJ is the name of the tribe who with their brother-tribe al-Aws were occupying the region of al-Madīnā and more northward in Ḥabash and Ta’tim at the time of the beginning of Islam. On account of the important part which they played in the successful rise of Islam both tribes are designated by the honorific name of al-‘Amir “the Helper.” It is the unanimous statement of genealogists and Arab antiquaries that the Khazaridj, together with the Āws and the Qaṭāfin in Syria, migrated from South Arabia to Arabia at an early date and as the reason for their migration from their ancient homes is given the burning of their camels at Ma‘rib the exact date of which cannot be determined; it can be approximately dated in the fifth century of the Christian era. The genealogies of the divisions of the tribe are fairly well established because the different clans were registered in the Divān introduced by the second caliph ‘Umar b. al-Khaṭṣah, as they were entitled because of their help to ‘Isām to the second category of pensions allotted by the Divān. As regards the earliest names in their pedigrees: al-Kharidj b. ‘Amr al-‘Anṣa‘ b. Thā’lana b. ‘Amr Musaṣikīya, which they share with the Āws b. al-Aws, we may be more sceptical. When the tribes of al-Aws and al-Kharidj in their migration reached Yathrib, which later received the name of Madinat al-Nabī, they had already there a number of Jewish tribes among which the Bātūl ‘Kainākūt, Karain, the Nadr and nearly fifty more clans are known by name. The latter possessed in Yathrib and its neighbourhood over 70 castles, named ʿAṣār (plur. of ṣutā), which formed one of the distinctive features of the city and which granted the inhabitants a measure of security not known in any other town of Arabia. If we had not, repeated affirmation of Arab antiquaries that these buildings were constructed by the Jews, we might think that they were built on the model of similar buildings in the Yaman and introduced by the immigrants. The Khazaridj settled at first on the outskirts of the town like the Āws, but as their numbers increased more rapidly than the resident Jewish population of the town, they soon asserted their rights and made themselves masters of some of the Āṣār. The immediate cause of their first war with the Jews is stated and it was that a prince of the Jewish family Zahir, named al-‘Āṣiṣ, intended to enforce the jizya on a Jewish woman with a bride from the tribe of al-Aws for which the prince was slain by the brother of the bride. (That the name al-‘Āṣiṣ is fictitious is apparent; it is nothing but the Greek word ἄσις). The consequence was that the allied tribes asked and received help, either from the Qaṭāfin in Syria or from Yamīnitis from South-Arabia, and by treachery murdered many of the most prominent Jews. Being now in possession of a large portion of the town, the allied tribes fell out among themselves. The peculiar formation of the town, consisting of a number of detached settlements with the castles among them, made it possible for such warfare inside the township to continue for a long time, and as neither the Āws nor the Qaṭāfin were very numerous, each in turn made alliances with the nomadic tribes in the country surrounding Yathrib. The Khazaridj were stronger in numbers and to equalize this the Āws made alliances at various times with the tribe of Sulaim and were generally also assisted by the Jews; it was only after the fight at al-Bu‘rīth in which the Khazaridj were heavily defeated that something like equilibrium prevailed in Yathrib. However, the intermittent fighting between the two tribes and murders, with the consequent retaliation, continued. The momentous change was brought about by the Hijra of the Prophet from Mekka to Yathrib where he arrived at the suburb of Kūbā on Ramadān 112 (Tuesday, June 29, 622) and engaged the hitherto antagonistic tribes to assist him in his struggle against his fellow-citizens of Mekka. We get a fair estimate of the number of fighting men in each of the two tribes by the list of participants in the battle of Badr, for Ibn Sa‘d in his Ta’kabbul (vol. xi) gives in the names of 63 members of the tribe of al-Aws and 75 names of those drawn from al-Kharidj. With the whole community accepting Islam, the Jewish
element in Yaḥrib soon lost all importance and the clans of Ḳaṭṭaṣ and al-Nejd were practically exterminated. Though the early converts from Mecca were always held in higher estimation, the Ṣaḥāba during the remainder of the Prophet’s life were the mainstay of his power and it was not unnatural that upon his death, when he had not appointed a successor, the Khazrajites felt by their numerical superiority that they were destined to be the heirs of the State created by the Prophet and it was only due to the timely intercession of ‘Umar that the choice of the ruler of the State did not fall upon Sa’d b. Ubadah. That the latter felt that he had been unjustly deprived of a position of prominence is proved by his irascible attitude after his rejection and his removal from al-Madinah to Ḳawrān, where he died in the year 15 (637).

The Khazrajites were divided into a number of clans of very unequal numerical strength at the time of the Prophet. The most numerous were the Banu ‘l-Naḍḍār, while the other clans were approximately in the following order: al-Ḥārith, Ḣajāḥ, ‘Awf and Ka‘b. It was also from the ranks of the Khazrajit that the poets of the Prophet derived their origin, namely Ḥassān b. Ṭaqīb [q.v.], Ka‘b b. Mālik and ‘Abd Allāh b. Rawāḥa. During the rule of the Umayyads, the descendants of the early followers of the Prophet continued to hold prominent positions and most of them were strong supporters of the Umayyads with the notable exception of al-Nu‘mān b. Batāh [q.v.] who as governor of Hims unsuccessfully took the side of ‘Abd Allāh b. al-Zubair and lost his life. We also find numbers of the tribe of al-Khazraj among the early settlers in Egypt and the descendants of ‘Abd Allāh b. Rawāḥa were for centuries men of note in Muḥammadan Spain; they were settled principally in Saragossa in the North. If we come to consider the large amount of immigrants from al-Madinah and the South of Arabia to Egypt we may not be far from the truth in assuming that the language of the Khazrajit, from their Southern Arabian origin, had also influenced the Arabic dialect of Egypt so that they pronounced the letter ǧīm, unlike Eastern Arabs, hard like ẓ. Bibliography: Ibn Sa‘d, Ṭabari, ed. Sachau, III/1; al-Sa‘ūdī, Khayṣyāt al-Wafā’, Mecca 1310, p. 73. (This work is useful for fixing with much detail the ancient settlement of the Khazrajat in Yathrib; A. J. Wensinck, Mohammed en de Einden van Medina, Leiden 1908; Kowalski, Dictionnaire des Tribus des Arabes, Introduction; H. Lammens, Medina à la veille de l’Islam, Barlett; and almost every work dealing with the life of the Prophet and the early history of Islam. Watson, Tabletten und Register; al-Kalḥashond, Niḥāyat al-Arab, Baghdad 1322; al-Nu‘mān, Niḥāyat al-Arab, II 376—377. (F. ZEekiow.)

KHADIRI (Khaḍir). Arabic nhadhir meaning 'lame' is one of the titles occasionally given to Muḥammadan rulers since the Middle Ages (cf. the xvi cent. Turkish historian ‘Av, Kawkab al-Khaḍīrāt, Constantinopoli, v. 17). This title was conferred in 1667 by the Ottoman Sultan ‘Abd al-Aziz on Imām Pasha, the viceregal of Egypt. Though, since the reign of 1821, the function of Pasha of Egypt was already hereditary in the family of Muḥammad ‘Abd al-Aziz, the title Khaḍīr only remained a title indicating that his rank was higher than that of the other Ottoman governors with the title of Pasha. During the preliminary negotiations Imām proposed the title of al-Aziz (cf. Kur‘ān, xii, 59), but for several reasons (e.g. the occurrence of this word in the Sultan’s own name), the title of Khaḍīr (in official documents Ḳhāḍīr Miṣr; the form al-Khaḍīrī is also often found) was chosen, which had been used already by Muḥammad ‘Abd al-Aziz (see below 2, and Dicoxy, The Story of the Khidirian, p. 59). The term Khedive is, however, generally applied to all members of the dynasty founded in Egypt by Muḥammad ‘Abd al-Aziz, until the establishment of the English protectorate over Egypt in
1914. The new rulers then assumed the title of Sultân, which was replaced by that of Mâlik after the protectorate had been abolished on February 28, 1922. The title of Viceroys often applied to the Khedives in European literature was already used in Muhammad 'Ali's time.

The following members of the Khedival dynasty have ruled Egypt under the sovereignty of the Sultân of Turkey:

- Muhammad 'Ali: 1805 – 1848
- Ibrahim: 1838 (June – November)
- Abd al-Mu'min: 1848 – 1849
- Sa'id: 1854 – 1863
- Isma'il: 1863 – 1879
- Tawfiq: 1879 – 1882
- 'Abd al-Hamid: 1882 – 1914

They were succeeded by:

- Ahmad Fu'ad, Sultân from 1917 to 1922, King (as Fu'ad I) since 1922 (March 26).

Genealogical tree of the most conspicuous of the numerous members of this dynasty:

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Muhammad 'Ali (1805 – 1849)
  └── Ibrahim (1838 – 1849)
      ├── Tawfiq (1879 – 1882)
      |   └── Husain Kamel (1852 – 1917)
      |       └── 'Abd al-Hamid II (1882 – 1914)
      └── 'Abd al-Hamid (1854 – 1863)
           └── Mustafa (1835 – 1875)
                └── Ahmad Fu'ad I (1867)
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The firman of 1841 regulated the order of succession according to seniority in Muhammad 'Ali's family; by the firman of 1866 this regulation was replaced by the right of primogeniture limited to the descendants of Isma'il Pasha. A decree of April 23, 1922, has recently settled the order of succession of the kings of Egypt.

Though really of Albanian origin, the Khedives have always been regarded in Egypt as "Turks," nor can they be said to have become a really national dynasty. The remark has been made that its various members have exhibited as many different kinds of character (Husenidze, Gisichüre Aşkij-işi, p. 199). The first five of them ruled with the absolutism of Oriental despots, but after the English occupation they had much less opportunity of developing an attitude of their own. The title which bound this dynasty to Turkey always remained strong enough to make it possible that, soon after the Turkish revolution of 1908, an Egyptian Prince, Sa'id Hamid Pasha, could become Grand Vizier in Constantinople.

During the Khedival period Egypt has been what is generally called "Europeanised," viz. a great many technical, juridical, economic and social institutions have been introduced. The same thing has happened; during the same period, to other Muhammadan countries and with the latter Egypt shows the common feature that the models after which the Western institutions have been fashioned were nearly all French. But the particular form of the "Europeanisation" of Egypt — its revival under a nearly independent dynasty, the marvellous development of its economic productivity and its weakening to a point which brought the country under the control of a European Power — was quite different from the corresponding process in Turkey, Algeria and other Muhammadan lands. At the same time Egypt has remained the chief centre of Muhammadan civilization and education and its rapidly increasing population now amounts to half the Arabic-speaking world (Massignon in K. M. M., liv., 75 eep.). The main point of view from which in the following lines the condition of Egypt since the beginning of the nineteenth century will be traced is the way in which that Muhammadan country has reacted to the process of "Europeanisation" and the results which have been the outcome of it.
discussed throughout the eighteenth century, but the traditional good relations with Turkey had been one of the reasons that prevented its execution. Finally, it was due to the initiative of Napoleon Bonaparte, seconded by Talleyrand, that the French Director's favor to the expedition on March 5, 1798. As to Turkey, the unusually energetic measures taken by the Porte in 1798 against 'Ali Bey proved that, even at Constantinople, there had been a presentiment of the coming events. In Egypt itself nothing indicated that a foreign invasion by a European power was seriously apprehended.

The French fleet, consisting of about 400 ships and a landing-force of 35,000 men, commanded by Bonaparte, landed near Alexandria on July 2, 1798. Alexandria was occupied without difficulty and the French immediately began their march on Cairo. The resistance organized by the Mamlûk Beys Murâd and İbrahim near Embûi on the Nile was soon broken in the battle of the Pyramids and on July 24 the capital was occupied. Murâd Bey fled to Upper-Egypt and Ibrahim into the Delta. The panic that for a moment had overcome the inhabitants of the capital soon disappeared, but they were far from showing confidence in the French "liberators" and "friends of Islam," as the French soldiers had been styled in a proclamation. Bonaparte soon had to adopt more severe and more Oriental methods against revolts of populace. A month after the landing the destruction of the French ships in the bay of Alî Kîr by Nelson (August 1) completely changed the character of the French enterprise and was the first of the blows struck by England, resulting in the final evacuation. The Porte, though reluctantly, declared war on France in September, but not before the middle of the next year (1799) did Turkish troops appear in Egypt. In the meantime the French had established a regular administration in the country. The Egyptians, however, maintained their ironical attitude towards the actions of the French, as well towards their cautious respect of local religious customs as towards the scientific investigations of the scholars accompanying the expedition. Besides, they soon were disappointed when they saw that the French also demanded the payment of land-tax, and the Muhammadan money naturally did not like to see that the foreigners made a large use of the native Christians (Copts, Greeks, Syrians) as subordinate officials. On October 21, 1798, a rather serious revolt broke out in Cairo, which was only suppressed on the following day after a bombardment of al-Azhar. In order to prevent the invasion of a Turkish army, Bonaparte undertook in February, 1799, his famous expedition to Syria. Having failed to take 'Akkâ, defended by Dżâzzar Pasha (July 1), he had to retreat in May. A month after his return, the first Turkish troops (among whom was Muḥammad 'Ali as an officer in the Albanian corps), transported by English ships, landed at Alû Kîr (July 14, 1799). They were utterly defeated and on August 2 the Porte took their last refuge, the forrâs of Alû Kîr. After Bonaparte's departure (August 22), the French maintained themselves another two years under Küßer (murdered in June, 1800) and Memon, but in August, 1801, their last resistance was broken by the allied English and Turks and they had to evacuate Egypt.

Apart from the immediate political results—the destruction of the Mamlûk power and the return of Egypt to Turkey—the results of the scientific work of the French expedition (centralized in the "Institut Egyptien," founded by Bonaparte on August 31, 1798, in Cairo, v. Brébier, L'Égypte de 1798 à 1900, p. 65—80) published in the eight-folio volumes of the Description de l'Égypte (cf. the Bibliography) were enormous. The researches on the "present state of Egypt," constituting the basis of all European knowledge of modern Egypt (e.g. the elaborate researches made by Lapicque on the possibility of a canal between the Mediterranean and the Red Sea). The immediate influence, however, of the French on the cultural development of Egypt was almost nil. The gap between Eastern and Western civilization was too wide to allow of any tangible results during the first period; this impression is given very strongly by reading al-Djâfarî's account of the foreign occupation.

After the departure of the French army, a struggle began between the Turkish authorities and the Mamlûk Beys who wanted to regain their ancient power. The Mamlûks were protected by the English; after Murâd Bey's death their most important leader became İbrahim Bey Berestî. The Turks on the other hand naturally wished to take advantage of the opportunity to loosen their grip on the country, but their administrative methods and the inability of the successively appointed milîts to withhold their own troops from mutiny, for want of money, gave to Bardûs and his party a temporary advantage. His protectors, the British, had left Egypt in March, 1803, but one of his chief supporters was Muḥammad 'Ali with his Albanian regiment. His aid enabled Bardûs and the old Ibrahim Bey to maintain themselves in Cairo, while the milîts of the Porte exercised authority only in certain parts of the Delta. A last Turkish war, Khânshîr Pasha, could resist for some time in the Cairo citadel, but finally Muḥammad 'Ali, by his ever increasing influence, removed him.

After the rather negative results of the beginning five years the second period proved to be of enormous importance for the country. From a political point of view the most notable effect of Muḥammad 'Ali's reign was that he gave Egypt a dynasty of its own. Although what Muḥammad 'Ali did for the country was only a way of realizing his own ambitions, the history of Egypt has been deeply influenced by his measures. He unchained forces which determined its destiny, and settled the fate of the dynasty itself. They may be summed up as follows: firstly, the mobilisation of the national forces of the Egyptians themselves and secondly the introduction of European instructors and European methods. From a cultural point of view it may be remarked that from the beginning of Muḥammad 'Ali's reign until the English occupation Egypt was much more exposed to Ottoman-Turkish influences than was ever the case before; personal and independent as the régime of the viceroy may have been, the administrative methods and the taste of himself and his surroundings were impressed by the traditions of the Ottoman Empire (as an instance may be cited the reconstructed Alxbërşî Mosque built by Muḥammad 'Ali in the Citadel of Cairo in 'Aṣmiyya style). The great expansion of Muḥammad 'Ali's power between 1853 and 1860 was one of the natural historical consequences of Egyptian political power which always has implied the annexation of Syria (see the art. EGYPT); Muḥammad
Ali's Great Power policy itself, however, was not very important for Egypt. The conquest of the Sudan was of far more direct and future profit for the country. In 1841, at the end of this period, closed by the Imperial Egyptian campaign of "Rahid" to the Sudan, 2, 1857 (May 23, 1841), Egypt's international position was quite changed. To outward appearances it had become again a Turkish province, but in reality the fact of the intervention of four great European Powers (except France) showed the beginnings of political dependence upon Europe and especially upon England. The occupation of 'Aden by the British in February, 1838, was already a clear symptom of the new situation. Muhammad 'Ali was always fully aware of this fact (Cromer, Modern Egypt, I, 16). He remained himself a staunch friend of France, though this friendship proved to be of little avail to him. But as long as he reigned he was able to averit foreign intervention from Egyptian internal affairs; it is for this reason that he never gave his consent to the placing of the Suez Isthmus.

The last years of Muhammad 'Ali, and the short reign of Ibrahim [q.v.], belonged with the reigns of 'Abdah, Said and Ismail (cf. these articles), to the third period. During this period Egypt became more and more detached from the Ottoman Empire and it was drawn more and more into the sphere of European politics and economics. No territorial expansion took place except in the South (Abysinnian war in 1872; acquisition of Sawakin and Muqawara from the Porte in 1854). Egypt's relations with Turkey in this period were rather a personal character, inasmuch as the Khedives sought to gain special favours from the Sultans to return for an increase of the tribute. But whenever the Ottoman government tried to exercise real influence on Egyptian affairs — as in the beginning of 'Abdah's reign — the results were illusory. Even the Sultans' prohibition of Ismail's contracting new loans without his assent could easily be ignored. The Egyptian army was only theoretically a part of the Turkish army (Egyptian troops, however, participated in the Turkish wars against Russia) and it was only due to special circumstances, that, in 1870, the Sultans had an opportunity of deposing Ismail. In the interior the viceroys reigned with unlimited autocratic power after the traditional Oriental fashion. With the exception of 'Abdah, who showed himself an enemy of Western civilisation — especially in its French form — they encouraged the introduction of European arts and sciences and institutions. The result was that Egypt became soon more "europeanised" than any other Muhammadan country. It is well known that all these works, far from increasing the prosperity of the country, brought about its financial ruin. The cause has to be sought not so much in the proverbial but much exaggerated prodigality of Ismail as in the system that prevailed in the execution of the reforms. This system was based on the careless Oriental administration methods, the disastrous effects of which were doubled by the readiness shown by the Europeans in granting financial facilities. Moreover, many of the European agents were more than unscrupulous adventurers, whose only aim was to get an enormous indemnity for alleged branches of contrato by the Egyptian government. A great many public works remained unaccomplished on account of difficulties of this sort. The first result was an ever increasing floating debt (the first beginnings of this disastrous development are very clearly depicted by von Kremer, ii. 25). The main difficulties, however, were brought about by the different loans contracted in Europe by Said and Ismail (1855, 1856, 1865, 1872); they grew to an extent which the country was unable to bear.

The greater part of the bondholders of these debts were French and, to a less degree, British. So France and England, the ancient rivals in Egyptian affairs, became the leaders of the foreign intervention; representatives of both these countries took part in the "Dual Control" over the revenues and expenses of Egypt since 1876, interrupted only by the period in which an Englishman and a Frenchman were ministers (August 28, 1878—April 5, 1879). France's financial interests were unquestionably the greater, but England was already by far the more influential by its trade and by its political situation; moreover the British occupation of Ermoupolis in 1857 and of Cypros in 1878 strengthened England's position considerably. Still up to the English occupation of 1858, Egypt's formal relations with countries other than those of an independent state, limited only by the capitulations and, since 1876, by the mixed jurisdiction (see 2). The Khedives, also from 1875, was able to conclude treaties with other powers (except purely political) at the opening of the Suez canal (1876), Ismail was treated as the equal of the European sovereigns who came to attend the ceremonies. As the European personnel in the Egyptian administration increased, however, the influence of the French and English consuls became gradually considerable.

The condition of the people of Egypt had become more favourable in the beginning of this period, especially after the abolition of the slave monopoly, but the jelili's profited little by the favourable economic circumstances and, especially after the end of the heavy and ruinous taxation began which was the only means whereby the government could meet its obligations. There began a period of profound anxiety which was only to end towards 1890. This unsatisfactory situation was one of the causes of the first national movement. This movement had originated in the indigeneous middle classes, which had already come into existence under Muhammad 'Ali, by European as well as Oriental influences (Djimm al-Din Afghani); these classes had gradually become an important factor in social life, although for the time, orthodox religious circles still stood aloof, as the modernist views of the first nationalists and their sympathy with freemasonry were antipathetic to them. The nationalists criticised Ismail's financial policy, his favouritism of European elements in the country and his predilection for the Turco-Ottoman class to the detriment of the native Egyptians. The treatment of the indigeneous element in the army especially had excited their indignation (the attacks were levied against the Shiit and against Abyssinia in 1875 consisted exclusively of jelili's). Public opinion began for the first time to manifest itself in 1877. In that year the nationalists published some newspapers (e.g. Miṣr and al-Vagān) and the device of Miṣr i-l-Misriyya was heard for the first time. Notwithstanding repressive measures, the nationalist papers published sharp criticisms of the government;
a special subject of their criticism was the participation of Egyptian troops in the Turkish-Russian war. The "coup d'état", of April, 1879, which caused the fall of the ministry of Nihib Pasha, with the two European ministers, was the first palpable result of the nationalist act. It seems certain that the nationalists encouraged the deposition; they were anxious to exclude foreign intervention as the only possible salvation. Thus the absence of a really strong and able power in the country — for "Arab's" party was weak through inexperience and incompetence — had made possible the intervention of England. The chief cause which made it desirable for England to get a strong position in Egypt was the geographical situation of the country on the route to India. This desirability had much increased since France had taken possession of Algiers and Tunis and after the opening of the Suez canal, which was in England's interest to keep free from powerful foreign influence. The development of Egyptian affairs had provided a wide arena for an English intervention, France, whose political interests were less engaged, shrunk back from the responsibility at the last moment; Egypt's history after 1882 shows how England has assumed this responsibility.

Theoretically, the international position of the country remained unchanged after the occupation; Egypt now enjoyed a double sovereignty, a financial tutelage; a threefold jurisdiction; a foreign military occupation and was the scene of the clash of two civilizations. The British policy had in the first place to face what Lord Cromer calls "internationalism", meaning by this term the intervention of other powers, especially France, in Egyptian administrative affairs on the basis of former agreements. Only in 1904, the year of the Anglo-French agreement, did England practically get a free hand in Egypt. The men under whose direction the position of the English was consolidated in the Nile valley was Lord Cromer, British Consul-General from 1883 to 1907. Notwithstanding his comparatively modest official function, Cromer became the most powerful man in Egypt. He governed by the system of "governing the governors of Egypt"; his chief aids were the British advisers in the different ministries. It certainly was an advantage for Egypt that its interests had now become to a large extent identical with those of England. Thus England succeeded in a new loan guaranteed by the greatest Powers and by very severe measures in the interior in putting the finances on a sound basis, so that in 1904 the power of "Calé de la Désert" could be considerably limited, so as to give back to Egypt its financial liberty. The public debt, it is true, was not much less in 1914 than in 1883, but the economic prosperity of the country had greatly increased (see 3). As to Turkey, its influence on Egyptian affairs became ever less. The sending of Ghafir Ahmad Muhktar Pasha in 1885 as Turkish High Commissioner had no political results, though the unofficial panislamic propaganda carried on by the Pasha was considerable. The Sultán's appointment in 1898 and in 1906 to assert his authority on the Sinai peninsula were complete failures. During the Turkish-Italian war England did not even allow Egypt to send troops to Tripoli. On the other hand, Turkey could not sympathize with the nationalists, the Young Turks (many of whom had found an asylum in Egypt during the Hamidi regime) after 1908, even less than Sultán 'Abd al-Hamid. France's opposition to the English occupation was more influential on account of the strong French sympathies in the country. After 'Abdús Hilmí's accession a revival of French cultural influence took place, against which the English occasionally had to take measures (deposition of Nihib Pasha in 1894). It was from France that, until 1904, the nationalists always hoped for support. The position of the Khedives was of no political influence; 'Abdús Hilmí was no more successful in his nationalist attitude in the first years of his reign than later on in his entertaining good relations with Constantinople.

The Súdán, the possession of which had been most important for Egypt's prosperity and its international position, theoretically was, like Egypt, a province of the Ottoman Empire, by a decree of 1831 Muhammad Ali had married the government over three regions "without hereditary rights". Under Ismaíl the Súdán had been governed for Egypt by English governors (Baker and Gordon). But, since the revolt of the Mohádi Muhammad Ahmad (q.v.) and especially the taking of Khartóm (January 26, 1885) had interrupted the Egyptian domination, the Súdán affairs were entirely directed by British policy; the same is true of the reconquest; the nominal chief of the Egyptian army was the Khedive, but after the reorganization of this army in 1885 all higher ranks were occupied by British officers. After the reconquest (1898) the English policy did not allow the return of the Súdán to Egypt; by the Anglo-Egyptian treaty of January 9, 1899, an Anglo-Egyptian condominium was established in the Súdán. In this treaty the rights of the Powers were not taken into account and the Khedive, though the Súl táh's vassal, acted as an independent sovereign. The consolidation of the British power in the Súdán, on the other hand, has strengthened considerably England's ascendancy over the Nile valley.

After 'Arab's defeat the Nationalist move-

ment was crushed for the moment and until the end of Lord Cromer's days it never became again a political factor of importance. During this time a new generation grew up and found a leader in the young Kamí el-Pasha (q.v.; died on January 10, 1908, at the age of 34), who founded in 1899 the paper Al-Muṣawir and became in 1917 the first president of the National League (al-Wasáf). This second generation of nationalists stood likewise under French cultural influence. Intellectually they were much better equipped than their predecessors; when they began their renewed campaign of "Egypt for the Egyptians", they showed much moderation and rejected revolutionary ideas. After Lord Cromer's replacement
by Sir Eldon Gorst (1907—1911) the attitude towards the nationalists became one of the chief problems of British policy. In 1906 the incident of Dernaogai had proved that anglophobia was still widely spread and, though the culprits were punished in an exemplary way, the new British representative adopted a much more conciliatory attitude towards the nationalist aspirations. But this new policy had not the desired results; in 1909 freedom of the press had to be restricted again and al-Azhâr had to be closed for some time on account of the anti-English demonstrations of the students. Then happened on February 20, 1910, the murder of the Coptic Prime Minister Bitrûs (Ghiâlî Pasha) (one of the members of whose cabinet was Sa’d Zaghîlî) by a young Mulânâmânî nationalist. This event brought about a breach between the Christian and the Muhammânî element, in the nationalist party, which soon threatened to lead to serious disorders. In the same year the General Assembly rejected the prolongation of the Suez canal concession after 1968. So, with Gorst’s retirement and his successor by Lord Kitchener in 1911, the British policy made place again for a stronger rule which lasted until the declaration of the English protectorate over Egypt on December 18, 1914. Next day ‘Abd Allâh el-‘Ilmî was declared to be deposed and replaced by his uncle Hasan Kâmil as Sulîmân. A ‘furûsh‘ of the ‘Ilâmî al-Islamî of Constantinople declared the new ruler to be a traitor to the cause of Islam whom it was obligatory to fight and who deserved death (text in Jacob, ‘Hilfsbuch für Verbrecher über das Osmanisch Türkische, ii., Berlin 1916, p. 46).

During the war Egypt was merely a link in the strategic organisation of the British Empire. From November 6, 1914, the country was at war with Turkey, but the defence of Egyptian territory was only in British hands. The sitting of the Assembly were suspended and martial law was proclaimed. The result of the war was the definite loosening of the ties with Turkey by the Treaty of Lausanne (May 25, 1923), to which Egypt, however, was not party. A much more important consequence of the war was the renewed growth of nationalism. Several causes had combined to excite opposition against the British protectorate, such as the heavy requisitions imposed on the people and the growth of the number of British officials. The Wilson principles too stimulated the Egyptians to claim political independence. The nationalists, this time, were supported by a much greater part of the population than before; the Copts had joined them again and even the circles of al-Azhâr encouraged the nationalist propaganda. Its leader became Sa’d Zaghîlî Pasha, before the war Minister of Justice and at that time known as a man of moderate political views. The indifference, however, which the Egyptian claims met in London caused the Egyptians to abandon moderate measures. A struggle of three years followed between them and England in which nationalists made use of disturbances (breaking up of railways, anti-European outbreaks), passive resistance (strikes, boycotting of the Minfer mission) and the discredit of the English administration. The British armed military force (martial law was maintained) and deportation (Zaghîlî twice); at the same time Bolshevik agitators and partisans of the return of the former Khedive ‘Abd Allâh were at work. Finally the English government changed its attitude; it declared the British protectorate abolished and recognised Egypt as a sovereign and independent state (February 28, 1922). The settling of some important points, however, remained reserved (e.g. the defence of Egypt and the Sudan question). Though by this attitude on the part of the English government the difficulties seemed to have been solved, this was not the view of the nationalists. The events after February, 1922, have shown that the struggle between the Muslims to full independence and British intervention in Egyptian affairs has in no way become less violent and less dangerous for the peaceful development of the country.

2. Government and administration.

After the departure of the French the number of Mamlûk Beys had been completed again to twenty-four, but the shock their government system had undergone by the occupation had deprived them of all power of resistance against the strong will of Muhammâm âlì. The French occupation had lasted too short a time to permit the establishment of new governmental traditions. For tax-collating the French had been compelled to make use of the existing institutions; their chief innovation was the creation of a ‘dîwan in Cairo composed of ten shâlikhs (with careful exclusion of representatives of the Mamlûk class) to look into matters of government. Bonaparte was provided with a Kethkhûdû (Kikhyà in Egyptian Arabic), as had been the custom with the Turkish pasha’s before.

As has always happened before when Egypt got a strong ruler, the government system of Muhammâm âlì became again extremely centralised. All feudal powers were abolished (massacre of the Mamlûks), the only great vassal being the viceroy himself who reigned in the name of the Sultan. The character of his reign was still very oriental and very “Turkish” at the same time in which this absolutism collapsed was no longer Oriental; Egypt did not fall back again into the hands of a number of feudal chiefs. For the country became ever more interwoven with European interests, which at last, though allowing the survival of the Khedivial dynasty, put the government into the condition of a constitutional monarchy, in which, however, the check to absolutism was not formed by a representative body of the people, but by the representative of a European government.

The relation of vassaldom towards the Porte has in practice never bound the hands of the viceroy in matters of interior administration, not even since the ‘armût of May 24, 1841, the dispositions of which have theoretically formed the base of Egypt’s juridical international position up to 1914 (French text in Ahmad Lutfi, Türkiî-i Dârîvwî ‘Alîye-i ‘Othâmîvât, Constantinople 1902, vi. 140; Turkish text in Nordaoughian, ‘Ismâyîl, ii. 335). Its provisions for the interior administration are only: the application of the Khâzîrî Sharî‘ of Gûlûkînî (1839), the paying of a tribute on the tin revenue (fixed at 80,000 pears in a separate ‘armût of the same date and raised to 150,000 pears or 750,000 Turkish pounds in 1866), the coinage in the Sultan’s name, the reduction of the army to 18,000 men (this limitation was removed in 1872), the viceroy being authorised to
confer military grades up to the rank of colonel, and the prohibition of the construction of men-of-war without special permission. The firman's after 1841 only contained slight modifications and the one of June 8, 1873, assumed all former dispositions. The firman's granted to the Khedive Tawfiq and 'Abdallah Hilmi on their accession contained nearly similar prescriptions.

Muhammad 'Ali's general government was made up of a system of dvānā and magฮdney (the members of which were appointed by himself), forming together the central government. The most important was al-Dvān al-Khādir in the citadel of Cairo, presided over by the khâdīyeh; it was at the same time a supreme court of judicature (Lane, i. 130). Besides there was a Maghībd al-Mafhūmār (general government), a Maghībd al-Dhikhrīyyeh, Maghībd al-Tawfīqīyyeh, a Dvān al-Ta'āshīrīyyeh, etc.

All these bodies had occasionally jurisdiction and executive power. The khâdīyeh jurisdiction was exercised by a Ḥanafite ḥādī, sent every year from Constantinople, in the mukkama of the capital. There was also a council of ḥanāfīs, but this more national element, which had exercised a considerable influence in the time of the French occupation, soon lost its influence under Muhammad 'Ali. The number, the names and the attributions of the different dvānās were, however, far from stable (see Zaidān, Maghībd al-Shāfi'i, i. 24). Sa'id Pasha changed three of the dvānās into ministries (mvāvār) under a mābār, viz. the ministries of Foreign Affairs, Finance and War, and the place of the Khâdir was taken by a kind of chancery called Mālīyyeh; the working system of these bodies was still very imperfectly organised (cf. the description by von Kremmer, ii. 9 sqq.). Ismail created the Ministry of Finance, a Ministry of Public Instruction ("Alt Maharākh Pasha") of Public Works and of Commerce (1876), the central direction being given by a Maghībd Mustamī. The latest administration did not yet form an independent ministry. Although in the beginning this Khedive succeeded in keeping a strong hand on government, the different personalities of the ministers began to exercise influence; especially towards the end of his reign, when for a short period even two Europeans were members of the cabinet of Nahād Pasha. At the same time a number of high European officials in Egyptian service had obtained influential positions in different departments. In 1866 Egypt had been granted a kind of representative body (Maghībd Niyyāth, opened November 25, 1866) elected by the communis, but as this germ of an Egyptian Parliament only possessed a limited power of advice and was convened only once a year, it did not yet play a role in the government. Only after 1879 did this Maghībd become a real parliament "with an opposition".

The constitutional regime inaugurated by Ismai'l in 1878 by his declaration that henceforward he would reign by the means of responsible ministers did not last long. After his deposition it was hoped that the Khedive Tawfiq — who gave a constitution on February 7, 1882 — would be able to work with his parliament, but these hopes were annihilated by the 'Arid revolution. England, after the occupation, interfered in government matters through the mission of Lord Dufferin, whose well-known report was presented in February, 1883. It was followed in May of the same year by a new Organic Law, which restored the full legislative power to the Kedive, instituted a legislative council of 30 members and a general assembly which was an enlargement of the first body but with very limited powers. This system worked for 30 years; it enabled the English to direct the government of Egypt by means of "advisers" in the different ministries. In 1913 the two bodies mentioned became one single legislative assembly with consultative function, consisting of the cabinet ministers, 66 elected and 17 nominated members; this assembly, however, did not meet, after martial law had been proclaimed in 1914. Finally, after the declaration of Egypt's independence (February 28, 1922), a commission of 30 members was charged with the elaboration of a constitution, which was promulgated by the king on April 19, 1923. This constitution has established in Egypt a representative parliamentary, monarchical government. In outward appearance almost everything that could suggest that Egypt had ever had any other than European traditions had vanished.

Muhammad 'Ali's reorganisation of the provincial administration began in 1813 and consisted of a reduction of the number of provinces (see the art. 'Egypt, § 20) and the establishment of a highly centralised administration. In 1840 the number of provinces (naddīrīyyeh) was only seven: Buḥaira, Manfūtā, Daqāḥik, Shāriyyeh (besides the governorships of Cairo and Alexandria) in Lower Egypt, and Faiyūm, Minyā and Ismā'īl in Middle and Upper Egypt. Each province was governed by a mādīr; it was subdivided in māshārāt, and further into mānīs. Each mānī was subdivided under a šāfiq, these again into naṣībāt under a shaykh al-balad (whose title and functions were taken over from the preceding period). In each naṣībāt there was an official called khānél for agricultural matters, a šarīf for the tax collecting and a šabīl or mūdīn, who was a deputy of the kādī. The mādīr's were always "Turks". The khānél's and the šarīf's were all Copts; most of the other officials were indigenous Muhammedans. Under Muhammad 'Ali's two successors the centralising control slackened and abuses entered freely. Then Ismai'l proceeded to a new division of Egypt into three great sections: al-Bahāri, with the mādīrīyyeh's Buḥaira, Dīrās, Kalyātib, Shāriyyeh, Manfūtā, Gharbīyyeh, and Daqāḥik; al-Wasṭī, with Bani Suvūr, Faiyūm and Minyā, and al-Sa'dī (q. v.) with Asyūt, Dīrās, Kenēs (Kenneh) and Ismā'īl (East). Besides these, there were the governorships (mādīrīyyehs) of Cairo, Alexandria, Damāsq, Rashīd (Rosetta), al-'Arbah, Port Said, Sūwās (Suez) and Sawwākīn. The existing subdivisions were maintained; only over each naṣībāt there was put an 'awwa, who was to be assisted by the shaykh al-balad; both were chosen by the inhabitants. The function of khānél was abolished on account of the greater agricultural autonomy granted to the provincial representative bodies (cf. § 3). Each māshārāt and each mādīrīyyeh got such a house of nobles composed of notables. It was after the fashion of these bodies that in 1866 the Maghībd Niyyāth was created in Cairo (see above). A no less important innovation was the replacement of "Turkish" mādīr's by native ones; it was some time before the population became accustomed to obeying high officials chosen from their midst. The administrative system described is maintained in its main features up to the present day.
As in former centuries, the administrative system was closely connected with the land policy. Muhammad 'Ali abolished nearly all private property of the soil. All arable lands were distributed by his cadastral administration among the 'fellahin' (each getting 3—5 feddans), who were to be only usufructuaries. They could in no way dispose of the soil and had to pay 'arkada'; their land was called 'arkadi'. The taxes were collected by officials (see above) and the tax-farming system (distain) was abolished. The former tax-farmers were indemnified by being allowed to keep as much rent the tax-free ground (called 'ayya) which they had already possessed under the Mamluks, and by an annual rent. In course of time this 'ayya land has returned to the public domain as 'arkadi or has become full property (milk). Also other kinds of exceptional private property (riqa'ib) entered gradually the category of 'arkadi. A new kind of lands were those called 'irda', uncultivated grounds given by Muhammad 'Ali to notables and high functionaries for them to cultivate. The 'irda' were free from taxes and could not be sold. Under the same conditions large properties were granted as 'shelidi' (from Turkish eftek) to the members of the viceroyal family and some high functionaries; these became under Isma'il the great 'irda' authorities. Now all the categories of land enumerated have gradually become full property. The limitations to the property rights of holders of 'arkadi lands have been abolished by different laws, especially the mahkama law (see below). So there has been an evolution from a state in which nearly no private property existed at all to the present situation where milk property has become the rule. Foreigners have officially been allowed to possess landed property in Egypt only since the Turkish law of June 10, 1867, but Muhammad 'Ali had already given 'irda' lands to several foreigners; still the portion of Egyptian soil actually possessed by Europeans is rather small. The Egyptian property law is now to be found in the Code and the Mixed Civil Codes. As to the original 'wadi' land, a considerable part of it had been confiscated by Muhammad 'Ali and now belongs to the mild category.

The financial administration of Egypt is better known than any other branch of government, through the elaborate investigations made by European experts, beginning with the report of Mr. Cave in 1876. The collection of the chief revenue, the land-tax (cf. 3), always brought with it many abuses, especially the collection in advance under 'amal in order to meet the exigencies of the public debt. The mahkama law of 1871, changed many times and abolished in 1880, was a curious example of financial policy, as it exempted those who paid six years in advance for ever from the half of their future tax obligations. Another important branch of revenue, the custom duties, were still farmed to mahkamas in the beginning of the 19th century. Since Europeans officials have been introduced in the financial administration, these revenues have come in more regularly. A feature of financial administration under Isma'il has also been the amalgamation of the administration of the Khedive's own domains ('irda sahia) with that of the government.

The first impulse to the reorganisation of jurisdiction was given by the institution of the mixed tribunals in 1876, obtained by Nubar Pasha after laborious negotiations with the powers. As in Egypt the jurisdiction of the foreign consulates had increased far beyond the limits laid down by the capitulations — as a result of the inefficiency of the indigenous jurisdiction — a reform had become an imperative necessity. After the creation of the mixed jurisdiction, consular jurisdiction became limited to processes between foreigners of the same nationality and penal jurisdiction over such consuls' nationals. The mixed judges were to be Egyptian officials, but as the majority were subjects of the different western states possessing capitulations and as the mixed tribunals were given competence to judge even the Egyptian government, they assumed the character of a foreign power in the government, a very clear symptom of Egypt's 'sectarianisation'. On the other hand a serious resistance of the Porte had to be overcome, as Turkey did not like to see the official establishment of so independent a jurisdiction in one of her provinces. By a ferâns of 1872 (Nordrneuaghian, lii. 340), however, the authorisation was given by the Sultân. Seven years after the institution of the mixed tribunals there were organised new indigenous tribunals after the same pattern, by the decree of June 4, 1883, replacing the jurisdiction of the administrative authorities and their 'qasibs'. The codes applied to the two kinds of jurisdiction are nearly identical and harmonised chiefly after the French codes. The new indigenous codes were likewise published in 1883 (the penal code and the code of criminal instruction were renewed in 1904). On the penal code thus existed under Sa'id Pasha and was a very confused compilation, see von Kremel, ii. 55—66. The jurisdiction of the personal status of Mahummadans is reserved to the mahkamas of the Hanafite mahkham, which were reorganised by a decree of 1897 (and later on again in 1909 and 1910). There exists, however, a codification in articles of the Hanafite law on marriage, hawala and succession, made for the information of the judges of the mixed courts; a French translation of this compilation, in 647 articles, has been inserted in the recent edition of Egyptian Code and Laws by J. Warthelet and R. G. Brunton (Brussels 1929). The Arabic text was published in Cairo in 1917. Kâbi' Pasha, late minister of Justice, had also collated, for educational purposes, the dispositions of Hanafite law concerning property and obligations (Arabic edition, Cairo 1909), but, unlike the Turkish Mehfillâ, these codifications of Mahummadan law have no exclusive authority with the Egyptian mahkham.

The different Christian communities have their own jurisdiction in matters of personal status.

3. Economic Development

The great economic creations of Muhammad 'Ali were the introduction of cotton cultivation and his monopoly system. These, supported by his highly centralised government system, procured him the means of pursuing his vast political schemes. In itself the economic system was quite Oriental, but, in two ways, it brought about relations with Europe. Firstly the viceroy sought to apply European methods, and for that purpose brought European experts to Egypt, secondly the products of cultivation were sold to Europe and the commercial relations with Europe thus created had some most important consequences after the monopoly.
system had been given up under 'Abd al-l, Vee commercial relations then developed between the European buyers and the Egyptian cultivators, nearly always by the intermediary of other elements. This change, however, was accompanied by conditions which have proved highly prejudicial to the peasants and independent development of the country. Firstly European ideas of credit were introduced into a country where it was then known only very limited credit operations. The European merchants and their auxiliaries began to give large advances on the payment for the expected crop; the inevitable consequence was that the peasants got into debt and that the merchants lost their money. Here we see, on a lower plane, exactly the same symptoms that brought about the heavy debt burden of the state itself, due to exaggerated confidence in the prosperity of the country. The Egyptians evidently did not know how to use credit, as their economic traditions had not made them acquainted with the accumulation of capital.

Secondly the import from Europe brought wares of the kind of which the population stood in no great economic need, but which were nevertheless bought in large quantities. In the first place mention may be made of cotton manufactures that came chiefly from England. So, notwithstanding the increased production, the country was not able to enrich itself, on the whole the population remained poor and in debt, as was the treasury. But indissoluble economic and financial ties had been formed with Europe and particularly with England. A glance into the import and export trade about 1850, as given by von Kremer, is enough to show how much England was commercially interested in Egypt and explains why it was England which, when the financial and economic crisis came, undertook the most active intervention resulting in the military occupation. After 1882 Egypt became economically still more dependent on England by the extension of cotton cultivation, though, on the other hand, English control prevented the country from falling back again into a state of unproductiveness. So here again we see how the work of Muhammad 'Ali by French engineers was finished. This work was followed by the famous dam of Aswan (finished in 1902 and raised in 1912), which had already more than agricultural significance, as it made it possible to hold back within a certain measure, the water necessary for the irrigation of the country below. The same applies to an even greater extent to the huge dams projected after the war in the Blue and the White Nile above Khartum for the irrigation of the Sudan (the first was opened in 1926); during the post-war disturbances in Egypt England's power over the Nile waters became one of its most powerful means of coercion in the struggle with the nationalists. In Egypt itself the irrigation administration is now almost entirely in the hands of Egyptian officials. Apart from the three great works for banks and dykes the feluca farmers themselves still apply for the greater part, the primitive irrigation methods of the zaire and the shabr, while only on the larger estates modern machines have been introduced.

Besides the care for irrigation, the cultivation of Egyptian economia has not yet been written as was done e.g. for Turkestan by Reinhold Junge in his book "Das Problem der Europäisuerwirtschaft orientalischer Wirtschaft, dargestellt an der Verhältnisse der Staatswirtschaft von Russisch-Turkestan, Weinari 1915"). So, after the foregoing sketch, we shall point only to a few prominent features and figures.

Egyptian cotton has not only remained an almost exclusively agricultural country, but it has developed its agrarian character to an extent which has surpassed all former estimates. In the Mamluk time the country had produced scarcely enough wheat for its own livelihood; it was Muhammad 'Ali who, in his typical centralising way, gave a new impetus to the awakening of Egypt's productive power.

The cardinal point was the care for good irrigation. It was very much neglected in the previous centuries. The French had only had time to make a thorough study of the existing canal system, then Muhammad 'Ali took up the problem energetically. He wasted many thousand lives in the improvement and digging of new canals, the best known of which is the Mahbudiya canal from Alexandria to the Rosetta of the Suez Canal. His irrigation works not only brought about a territorial extension of agriculture, but he created for the first time the possibility of perennial irrigation by canals containing water during the whole year. Besides, he entrusted the control of all irrigation works and the distribution of the water to special officials (the khazins, see 2), leaving no liberty to the peasants themselves. This canal digging activity was continued by Ismail (the Turaifluy canal in Upper Egypt and the Ismailiya canal, linking the Nile with the Suez canal). In his reign the centralised control of irrigation was supersed by the local and provincial council, acting under the supervision of government engineers, but at the same time abuses in the water distribution by the local authorities became frequent. This situation only improved when, after 1883, English officials were charged with the control. Care for the irrigation became one of the first principles of the English administration; from the loss of 1884 an amount of £1,000,000 was reserved for this purpose, while all other expenses had to be reduced for lack of money. The results of this policy have entirely fulfilled the expectations. It was also by English engineers that the barrage of the Nile near Assiut — already begun under Muhammad 'Ali by French engineers — was finished. This work was followed by the famous dam of Aswan (finished in 1902 and raised in 1912), which had already more than agricultural significance, as it made it possible to hold back within a certain measure, the water necessary for the irrigation of the country below. The same applies to an even greater extent to the huge dams projected after the war in the Blue and the White Nile above Khartum for the irrigation of the Sudan (the first was opened in 1926); during the post-war disturbances in Egypt England's power over the Nile waters became one of its most powerful means of coercion in the struggle with the nationalists. In Egypt itself the irrigation administration is now almost entirely in the hands of Egyptian officials. Apart from the three great works for banks and dykes the feluca farmers themselves still apply for the greater part, the primitive irrigation methods of the zaire and the shabr, while only on the larger estates modern machines have been introduced.

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resistance of the population. At first there was planted an indigenous wild cotton (Nakou) in 1848. Sea Island seed was introduced. This cultivation soon developed to an enormous extent; the area of the cotton land increased proportionally much more than that on which cereals were grown. The difference was, however, that the bulk of the cotton crop was destined for export and the cereals—wheat, barley, maize (pouvoirs) and rice (in the Delta)—for home consumption. After the abolition of the monopoly system the development of agriculture prevailed and after the occupation the English—for many years previously already the chief purchasers of cotton—increased the cotton cultivation to a still larger extent. Between 1885 and 1888 the cotton growing area was doubled (from 300,000 to 1,630,000 feddans); cotton then covered a larger area than cereals. After that period a stagnation set in; during the war the cultivation of cereals had even to be discouraged (in 1919 the proportion was: cotton 1,573,800 feddans and wheat 1,274,000 feddans; it was even forbidden to plant more than one-third of the cultivable area with cotton.

Another agricultural product introduced by Muhammad Ali was hemp, which had to provide the cordage for the ships of his fleet. Sugar-cane was likewise a new product, and was first planted by Ismail on his domains in Upper Egypt (since 1857). This crop has not produced such remarkable results as the cotton. Among the ancient crops flax has much decreased; so has the formerly flourishing tobacco culture, which was entirely prohibited in 1892. After the war experiments have been made to introduce this crop again.

Apart from the produce in kind, agriculture provides also important revenues to the treasury in the form of the land tax. This tax has constituted the bulk of the government revenue and has weighed heavily on the fellah class. Muhammad Ali levied the land tax in kind; those who failed to pay for more than three years lost the land granted to them. Afterwards the fellah's had to pay a tax and under Ismail they were often obliged to have recourse to usurers in order to fulfill their tax obligations; sometimes the government itself called in the usurers-money-lenders to that purpose (as in 1878; Cromer, i. 38). Later the Agricultural Bank rendered the same services, the results of which were in many cases a sale of property by decrees. The so-called "fellaha law" of 1912, prohibiting the lending and sale by decree of landed property of less than 3 feddans, has proved to be only a partial improvement.

Industry remains of as little importance to Egypt as in previous centuries. The petty native industries (spinning and weaving looms, pottery, forgery, etc.), just as they had developed under mediatorial conditions, still existed in the beginning of the 19th century. Muhammad Ali included those too in the monopoly system; those who worked on their own account were punished in a drastic way (see Lane, i. 141). At that time the ancient guild organization still existed, although it had decayed considerably after the Turkish conquest (see Thorning, Turkische Bibliothek, svt. 80). During the 19th century, however, the competition of the imported European wares caused a still greater decline. In 1888 the guilds were officially abolished, though up to the present day their archaic form of production has survived. Among the new industries should be mentioned the factories for sugar refining in Upper Egypt and the flourishing cigarette industry in Alexandria (since 1873), which now works only imported tobacco. Cotton spinning, however, developed little in Egypt itself; there exist, however, spinning factories (Filature Nationale d'Egypte). Nearly all new industries (also brewing, soap, confectionery, rice peeling mills) are in the hands of Europeans. They first employed Egyptian workmen, who have now been gradually replaced by natives. The latter have already learned the European forms of socialism.

The traffic possibilities have kept pace with the economic development. Next to the ancient traffic route, the Nile and its arms, the new big canals have rendered possible the extension of inland navigation. The Suez Canal, though lying entirely on Egyptian territory, has hardly any importance for the Egyptian traffic. During its execution (1859-1869) Egyptian labourers were employed and the viceroy, Sa'id Pasha, by furnishing half of the capital of the society, had created, at least for his dynasty, the possibility of future profits. But after Ismail had been obliged to sell, in 1876, his shares to the English government, the new considerables profits of the exploitation are of no benefit to Egypt. As, after 1885, the canal has to return again to Egypt, the Egyptians have done what they could by refusing in 1910 to the prolongation of the concession. Besides, the canal has put Egypt under other international obligations. The Suez canal treaty of October 29, 1888 (ratified by England in 1905), declares the canal to be open in peace, in time of war and in time to all kinds of ships and charges with the control of its execution the representatives at Cairo of the different contracting countries. But England, as occupier, has always taken all measures for the defence of the canal, especially during the war, when a Turk-Croatian offensive was threatening from that side. After the declaration of Egypt's independence the defence of the canal has remained one of the points of dispute between England and Egypt. In the overland traffic railway canals now take by far the first place, as the canals make other land routes superfluous. Railway building was begun under Abbas Pasha in 1852 and in Ismail's reign the greater part of the Delta system and in Upper Egypt the line up to Assiut were completed. Only after the occupation was this last line continued up to Assuan, but between Assuan and Wadi Halfa, where the extensive Soudan system begins, there is no railway communication. During the war a line was built to al-Kantara on the Suez canal which communicates with the other new line coming from Tanta. The Egyptian railways have been subjected until 1904—as a consequence of the financial difficulties—to a special international administration. Since Ismail's reign, the railway service is managed by Egyptian officials and engineers.

If, finally, anything proves clearly the new orientation of Egypt's economic—and consequently cultural—orientation, it is the foreign trade. The commercial relations which the country, e.g., possessed in the beginning of the 19th century, were the remains of the great transit-trade, the Indian products that had flourished in the Middle Ages, but was limited at the time to the products of the Sudan and South Arabia. Under Muhammad
Ali's system of government trade or monopoly, Egypt, for the first time since antiquity, began to produce again for export. This system, however, gave much offence, as well to the Muhammadans who were treated less favourably by the viceroys than the European merchants, as to these merchants themselves. England even concluded in 1832 a commercial treaty with Turkey directed against the economic policy of Muhammad Ali. Under Sa'id Pasha the export of cereals was still more important than that of cotton, but since his successor cotton has been leading; at that time it was particularly the civil war in America that had caused a great increase of the cotton export of Egypt. Since the middle of the century the chief purchaser of raw cotton has been England, which country, accordingly, was then already the most interested in the maintenance of cotton cultivation by the development after 1852. Egypt has become, after America and India, the chief cotton exporting country of the world. The export figures are easily accessible in the literature on the subject; they are based chiefly on the custom-house statistics of Alexandria. Not so well known, however, is the manner in which trade has developed since the abolition of the monopoly system. Probably the foreign purchasers used mostly the services of intermediary agents, Syriacs or Copts. It seems that methods were often adopted which had a detrimental influence on the development of trade, especially as in the form of advances to the peasants or the purchase in advance of the crops too great risks were taken, with the consequence that both producer and buyer suffered loss. The export of cereals has been much less constant than that of cotton (between 1910 and 1920 the proportion was 50%); there have from 75% (as in the war) when wheat had to be imported. Among the exported industrial products sugar and cigarettes are the most important.

The import from abroad consists and consists for the greater part of cotton goods and textiles from English factories, next coal (from Turkey), iron, tobacco, machinery. After England the chief importers before the war were Turkey, France and Austria (clothes and furs). These European imports soon became indispensable to the population and have contributed in a large measure to the material side of Europeanisation.

It is clear that, since the beginning of Egypt's commercial development, England's part in it has been greater than that of any other country. Before the war this part was 37% while in 1919 it was nearly 60%. With a few exceptions, the Egyptian trade has always shown a favourable balance of trade. It is difficult to determine how the country has profited by this circumstance. A great part must have been used for the public debt obligations. In any case the riches which have flowed into the country have found a very unequal repartition, for the peasant class is still poor and indebted. And next to the rich landed proprietors (especially the Turco-Egyptian Pasha-class; see 6) the Europeans too are in a more favourable position, as the exploitation liberalized them from all taxation, while the import tax allowed by the capitulations never more than 5%.

The inland trade too was monopolised under Muhammad Ali; he forced the sallahs to buy from him at high prices the grain which they had been obliged to sell at a much lower rate. For Sa'id's time the inland trade has been described amply by von Kremer (II, 214 sqq.). Here, notwithstanding the intrusion of European commercial methods, many ancient features have still been preserved. A special mention should be made of the sallah system, which is still very lively (as at Cairo in Khan el-Khalili), though the old charm of bazaar life and the quality of the wares are no more what they used to be.

4. Population

The rapid growth of the population of Egypt since the beginning of the 19th century firmly proves that the conditions of life have considerably improved. From the time of the French occupation to Sa'id's reign the population has nearly doubled (from 2,460,000 to 4,476,440), if the estimates can be relied upon. The increase has continued in the same proportion until the end of the century (in 1897 6,315,919 and in 1917 9,734,403) to diminish a little after that time, the figures being 11,287,339 for 1907 and 12,750,918 for 1917. As the cultivable surface is comparatively small (33,607 K.M.² according to K. M. M., iii, 119), the density of population is considerable.

Actually about 92% of this population constitutes the homogeneous indigenous basic element whose tongue is Arabic. To it belong the cultivating classes (the sallahs) and the native townsman. About 90% of these are Muhammadans; the other are Christain Copts (854,778 in 1917). The non-indigenous element is composed of Turks, Oriental Christians and Jews, and Europeans. As in other Muhammadan countries the differentiation of religion and race corresponds to an analogous differentiation in social function.

The sallahs, the real native stock, live in villages situated on the Nile and on the canals in such the same primitive conditions as centuries ago. Muhammad Ali's economic measures impoverished them extremely and since the days of Isma'il the sallahs have often been the object of the commiseration of European authors on account of the heavy taxes imposed upon them and the brutal and abusive methods of the tax collectors. But the steady increase of the population in those days proves that, hard as their plight may have been, conditions of life were more favourable to them than in foregoing centuries. The Egyptian peasant always has shown a traditional aversion to tax paying, if not urged by the government, while, on the other hand, their inability to accumulate capital has kept them as a whole in an inferior condition. When Muhammad Ali began to form sallah regiments, their dislike to military service made them often try to escape by self-mutilation; still the sallahs have proved good soldiers if conducted by able officers e.g. in the Sudan campaign of 1897.

During the 19th century the settled population of several parts of Egypt still reckoned themselves to belong to Arabic tribes. The lowest class of agriculturists have no property at all and work as labourers on the larger estates. Next come the smaller proprietors (under 50 feddans). The best situation is that of the sallah al-balad (see 2), the "squirearchy", as Lord Cromer calls them.

The khalifal period has been most important for the indigenous element, as it has allowed them gradually to take a larger part in the public life and the administration of the country. In the
previous centuries the natives had supplied almost exclusively the ranks of the 'Ummā; since Muḥammad 'Ali— who still only admitted the "Turks" to higher positions—a kind of middle class had begun to be formed, and under Sa'īd—who has the reputation of having been a friend of the fīlāh—their rise in the ranks of the military and the civil administration was encouraged. So towards the end of ʿAmārā, something like a public opinion (for the greater part turcophobe; see 1) was born. Some of the most conspicuous representatives of this native Egyptian intellectual class were ʿAli Pasha Muḥārak (q.v.) and the mathematician Muḥammad al-Falakī (q.v.). One of the concessions to the indigenous element was also the substitution of Arabic for Turkish as the official language under Saʿīd Pasha. These beginnings of nationalist development, however, had mainly been stimulated by European influence and had no root at all in the conscience of the masses (see 2). Only the revival of the 20th century commenced to break up the understanding of larger classes of the population. The fīlāh, however, have been only reached by nationalist propaganda as far as they live in the neighbourhood of the towns.

The four orthodox Muḥāmmādī rite is officially organised. The dominant ʿaddād is that of al-Ṣaḥḥa and a part of the inhabitants of Upper Egypt are Mālikīs. As, however, since the Turkish conquest, jurisdiction has always been exercised according to Hanafi law, the latter ʿaddād is now merely always followed in all not purely ritual actions. The ʿaddād obligation has been performed during the last years by an average of 16,000 Egyptians. Besides the official Sunnite festivals there are celebrated a number of local festive days according to the ancient Coptic calendar, which has survived as the agricultural calendar of the fīlāh. The celebration of these days has become a time immemorial to the annual return of certain natural occupations, in the first place the movement of the Nile. Very famous was the big festival of the opening of the River near Cairo (q.v.) in August. Many festivities have been connected with Muḥammadan saints whose maṣfūda or maṣfūda are celebrated (e.g. Shiʿa Ṣaʿd b. Ṣaʿd; in Ẓawī, Shiʿa Buṭṭūm in Cairo). The number of maṣfūda is immense; many saints are even anonymous. Most places where they are venerated must be pre-Islamic holy places. A very full description of Egyptian popular religion and local uses is to be found in the Kāḥkit mājudāt of ʿAli Pasha Muḥārak (esp. part viii.—xvii.; cf. Goldscheider in W.Z. X.M. iv. 351). The most wide-spread mystical congregations are mentioned in the same work (il. 129; also R.M.M. iii. 123). Since 1550 these congregations are under the authority of the Shiʿa al-Bakri who, since 1811, is at the same time Nakūb al-Ṣaḥḥa.

The "Turkish" element of the population, though numerically far inferior to the indigenous, has occupied the foremost place throughout the period of Muḥammad ʿAli's dynasty. The dynasty itself was the chief representative of this class, together with the high officials in the army and in administration. They were the bearers of Turkish political and cultural tradition, but, as to their origin, were composed of all non-Arabic elements of the Ottoman Empire. Those of Circassian descent were already numerous from the Mamluk period onward. Until the English occupation the number of "Turkish" families was occasionally supplied from other parts of Turkey. Apart from being the ruling class, the Turkish Pashas were also, by the favour of the viceroys, the great land proprietors (see 2). Many of these "Turks" however, have now become assimilated in Egypt (Cromer calls them Turco-Egyptians) and have shown sympathy with the nationalist movement. The Prime Ministers ʿAbd al-Rasūl Pasha (q.v.) and Riḍā Pasha (in the days of the ʿArab movement and immediately afterwards) are typical instances of this kind. The "Turkish" grandees have been for two or three generations the most Europeanised part of the Egyptian Muḥāmmādīs and appear to be for the greater part agnostics.

The nomads inhabiting Egypt are now about 600,000 in number. They consist of pure Arabs in the Sinai peninsula, in the Delta and in Upper Egypt. The Berber tribes of the Lybian desert have been established, except those living in the Provinces, in the Red Sea. The nomads are the ʿAḥṣād and the Ḍejāt (see these two articles). During the Khedivial period the government has always been strong enough to protect the population against the raids of these Beduins.

Muḥāmmādī is also the negro element whose social position is that of slaves. Slavery has been an acknowledged institution in Egypt up to 1877, when, by an Anglo-Egyptian convention, the slave trade was forbidden on Egyptian territory. A new slave convention of 1895 made interference with personal liberty a criminal offence, and art. 3 of the constitution of 1923 guarantees individual liberty to all Egyptian subjects. Practically slavery subsisted much longer and may not yet have wholly disappeared. The severe measures against the slave trade, however, have made the import of fresh slaves from the Sudan nearly impossible. Most of the negro slaves were females; the other were emaciated. The influence of negro blood on the racial characteristics of the Egyptians during the 19th century is still noticeable. White female slaves (mānūḥa) were still imported in the first half of the century, from the Caucuses and from Abyssinia.

Of the other foreign Muḥāmmādīs the alumni of al-Azhar form a noticeable part. Muḥāmmādīs from North Africa and Syria are the most numerous among them; occasionally they enter the corps of the Egyptian "wāṣmā". The Shiʿites only consist of a small Persian colony in the towns, amongst whom, even ʿAbbās are to be found.

The call for the emancipation of Muḥāmmādī women in Egypt was raised at the end of the 19th century by Khāliʿ Amīn (d. 1908), an Egyptian of Kurdish extraction, who in 1899 by his book Tafsir al-Maʿrūm and, some years later, his Al-Maʿrūm al-Qasīda (dedicated to Saʿd Zāghī) raised strong opposition and equally strong sympathies. Feminism has also been defended by Muḥammadan women themselves, as Malāk Hīdī Naṣīf (born 1886; she wrote Naṣīf's under the pseudonym of Ḥāṣibat al-Bāṭil). It was likewise strongly supported by some very able Christian Syrian women (see Orientis Moderni, vi. 131). A result of this movement was the progress of female education (see 5 and Martin Humann, Die Frau an der Schule, Halle a. S. 1909).

The Copts (see under art. 219), with the exception of the Coptic remnants in Upper Egypt, form a lower
middle class living for the most part as handi-
craftsmen in the towns and supplying the government with lower administrative functionaries. Lane
estimated their number to be 150,000; so that their proportional increase has been greater than that of the Muslims. While in the latter the Copts—
though Christians—have many institutions in common, such as circumcision and the veil of women; the formerly obligatory dark colour of the turban and clothes has only been maintained by the Coptic clergy. In Muhammad 'Ali’s time the lower technical functionaries in the provincial administration were Copts (see 2). Other notable
Copts of his time were quite influential—as they had been likewise in the days of the Mamluks—but such were Mu’allim Djiraja al-Djushari (d. 1811)
and Mu’allim Ghālī (d. 1821). They held the function of rāz al-kuttāb, but at times had to suffer from the Vagha’s despotic rule. El-Zaidān gives their biographies after a Zawālā al-Umnāt al-Kutṭābīn by Ya’qūb Bey Nakhlā Rūfūlī, Bīrūs Ghālī Pāsha (born 1847, murdered 1910) was the first Coptic Minister. His assassination put an end to the collaboration of the Copts with the Muslim nationalist (see 1). Asyūṭ is nowadays
the great Coptic cultural centre.

The Armenian community in Egypt is small and consists for the most part of shop-keepers. In the 19th century some notable Armenians have occupied high positions in the government. The most conspicuous are Boghos Bey, a former tax farmer, who became a councillor to Muhammad ‘Ali (Masqatir al-Sarh, I. 326), and Nabiš al-Pāsha, several times prime Minister before and after the English occupation. These intellectual Armenians have been an important medium for the spread of French cultural civilization

Syrian Maronite Christians (Akhawān) have been in Egypt since the Mamlūk times; in Ismā‘īl’s time they became the most useful element in the reorganised administration by their knowledge of languages and their aptitude for assimilating European procedure (Gromer, II. 217). They hardly ever entered the higher offices. Other Syrians have immigrated to make their fortune by trade, and sometimes to be ruined again as a consequence of the economic difficulties of the time. A typical instance of this kind is Amin Shaml (1828–1897, biography in Masqatir al-Sarh, II. 169); he was a Syrian immigrant, gained and lost enormous wealth in the cotton trade and ended his life as a prolific writer and publisher adapting himself to circumstances in a remarkable way. Syrians are to be met everywhere as the promotors of modern intellectual life in Egypt, as publishers, journalists and authors; they are found likewise as those the first nationalist propagandists (e.g. Said al-Naqqāsh; see the Bibliography). Some of their characteristics have made them, as a class, especially hated by Muslims.

The Greeks form a transition to the European element. Their significance for Egypt is exclusively economic; an enormous commercial activity is displayed by the Greeks in Alexandria. Greeks of the lower classes are everywhere to be found in Egypt as bābālīs and occasionally as masters. As elsewhere in the former Turkish Empire the Greeks in Egypt keep to their particular Greek form of western civilisation.

The Jews are half natives and half foreigners; their number towards the end of the century

was about 50,000. They nearly all live in Cairo and Alexandria and are largely engaged in banking business. They played a part—not unlike that of the Syrians—in the first nationalist manifestations of 1877. One of them, Jameh Samman, was the personal secretary of the first Arab theatre in Cairo, published in 1877 a kind of paper in vulgar Arabic in which lie criticized the Khidrī. Subsequently he was expelled (Sahy, La Génère, etc., p. 127). Since 1840 there have been Jewish schools in Cairo.

The steady increase of the number of Europeans is more a consequence than a cause of Egypt’s "Europeanisation". Many Europeans are only foreigners by their passport and constitute the well-known class of Levantines, prospering under the immunities still granted to them by the capitulations. The Europeans who have served the Egyptian government in the execution of reforms and technical works have belonged to different nationalities. French (de Sèves-Sulaiman Pasha, the creator of Muhammad ‘Ali’s nihān-troops; Côt Bey, the organizer of the medical school; Ferdinando de Lescceu, and others), Swiss (Dor Bey and Münzinger), Austrian (Slatin Pasha in the Sudan; Blum Pasha, financial adviser under Ismā‘īl) and English (Baker and Gordon as governors of the Sudan). An influential class is formed by the foreigners who, though theoretically Egyptian officials, hold or have held functions in institutions such as the mixed tribunals and the Debt Administration, and especially the high British officials in the ministries and other departments (after the occupation). The cultural influence of the English cannot be said to have been considerable as yet. Even the knowledge of the English language is less wide spread than that of French, in accordance with the traditional preponderance of the French form of European civilization in the country. Lastly, mention has to be made of the numerous European adventurers who came to Egypt in the days of Ismā‘īl and Ismā‘īl and, by pretended schemes of commercial or technical enterprises, tried to extort money from the too careless viceroys.

5. Education, Science and Literature

Education continued during the 19th century along the traditional Muhammedan lines, while, on the other hand, a European system of education was introduced by Muhammad ‘Ali. It has not yet been possible to fuse the two systems into a whole.

The ancient Arabic kuttāb have continued to exist all over the country until the present day, without any government control (except as far as they were paid from the sāḥi’s administrated by government) until the law of 1876, which introduced arithmetic. The other pole of religious Muhammedan instruction is represented by al-Azhār (q.v.), which institution, after having been neglected by Muhammad ‘Ali, has been an object of the solicitude of the later Khidrīs. In 1924 the number of students at al-Azhār was given as 10,357, of whom 9,758 Egyptians (lecture delivered in August, 1924, by Muhammad ‘Ali Bakr Bishālī on The University of al-Azhār, published at Cairo). Other modern universities or emirates are those of Alexandria, Tūnīs, Beanük and Dimāsak. Besides, there exists in Cairo a special school for the training of kāfīs.
In 1824 the government took some measures for gradually bringing about an equalisation between the diploma of al-Asrar and the government school (Oriente Moderno, v. 9, No. 3). Elementary and secondary schools exist among the Christian communities, in the first place the Copts.

Muhammad 'Ali introduced European education, mainly in order to provide the military officers and the officials of his army manufactures with the necessary technical knowledge. One of the means followed was the so-called *Mission Egyptienne* (al-Baṣīṭah al-Misriyyah) to Paris. It began in 1826 with the sending of 40 young Egyptians but was abandoned about 1870. Its results were not as satisfactory as was hoped, chiefly on account of the military regime to which the students were subjected and that did not cultivate their individual and social independence. Still, some prominent Egyptians have owed their education to this institution. Apart from the purely military schools founded by Muhammad 'Ali in Cairo and Alexandria (in which native Egyptians were not admitted), he created in 1825 the Medical School, under direction of Clot Rey. In 1836 a *Magistère al-Maṣūf* was instituted, in which French cultural influence was predominant. At the same time about 50 elementary and secondary schools were opened all over the country, (the latter modelled after the French lycées); they were more specially intended for the instruction of the Egyptians themselves and the language of instruction was Arabic; but often strong coercive means were necessary to induce parents to send their children to school. Abraham closed all schools, according to Dor, not as a reactionary measure but with the intention of reorganising and reopening them. Under Sa'd the Medical School was opened again by Clot Rey, but under Isma'il a great many new colleges and educational establishments were created, most of them in Cairo (one of the best known is the lycée Dār al-Ulm). The leading spirit was Ali Pāshā al-Muḥarrak [q. v.], then Minister of Public Instruction. To him also is due the already mentioned law of November 8, 1867, which distinguished primary, secondary and advanced schools and started from the principle of unifying all Egyptian public instruction into one whole. Still, though the educational activity of this time may have spread much technical knowledge, this "illuminisation" (Dor) of Western science affected only a small minority of the population. Moreover, the educational methods did not encourage free individual development, and owing to the lack of money—which caused many schools to be closed at the end of Isma'il's reign—the native teachers received very insufficient salaries. The result was a considerable enlargement of the gap separating the mass of the illiterate population from the Turco-Egyptian and Egyptian intellectual classes. This circumstance is to be regarded as one of the causes of the failure of the first nationalist movement. During the first decades of the English occupation little was done for the spreading of education (see Cromer, p. 344 sqq., and Yollers' critical remarks in Historische Zeitschrif, 1900, p. 79 sqq.). Two girls' schools were reported about 1875, but the real progress of the education of Muhammadan girls has only begun since the end of the century (see 4). At the present time there exist for these girls *surūtā* government schools and private schools (these for the greater part in Alexandria).

The Egyptian University (al-Aqṣāmiyya al-Misriyya) was founded at Cairo in 1905 by means of large subscriptions and gifts and was started under the presidency of Prince 'Abd al-Fattāḥ Pasha, afterwards King. During its first years' only courses in literary and historical subjects were organised, given by Egyptians and European teachers and by European Orientalists, especially invited to that purpose (the lectures have been published at Cairo). This University has sent in the first years groups of young Egyptians to different European Universities with the object of appointing them after their return university teachers in Cairo. In 1924 this university passed under government administration; since that time several projects have been elaborated for the extension of its organisation and activity (Oriente Moderno, v. 110, 414). As was to be expected, the new university has encouraged research the results of which have not seldom been in strong opposition to the spirit of orthodoxy prevailing in al-Asrar.

Apart from the already mentioned educational establishments the many foreign schools, among which the missionary schools — first American Missionary school in Cairo in 1855 — in Cairo and Alexandria, sometimes subsidised by the government (as under Sa'd Pasha), have equally exercised an influence on the intellectual education of the Egyptian upper classes.

The introduction of *printing* into Egypt is closely connected with the educational programme of Muhammad 'Ali; the printing-press which the French had brought with them for their own use has left no traces. About 1824 the first printing office was founded in Būlāk; it began to produce Arabic and Turkish books for the newly opened government schools. Already in these first years began also the important activity of printing and publishing classical works of the Arabic, Turkish and, to a less extent, Persian literature. One of the first works printed seems to have been the grammatical treatise at-ʿAlī Ṭūrjīya (in 1230/1824; see Zhenker, Bibliotheca Orientalis, v. Leipzig 1846, p. 19), used in al-Asrar (von Kremmer, i. 285). The greatest printing activity of this kind began about 1850, not without encouragement from Europe; this productivity, to which so many European library catalogues bear witness, has been, however, more to the profit of European Oriental studies than to the scientific and literary development of Egypt itself (Brockelmann, G. A. L., ii. 421). The same can be said of the "Bibliothèque Khédive" founded in 1870 by 'Ali Pasha Malehak. The origin of printing in Egypt is also connected with that of the press, since in 1828 the official newspaper *al-Waṣīfah al-Misriyyah* began to print on another press in the Citadel. About 1875 the printing office at Būlāk (belonging to the Dār al-Ṣaḥāba, as were also the paper factories at Būlāk) was still the most important; besides this establishment there were five private printing and lithographic shops in Cairo and Alexandria. After 1876, however, printing has gained enormous importance by the services it rendered to the then beginning development of the Arabic press, mainly by the initiative of energetic Syrians and under the influence of the first nationalist movement.

On the Arabic press — which was to be more important for the intellectual development than the printing of books — see the article *al-Aqṣāmiyyah* (especially on the press movement of 1878: M.
The religious Muhammadan Arabic literature, so far as it is a continuation of the tradition of previous centuries, has produced only a few remarkable figures and these only in the first half of the 19th century, the most conspicuous being al-Hajjari (q.v., d. 1861). A very important branch of the Muhammadan literature was, however, the literary activity of Muhammad 'Abdulah (q.v.) and his school, who initiated a theological modernism in Islam. While following the methods of old Islamic science but with independent interpretation of the Holy texts, they tried to prove that Islam is still a living religion and in no way opposed to modern civilization. A great many of Muhammad 'Abdulah’s articles have appeared in the review al-Manār (published since 1897 by the Syrian Sāyid Rashād Rihā). Though obviously these modernist views — styled by Goldziher "Kulturfreiheitsbemühungen" — have originated under the influence of the introduction of modern civilization, it cannot be said to have come under the influence of western thought itself. It has met with strong opposition from the conservative circles of al-Aṣbāb, the press organ of which is al-Aṣbāb.

Poetry (as literary form) has never abandoned the classical Arabic forms and, though several poets have earned renown in their time, it is, with few exceptions, largely confined to the old style for Western literary methods, the models of which have been made accessible by an extensive activity in translation. The first works translated were French scientific books for Muhammad 'Ali’s schools; since Sa‘īd Pasha’s reign a great many European scientific and belletristic works have been translated; e.g., the translation of French historical and geographical works by Rif‘a‘i Bey al-Tahtawi (1801–1832) have been much contributed to the spread of knowledge of European literary methods. Prose writing has seldom been used for the composition of novels and plays after European fashion. But there has sprung up an extensive semi-scientific literature on political and social questions, to which belong, e.g., the works of Ḥusayn Kamīl and the other nationalist literature; also the treatises on feminism mentioned in 4.

This literature has been published partly in the daily press and the numerous periodicals, partly in books; a large part has been contributed by Syrian and Jews.

In contemporaneous historiography the work of al-Dhahabi (q.v.) holds a prominent place; it was composed in the traditional style of historical writing. Later books on Egyptian history, such as Farid Bey’s history of Muhammad ‘Ali and Isma‘īl al-Aṣbāb’s history of Egypt under Isma‘īl (see the Bibliography), follow the methods of European historiography and use European sources. The above applies to the important historical and biographical works of the Syrian Ṣarghul Zaydān. In ‘Ali Pasha Mubarak’s Kāmil Zafarā (see above, 5), 20 vols., Bulāq 1840 (1839); Lord Cromer, Modern Egypt, 2 vols., London 1898; Sidney Low, Egypt in Transition, London 1914; W. L. Bell, Egypt of the Egyptians, London 1915; Schweinfurth, Auf unbekanntem Wege in Ägypten, Berlin 1923.
KHIDIR BEG, an Ottoman scholar and poet, the first judge of Constantinople. He was born on the first of Rabi’ I, 1380 = 6th Aug. 1407 at Siwârah, the son of the local judge Djalal al-Din and belonged to a famous family which traced its descent from Shihârah Najar al-Din. On the conclusion of his studies, which he conducted mainly under Mollâ Mehmed Yakha, he married his daughter he afterwards married, he became a judge in his native town, and later Müddere. He was next appointed professor in Brussa, then judge in Annieköl and finally called to a teaching appointment in Adrianople and after the capture of Constantinople was appointed its first judge. His sons were the Müftî of Brussa, Ahmed Pasha (d. 901 = 1495, buried with the Zeinûdî in Brussa). Sinân Pasha [q.v.] and Yakâh Pasha, judge of Brussa (d. 941 = 1486, buried in the mosque of Mollâ Fenâ). All three distinguished for intellectual gifts and considerable literary attainments.

Khidir Beg himself was a great authority on Muslim learning and had a wide knowledge of the literature of the three great languages of Islam. He composed a homiletic poem in Persian verse, al-Nûbâa al-‘Abbâdis [Stambul 1258, 52 fol. (q.v. 7, A., Ser., iv., Vol. iii., 1854, p. 222)] which has been often commented upon (e.g. by Dr.Âbd b. Mûhammâd al-Kârî, Cairo 1297, 87 fol.), and a number of other, mainly poetical works. Khidir Beg died in 863 (1458/1459) in Stambul, where he was
buried in the Eiyûb cemetery. He founded the little mosque of Hâdiçî Kâddû, called Hâdiçî al-Âliwâni, i. 85 sq. (with biogr. notes), cf. thereon: J. v. Hammer, G. O. K., ii. 62, No. 158. On his tomb cf. Hâdiçî al-Âliwâni, i. 218 sq. The village of Kâddû, opposite to Stambol on the Asiatic side, where Mollâ Khîrî Beg had great estates, still bears his name ("the judge’s village").


(Frânz Badinger)

Khîrî Khân, Saîlîyî, of Dîhi, founder of the Saîlîyî dynasty (1414-1451), was the son of Malik Sulâman, adopted son of Mîrâm Dîwâlî, one of the amir’s of Fîrûz Tughluq. Khîrî Khân succeeded to Mîrâm Dîwâlî’s sif of Mîlûnûn, but was expelled in 1356, during the usurpation of Nasrât Shâh at Dîhi. When Timûr invaded India in 1398 Khîrî fled to Mewât, but after the capture of Dîhi waited on the conqueror and received from him a grant of the sif of Mîlûnûn and Dîpsûlûn, where he remained independent during the remainder of the troubled reign of Mahommed Tughluq. On Nov. 12, 1405, he defeated and slew, on the banks of the Satlîj, Malik (Hîlûl Khân), Mahommed’s minister, who was attempting to recover Mîlûnûn, and having extended his territory towards Dîhilî, formed a party in the capital. In 1412 he unsuccessfully besieged Mahommed in Dîhilî, but returned in 1414, after Mahommed’s death, and besieged Dîwâlî Khân Êlûdî who had been acknowledged by the amir’s at Dîhilî as their leader, but surrendered the city on discovering a plot to admit the besiegers. On June 4, 1414, Dîwâlî Khân was imprisoned in Hîshîl-i Fîrûz, and was shortly afterwards put to death.

Khîrî Khân refrained from the use of the royal title and contented himself with that of Râžî-i Shâh ("the Exalted Standard"). He is said to have renounced tribute to Timûr’s son, Shâhrûk, to whom he owned allegiance.

He first recovered the revolted provinces of Katehr (Rahkhîjîn) and the Gangân Dîsh, and in 1416 he asserted his authority in Gwâlîor, suppressed a rebellion of Turks under Tağhû Ta’âlî in Sîrinînd, and relieved NÎgâw which was besieged by Ahmûd of Gudjûlî. In 1417 he completed the suppression of the rebellion of the Turks and in 1418 and 1419 was engaged in restoring order in Katehr. In the latter year a rebel who pretended to be Sârâng Khân, Khîrî’s ancient enemy, who had expelled him from Mîlûnûn, appeared in Mîkêwîrâ, but was defeated near Rûpûr and fled to the mountains, and in 1420 was put to death by Tağhû Ta’âlî. Later in the same year it was again found necessary to send an army into the Dîsh and Katehr, and Tağhû Ta’âlî rose in rebellion in the Sîrinînd district. In 1421 Khîrî Khân led an expedition into Mewât and to Gwâlîor, whence he returned by way of Istar. Here he fell sick and returned to Dîhilî, where he died on May 20, 1421.

Bibliography: Vâyîâ b. Ahmad, Ta’rik’h-i Muhammed Shâhî (MSS. arr. rare); Nîsâm al-Dîn Ahmad, Ta’rik’h-i Akbarî; "Abî al-Kadîr Bâ disposal, Munastîb al-Tawârîkh, transl. G. S. A. Ranking; Muhammed Kâgîmî Fîrûzîh, "Edwâd al-Dîmî, Edward Thomas, Chronicles of the Pathan Kings of Dehli. (T. W. Hain)

Kullîa (Ar. "kulla", Arabic word derived from kullà’s to divest oneself of one’s robe), a robe from the wardrobe of the sovereign, which he no longer wears and which he bestows, as a gift, on the person whom he wishes to honour (SYN. tûfîf: pl. tûfîf). Ibn Khallûk, transl., iv. 117; Abu ‘l-Fidâ’, Anâ’isî, v. 59; Mâkhûfî, Kikvayî, quoted in Histoire de l’Inde, part 4, p. 70, note 18; Shâhâb al-Dîn, Masûlîk al-Ăhârî, in N. E., xiii. 370). This garment is of course rich and sumptuous and of great value. It is also given as a sign of investiture to an official. Sometimes a sum of money is given instead. Thus it was that in Turkey the name khîlî-at-bekâ, "the price of a robe of honour", when formerly given to a certain sum of money distributed to the officers of the Janissaries on the Sultan’s accession (Barbier de Meynard, Dict. turc., i. 709). The Mowarîns of Persia used to send a robe by a special messenger to governors of provinces whom they wished to honour and who wore it on special occasions. In return the latter treated the messenger handsomely and bequeathed presents upon him. In Central Asia these are made of cloth of gold of the ladies of Kashân, shawls, of silk of all colours. At the distribution, the individuals who receive this favour put on the khîlî. (Pers. and Turk khâlây) over the clothes they are wearing.

In Egypt, under the Mâlikîs, these robes of honour were arranged in classes (masâlik, nîrbe), according to the rank of the individuals for whom they were intended, and who formed three classes, (1) men of the sword, (2) men of the pen, i.e. officials in the civil service, (3) scholars. A sword enriched with gold was added to the present, taken from the sîx-khâhîs (arsenal) and hung with a hood of velvet, covered with a muskûb (Pers. hâshâb) covering of gold and red cloth from the shîx-khâhîs (royal stables). Fuller details will be found in the MâlikîÂhârî, quoted by Quatremère in L’Histoire des Mannouks, part 4, p. 72 sq., note and in Guadry-Demobney in La Série à l’époque des Mannouks, Paris 1925, p. lxxxix. sqq. — On the use of these robes as a sign of authority cf. G. Moloni, Scritti vari metallici, in R. S. O., iii. 1910, p. 533 sqq.; F. W. Buckner, Two instances of Khîlîat in the Bible in Journal of Theological Stud., xxiii. (1922), 197 sqq. — For India, especially Lahmaw, see Mrs. Meir Hassan Ali, Observations on the Moroccan of India (1832; 2nd ed. 1917), p. 149; F. W. Buckner, The political theory of the Indian Mutiny in Transactions of the Royal Historical Society, v. (1922), 81 sqq.

Khîlîa. [See Khîlîya].

Khîlî (See Khîlî).
flame (besa) which makes the Shii" said al-
Hujwiri "not the religious dress" (karfa). This
dress was the outward sign of the vow of poverty
taken by the Shii; it was originally as a rule
the colour of mourning. Certain mystics,
however, did not like to wear a special costume,
saying that if a distinctive mark of this kind was
adopted for God's sake, it was useless, for God
knows best what is; and if it is for the people,
one cannot escape from this dilemma — either
the veneration of the dervish is true and then it is
pure orientation, or it is pretended and it is hypo-
crisy. Nevertheless the distinctive dress was generally
adopted. It could not be obtained by the novice
until the expiry of the three years necessary for
his education. The investiture of the mureš bi
the kharfa by his tutor (Shaiikh, etc.) had a ceremo-
nial character. "The donning of the robe," says
Saizawardi in the *Andwir al-Maw'ruf*, in the
tangible sign that the man is entering upon the
way of truth, the symbol of his entrance upon the
mystic path, the sign that he is abandoning him-
selvelf and giving himself entirely in the hands of
the Shii". There are two kinds of robe: kharfa al-
atabā and kharfa al-hayra (robe of poverty and
will), which was the kharfa which the Shaiikh,
being fully conscious of the duties which this investiture imposes on the part of the
passive obedience to which one condescends in
accepting it; and kharfa al-tabarruh (robe of
benediction) given ex officio by the Shaiikh
to persons whom it is thought would be useful
to be mentioned in the mystic path, without their
fully realising the significance of the investiture.
The first is naturally superior to the second
and distinguishes the true Sufi from those who
only resemble them in external appearance." (E.
Robich, *Histoire de l'Ordre des Hidjama in Mus-
lims*, X, 1909, p. 176 et seq.)

*Khirka sherif*, the "sacred temple", the
name given to the dervish of the baṣíra
(Ordre d'Ordre) reconstituted as a relic and kept in
Constantinople. The day in which visiting it is a festival (the 13th Ramiḍ of each year). It was formerly
kept in a special chamber of the sarai, where it was
preserved in a chest of medium size covered by a green velvet cloth with a broad fringe of
gold and silver. The ceremony of the pilgrimage
was performed in the following manner. On the
appointed day the ministers, the ulema, the
generals of the janissaries and of the other troops,
met on the evening before by letters carried by
the post, assembled before midday prayer in
front of the gate of bliss (baṣir al-Sabab), the
second gate of the sarai; the ministers and the
ulama seated themselves on the right, the soldiers
on the left and awaited the arrival of the grand
vizier. The latter, as soon as he had been informed
of the arrival at Ayasofya of the Sherif of the
Baṣir, brought the *baṣir al-Kaṭiri*, prepared specially
for the purpose. Together they all performed the
midday prayer and proceeded there-
after to the imperial palace.

After having passed by the *ord-ord-ay* and
having obtained permission to proceed, the pro-
cession entered the chamber of the *Khirka sherif*.
The first and the second janissary of the Sultan
seated themselves before the chest containing the
robe, and each recited an "n'hi" (tenth) of the Kur'ān.
The Sultan, in person opened the chest and autho-
rised those who were with him to place their
foreheads (jina sar-dubuk) on the relic, first the grand
vizier, then the Shaikhs of Islam and the other
dignitaries, after which each one returned to his
place, where he remained standing. The shaikh
(heads of religious orders) placed themselves before the chest, and prayed (wā'iqah) and placed their foreheads on the relic. They went out with the
same ceremony and mounted their horses outside
the *ord-ord-ay* (the middle gate). This rite was an
occasion for distributing pastries called bawdzah to
the Janissaries and to the other troops.

The relic is a mantle with long sleeves, a white
cotton caftan. After the reception was finished,
the grand vizier and the general of the *shabash-
awi* wiped it with a piece of muslin (bawdzah) and
gave this muslin to their followers. Then they
washed it in a golfer of gold the spot where the
forehead had been placed and dried the wet spot
by fumigations of fumes and of ambergris.

In 1265 (1654) the mantle was moved to a
mosque specially built for it by the Sultan Mihali,
the mother of the Sultan 'Abd al-Madjli. This
monument which 'Khirka sherif dawwa stands
in Stanbol in the Yeail woods quarter, to the west
of the monument of Fāhr on the south slope of
the fifth hill. Situated in the middle of a large garden
enclosed by a railing of iron, it is a type of
construction unique in Constantinople and marks the
tendency to follow European models; for it is the
application of ironwork to the construction of
religious buildings. It is an elegant octagonal
building surrounded by a cypresses and flanked by
pavilions to which it is joined by glass galleries.
A beautiful border of iron runs along the roof.
A fluted minaret supports a light balcony of
hammered iron.

_Bibliography_: Ewald-Ewald, *Tchekhirat ba-
sudina*, p. 14, 15; [L. Rosenthal], *De Paris à Con-
stantinople* (Guides Joanne), p. 263; Tavener,
*Novelle relation du Sevilla*, (Fayazes, U. VI),
p. 183.

*Khita*. (See *Kara khita*).

*Khitān* (A), circumcision. According to the *Kitān al-Arāb*, v. *Khitān*, the term is exclusively
used in connection with the circumcision of males,
whereas in the cases of females *khitāt* is the proper
word. If this statement should be exact, the
expression *al-biṣḥuš*-*ha* means "two circumcised parts" (i.e., that of the male and that of the female) would be a dual *al-biṣḥuš*. This expression occurs in the tradition "*if the two circumcised parts have been in touch with one another, they are not necessary" (Bukhari, *Sahih*, Bk. 28, Muṣtin, *Han-
authul, 88; Abu Dáhī, *Fāṭih*, Bk. 81, 82).

Some words connected with the root *kh-tn* denote the father-in-law, the son-in-law, the daughter-in-law (*al-biṣḥuš*, *harba*), or marrying (marriage). Some of
these words must have belonged to the primitive
Semitic language, as they occur also in the same
or cognate forms in north Semitic languages. We
shall have to discuss the relation between this
class of ideas and *circumcision* below.

_Circumcision_ must have been a common practice
in early Arabia. It is mentioned, not in the Kur'ān,
but in old poetry (I am indebted to F. Krenkow's
kindness for references to the Dynasties of the Hudaib, to Farasand and other poets) and to busall. The early language has also a special word for "uncircumcised" (agaioi, Hebrew 'orei).

In busall it is said that Israil was circumcised in his 8th year (Bukhari, Anbiv, b. 8; Muslim, Faddl, tr. 151). This tradition is based on the Biblical report. Ibn Sa'd has preserved a tradition according to which the patriarch was already circumcised at the age of 13 (Tahzib, II, 24).

This tradition is apparently a relic of the practice of circumcision in the first centuries of Islam. We may confront it with the statements concerning the 'Abda of the Prophet. According to some traditions (Abd al-Malik b. Hanbal, l. 273) he was 15 years old when Muhammad died. In other traditions it is said that he was already circumcised at that time (Bukhari, Istiklim, b. 51; Ahmad b. Hanbal, l. 264, 287; Tafsir, N°. 2639, 2640).

Circumcision is mentioned in busall in the story of the Emperor Bithuris's, bones. Herodotus relates how the emperor the message of "the king of the circumcised.

Then and there an envoy of the king of the Umayyads arrived who announced the death of Muhammad's preaching of Islam. This envoy appeared to be circumcised and he informed the emperor of the fact that circumcision was a custom prevalent among the Arabs.

It is further recognised in busall that circumcision belongs to the pre-Islamic institutions. In the traditions which enumerate the features of natural religion (safsitra) circumcision is mentioned together with the clipping of nails, the use of the toothpick, the cutting of moustaches, the use of perfumes, the use of perfume bottles. Perhaps the custom of circumcision is implicitly understood here. In a tradition preserved by Ahmad b. Hanbal (v. 15) circumcision is called muumna for males, honourable for females. The custom of circumcision is also testified by the nickname "the muqattat al-abshur, i.e. "son of the woman who was circumcised as a female", which is given to some Muslims.

There are differences between the several verbs of the verb "circumcise" concerning rules for circumcision. Instead of giving a survey of the different views it may be sufficient to translate the passage at Nawawf in his commentary on Muslim, Tahâh, tr. 50 (ed. Cairo 1883, L 325) has devoted to the subject, also because it contains a description of the operation.

"Circumcision is obligatory (mu'afsa) according to al-Shafi'i and many of the doctors, synonymous according to Mâlik and the majority of them. It is further, according to al-Shafi'i, equally obligatory for males and females. As regards males it is obligatory to cut off the whole skin which covers the clitoris, so that this latter is wholly dememarated. As regards females it is obligatory to cut off the skin in the highest part of the vulva. The sound (muqâl) view within the limits of our school, which is shared by the large majority of our friends, is that circumcision is allowed, not obligatory in a youthful age, and one of the special views is that the skill is obligatory to have the child circumcised before it reaches the adult age. Another special view is, that it is prohibited to circumcise a child before its tenth year. The sound view according to us, is that circumcision on the seventh day after birth is mu'afsa (recommended). Further there are two views regarding the question whether in the "seventh day" the birth is included or not."

The treatment of circumcision has not a prominent place in the books of law. More important, however, is the view attached to it in popular custom. "To the amalated mass of Muslims" says Snouck Hurgronje "as well as to the great mass of non-Muslims, both of whom pay the greatest attention to formalities, abstention from pork together with circumcision, have even not become to a certain extent the criterion of Islam. The exaggerated importance of the two precepts finds no support in the law, for here they do not even stand on the same level with numerous other precepts, to which the mass attaches less importance." (De Is- lam, Baarn 1912, p. 501; Verkr. Geschichten, I, 402; cf. IV, 377). In Java circumcision is generally considered as the ceremony of reception into Islam and therefore sometimes called nizamul-badkashih (rendering Muslim). Apart from this term many other words denoting circumcision are used on Java (v. L, IV, 205 sqq.).

In Atchi circumcision of infants only is considered as the ceremony of reception into Islam (Snouck Hurgronje, The Abuhassan, I, 398). The importance attached to circumcision appears also from the tradition according to which Muhammed was born circumcised (Ibn Sa'd, Tahâh, l. 64). In North Africa a child born with a short foreskin is considered as a blessing (Doutte, Marrakech, Paris 1905, p. 3-3).

At Makka, where the rite is called jebur, children are circumcised at an age of 5-7 years, girls without festivities, boys with great pomp. On the day preceding that on which the rite will be performed, the boy, who is clad in heavy, costly garments, is paraded through the streets on horseback, several footmen walking on both sides in order to prevent him from falling and to refresh him by means of a perfumed handkerchief. He is preceded by men with drums and drums who accompany the al-sabir's song by others. Nearest to the boy goes an elderly black household of his father's, bearing on her head a hazire burning with charcoal, resin and salt. The second part of the procession is formed by the boy's poorer comrades, equally on horseback. The procession passes through the main streets during the time of maw and comes back to its starting-point a little before sunset. The female members of the family pass the evening with their friend; the party is enlivened by female singers.

Next morning, at sunrise, the bedroom performs the operation. The foreskin is pared off together by means of a thong, the boy lying on his back, while his mother tries to divert his attention by sweets. A plaster is applied to the wound which is usually healed in a week. The operation is followed by a brief fast. It is to be observed that Hajjami is who still clinging to their native customs, circumsice their children on the 40th day after birth (Snouck Hurgronje, Mekka, l. 344 sqq.).

In Egypt boys are circumcised at the age of about five or six years. Before the operation the boy is paraded through the streets. Often the train is combined with a bridal procession in order to lessen expenses; in this case the boy and
attendants lead the procession. He is dressed as a girl, in a gorgeous manner. The kercel is used to cover a part of her face; and in order to prevent the public from seeing her, in black le is preceded by musicians. The first person of the procession is usually the servant of the barber (who performs the operation), who bears his saw, a case of wood of a semi-cylindrical form, with four short legs; its front is covered with pieces of looking-glass and ivore, and its back with a curtain. It is to be noted that the Copts also circumcise their boys (Lane, Manners and Customs of the Modern Egyptians, Chapter on Infancy and Education).

D'Ohagne in his Tableau de l'empire oumman, Paris 1787, vol. 531 sqq., describes circumcision as practised in Turkey under the heading “Circumcision, sanât,” a designation which is also enshrined in the word sanât-kâli for the barber who performs the operation. It takes or took place in the presence of the uncle of a teenager who accompanies the ceremony with prayers for the preservation of the child, who is usually 7 years old when he is circumcised. Plate 20 of D'Ohagne's work shows children dressed for the ceremony; plate 21 adorned victims who are slaughtered at this occasion. Parties for relatives, friends and poor people as well as the procession are also mentioned.

The circumcision of the imperial princes used to give occasion to the displaying of great pomp. Long before the appointed day intimation was sent to the high dignitaries of the empire, sometimes even to the other courts of Europe. D'Ohagne gives a translation of Mahomet III letter of invitation to the dignitaries on the occasion of the circumcision of the circumcision.

In North Africa boys are circumcised at age varying between the 7th day after birth and 13 years, by the barber who makes use of a knife or a pair of scissors. According to Izaq, as cited by Douttil, Merkadya, p. 33, at Algier a stone knife was used for the operation. Nowadays this custom seems to be no longer known. It reminds us of Joshua v. 2 sqq., where it is said that the foreigners of their entering the Holy Land were circumcised by means of stone swords or knives; more populations of the Dutch Indies also use a stone knife of the operation (Wilken, p. 222).

In North Africa as well as in Egypt often several boys are circumcised together, the father of the richest being the express of the ceremony.

On Java circumcision of boys is often combined with the shatara or kalimudh ceremony. On the different designations of circumcisors in this part of the Archipelago, see Snouck Hurgronje, Forschungen Geschichten, iv, 206. The age at which boys are circumcised varies in the different parts of Java; among the conservative populations it is higher (14-15 years) than in circles which are in closer touch with Muslin law (10 years or younger). Before the preparations begin, the boy is taken in the tomb of his father or ancestor, where flowers and incense are offered and prayers performed. Then a part of his (harem) is made before the feast or pesta, and a small room (kubang) is prepared where the operation is to take place. In this room several objects and dishes are prepared which have a symbolical or ritual meaning. These preparations are concluded by a religious meal at which several dishes are offered to several categories of awe-inspiring beings. Festivals such as wayang, layakan, gandeng are preceding of follow the ceremony. The gandeg always takes place in the preceding night and follows upon karman, the recitation of some chapters of the Karim by the boy.

On the day preceding circumcision a procession is held in which the boys are either conducted by their relatives, or are placed in a kind of ears which have the forms of ago's or other animals. They wear the bedouin's dress, and are hung with gold and diamond ornaments, the visible parts of the body being smeared with hark. This occurs also that the boy wears the hindu's dress. Just as in North Africa poor parents have for their sons circumcised together with those of well-to-do people, who bear the expenses.

The boy has to keep quiet for some days before and after the operation and to abstain from hot dishes as well as to beware of any action which is considered to be unlucky in this time. Before the operation he is bathed with the recitation of a great many prayers and formulas. Then he is placed on the lap of an elderly person, usually a vasri who has many children, a circumstance which is expected to exercise a wholesome influence on the boy's marriage. For further details see Snouck Hurgronje, Forschungen Geschichten, iv, 205 sqq.

Girls are not always circumcised on Java. The ceremony is called suna (sunas), whereas the Sundaneses en it by the word “ringing of teeth,” a fictitious filling of teeth takes place the day before circumcision. Girls are circumcised on Java at an age varying between 2 and 8 years. During the last decade the ceremony has been covered under a mysterious veil in some circles. Parents, however, who cling to the suna, do not share this tendency.

In Achiin boys are usually circumcised by the musfin (probably = musfin), at the age of 9 or 10 years, immediately after finishing their Karim study. The operation (for details see Snouck Hurgronje, The Archipelago, i, 399 sq.) consists in a complete circumcision; for some parts of Java it is rather an incision. The boy here also has to diet himself. In Achiin the ceremony is not usually accompanied by festivities. But in many cases the latter take place in consequence of vows connected with circumcision. The father of the boy, e.g. to arrange a krama’s performance or to visit a sacred tomb. In this case the boy, dressed as a bride, is conducted to the tomb, sometimes on horseback, where his head is washed and a religious meal given.

Girls are circumcised in Achiin soon after the jetan (the ceremony of taking the child from the house into the open air for the first time), consequently at a very young age. The operation is performed without any further ceremonies; even the father does not know when his daughter is to be circumcised.

Circumcision is a rite practised by many peoples, primitive peoples of the present time as well as those mentioned in ancient literature, the Egyptians, the Arabs, the Jews, the Egyptians, the Romans and Amazons (see Jeremiah, iv. 25). In the Indonesian Archipelago it was already practised before the rise of Islam in that part of
The laws mentioned above may be arranged in certain groups.

a. Among many peoples females as well as males are circumcised. We must consequently start from the view that the rite was not originally applied to one of these classes to the exclusion of the other. It may be observed that among some Muslim peoples girls are circumcised at a younger age than boys, and with less or hardly any festivities; often the circumcision of females is covered with a veil of mystery; sometimes no males are allowed to assist at it (Wilken, Vortr., Gelehrtenkongress, iv. 235).

A. The rite is sometimes repeated (Wilken, loc. cit., p. 207). In the Muslim world we have the instance of Malayans who in their country were not circumcised in the way prescribed by religious law and submitted to the operation a second time when arriving at lpidza for the pilgrimage (Scoones, Hargreaves, Medea, ii. 312).

The children are circumcised at ages varying between the 7th day after birth and the 15th year. It is consequently a rite which may take place in any period of childhood and which is often indeed combined with other rites peculiar to childhood such as the first cutting of the hair (Cahen, et Donu, Merrick, p. 351), the filling of teeth, the use of the yoni-vessels of the K'uru. As we have seen above, there are linguistic features pointing to a relation between circumcision and marriage. These features, valuable as matter-of-fact evidence, are supplemented by reports of travellers. In Central Arabia, it is said (e.g. Batamini, Ribbi, p. 213, note), there are tribes among which the operation is applied to adult young men, in a painful and dangerous way; the bride of the patient stands opposite him during the operation, if he utters a cry of pain the projected member is abandoned (Scoones, Hargreaves, Medea, i. 141). From a report of the passage just referred to, it may, however, be seen that the author doubts whether any of the travellers' reports is based on eyewitness; according to him they are handed down by townspeople. Be this as it may, the relation between circumcision and marriage appears also from the Javanese custom of placing the boy who is operated on the lap of a woman who has many children (see above and Wilken, loc. cit., p. 225).

d. Another group of characteristics is evidence of a relation between circumcision and the transition into a tribal or religious community, e.g. the boy's being conducted to the tomb of his father or of one of his ancestors (see above); the circumcision of several boys at one time (cf. also Wilken, loc. cit., p. 220); the value attached to circumcision as the ceremony of reception in to the Muslim community; cf. the Old Testament designation of circumcision as the "inward circumcision" (Genesis xxii.; see also Wilken, loc. cit., p. 227).

4. Many accessory rites express the intention to avert dangers: the boy's being dressed as a girl, the use of the handkerchief, the burning of charcoal and salt, the drums and sacrifice, the recitation of prayers; possibly the display of charity and the slaughtering of victims may also be viewed in this light.

In the literature on the subject different views regarding the origin, the original significance and the gradual extension and modification of the rite are to be found. For several reasons it seems unnecessary to review these opinions here. An exception may, however, be made for Wilken, who bases his opinion partly on that of Ploss, and for van Gennep (Les rites de passage, Paris 1909, esp. the fourth chapter).

According to Ploss the rite is meant as a surgical operation, serving to remove or to prevent phimosis, as it was believed that this anatomical deviation and perhaps the foreskin in general, was an impediment to the sexual function. Consequently the operation could take place at any age before marriage. Ploss' theory seems to find support in the reports of some travellers (Wilken, loc. cit., p. 224 sqq.). Wilken combines this view with an extension in the religious direction. If the aim of circumcision was the promotion of fecundity, the rite became a religious one, because begetters was a precept of religion among many peoples.

Ploss' and Wilken's theories do not regard, as may be seen from the short resume just given, the circumcision of females. According to Wilken the rite is in this case originally nothing but a surgical operation serving to prevent abnormal deviations of the genitals.

These theories are open to several objections. The conjecture of a different meaning of the rite in the case of males and females, can only be admitted if a common explanation appears to be impossible. Further the rite is practiced among peoples who do not know of a connection between sexual intercourse and the birth of children. Another objection regards Ploss' and Wilken's method as such. It may be observed that so many ideas into the origin and development of widely spread rites such as the one in debate, has scarcely ever led to satisfactory results, because such rites, if they may have originated from one clearly definable idea at all, sooner or later have become receptacles of other more or less cognate ideas; a process which has covered them under such a mass of tangled-wood that it is no longer possible to find a thread of evolution.

During recent years ethnologists have, therefore, given up the genetic method, in order to return to the descriptive one, hoping thus to be able to set the important sides of the rite. In the best light. This method has been applied to sacrifice by Hubert and Mauss, to circumcision by van Gennep.

In his Rites de passage van Gennep has shown that a great many rites may be described as rites of transition from one state of life into another one. Circumcision must be placed on the same level with the first shaving of the hair (Cahen), the filling of teeth, with initiations of various kinds, etc.

This point of view accounts for many of the features of circumcision mentioned above. It accounts for the fact, that children are submitted to the operation at ages varying between the seventh day after birth and the beginning of the manly age or the time of marriage; that females as well as males are circumcised; that the rite is sometimes repeated; that it shows a deeply rooted connection with marriage; that it is considered as the rite of reception into a religious community;
that it is sometimes preceded by a bath; that processions take place, which show a striking similarity with bridal processions and so on.

(A. J. Waddick)

KHYWA. [See KHYRAN.

KHLOT, an Arab tribe of Northwestern Morocco. Its name in literary Arabic and in modern Arabic is Khol. In his famous book of regular metathesis, but the primitive form of the word is found in the adjective Kholi bin Kholti.

The Kholt who came into North Africa with the Hilali invasion in the fifth (eleventh) century formed a part of the group of mixed Arab elements, known as the Qarawiya from the name of the ancestor of one of them. According to Ibn Khaldun and other Muslim historians, the Kholt were the Banu 'Aqil al-Murtada. In Little Africa, the Kholt spread through Central Maghrib, settled there and took part in all the fighting which devastated Barbary. After the Almoravid conquest, they tried to rebel but were quickly put down. A little later, the Banu Qa'iyah rivals of the Almoravids, had no difficulty in getting them as allies after the taking of Bougie [q.v.]. But the Almohad Caliph al-Mansur, who was his enemy, repulsed their Arab allies and transported the Qarawiya to Morocco to the coast of the Atlantic. The Qarawiya settled in al-Hulayt and al-Gharbi, the Qarawiya in al-Tamanet (the present Shawia), a country which had been empty since the extermination of the Berber Berghayas by the Almoravids. Al-Mansur thought he would settle these tribes permanently and make them auxiliaries for the jihads in Spain. His attempt was doomed to failure.

Under the successor of al-Mansur, the intrigues of the Almohad Shaitans found excellent allies among the Qarawiya (Kholi and Safiyya) and the jealousy between the Kholt and Safiyya aggravated the internal dissension still further. In 1224 (822/23 AH), the Kholt took the side of the pretenders al-Mu'min against the Caliph al-Mu'ayjid supported by the Safiyya. In 1225 (828/29 AH), al-Mansur was proclaimed Caliph. In 630 his son al-Radiq succeeded him but he was forced to take strong measures against the chiefs of the Kholt on account of their robberies and other misdeeds. The Kholt rebelled and took the side of the pretender Yahya b. al-Najj. The Safiyya made peace with al-Radiq. They attacked the Kholt on the banks of the Oum al-Rabi and wrought terrible carnage among them. The Kholt, in return proclaiming as Caliph the pretender Isma' Hadda al-Arabi. But al-Radiq proceeded and routed them, took their chief prisoners and beheaded them (635 = 1237/38). Weakened and compelled to submit, the Kholt took part in the expeditions of the Caliphs but their rivalry with the Safiyya was not extinguished and proved fatal to the Almohads. In 1249 (848/89 AH), at the siege of Damietta held by the Egyptian emperor in the winter of 1249/50, the rivalry resulted in the death of the Caliph al-Said and the defeat of the Almohads.

The rise of the Mauritides in Morocco again made the Kholt feel the hand of the conqueror. Sultan Abu 'Abd Allah took steps to punish them for their rebellion (707 = 1308), but he used their help to destroy the power of the Riyah Arabic. The Kholt, installed in the latter's territory, in Aqzil and in Hulayt formed part of the madhhab [q.v.].
The numbers enumerated in India at the Census of 1891 (Census of India 1921) were:

<table>
<thead>
<tr>
<th>Province</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>50,763</td>
<td>27,653</td>
<td>78,426</td>
</tr>
<tr>
<td>Coorg</td>
<td>45,076</td>
<td>41,545</td>
<td>86,621</td>
</tr>
<tr>
<td>Kashmir</td>
<td>2,470</td>
<td>2,044</td>
<td>4,514</td>
</tr>
<tr>
<td>British India</td>
<td>76,332</td>
<td>99,777</td>
<td>176,109</td>
</tr>
</tbody>
</table>

The Pandjhas Khodjas do not own allegiance to H.H. the Aga Khan, but hold religious beliefs similar to those held by the Bombay Khodjas (Census of India 1921, vii, p. 150 sq.). They are, like the Bombay Khodjas, converted Hindus, who are mainly engaged in commercial occupations, but they have some inns in Hindi and follow Hindu customs.

Allied to them are the Panji, a parcel of whom there are about 6,000 in the Punjab. The Pandjhas Khodjas derive their origin from Khodja Saiyid Sadr al-Din, who came in the 15th century as an Ismaili preacher from Khurasan and lies buried in Trinda Gurgal in the Pakchit of Gohławat in the Bahawalpur State. He presented his doctrines to the Hindus in a form which would appeal to their Hindu traditions. It is reputed to have been the author of the Dar-Ashtar, in which the missions of the Prophet Muhammad are depicted in the Hindu scriptures as being foreshadowed in the Hindu scriptures. The first five incarnations are treated as a Hindu would treat them. The tenth incarnation (Shri Sita Ramdas, "unspoilt") which the Hindus expect in the future is described as having materialised in the unrevealed Isma'il of the Tehsil. Both the Dar-Ashtar and Sadr al-Din’s hymns are used up to the present day by the Pandjhas Khodjas as well as by the Aga Khan's Indian followers and their offshoots in East Africa. For practical guidance the Pandjhas Khodjas look to the Talkis and Catsbya sects and other sects, whose religious beliefs are not, however, necessarily identical.

The Khodjas of the Bombay Presidency and their offshoots in East Africa form a much better organised community and are in direct touch with H.H. the Aga Khan. Their religious ideas are in origin the same as those of the Pandjhas Khodjas, but their living contact with the Isma'ilis in the period of the Aga Khan has isolated them from the influence of Muslim religious orders. Several have taken place from their ranks from time to time, but notably in the seventh decade of the 19th century, when a section of them attempted to declare the whole community Sunni, and more recently, in 1904, when a small number under the leadership of men educated on Western lines declared themselves to be Khudaamabadda (q.v.) Shias (what may be called the orthodox school of the Shias' faith). They have built a separate mosque and made a separate burial ground in Bombay (called the Akhun Bigh), but they maintain social intercourse with the main body of the Bombay Khodjas.

The Khodjas are mainly governed by customary law. The Bombay High Court has held (1847) that the Muslim law of succession does not apply to them and that, under Hindu law, their female relatives are excluded from immediate succession (Sayam Man Ali's case; cf. Sir Erskine Perry, Cases Illustrative of Oriental Life and the Application of English Law in India, London 1853, p. 170).

The Bombay Khodjas have a tradition of an

Her that Sadr al-Din, viz. one of the Dervish Gurus, who is supposed to have lived in the 12th or 13th century of the Christian era. About 1591 A.D., their Indian Ascot, 'Abd al-Salman, wrote in Persian, 'The guidance of the Indian Khodjas', a book called the Pandjha Zivkaz. This book, which was called the Church of the Khodjas, and which in its old Sindi form is revered as the 26th in the list of Khodja Piras or saints (cf. with this the personification of the Sikh scripture as the Granth Sahib).

The marriage, divorce and funeral customs of the Bombay Khodjas are different from the general law and customs of Islam. The marriage customs have traces of ancient Hindu ceremonies. The actual nikah ceremony, used until recently to be celebrated by Sunni khans. A marriage certificate in due form is issued in Gujrat, with the names of the four archangels, Jiblal, Isfand, Garib, and Mika'il, in the four corners.

No divorce is permitted without the gnawer's sanction, and the gnawer's usual requirement is that of both parties. A second wife is not allowed in the life-time of the first without the gnawer's sanction, which is, however, usually granted if Rs. 2,000 are deposited for the first wife's maintenance. A curious custom followed on the approach of death is that of samkarshap or the sprinkling of holy water to the reading of the Damar Ashtar.

The organisation of the community is in the form of a complete local centralisation round the sacred person of the Aga Khan, but of complete congregational independence in administrative matters, including even questions of succession. Every congregation has its own jamaatkhana (pronounced in Gujrat, jamaatkhana), which is both a meeting house and a mosque. The officers are the muhadd (treasurer, chairman) and the bashaw (secretary, assistant). They are sometimes appointed by the Aga Khan, but are frequently elected. Offerings for the Imam are collected through them: these comprise the fixed Darsat (or tithe (the Momin to split from the community in the 16th century and mainly on their refusal to pay this) and various minor dues on special occasions, either receiving (as the festival of the new moon) or occasional (as the sites of birth, marriage, burial, etc.).

Very little is known of the present day organisation of the followers of the Aga Khan in Persia, Central India, or in the North-West Himalayan frontiers. In point of doctrine they keep to the pure Isma'ilyya (q.v.) doctrines (see the art. ISMA'ILIS) of the Nizari branch, as opposed to the Musall'A branch of the Egyptian and Arabian Musall'A and of the Bohrani of India, who are derived from them.

Bibliography: Gazetteer of the Bombay Presidency, vols. 36 to 50 (Bombay 1899, the best modern account in English); Rome to Monk's Muscat, in. 48 to 55 (supplements the information given above, with some history of the Imam's sect and of the Aga Khan's ancestors) and index to vols. 1 to 51; A. M. and Aga Khan; Jaffar Khatun: History of the Khodja, Bombay 1895, written by a Khodja graduate of the Bombay University in Gujrat and containing a useful roll of heroes of the Khodja community; Judged by the Honourable Sir Joseph Drummond in the Khazir case, delivered 12th November 1883, Bombay 1866 (sums up

THE ENCYCLOPEDIA OF ISLAM, II.

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the history of the Khodja to state and reject the contention of a minority that the community were Sunni); Cenat of India (1963), vol. viii, Panjëk, p. 151 (Simsa 1902, account of the Russian Khodja); J. Biddlethorp, Tribes etc., of the Hindu Kush, Calcutta 1836 (slight glimpses of the Frontier Inlandis); M. Damaskis, A Brief History of the Age Khun, Bombay 1903 (un-credited, written by a Parsee author); S. N. Mandal, Khodja Firdous, Ahmadabad 1862 (written by a Khodja, but before the results of modern research were known); Mirzeh Muhammad Fazl, Dastur-i-majalis-i-Kalama, Calcutta a.d., p. 448 sqq. (transl. D. Shas and Anthony Trolly, Paris 1843, ii. 397-451) (A. VYASS ALI).

KHODJA EFENDI, SAD'D AL-DIN a. HASAN DUN I. HABIB MUHAMMAD b. HABEEB ELI AL-DIN EL-QARNINI, usually called Khodja (Sad' el-Din) Efendi, a famous Ottoman historian and writer al-Tabriri. He was born in 943 (1536-1537) in Istanbul, the son of a certain Jibril Efendi who had immigrated from Persia and served as a chamberlain to Sultan Selim I during the last seven years of his reign. Hasan Efendi told his son all sorts of anecdotes of the life of the Sultan which Sa'd al-Din worked into a Selim-name and then added it as an appendix to his famous history (III. 241-401) (cf. Fertig, Tabir-i Haz. Berlin, p. 243, No. 212; Flügel, Gesch. des Islam, in Wien, i. 310, No. 987; thronen J. v. Hammer, G. O. E., ii, p. vi. 101; ii. 643; ii. 203, 59, and his Lettere e suoi orientali in Bibliotheca italica, ii. (1826): the Selim-name was translated (with- out the introduction) into German by H. v. Dressel, Denkwürdigkeiten aus Alten, I. 390-502 [Berlin 1831]). Sa'd Efendi had associations with the famous historian Ali ibn Subuh (1531-1556) and was the pupil of the famous jurist Abu 'l-Sa'd al-Razi, in Damascus, 981 (1572-1575) tutored Khodja Efendi, whom his popular name, the one by which he is still generally known) to the heir-apparent Murad, then governor of Magnesia. On the accession of Murad III in Dec. 1624 he remained his trusted adviser and retained the rank of Khodja, viz., tutor to the Sultan, under Murad's successor Mehmed III. In Selah 1006 (1590-1591), he became Sa'id al-Din and died in this office two years later in Istanbul on 12 Rabii 1, 1008 (Oct. 2, 1599), just as he was preparing to celebrate the birthday service ( harming ) in the Aya Sofya. Four of his five sons, with whom attained high rank (Malinos cf. Shipkova, ed. 1744, and Mehmed Aksal, cf. ibid., i. 350 sqq. becometh Malinos, and Ahd in the Acebuch, Alf. 1751). Sa'id Efendi, together with Khabar Aches, and Sibhi (cf. ibid., ii. 390 sqq. high seeker, Ma'ulad Mirdas, young as "guardian" (cf. ibid., i. 365 sqq.), bore his father's coffin to Ayleh, where he was buried in the school for the recitation of the Koran.

Sa'd al-Din was the author of the famous Ottoman history known as the Tabir-i-Turkı, which although not written by the imperial command (S. was not the so-called imperial historian, Wed's Nawi, ed. Abu Micol. see anem, Gerber, i. 241), is still generally regarded as an authoritative source for Ottoman history and not only consulted all earlier chronicles of the house of Ottomans, called Turkı, but also constitutes all earlier chronicles of the house of Ottomans, called , to oblivion, but even made them appear contemptible (cf. Haidji Khadir, Akb. al-Turkı, i. 112, No. 2158, and J. H. Mordieman, in B. L., x. 160). Sa'd al-Din's work dealt with the history of the imperial Ottoman house from its foundation to the death of Selim I (Ed. 21, 1520), copying from the earlier historians and written in a style often bombastic and extravagant. The work was finished in the reign of Selim II (1560-1574) and was strictly speaking intended as a supplement to the Persian Mīrzā Muhammad al-Muqaddas al-Qārkī, of Muslib al-Din, Muhammad al-Lūlū (d. 579 = 1571), which Sa'd al-Din translated into Turkish (MS. in Vienna, cf. Flügel, ii. 80, No. 5433), was disseminated and read in numerous manuscripts until it was made generally accessible in a printed edition in 1279 (1861) in two large volumes (586 and 519 pp., 500 f. J. F., 1863, ii. p. 262). MSS. of the book were oftentimes produced (e.g. one in the Vatican) are common to European libraries. The most important and most interesting for a student of critical studies may be mentioned: Berlin, No. 3573; London, No. 6. 886; Leiden, Cat. No. 37; London, Rien. Cat. Turc. MSS., p. 335 sqq., Malind, Bibliotheca, No. 3243; Munich, No. 76-81; Oxford, Cat. No. 61, 71; and Paris, No. 62-79; St. Petersburg, Uni-Bibli., No. 1 and 2; Cat. von C. Salamenti and V. v. Rosen, p. 21; Rome, Vatican, a splendid MS. formerly belonging to the Swedish Queen Christina (cf. J. v. Hammer in Biblioth. ad., ci. 41, 113 and P. Horn in Z.D.M.G., ii. (1867), p. 45 sqq.; Uppsalas, No. 243; Vienna, Bibli. Nit. Marciana, No. 30, 85, 1345 and 1344; Vienna, Nat-Bibl., Flügel, ii. 214; Komarini-Akademie, A. Karafi, Litt. in Wien, i. 310, No. 265. — The book found early recognition in the west and parts of it have been frequently translated; cf. W. Schawer, The Reign of Sultan Orkum, London, 1652; N. Brusatti, Chroniche dell' origine e progresso della nazione ottomano comperata da Selim I (Turc., part. i, of Vienna, 1849, Madrid 1652 (cf. W. B., 1910), 110 and lit., xlii. (1822), 226 sqq.). Sand endl. Annales Toscans ouvrent à M. Tietzen a Latine card. J. Kolb, Kolb, Vienna 1755, foll. incomplete, cf. Pernitz, Türk. Hist. Berlin, p. 243, note IV. 401, xlii. (1919), p. 115 sqq. parts transl. by J. H. García de Tansy in J. A. iv. 347; vili. 300. 301, xii. 155; The Capture of Constantinople, ed. E. J. W. Gibb (with a biography of Sa'd al-Din), London 1879.

A MS. of a French translation of the Todi al-Turkı was prepared by Antoine Gaultain in 1710; the MS., the first volume of which seems to be lost, is preserved in the Bibliothèque Nationale Paris as MS. anc. fr. 6074.

Sa'd al-Din's son, Mahmud Aksal Efendi, is said to have continued the history written by his father; cf. Russel Mahmud Tasir, Daghstan-en, 22 sqq., Hidji Sabri, Istanbul (unprinted, Vienna MS., No. 1228 = Flügel, ii. 378, cf. Z.D.M.G., iv. (1860), 544 sqq; ill. 127 v. 4. (cf. Flügel, ed. cit., xii. 378, sqq.; Mahmud Tasir, Daghstan-en, ill. 18 sqq.; J. v. Hammer, Geschichte der usarmen, Daghstani, 98, 99, d. G. O. E., i. 306, i. 287, ii. 262-269; Hidji Khadir, Khatib in Daghstani, xii. 21, 2045, xii. 215, 615, xii. 7, 7444; Hidji Sabri, (biography of the Makh), Istanbul 1834, p. 424 sqq. (with specimens of MSS. and Pente of Sa'd al-Din; his two
KOHLAND, Arab. Khawāzand, later written Khooland (which is given a popular-stingly, xîb + kand = town of the bow), a town in Fargānā, cf. above, II, p. 64, 66 where see also for the other spellings and the foundation of an independent Ozbek kingdom with Khooland as capital in the twelfth-thirteenth century. The accession of the first ruler Shahrishk was followed by the building of a citadel; another citadel later called Eski Ushā was built by his father, Abd al-Karim (d. 1746). Abd al-Karim and his upholder and successor Irdinār sit are several times mentioned in the history of the Attila Muhammad Rahim, afterwards Khan of Bukhārā (d. 1759, cf. 1, p. 782, Mal). Irdinār, Falak al-Anār, M. S. of the Anat. Mus., 2, 281 (especially fol. 33 v, 1435 v, 1787 v). When the Kulman empire was destroyed and the frontiers of the Chinese empire advanced up to Fargānā (1758), Irdinār also was forced to acknowledge Chinese suzerainty; the Chinese records on this matter are cited by J. Klejnke, Magazin für Asiatik, 1, 1829, pp. 81 sqq. from the Tāz rāza-yi Isfand, Irdinār was later a member of a coalition of Muhammadan rulers of Central Asia, which called itself Almājī Shīḥ Kūntū (cf. I. p. 169, 202 sqq.), the ruler of Afghanistan, for help against China. The alliance had no further results, although Almājī Shīḥ in 1763 appeared in Turkistan at the head of an army and occupied the territory between Kohtān and Turkistan (at the same time an invasion of the land of the Kān-Kirgin was made from Khooland, Klejnke, op. cit., p. 85), but he had soon to retire against the account of the claims of his enterprises in other directions. Abd al-Karim's grandson, Nār Būra Beg (probably reigned 1188–1233 = 1774/5–1798/9, cf. L. Zimin in Forschungen Turkei, Knjaža Jugoslavie, xviii, 102, and Waldow, ibid., xx, 112 sqq.,) was also nominally under Chinese suzerainty. To the early years of this reign belongs the journey of the Russian general, Filipp Yermezov, who was taken prisoner by the Kirgis in 1774 and sold in Bukhara and in 1782 returned to Russia via India and England. According to his travels (V. Yermensow, Strueltreuewysa u Bokhara, Kütuh, Perti in Judit 4, (St. Petersburg 1794, p. 50 sqq.), Nārbūrā was already entitled Khan "by the Chinese," was allied with China and at enmity with Bukhārā. No mention is made of prominent buildings in the capital (the moderate Altī was built in the reign of Nārbūrā; on the other hand, a high pillar (apparently a minaret), said to be over 250 feet high in the market-place in Marghūna, is described. According to Filipp Narasow (see below), this "tower" was visible for a distance of 50 versts (over 30 miles). Nārbūrā's two sons, 'Alīn and 'Umar, are the real founders of the state and city of Kohtān as we later know it. The chronology of these reigns (1185–1227 = 1795/6–1821/2) is not sufficiently established; even the year in which 'Alīn was assassinated and 'Umar raised to the throne is variously given in the sources. According to the Turkištā Shahrishk (cf. Pantsov, p. 106) 'Umar died in the year 1227 = 1821/22 (in the cycle reckoning the year of the horse = 1822 is given); according to Nalšikin (Russ. original, p. 101, French translation, p. 123), who here follows another source (the Memāliḵ al-Mulk al-Qawā'id fī Ḥukm Khan, 'Alīn was not murdered till the spring of 1232 (i.e. 1811, not 1810 as in Nalšikin), on the other hand Nalšikin himself in another passage (Russ. orig., p. 153, French transl., p. 225) puts the building of the chief mosque of Kohtān by 'Omar Khan in 1321 (1815/16). The Russian interpreter Filipp Narasow, who was in Kohtān in the winter of 1813/14, calls the ruler of Kohtān Amir Wallanā (Zapiski pevstva eurasiiskh narodov, 2, St. Petersburg 1821, p. 59 sqq.). This is probably for Wallat al-Wallā, not Wallat Myanis, as in Klejnke, op. cit., p. 43. The ruler at this time was only twenty-three years of age; this statement can only refer to 'Umar, not to the much older 'Alīn; according to 'Abd al-Karim al-Bākhārī also (cf. Schelkus, p. 102), this embassy and the words of it (the master of the Kohtān envoy by a Russian soldier in Petrograd) both took place in the reign of 'Omar Khan. According to 'Abd al-Karim, p. 99, 'Alīn had already been killed in 1224 (1829), which cannot be right, as we have a document of his dated Dhu l-Qa'da, 1, 1225 (June 1225) (Forschungen Turk-Streifen, Samml. Arbeids, iii, 165, sq.). The change of rulers must therefore have taken place between 1810 and 1813. In the oldest known document of his reign, dated 1213 (1728/9), 'Alīn still regards himself as the representative of his uncle Khan; later he appears as an independent ruler with the title Khan or Amir after the conquest of Tākhān, his power was at great as that of the Anu of Bukhara. In 'Omar's reign in 1814 (cf. Narasow, I. p. 110 sqq.; French transl., p. 134 sqq.), the town of Turkistan with the parts of the Kirgi steppe.
belonging to it, was incorporated in the kingdom of Khojand. Omar therupon took the title of "Amir ul-Muminin. There were several wars with Bashkirs regarding the possession of Ura Tobe in the reign of both "Amirs and "Omars. The town indeed remained a bone of contention between the two states right down to the Russian conquest. The memory of the Kalb-Asili allah is said still to survive in the children's game "Ura Tobe is mine" ("Loz' Nasamolov) (I., 1913, p. 195).

"Omar's domestic policy was quite different from that of his predecessor. Like many other Central Asian rulers, "Amir had made up his mind to break the power of the Ozbek families and therefore surrounded himself with mercenary troops from the highlanders of Karategin, Darahz and other lands (Trekobi Tarkhizi, p. 42-3). The war against the neighb was as frequently elsewhere, combined with a war on the clergy, especially the dervish orders; the historians on this account describe "Amir as a godless tyrant (gulim); on the other hand they praise the piety of "Omar, who, as the present lord of Bashkirs, has it his pleasure to perform the prayer twice a day. Ozbek, who is also used as a modern and therefore is known as Medrese-i Ozbek" (picture in Fr. v. Schwarz, Turkistan, Freiburg i. B., 1900, p. 239). "Omar was also fond of poetry and wrote poems himself under the pseudonym (nehbabi) Amir; verses by the Khan himself, his officials and favourites were collected in a special anthology (afterwards printed) entitled Mevridat al-

In spite of the great extent of his kingdom, the authority of the Khan was not firmly established; his vicious life and cruel rule had aroused general discontent. Near Allah, Ann of Bukhara (q.v.), is said to have been asked by people in Khojand itself to put an end to the rule of this blood-thirsty and godless tyrant. The Khojand army was completely defeated; the capital itself was taken by the enemy (for the first time since the foundation of the kingdom), Madali was killed while trying to escape (1258-1262). The conquerors were driven out again in the same year and Shir "All, a cousin of "Ali and "Omar, was placed on the throne; but down to the Russian conquest, the independence of the town was never restored for a single length of time. The reign of Shir "All (1262-1285) and his sons Khudayar (1285-1286 and 1286-1287) and Mallit (1287-1289) and several short-lived rulers were a period of continual conflict and bloody fighting, instigated by the tribes of the Kipchak tribe and the "Sarts", i.e. the native population. Khudayar, who was still a minor, was raised to the throne by Musallam Khul, the chief of the Kipchak, the Kipchak drove the Sarts out of their houses in the capital and took possession of the country; the Sarts were only allowed the water necessary for their fields for payment of a fixed sum. In 1269 (1252) Musallam Khul was overthrown by Khudayar and put to death; the land again passed to the Sarts. Mallit then relied on the support of the Kipchak and instead of them the lands taken by the Sarts. The Khudayar princes usually took refuge in Bukhara. Under these circumstances Near Allah was able to advance as far as Khojand in 1275 (1258), his successor, Musallar, in 1279 (1262) and again in 1288 (1265) to occupy Khojand itself. The struggle against foes at home and abroad was waged with medieval cruelty. Madali's father-in-law, Musallam Sharif Allah, governor of Tashkend, was bound to a horse's tail by order of Khan Shir "All and dragged across the steppe; after the capture of Ura Tobe by Khudayar in 1265 (1248) a tower of skulls (delle-mine) was erected on the heads of the enemy killed.

In spite of all this, the kingdom retained its former extent down to the Russian conquest. The Russian troops had been in contact with the troops of the Khan of Khojand since 1260 in the upper course of the Sir Darva, about two hundred miles from the mouth and in the northest since 1280 between the Cu (q.v.) and Il. All these regions were still under the governor of Tashkend, who was also responsible for the maintenance of agriculture; the governor Mirza Ahmad (1853-1858) is said to have carried irrigation works from the town of Turkistan to the valley of the Cu. It was only shortly before the Russian conquest in 1865 that Tashkend passed into the possession of the Amir of Bukhara. From 1866 the kingdom of Khojand became limited to Farghiana and remained nominally independent within the boundaries of the latter, even after the treaty with Russia in 1868. To this period belongs the digging of the Ulugh Nahr canal (Mids among, Riebliche in das Farghiana-Plateau, St. Petersburg, 1881, Appendix, p. 214) and several dakhans (the rude or palisades of the Khan, frequently reproduced, s. g. in Fr. v. Schwabe, Turkestan, p. 214, and later in W. Masalovky, Turkestansky Arx, St. Petersburg, 1913, p. 704 and 7053). the
Medres-e Hākin Ayin and M. Sulṭān Marād Beg, built by the mother and the brother of the Khān, reproduced in M. Ostroumov, Islām va qo‘shqor (p. 154) were erected at this time.

After the deposition of Khān Khabdar by a popular thing and the new troubles thereby provoked, the remainder of the kingdom was incorporated in Russia as the “territory of Khorāsa.” Khokand still continued to be the largest town (113,636 inhabitants, according to the census of 1911) under Russian rule and the most important trading centre in the territory; the newly founded town of New Marghab, later Skhodino, now called Khorāsa, was the residence of the government. This last town Khokand played a part on the political stage was in 1917, when an “autonomous government,” of Turkestan was formed there; in the next year the victory of the Red Army put an end to it.


For the war of 1875-1878, see especially: A. I. Bryunov, Na pamyat’ Frunze, Novy Marghab, 1901, pp. 27-70; N. P. Karamoff, Samoodskoje Palabari (Khozkimy Pogromniki Deblat), ibid. 1902, p. 19-20. On the fighting of 1917-1918 N. Tyuryskii, Khokandskaya Tashkentskii, Tashkent 1922; also the newspaper Tug’h Tashkent, then published in Khokand. (W. Barthold)

KHOJ. (See KHINO.)

KHOMAIR (KHMIR): A people of northern Tunisia. Khomair has as its boundaries, to the north the Mediterranean Sea, to the east to the south the Wadi Ghriba, a tributary of the Medjerda, to the west the country of the Neufs and the Chahla. The area of this region is about 350 square miles. It is a country with a very hilly surface; occupied by a mountain mass stretching as far as in Algeria. Although the average altitude hardly exceeds 3,000 feet, these heights cut by darcy ravines and steep gorges, give to the country a very rugged aspect. Khomair is for the natives “the mountain” par excellence, Djebel Jleubes. The sandstone formations which constitute nearly everywhere the subsoil are favourable for arboriculture. The forests of cork-oak and of Tamarisk occupy here an area of a hundred thousand hectares. The rainfall here reaches 60 inches a year. The water filtering through the sand-dunes reappears on reaching the impenetrable mass of springs and rivers towards the valley of the Medjerda and especially towards the Mediterranean. Agriculture can scarcely be practised except in the alluvial plains of Tabarka. Everywhere, besides a border of dunes stretches between the coast and the forest, and partly arrests the waters coming from the interior. Deposits of iron, of lead, and of copper have been recognised at different points.

The population of Khomair is about 6,500 individuals. The natives called Khamir or Khomair are divided into three tribes: Khamir of Tabarka, Atafia, Tidimka, Sténa. The rearing of animals, even, sheep, and goats is their means of livelihood. Only those who live around Tabarka devote themselves to agriculture. The women manufacture coarse cloth, and household utensils in common pottery. Lastly, few families are employed by the administration for the exploitation of the forests of cork-oak. The Khamir are settled, well settled. They live in huts of round or branches, usually situated on the slopes of the mountains or in the neighbourhood of the river. Some of them have retained the use of tents. Near Tabarka there is also a small colony of Zewa, the descendants of Kabyl of the Borgia district, settled at this place in the xviith century by the Bey Hamada. They cultivate vegetables and fruit, live in stone houses, and enjoy a comfort much in excess of the other natives. The Europeans, who are few in number, are found in the centres of ‘Am Drahem (q.v.) and Tabarka (q.v.).

The Khamir may be regarded as the descendants of the ‘Anbaita, who occupied the northern coast of Tunisia and of the province of Constantine, at the time of the Muslim conquest of the country. Their existence has been reinforced by other Berber elements, driven from the centre towards the north after the Hittite invasion, and finally mixed with Arab blood. In spite of their Berber origin, the Khamir have for a long time been Arabised. They have given up the use of the Berber language which has only left traces in their dialect and have given themselves an Arab descent. They claim, indeed, as their ancestors, a certain Khomair ibn ‘Amur, of Arab origin, whose descendant ‘Abd Allah ibn Khomair, is said to have established himself near ‘Am Drahem. According to another tradition this personage is said to have attached himself to the tribe of ‘Amir or ‘Amir, who at the time of the conquest, and soon after the Arab invasion, founded the emirate of Maghreb, from which ‘Abd Allah is said to have migrated into Tunisia some centuries later. The different Khamir tribes are said to be descended from the sons of ‘Abd Allah, whose ‘Amur is still at the present time the religious centre of this district. Twice a year in spring and in autumn, a much frequented Zaytuna is celebrated there. It has also been held that the Khomir had for a long time inhabited the south of the Regency under the confederation of the Shahida, and that, after the destruction of this confederation, in the xvith century they fled for refuge into the mountains of the north.

In the shelter of their forests and of their mountains, the Khamir retained until the end of the nineteenth century an almost complete independence. Their political organisation was very rudimentary. They did not possess Khils and their disputes were brought before the djema. The tribes were often at strife with one another; they, however, sometimes formed federations to combat the populations of the valley of the Medjerda, or to resist the attacks of the Berbers. The latter, under whom they nominally were, never could make them pay the taxes. Installed in the island of Tabarka, the soldiers and the officials of Tunis found themselves forbidden access to the country. The Zewa settled on the coast by Hamada, in order to prevent the incursions of the mountainous, were content
time the province of this name includes less than half of ancient Khorasan; the rest of the country, to the west of a line starting from Sarakhs in the Persian Gulf and running directly to the south and passing half way between Meshghad and Herat, belongs to Afghanistan; the region which extends from Merv to the Oxus or Russian territory, Meshghad has revealed the capital of this shrunk province. The chain of mountains which run along the southern border from 11,000 to 15,000 feet high. Water is scarce in this province. The country offers the appearance of a group of isles, watered by intermittent rivers and by wells situated along their suburban courses. The population is sparse and mixed.

At the time of the Muslim conquests in 642, Khurāsān was particularly much the territory of the Euphrates Huns (Hājāt, Bālāhārān, p. 405, 15; Tabari, 1, 2885) so that the present Persia territory to the north was marked by the town of Merv al-rāk, under the command of ʿAbdulrahmān ibn Banū Rāk, invaded Khurāsān by way of Fahāla (Fahālah whence the Fatimids originally came), conquered Tokhtrāsān and brought about the expropriation of the inhabitants of Bālgh (cf. Sebūs, p. 137); According to Ibn Khurraša (Mukhtāṣr, p. 293), the inhabitants of this province were converted very quickly to Islam at all times arrogant and unhappy, they often rebelled against the central authority. During the civil wars between ʿAlī and Muʿāwiya, the Arabs were driven from Nafāshā (Tabar, I, 1249, 3350; Bâlāhārān, p. 408) and the Chinese installed a Turk as governor of Tokhtrāsān, ʿAlī sent Khurāsān to submitted to the inhabitants of Nafāshā to submission (Khurraša, p. 162).

As soon as Muʿāwiya was the undisputed master of the Empire, he appointed ʿAbdalrahmān ibn Banū Rāk as governor of Bajja and bade him reconquer Khurāsān; the latter in the year 47 (662) named Kūsh ibn ʿAlī-hājāt as his lieutenant, but in the year 43 (663) he sent ʿAbd al-Rahmān b. Samura, who had already governed Sūdāstān under the Caliph ʿUthmān, to reconquer Bālgh and Kūstān. The first of these two towns was retaken in the year 51 (667) by ʿAlī b. Ziyād. In the year 95 (708) the Türkhs Nārān of Bālghārān rebelled, took the yabghū (yabghū) of Tokhtrāsān prisoner but in the following year was conquered by Khurram ibn Khurram and put to death.

The war in Khurāsān that ʿAlī and Muslim and the 'Abbasid propaganda recruited the troops which overthrew the caliphate of the Omayyads. A ḍaimā, without doubt made up after the event, claims that the Prophet declared: "When you see the black flags coming from Khurāsān, go to meet them, for in their midst you will find the Mahdi" (Mushkhs b. Tāhir al-Mukhtās, Idris de la Creation, ed. Huart, ii, 156). An attempt was made in this an indication of the coming of the restoration; but even by the time of this author it was explained by the revolt of Ani Muslim (al-Maṣūṣ, ii, 157). The internal disputes between the invirgins. Arabs had for a long time been divided, the Anf representing the Usmanite, the 'Amir and the 'Abd al-Rahim of the race of 'Amr
fought for supremacy; the first seemed to triumph with the family of Mahallah, which remained for a long time in power. Najar b. Saiyad had called the attention of the Damascene rajjish to the Abbasid movement without obtaining reinforcements. When Abu Mas'in, gathering around him the Shii, established a camp not far from Merv, he was then able to intervene successfully in the battle fought by Najar in the streets of this town against Ibn al-Karmal and to put Najar to flight (130 = 749). The whole country was then subdued.

Khosrau really recovered its independence with the foundation of the Tahirid dynasty by Tahir b. al-Husayn, nominated in 205 (820) governor of the eastern regions by the Caliph al-Ma'mun. It was joined to his possessions in Sijistan by Amr b. al-Laith al-Sulh in 283 (896), then it was annexed to Transoxiana by Isma'il al-Samani in 287 (900); it was occupied by the Sultan Mahmud b. Suluk-takin al-Ghaznavi in 384 (994). Toghrilbeg the Seljuk seized Naisabur in 429 (1037) but the inhabitants revolted in 430 (1038) when the Sultan Mas'ud reconquered Khosrau, but only for a short time, because Toghril-beg finally conquered the Ghaznavid lands in the following year. By the death of the Sultan Sanjar in 552 (1157) the Ghurids recommenced their incursions and devastated anew the country, a part of which recognised the authority of Alib b. al-Mu'tadid, the slave of Sanjar [q.v.]. Anarchy and brigandage favoured the expeditions of the Karzaurids and of the Ghurids, and the country finally remained in the hands of the former. The conquests of Chinshir-Khan completely destroyed their independence in 617 (1220).

At the death of the Mongol Khan Abu Sa'id in 1376 (1290), Khosrau saw the dynasties of the Kert and the Serbids [q.v.] give a certain life to the country up to the time of the campaigns of Timur (1383-1385). It was the centre of the empire of his son Shah 'Ali Shah. Shahbuz-Khan Ozbek conquered it in 1457 after disputing its possession with Shah Isma'il I. With the exception of Naisabur and of Meshed, it was incorporated into Afghanistan by Ahmad Shah Abdali after the death of Nadir Shah about the year 1706 (1747). In 1746 (1835) Kermans defended Herat against Abbás Mirza, the son of Fath 'Ali Shah, who was supported by Russia and concluded with England, who had sent an expeditionary force to occupy the chief towns of Afgahanistan, a treaty which was signed by Lieutenant Puttenger. In this treaty he recognised the sovereignty of Shah 'Ali. [q.v.]. From this time Khosrau has remained in two sections, the boundary of which starts from the Hari-rud at Sarakhs and runs to the south to the south, on the east side of the Persian province of Sijistan as far as Lake Hamun.


(CL. Huart)

KHORASAN (DANGZ), a Turkish dynasty. The establishment of the Klink Khosrau in Tunis was a consequence of the Hilid invasion. Imitating the Zirid Sultan al-Mu'izz, he did not protect them against the brigandage of the Arabs, the inhabitants of Tunis in 457 (1060) asked the Hamudid sovereign of al-Qal'a to send them a governor. This prince chose for this office 'Abd al-Haqq b. 'Abd al-Azzar b. Khosrau, a personage originally from Tunis according to certain authors, but belonging, according to Ibn Khaldun, to a Zanbidi tribe. 'Abd al-Haqq gained the support of the inhabitants by his good administration, and succeeded in putting an end to the plunderings of the Arabs by signing a treaty with them. But he had to fight the Zirids who wished to recover Tunis. Besieged by Tamun b. al-Mu'izz, he was forced to recognize him as sovereign. On his death (488 = 1095) his power passed to his son, 'Abd al-Azzar, and after him to his grandson, Ahmad. This prince was, according to Ibn Khaldun, the most notable representative of his dynasty. He put to death his heir Isma'il, got rid of the council of doctors which 'Abd al-Haqq had associated with him in the government, and ruled as an absolute monarch. He surrounded Tunis by a fortified wall, and concluded a treaty with the Arabs, to ensure the provisioning of the town and the security of travellers. He constructed for himself a palace and surrounded himself by men of letters. The Zirids, however, had not disdained. They supported Mubāhir b. Ziyād, the chief of the Arabs, who were installed in the ruins of Carthage, which Ahmad had attacked and obliged the governor of Tunis to submit to their demands (510 = 1116/1117). Four years later the Hamudids, not wishing to allow their authority to be lessened for the benefit of the Zirids, came to their turn to besiege Tunis. Ahmad saw himself forced to recognize the sovereignty of the Sultan of Bougie. He kept, however, the government until 522 (1125). At this time he was deprived of power, imprisoned at Bougie and replaced by a Hamudid official. After an interval of twenty years, the Tunisians having expelled their governor, the Banū Khosrau regained their power. 'Abd Allah b. 'Abd al-Azzar was chosen by them as Amur (453 = 1149/1150). He died in 552 (1157) while the Almohads besieged the town. His nephew 'Ali b. Ahmad replaced him, but at the end of five months, had to capitulate and make his submission to 'Abd al-Mu'izz. Sent to Marrakesh with all his family, he died during the journey.


KHORSABAD, the name of a place noted for its Assyrian excavations, situated on the plain to the northeast of Mosul, at a distance of 12 miles (5 hours by caravan) from the town and eight miles from the Tigrit at the south-west of the foot of the Zagros Mahal, and on the left bank of the Kherweer. At this place the village of Khorsabad was situated in the year 1843; inhabited by the Shahak [q.v.] it was deserted about 1849, the first explorer sought, and repopulated the inhabitants in another place in the plain, so that
Khosrav Begg, also called Ghiyat Khosrew, was the son of the governor of Bosnia (1806-1870), later of Skutari (Albania) Nast, Beg, who had married a daughter of Bayezid II in 394 (1489) (cf. Die autonomen anonyme Chronik, ed. V. Giese, Breslau 1922, p. 234, 1st col.; also J. V. Hammer, G. O. R., iii. 302, and Sراجی, چیزه، 555, s. v. ناصحی, Beg). He is therefore sometimes called سرخه. Thanks to his connections, Khosrew Beg was appointed governor of Bosnia at an early age in 374 (1518) and then transferred in 397 (1524) in the same capacity first to Skutari (Albania), later to Berat (Wahidow, Serbien), after 394 (1528). Khosrew returned to Bosnia, was later temporarily disgraced, dismissed, but restored again to office. He lived in Serajevo [305], where he died in 508 (1654) and was buried in the mosque built by him in 538 (1630). One of Ghiyat Khosrew’s mosques was called مکیه.

Ghiyat Khosrew Beg attained fame for his numerous conquests in the frontier lands of Turkey, notably in Bosnia; but he also ravaged Hungarian territory with his raiding parties (cf. J. V. Hammer, G. O. R., iii. 189), when he plundered and occupied the country round Eskié and Postaja. Ewliyah Celahi gives the number of his conquests as 170 fortresses, no doubt with the usual exaggeration. Ghiyat Khosrew however is still more famous, especially in his own district, for his charitable endowments which Ewliyah Celahi probably with less exaggeration puts at 300. In Serajevo alone his charitable foundations are very numerous. Besides the mosque which bears his name, he built opposite it a medrese, also baths for men and women, and a hospital with 90 roofed shops, a kümbet with 60 roofed store-rooms. In a foundation grant (مکیه) of the year 538 (1528) the various foundations are detailed. The property which Khosrew left for the maintenance of his buildings and for public kitchens was enormous. In money, gold and silver vessels and jewels alone, it amounted to 3,000,000 ducats, an enormous sum for those days, which although the foundation has been reduced in course of time to lessthan a quarter of its former size, still yields an annual income of £ 2,500 a few decades ago. The estate and the house-property of the endowment still exist. Khosrew Beg therefore created for himself in Bosnia a permanent memorial of gratitude and remembrance in the hearts of the people, who everywhere revered him as a saint and great benefactor.
KHOST. There are two places of this name in Afghanistan. One is in the Oxus basin, near Andarak, in which is now called Afghan Turkistan, and is on the borders of Badakhshan. It lies S.E. of Balkh, S.S.E. of Balkh, N. of Kabul, and at the back of (i.e. north of) the Hindu Kush mountains. This place seems little known, and is seldom marked on the maps, but was of importance in old times. Yakh (Barber de Meynard’s translation) calls it “lie chef lieu d’un petit pays fertile et boisé,” and it is several times mentioned in Babur’s Memoirs. He spells it Khosat, and it seems to be identical with the Khoost of Kazvin and the Khalish of other writers. In S. Zain’s translation of Babur’s “Memoirs” it is called Khoost-i Badakhshan. Two of Babur’s daughters were born at Khoost, one of his chief wife Maiman, and the other of Bibi Begum. Evidently Maiman was closely connected with Khoost. Her brother Muhammad ‘Ali Tagheli was a Mirzad of Khoost, and Raisi Babri at his time was called the ‘Turk-i Humayun (L.O. MS. No. 243 of Ethel, p. 261), mentions that Humayun (Maiman’s son) visited his maternal grandparents at Khoost. We also find him making special mention of the place when sending presents from India (see the Zakhrist-Khoda of his ecclesiastical judge S. Zain, who notices that the people of Khoost were distinguished for piety). This seems to point to Maiman’s family, for she was descended from the famous saint Aymul Djami. Yakh says that Khoost was the birthplace of an early traditionalist (Barber de Meynard, p. 219). Hui Batijn also speaks of the many cells of religions in the Hindu Khoost. It is probable that Khoost has been ruined by the Turcomans and Uzbeks. For references to Khoost see Guy Le Strange, The Lands of the Eastern Caliphate, pp. 470 and 471, Tabriz-Khoost translation, p. 123 and note, Vanden’s “Geschichte des Landes,” Canto, 65, p. 362, and Khoost in Ethel, 1, 454, where there is an account of Dost Singh and his Khadiv gaining a victory over the Uzbeks at Khoost, and of their erecting a wooden fort there, as timber was plentiful. See also Rasmussen, ii, 465; the year was 1843 (1905 A.D.).

The other Khoost is a valley in the S.S.E. of Afghanistan, and borders on the Peshawar district. The inhabitants are warlike and have given trouble by making raids into British territory. See Raverty’s Notes on Afghanistan, p. 75; Clement Markham in Proc. Geog. Soc. for 1879, p. 49; the Official Report of the Second Afghan War, London 1909, and The Times of March 28, 1913. There is a third Khoost in Baluchistan, 33 m. E. of Quetta, which is the seat of a coalfield (Imperial Geographer of India, iii, 158 and iv, 306). Khoost in Persian means an island, and so may have the same import as Andarak. (U. Bevan)
Khotî (ii, p. 738); on the conquest of the country by Khâibîr, the ruler of the Naimân and the persecution of Islâm instituted by him, see ii, p. 739.

According to Djuwainî (Tu'rekh-i Zibâbâ Gahwa, ed. Mîr-i Mubârîk Kâtarî, i. 49 and 52 sqq.) he had the Imam 'Alî al-Dîn Khozain nailed to the door of his house. Nothing was known of this martyr by the time of Habaiq Mirî (cf. ii, p. 232 sq.), his tomb was also unknown (Tu'rekh-i Râshîdî, trad. E. D. Rene, p. 298). There was therefore no native historical tradition in Khotî; the references to Khotî in the Arabî and Persian geographical works are extremely scanty; even the site is wrongly given by San'înî (i. 3. Marc. vol. x. Gîhî Mem. Series, i. 1859) and by Yâ'qîb (i. 403) who follow him.

In the 10th century Khozain according to Marco Polo (ed. Valesi, 1. 188 sqq.) was under the rule of the Emperor of China, not like Yâ'qîb under the rule of prince Kâtî 'Ali (cf. above, i. 844). Khozain later seems to have regained the political history of Khâibîr and other towns of this region, belonged like Kâthîgar in the xvth century to the state of the Khâibîr (saints), had to submit to Kaunmuck and later to Chinese rule, after the events of 1280 (1863-1864) to the rule of the invader Vâ'îbî Beg and returned after his death (1877?) to its allegiance to China. On a history composed in Khotî quite recently (finished on 23rd Shabrâh 1311 = Feb. 24, 1894) dealing with events since 1280 (1863) cf. Bidârîn-i Pântî, etc., 1911, p. 203; and see also the section on the Khâibîr of Khotî in the Tu'rekh-i Enâmî, ed. Pântî, p. 161.

In the modern town the silk industry, much cultivated here in the earliest times, still survives. The number of inhabitants is very variably given; according to Komîxîr, Khâibîgarî, Tashkent 1903, p. 275 only 15,000; according to G. and P. Sykes, Through Deserts and Cities of Central Asia, London 1920, p. 246. 30,000.

Bibliography: In addition to the works mentioned in the text see more especially: E. Bretschneider, Med. Researches from Eastern Asiatic Sources, ii. 27, 397, 426, etc., M. Hartmann, Cheirâch-Tüxchânt, Halle 1903, p. 93 sq. — On the rule of saints in Khâibîr and the relation of the Khâibîr to this see M. Hartmann, Zentralasien und Tibet, Berlin 1903, i., p. 195 sqq., index.

KHBÂBAH, h. Amir al-'Amâlî, and the first martyr of Islam. The main features of his story common to all versions are as follows: After the battle of Uthîr (on the chronology see below) a small body of ten of the Prophet's followers was sent out and surrounded between Mccâ and Thâmîn by 100 (or 200) Lîyânîs who belonged to the Hâfi'îs. The leader of the hard-pressed little band, 'Aşîm ibn Thâfîr al-'Amâlî (according to others the leader was al-Marîthi), proudly refused to yield. He and six others were killed whereupon Khubâbîd, Zâbîl ibn Dastîmâ and a third surrendered; the latter fell a victim to his stubbornness and the two former were taken to Mccâ and sold. Khubâbîd fell into the hands of the Banî b. Hârîth b. 'Amîr b. Nâwâl b. 'Abî Mâmâs who on the expiry of the second period took him out of the Hârîth b. Thâfîr, bound him to a stake and killed him with lances (mabârâk) in revenge for al-Hârîth b. Khubâbîd whom Khâibîrî had killed in the battle of Baldr. Before he was tied to the stake, Khubâbîd asked for time to perform two rakah's which was a custom for martyrs, comparable to the last prayer of Christian martyrs. Khâibîrî is said to have recited two verses at the stake to the effect that he as a Muslim martyr cured nothing about the treatment of his body as Allah was able to bestow his blessing upon his ascended members. Kâthî'î formulat uttered by him besides these verses have also been handed down in which he appealed to Allah for vengeance on his enemies. These present are said to have shown great repulsion at this verse of the dying man; it is related that Abû Sufyân hurriedly pressed the little Mâ'wîya to the ground to protect him from the consequences of the ill-omened words; and Sohîl b. Khâibîrî fell into long swoons whenever he thought of the scene.

A comparison of the accounts shows discrepancies and idealising features. Before his death 'Aşîm prayed to Allah asking him to communicate news of the event to his Prophet in Medina, which actually happened. His corpse was protected by a swarm of bees so that the enemy could not reach it and later it was carried away by a deluge of rain according to al-Wâsîkârî, p. 155; however, Muhammad received news of the event at the same time as that of Bîr Mâ'înî and according to Ibn Hâshâm, p. 644, it was not 'Aşîm but Khubâbîd who prayed to Allah asking him to cause Muhammad to be informed. — According to al-Zubârî and Yâ'qîb (see the latter's brief account in al-Wâsîkârî, p. 156) the ten men were sent out as a party to Vij upon the Mccâ; according to Ibn Hâshâm, p. 642, al-Wâsîkârî, p. 157 and Ibn-Salîd, ib. 32, sq. 32, ten teachers of religion, who were on their way to a tribe to instruct them, were treacherously placed at the mercy of the enemy by their guides.

This story is too much like that which has been woven round the drama of Bîr Mâ'înî, which happened at the same time. Al-Wâsîkârî tells us under the year 6 A.H. that Khâibîrî was not yet at that time a prisoner among the Mccâns (p. 227). The only certain chronological statement that can be made is that the event took place after the battle of Uthîr = 'Aşîm fought there. In the official Sâra, the incident is recorded under the name Yawm al-Râjîl, and put by Ibn Hâshâm in the year 3 and by al-Wâsîkârî in 4 a. H.

The figure of the proto martyr Khubâbîd lent itself readily to embellishment. The daughter of al-Hârîth (according to others Mâ'îya, a xilifant of Muhammad, Abî Hârîth), in whose house he was kept a prisoner, saw him one day eating grapes, although these could not possibly be obtained in Mccâ. — When his martyrdom approached, he asked for a knife with which to remove the hair on his private parts (as was usual in such cases); the woman sent a little boy with it to him, but became terrified at the thought of his possible revenge; when Khubâbîd noticed her terror, he calmed her with the assurance that no such cruelty need be feared from him. — The verses above mentioned, which he is said to have uttered at the stake have grown in Ibn Hâshâm to a whole poem. The same author (p. 644 sq.) gives the lemmis for him. For how his corpse was taken from the Kûrânh and swallowed up by the earth, see Tabârî, i. 1458 sq., = Zâhîh, i. 862.

Bibliography: al-Zubârî's or Abû Hanîfî's tradition in 'Alâmî b. Thâfîr, Ma'âmûn, ii. 294.
do not go back exclusively to Sulthan Murad I, but that it is derived from a title borne by the high official who had his headquarters at Bursa. The religious buildings in the town of Bursa bearing the name of Khudawendigir are such as the Eyüp Sultan or the Khudawendigir Dönmü (Eyüp Sultan, Kılıç Ali, Cengiz, Lütfi, 1273, 1277) and the Medrese-i Khudawendigir (Eyüp Sultan, iii. 17) are however connected with Murad I.

(Al. H. KRAMER)

AL-KHUDJANDI, HEMIN b. AL-KHURASAN MAJIDJAN DIED ABOUT 391- (1000). He lived in Al-Rai in the time of the Buyid Fakhr al-Dawla (366-387 = 976-997). He gave the latter's name to the sextant (not the sextant in use since) which he made (al- 'asid al-bahri). This consisted of two parallel perpendicular walls A and B 12 feet apart, which reached 30 feet above the earth and 30 feet below it (resembling an ell at 18 inches). At the south end and perhaps also at the north end of the south wall was a dome with an orifice. Around the latter a semi-circle with a radius of 60 feet was described, which was formed by the carefully polished surface of a wall erected between the two walls. The sextant reached from 30 feet below the earth's surface to the latter and every 10° was marked. The rays passing through the orifice were caught on a white plane which moved along the circle. The greatest altitude of the sun was thus obtained. Al-Khudjandi calculated with the sextant the plane of the eclipse in 384 (944). As cloudy weather prevailed, the observations which were made in the days before and after the culmination of the sun in Cancer and Capricorn had to be approximated for the calculation of the eclipse. By exact calculation and interpolations, it was successfully done. The plane of the eclipse proved slightly different from earlier calculations at 23° 32' 21". This figure differs by 17 minutes from the true value then in use. From al-Biruni we learn in the Mat'a'a Cennet al-Butu 51 his value was falsified by the fact that the instrument used for one of the two calculations had been damaged. Al-Khudjandi explains its great length that, as the astronomical values were variable, there is no fundamental reason against a variability of the plane of the eclipse also.

Al-Khudjandi also constructed the instrument called al-ta'la al-gahšin, "the comprehensive instrument" (cf. J. Franck, Über eine astrologische arabische Instrumente, Zeitschr. f. d. J. astronom. und. astrolog. Anzeigen, 1921, 1922). It is a universal instrument, filling the place of both astrolabe and quadrant, but at first could only be used for one latitude. Hilat Allah b. al-Humay al-Baladi Abu 'l-Khair al-Asturlahi made it applicable to all latitudes (cf. Ibn al-Rabi, p. 339 and H. Suter, Nr. 477).

The height of the place is said to be 1,500 feet above the sea (Ritter, Erdkunde, viii. 11). The river of Khulm, Ab-i Khulum or Khulumad seems to be the Artesium of the ancients (Pauly-Wissowa, Realency., iii. 1905). The Khudzdab (p. 33) mentions a nabeel Disjabad in the neighborhood of the town; can this be the same as the Khulumad? The fall of the river of Khulumad amounts to 60 feet in each mile. On the upper course of this river the village of Duff is situated; the steam itself runs to the West and parallel to another water-course, the Ghart, to join the Oxus after passing Haibak and Khulum. Hereafter may be commended the description in Burnes's Travels (iii. 176): Heibak and Khoolooam stand on the same rivulet, the water of which is damped up on certain days, and allowed to run on others. The gardens on its banks are rich and beautiful, and among the fruit-trees, one again meets the fig, which does not grow in Cabool.

The town of Khulum is reckoned by the geographers to Takhtkhristan, or, in a wider sense, to Kurushan (cf. Yaqut, Mabian, iii. 518; Takhtkhristan is now called Takht-i-Khulum). The people seem to consider Khulum as a locality belonging to Badakhshan (Geographie d'Europe, par P. A. Jomard, 1846, p. 474). The town belonged to the "sultanate" (cf. "Sultan Khulum") and "Khan" (Yaqut, ed. de Goeje, p. 288); its dependencies were numerous (Muradkhan); we find mention of Khantranj (Vakif) and "Muzur" (Burnes; Maizier). The climate is, according to the mediæval authorities, healthy, but breezy during the summer; the place was inhabited by Arabs from the Ard, Tamto and Kais, who had settled there at the time of the conquest. Two theologians, Abü l-Awliya Sa'id and Uthman al-Khallal were, according to Yaqut, natives of Khulum.

As regards pre-Islamic times, it has been supposed, that the Aroosha mentioned by Asrical, Avicenna, li. 29, was in the neighbourhood of Khulum, but this cannot be proved (comp. Grundzüge der Iranbibl., ib. 474, note 3; Pauly-Wissowa, Realency., iii. 2659). Next, the Chinese traveller Hsian T'angla mentions the kingdom of Huuln (Khulm?); it is measured, according to his account, 2,800 li in circuit; the circumference of the capital is 5 to 6 li. There were more than 10 Buddhist monasteries, and above 800 monks. To the West of Huuln was Fuhu (Khukh), but, though this identification seems to be correct, the transcription, according to Watters, "seems to require an original like Boiskar or Rokhara, the name of the country which included Baluch." Comp. S. Beal: Sochk-i: Buddhist Records of the Western World (Popular Edition), i. 43; Th. Watters: On Yuan Choung's Travels in India (1904), i. 106, 109. Later, Khulum sometimes is mentioned during the struggles which the Muslims waged against the Turks of Central Asia, e. g., in the year 1500 (708/709), in the war of Khatola b. Muslim with them; in 119 (737), when Aas b. Abdallah was in the field against the Khulun, the latter tried in vain to take the town. Khulum is also met with in the assessment-list of Abd Allah b. Tahir of the years 111/112 (820/827—825/826). It is noted there for the sum of 12,300 rupees. On two maps, Marquard, Brünnh., 52, 219 sq., where the place is not given. In 656 (881/882) the rebel Abnād b. Addamkhul Khudzmat, after beating the army of Aba Talla, the general of Abi b. Al-Latih at Sorkhak, defeated him a second time near Khulum (Ibn al-Athir, vii. 209).

In the beginning of the 19th century, Khulum is described as having a mixed population consisting of Tadik's, Usbecks and Khatolis. Under the reign of Khatola Ali Beg (an Usbeck prince of Baluch, nominally tributary to the crown of Khatol), the town, then an important place, was liable to be harassed by the nomads of its neighborhood. Because of this, the sort of government, which seems to have been at Khulum, was transferred to the locality of Tsh Khurgan, situated on a distance of ca. 4 English miles from it. When Moorcroft visited these regions (1824), another calumny also had befallen Khulum. The year before, Murad Beg, the prince of Khatol, had forced the inhabitants to migrate to Khudzmat, such compulsory removals being not uncommon during his reign. Since that time, Khulum proper has decayed, and its place has been taken by Tsh Khurgan.

This Muhammad Murad of Khudzmat had held a command of minor importance under Ali Beg; but after the death of the latter, Murad attained so much power, that he became in reality an independent ruler in the regions north of the Hindu Khukh. New Khulum (Tsh Khurgan) had, at the time Burnes travelled there, some 10,000 inhabitants; it was the frontier-town of Murad's state. The sons of Ali Beg, in their turn, had become vassals of Murad, and reigned in his name over the district, whose capital was Khulum, and which comprised moreover Haibak, Ghurt, Andarush, Talishan and Haddak-Inam.

KHMĀRAWAIH. B. AHMAD B. 'ULAIJN. D M 250 (864) was appointed by his father Ahmad his deputy in Egypt as early as 269 (883). Before his death, while on a campaign in North Syria, Ahmad at the request of his generals, designated Khmārawaih as his successor and died shortly after in 1255 'l-Kā'ba: 270 (May 884). His older and younger brothers both rebelled against his rule, and he was regarded as cruel and untrustworthy. On his deathbed Ahmad had shown an inclination to make peace with Muwaffaq, the all-powerful brother of the reigning Caliph al-Mu'tamid; the latter had readily considered the proposal. The negotiations were interrupted by Ahmad's death, for his great prestige had induced his enemies to consider peace negotiations on a basis of his appointment as governor in Egypt. When the negotiations fell through, two partisans of the Caliph, Ibn Khindād, who had previously been appointed governor of Damascus, and Abū l-Bālā, the governor of Northern Mesopotamia, went with their troops to Syria and sought Muwaffaq's support, which he promised them. The governor of Damascus joined them, and invaded, over Antioch, Aleppo and Hims to Ibn Khindād. Khmārawaih now sent troops to Syria who put down the rebellion in Damascus and advanced as far as Shābān (q. v.) on the Orontes. The winter forced the two parties to go into winter quarters. Al-Mu'āwīyīn's son Ahmad now arrived in Syria in command of the Caliph's army, Ahmad along with Ibn Khindād attacked the quarters of the Egyptian army, inflicted a severe defeat upon them so that they fled to Damascus; driven out of this city they retired to Rumān. Ahmad however, now quarrelled with the Caliph's two generals and was left with only 4,000 men. Khmārawaih hastened to the mainland, reached Raʾiyy from Egypt with a large army (70,000 men it is said), the armies met at Shuwayl 16, 27 (April 6, 885) in the famous battle of al-Tawārīn (north of Jaffa). Khmārawaih, who had never been in battle before, did not resist long but fled back to Egypt with the majority of his army. Ahmad's troops then fell upon the camp and were plundering it when a body of Egyptian troopers that had been kept in reserve attacked them. Ahmad thought that Khmārawaih had returned with his troops and fled precipitately to Damascus. When the governor shot its gates against them, the troops went on to Tarsus in Southern Asia Minor. A great part of the army had already been taken prisoner and carried off to Egypt. On this occasion Khmārawaih showed his extraordinary fair and peaceful character. He gave the prisoners the choice of returning to the Arab without a ransom or of settling in his kingdom. Ahmad returned to Mesopotamia.

One of his own generals rebelled against Khmārawaih but was defeated by him, as he had now regained his personal courage and he was also able by his bravery to conquer Ibn Khindād, who had taken up arms against him. He now began negotiations with Muwaffaq and in 273 (886) was recognised for a period of 50 years as governor of Egypt, Syria and the marches against Asia Minor and Armenia for a trilling tribute. In 275—277 (886—890) there was again fighting between Khmārawaih and rebel governors, which ended in Khmārawaih being also recognised as monarch of Mesopotamia. In Rajab of the year 279 (Oct. 892) the Caliph al-Mu'tamid died and was suc-

ceeded by Muwaffaq's son Ahmad, with the title al-Mu'tamid. The latter confirmed Khmārawaih in his office and the latter became ambitious to be closely related to the Caliph. He offered him his daughter as a daughter-in-law, but the Caliph married her himself to attain his end. Khmārawaih had to make decorative formal sacrifices. The story of the princess is said to have been 5,000,000. On this occasion the contrast between the rich provincial governor and the poverty of the central government which represented the Caliph was striking. It was impossible for the latter to collect money from the provinces as the independent governors kept all the revenues for themselves and paid only a moderate tribute to him. It is related that when the princess came to Baghdad, the Caliph and his chief eunuch sought for candles in order to receive her in a fitting manner. The chronicles record that he could only collect 5 silver and gold plated candlesticks and then heard that the princess was accompanied by 150 servants each of whom carried a gold and silver plated candlestick. He then said to the chief eunuch: "Come let us go and hide ourselves, lest we be seen in our poverty". The princess Ḳaṭī' b. al-Nāṣir was noted for her wit and beauty and must have ruled the Caliph as anecdotes show. Once when the Caliph entered her room, she said: "Ah, my father is dead!" Asked how she knew, she said: "Hereafter when you come to me, you sink on your knees and touched the earth with your forehead to greet me, but now you say simply "good day."

Khmārawaih's extravagance in daily life and on the occasion of the wedding of his daughter naturally did great harm to the finances of the lands he governed. As an example of the boundless extravagance, which he displayed in the maintenance of his court and in the erection of costly buildings, the palace is mentioned, in the court of which he erected a basin of quicksilver supported by pillars, to alleviate his insomnia. He lay on cushions, filled with air on the surface of the quicksilver, and tied to the pillars, and was greatly rocked to sleep by their motion on its surface. It was a particular misfortune for Egypt that Khmārawaih fell a victim to a plot while still young. He learned that his favourite wife was deceiving him with one of his servitors and, on the latter, to escape punishment, resolved to kill his master. He and several conspirators fell upon him and killed him. On the whole, he procured a period of peace for his lands. Egypt itself was spared from war during his reign. Nevertheless as a result of his extravagance, the country was so injured that his son who followed him steadily lost power. The family of the Talihūn had ceased to reign by 292 (905).

Bibliography: See the article AHMAD B. 'ULAIJN, where the main sources are quoted and especially also the critical discussion, marking a great advance on Winternitz (Monothletism in C. H. Becker, Geschichte der Byzantinischen, ii. 149—153 and 152—191). Also Ibn al-ʿArabī, Khamārawān, vii. passim, in Indications et Observations, de Challifon, ii. 454—454, 468, 481. Quatremeres, Monumens des antiquites de l'Egypte, Paris 1811, ii. 462—475 (translation of the chapter al-Kā'ba of the Kitāb of Maqrizi, where details of his life are given and Ibn Khallilkān, transl. de Sasa, i. 498—500). (M. Schwabesm)
KHMURARADJ, in Turkish "commander", a body of regular troops, formerly in the Ottoman army. It was composed of 500 men provided with military fatigues, the Count of Bonneval becoming the chief (January 24, 1734) with the title of Khmurarak-ı-bâdiji, in the reign of Sultan Mustafa III., began to enlarge it by 500 paid men. The force was increased to a thousand men by Sultan Selim III., latterly it was commanded by an Englishman named Inigo Mustafa. It was disbanded in the reforms. This body was included in the hentâb-ahl, "slaves of the Ports", and thus attached to the personal service of the Sultan, was called, as one would say in-day, of the Imperial Guard.


(KL. HUART)

KHUMIR. [See KHMIR.

KHURDADH (v.), the name of the third month of the movable Persian solar year, also the name of the sixth day of each month. The 6th Khurdâd, or the day on which the name of day and month were the same, was called Khuradâd-î-kadâr. To distinguish the day Khuradâd from the month of Khuradâd, the former was called Khuradâd-kadâr, the month of Khuradâd, the latter Khuradâd-mâzâr (monarch of Khuradâd).


(M. PLEISNER)

KHURRAM (v. "joyful") the name of the favourite (hâkib) of the Ottoman Sultan Sultan I., the Legislator, better known in European historians by the name of Roxolana. She was a slave of Russian origin. ("altra donna di nazion Rossa, giovane non bella ma graziosa") in the report by Pietro Bragadin (1560). Marzio Scanto, alli, who was the mother of three sons, Sultan Selim II., princes Murad and Mustafa, all died of a mysterious disease on 11th May 1555. She was anxious to secure the succession of the throne for her eldest son and is accused of having brought about the execution (1555). She was the eldest son of Sultan by a slave girl. It was owing to his superior intelligence and capacity that she was able to remain the Sultan's trusted adviser till her death in 1555, but her genius for intrigue urged her to crimes; she brought about the overthrow and execution of two grand viziers, Ibrahim Pasha and Ahmad Pasha. Her son-in-law, Rustam Pasha, by birth a Cretan, was through her influence appointed grand vizier in 1554. She was buried in a vault specially built for her in the court of the Selimânedî Mosque in Constantinople. Several pontifical revenues and charitable endowments were built or instituted at her expense in Constantinople; these were the imperial mosque, the hospital, and the school of the Evkibospâli in the Aya Eufrosini quarter.

Khurram Begum was the name of the wife of Muslim Sultan, son of Khâzim Mirza, son of the Timurid Sultan Abu Said, ruler of Badakhshan, died at Allahabad in 1597.

Khurram is also the name of an alleged king of Khurram, last of the Shah-durr of Faridkot, in 1731, and of his assassination in 1747 (Ghid, Ottoman Poetry, III., 370, 371).

Mirza Khurram was the proper name of the Mogul Emperor Bahadur Shâh (d. 1748) which he bore before his ascension in 1737 (1748).

Pakhtawâr Khurram Khan Sharâfâni, a general of the Mughals, is credited to be the son of Bakhtawar Khan, a general of Babur, after the death of his father, took charge of his son, and, on his return from Badakhshan, went to him, but was killed in battle (Baz, Muntazir, v., 203; Khurram, ed. I. E. B., p. 322).


(KL. HUART)

KHURRAMABAD, capital of the province of Lûshistan with 6,000 inhabitants, situated in 33° 32' N. Lat. and 48° 15' East Long. (Greenwich) about 4700 feet above the sea-level between the rivers of Khîrmand and Kirmānšâh on the river of the same name. On an elevated ridge of rock between the towns and the river he locates a castle Khushâb, or "black castle", in the modern age the residence of the governor, with annexes called Fakâh, or M-model built at the beginning of the government of the lâs, which dates from the time of Mahmûd, grandson of Malik Shih. The town was visited by J. Rich and H. Kaimbino. The town is noted for its hâkib and others know two places of the same name near Bald and near Balak.


(KL. ROHDA)

KHURRAMIYA, a tract whose name is derived from the Persian word Khurram "agreeable", on the ground that they regarded everything that was agreeable as lawful. This is said to be derived from the name of a district of AFSâb, and was named from the khan of this district, in Bokhâr, where the seat may have arisen. According to Mahdî, Murghâb, vi., 386, they came to prominence after the execution of Abul Muslim of Khurram in 1346. At the same time, they were known as the khan of the Bokhâr district. The khan of Bokhâr rebelled against the Afghan government and entered into alliance with the khan of Bokhâr (the mother of the khan of the Bokhâr district) for a "village between Khurramabad and Afsâb"; he maintained his influence from 301 till 243, when his fortress was taken by Afghan, and the khan of Bokhâr was subsequently captured and sent to Multan. After his capture, he was tortured and put to death, displaying remarkable fortitude under torture (Mihrâb, ed. af-Khalilî, p. 75). His daughter was taken into
Mu'tazil's haran (Arabic al-Awār, 1. 369, 2). Many of the during the time of the 2 (356) members of both Abū Tammūn and Muslim are devoted to theologians, who are said to have served the cause of Islam. In Māshhūr b. 252) asserts that the followers of Bāhāsh make the founder of their religion a prince of the royal line of the Persians, called Shāhānshah, whose father was of the Zoroastrian sect, whereas his mother was the daughter of a Persian king. This would seem to be another form of a story told by Ibn Isfandiyār (transl. v. 94; Brown, p. 257): that one Sharwān of the house of Bāhāsh (called by Tabari, ii. 1295, §2: Sharwān b. Bakhshāsh b. Bāb) was the first person who took the title "King of the Mountains". He adds that they have a feast on their mountains which is marked by gross licentiousness; but for all that they keep the ceremonies of Islam. The attempts made to connect them with the old Persian Mazdakites are probably without historical basis. (D. S. Margoliouth, the last prince of the line of Dāūd b. Shīh which ruled in the province of the Sand 256; he was the son of Dāūd b. B. Fārābū and held the title of Fārābūsh Mardān; he was descended on the female side from the Nābālidūn (Arm. mānagū "patrician") of the Sand and reigned from 132 to 130 (724–726). His paternal uncle, Śkyūs, the regent of the kingdom, wished to hand over the power to him when he attained his majority; he was prevented from doing so by a conspiracy among his own sons, and Khusraw was not able to reign until he gained a victory over his cousins at the battle of Dāshānīk, between Tabaristan and Persia. He acquired the castle of Kinja and built a fortress called 257) near Hira; he established a market around the latter and built a reservoir. After the assassination of Abū Muslim, Sambūx handed over his treasures to the care of Khusraw when he rebelled against the Caliph al-Mansūr. After his defeat he wished to take shelter with Khusraw but was assassinated on his way by one of the consouls of Khusraw, Tās, in revenge for an insult. The Caliph demanded that the treasure should be surrendered to him but Khusraw refused, computing however to pay tribute. Thinking of the large sums that Tabaristan might yield him, al-Mansūr determined to conquer it; the town of Amuīn surrendered; Khusraw placed his women and children in the castle of Alīga Kūrgān, called by the Arabs Khurāb al-Taš, thesit of the vault. While he himself went to raise troops in Gīlān and Dāshānīk, the garrison of the fortress having been decimated by plague gave itself up to the invaders. Khusraw in despair poisoned himself and Tabaristan passed under the sway of Islam. The date given by Tabari and Ibn al-Athir, 2 (753), is wrong. The last coinage known of Khusraw II belongs to the year 148 (765) corresponding to the year 114 of the era of Tabaristan.


(C. R. Huart)

KHURRAMIYA — KHURYAN-MÜRYAN, the name of a group of islands in the bay of the same
name on the south coast of Arabia, consisting of Hellamya, Karzaw (Karzawi or Karzawt), Sada (Sawaddiya), Djebelia and Haïski. The first of these alone is inhabited; but the number of dwellers on it has greatly diminished in spite of the fact that the inhabitants of Sada had all migrated to it. Vegetation on Hellamya is also scanty; a few maritime shrubs, some succulent humurs, and mimosa here and there fulfil the monotonous landscape. In the centre of the island a peak rises to a height of 1,510 feet above sea level; in front of it in the west lies a high plateau. The water is usually brackish, the best being found in a well dug by European sailors. The same is true of Sawaddiya. Djebelia is quite waterless and deserted and inhabited only by shepherds; so that the island possesses extensive deposits of guano. Djebelia was once inhabited as a few tombs on it show. The most westernly island of the group is Haïski, which is only 30 miles from the coast and is commanded by two peaks 300 feet high; it also is devoid of water and vegetation but occupied by numerous flocks of pelicans and goosanderes.

This group of islands which was early identified with the so-called seven insular sands of Zeina, which form the frontier mark between the kingdoms of the Parthians and the kingdom of Harâmât, so that the Parthian frontier would be located in the lowermost corner of the Khûrây-Mârýân Bay or in about 56° 45' E. Long. (Greenwich). The inhospitability of the land made the inhabitants dependent on the sea and they naturally became a race of fishermen. Idari (I. 1164) already knew that the inhabitants of the Khûrây-Mârîyân islands, who were then politically under al-Sijjâr, were very poor in winter and only managed to make a moderate livelihood in the sailing season. They used to sail to Umân, Asem and the Yemen. Their main source of revenue was tortoise shell which they traded to the Yemenis and occasionally very beautiful amber, for which they had some high price. Khalil Idris sells the bay containing the island A'awaj (Bay of Herba). It was the Portuguese who first directed the attention of Europeans to the islands. In 1503 the Khûrây-Mârîyân islands were discovered by Afonso d'Albuquerque. As the Caria-Muria islands they continually appear in Portuguese sources, while Sawaddiya appears as al-Dadhi Haïkhi as Itkam and Karzawit as Rodonde. The island later passed into the possession of the Sultan of Mâkát, who ceded them to the English on July 14, 1844.

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KUHSHAL KHAN, warrior and poet, forebear of poets, father of fifty-seven sons, was the famous chief of the Khâtak [q. v.] tribe of the Pathans during the reigns of the Muslim emperors, Shah Jâhân and Awârangâz. Born in the year 1023 (1613), he succeeded his father as chief in 1050. His father's seat was confirmed by Shah Jâhân together with the charge of the regency for the royal infant. The Khâtak chief was a tribal chieftain of the Pathans. After the death of Shah Jâhân he fell under the displeasure of Awârangâz and was confined in the fortress of Gujjar for seven years. While in captivity, he wrote many of his poems. On release Khusâhâl Khan returned to the Khâtak country, of which Akbara was the chief town, and later on we find him in alliance with the Afridi waging a determined war against the Mughals. Affairs at Panjkâr became so serious that Awârangâz appeared on the scene in person and for about two years remained encamped at Atâk. The Pathan confederacy was broken up and Khuhsâhâl resigned the chieftainship to his eldest son. He died in the seventy-eighth year of his age. From all accounts he was a voluminous author of poetry and prose in Persian and Fâsht. His poetry is of the patriotic and popular type.


(K. R. Whitehead)

KUHSHADAM AL-MALIK AL-Zâhir Sayyid al-
Din al-Nâqî (so called from his first master), Sultan of Egypt and Syria, reigning from 865—872 (1461—1467). He was the first Sultan to come from the Sultanate of Rûm (in Asia Minor) which however many also say of Bajazids II [q. v.] and Sultan Lâdik (866—868 = 1466—1468). Purchased as a slave by Sultan Shahâb (I. v.); he was enrolled in the corps of Qâlâbids [q. v.]; under Shahâb's son Ahmad, who reigned only a few months, he became a member of the bodyguard (alâshid) and only by the reign of Sultan Çâsûn [q. v.] did he become an amir of 100 Mamûls in 866 (1464) and one mamûl (leader of a company). In 850 (1446) he became commandor of 1000 Mamûls in Damascus, in 854 (1450) got al-Hâjib al-Ma'sûfahb (president of the military court) in Cairo. Three years later under Sultan Isâh, he was War Minister and in 850 (1450) he commanded an expedition against the prince of
Khushnud’s lands he devastated most cruelly without meeting his troops. At the son Ahmad (see under INDI), appointed him Aztek. To the Ashraf (Sultan Ashraf Ata’s Mumtaz) were however dissatisfied with Sultan Ahmad, conspired against him and offered the throne to Djin, the governor of Damascus. The Zuhairya (Sultan Zahir Chakmak’s Mamfuka) however preferred Khushnuddin. They then hurried to elect the Aztek Khushnuddin Sultan before Djin’s arrival, took Ahmad prisoner and sent him to Alexandria. While this latter event was taking place at the vicinity of Cairo, there were letters left for him to die but recognize Khushnuddin and return to Damascus. As he did not feel safe for long there he sought refuge with Hassam al-Tawil, Sultan of the White Sheep Turkomans, where he was murdered not long afterwards. Another influential anti of the Zuhairya, the governor of Djin, Djin, to whom the Sultan owed everything, was murdered by his orders. He thus deprived the Mumtaz of their leaders and was able to play one corps against another. The Mumtaz were also weakened by the campaigns against Cyprus, which were a result of the Sultan’s policy. The later had supported king James against his sister Charlotte who in his last time was expected help from the Knights of St. John of Rhodes. The governor of Tripoli was arrested by Ina at the end of the year. With a campaign against the Qin, but on account of the change on the Egyptian throne only engaged in it for a short time. The armies, which had been sent with a corps to Cyprus to support James soon returned on account of the disturbances which broke out after the assassination of Djin. Only one of the armies with a small body of troops was left in Cyprus. The capital Famagusta had surrendered to James, who was now master of practically the whole island. He therefore no longer required the assistance of the Egyptians, who had acted arrogantly and impudently towards him. To get rid of them he had them attacked in the sea by the people of Famagusta and then let upon them himself. To the Sultan it represented the expression of a feeling among his subjects, of which he was quite ignorant. Queen Charlotte, revealed the truth to Khushnuddin to get his assistance and also gained his favour by promising a ship that had been captured by the Knights of Rhodes, but the Sultan was glad to live at ease with James, especially as the latter paid him regular tribute. He was in close alliance with his vassal, the Sultan of the White Sheep Hassam al-Tawil, because he had to rely on the help of the Egyptian Sultan in his continual struggle with the Sultan of the Black Sheep and the governors of Alexandria in the house of Djin. It-Khidir. Hassam, whose relations with the Ottomans Sultan, Muhammad. It was also the son of the brightest, therefore remained faithful to Khushnuddin in the midst of all the intrigues and fighting, Muhammad II had overthrown Hassan’s representative, the Bosnian emperor of Trebizond, Hassan in turn along with Khushnuddin supported Djin, ruler of Karaman, who was at war with the Ottomans. He and the Sultan also aided the princes of Almodin, Rasaghi and Rustam, successively against their rival for the governorship, Shihh Sutur, who sided with the Ottomans (see §4135). Although it never came to actual fighting between the two Sulthan, there was always a latent enmity. While Khushnuddin was able to keep the Mumtaz of his predecessors in check, his own Mumtaz committed countless outrages on the people. The Sultan’s finances were always in a muddle; he endeavored to secure money by the rule of offices as well as by visits to his subjects (cf. §4144). The Sultan fell ill in 1472 (1472) and died in ten days. He was not really a great ruler but he managed to keep Egypt at peace during his reign. Egypt was spared sporadic invasions. He was averse to reforms and adhered strictly to the old customs in contrast to the turbulent Khidir. Bibliography: Ann 1926, Bulb 3311, 70-84; Ynt, Geschichte der Chalifen, v. 240- 515; Maie, The Mamlukis to Share Dynasty of Syria, p. 195-217. (M. Sonnenbom)

KHUSRAW [See also KAMRAN, KHAIR, KARWAL] KHUSRAW FRUZ, AL-MALIK AL-RASHID ANI Pump, D. Ali Kaliya, in a Balam. After the death in Djinudd 440 (Nov. 1048) of Ali Kaliya (p. x), Khushnuddin (see. Khushnuddin) was recognized as Amir of the Balam while his brother Abu Mansur took the Sultanate. The Amir of Shiraz, soon after, wrote to Khushnuddin that he was under Abu Sali Khushnuddin Shah, who was his brother, against Shiraz; the town had to surrender and Abu Mansur was taken prisoner (Shawm 440 = March-April 1049) but released after some time. In 441 (1050) he was re-captured and took Shiraz and seized a part of the Al-Awla but—f Wahf II of the following year (Aug.-Sept. 1050) Khushnuddin invaded Al-Awla and soon conquered Akbar Makan. In Muljara 445 (May-June 1051) Al-Awla was invaded by Arab and Kushe. After they had sacked Surakh, they were put to flight by the troops of Khushnuddin. The latter then left Akbar Makan, because Abu Mansur in alliance with the Karmch of Heratasp intended to march on Tunis. Khushnuddin Fruz succeeded in anticipating him and when the advanced patrols met, Abu Mansur and Heratasp had to withdraw. After a bloody battle Khushnuddin also took Khammarra, while Abu Sali took the two towns of Ijzalak and Shiraz. In the meanwhile Abu Mansur had applied to the Sultan prince Toghlil Beg; the latter sent him reinforcements and after a two days’ battle Khushnuddin Fruz had to retire to Lash (r. 1054). In 444 (1052) the troops conquered Ijzalak; the governor there, Abu’l Ali also his brother, saved himself by flight and went to Ijzalak to Toghlil Beg. Khushnuddin Fruz then made peace with Heratasp; in the following year Abu Mansur again became lord of Shiraz and drove out Abu Sali; in Muljara 447 (April 1055) a Nadari chief named Filiik asked the town and drove out Abu Mansur. Although Filiik declared he would submit to Khushnuddin Fruz and Abu Sali, they did not trust him and Abu Sali joined with Abu Mansur and marched on Shiraz. After a long siege Filiik had to fly, and the two brothers occupied the city in the name of Khushnuddin Fruz. In the same year the Balam dynasty was overthrown. Under the pretext of making the pilgrimage to Mecca, Toghlil Beg asked permission to enter Baghdad, which was granted him by the Caliph al-Kalam. On Rabi 22 (Dec. 19, 1055) the multitude in his name and three days later he took his ceremonial entry into the capital. But as the people of Baghdad rose against the foreign troops, Toghlil Beg in spite of the Caliph’s protest had Khushnuddin Fruz
arrested as the alleged fomenter of the strife. He
died a prisoner in the citadel of al-Ra‘i in 45
(1058/1059).

494; Wilken, Gesch. der Salzsteine aus d. Gesch. d. Qasr nach Murchow, xvii.; Weil, Gesch. der
Chalifen, iii. 50 sqq., 94–97.

Khusraw Malik. [See ii. 127.]

Khusraw Pasha, the name of two
Turkish grand viziers.

1. The Roman Khusraw Pasha, grand vizier under Murad IV, brought up in the imperial
palace, was the son of the office of Stilicho and of Agha
of the Janissaries (from 1623/1624) and later in
Rajtab 1626 (March–April 1627) he received the
rank of Wazir Vek банков不停. In November
1627 after the failure of the grand vizier Kehay Pasha
[q. v.] he surrendered the rebel Pasha at Gumman, a council called by the Sultan decided,
on the proposal of the Shadkh al-islam Yahiya
Behendi, to depose Kehay and to appoint Khusraw
Pasha as his successor. The latter was a "novus
homo", and his rank was not yet sufficiently high.
He was therefore at first nominated with Deyar
Bakr, and if once be left the capital. The great
sum of the Empire was only sent to him when
he was at Capri (Shaban 1627/March 1628). The
campaign had been well planned and the new
grand vizier arrived at Zemun before Altas expec-
ted him. The latter surrendered after a fourteen
days' siege (18th September) and he returned with
Khusraw Pasha to Constantinople along with the
Persian general Shams Khan who had been taken
prisoner. The victorious entry of Khusraw into
Constantinople (25th December) — celebrated by
the festivities of the poet Nefi — was followed by
the pardon of Altas (afterwards nominated Wali
Behendi) and by a period of absolute power of
the grand vizier; he resigned by terror, relying for
support above all on the troops of the Sipahis
and the Janissaries, to whom he guaranteed anew
the pernicious privileges which a short time before,
had been abolished. At this time the young Murad IV
had not yet sufficient power to counterbalance the
influence of his grand vizier. The latter, again left
the capital — which he never to return — in July 1628
as actor of a new military expedition, against
Per sia. Rajtab Pasha, the future grand vizier, re-
mained as Wazir-magazet at Constantinople. The
Army went to Aleppo, Deyar Bakr and Myslop,
where the inundation of the country caused by
torrential rains, forced it to wait for seventy
days until the end of January 1630. Great military
preparations were made for the capture of Baghdađ
but in the meanwhile Khusraw Pasha himself
marched eastwards. He crossed the two Zab and
advanced upon Shahrizur [q. v.], while the Kurd
chiefs came and offered submission to him. Then
after sending several bodies of soldiers against
Lower Mesopotamia he advanced to meet the
Persian Sultan Zainal Khan who was at Hamadan.
Zainal Khalil Pasha placed an encampment in front
of his forces in the vicinity of Marjuk (on the Hamadan road). He was killed by
eight hundred Pasha, begger of Aleppo, by the order of Khusraw; the loss of this battle cost him his
head. The grand vizier arrived in person at Myslop
on the 5th May 1630; thereafter he destroyed Hamadan and arrived on June 10th before
Hamadan. This town which had been abandoned
by its inhabitants was completely sacked.
Khusraw Pasha still continued his advance as far as Dergam (on the Karun route); he then turned back towards
Baghdađ, the goal of the expedition. He passed by the Derun village and by Karaj Shahr [q. v.]
and arrived on the 6th September before Baghdađ.
The siege began a month later. Khusraw
Pasha was present as a scribe in the
Ottoman army and he describes the siege in the Počukte [p. 206].
A general assault took place on the 9th November
but had no result so that Khusraw had to retire on Myslop leaving garrisons at Hamadan and other places. At Myslop, when he arrived on November 3rd, he learnt of the capture of Shahr-izur by the Persians; soon the Turkish garrisons left in the neighbourhood of Baghdađ were also put to flight. Khusraw then returned to Mardin in order to spend the winter there; the following
year was passed in inactivity, due to the indecision of
the grand vizier and the discontent of the
Sipahis and the Janissaries. The Mucke of Terfess (179–188) contains four documents
issued by the Sultan and addressed at this time to
Khusraw to testify that he was pleased with him and to encourage him. But at last the Sultan
was convinced of the lack of capacity of the
grand vizier; he deposed him (25th Oct. 1631)
and nominated in his stead the former grand vizier
Haji Ahmad Pasha [q. v.]. A Cush was sent to
the Deyar Bakr, and the Deyar Behendi.

2. Muhammmed Khusraw Pasha, a states-
man and a grand vizier in the reigns of the Sultans
Mahmut II and 'Abd al-Majid. He was by birth an Aghkhan slave and served first in the regiment as servant of the Calym. Hafit Sahid. In 1807 (1796) he left the palace as Haikar and to his computation Kudik Husain Pasha, just appointed Kapadan Pasha. He gained promotion quickly in his military and administrative career and became in 1808 (1797) Hafiz of Kazan. He accompanied the Turkish fleet which in March 1801 landed in Egypt under Kudik Husain Pasha and afterwards became commander at Alexandria. In September of the same year he was appointed wali of Egypt, after having been raised to the rank of wali. Khusaww Pasha made his ceremonial entry into Cairo in January 1803 and immediately began military operations against the Mamluk boy. His innocence and swarthy, which had caused him to dismiss his own troops, brought about his failure. The Mamluks gained ground and the wali was not able to maintain his authority over the Albanian troops, under the command of Tahir Pasha and Muhammad 'Ali. The latter encouraged the revolt of these troops and on the 31st May 1803 Khusaww was forced by them to leave Cairo and to, enmarch himself in Damietta. At first he fought with success against the Albanian troops who were marching with the Mamluks, but in July 1803 the allies commanded by Muhammad 'Ali and Qutuzn Bey Bardiz took Damietta and Khusaww was taken a prisoner to Cairo. Meanwhile the French had replaced him as wali by 'Ali Pasha Djem'ed. An attempt to escape from Cairo failed. On the 13th March 1804, the Albanian troops bent the Mamluks in their turn and Muhammad 'Ali proclaimed Khusaww once more wali of Egypt, but two days later through the influence of the relatives of Tahir Pasha who had died in the meanwhile, the arrangements of Muhammad 'Ali were upset. Khusaww was taken to Rosetta, where he was given leave to embark for Constantinople. From this Egyptian period Khusaww always had an ineradicable hatred for Muhammad 'Ali, whom he considered, not without reason, as a principal author of his failure.

Thereafter, Khusaww Pasha began a long career as wali of a great number of alawis, from the beginning of 1812 to 1817 he was Kapadan Pasha and again from December 1817 to February 1827. During this latter period he took part in the taking of Missolonghi (April 1826). When the news of the massacre of the Janissaries reached him, he had all the Janissaries in the fleet thrown into the sea in order to show his zeal for reforms. On May 9th 1827 he became Ser-asker at Constantinople, an office which he kept until 12th November 1836. During this time his power was unlimited. Although he had little education (he never learnt either to read or write), he was one of the few who was in favour with Sultan Mahmod than he, on account of his great zeal for reforms. It was he who was the first to present the Sultan with a body of troops trained according to the European method. Moreover as minister of police, he was able to maintain perfect order in the capital in spite of the troubled situation in the Empire. The population knew him and feared him under the name of "Topal Pasha". "He was the very genius of intrigue of Turkish officials" (Rosen). He resembled around himself a large coterie of dependants amongst whom some gained the position of daimid, for example his adopted son Khalil Pasha. Von Mohlke, sent in 1835 to Constantinople as instructor of the new Turkish troops, has given a description of the Ser-asker who, by this time, had attained a considerable age. He was an old man, very active, with a red face and white hair (there is a portrait in the Tavuslawi-Lawfi, vol. viii., Constantinople 1835, p. 56). He had become a discreet instrument in the operations of the Turkish armies against the Egyptian troops of Muhammad 'Ali. By his jealousy he thwarted the plans of the Turkish generals Husain Pasha in Syria (April 1833) and Ra'id Pasha (battle of Koutya, 24th Dec. 1833) so that the failure of the Turks must be largely attributed to him. In the period of upheaval which followed, he took very little part in the diplomatic intrigues, he never showed a very definite sympathy either with Russian influence or with that of France. The fall of Khusaww in November 1835 was ultimately due to the influence of the conservative party, and also to the plagues which had been ravaging Constantinople during these last years. He returned, however, to the head of the Government in March 1838 as chief of the cabinet with the title of velia asker and velia modifiedi wali; in this cabinet the young Ra'id Pasha was minister for foreign affairs. This ministry continued the organisation of the civil service (tirast-i kauriya). In 1839 he broke out anew with Muhammad 'Ali, which led to the catastrophe of Nisib (24th June 1839). During this time Khusaww was able to maintain tranquillity in the capital even at the time of the death of Mahmod II, which took place on June 30th 1839. Thus on the accession of the young, Sultan Abd al-Majid, Khusaww was the person indicated to fill the office of Grand Vizier, an office which was re-established, not having been temporarily abolished. The situation of the Empire was at this time very critical because of the defeat of the army and the loss of the fleet which had gone over to Muhammad 'Ali. During this time Khusaww was the soul of the resistance to the viceroy, his ancient enemy, but he took very little part in the diplomatic negotiations with the Powers, negotiations the object of which was to save Turkey. It was Ra'id Pasha who directed foreign affairs and who took the initiative in the proclamation of the famous Kauriya of 1st November, 1839. Khusaww was not the man to appreciate such a measure and played a very passive role during the ceremony. Little by little the intrigues of Muhammad 'Ali at Constantinople succeeded by Khalil Pasha who had become Ser-asker succeeded in weakening the position of the grand vizier; the Sultan dismissed him in June 1840 and banished him to Kordedjo. At the end of a year, however, the conservative influence was re-established in Constantinople, so he was recalled and he held the office of Ser-asker again from January 1840 to December 1847. Finally he retired for good, and this, the last Turkish grand vizier of the old school, died in the 13th Humadi, 1271 (4th March 1855) aged nearly a hundred years, without leaving any children. He was buried in a special mausoleum at Koutya; at this place there is also a house which he founded. During his life-time he had amassed enormous wealth. Many of his old slaves and servants rose to positions of high dignity in the civil and military service.

(3) Ǧaḥrūṯ al-Kānwāl, the poems which were written during the 34th to the 43rd year.
(4) Baḥrīn-Šafīyī, select remnants or poems of old age.

Selections from the preceding four Ǧu’lūs have been lithographed with the title of Ǧaḥrūṯ-ul-Amr Khāṣrā in the press of Naval Kishore, Lucknow.

(5) Nīḥāyāt-ul-Kandāl, a collection of Ghashī (lyrical poems) and Rūḥī (quatrains);
(6) Ṣafī al-Furqānī, a poetical account of the campaigns of Ḫuṭnī al-Dīn Firdūsī Shāh II during the first year of his reign, i.e., from his accession, 682 (1290), to his return to Delhi in 690 (1291);
(7) Ṣaḥīḥ al-Šāhīn, a moral and religious poem, written in imitation of the Makhzīn al-Awār of Niẓām;
(8) Ǧiḥān-ul-Kāhrāmān, an imitation of Niẓām’s Khurṣī wa-Shāhīn;
(9) Maqālīn wal-Qāšānī, an imitation of Niẓām’s Lāzīl wa-Maṭbūṭīn. It has been lithographed, Calcutta 1244, Lucknow 1286;
(10) Aḥmad-Šahmadī, a counterpart to the Iskandār Nāma of Niẓām;
(11) Ṣafī al-Šaḥīṭ, a poem on the loves of Bahram, written in imitation of Niẓām’s Haft Paḵrān;
(12) Tīrū al-Sayyidīn, a poetical account of the meeting of Sallān Muḥāammad al-Dīn Kaikhūlātī and his father Naṣīr al-Dīn Aḥmad Khān, Sultan of Bengal, which took place on the bank of the river Ghaghrā in Oudh, 688 H.; lithographed, Lucknow 1259;
(13) Naḥ Sināḥ, a poetical description of the court of Kaḥṣ al-Dīn Muḥāammad Khān, with an account of the principal events of his reign;
(14) Darwāzān Khwāja Khān, a poem on the love adventures of Khāja Khān, son of Sultan ‘Alī al-Dīn, with Daur Khān, the daughter of ‘Alī Kurn of Gūjrat;
(15) Tīrū al-Khurṣī, a work on Rhetoric, lithographed in the press of Naval Kishore, Lucknow, in 1914 an attempt was made under the guidance of the late Nawwār Hājjī Muhammad Ḥaftī Khān, the then secretary of the M.A.O. College, Allahābād (now Allahābād Muslim University) to publish well-edited texts of the Khurṣī Khuṣṣā, owing to the death of the Nawwār, only Nos. 9, 10, 11, 12 and 14 of the above list could be lithographed.

Bibliography: Muhammad Ǧaḥrūṯ, Twīlīgāt Fīrāqgāh, vol. 2, p. 733; Ǧaḥrūṯ, Maṣāḥfat al-Awālīyā (d. 725 = 1324) for whom he had the greatest regard and sincere devotion; and it is said that when he was accompanying Ḥaftī al-Dīn Taghhlīkī Shāh in his march to Bengal, the news of the demise of his spiritual leader reached him, on hearing it he hastened back to Delhi, gave up the royal service and distributed the wealth he had to the poor, and took up his abode at the tomb of the saint, and died six months after in Delhi, 725 (1325).

He is the author of the following three works;
(1) Twīlīgāt al-Ṣafār, the poems which were composed from the poet’s 35th to 19th year;
(2) Wūṯ al-Ǧaḥrūṯ, the poems which he composed from his 20th to 34th year;

(M. Ḥusayn Ḥusain)
one of the early Shi'ite doctors, may be given here. One of the conditions for the validity of the Friday-service is that it must be preceded by two sermons. The conditions for the validity of these sermons are the following: the khutba must be recited by a man of the Kur'ân in the first khutba or, according to some doctors, in both. It is commendable (umsa) for the khâthib to be on a pulpit or an elevated place; to salute the audience when directing himself towards them; to sit down till the qulul is pronounced by the mu'adhdhin; to lean on a bow, a sword or a staff, to direct himself straightway to his audience; to pronounce the 'a'dâ' in behalf of the Muslims; to make his khutba short.

Regarding the khutba's on the days of festival the same author says (p. 42) that they are like those of the Friday-service, except in the following points: the khâthib must open the first with nine takbirs, the second with seven. On the 'id al-fitr he must instruct his audience in the rules for the salât al-fitr, on the 'id al-adha in the rules for the sacrifice of this day. It is allowed to him to pronounce the sermon sitting.

Regarding the khutba's of the service during an eclipse, al-Shârîzî (p. 43) remarks that the preacher must admonish his audience to be attentive and in the service in times of drought he shall ask Allah's pardon. In the opening of the first khutba nine times, in the second seven times; further he must repeat several times the salât on Muhammad as well as takâfîq, recite Surâ ix., elevate his hands and say Muhammad's 'a'dâ' (which is communicated by al-Shârîzî in full). Further he must direct himself towards the qibla (p. cv.) in the middle of the second khutba and change his shirt, putting the right side to the left, the left to the right, the upper part beneath and keep it on till he puts off all his other garments.

These prescriptions give rise to the following remarks. C. H. Becker, was the first to point to the relation between the Mahammadan pulpit and the judge's seat in early Arabia. This explains why the khâthib must sit down between the two khutba's; it explains also why he must lean on a bow or sword; for these were the attributes of the old Arabian judge. It is not easy to see why the khutba precedes the service on Friday, whereas on the days of festival and the other special occasions salât comes first. 'Utibî tells us that Marwân b. al-Hakam was the first to change this order of things by pronouncing the khutba before the performance of the salât on the days of festival (e. g. Bukhârî, I, 656, and 6 and especially the pathetic picture in Muslim, I, trad. 9).

It is also said that Marwân was the first to hold the khutba on these days on a pulpit, the old custom being a service without minbar or mabârak. According to other authorities (cf. Musliim, I, trad. 38, 73 and al-Nawawî's Commentary) the khutba before the salât was an institution going back to 'Umar or even to 'Umar. The common opinion of traditionists, however, that it was an innovation due to the general tendency of the ʿUmayyads to favour their own dynastic interests rather than those of religion. If this opinion should be right, the innovation as well as the holding of the khutba in a sitting position, must be looked upon as an endeavour to go back to the pre-Islamic judicial sites concerning minbar and khutba.

Regarding the prayer on behalf of the faithful (dâ'â' il-'ommânîn) it must be observed that in this prayer before the Friday-serâ' it has become customary to mention the ruling sovereign. The history of Islam is full of examples of the importance which was attached to this custom, especially in times of political troubles, the same mentioned in this dâ'â' betraying the sultan's political opinion or position. Though it is not prescribed by law to mention the ruler's name, the suppression of the name at this occasion exposed the khâthib to suspicion on the part of the ruler. In countries where Muslims live under non-Muslim rule, even a prayer-for the worldly prosperity of the ruler may expose the khâthib to suspicion on the part of his fellow-Muslims (cf. Snouck Hurgronje, Islam and Phenomena, p. 13 sqq. = Verz. Geschr., II, 430 sqq. = Verz. Geschr., I, 214 sqq.). The custom of mentioning the ruler in prayer is found as early as the fifth century n. c. in the Arabic puppets of Elephante (Pap., I, xxxii, 26; cf. also Harmack, Mission und Ausbildung des Christentums, i, 286). Several of the characteristics of the law occur also in accordance. The khutba's of Muhammad usually begin with the formula asalânâ (Bukharti, Daim's, bâb 39). Side by side with the hamdâla (Muslim, Daim's, trad. 44, 45) the abdâh is common (Ahmad b. Hanbal, ii, 302, 343: 'A khutba without the abdâh is like a mutilated hand'). In a large number of traditions it is stated that Muhammad used to recite passages from the Kur'ân (e. g. Muslim, Daim's, trad. 42, 54; Ahmad b. Hanbal, v, 66 sqq., 68, 93 sqs.). The khutba must be short, in accord with Muhammad's saying: 'Make your salât long and your khutba short' (Muslim, Daim's, trad. 47). Just like the salât the khutba must be right to the purpose (Daim's, trad. 44). The audience must be silent and quiet; 'who says to his neighbour Listen!, has spoken a superfluous word' (Bukharti, Daim's, bâb 30). The two khutba's pronounced by the standing khâthib, who sits between them, are based on Muhammad's example (Bukharti, Daim's, bâb 27; Muslim, Daim's, trad. 33, 33; Ahmad b. Hanbal, ii, 35, 91, 94). During the abdâh Muhammad used to sit on the minbar; the sultan was spoken when he had descended (in order to hold the khutba standing); this order was observed by 'Abd Bâkî and 'Umar (Ahmad b. Hanbal, iii, 449 bâb). Neither the term khutba nor the verb khutaba is found in their technical meaning occurring in the Kur'ân. Even in the passage containing an admonition not to abstain from the Friday service for worldly profit, it is only the salât which is mentioned (Surâ ii, 8—11). It would be wrong to conclude from this silence that the khutba did not yet form a constituent part of worship in Muhammad's time. Still, it is not probable that the different kinds of prayer were accurately regulated from the be-
gaining, (which) has preserved descriptions showing that Muhammad’s khitabs often did not have much to do with the regular sermon of later times. Abü l-Dard, Al-kab‘ al-sālih, bkh 13: Muhammad had sent Abü Djamā b. Ḥišāṣīn as a collector of the zakah to the class of Lahit. When a man made difficulties concerning the payment of zakah, Abü Djamā knocked him on the head. Thus his claim was cast out to Madīna and Laith before Muhammad annexed a claim on retaliation. After a discussion they agreed upon a blood fine to a certain amount. Then Muhammad asked them: to-morrow I will hold a khitab and propose to my people the amount you have agreed. At night Muhammad pronounced his khitab saying: These men of Laith have come to me in order to claim retaliation. They did not accept several proposals, but finally have agreed to such an amount. Do you agree with it? They answered: No. Then the Madīnites were angry with the embassy of Laith, but Muhammad persuaded them not to importune them. Finally they received a greater amount after Muhammad had agreed on it with them in a second khitab. — This kind of khitab apparently is a sample of the addresses of the early Arabians rulers to their people and has scarcely anything to do with a sermon. Still, it is by the same time between the life and death that appear from the following traditions. — In a tradition on the authority of Abü Sa‘īd al-Khadr it is said that Muhammad on the days of festival used to open the service with the al-zahr: then he pronounced the khitab *and* his khitab usually consisted in the command to participate in some mission or expedition* (Alamāna b. Ḥunayl, III. 56 sq). A similar statement is to be found in Muslim, Tafsīr, trad. 97: *When Muḥammad had concluded al-zahr* on the days of festival by the tasla‘, he remained on his feet and turned to the sitting audience; when he wanted to send a mission or when he desired some other arrangement he gave his orders on it; he used also to say: give alms, give alms, give alms; then he went away. This state of things lasted till the time of Mas‘ūd.* There is a very simple description of the service and would be a considerable support to the view that a service with a fixed order only arose long after Muhammad’s time. Yet, it must not be forgotten that the description just translated betrays the tendency to contrast the simple service of the Prophet with the highly official style introduced by Mas‘ūd, who had been a *khalīfa* built on the wasla‘. The following instance refers to the Friday-khitab: *Abū Riba’s says: I addressed the Prophet while he pronounced the khutbah, saying: Oh Apostle of Allāh, I am a stranger who wants information concerning his religion which he does not understand. Therefore the Apostle of God abandoned his khutbah and came to me. Then a chair was brought (it seems to me that its legs were iron); the Apostle of Allāh sat down on it and began to teach me what Allāh had taught him. Then he finished his khutbah.* (Musāli‘, Dīwan’s, trad. 91). This tradition, interesting though it may seem, betrays the tendency to accentuate the absence of a sermons. Other traditions of this type give an equally simple picture of the Friday-service, e.g. those in Muslim’s chapter. Dīwan’s, Nq. 54—59, which represent Muhammad pronouncing the khutbah, when a man enters, Muhammad at once directs him the question: Have you performed the two rā‘id’s?

Apparently the tendency is to show that Muḥammad laid so much stress upon the two non-obligatory rā‘id’s, that he even interrupted himself in his khutbah in order to accentuate their importance. However, uncertain the value of these traditions may be, it seems not out of place to suppose that a fixed order of service on Friday and the days of festival arose only after Muḥammad’s lifetime. This order consists of three elements: the *early* Arabians khutbah, Muḥammad’s *mnemonic* and the example of Jews and Christians.

In his study on the history of Muslim worship C. H. Becker has endeavoured to establish a close connection between the services on Friday and the days of festival on the one hand, and the mass on the other. The main features of his position are the following. The first khutbah corresponds to the first part of the mass (*Vespermissa*). Al-khutba and khitab are an echo of the responses between the deacon and the priest who administers the mass. The obligatory recitation of the Kisra corresponds to the recitation of the scripture. Concerning the two khutbah’s he states that this duality is subject to tahrīf on the part of the fājlā’s; it has found its way to the service on the days of festival coming from the Friday-service. The second khitab corresponds to the sermon and the general prayer.

This view was combated by Mittwoch who found in the Jewish liturgy features corresponding to al-khutba and al-khutba, to the *benedictio*, the recitation of the Torah (first khutab) and the recitation from the Prophets (second khutab). It is perhaps impossible to decide the question; probably the example of the Jewish as well as that of the Christian liturgy have exercised influence on the final constitution of the Muḥammadan service.

Instead of a history of the Muḥammadan sermon which has not yet been written, a few notices only may be given here. Muḥammad’s first and second khutbahs in Madīna are in Ibn Ishaq’s Sīra (ed. Wustenfeld, p. 340). It may follow here in translation, not because of its being considered genuine, but as a standard specimen. *The Apostle of Allāh praised Allāh and said: Allāhu ‘akbar.* Oh people, provide for yourself (by good works), and instruction. By Allāh you will become richer, and everyone of you will take his cattle without shepherd. Then his lord will say to him, speaking without a dragon’s mouth and without a screen. Has not my Apostle come to you? He preached to you and I provided you with money and gave you abundance. What have you provided for yourself? Then you will look to the right and to the left, without perceiving anything (which can aid you); then you will look after you, but not perceive anything heading Hell. Therefore, whoever will be able to avoid Hell, even though it were on account of a piece of a date (given as alms), he should do it, or on account of a good word, if he should not possess a date. For good deeds are rewarded ten, nay even seven hundred times. May peace and God’s mercy and blessing be upon you.*

Muḥammad’s last sermon is communicated in Bukhāri’s collection, Dīwan’s, bkh. 49: his exposition when he preached is described in Muslim, Dīwan’s, trad. 49. An incomplete description of a Friday-service with a translation of two khutbah’s in Lane, *Muhammad and Customs*, Finsler and London 1895, p. 99 n.99.
A collection of sermons delivered at Al'i is in the former Royal Library in Berlin; among them is Khutba without the latter alif. As the office of the khatib became a regular function, the khutba became to the khutba what a calligraphed document is to the professional scribe; the one displayed his art in flourishful initials, the other in thuluth prose. Collections of sermons are often arranged following the calendar, viz., four sermons for every month and additional ones for the days of festivals, the Prophet's birthday, and his Ascension; see Ahl al-Muridi, Farsadche de ar-Ruh, iii, p. 437.

It is customary to hold the khutba in Arabic. This rule has often been broken in Turkey.


(A. J. Wessinck)

KHUTTAL, a district on the upper course of Amu-Daryr between the rivers Panj and Wakhsh, called Dyrybath and Wakhshah in the middle ages, sp., according to the data given in the geographers; Shafi al-Din Ya'qubi, Zafr-Nama, Ind. edition, l. 388; Misk, must have corresponded approximately to the modern Balasat, although we already find the latter mentioned in the Zafar-Nama (l. 80), Ya'qubi (l. G.A., l. vii, 292) says the largest town of Khuttal is Wakhshah, the modern Peshawar which really lies outside of Khuttal (west of the Wakhsh). Khuttal was a district specially noted for its houses (cf. B.G.A., l. iii, 325 infra and vi, text, p. 180).

The pre-Islamic titles of the rulers of Khuttal, Khuttal Shah and Shur Khut talla (B.G.A., text, p. 40), seem to have been no longer used in the Muslim period. The last battles of the Arab conquerors mentioned in Tabari (iii, 71) are of the year 753 (750/751); the king (matthe) of Khuttal had to leave his country and go first to Farghân and then to China. The Chinese accounts of the title granted to the king of Khuttal in 753 (E. Chavannes, Documents sur l'Asie orientale, p. 108 and 216) are thus explained. A genealogy of the "later rulers of Khuttal" has been compiled by Marquart (Ebrah. p. 302); in his opinion the kingdom of Khuttal later became divided into several small states; but in the time of the Safawids a ruler Ahmad b. Hasir is mentioned as amir of Khut tall (Gardth in Barthold, Turkestani, i, 9, account of the events of 999—947). Mukmah, (B.G.A., iii, 337 a) also mentions another of the rulers from whom the Sanamids received no taxes (khurrafi) but only presents (hajjat), the amir of Khut tall.

After the fall of the Sanamids, Khut tall belonged to the empire of the Ghaznavids (see ii, p. 154) and being on the frontiers was exposed to frequent raids from the land of the Ilk-Khans (cf. ii, p. 465). Under Sultan Mu'ayyid (1227—1257) to the sovereignty over Khut tall were made, notably by Ali Temur (q.v.) (Baha'i, ed. Morley, p. 348), a separate ruler of Khut tall is not mentioned at this period. On the other hand in the al-Adil (b. 25) in the account of Sultan Alp in Ardash's campaign of 1356 (1064) an amir of Khut tall who had shut himself up in his fortress (its name is not given) is mentioned; it was only after a long siege, in which the amir himself was killed, that the fortress was stormed. In another passage (b. 155) Ibn al-Adil tells of a campaign by the lord of (Ilkhan), the Shuda Faraghi in 1253 (Aug. 1253), Tummi; this ruler is also mentioned in the Sanamids before him, and it is claimed descent from the Persian Faraghi Gec (cf. i, p. 586). There is no further mention of a native dynasty in Khut tall after this. It probably belonged to the kingdom of Ghorids (ii, p. 166—164); we are definitely told of this of the district of Wakhsh on the lower course of the river of the same name (Tubadzhi Nima, transl. Raverty, p. 446). Among the many smaller principalities into which the Ghurid kingdom broke up, the kingdom of Khut tall is mentioned (ibid., p. 436 and 450; Nasr, ed. Houzada, p. 397; cf. W. Barthold, Turkestani etc., ii, 400).

In the second half of the xv. century Khut tall was one of the many small Turki-Mongol kingdoms into which Caghazai's empire had broken up (cf. i, p. 518). In 1372 by command of Timur, the king of Khut tall, Kar-Khwarazm was put to death for treacherous negotiations with Khurram (Sharaf al-Din Ya'qobi, Zafri-Nama, Ind. edition, l. 243). Khut tall later was one of the dependencies of Iltihal (cf. ii, p. 316); when, in 903 (1497/1498) the Reg Khwarazm Shah had seized dominion over 1518, he granted Khut tall to his brother Walli Reg (Iltihal, ed. Beveridge, ft. 57); Walli Reg was killed in 910 (1504/1505) by Shahshah, the founder of the Osman kingdom (ibid., ft. 125). Under the rule of the Osman the name Khut tall for the region was omitted by Khurram. The district of Khut tall is mentioned in 1535 as the chief town of Khwarazm and Wakhsh, (Begun in B.A.K. II 1044 = Sept.—Oct. 1034; cf. Zapata, ac. sv. 233) (Ind. Office MS. 560—575; ft. 223a and 258a); the name Khut tall is already used in the history of Khut tallib Allah (1702—1715); the work was begun in his lifetime (F. Teulé in Z.D.M.G., xxxviii, 243; esp. text, p. 29).


(W. Barthold)
KHUZAYA b. 'Amr, name of a South-Arabian tribe, a branch of the larger tribe of Anifa. The genealogists with few exceptions are unanimous in tracing its pedigree through Anifa, unnamed Luhayy b. Luḥayy b. Khaththa b. Muqatta'a. They agree further that they, together with the other branches of the Anifa, left South Arabia at a remote time and wandered with them to the North. When they reached the territory of Mecca, most of them remained and continued their journey, the Ghassan to Syria, Anifa to Damascus, but Luhayy remained with his clan near Mecca and thus separated (muhanasa) from the remainder of the tribe. The city of Mecca and the sacred territory was at that time in the hands of the tribe of Quraysh and we may fix the time approximately in the fifth century of the Christian era, though Arab antiques, by assigning exceptionally long lives to some of the chieftains, date their arrival near Mecca several centuries further back. According to the same antiques the Quraysh, the city of Mecca was granted this territory to lose much of its splendor and in addition by extortions from pilgrims had caused the pilgrimage to have fallen greatly into disuse. The leader of the Anifa b. Tha'alaba b. 'Amr, had asked from the Quraysh permission to stay in the sacred territory till his foragers had found suitable pasturage-grounds elsewhere. This permission the Quraysh would not grant and as Tha'alaba said that he would stay, whether they allowed it or not, it came to fierce fighting which lasted several days and ended in the utter defeat of the Quraysh. Only Meckha b. Anifa al-Quraysh who had had also from the fighting was allowed to leave the city peacefully, and founded a new settlement with his family and followers at Kurna and Hily, where his descendants still reside in the third century of the Hijra. Having become complete masters of Mecca and the sacred territory, they permitted the descendants of Jami', who were few in numbers and had taken no share in the quarrel, to remain peacefully among them. The very next year of the conquest brought epidemic fevers to the new population, and according to some historians it was not till this time that the other clans of Anifa migrated further afield. With a view to establishing a legal claim to the custodianship of the sanctuary, no doubt, Rabia b. Khaththa b. 'Amra married Fuhaira the daughter of Anis b. Anam b. al-Khabita b. Mundhir, who had been the last ruler of Mecca, and thus became the richest man in the city. From this latter account it becomes almost evident that the two tribes were at that time equal in Mecca and that the rise of the Khura as was more violent than is generally concluded from the first account. There can hardly be any doubt that here the same process occurred as it happened continually, that the tribes outside a town by gradual pressure upon the more peaceful and prosperous town-dwellers became in time the masters of the stations, only to suffer the same fate a few generations later. Rabia is credited with having re-introduced the rites of the pilgrimage, especially by caring for the welfare of the numerous pilgrims who visited the sanctuary, but he is also credited with having been the first to have placed the idols round the Ka'ba and especially with having brought the idol Hubal from Hit in Mesopotamia which, with other idols still existed at the time of Muhammad. Rabia and his descendants remained custodians for a very long time (Arab historians mention 300 and 500 years — which figures must be highly exaggerated). The last ruler was Hulail b. Hubayya b. Sallu b. Ka'b b. Anmar, who gave his daughter Hubayya to marriage to Khurayj, the head of the small clan of Khurayj, a branch of the tribe of Khura, Hulail when he grew old made it a practice to give to his daughter or his son-in-law the keys of the Ka'ba to perform such duties as were the privilege of the custodian of the sanctuary. When Hulail died he left his office to his daughter and his son-in-law, but when the latter wanted to claim this right, he was strongly opposed by the whole of Khura, who forcibly took the keys of the sanctuary from Hubayya. Khurayj who had many friends among the Khura who were settled in the vicinity of the sacred territory, as also among the Khura, came to an arrangement with his friends that at the next pilgrimage period they might have the completion of the rites of the pilgrimage should come to open quarrel with the Khura, and in the end it resulted in fierce fighting in which many were slain. To settle the dispute both parties agreed to submit to the judgment of Ya'qub b. 'Awf al-Kilab. Both parties were invited to meet at the port of the Ka'ba and when Ya'qub had ascertained the number of clan of Khura to be greater than that of the partisans of Khurayj he gave judgment in favor of the latter. He was in consequence given the custodianship of the sanctuary, and with it the rule of the city of Mecca, while the Khura were permitted to reside with the Khurayj in the precincts of the sacred territory. Thus the end of the rule of the Khura was the commencement of the rule of the tribe of Khura, and as the conquest of Egypt and the West was principally accomplished by warriors recruited from Western Arabia it is not surprising that we find descendants of the tribe of Khura prominent in the newly conquered lands, especially in Spain.

That there was a great deal of confusion in the genealogies of this tribe is evident from their being at times not classed among the South-Arabian tribes at all, so e.g. the Khura 'Uyayn gives the genealogy: Khura b. Louayed b. Kama b. al-Yazid b. Mundhir who, Schallari in his commentary on the depositions of Rabia. The Arab genealogists dispute to explain by saying that Khaththa b. Tha'alaba married the widow of his father Kama, who was also the mother of Louayed, in which case the genealogy would not trace their origin from North and South-Arabian tribes. As regards the divisions of Khura there is a great amount of divergence, some genealogists mention the clans of Ka'b, Mullah, Sa'd and Sallu, while other know only 'Adiy, 'Awf and Sa'd.

The great number of names of men who claimed descent from this tribe must make us believe that they were more numerous than we should conclude from the comparatively few names mentioned as companions of the Prophet, and it may be that by the time of the rise of Islam they
had gradually been pushed by the more energetic
Romans into the surrounding country out of the
precincts of the city of Mekka itself.

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il. 3171; Kalbshanddi, Bitn al-Arab, Baghad,
p. 205—209; al-Tahari, ed. de Goede, passim;
Kalbshanddi, Sihk al-Azadi; Ibn Hisn, Sura,
p. 59 sqq., and many works dealing with the
early history of Islam. (F. Krekow)

KUZISTAN, the land of the Khus (Haus),
Kesava of Polam, a province of Persia
now officially called Arabistan, "the country of
the Arabs," because its desert plains have been
overrun by the nomad tribes of the Khus (Bedouin
pronunciation Cab) and the Banu Lihm. The
present boundaries of the province are: to the
North, the mountains of the Zagros chain; to the
West, the Kerke [q.v.]; to the South, the river
Dijarai or Tobi and a line drawn across the desert
from the confluence of the Kheri [q.v.] and of the
Kerkeh with the Smaj al-Arab [q.v.]; to the East
Kurdistan. The principal towns are Shush (Tunst of
the Arabs), the seat of the governor, Busof, Hauza (Suq al-Abwa, "the market-place of the
Cosseans"), Ruhkhor, Muqanannas, Behbukan;
the mountains are inhabited by lit tribes, namely
Fell, Bahghiyara, Kuhghait and Mamanu.

Under the Safedids this province was included
in those of the South (Nim-rat); the Christians
who inhabited it formed an ecclesiastical province
called 8791 Huzayf; the capital was Bishr Lzapil,
later called Gundishapour. Conquered by the Arabs
in the year 19 (640), it was defended by the
Saizia Hormuzan, who after the capture of Suq al-Abwa (Hama Tafaham: Hadjikhan-wakir),
and his defeat at Ruh Hormuzi on the Oxus, was
besieged in Shush for 6 months and gave himself
unconditionally to the Caliph Omar. It was
occupied by Muluz al-Dawla Ahmad ib. Burash
before the capture of Baghad in 334 (945) and
during the reign of the Mongol Hukuk. For the
Arab geographers Khuzistan has for its
boundaries, to the West, the canton of Wasif and
Dir al-Rubuli; to the South, the shore of the sea
from "Abbadan te. Mehristan; to the East, Firs
and "Ish-Adjami (the boundary is marked by the
Tobi); to the North, the course of the Kerkeh
and the mountains of the Luh. Important towns
were: Suq al-Abwa (quajaz), Sura, Dandhibajah,
Tuscar, Askar Moktan, Ruh Hormuz, Davrak
(later Tobi, Kofskiz, Khboh, Hsun Mahdi). Climate
warm, air unhealthy and of bad character; inhabitants quarrelsome and greedy,
copper-haired, slight figure, beard scanty, hair
bushy. Probably they were the residue of the
negroids who formerly were the population of the
province. They still spoke at the time of the
Arab conquest a peculiar language (khmar) which
was neither Indo-European nor Semitic — perhaps
it was the remnant of the language of the
Aznanis or Elamites; the remains of it are said to
be preserved in the gaitas of the Dzu-cal. After
the wars with the Romans the people of Mesopo-
tamia were transplanted there; in the reign of
Shirak: 1 the magnificent bani of Tustar was built
by the prisoners of war taken after the disastrous
expedition of the Emperor Valerian. Industry,
developed in the country under the influence of the
warseromky carried off from Byzantium into India. At
the present time the country is rich, and a few in-
habitants maintain themselves in a few large villages;
the plains provide pasture for bodies of nomads.

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(ML. HOYART)

KIYAV. [See KETJIDJU.]

KIBLA, the direction of Mecca (to be
exact of the Ka'ba or the place between
the water-spout [wadi] and the western corner),
which has to be observed during the fidai.

I. From very early times the direction at prayer
and divine service was not a matter of choice
among the Semitic peoples. There is already an
allusion to this in 1 Kings, viii. 44 and it is
recorded of Daniel (Dan. vi. 11) that he offered
prayer three times a day in the direction of Jeru-
salem (which has remained the Jewish text to
to this day). As is evident from the names of the
quarters of the heaven, the whole life of the
Semitic peoples was turned eastwards. The
Es- suses prayed in the direction of the rising sun
and the Syrians Christians also turned eastwards at
prayer. (Ancient Sasanian Documents, ed. Careton,
p. 24, 607; Acts Martyrum mundi, ed. Assemani,
il. 125). It may therefore very well be assumed
in agreement with the tradition that Muhammad
appointed a "Kibla" at the same time as he in-
mnstituted the "Gad." It is certain that in the period
immediately following the Huldja the direction
taken by the Jews was also used by the Muslims.
Tradition places the alteration in the Kibla to 16
or 17 months after the Huldja, in Ra'dah on
Shaban of the year 2, probably rightly, for in
this period we have the important change in
Muhammad's attitude to the Jews. Disappointed
at the slight success of his preaching among the
Jews of Yathrib, he began to turn more and more
to the old Arabian tradition and made the religion of
Nabism the basis of all monotheistic religions.
The Ka'ba was brought into prominence as a reli-
gious centre and the Ka'ba began to be talked of as a Muslim site. At the same time a beginning
was made with the eviction of the Jewish tribes
de Yathrib. The alteration in the Kibla is a not
unimportant fact in this series of events and this
train of thought. The Ka'ba, verse 414, indicates
that this: "The fools among the people will
say: 'What has induced them to abandon their
former Kibla? Say to Allah the right and the
west. He guides whomever he pleases.
unto the sight path. Thus have we made you an intermediate community, so that ye may be witnesses for mankind while the Prophet is a witness for you. We only appointed you, previous to the Prophet to distinguish him whose path the Prophet from henceforth follow. So turn back on your heels. Verily this is a grievous sin from which he who is free who is guided by Allah, but Allah will not allow your faith to be of no avail for He is gracious and kind. We see how thy face turns to all the quarters of the heavens so we will cause thee to turn to a kibla pleasing to thee. Turn thy face toward the holy, soundful; turn thy face to it wherever you are. Whatever signs thou wouldst give to the people of a scripture, they will not follow thy kibla."

The phrase placed by Muhammad himself upon the change is clear from these words. It is not necessary to assume with the tradition that it was brought about by a new command from the Jews regarding Muhammad's dependence on the proscriptions of their religion (sūrat an-Nisā', v. 123; 49; col. 2). In the second instance, the word kibla is considered to be that of ḥadālah (sūrat an-Nisā', v. 13; 48; col. 2). Here we have a glimmering of the real truth of the matter, namely the connection with Muhammad's new political-religious attitude. Following one tradition (Bukhari, Sahih, B. 32; Tafsir, B. 2; 4; 14) the revelation of the above quoted verses from the Kā'bah was communicated to the believers in the morning of the ḥadālah in Kā'bah; according to another story Muhammad had with a portion of the community performed two raka's of the Zūlī-Ṣalāt in a mosque of the Bani Salima, when he turned round to the direction of Mecca (Baladhuri, on Surah II, 139). The mosque received the name of Masjid al-Ṣālihiyyah, "the mosque of the two kīla". If it may then be considered established that Muhammad and his community turned towards Jerusalem in the ṣalāt during the early years of the Hijra, the question still remains what was his kīla before the Hijra. In Tradition two answers are given to this question and a third deduced by harmonizing the two answers. According to one, Muhammad in Mecca observed the Kā'bah to the Ka'bah (Talibi, Tafsir, B. 4; Baladhuri, on Surah II, 139); according to another the story the kibla had always been Jerusalem (Talibi, Tafsir, B. 3; 8; col. of de Goeje, v. 180; Baladhuri, Futūh, p. 2); according to the third (Ibn Hījām, p. 190, 225) Muhammad in Mecca was careful to have the Kā'bah and Jerusalem in a straight line in front of him at the ṣalāt. The first view is influenced by the theory of the "religious" of Islam to make both the Kā'bah and Jerusalem in the light of history, one does not quite understand how it could have arisen. Therefore it does not like to acknowledge Muhammad's dependence on Jewish practice. This view is therefore, in my own opinion, the most probable. It is further mentioned as a distinguishing peculiarity of ʿAbd al-Malik b. Marwān that even in the period before the Hijra he would not turn his back on the Kā'bah (Ibn Hījām, p. 243); this tradition would lose its point if the old kibla had been in the direction of the Kā'bah. Besides these traditional views, others have been put forward in recent years. According to Th. Amund, Die Ver- sprung des Islam und das Christentum, Upsala

and Stockholm 1926, p. 4 (cf. Daul, Mohammeds Liqā, p. 112) the original kibla was to the east, Amund leaves his view not on the material of tradition but on the general agreement between early Muslim and Christian religious usage. Schwab said that the Jerusalem kibla was introduced into Mecca, it is true, but not as a specifically Jewish institution, perhaps a Jewish-Christian one (Geschichte des Orients, I, 175, note b). The direction of the kibla was, or is, not assumed at the salāt only and with the points of the time (Bukhari, Sahih, B. 28; al-Adabi, B. 131; Nasai, Sahih, B. 120; Tirmidhi, B. 96), but also at the ʿalā (Bukhari, Darmo, B. 24), at the šalāt or ʿalā (Bukhari, Husayri, B. 20) and after the sun-drawing at the central Diya (Bukhari, Hāfiz, B. 140–142) the head of an animal to be slaughtered is turned to the kibla and the dead are buried with the face towards Mecca (Lane, Manners and Customs, Baladé and London 1599; Snouck Hurgrono, Verz. Geneal., B. 245, p. 409).

For the Hijra is forbidden to turn towards Mecca when relieving nature (Bukhari, Hāfiz, B. 141; Muslim, Tāhāra, B. 61; Nasai, Tāhāra, B. 18–20). On the question whether it is allowable in doing this to turn one's back to Mecca and thus in some parts of Arabia be facing Jerusalem no unanimity prevails (cf. Bukhari, Hawī, B. 144; Dānajj, B. 40; al-Ṣālihi, B. 20; Muslim, Tāhāra, B. 59, 61); cf. Dānajj, B. 18; the term kibla in the community is all al-Kibla wa al-Laylih. In many Muslim lands the word has become the name of a point of the compass, according to the direction in which Mecca lies; thus kibla (pronounced kibla) means in Egypt and Palestine, south in the Maghrib, east.

In the mosqués the direction of the ṣalāt is indicated by the Mihrāb (v. v.); in classical Ḥadīth, this word does not occur and kīla is used to mean the wall of the mosque towards which one turns. At a ʿalā outside a mosque, a mirāb (v. v.) marks the direction. In Egypt, small compasses specially made for this purpose are used to ascertain the kīla (Lane, op. cit., B. 229).—It should be noted that many mosques are not accurately but only approximately orientated (according to the qibla). It sometimes happens that this error has been later corrected by the drawing of lines on the floor of the mosque. For example, the case in many mosques of the Dutch East Indies where the faithful at the ʿalā take their direction not from the miṣqāt but from such indicators (information kindly supplied me orally by Prof. Snouck Hurgrono).

The laws relating to the kīla are here given very briefly only and according to the Shafiī school as laid down in al-Shafiī's Kāf al-Taibī (ed. Juyubī, B. 20). The adoption of a kīla is
a necessary condition for the validity of a pilâr. Only in great danger and in a voluntary walk on a journey can it be neglected. But if one is on foot or can turn his head round, it should be observed at the hukm, wakil and negált. One should turn exactly in the direction of the kibla, and one who is near it can do so with certainty, and one who is remote as near as he can judge. According to others, in the latter case only the general direction (qibla) is obligatory. Outside of Mecca one turns towards the minârât within a mosque; when not in a mosque one follows the direction of reliable people: only a man who is in a deserted region is allowed to ascertain the direction himself by means of certain indications. For details of the laws see the Bibliography.


II. In terms of astronomical geography the direction of Mecca in any particular spot is identical with the tangent at the point M on the circle M (fig. 1). It will turn with the meridian southwesi which holds for by far the greater part of the Muslim world. Once during the day as a rule the shadow of the pointer falls upon the kibla or on its prolongation beyond the foot of the style, which is called mukázâ, shâbbâ or shād. The minârât (callers of the hour) made this moment known from time to time by calling aloud, and in the same moment every other shadow pointed to Mecca. The shadow itself was called shâd before the asawâl and jât in the afternoon. For large towns (e.g., Cairo) Muslim astronomers calculated the daily altitude of the sun for the moment at which it came into the direction of the kibla on its daily course.

Every shade of any size (hook of tables, from the Persian abâb, Arabic shabâ [chord because the tables of sines or chords were the same]) deals with the calculation of the kibla. Arabic literature is not very rich in special treatises dealing with the ascertainment of the kibla. If the difference between latitude and longitude of the place in question was not great, a method of approximation, known even to the early Arab astronomers was used which gave results sufficiently accurate for practical purposes. We find this method already used by al-Battâni (929), Ibn Yûsuf (1009) etc. The process is as follows: the difference between the longitude of Mecca and that of the place in question is counted off westwards on the Indian circle (i.e., on a horizon circle) starting from the south point and eastwards from the north point (i.e., the two equal arcs $S$ and $N$ on fig. 2) and the two points thus reached $A$ and $B$ are joined by a straight line $A B$. Similarly the difference of the two latitudes is measured southwards from the west point and from the east and the two points thus found are joined by a straight line $D E$ which cuts $A B$ in $K$. A straight line from the centre of the circle $N$ of the circle gives the direction of the kibla.

There are in Arabic literature numerical formulas for the finding of the angle $a$ (mukázâ) by this method of approximation. For Cairo Ibn Yûsuf gives:

$$\phi_1 = 30^\circ; \quad \phi_2 = 21^\circ; \quad \phi_1 - \phi_2 = 9^\circ;$$

$$\lambda_1 = 55^\circ; \quad \lambda_2 = 67^\circ; \quad \lambda_1 - \lambda_2 = 12^\circ;$$

$$A G = \sin (\lambda_2 - \lambda_1); \quad A G = \sin (\phi_1 - \phi_2);$$
while he finds by the exact rules of spherical trigonometry $a$ to be 55° 0' 15". — The Persian astronomer 'Ali Shihab Ohal al-Muqaddasji deals in this way with the case of Hamadan. He puts:

$$\phi_1 = 55^\circ 0' 15''; \quad \phi_2 = 15^\circ 30''; \quad \lambda_1 = 83^\circ; \quad \lambda_2 = 77^\circ 10'$$

(reckoning the longitudes from the "Fortunate Isles"; $\lambda_1 - \lambda_2 = 5^\circ 50'$. From the construction of the figure we get $a = 23^\circ$, while worked out exactly by spherical trigonometry $a = 22^\circ 15'$. We see then that this approximating method of calculating the direction of the kibla is very useful for small differences of latitude and longitude but of course breaks down when this is not the case. Fig. 2 gives the construction for Hamadan.

In contrast to this approximate method Ibn Yunus in ch. xxviii. of his al-Zij al-Kabir al-Fihristi ("The Great Fihristi Tables", Oxford, Hunt, 3311) gives quite an exact method of finding the kibla and by three different methods, of which the first is very remarkable inasmuch as the transcription of the text of Ibn Yunus gives us in modern language the cosine and sine equation of spherical trigonometry. The author shows that:

$$\cos \alpha \cos X = \cos \phi \cos \phi_2 \cos (\lambda_2 - \lambda_1)$$

$$\sin X = \frac{\sin (\lambda_2 - \lambda_1) \cos \phi_2}{\sin \phi_1}$$

If the two latitudes $\phi_1$ and $\phi_2$ refer to different hemispheres, the product $\sin \phi_1 \sin \phi_2$ is negative hence the double sign in the cosine equation. The other solutions go back to the division of any spherical triangle $\alpha \beta \gamma$ into two right-angled triangles.

An exact and mathematically interesting calculation of the "aspiral" of the kibla is given by Abu l-Wafa' (d. 998) in his al-Madridi (MS. 2494 Paris) for the city of Baghda.d. He finds $a = 13^\circ 49^\prime 9^\prime 15''$. Abu l-Wafa' s method of ascertaining the kibla (by the rule of the shadow) is very similar to that which had previously been made known by the Persian mathematician and astronomer al-Farabi b. Hatim al-Nairizi (d. 922/923), except that he found for the "aspiral" of the kibla at Baghda.d $a = 20^\circ 7'$ which is remarkably far out.

A next study of a purely constructive but exact method of ascertaining the kibla was given by the important Muslim mathematician Hasan b. al-Isma'il b. al-Haitham (d. 1033). It is as follows: the circle $C G D$ (fig. 3) with centre $H$ is described on a horizontal wooden plane with any radius. Two diameters are drawn at right angles $A G$ and $B D$. From $A$ cut an arc $A C$ equal to the latitude of Mecca $= \phi_1$ on the circumference of the circle, which represents the horizon of the place for which it is desired to ascertain the kibla. Similarly the arc $C K$ at the other end of the diameter is made equal to the latitude of the place $\alpha = \phi_2$. Finally the arc $A N = \lambda_2 - \lambda_1$ indicates the difference in longitude of the two places in question. The perpendicular $C T$ is then dropped on $A H$ from $C$ and with the radius $H T$ an arc is described from the centre $H$, which cuts $B N$ in $E$. If $E F$ is then drawn at a right angle to $A H$, on the radius $H E$ the section $E F$ is cut $= C T$ and a perpendicular to $H K$ erected at $K$ and $K M$ made $= F H$. From $M$ the perpendicular $M Q$ is dropped on $B H$ and $F S$ is cut off $F H$ so that $F S = M Q$. The angle $E S F = a$ is the "aspiral" of the kibla.

The proof of the correctness of this construction is given in our author by transferring the area of the triangle pole - Mecca - plane (91) in the plane of the horizon of the place $\alpha$ for which the kibla is being ascertainment. The correctness of Haitham's construction can however be easily proved as follows. If the radius $H A$ of the circle be taken as $a = 1$, the following are the successive equations yielded:

$$H T = \cos \phi_2 \cos H \ell = \cos \phi_2 \cos (\lambda_2 - \lambda_1) = K M$$

$$C T = \sin \phi_2 \cos K L = \sin \phi_2 \sin \phi_1 \sin \phi_2$$

$$K L = H K \sin \phi_1$$

$$M L = K M H \ell = \cos \phi_2 \cos (\lambda_2 - \lambda_1)$$

$$E F = \cos \phi_2 \sin (\lambda_2 - \lambda_1)$$

If $\ell$ further follows from the two right-angled triangles $H K L$ and $E F M$ that:

$$M Q = \cos \phi_2 \cos (\lambda_2 - \lambda_1) \sin \phi_1$$

Finally:

$$\cot \phi_1 = \cos \phi_2 \cos (\lambda_2 - \lambda_1) \sin \phi_1$$

or:

$$\cot \phi_1 = \sin \phi_1 \cos (\lambda_2 - \lambda_1)$$
but the latter formula is simply the well-known cosine equation of spherical trigonometry, applied to the spherical triangle $\triangle PAM$ in fig. 1. This formula at once gives the angle $\alpha$. A full discussion of all possible cases of the situation of the place $\Pi$ with reference to Mecca cannot be entered into here; the author gives no numerical examples.

The ascertainment of the azimuth of the $\kappa\beta\nu$ma of the $\kappaibl$$a$ as given by al-Biruni (d. 1048) in al-Kitaab al-Mahd$\nu$fi (Berlin, Ms. Orient. 275, Makba 3, 6, f. 132) is of a similar geometrical nature to that solution already given to the problem by Ibn Halhalm, mentioned above, although of much greater length. The late Arab astronomers, as far as we can judge, had made no progress beyond those of the middle ages in their $kibla$ calculation. We know the method followed by Muhammad b. Muhamm$\nu$d al-Dhahab$\nu$i (d. 1345) in his Mutekabb$\nu$li in the $kibla$; it is the approximate method already known to us. The Samarqand astronomer 'Umar Beg used spherical trigonometry for ascertaining the $kibla$.

To the 15th century belong two pamphlets dealing especially with the direction of the $kibla$, namely one by Mirjam Celebi (d. 1424/1425) entitled: Kita$\beta$b al-Fikr $\nu$al-Kibla (Constantinople, Library of the Aya Sofia, 2628) and the other by Khali$\beta$l Qara al-Din Ahmad al-Na$\beta$hi al-Hab$\beta$bi al-Shuq$\beta$ri (d. 1560/1564): Ni$\beta$thab$\beta$li $\nu$al-Kibla (Cairo). These two works begin with various horizon operations (al-fikr $\nu$al-fikr$\acute{\imath})$ such as ascertaining the four cardinal points, the azimuth etc., after which comes the trigonometrical calculation of the $kibla$. In the first of the above-mentioned treatises the almost-mentioned approximative method is again explained (for the $kibla$ of Constantinople).

In modern times the $kibla$ has become a subject of orthographical studies. Thus J. I. Craig repeatedly mentions a "Mecce retro-axiomatic projection", the object of which is to make a map on which the true direction of the $kibla$ can at once be read for any point on it. On such a map meridians are drawn to be parallel equidistant straight lines. If one combines with this quality of retro-axiomatic accuracy in defining the distance from the centre in such a map in addition to the azimuth of the $kibla$, the shortest distance of every place from Mecca can be read. C. Schoy has published a sketch of the map, in which of course the straightness of the meridional lines is dropped.

A table of plans with the corresponding latitude of the $kibla$ is given in the Gotha MS. Arab. 1483, which is a fragment of the astronomical tables of Ibn al-Sagh$\nu$r (l. 1375/1376).


( C. Schoy)

AL-KIBRIT, sulphur. It is numbered by al-Kaswini among the oily bodies along with quicksilver, the various kinds of tar, sulphur and asphalt. Other writers include it among the others, the vegetable bodies, with the two kinds of arsenic (sulphide of arsenic, orpiment, and calomel), salt-ammonia and quicksilver.

Among the Arabs, as before them in Pseudo-Aristotle, three kinds of sulphur are distinguished, the red of fine quality, the pure yellow, and the white; the latter would be the so-called "salt-sulphur", which smells of sulphurised hydrogen. Red, probably quite mythical, sulphur is said to be found in the west in the vicinity of the sea and to be very rare. A man possessing unique qualities is therefore called "red sulphur". Flowers of sulphur were obtained from fumaroles by roasting. The important uses of sulphur were for explosives in fireworks and for the colouring of metals. One series of metals becomes black with sulphur, e.g. lead and silver; sulphur silver is used in niello inlaying; the quicksilver also becomes black at first but on being heated red (zinabar). Sulphur had many uses in medicine (cf. Ibn al-Fa$\nu$r, al-Kaswini etc.).

In its natural state sulphur is found in three forms; all these were known to the Arabs.

1. In gypsum, chalk beds etc. lumps of sulphur occur; in this form it was exported from al-Qibl$\nu$ in the land of the Jordan (al-Mukaddas, p. 184); it was also found in this form in Fezra, Ballist$\nu$ and in Sicily.

2. It is found in volcanoes, extinct as well as active, e.g. on Etna, Venamund etc.

3. It is obtained from sulphur springs; for example there are hot sulphur springs at Dawer al-Furs in Kulistan, at which yellow sulphur is found (Gay Le Strange, The Lands of the Eastern Caliphate, 1905, p. 243). Information on the occurrence of sulphur in the east is given in C. Hütter, Handbuch der Mineralogie, part I, 1904, p. 50 and 87; E. Damayet and O. Tietze, Die mittel- in den Mineralien, part I, 1915, p. 90; O. Staschin, Die wichtigsten Lagerstätten der "Sicht-Eisen", 1. 1911, p. 251.

Among the alkaline sulphur there are numerous epithets (cf. J. Ruska and E. Wiedemann, Behr, "Alchemische Diskussionen", in S.B. M.M., Erl., 1924, p. 17-26). It is described as the yellow, red, or white, or was, its colouring properties procured it the name of the "colouring spirit" (al-ash al-safir). The asphyxiating small
of burning sulphur gave it the name of al-karmat (the asphatory). It was also called the "ruber of the eagle" (farih al-tarb) i.e. of quicksilver which occurs with sulphur to form solid cinnabar. Some other epithets are given in Elms al-Din al-Dimghiti (op. cit.); e.g. "sulfurבן" (ב"סף al-dibha), "sea-lard" (farih al-dibha), "pomegranate-seed" (farih al-rummāna), "liquid sulfur" (al-karmat al-dibha) etc. See M. Berthelot, "La chimie au Moyen Age," i. 14: Forghaie in Kitāb al-Farruṣūr al-mustaf fī Suwar al-Dīrī (Berlin, Ahwâlar's Katalog, No. 183681).

According to: the natural philosophers sulphur is composed of atoms of water, earth and air. Mixed and exposed to great heat they become coherent and form an oil which on cooling down becomes solid.

According to the teaching of the alchemists, sulphur along with quicksilver plays the main part in the formation of the most varied substances, especially metals. Have however sulphur and quicksilver are only general terms which have nothing to do with ordinary sulphur or quicksilver.


(K. Wiedemann)

KIBT, the Copts, the name given by the Arabs to the Christians of Egypt. According to Arab writers, the name is derived from the name of a king of ancient Egypt, Kep, who is said to have been a descendant of Noah. It was thought in Europe that this name derived its origin from the town of Koptis or that it was a corruption of Fangir, one Coptic manuscript alleges that the Greeks called the Egyptians Koeti because they had their children circumcised. It is now generally agreed that the word Kibt is a corruption of Al-Chupas (Kalkkanisli, i. 222; iii. 415; transl. Wasmund, p. 119; Majdali, ed. Wiet, i. 69; 32; Vanbe, ^Novellae^ Archaiol, p. 6; Quatrenn, ^Novellae^ Archaiol, p. 30-31, *Egypt (collection) UF, p. 2: 13; *Muns. (Ht. de l'Egypte), p. 5-6; *B.L.E., 1894, p. 201; Butker, *Copt. Chronicon*, p. 373; Lane, Muns., ii. 373; Stern, *Copt. Gramm*, p. 1; Steinmon, *Kopt. Gramm*, p. 29; ibid., v. 1.

The Copts and the Arab Conquest. When the Arabs conquered Egypt in 640, for nearly twelve centuries the country had been under foreign domination. Egypt had ultimately sunk to the level of a colony administered by the prefects of the Byzantine Empire. The hatred of the Egyptians for their masters, nourished by bondage, must have increased to such a degree during the Byzantine period that it restored to the natives the feeling of their lost nationality. Under the sulphur of Umar and, somewhat against his desire according to Muslim tradition, the Arab army conquered Egypt (Majdali, ed. Wiet, iii. 143-156; v. 14-391 (Caetani), Chron. (graph), p. 219-220, 227-228, 240, Rev. historique, xxiv. 275, 277; *Dict. (d')arch. (christ),* v. 1474-1479; ibid., v. 65. It seems little likely that the Arab general 'Amr b. al-Mu'ayd wished to confront the Caliph with the full; accomplishes Caetani, *Annali*, v. 29-86; ibid., v. 339; v. 51; for the opposite view: J. Maspero, *Organ*, (de l'Eglise byzantine*, p. 9; Rev. historique, xxiv. 309-310).

Indeed the conquest of Egypt took place at a moment when the Byzantines rejected by the Persians, were unable to create any diversion and when the Byzantines, cut off Egypt, were enabled to come to its assistance. The Greek army in Egypt was defeated, because the policy of which it had played, had not prepared it for war and because, moreover, it was composed mainly of Copts. Besides, in the sixth century a certain number of high officials were of native origin. The native population, long exposed to humiliating treatment by the Byzantines, did not render them assistance in this new conflict, and the Greeks could not even count upon their neutrality. [J. Maspero, *Organ*, p. 5, 16, 43-43; 49-50, 83-84, 95; Amelina, Acta (d.) Martyr., p. 39; Rouillard, *Administration* (de l'Egypte byzantine), p. 14, 164, 163; J. Maspero, *Hist. (des) Pat'arches d'Alexandri*, p. 39). The manifestations of Egyptian nationalism, which date from the fourth century, took an unexpected development after the council of Chalcedon. In the absence of a well-defined Christian dogma, these conditions are good grounds for thinking that the Egyptians were Monophysites, because their bishops had founded the doctrine and Sevons of Assyrian says that the Chalcedonian thesis had not been able to penetrate into a certain convent "because all the monks were Egyptians" ([Patriarches] *Oriens*, l. 498; cf. J. Maspero, *Hist. Patr.*, p. 16-17, 24-25, 49-54, 53; *Annali*, iv. 65-86). In fact the Egyptians almost welcomed the Arabs as liberators. "It was no little advantage for us," writes Michael the Syrian (transl. Chiart, ii. 410; cf. also p. 222), "to be delivered from the cruelty of the Romans, from their miseries, from their cruel zeal against us and to find ourselves at peace" (cf. *Annali*, iv. 85; J. Maspero, *Hist. Patr.*, p. 259; Basset, *Mélanges orientaux et européens*, p. 2). The same writer (l. 432-433) who, although late, is habitually well informed, definitely assures that the patriarch Benjamin i gave the Arabs in return a promise from the latter would go to the Jacobites their church. The bishops of Nikon, always very accurate in the facts which he recounts, regards strange defections amongst the native leaders, and declares that certain garrisons refused to fight against the Muslims and even rendered them assistance ([Patriarches] *Oriens*, transl. Zöllner, p. 357, 559-561, 565, 570, 573, 585; cf. Ibn Abd al-Hakam (ed. Torrey), p. 58-59, 73; Estechius (ed. Chelchou), ii. 24; Alb. Silk, F. 80; G. O., xi. 563; Majdali, ed. Bollh, ii. 492; Mesalle, p. 257-254; J. Maspero, *Organ*, 126, 131-132; Rouillard, *Univ. Stim*., 220. Rev. Historique, xvii. 303-304). Indirect evidence is also furnished by the numerous "badīh" of the Prophet in which...
he recommends the Muslims to treat the Copts well (Magrit, ed. Wiet, i. 99). The historical romance, Fadil al-Dhahabia, also shows that the Greek-speaking Copts were mostly Greeks, that the enemy contingents comprised Arab Christian elements and that the natives were often dismissed (Ismail, Al Magrit, ed. Wiet, iv. 2, 125; Admelluzzo, Aretz, p. 13-14, 30, 38, 103, 84, 7-fl. A. A. 1857, l. 24-26; Diction. arab., i. 1025-1104). Mahmut is believed to have ordered the Arabs to be killed to the last man because Husan, the slave of Abuham, and Mahmut, the commander of the Egyptian troops, were Copts (Ibn al-Hajji, p. 2-4; Schaller, l. 12; Magrit, ed. Wiet, l. 97, etc. Muhammed Khan al-Usmaal, ii. 270, 316; v. 310). Finally, the conqueror of Egypt was determined to seize his fortune, because, in the course of a former journey, he had been present in Alexandria as the gates of the city and the ball, which, thrown at hazard, was to point out the future sovereignty of the country, fell upon him (Magrit, ed. Wiet, iii. 125-126; Mardin al-Dhahabia, i. 241-242; this without denying the existence of such divinatory proceedings; Michael the Syrian, iii. 371; K. M. M., vi. 85; Haurt, Piece arabe, p. 60).

Another factor, the help of neighboring Arab tribes of Egypt, also played a part, but it is impossible to estimate its value. A number of Arab tribes led a nomadic life on the coast from the Red Sea, from Sinai up to the Sudan, and it has been noted that Strabo describes Kopts as a town under the Arabs (J. Masson, Organon, p. 53, 66; Laguicer, L'atavisme musulman, M.F.I.O., xii. 432-447: Vidal, ii. 7).

The Islamisation, its Progress and Causes. The Arab conquest imposed upon Egypt a new state, of which the Copts claimed to give the accurate title (Tabah, i. 258; Al-Khallali, iii. 324; Histoire de l'Arabisation, ii. 166-170; Lampe-Poulo, Egypt in the Middle Ages, p. 7; Clermont-Ganneau, K. A. E., v. 196-204). Mardis, The Trinity of Mir in Tabah), which must be compared with the similar device worked out in other countries (Ali Yusuf, Kitab al-Dhahabia, trad. Ramadan, p. 554, 567-569; Yacoub, la. 83; Alkhaldon, Al-Hiss, p. 357, 359; Sauvageau, Histoire de l'Egypte et de l'Egypt, iii. 344-345, 352, 702; ii. 22-2S, 241-242, 239, 381, 561; iv. 94, 45, 354; v. 458, 469, xii. 178, 256; J. A., 1862, l. 101-102; 1894, i. 222-232). Gabelay, Egypt and the Copts, p. 29-30; Masselot. Cairo, i. 126, l. 134-135; Mock, iii. 609, 610, 674, 682; B. I. F. O. A., iv. 211; Mair, Cialophore (1915) p. 155, etc.). The Christians of Egypt were treated like the other non-Muslims (Al-Madhatik of the growing Arab Empire. They had to pay a personal tax (al-fakfa) fixed in Egypt at two dinars for each adult male, in recognition of which they enjoyed the protection of the Muslims (El Tawfik). This statement is found throughout the Arab literature, but the papacy shows it is inaccurate, inasmuch as the tax was proportionate to one's fortune (Ref. Historicus, cxxx. 290). In a word, this regulation was as foul as the prototype of the modern protectorate; the Muslim government ensured the Christians of the protection for themselves and for their property, those who did not receive a share in the distribution of the spoils were not obliged to give military service.

The treaty in Tabah units two important articles in the other treaties: the rule laid down in regard to dress and the question of religious buildings. The situation of the Christians in Egypt will be here examined in detail in chronological order, but for the sake of clearness it is better to examine these two questions separately.

The alleged edicts of Caliph forbid the Christians to adopt in their garments and in their turban the same colour as that of the Muslims; they had to wear a distinctive piece of material (al-guip) as well as the belt called amru. (J. A., 1853, li. 111, 115; Butler, Capt. Chorouck, v. 105-104). It seems, however, that such a regulation was really much later and owes its origin to Harun al-Rashid (J. A., 1894, ii. 117, below l. 109; however, however, Lampe-Poulo, Egypt, p. 97; but the most celebrated edict, and one that is recorded by the historians of Egypt, emanated from Musawakkil (Yacoub, Hist. E. 504; Eunychian, l. 91; Tabah, iii. 1299-1300; Ali Suli, E. 52; Kallahzami, i. 236; iii. 366; Mares, P. 1, 494; Remondot, Hist. prat. des E., p. 293-300, 686-689; Lampe-Poulo, Egypt, p. 296; Lampe-Poulo, Egypt, p. 39; Lampe-Poulo, Egypt, l. 137). These measures were revived by Abu Zakariya, who made them more severe; by Badr Djalawi in 470 (=1086); by the caliph al-Mustasim in an ephemeral fashion; and lastly by Shahrul (Yacoub, al-Aunutik, ed. Chicoe), l. 137, 195, 202-203; Ibn al-Azir, x. 11, p. 569, 411; Kallahzami, l. 340-360; Yacoub, l. 247; Mair, ed. Hayal, ii. 246-248, 495-496, 507; Blocher, Hist. d'Egypte, p. 101, note; Quatremiers, Mem. sur l'Egypte, p. 447; Wessensfeld, vollud, p. 189; Remondot, p. 463, 549, R.C.C. i. 1906). We only know of the occurrence of a extreme decree (Remondot, p. 597), but in 700 (=1301), Sultan Malik al-Nasir, at the suggestion of an African, vigorously assailed the ancient antinomies [Kallahzami, l. 557-559; Maknouf, l. 489-499; Quatremiers, Histoire des sultans Montebello, ii. 8, 117, 495; Ibn Nasir, l. 143; Remondot, p. 602, 603; Lampe-Poulo, Egypt, p. 501; Ali Pasha (Madras, Al-Jebei), i. 321; l. 104; J. Masson, Hist. Prat., p. 278). The Copts however fought bravely, and the weight of Ibn Taimy (Z. D. M. G., ii. 399, 500). The decree was not long in force since it was necessary to revive it in 721 (1323), in 735 (1335), in 826 (1427), and in 848 (1440) (Ali b-Madhatik, ed. P. Egger, vii. 186; Ibn Ishaq, l. 205; Schaller, l. 190). From these successive revivals it is certain that these regulations quickly fell into disuse (Guerin-Frey-Demasse, La Syrie, lxxxvili. 95). The Ottoman governors revived them once more (Ali Pasha, i. 57; Djaher, French
The Coptic clergy have kept to the present day the custom of wearing black turbans.

The question of religious buildings received more attention from the Muslim rulers. The conditions laid down by 'Umar and his successors: The Christians are forbidden to build any new church or renovate and it is further forbidden to rebuild edifices which had fallen into ruins (F. A. 1838, ii. 110; Makri, ed. Wint, v. 117, ii. 3; Ibid., ii. 761). In practice, in return for a money payment the Christians were allowed to repair their churches and their convents and even erect new buildings. On their settlement in the country the Muslims converted some churches into mosques; this was the regular practice under the Umayyads in the whole Muslim Empire (Cassian, Chronographia, p. 1065, 1173; van Beuningen and Streygowski, Annuaire, p. 51-52; Thiersch, Phænix, p. 212). The Christians of Egypt had earlier installed certain churches in temple of the Ptolemarchs (Hist. arch., iv. 2455 sqq.). Even when they built a completely new mosque, the Muslims took the materials from the churches, especially the columns (P. O., v. 512-515; Makri, ed. Wint, v. 6; Denebourg, Comma, ii. 151, i. 4). This was in the eyes of the Muslims the right of the conqueror. It seems, however, that the legal theory of "new churches" was scarcely dates back to the second (viii) century, for during the first century the Christians could build and assume as they desired (Evteiusch, II. 47: P. O., v. 508; v. 24, 48, 119; ibid., v. 399-400; v. 400-401; Absal, loc. cit. 23, 29, 53; Makri, Bulla, ii. 462; Rüsmardt, p. 178, 179, 184; Marcel, Egypt, v. 85; Lane-Page, Egypt, iv. 26; H. P. T. A. C. iv. 431; Chronographia, p. 520, 589, 618, 758, 775, 825-826, 929; Ibid., ii. 8). This liberal official attitude was not in accordance with the sentiments of the mass of the people and a permit to rebuild in 117 (733) caused a riot (Makri, ed. Wint, v. 91). Numerous Christian buildings were demolished in the course of the struggle against the last Umayyad (Absal, loc. cit. 83, 78), but these were acts of war. Under popular pressure towards the year 770 (766) the governor 'Ali b. Salamah ordered the churches founded since the Muslim conquest to be destroyed, a measure resented by his successor after a consultation with jurists (Kohl, ii. 131-132; Absal, loc. cit. 23, Makri, ed. Wint, v. 117-118; Alitt, ed. ii. 511; Lane-Poole, Egypt, v. 327) and building on the same scale went on, in spite of the protestations of the people (Evteiusch, ii. 83-87; P. O., v. 418-449, 465; Kindl, iii. 544-555; Ibn Sa'd, ed. Talicqas, s. 32-33). With the Fatimids a great era of prosperity opened for the Coptic churches and the convents — except under al-Hakim, which will be discussed later. Besides, the decision was taken by the Christians who filled the government offices (P. O., iii. 387-388, xi. 561; Vach, p. 216, 229, 231-234; Absal, s. 17, 24-25, 27, 30-37, 39, 41-44, 45-48, 50, 51-52, 66-67, 68-78, 81-82; Ibn Mayyaz, s. 79; the Dukair, iv. 78-79; Makri, Bulla, ed. ii. 383; Rüsmardt, p. 385; Whittemford, Particolari, p. 134; Lane-Poole, Egypt, p. 110-119). More strict in regard to the Copts, the Ayyubids began by despoiling the churches of a part of their revenues and while authorizing certain restorations, they did not hesitate to go away with buildings which annoyed them. Besides, the wars with the Crusaders brought about the ruin of many churches. It is from the Ayyubid period that the rule of the convents dates (P. O., xi. 617; Absal, loc. cit. 87, 98-99; Hachis, Hist. d'Egypte, p. 518, 559-570; Marcel, Egypt, p. 25; Amelinais, Ave, p. 222; Ibid., p. 44). But the real ecclesiastical dates from the reign of Malik Najm Muhammad b. Khallâf, after being withheld in 728 (1321) the bull rushed to attack the Christian buildings throughout the whole country. In 721 (1324) sixty churches were desecrated and according to Muslim writers mass convents were henceforth deserted (P. O., xi. 600; Makri, ed. Wint, v. 208-209, note; Bulla, ed. ii. 511-517; Quadrimum, Manuskript, ii. 119, 209, 211; Sabatini, p. 733; Al' Alâ'î, ii. 35; ibid., 98-101; L. V. H., ii. 23; Quadrimum, Min., ii. 225-249; Lane-Poole, Egypt, p. 301, 310-317; Bulla, ed. ii. 427-428; Lane-Martin, ii. 500-502; Ibid., ii. 8). Churches were again demolished in 753 (1354) and a large part of their revenues was confiscated. In the second half of the nineteenth century the regulations of the Caliph 'Umar are said to have been at different times solemnly revived (Makri, ed. Wint, v. 296; Bulia, ed. ii. 499-500; Sabatini, p. 36-40, 118-119, 145; Ibn 'Isa, f. 106-207; II. 55; Bulla. Soc. Géogr. d'Egypte, xii. 791; Al' Alâ'î, i. 28; Bull. Roy. GEogr. d'Egypte, xii. 791; Al' Alâ'î, ii. 38; B. I. A. 1907, p. 167). Under Ottoman rule the authorities permitted the restoration and even the foundation of churches, although amongst Muslim legal circles less liberal doctrines were still upheld until the beginning of the nineteenth century (Al' Alâ'î, II. 85-85; Dibaritt, v. 29; ivi. 246). After elucidating these two points, we can now review in chronological order the main events in the history of the Copts under Islam. The chief concern of the Caliph was to make no change in the administration of Egypt. He appointed a governor general sometimes the position was held by two officials, the one undertaking the political administration, the other financial; the political governor had under him two subordinates, a prefect of police and a chief. The military occupation was reduced to a certain number of posts (mâhâsa) scattered along the Mediterranean coast and on the desert frontiers of the Delta. Under 'Abd al-'Azîz b. Murad (65-85 = 685-705) there were 30,000 men. The country remained divided into pagarchies called mahr, transcribed of Xosr; at its head was the mahrul-mahr, the minister of wayges; the subordinate officials also bore Greek names; these are the (asalas) (mârâsi); the mahrul-mahr, the origin of which is not known, the (shîrul-saghir), the chief of the army. — Cf. Ibr. 'Abd al-Hakim, Dhim. 48, 58; Kindl, p. 448-449; Makri, ed. Wint, i. 114, 373; Bulla, ed. II. 259; Michael, iii. 475; J. Mai, Copt, and Wint, Mai, in C. M. d'un levées de l'Egypte, p. 370-371; Bulla, ed. iii. 45-56; II. 354-355, 461, 551 sv. 95-96; Bell, Afr. Papyri, iv. 297, 325, 333, 347; Z. A. c. xii. 65, 78, 447; W. B. K. M., ii. 344, i. 76; Al' Alâ'î, ii. 260-269; B. I. A. i. 155-161. The absolute impossibility which the Arabs found of governing by means of their laws was sufficiently established by the papyri. The
Arab occupation lived by the institutions which it found in Egypt and allowed itself to be administered by Copts who were superseded and docile. According to the papacy and the authors, all the provincial officials were Copts during the second decade of the occupation—until the end of the Umayyad Caliphate (P. E. R. M., i. 44, 45, 48, 57, 64; MaKTat, ed. Wiet, i. 249, n. 3; Michael, ii. 475; Lane-Poole, Egypt, p. 151; AnvALL, v. 319—455; Chronographia, p. 253, 268, 758, 911, 1091, 1181, 1864; Muir, Caliphate, p. 167; PAP. Schott-Reinhardt, p. 21, 37, 40; P. E. R. M., l. 6—7; BELL, A. E. P., p. xxiv; Z A. E., xx. 72—75, 77; BELL, ii. 85—95; 357—328, 274, 361, 364—365, 381; J. Maspero and WETT, MATTHiAUS, p. 10—12, 174, 220; MonnART DE Villard, Scultura ad Abakha, p. 23; ibid., ii. 8, 12—15). The fiscal organisation was also modelled on the Byzantine, without regard for the rules otherwise laid down by the Muslim doctrine. The Christians, old men, women and children excepted, had to pay from 40 dinars to 4 dinars, to provide for the upkeep of the army, corn, oil, honey, cloth and to procure a lodging for a period of three days for every Muslim. The Copt officials continued to collect the Annum, corn which was sent to Medina (MAKAT, ed. Wiet, i. 332—333; BELL, d. ArabiHANT, ii. 178; J. Maspero, ORGAN, p. 112; Becker, Beitrag zur Gesch. Agypt., ii. 84—85; PAP. Schott-Reinhardt, p. 42 sqq.; BELL, A. E. P., p. xxv, sqq.; s). BELL, ii. 231—234, 271, 277—279, 482, 382, 384; J. Maspero and WETT, MATTHIUS, p. 55; Chronographia, p. 241; J A. E., 1885, p. 440; BOURDIIOT, Anc. manusc. anc. titres et ports de Satn., p. 6 sqq.; M. F. E. E., Egypt, v. 4). At the very first, the Copts were happier than under the Byzantine régime; the eldest bishops with the patriarch at their head once more took possession of their sees. They lived in such peace that they played no part in the grave events in which the Muslim troops of Egypt participated— the assassination of 'Omar, the duel between 'Ali and Mu'awiyah, the rivalry of Ibn Zubair. The Arabs did not persecute anyone on account of his religious ideas (P. O. I. 495—497; v. 12; Renouard, p. 160; B A. E. E., 1885; p. 340—361; ANVALL, v. 4). It would, however, be wrong to extend this observation to the Umayyads and especially to contrast the tolerance of the Umayyads—"who did not seek to make proclamations", with the spirit of persecution which is said to characterize the "Abbasids (DICT. ARAB., iii. 2829, 2841). No doubt the Jacobites had cause to rejoice at being given back the churches formerly confiscated by the Melkites; besides, although it did not compromise for the converts to Islam, the admission to the Monophysites must be noticed of a few Melkites, with the object of escaping the double grypha, which was imposed upon them by KURRA b. SHARKI, his principal adviser, naturally a Jacobite (P. O. I. 341; QUATREMÈRE, Miss. ii. 391 IZI, ii. 364; Chronographia, p. 1001). It is, however, in accurate texts that the Byzantine governors were not always kind to the Copts (P. O. I. v. 13—16, 54—55, 86—87, 88, 28—29, 34—35, 332—324; ALLI, Saliq, i. 83—84; Chronographia, p. 1024, 1091). It is necessary to add that it was a question of taxation which became more and more severe and not of religious persecution in the narrow sense of the word. Besides, the Copts, with very rare exceptions which will be noted, were never put in the position of having to apostatise to save their lives, and we do not find throughout the whole history of Islam a single measure that can be compared with the persecution of the Christians in Byzantium. All the historical statements to oppose Byzantine toleration to Muslim fanaticism (M. F. E. E. S., i. 109; MUIR, Caliphate, p. 358—363). Finally it may be mentioned for this first period that Christian annals were compiled in the monasteries, and that the monks took good care to describe as persecutions measures which deprived them of the advantage of remaining a privileged class (Marcel, Egypt, p. 55). Under the Umayyads as well as under the "Abbasids the Christians enjoyed liberty of worship. The governors only took care to have their Coptic inscriptions and prayers translated for them so that to be sure that they contained no insults to Islam. The bishops were allowed to meet in council; the government watched over these councils, especially in the case of the election of a patriarch. It opposed also into the relations which the clergy were allowed to enter into with a foreign power. The Christian writers praise the liberalism of the Caliph HABIB, but at this time the fiscal system was well established and applied without favour (P. O. I. v. 24, 28—29, 34—37, 51, 56, 68, 72—73, 104; v. 371; Renouard, p. 190; Chronographia, p. 822, 864, 925, 1337, 1349, 1474; Rev. archeologique, clxxxviii. 285—286). We shall now give a chronological exposition of the measures which have been prescribed. In the year 70 (689) the religious edifices on the outside of the churches were destroyed. Since the monks at first had been exempt from the grypha many Copts assumed the robe in order to escape the tax. But these monks, according to the testimony of Byzantine authors, possessed considerable wealth. From before the year 86 (705) the monks were subjected to a tribute and forced to pay one...
tation, but not especially on the Copts, since it was on this account that the Arab revolted in the Delta in 78 (794); 180 (802); 193 (807); and in 214-215 (829-830). At this latter date, the Christians of the central part of Lower Egypt, called Bashmuitites, entered into the struggle. The physician from the Khânjat at a later date remarked upon their ferocity and their stupidity. Their conduct scandalised the Christians themselves, and the Coptic church arose in vain to calm their insurrections. The Caliph Ma'mûn, at the time in Syria, was induced to come to Egypt; very liberal, he charged an ecclesiastic of his suite, the patriarch Denys of Tell-Mahbûr, with the task of obtaining by kindness the submission of the rebels. The Bashmuitites would not yield; they were crushed by Abuâbin and a large number were massacred. A number of survivors, including women and children, were transported to the region of Baghdad where some of them covered themselves with glory fighting against the Umayyads (Kithani, p. 190-192; Eutychius, ii. 120, P. x, 485-502; Ibn Kâhîb, p. 129; Michaelis, iii. 76-84; Maârûf, ed. Wiet, i. 803, 334, 337-340; at 3 n. 7, 141, 186; Bulâq, lli. 9; Renault, p. 172, 174-176, 279-281; Maârûf, Hist. Chiffres et Chronolog., p. 55-56, 60; S. O. S., viii. 189; C. I. A., Egypte, iii. 81, Ibid., § III.).

Finally the Copts decided upon open rebellion, principally on the Delta, for more than a century. The first insurrection took place in 107 (745). Rebellions followed in 121 (739), 157 (759), 173 (782), 190 (792), 215 (797). Lower Egypt was then conquered by risings which have nothing especially connected about them which must be said in passing — show already the numerical weakness of the Christian element. They lasted from 194 to 211 (809-816) and were a repercussion of the struggle for the Caliphate between Amin and Ma'mûn; the chief part was played at Alexandria by the Spanish Arabs exiled from Cordova (Kithani, p. 129-131, 214-217, 333-334; v. 118, 185; Michaelis, i. 803, 334, 337-340; Maârûf, ed. Wiet, i. 803, 334, 337-340; ii. 3 n. 7, 141, 186; Bulâq, lli. 9; Renault, p. 172, 174-176, 279-281; Maârûf, Hist. Chiffres et Chronolog., p. 55-56, 60; S. O. S., viii. 189; C. I. A., Egypte, iii. 81, Ibid., § III.).

The Coptic risings began under Umayyad dominion, but not especially on the Copts, since it was on this account that the Arab revolted in the Delta in 78 (794); 180 (802); 193 (807); and in 214-215 (829-830). At this latter date, the Christians of the central part of Lower Egypt, called Bashmuitites, entered into the struggle. The physician from the Khânjat at a later date remarked upon their ferocity and their stupidity. Their conduct scandalised the Christians themselves, and the Coptic church arose in vain to calm their insurrections. The Caliph Ma'mûn, at the time in Syria, was induced to come to Egypt; very liberal, he char...
well known that Khunrath [p. v] enamoured with art took pleasure in visiting the convents; it is reasonable to believe that the Copts knew how to profit by this. Under the Ilkhāhidīs the influence of Christian officials appears. The government did not make peace for nothing during the popular troubles which burst forth at Fāsīra in 349—350 (950—951) on the news of the victories of Nicphoros Phocas. On the contrary a rescript from the Caliph dated 318 (935) had already prepared a pacification throughout the whole Muslim Empire, by showing that the clergy should not be imposed upon by the bishops, monks and necessities of men. The Ilkhāhidīs honoured by their presence the public celebrations of Christian festivals. A contemporary Muslim traveller, Mas‘ūdī does not appear to be shocked by this (Appendix to Eustachius, l. 392; Abū Yūnus, it. Fagman, p. 185; P. O., xvi. 244; xvi. 717, 779—780, 782—783, 799; Abū Salīh, f. 49—50; Mas‘ūdī ad-dawārī, l. 303; Maqrīzī, ed. Wirt, vi. 245; Bilāk ed. li. 152—153, 444; Renanolu, p. 324; M. ed. Egypt, p. 83; Schuberg, Nicphor Phocas, p. 125; Lane-Poole, Egypt, p. 66, 85—86; Becker, M. d. Ägypten, l. 623).

This attitude of the Ilkhāhidī government is confirmed by the precipitate measures of the first of the Ilkhāhidī caliphs, Mu‘tazz, who forbade these public rejoicings. This exclusion endured for only a short time and from the accession of his successor, Aztū, Christian ceremonies recommenced with more pomp than in the past. Thus it was during the time of the Fātihūn, with an eclipse under Ilkān, the favour which the Christians enjoyed is attested by one of their first acts, the transfer to Cairo of the office of patriarch. Aztū had a Christian wife whose two brothers he himself appointed patriarchs of Jerusalem and of Alexandria respectively. Being liberal, he encouraged controversies between Christians and Muslims and he refused to prosecute renegade Muslims. The resentment in Muslim circles must have been terrific. It explains and in part accounts for the excesses of Ilkān who in part avenged himself upon the Christians with his hatred of the direct object of abating their growing influence (see the definitive statement of Maqrīzī, Bilāk ed. li. 31, 499). But it must be remembered that Ilkān was a ferocious persecutor. He threw to wild beasts the patriarch Zachari, whom, according to Christian chronicles, they did no harm; this act of brutality was perhaps committed at the instigation of a monk. He prohibited the celebration of Christian festivals, forbade the Christians to possess slaves, to have Muslims in their service, he seized the property of the Church and he caused a considerable number of priests to be burnt. Thus he passed on to the destruction of the churches with such rage that he is said — but this without doubt exaggerated by Muslim writers — to have destroyed between the years 403 and 409 (1014—1015) 30,000 churches in Egypt and in Syria. He had decided upon the exile of all the Christians, but the decree was rescinded before it could be put into action. A measure of general dismissal of the Christian functionaries resulted in a complete check. In spite of everything the judgments of the Synaxes on this Caliph are not malevolent (P. O., 3. 289). Zahir inaugurated his reign by a measure of justice, authorizing the Christians to return to their religion, who had been barred by the blindness of Ilkān had become converts to Islam (for a condemnation to death see however Yakhib, p. 238). Under the Caliph Mustafār, the title Yakhib made the Christians submit to numerous vexations; he ordered the closing of the churches and the incarceration of the patriarch Christodoulos, under the pretext that the latter had instigated the King of Nubia not to pay the agreed tribute to Egypt. These incidents which were terminated by a heavy fine inflicted upon the patriarch were perhaps not quite unaccompanied with the fall and the putting to death of the Tabiler Zakhīr. Under the Caliph Amīr who liked to be entertained by the monks of the convent of Nafisah in the suburbs of Cairo, the tendency is to liberation. Credits were provided in the budget for Christian ceremonies. Towards the end of his reign a monk Abu Naṣīf played the part of a kind of prime minister to him; this monk who assumed the arrogance of a grand seigneur had the effrontery to go even into the mosque and insult the Muslims; this action cast him his life. Hīdīt, who like his predecessor, loved a sojourn in the monasteries, had as his vizier an Armenian Christian, Bahārī, who received the title of nāfi‘ al-dīn, "the sword of Islam", the advice of his counsellors of the very name of the Caliph carried by all his command, Bahārī, all powerful, made a large number of Armenians come to Egypt and contributed to the restoration of many churches. The Muslim revolt burst forth and overthrew the ministry, his successor Jāhāza, favoured a violent reaction against the Christians, driving them from the administration, bringing about confiscations, ordering even summary executions, but the country was to be troubled by the rivalities of the vassals of the Caliphs, who fought for power with armed force and the Christians suffered from this state of affairs neither more nor less than the Muslims. It is in this sense that we must interpret a very touching Copit document, the inscription of the jar found at Dair al-Madan, dated 872/1465 (H. d. S. v. Armen, la Solitude, l. 217—219, R. F. A. O., li. 19—75; Dict. arch., l. 1707—1712; ill. 2860; Cruv. Copit, Monuments, N. 8704). The inscriptions which commemorate should not be regarded as a persecution of the Christians, any more than we would charge the government with the plundering of the convents of Soetes and the massacring of the monks by the Berbers, under the early Abbasids and in the time of the Fātihūn Mustafār (Ibn Rāhīm, p. 148; Renanolu, p. 443; Quatremère, Minā, l. 400). Churches and convents were destroyed wherever there was fighting and naturally Christian buildings were not spared in the burning of Palmyra by command of Shārūn (p. v), who had a church restored at Kar. The Christian troops who accompanied Shārūn quelled with the Fātihūn, Turks or Armenian troops and then the Copts; just as the soldiers of Shīkhūth [p. v] violated the tombs of Shem and the White Convent. The history of the Patriarchs records the execution of a Muslim who refused to apostatize. This can hardly be an isolated case at this time (Yākhib, p. 195—197, 199—205, 253—256, 279; Ibn al-Khalīsī, p. 1—36; Abu Salīh, ll. 25, 43, 45, 68—66, 81—82; Ibn Rāhīm, l. 135—136; Ibn Mayyūs, p. 31—33, 77—78, 82, 83, 84; P. O., li. 288, 356—357; Kahlauhūs, vii. 2601; Maqrīzī, ed. Wirt, iv. 260—262, 253—254, 240; Bilāk ed. li. 338; il. 297—298, 405—406, 507—510; Abu 7-Mahāsin, ed. Pepper, ii. 65—101; Remondot,
They were indispensable in the management of business and some Muslim writers had the courage to recognize this, while deploiring their ignorance. In order to satisfy public opinion, the government from time to time decreed their dismissal, and a month after the decree, the Copts whom they found indispensable, retained their offices. These periodic dismissals took place in 678 (1278), 683 (1283), 700 (1341), 741 (1381), 753 (1395), 822 (1410), 823 (1412), 852 (1447) (F. O. viii. 777; Ibn Faḍl Allāh, Tarā'ī, p. 63; Kulasjahidi, vii. 56; Maqdisī, ed. Wiet, ii. 88, 93, 110, 111; ibn al-Ṭālib, ed. ii. 43, 75, 95, 237, 239, 497, 498, 507; Quatrèmère, Studeira, ii. 431, 517, 213; Abu l-Maḥāsin, ed. Fikret, vi. 440, 450, 464, 468, 559, 605, 718, 724, 819—820, 823, viii. 160, 269, 272, p. 277, 587; Sakhlwī, 215; Ibn Iyās, ii. 93, 201, 268; ii. 48—49, 67, 80, 171, 197, 355; Allāh Būghī, i. 27; vi. 40; Marcel, Egypte, i. 735; Quatrèmère, Mem., ii. 325—225, 242, 247, 261—262, 288; R. P. F. A. O., i. 136—137, 175, n. 4; R. O. C., xii. 196; Gaudéfoy-Demombynes, La Syrie, xvii.; Wiet, Les secrétaires de la Chancellerie, reprint from M. R. Hussey, 222; C. I. A., Jerusalem, i. 334—335 (i. 132); ibid., i. 685, 846).

The government during normal times maintained constant relations with the Coptic Patriarch, on whom the Mamluk chancellory bestowed pontifical titles. He forbade him to enter into secret engagements with the Negus of Abyssinia. There were incidents in regard to him also in 822 (1447) (F. O. vi. 440, 450, 464, 551; Kulasjahidi, vi. 85, 100, 395—405; Sakhlwī, p. 210; Abu l-Maḥāsin, ed. Popowski, i. 578).

At the same time popular manifestations forced the government to take more serious measures than a simple dismissal of officials. Besides, the most severe measures were continually passed with the object of exciting a rancour; for the Christians were more especially molested at times of financial crisis for the government. One single incident stands out as worthy of attention. In 700 (1301), a date often already cited, the Mamluk government caused the greater part of the churches to be shut throughout the whole of Egypt. It exempted the town of Alexandria, perhaps in order not to provoke foreign interference, for the Melkites also suffered by this order and two ambassadors sent by the Byzantine Emperor and the King of Aragon, obtained the re-opening of some of the churches (F. O., i. 367; ii. 356 (1477); xix. 449; Maqdisī, ibid. ii. 89—92; 330, 593; Quatrèmère, Studeira, ii. 65; Renardot, p. 604—605; Quatrèmère, Mem., i. i. 232—224, 237; Ibn Iyās, ii. 35; Marcel, Egypte, 165; i. 440, 1887, ii. 310; J. Amauro, Hist. Fatt., p. 379).

The Muslim writers relate the story of the sacrifice of a virgin thrown into the Nile to obtain an abundant harvest, a custom which the Muslims had abolished (Sakhlwī, p. 12—13; Lane, Mmns., ii. 239—230; Bull. m. Khalīl, de Gérin, vi. 138—159; J. Amauro and Wiet, Mémoir., p. 216—217; Chronographe, p. 245). It is hardly likely that the Christians had retained a human sacrifice, for which, besides, there is no evidence in classical texts (Maqdisī, Hist. des peuples de l'Orient, i. 24, n. 2; Fréjou, ii. 35; Œuvres, ii. 38—40); in analogy with sacrifices following military expeditions, Antiochus,
Acan, p. 30, n. 4.) Special mention is made among the Christians of Egypt. of a liturgical rise to secure the rise of the Nile (Dict. Arch., iv. 2561-2562). In the Mamluk period the Christians had still retained the custom of throwing into the Nile a little caiseta containing the finger of a martyr. This ceremony gave rise to abuses, forbidden from 702 to 723 (1303-1337) was definitely suspended in 755 (1354) and the Church of Shubra-Demnaüli, where the festival took place in a suburb north of Cairo was destroyed (Hist. De l'Afrique, transl. 1785: Mamlûk, ed. F. van Leiden, ed. Wiet, i. 392-406; Rollin, ed. ii. 500; Quatremère, Storia monetaria, ii. 8, 213-314; Remando, p. 606; Sabatier, p. 12; Ibn Jâ'âm, i. 206-207; B. L. Egypte, 1907, p. 67-68; B. F. A. C., i. 176).

The Jacobite patriarchate in 1444 signified its adherence to the Council of Florence two centuries after a fruitless attempt at reunion with Rome attempted by the Patriarch Cyril III. The Coptic Church was united to Rome for a century and a half by a loose bond, and it appears as if the most of the people did not trouble about it, in spite of the correspondence exchanged between the Papacy and the Patriarch of Alexandria, and in the Secret of that of the Council of Memphis in 1582. In any case it was with the support of the Ottoman Pâsha that the Coptic Church dissolved all relations with Rome (Remandoi, p. 611-612; Macari, p. 346, 300, 303, 343-343, 335; B. L. Egypte, 1904, p. 197-211; Macari, p. 334-340; Recovron, xxxvi. 163-164).

Under the Ottoman Pâsha, the financial administration remained largely in the hands of the Copts. Christian popular festivals, especially in the country, were held with the approval and even with the participation of the Muslim elements. This period saw the sosiate flourish, about which the archives of the convent of St. Saviour of Jerusalem give so many particulars (Castellani, Catalogo dei fondan, Jerusalem, 1922). The Copts had to endure these sums inflicted on the slightest pretext, the sum paid to the chizen of the churches until the sum was completely paid. The first governors created the payment of the special impost due from tributaries. In the first half of the sixteenth (critch) century the assessment of the dînars was even increased. Then, we come to a period of anarchy, when "nothing happened worthy of being recorded except irritating and arbitrary acts of the Emir." (Acheson, p. 218, 219). These troubles had economic reactions which affected the whole of Egypt, but it does not appear that the Copts suffered from them more particularly (Vandelle, Relatio, p. 93, 110, 189-190; Bib. d. Arabiennes, ii. 6-9, 12-15, 19; Marché, Egypte, p. 234; Djabarti, ii. 10, 114-116; iii. 132, 157, 14, 24, 208-209, 217-219; iv. 13, 17, 23, 27, 217-218; Savary, Lettres sur l'Egypte, i. 393; Am Flâha, vii. 54-55; Ch. Rosa, Les origines de l’Église d’Egypte, p. 41-42; B. L. Egypte, viii. 166-167).

Rycke says that on the arrival of the Franks, the Copts were "poor, brutalized and engaged only in the most ignoble callings"; they were "tax-collectors, spouses, managers of the business affairs of the Mamlûk." (Egypte, Un. pitt. ii. 27 sqq.). Bonaparte did everything to prevent the Muslims from thinking that he favoured the Christians, who had nearly been massacred at the landing of the French. To "secure himself the friendship of the people" Bonaparte forbade the Christians to wear the turban or to break the fast of Ramadan in public. After the revolt in Cairo the Muslims tried to put the blame on the Christians, who had not always been prudent. After various grievances the French administration created a system of taxation which "almost enabled them to do without the Copts." The latter assisted in pointing out the inconveniences of it. Besides, Copts had already been enrolled in the French army (Egypte, Un. pitt., ii. 148, 152, 129, 129, 129; Djabarti, vi. 15, 26, 34, 40, 52, 53, 95, 97, 119, 151, 175-178, 208, 210-211, 214, 216-217, 253, 355-355, 355, 207, 397, 207; vii. 30, 48, 200-211; B. L. Egypte, viii. 36).

The departure of the French made Muslims rejoice inevitably but an official circular ordered that the Christians were not to be molested in whom "it was not of practical importance to have joined the French." The Copts were again employed as tax-collectors, but it must be noted that the government was still able to extort money from them, and that in 1820 (1815) the poll-tax was again levied (Djabarti, viii. 38, 48, 48, 52, 56, 77, 177, 300, 306, 308, 318, 320, 393, 397, 405; viii. 149, 201, 283; ix. 17, 85, 51, 91, 111, 114, 146, 166-167, 180, 384-387; Macari, p. 398-398).

This exposition shows the rapidity of the alienation of the Copts. The energetic suppression of the first revolt weakened the power of resistance of the Christians, who from the third (ninth) century no longer had a majority in Egypt. According to the text of the treaty made after the Arab conquest, there were six or even eight million Christians subjected to taxation; as women, old men and children were exempt from it the lowest figure would give 24 million as the total number of inhabitants in Egypt, which is excessive. The reassessment of the year 118 (130) is said to have given five million Copts liable to taxation, a number which we also consider greater than the reality. In practice the poll-tax collected under Mackwiya (41-60 = 661-680) five million dinars, a figure which was reduced under Hakim al-Rakjî (109-122 = 780-800) to four million dinars, the highest figure, giving 20 dinars a little later to three millions. Besides, at the end of the first (viiiith) century the governors wished to put an end to the conversions which were impoverishing the Treasury, and that if the Caliph 'Umar II had not been opposed to it, the new converts would have had to continue to pay the dînars. Ausous to adhere to taxing the Copts "sometimes even tried to attach themselves to Arab tribes; a legal scandal on this point made some stir (Kindo, p. 397-399, 432-432). In this connection we may go back to the preceding paragraphs and reflect that each government measure was of any importance brought about conversions on a large scale. We may recall the tragic visit of Murwân II, when 24,000 Copts were made, the great persecution of Hakim, the dismissals of officials under the Mamlûk, that the wish of the Copts to be assimilated to the Slavonic language were registered. Nothing can better show the dissipation in the number of Copts in the Mamlûk period than to give that in the number of episcopal sees. The Council of Alexandria in 1591 brought together almost 100 national bishops; at the end of the seventh century there were still over sixty. In the eighth century there were only 40 sees (Ibn 'Abî al-Hakam, p. 70, 87; Eutych-
From their marriages with native women were born delicate children, and the race was rarely propagated as far as the third generation. Without insisting too much upon its importance we note in regard to this fact an Arab saying which attributes a special fecundity to Coptic women. To sum up, agreeing with Massoughian and all the Orientals, we may estimate that 92% of the Egyptian population is of Coptic origin. On this particular point we know nothing so erroneous as the chapter devoted to Egypt (p. 376–518) in Recherches et Histoire by Eug. Pettit (Iseri, Die de l'Afrique, 1865). Ibn Mayarray, p. 1–2, 34, 36; E.F.A.O., ii. 16–23, 36; Kahloun, Hist. des Berberes, 1–29, 410; Makrizi, ed. Wiit, l. 2, 6, 11, 13; iii. 45–46; iv. 33; 36; Sarras, ed. ii. 4, 12, 14; Qutemere, Mem., ii. 37–9; Qutemere, Mem., ii. 29–31; Lanne, Museum, ii. 37–9; 92. Here are the figures from the last three official censuses:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Population</th>
<th>Total Copts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1897</td>
<td>6,927,761</td>
<td>6,056,518</td>
</tr>
<tr>
<td>1907</td>
<td>7,191,978</td>
<td>6,287,430</td>
</tr>
<tr>
<td>1917</td>
<td>7,274,403</td>
<td>6,297,202</td>
</tr>
</tbody>
</table>

The following are the provinces containing the largest number of Copts:

1. Asyut: 1,504,662
2. Gizeh: 1,124,562
3. Minya: 797,408
4. Kenzi: 537,577

In a notice on the Copts, it is necessary to indicate briefly the foreign elements which have mingled with the native population since the Arab conquest. The first conquerors settled in the country and by the beginning of the second (eleventh) century the Arabs of Kair were established in the present part of the Delta and the beginning of the next period is marked by the arrival at Alexandria of the Spanish exiles from Cordova, Upper Egypt, especially in the eastern mounth, who were almost intact the population which had previously inhabited it. Under the Caireen and under the Mamluk, who also recruited Berbers, Turks, Persians, Turks and Armenians, the Arabic of the Pharaonic and the Caireen, the rule of the Ayubids and that of the Mamluk, carried on, on a large scale, conquest, arbitrary, and especially the period of the Turks and Circassians. Egypt was then populated by foreign mercenaries, who, in other regions, who would have prevented the native stock from disappearing pure. But these foreigners were often exterminated in the course of the revolutions and those all foreign and particularly the Mamluk proved unfruitful in the land of Egypt. When they married foreigners they had no children by them, or the children died before reaching manhood.

Summing up the stages of the elimination of the Copts in a few lines, we may say that the Christians were no longer in the majority by the third (eleventh) century. Two hundred years after the Arab conquest and it can be estimated that by the viiith (seventh) the Christians were hardly, as in our time, a tenth of the total population of Egypt. It remains to account for the causes of this strange and rapid conversion of a race which had been able to recover on so many occasions, whom the persecutions of Decius and Diocletian had not subdued and whom the Romans were never able to settle. On the part of the Muslims, however, persecutions in the sense understood in Roman times, were extremely rare. It is undeniable that there were martyrdoms which cannot be explained away; but the vast majority of the executions ordered by the Government have particular characteristics on which it is necessary to insist. The Muslims have never wasted on two points: the death penalty was ordered in the case of a public insult to the Moslem religion and in that of conversion from Judaism to Christianity. This observation must, for Egypt, be applied to the majority of European monks martyred in Egypt; the latter were, besides, in the eyes of the government, more or less suspected of espionage. That the church should honour them as martyrs is to be expected, but it would be wrong to call this persecution. Indeed the records of Egyptian martyrs, which contain innumerable lists for the Roman period, are exceedingly poor for the Muslim period and Christian epigraphy furnish no further light (e.g., 2, 802; 317, 318, 614, 203–217; 328–370; 554; 816, 977; 2, 8). Makrizi, ed. ii. 574; Renandot, ed. 42, 545–555; Mallet, Diction. de l'Afrique, ed. 1773, p. 95; Qutemere, Mem., ii. 374–325; T. A., 1885. It is the best of all: Lanne-Poulet, Egypt, p. 47–48; E.F.A.O.
The Christians of Egypt did not then become Muslims, in order to escape persecution, although this has been asserted (Amidinian, Hist. p. 1). Nor did they "go over," as had been recently but wrongly asserted, by this attraction exercised by a new religion upon masses startled by the narrow formalism of their churches (H. Michael and Moir, Abd al-Rasid in travel, of Shaikh M. Abdi, Risalah al-Tunghid, p. xlviii). It is more just to believe that Christianity made no change in the spirit of the race, that it did not penetrate into the life of individuals and that their souls never were sincerely and thoroughly Christian (Lefebvre, Revue des Ouvrages, p. 129). This cannot be denied, but the truth is one cause for conversion lay in the social measures imposed upon the Christians by the Muslim law. "What the Arabs wanted was to be rid of rich people and money money" (Becker in Ibis, ii. 364; cf. R. M. M., Hist. 158). We have seen, the Copts at first enter convents, flee from their villages, become zealots, not in an access of faith not in order to defend their oppressed consciences, but in order to escape demands of the fiscal system. The history of the churches of Egypt: the Muslim domination is a sad story of money, besides, at all times the Simonian heresy was the favourite sin of the Coptic Church (Michael, iii. 82; Bib. d. Arabesques, i. 257-255; Abd Sellit, fol. 31; Bouchet, Histoire d'Egypte, p. 409, 358; Remondol, p. 160, 325, 373, 379, 384, 399, 434, 510, 573, 579-584, 588, 590-591, 593, 599; Quattrucco, Mimo, ii. 444-445; R. O. C., xix. 381; J. Maspero, Hist. Papyr. p. 272-274).

From ancient times until the present day the Egyptians have been celebrated for their love of money, and their hatred of paying taxes. A passage in Ammianus Marcellinus, a letter of Hadrian, has often been quoted. But in regard to this miserable question of money, sufficient attention has not been drawn to one of the crimes of the paxchristian Peter, the Martyr; these rules imposed penalties upon apocrypha who were desirous to re-enter the Church, just one of these, to say the least strange, "excluded from all censure Christians who had paid not to be prosecuted and had thus at least shown their 'contempt for money'" (Alme-Girou, Légendes coptes, p. 198). Dict. archéol., t. 110, 1108, i. 245, 2422; J. Maspero, Organo, p. 15, 42; clot. Bet, Apocryph de l'Egypte, p. 287; Roullard, Addition, p. 6, 238, 105 sqq.). Thus it is that the Christians became Muslims in order to gain the benefit of an inheritance or to enjoy their property in complete tranquility (Abd Sellit, t. 39-40).

It was in the offices of state that the Copts were particularly able to enrich themselves or satisfy their passion for governmental intrigue. The Muslim historians assure us that the Copts denounced the revenues of the state and complained of the severity of their superiors in regard to accounts. It was almost with the object of not losing their lucrative posts, during the period when the Muslims were raging against their presence in the offices of state, that the Copts were more willing to become converts when they had not been able by bribing their masters to obtain the withdrawal of the edict, which disposed them from office (Vignel, Édits, ii. 247; Maspero, ed. Vamb., i. 355; i. 243; Quatrefages, Sultane musulmane, ii. 179, 258; Bib. d. Arabesques, ii. 188, 191; J. Maspero, Hist. Papyr. p. 146, 178; C. d. E., Egypte, ii. commentary on No. 589; M. E., Études, ii. 8). The Coptic tax-collectors who seemed to avenge the poor Arabs the fact that the Coptic nation alone was liable to poll-tax used a secret system of keeping accounts in order to make themselves indispensable, or was in vain for example that Napoleon tried to do without them. Maspero says "All definitely suppressed this secret method of accounting at the same time as he imposed a check upon their embezzlements" (Bib. d. Arabesques, ii. 19; Vulp, Vies, Egyptes, 1835, i. 14, 176; Egypte, M. p., ii. 7, 165; Llibert, vill. 240, 245-243, 248, 275-278; i. 30, 123; B. E. E., 1859, p. 285 sqq.; Monast., p. 360 sqq.).

This general attitude of the Copts has not been without influence upon the verdicts of Muslim writers; for example one should read the opinions quite devoid of favouritism of the physicians Toul and Suyudi, and of the Spaniard, Ibn al-Aznan. The travellers and writers of the west are, in their turn, very severe upon the Copts. It may be recalled here that the word hristi was seen in Turkish used as an insult and applied to mountebanks (Nowart, i. 293-294; Maspero, ed. Vamb., i. 193, 406-407, 213, 215; Hill, ed. i. 340; Kalkhashid, iv. 43; Quartumere, Maminibb., ii. 247; Clet hey, Apophrases sur l'Egypte, ii. 137 sqq.; Lane, Mammari, ii. 273 sqq.; Butler, Copt. Church, ii. 533-335; Basor, Mission africaine, p. 286-287; Atti del Congresso de Figee, du Caire, ii. 245-247; d'Harcourt, l'Egypte et les Egyptiens, ivanb, Relations, p. 41-43; R. M. M., ii. 105; hamlet, Lettres d'Egypte, p. 153, 174-175).

One last question arises: Has the wholesale conversion of the Copts to Islam had any economic consequences? It has been said that the Muslims of Egypt were not productive, relying upon the undocumented fact that the industrial centres were largely populated by Christians. The question is difficult to decide. It is stated that at the Mamluk period the greater part of the native industries had perished; and special mention is made of the disappearance of centres of the weaving industry which the early historians and geographers mention. A. Tannour, A. Tannour, Asynu, Reinecke, Daliit, A. Seville, Timaga, Tuma. It cannot however be believed that the entire Christian religion could make the artisans abandon their occupations, and it is necessary rather to blame, after the terrible economic crisis of the seign of the Fatimids Mustansir, the excessive and extortionate taxation of the Ayyubids and especially of the Mamlukes. The Copts, moreover, had made themselves famous by a particular industry which has not yet completely disappeared; the ship-building yards were at the beginning of the Arab occupation prosperous to such an extent that in the establishment of an arsenal at Tunis, the governor of Egypt, Abd al-Azn, b. Marewa sent 3,000 Copt ships. A recent enquiry has shown how rich the technical language of the boat-builders of the Nile still owed much to the ancient national language (Bell, Apocryph de l'Egypte, xvi. 44, xxii. sqq.; J. Maspero, Organo, p. 56; Z. d. e. xxi. 147 sqq.;
During his sojourn in Egypt (217-852) the Caliph Ma'mun was accompanied by an interpreter, whose services were by no means unnecessary (Makrit, ed. Wiet, i. 340; Quartemère, Rec., p. 34; 143).

The Patriarch Joseph (841-850) addressed the bishops who had become themselves his accusers in Coptic and some of the Muslims understood his discourse (F. O., ii. 525; Quartemère, Rec., p. 34).

The clergy in the ninth century had learned Arabic well, for a Muslim, who wished to be converted was instructed by a priest who expounded to him in Arabic the Coptic text of the holy scriptures (Quartemère, Rec., p. 34-35). Let us note in passing a Christian stele in Coptic and Arabic, dated 625 A.D. in Antiquités, xii. 285-286.)

The Coptic medical papyrus published by Chassinat (M. T. k. O.-A., xxvi) frequently employs Arabic terminology, transcribed in Coptic characters and in some places in Arabic script. It was written between the ninth and tenth centuries by an author who used both languages with facility and a note might even lead us to suppose that he was more familiar with Arabic than with Coptic. He frequently gives the preference to Arabic terminology over Greek or Coptic, quotes numerous Arabic physicians, and even uses an Arabic translation of Galen, although he knew Greek (Chassinat, Pop. Méd., p. 4). On account of certain transcriptions, Chassinat would date about this time the alchemical fragments which Stem put to the fifth or even to the sixth century (ibid., p. 5). But according to Makriti (about 325 B.C.) the Christians of Egypt still spoke Coptic (Ma'hadhat, p. 203), which is confirmed by a fragment of Coptic poetry of this period (Ant. Byzant., xii. 244 a. 3). The celebrated passage in Severus of Antioch is well known. "I have begged the assistance of Christians who have translated for me the facts which they had read in Coptic and in Greek into Arabic, which is now spread to such an extent throughout Egypt that the greater part of the inhabitants do not know Greek and Coptic." This statement is absolutely accurate on the first point, as we possess in Coptic the biographies of patriarchs that Severus has faithfully translated (P. O., i. 415; Quartemère, Rec., p. 35; Ludwig, Constanzer papyr., p. 94; M. R. O., i. 110; Chassinat, Pop. méd., p. 6). This is the fourth (ninth) century the Coptic clergy wrote in Arabic, when they wished to be understood; this is especially the case in regard to Severus and Eutychius (Becker, Rec., p. 131; Ibid., ii. 7).

It is from the same period that an Arabic text written in Coptic characters dates (B. I. F. A. O., i. 91; Chassinat, Pop. méd., p. 5; 23). Besides, the Coptic language began to be corrupted; this was the case with a document relating the persecutions of al-Hikmi (Quartemère, Rec., p. 247 a. 999). It seems however, too much to assert that in the sixteenth century, or perhaps earlier, Coptic was no longer written. (Dict. Arch., ii. 282 a.)

The geographer Bakri (1494) even asserts that around Tripoli in Barbary, the Copts still spoke Coptic (Bakri in Quartemère, Rec., p. 293). Al-Husnai prepared in Arabic his grammar of the Coptic language, but noted that from his time two dialects the Bahairí and the Sajidi were still used (Quartemère, Rec., p. 30-31);"
of Severus of Aschlinn, still used biographies written in Copite (ibid., p. 177), Renanot, p. 418) Abū Sallīh, who records a Copite inscription dated 1043 says that in the eighth (xiith) century educated men among the clergy still knew Copite (Abū Sallīh, f. 41, 45); this was so in regard to the patriarchs Cyril II (1070–1090) and Gabriel II (1132–1145) who wrote as elegantly in Copite as in Arabic (Renanot, p. 407, 501; Quatremère, Revue, p. 292; Butler, Coptic Churches, ii, 84). The latter translated into Arabic the liturgical books (Michael, ii. 355, Renanot, p. 467). The invention of the patriarch Marousius (1101–1137) was celebrated in Greek, in Copite and in Arabic (F. O., i. 231; Renanot, p. 488). The latter: Mark of Kenlib (d. 1666) in spreading his doctrine expanded the Holy Scriptures in Arabic from the Copite text (Abū Sallīh, fo 9, sqq., 145; Makrizi, Hīthāb, p. 456; Quatremère, Revue, p. 36; Graf, Ein Reformierung innerhalb der Kirch. Kpt. im zweiten Jahrh.). At the end of the xiith century a converted Jew became fluent in the Copite language (Renanot, p. 525; Quatremère, Revue, p. 36–37), Abū Sallīh mentions that in his time at Emaţ Christians marched in front of wedding processions even Muslim ones, and shared ceremonies in Sadik Copite (f. 1021; Quatremère, Revue, p. 3). We have already mentioned the Copite inscription of Dair al-'Aţān, dated 1156; we may here note that the tomb of opposite al-Awān, dated 1173 which refers to the excommunication of Turān Shāh into Nūhīa (Dict. Arch., ii, 2879).

These two texts support a remarkable way a passage in Abū Sallīh who says that in 1159 Copite was still being studied (Abū Sallīh, f. 45). The story of the martyrdom of John of Shamlūn, which seems from the beginning of the xiith century clearly marks a decline, for we find many Arabic words in it (Quatremère, Revue, p. 401; B. J. E., 1885, p. 356; J. A., 1887, i. 120–121; B. I. F. A. O., i. 113 sqq.; Chassart, Pap. Médicis, p. 6; An. Bull scand., xii, 245). The translation of the sacred books was continued and while its services were always celebrated in Copite, the lessons were explained in Arabic (Villelmon, Observations liturgiques, repr. from Le Miṣne, xxxvi. 49–50, 65, 111–112). Perhaps the clergy no longer understood Copite; the patriarch Michael V (1165–1166) was not able to sell either Copite or Arabic (Renanot, f. 1541; Quatremère, Revue, p. 37). The latest Copite inscriptions are of this century, those of the White Convent in the xiiiith century; those of the painter Mercer, one of which is dated 1301 at the Red Convent; the other 1318 at the Convent of St. Simons; and lastly the bili- ngal inscription (Copite and Arabic) on a rock between Aswan and Kham-Dumha, dated 1377(Dict. Arch., ii, 2870–2871, 2878–2879; J. of Theol. Studies, v, 534–555; M. F. O., v, 1, 137; B. I. F. A. O., vi, 3–4; Moret de Villard, Les Convents près de Scylax, p. 28 sqq). While an ecclesiastical diploma was in 1256 prepared entirely in Arabic, an ordin- ary diploma of 1353 was still written in Arabic and in Copite (Bull. de l'Inst. archéol. imp., xi, 177–185; Proc. of Bibl. Arch., xx, 270–276). The latest in date of Copite manuscripts is of 1393 (Sterne, Copt. Gramm., p. 2). The decline is quite complete and it is clearly wrong to say that towards the end of the reign of the Mamluk Sulṭān an order was made to close the Copite schools and that the teaching of the language was forbidden (Egypt. Univ. Pict., iii, 159). At no time indeed does such a measure seem to have been taken. We may note here that Aḥṣanīna has "received" a very singular fashion the imprint of Arabisation by means of the Arabic literature of the Christian Copts in Egypt" (R. M. M. C., i, 93).

The celebrated passages of Makrizi are well known which declare that in the majority of monasteries of the district of Assiūt, Greek and Copite were both known and that Copite was still spoken. Some people naturally have been led to say that this assertion is an exaggeration. In our opinion one can go further; it is probable that Makrizi quots this on this occasion an early writer, Shihabot for example (f. 350 = 999); it must not be forgotten that Makrizi is a compiler who often does not give his sources (Makrizi, Hīthāb, ii, 307; Quatremère, Revue, p. 43; Dict. Arch., iv, 238, 2436; Lane, Munnw, ii, 282; Stein dorff, Kopt. Gramm., p. 3; R. O. C., xiii, 192, 194; Lazenec, Cino. pakhādīm, p. 69; Chassart, Pap. Médicis, p. 6). — Chassart holds that the copy of the Tōthōmes, a Coptic text written in Arabic characters, can scarcely be of an earlier date than the xiiith or xiiiith century. It is also evidence that Copite had been completely neglected for, in order to learn the language, it was necessary to have recourse to the Arabic alphabet (B. J. F. A. O., v, 91 sqq.; Chassart, Pap. Médicis, p. 23–24).

There remain to be noted certain isolated facts which show that a few Copts, until the middle of the last century, still used the ancient national language (Vaussêb, Relation, p. 361; Quatremère, Revue, iv, 293; Dict. Arch., iii, 2832; iv, 2486; K. M. M., iv, 77; Egypt. Univ. Pict., iii, 1177; Zeitich, J. s. 341, 342; Maar, cxix, 87). As to the care which the Coptic clergy took of their collections of manuscripts reference can be made to the work of Hyvernay (Rev. hés., x, 423–428).

In brief a rude blow was dealt to the national language from the time that the Arabs firmly established the use of their own language in government offices. The conversions on masse which had taken place from the first century induced the new Muslims to learn the language of the Kur'ān. Step by step the Arabs passed from the reign of a military occupation to that of a co-occupation, and, doubtless, this was the principal factor in Arabisation. The result of buying and selling to the townpeople forced the Copts to learn the Arabic language, and even to write it. The Coptic language survived for several centuries, living ground in each generation, by quite disappearing from everyday life, being restricted to the church services and was not understood by the people at least from the viith (xiiiith) century (ibid., ii, 7). The Recueil published by G. Mazarro may be the latest document of spoken Coptic (Romana, xvii, 481–512; Chassart, Pap. Médicis, p. 38).

It is quite natural that a certain number of Coptic words have survived in the Arabic of Egypt, but it is wrong to think that Coptic grammar has in any way influenced Egyptian Arabic (Z. E. M. G., i, 653–656; Stern, Kopt. Gramm., p. 4–5; B. I. F. A. O., ii, 212–216; and the authors quoted in B. I. F. A. O., iv, 33–38).

Christian Literature in Arabic. Literature in the Coptic language consists almost
entirely of religious works, translations of the Old and New Testament, and Lives of the Saints for the most part translated from the Greek. This literature has been chiefly handled by J. Maspero, who admits however that Greek has supplanted Coptic among the educated circles of the Christian population and that Egypt produced works of value in the Greek language under Byzantine rule. Coptic literature proper did not have the time to develop, and after having lived in translations, perished without producing a single original work (J. Maspero, Hist. Patr., p. 17-18, 24-27, 33. 81; E. Th. A. O. , iv. 194-195).

Coptic literature, confined to the liturgy and to the moral education of the people consists of ecclesiastical works, lives of saints and of pious individuals, which were compiled in the monasteries and which we must deal with as some of them are translations or adaptations of them in Arabic. It has the faults and merits of a popular literature.

The chief sources of the lives of the monks in their convents, with their familiar apppellations, in which demons and even Christ appear frequently and often in a laughable fashion, have in every way a very unmistakable character. In this literature always written for education and for an uneducated class, the marvellous always plays a prominent part — the marvellous of a quite naive kind, and it is surprising to note, to what extent miracles, clumsy imitations of those of the prophets, increase in the stories of the Copts (Dict. art., ii. 232-233, 238-239, 256-257; E. Th. A. O., 1895, p. 336; 1896, p. 306; 1898, p. 355; Chéneau, Les sources d'Egypte, ii. 142; Gayet, Compt. d'Egypte, p. 4; J. Maspero, Hist. Patr., p. 57; Ladouze, Études paléograph. , p. 141-145, 217, n. 1, Anc. E. O. , cl. 148).

In agreement with Casanova we believe that the Arabic translations of Coptic works were made at the time when the Fathimids had shown favour to the Copts, especially in Egypt, and when there was a kind of renaissance of Christian literature, a renaissance which was manifested by the number of works written in Arabic. Of all this hagiographic literature in Arabic, the Lives of Shenut, Pachomius, Piontius, and of Victor, son of Romano, are the best. These are panegyrics, not chronicles or biographies. It is convenient, to place here the Apollonius of Naxos in the fifteenth century by Michael of Makri, of which a contemporary recension has been recently republished under the title al-Amīn al-Sālih. Certain quotations from the liturgical and ecclesiastical texts enable us to pass in review the old writers who enjoyed popularity among the Christians in Egypt. The latter translated into Arabic the canon, sermons and homilies of St. Athanasius, of St. Basil, of Epiphanius the Syrian, of St. Epiphanius of Alexandria, the canons of Pope Clement, the sermons of Cyril of Jerusalem, of Gregory of Nyssa, of Gregory of Nysea, of St. John Chrysostom, homilies by St. John of Damascus etc. (B.T. P. A. G., l. 20; Ladouze, Études paléograph. , p. 64-66, 116; Anc. E. O. , xl. 91-113, 157-154; Haase, Altechristl. Kirchengesch. , p. 115).

Without producing a writer of the class of Farlawi, the Copts have left us a history of ancient times, but it was the Muslims who wrote it. Ibn 'Abd al-Hakam, in his Fathā 'Abīs, Mazādî in his Marâfi al-zajahiyyah and notably in his Aḥrâr al-samâ'î, later Ibn Wafî al-Shâh, so often quoted by Maspero. We know also these legends from the Egypt de Monnuill fts de Gaphyrou (Muqaddû b. Ḍâhil) and the anonymous Aḥrâr al-Qal'ah (G. Maspero has clearly brought out that the documentation of these works was mainly Coptic (Journ. des Savants, 1899, p. 69-86, 154-172, 277; Altle, ix. 20).

Nevertheless the Christians in Egypt produced a certain number of historians of note who do not make a bad show by the side of the Muslim annalists. They are very valuable for the history of their own country, and much use of their works has been made in this article. The first in date, 'Abn al-Muqaddû (d. 940), in al-Sibîl, al-Bârî and the Melkite patriarch of Alexandria, wrote, besides medical treaties, a history which extends from the creation of the world to events contemporaneous with the author. Melkite praises his work, in which innumerable sources have been utilised. A continuation of his history written by one of his relatives, Ṣâ'īd al-Andalûsî, deals chiefly with contemporary events in Egypt and in Syria. An account of the years 348-425 (940-1034) is given there. The first fanatical in 'Abn al-Muqaddû, bishop of Ahenan, about the year 995. He was a very fertile writer, since, according to Ibn 'l-Burakî, he composed twenty-six ecclesiastical and apologetic books, among which a History of the Patriarchs of Alexandria which was continued by the deacon 'Abn al-Muqaddû b. Mârûs (about 1087). Although an Armenian, Ibn al-Fuqara cannot be omitted from this list, since he wrote in Egypt from native sources, especially Muslim ones. His History of the Monasteries contains information of every kind, geographical, archaeological, historical and ecclesiastical. With the help of this book, compared with Muslim works, it is possible to estimate the favour the Christians enjoyed at the Fathimid court. Towards the end of the thirteenth century, Ibn al-Kâhîb (Abu Shukr Úthîr) produced a general chronology which starts from the creation of the world; he also wrote the History of the Councils and a lexicographical work. His contemporary, al-Mâlikî (George b. Abî l-Fakhir) wrote a general history, following the method of nearly all Arab writers. So far the second part, which, after summarising 'Abn al-Fâhrist as a beginning, deals with events following Islam, is the only one known; in the first, the author made use of Egyptian, Apagran and Mâlikî, and different Greek writers. Al-Mâlikî, an official at the court of Baibars I, a descendant of officials in the service of the Ayyubids, died at Damascus in 673 (1274). His work was continued until the year 750 (1349) by Mâshâdî b. Abî l-Fâhrist, who belonged to a family of ecclesiastical writers. His history, al-Nâzîrî al-sâ'dî, which comes much to Nîmis, is as to the part still unverifieable, very like the anonymous history published by the Jesuits under the title, Édit. a. Grec. des Manuscrits-11th. Lastly we must note Ibn al-Fâhrist, who wrote in the eighteenth century a History of the Copts (Graf, Reformationsgesch., p. 18; 17-18; 23; Mâksûr, xl. 688-705, 745; Mâshâdî, Taqâd, p. 154; Ibn Abî Uqârî, ii. 86-97; ii. 345-354; Haase, Altechristl. Kirchengesch., p. 30-31; 33; Graf, Christ. u. Lit., p. 40-45; P. G. , cl. 383.)
Besides the two historic, the Arabic Christian literature in Egypt possesses philologists of the first rank. They appeared at the time when the Coptic language, no longer in everyday use, ran the risk of being no longer understood by the ecclesiastics. Nourished on Arabic culture, these writers took for their models Arabic grammarians. An analysis of all these works, grammars or "scales" (in Arabic "sullam") have been ably made by F. Mallon, whose conclusions are here summarised. The first in date is the Coptic grammar of Athanasius of Kith who lived in the 6th century. The "scale" must have existed at this time for John of Semnana, who wrote in the middle of the thirteenth century, wrote his own work to take the place of the older ones, which through abbreviation to be complete were too voluminous. Confined to the liturgy, it is arranged in a determinate manner, for it classifies the words according to the order in which they occur in the sacred books; it is entitled "sullam homos", the "scale ecclesiastica". John wrote in addition a grammar in which he gave the name of "preface", "anaphora". At the same period lived three brothers, all famous, the sons of Al-Assel, one, Abu 'I-Faqi al-Kalbi, known for his "Collectio de Canonis", the second, Abu 'I-Faqi al-Dakak, who was an exception in that he wrote a liturgical work, the third, Abu l-Muhiyih, the author of the "Sullam maghafi", a scale in which the words are arranged according to their rhymes after the manner of the Arab dictionaries. The grammar of Ibn Khash Kaki, of John of Kalyb and of Ibn al-Dakak, who lived probably in the second half of the 8th century, are still in existence. They were immediately followed by Abu l-Rahih, already mentioned as a historian; his Preface is very inferior to the preceding ones (M.F.O., ii. 111-136; iii. 213-216; v. 57-90). Quatremerre, Recueil, p. 29-31; Vellecour, "Observations Litteraires". A. El, "Le Musulm., xxxii. 3-4; Mallon, Grammaire Copte, p. 1-77. Munir, op. cit., p. 370.

The authors of these dictionaries were not the first, but amongst the whole group of lexicographers, who have just been mentioned, the greatest authority of Abu 'I-Barakat. b. Kakeh, stands out. He was the first of Christian writers in Egypt to be known in Europe, thanks to Kircher, who published his "Sullam Kahri", or Scala Magka and to Vasilac who reproduced his "Lamp of the Darkness" in his "Histoire de l'Eglise d'Alexandrie". These are the chief works of this ecclesiastical whose literary activity lay in the first half of the fourteenth century. In addition he collaborated in a "Grammar of the Manafi" of the Manafi' Emir Birotir of Damascus whose secretary he was. The "Lamp of the Darkness" is an encyclopedia of ecclesiastical sciences, containing in dogma, religious history, liturgy and discipline, all that a Coptic priest could wish to know. This work contains very valuable lists; those of the seventy disciples, the patriarchs of Alexandria, the saints of the Coptic year, and, above all, an important bibliography of Arab-Christian authors (Dict. de Thid. Catholiques, viii. 2293-2320). The greater part of Arabic Christian literature was intended to be read to the people during the service, and its form shows signs of this. They are somewhat analogous to the sermons of the Middle Ages, written in a macaronic style, addressed to an illiterate audience, to whom Latin was not known. Let us add in this that these works are translations from Greek and Coptic, often word for word, and that the Arabic phraseology is clumsy. But it is a matter for astonishment that the editors of Christian manuscripts have thought that they must keep faults of orthography, which the Muslim copyists as well as the Christian ones had made and have thrown the blame for them upon the author. The result has been irremediable and with only rare exceptions, the editions of the Paralogge Orientale and of the Corpus chrestianorumorientalium have been unintelligible. Another inconvenience is that the result has been regrettable erroneous estimates of the Christian writers (Z. D. M. G., ii. 453-471; R.E.F.A.O., iv. 1401; Amelinaus, Acta, p. 91; R.C.O., xxiii. 385-386).

Bibliography for the literature:

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(K. W.)

KIDAM in said (1) of anything which is antecedent to another in time (Ikapabion, opp. ikabid); (2) of the temporal, newly arisen, which no time has preceded; (3) of the absolute, i.e. in its nature without beginning (kidam in this sense is usually synonymous with an, ana); but some, e.g. Dphl, ab-kDNm Ab-Kuwa, ii. 30, endeavour to show that there is a subtle distinction. In the last (3) sense, according to orthodox belief, the name ab-Kidam can be applied to God alone. The question whether God's thought in relation to the (not yet) created world can be conceived as a simple relation or in a concrete part of his eternal presence and the world is thus eternal in God was answered differently.

It was the custom in philosophical language to talk of the eternity of the real world. If the creation of the world was not denied, an eternal motion was taught and God called the first cause and the world eternally caused as a whole. In this reasoning one could appeal to the multiplicity of meaning of the conception "eternity" in Hebraic tradition especially to the Aristotelian distinction between eternity and eternity (cf. Cat., 1490, 26 sqq. and Metaph., 1038, 9 sqq.). Thus in general a distinction was made between a temporal (vanntl) and an essential (abntl) priority and posteriority but 3 to 4 varieties were distinguished, viz. — in addition to an order of precedence in time, one in order of place (vam), its rank (henum), in nature (bama), its causality (hahem) and in knowledge (bela).
KIFT (Koif, Kaff, the old Koitu), name of a place in Upper Egypt, nowadays insignificant, according to Baudefeur, Egypt, it has 5,034 inhabitants only, situated under 26° north lat. on the east bank of the Nile, but at a certain distance from the river, where the latter comes nearest the coast of the Red Sea. This situation explains the importance of the place in antiquity, when it was the ware carrying from India, and the Copts, who trade in the same. The territory communicated with India is still mentioned by Yaqūt, who speaks also of the surrounding orchards. The territory was a waqf belonging to the Asghār (Alids) and the inhabitants were Shī'ites.


AL-KIFTI, Music of a family of officials of pure Arab origin, several members of which filled high offices under the Ayyūbids. The honorary title al-Kāfī al-Anṣārī was borne by Ahmad b. Abd al-Wahīd, whose son Yūsuf, afterwards al-Kāfī al-Dhahāf, was born at Kift in May 1171 (March 29, 1233). He succeeded his father in the administration of his native town, but had to leave it in 1173 (1174/1175) on account of the rising of a Fatimid adventurer. After filling several offices in Upper Egypt, he was summoned in 1183 (1187), after the conquest of Jerusalem, to Saladin's court in the field, to assist his viceroy al-Fiṣḥī. When, on Saladin's death, his brother al-Malik al-Ṭūsī deprived him of his nephew's inheritance and occupied Jerusalem in 1192 (1193), al-Kifti, along with other officials, left the town in 1202 and went to Hārān, where he entered the service of Saladin's son Asafar. But he soon decided to leave Syria and under the pretext of the pilgrimage went to Mecca, thence to Yemen, where the Arba'īn Sonqar, the guardian of the minor Ayyūbī al-Nasir, gave him the vestments in 1205. But he soon gave up this official and retired to Dībīl; in Yemen in 1224 (1227).

His son "Ali, born in Kift," or July of 1226 (winter of 1172) at Kift, followed his father and grandfather in the official service, but his inconstant nations were rather towards scholarship. After studying in his native town and in Cairo, he went with his father to Jerusalem, where he was able for several years to gratify his inclinations. But his father had to leave Jerusalem, and he could not have stayed much longer, certainly not till 1228, as Yāqūt, Ittihād, v. 4855; says: But the son went to Aleppo, where a patron of his, the former governor of Jerusalem and Nābulus, Fīrūz al-Dīn Māmūn al-Kāfī, had become vizier to Saladin's son al-Malik al-Zahir Ghaṣn. The latter took him into his service as secretary and he received thanks for careful administration of the tax. After the death of his patron on Ramadān 13, 610 (Jan. 26, 1214), the Sāliḥī appointed him his khitān. Although he would have preferred to devote himself to study, he had to take over the vicariat at the organization of the tax. After the visit of the Mongols in 1217-1218, he retired into private life, but had again to return to the head of the Dībīl in Safar 615 (April, 1219) and held this office till the end of Dībīl 1228 (April, 1231). He then already had the title al-Kāfī Ḥakam al-Walī, as his protector Yaqūt tells us in his Muqaddimah al-Ḥanifiyyah, iv. 152, a passage written before 1224 (1227). After five years' leisure he again took on the office of vizier in 633 (1236) and held it till his death on 12th Ramadān, 646 (Dec. 31, 1248).

Before affairs of state entirely took up his energies, he had displayed considerable literary activity. In the Afdal, v. 4854, Yaqūt gives a list of his works written before 620, some, however, not quite completely by him: this list was copied almost word for word by al-Sallāḥ, in his al-Waḍayyīh, ed. Frélicher, in Abūl-Fadlā Fadl al-Sawdatī, p. 234, and preserved by us from him with most corruptions in his Fīrūz 1196.

His historical works are all lost: they included a history of Muḥammad b. Sāḥibīnī, in al-Kūnah corrupted to waḥṣāṣī, not recognized by Sīstābīn, Prolegomena zu einer Ausgabe der im Brit. Mus. zu London verwahrten Chronik des seldschuksischen Brekis, p. 31, No. 2) and a history of the Seldjūqs from the beginning to the end of the dynasty, which must have been of considerable value. Of his works on literary history, only the posthumous work on poets with the name Muḥammad has survived to us (see de Slane, Cat., ed. de la Bibliothèque Nationale, No. 3333). Of his history of the grammarians we have only the synopsis by al-Dīnārī (748 = 1347) in the latter's autobiography, see Cat., ed. de la Bibliothèque Nationale, p. 31, No. 12; and a history of the Seldjūqs from the beginning to the end of the dynasty, which must have been of considerable value. Of his works on literary history, only the posthumous work on poets with the name Muḥammad b. Ṭūlūn (1224), see Ibn al-Qīṭī Turkī al-Ḥamnāmī, auf Grund der Vorarbeiten von Lippert, ed. by J. Lippert, Leipzig 1903, repr. Cairo 1926.

KILAH — KILD AL-BAHR

KILAH b. RAUDA, an Arabic tribe which was one of the principal branches of the large tribe of 'Amr b. Sa'da. Their original homes were in the Hima Darruya, which corresponds roughly to the country North and South of the present Wadhali capital al-Riyadh. This district was considered one of the best in Central Arabia and we are told that the Kilah occupied nine tenths of it. At a much later time than the rise of Islam they wandered North into the confines of Syria where they gained possession of the towns of Hit, Hail and others and where their rulers were known as the Al Mirdas [q. v.]. A large tribe like the Kilah was divided into many clans and we have notices of ten large divisions: 1) Dja'far b. Kilah with four divisions: Mallik, al-Alywa, al-Kha'li and 'Utba. 2) Abū Bakr b. Kilah with three divisions: 'Abd, Ka'b and 'Abd Allah. 3) Malwiyah al-Dihaib with thirteen divisions of whom five had names used for the Ziyad: Uthman, Masud, Muhammad, Quraysh, Suhaib. 4) Thabit b. Shurhabil who killed al-Husayn at Karbala was a member of the division of al-A'war. 5) 'Amra b. Kilah with four divisions: Al-Aqsa, 'Abd Allah (one of the principal chiefs of the whole tribe), Thabit and Asad. 6) Surah al-Kilah with three divisions: Asad, Aqsa and Nufair. 7) 'Ali 'Abd Allah b. Kilah and the division which is all derived through Wad and of which seven are mentioned by genealogists. 8) Amr b. Kilah with two divisions: Nufair and Abū Awf. 9) 'Abd Allah b. Kilah with three divisions: 'Amir, Aru and al-Saw. 10) Ru'a b. Kilah with three divisions: Bidjar, 'Urwa and 'Uthman. 11) Ka'b b. Kilah with four divisions: Amir, Wadh, Razid and Awa. The most prominent clan in the time before Islam were the Banu Dja'far, who were powerful enough to have under their protection for a long time the tribe of Ghassan and also gave support to the tribe of 'Abd in their long struggle with the Banu Qays b. Abd al-Rahman. The most remarkable deed recorded by the tribe of Kilah was their signal victory over the confederate tribes of Juhayna and 'Abd in the battle of Dhu al-Hijja, where they with other 'Amir tribes secured a signal victory which is reckoned as one of the three great battles in the time of paganism of which Arab authors have any record. We find them still in their old settlements in the first centuries after the Hijra, but they were quite submissive to the governors sent to throw from al-Madina or Damascus. In the year 231 H. Bughil, al-Kahar was forced to capture 1500 of their men as they by that time had reverted to their ancient bukhala life of making predatory raids upon the neighbouring country.

Among prominent men who came from this tribe the poet Lahdi [q. v.] is probably the best known, but it is astonishing how few of them are recorded as traditional scholars.

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KILAH-1 NADIR (Kaluq in Arabic), a town in Persia (Khuzistan) on the Rasu-Perzian frontier to the north of Mecca and to the north-east of Sarakhs.

It is a natural fortress perched on a spur of the Kermani mountains. When Arghun rebelled against the election of Taklidur Ahmad as Mongol il-khan, he took refuge after his defeat, in this fortress (680/1281), the entrance on the west side of which is still known as Darband-e Arghun. It is also pronounced Arghun (probably by a proficiency in the language). It was besieged by Tamerlane without success. The conqueror withdrew, leaving troops to blockade it, and it surrendered finally after a pestilence. This was the first place which Nadir Shah, who had begun as a brigand, made his centre of action; later he built a palace there and a treasury for the spoil of Delhi.


KILD AL-BAHR, a fortress and small town at the narrowest part of the Dasht-e Lelles.

The reader is referred to the article KAL-e Sultaniye where the fortress on the Asadie side opposite Kild Al-Bahr is fully dealt with, and here only the minimum necessary is given. The castle of Kild Al-Bahr was planned and armed along with the Asadie fortification in the years 1402/1453 by Vakil Bega, sandjak-bey of Qandilgoli, by order of Mehmed II (Kirkachali, ed. C. Murer, book iv., chap. 14 and book vi., chap. 31, also: Chakabevitski, ed. E. Bekker, p. 113; Reinaud, J. v. Hammen, G.O.R.I., ii. 73). Sultan Ghiyath al-Din in 1258 renewed the fortifications which had fallen into decay, in the interval and they were fundamentally remodelled and extended with those of Kala-e Sultaniye in 1305/1370 (1305/1666). The farther history of Kild Al-Bahr is practically the same as that of the Asadie fortress of Kala-e Sultaniye [q. v.] 1500 yards away. The ancient picturesque satmted fortress of Kild Al-Bahr with its old round tower was strengthened in later times by the addition of the modern fort of the same name with an adjoining battery, the small earthworks of Yeni Mechchian and the large bastion which flanks Namdaghi. Rebuilt the old tower of the fortress lies the insignificant village of the same name on the slope of a hill, which suffered a great deal during the fighting in the Dasht-e Lelles in the Great War.

Bibliography: (In addition to references under KAL-1 SULTANIYE): Elwoja, Sjohdenhain, v. 508-509 (with the chronogramme) Jacob Spur, Voyage du Levant, Lyon 1678, i. 209, v. 18; Wheeler, Travels, London 1682, 74; G. A. Oliver, Voyage dans l'Empire Ottoman, Paris 1801, i. 234; Félix de Bourbon, Voyage militaire, Paris 1829, ii. 489; d'Anville in Memoires de l'Academie des Inscriptions, xavi., 1761, 322; Jean Reinaud, J. M. Angielle (1492-1537), Paris 1862, i. Ramsay, W. M., Annals and Magazine of Natural History, delli Città di Costantinopoli etc.; iv. La description de...delle Dardanelli, Venice, 1688, 4°, 36 pp.; J. Lübwinckelen, Annates des Sciences, 1590, p. 122 sqq. (Franz Babinger)
The ceremony of the sword, also called sabîlul asasif or sabîlil shawâdir, was the ceremony of investiture of the Ottoman Sultan, which took the place of coronation. The ceremony generally took place shortly after the sâlih, or marriage, to the new Sultan. The latter, leaving his palace, went by horse with great pomp to the faubourg of Ayîbûh, where he disembarked and went to the türbe of Abû Ayîbûh al-Ansârî (q.v.), accompanied by the Shaikh al-Islâm, the Kâdî 'Asker, the Grand Vizier, the Na'îb al-Asghâf, and a limited number of other high dignitaries. In the türbe the Shaikh al-Islâm after a short şarâc of two rakâ'as proceeded to the girding on the sword (in Turkish, šâbîl şawâdir). After it, the Sultan returned on horseback through the town, always entering by the Adrianople gate. Tradition held that the new sovereign should visit the great mosque and the türbes which contained the tombs of his ancestors.

This is how the ceremony is described by d’Ohsson in *Tables de l’Empire Ottoman*, I, 305 sq., and von Hammer in *Die ottom. Reichsstaatsverwaltung*, following Tâhirî, Zadî Muhammad, I, 454. This description differs little from those which have of the middle of the sixteenth century (Dicq, *État présent de l’Empire Ottoman*, Paris 1676, p. 10, 19) and from the way in which the šâbîl al-asasif was performed in the sixteenth and seventeenth centuries. In the sixteenth century the part of the Shaikh al-Islâm was taken by other dignitaries such as the Na’îb al-Asghâf, in 1555-1589 at the accession of Abdul-Malîk (cf. Abdûl-Latif, Ta’ârîkh, vii, Constantinople 1302, p. 51) and later the Celebi Efendî of the Memlûkes at Konûya (cf. Celbi). On the last occasion on which the ceremony took place, in August 1918, after the accession of Muhammad VI it was the Shaikh of the Shamsîa who performed the rites (cf. the detailed description by Kâzım Asghafl, *Tâlîf şâbîn i arsânîda*, Constantinople 1334, p. 24 sqq.). Several Sultans did not have the ceremony performed, such as Mustafâ II in 1695 and Murad V in 1876 (Oğuzmân Nuri, *Abd al-Hamîd ve-demr-i Sulhnamet*, Constantinople 1327, I, 39 sqq.).

The origin of the ceremony of the sword is obscure. Tradition, as recorded by d’Ohsson, says that Ak Şams al-Dîn, the holy man who discovered the tomb of Abû Ayîbûh performed the ceremony for the first time in the case of Muhammad II. But nothing of this is mentioned in the Turkish historiographers (cf. especially Ewîsî Celebi, *Seyyidname*, I, 401). These rather give the impression that the essential part used to be the polite visit made by the new Sultan, first to the türbe of Abû Ayîbûh and then to the türbes of all the other Sultans since Muhammad II (cf. e.g. Selenik, Ta’ârîkh, p. 132 for Murad III in 1575; and Na’îma, I, 195 for Ahîmad I in 1604). The first Sultan for whom the ceremony of the sword is definitely recorded seems to be Mustafâ I in 1617 (Na’îma, I, 320; Poëvecî, ii, 361). It must be concluded that in any case not so much importance was attached to the ceremony in the early centuries as in later times. The ceremony itself has however an ancient tradition; d’Ohsson (I, 300) makes it go back to customs followed by the Manûslî Sultans of Egypt, who were girt with the sword by the ‘Abhîsîd Caliphs. Such a ceremony is described for example by Abû-Kalâjahîndî (Sûlûq, iii, 265 and 289, according to Gandacor-Demoulin, *La Syrie et l’Époque des Manûsî*, p. 24).

In Egypt the Sultan was at the same time robed by the Caliph in a black abî’sî (q.v.); this ceremony therefore has many points of resemblance to the formalities practised by the Caliphs of Baghdad when they wished to honour and recognise the services of their great vassals, such as the Bâyâtîs and Seljûqs. Only in the Abûalâhîd period did we find no mention made of the sword (cf. Ibn al-Asbîh, viii, 286). It is certain therefore that the ceremony of the šâbîl al-asasif rests on a very ancient tradition; it is moreover interesting to note how the Shaikh al-Islâm (q.v.) here has in a way assumed the office formerly exercised by the Caliphs.

As to the sword itself, it is described by von Hammer (I, 3) as the “sword of the Prophet,” while Ahmed Lütfî (I, 3) describes it as the sword of the Caliph ‘Umar al-Fâhrî. These statements can only be based on a pious fiction. It is further to be noted that the expression sabîlul asasif, originally means putting the belt of the sword around the neck, which seems to go back to ancient Arab customs (cf. al-Sharî’î’s dictionary, *Alârî* al-Mansûrî, p. 1029).

*J. H. KRAMER*

**KILDÎ ‘ALÎ PASHA.** [See OCHIÂLY.]

**KILDÎ ARSLÂN,** the name of several Seljûq rulers in Asia Minor.

1. Kildî Arslân I (known as Sultan I) was, according to Matthew of Edessa (ch. 225), not born till after his father had overthrown Sharâf al-Dawal (478 = 1085) but this seems hardly credible as he left an eleven year old son at his death in 1107. It is certain however that he was still very young when his father fell in battle with Tutush (479 = 1086). This explains why he played a subordinate part in the war with the Crusaders, in which the Christian chroniclers do not once mention his name but always talk of Solomonus or of the Sultan. Only a short time before he had returned to his father’s capital Nicea, for after Sultan I’s death the administration of Asia Minor, Aniûtâya, Edessa and Hîshab was re-arranged by Malikshâh and the young Kildî Arslân was taken by him to ‘Irâf. After Malikshâh’s death in 485 (1092) Kildî Arslân was granted permission by Bâkîyshâh to return to Asia Minor and according to Byzantine sources he married a daughter of the powerful emir of Smyrna, called ‘Trachas, which did not please the Greeks so that they set about — and with success it is said — estranging him from his father-in-law. When the Crusaders advanced on Nicea, Kildî Arslân had been clever enough not to allow himself to be shut up in the fortress, but took part in the battles fought between the Turks and Crusaders, although, as already mentioned, he had not, unlike Turkish emirs, notably Danishmand (Tânûmanus) held the command. The relationship between the Seljûqs and the Danîshmandiya was already not of a friendly nature although for some time they united against the common foe. They were quarrelling about the possession of the town of Malatya, where an Armenian named Gabriel was ruling under the suzerainty of Tutush. Kildî Arslân was actually besieging the town, when the Crusaders advanced and when he had retired for this reason Danîshmand ravaged the country round the town. Gabriel therefore appealed for help to Bâkîyshâh but when the latter hurried up he was taken prisoner by Danîshmand and Malatya had to surrender to the latter (1101). The attempts of other Crusading armies
to relieve him and the only course left for the Christians was to purchase his liberty for a very high ransom. Kilij Arslan, as the Christian chroniclers tell us, claimed a portion of the ransom for himself, which gave rise to a new quarrel with Danizhanid to the great vexation of the Muslims, who knew how much the cause of Ilyas suffered thereby. When Danizhanid died in 1106, Kilij Arslan seized the opportunity to get possession of Malatya by a treaty. At the same time he also became master of Maryafsärkin, appeared with an imposing army in front of Edessa but when he could do nothing there he went to Harran where he fell ill. He thereafter returned to Malatya and there received an invitation from the people of Mêşil to help them in their struggle with the Seljuk ruler Muhammed or more accurately his general Djarwali Saka'a, who at the latter's command had taken prisoner the rebellious lord of the town Djarmanish. Kilij Arslan headed the appeal and appeared in Xôr in Mêşil, established himself on the throne there and had his own name mentioned in the külpên against that of Muhammad's. He returned at once, after leaving his son Mallâhshû under the guardianship of an emir in the town, to resume the struggle with Djarwali, who had in the meanwhile received help from Kaysên of Damascus. On a hot summer's day (June 3, 1107) the two armies met on the bank of the Khabab, and it was very soon apparent that Kilîj Arslân had lost the day. He threw himself in his heavy armour on horseback into the river, but the horse sank beneath this burden and Kilîj Arslân was drowned. His body was afterwards recovered, taken to Maysfarûk and buried there in a specially built külpên.

His son Mustûfû's wish to move it to Konya was not carried out.

**Bibliography:** See the article Ṣalâh al-Dîn.

1. **Kilîj Arslân II.** A. Maxuti, reigned from 1155-1192. In the lifetime of his father he was appointed by him lord of the towns conquered in the southeast of Asia Minor and succeeded him on his death, thrusting aside his two brothers. He also succeeded — but only after several years — in putting an end to the Danizhanid dynasty in the peninsula and securing sole supremacy for the Seljuks. He was not able to go into the details of this struggle here but only mention a member of the ruling clan, Dhu 'l-Nun, brought in as a more dangerous enemy, the famous Ûṣûl al-Dîn, against him. He was not on good terms with the latter even at the beginning of his reign because they could not agree about the possession of several places in the south-east of Asia Minor. Therefore when Ûṣûl 'l-Nin, after Kilîj Arslân had seized his lands appealed to Ûṣûl al-Dîn, the latter was quite ready to take up his cause. He invaded Asia Minor with an army, occupied Maryafân, Kaisam, Behseni, Marazli and even Siwâs (1173) Kilîj Arslân then began negotiations for peace, for which Ûṣûl al-Dîn was not disinclined in view of his continued war with the Christians but he insisted on rather harsh conditions and made Kilîj Arslân the proposal that he could not consider him a Muslim in view of his friendly relations with the Byzantines. But the peace was concluded, although the garrison sent to Siwâs remained there till Ûṣûl al-Dîn's death in 1174. Kilîj Arslân thereupon seized all the towns which the Danizhanid had previously held, with the exception of Malatya, where a member of this dynasty held out till 1177 when Kilîj Arslân was able to capture this much contested town after a four months' siege.

The relations between Kilîj Arslân and the Byzantines were by no means always of a friendly nature. The Turkish emirs in the frontier lands used to harass the Christians from time to time when the opportunity occurred, e.g. in 1159, when Manuel hurried back to Constantinople from Cilicia by forced marches, so that Kilîj Arslân, who was considered personally responsible to the Emperor, was entertained in regal fashion by the Emperor (probably in 1158). Long negotiations were carried on in which the relations of the Seljuk to the Danizhanid were discussed. Nevertheless the conduct of the Turks continued later to give rise to many complaints and when Ûṣûl 'l-Nin, after his protector Ûṣûl al-Dîn had died, was in Constantinople, the Emperor Manuel, who in any case had unwillingly seen the Seljuk claim to sovereignty, in Asia Minor to the disadvantage of the Greek policy divided et impera, resolved to undertake a campaign on a large scale against Kilîj Arslân. The latter was cunning enough to avoid a direct encounter with his impetuous and chivalrous opponent, but when the latter was encamped in Muriokiphalon (Pass of Cardak) the Turks suddenly fell upon him and inflicted a decisive defeat on the army (572 = 1170). Kilîj Arslân duly trumpeted this victory through the Muslim world as evidence of his ardent zeal for the faith, sent a portion of the booty to the Abbasid caliph and was celebrated as a hero of the faith by poets such as Dhu al-Ta'awûshî. An enterprise against Nikûz at the same time in the interest of the Danizhanid was equally unsuccessful and a nephew of the Emperor Andronikos Vatatzes fell in it. Henceforth the Greeks left the Turks in peace.

Some time afterwards Kilîj Arslân quarrelled with the all-powerful Ûṣûl al-Dîn, first about the ownership of the fortress of Rusûlân, which Mašûd had conquered but had lost to Ûṣûl al-Dîn. When Kilîj Arslân was preparing to occupy the town, Ûṣûl al-Dîn sent troops thither under the command of Taqû al-Dîn 'Omar b. Shahkuğhan, who drove out the Turks, because Kilîj Arslân had no wish to involve himself in a war with Ûṣûl al-Dîn for the sake of a not very important fortress (575 = 1179/1180). Soon, however, the conduct of the Orkûsh of Hîrû Kâsa who had married a daughter of Kilîj Arslân named Seljûk Kâshân, gave rise to further disagreement between the two rulers. Kilîj Arslân was incensed against Ûṣûl al-Dîn Muhammed (the Orkûsh) because he neglected his daughter for a songstress, so that Ûṣûl al-Dîn out of fear of the wrath of his father-in-law appealed for help to Ûṣûl al-Dîn. The latter ordered Kilîj Arslân to leave Ûṣûl al-Dîn alone and when Kilîj Arslân refused to do so Ûṣûl al-Dîn himself marched with a force on Rusûlân but was dissuaded from continuing the war by the representations of the sultan persânas of Kilîj Arslân, Ishbûlûk al-Dîn Ùjas. As to the Seljuk princes, it may here be mentioned that she later came to Baghdad and died there in 580 (1183) as we know from an epitaph which Nizâbûr copied in his journal.

If Kilîj Arslân had good fortune in all these matters, grave disasters overtook him and his kingdom at the end of his life; firstly the passage of the Third Crusade, in which even his capital
Konya was occupied in 1190, and secondly the quarrels of his numerous sons. The latter, nearly a dozen in number, if we include a few other relations, had long festered; but when their father became old and weak, conducted themselves as independent rulers. One of these, Kuyb. al-Din Malikshah, lord of Siwâl, was able to arouse Kiliç Arslân’s suspicions of the Farwânis, who had been Kiliç Arslân’s greatest support, and had him murdered (1183). He then forced his father to install him as heir to the throne, and henceforth acted as if he were sole ruler. The aged Kiliç Arslân escaped from his tyranny and sought refuge with another of his sons, and finally reached his youngest son Ghiyâth al-Din Kai-khusraw at Bârlik where he fell ill and died (August 1192). Ghiyâth al-Din had the body brought in a litter to Konya, giving out that his father was ill, thinking that in this way he would himself gain possession of the Seljûq capital, which he did for a time (cf. the article KAIKHSURAW). He had his father’s body interred there and the tomb with it is now still existing.

**Bibliography:** see the Art. SELJÜQUIDS.

The Chronicle of Michael the Syrian is particularly important here, as the author was personally acquainted with Kiliç Arslân.

3. Kiliç Arslân III b. Rukan al-Din Sulaimân had homaged paid him as Sulân after the death of his father in 600 (1203) but had to give way only a few months later to his uncle Ghiyâth al-Din Kai-khusraw.

4. Kiliç Arslân IV b. Ghiyâth al-Din KAIKHSURAW II is better known by his hash Rukan al-Din. He has already been dealt with in the article KAIKHSUR. II (cf. ii., p. 637) down to the time when his brother, joint Sulán with him, sought refuge with the Greek Emperor (659 = 1261). Henceforth he was sole Sulân but the real power lay in the hands of the Farwânis, Mu’tân al-Din Sulaimân (q.v.). When he became incommode to the latter he was transferred to death by order of the Farwânis (664 = 1266).

**KILLIZ,** a town in Northern Syria between Halab and Ainâtib. It was apparently already known to the Assyrians, for a cuneiform inscription (Harper 1037, Brit. Mus. K. 10373, obv. 3) mentions a town Kiš-sâli. In the Roman period the town was called Cillas sine Urmagancea (Itin. Ant., ed. F. P. B. P., p. 84) It must have been quite insignificant in the middle ages; it is mentioned in the rising against the patriarch Dionysius of Tellmasé in 817 A.D. (Kišlîa should be read in Barheb., Hist. eccles., ed. Abbeele-Lamy, L. 339, 342; 1. Kâlas and Shâles and in Michael the Syrian, ed. Chabot, Chron. syr., iii. 23; for Halît) Ghiyâth calls Killîs as he writes it a village of the nahiya of As’a; almost all the other Arab geographers do not mention it. The modern town has about 20,000 inhabitants including 15,000 Muslim (Chinet 1891); the Arabs still call it Killîs and the Turks Kiliß. According to M. Hartmann, the ancient Killîs was at the modern Tarzûne Khân (1 hour’s journey W.S.W. of the modern Killîs) where large stones are still found; while tradition still assigns the little garden Dîn bâkhtî (30 minutes east of Killîs) to be the old site of the town or of a part of it, as the name Killîs is supposed to survive in Herz. and there are traces of an old site here.


**KILY,** the salty (alkali, soda and potash) obtained from the ashes of different plants, especially those which belong to the salt-lolaceae and allied families; it often means the ash itself and the lye obtained from it. Among plants special mention is made of al-bânînî which therefore cannot here be sorted. The best ash is said to be that of al-bânînî which is defined as al-bânînî nîrûn. Ummân originally means saltwort but now it seems to be identical with archisemum glaucum or anabasis argentea or stellaris rosmarinus. Hûrî and ash-nân seem to be often nomina generalis, even in old Arabic. Seetzen in several passages in his Reisebeschreibung (e.g. vol. iii., p. 68) mentions the obtaining of alkali but always from saline plants (the reference is therefore to soda).

Al-bânînî usually means sodium carbonate, soda, as the saline plants contain sodium salts. But another carbonate is also obtained, potassium carbonate (potash); for example, al-Râzî in the Kitâb al-Avrîr mentions a salt of ashes (mîlîh al-rumîdimî) which is obtained from oak ashes. In alchemical works ashes of poplar trees and firs etc. are mentioned. There is also al-bânînî al-mîlîh (="al-bânînî") which is either a lye or ash from less; it is the ash of tartar; we also have tartar = potassium carbonate (see Berggren, op. cit., p. 441).

A sharp distinction between soda and potash was not possible. Different ashes yielded different amounts of both which could only be distinguished at best by the taste and therefore with little certainty. In place of al-bânî the Mu’säfî al-Ultâm (ed. von Vloten, p. 259) speaks of mîlîh al-bânî. According to J. J. Hees in Nœckl it is called dibû, i.e. dibûn.

On the preparation of dibû the Tâffî states that it is precipitated to al-bânî (probably by steaming).

Al-bânî, i.e. the lye, is primarily used for washing. According to alchemical works lime can be added to this lye, it then becomes stronger and more suitable for soap-making. The ancient Egyptians, Greeks and Romans used the ashes obtained in this way for cleaning and washing and had no soap (cf. against the contrary vies the very full discussion by Blümmer in Paus-Wissowa, Reis-Ergebnissen, xii., p. 145 sqq.). On the other hand the Arabs made and used soap probably usually the hard soda-soap, the Mii-alu soap made from potash is soft soap. Ibn Durâid (321 = 933) is the first to use the word, Ibn Abi Mansûr Muwaffâk
several times in his work (composed in 1686–977, Principles of Pharmacology; K. Kobert, Historische Studien, ill., 1893, p. 1–278) mentions soap (şiş-bür) and also the hard kind. We learn through al-Mas'udī that the soap (al-rubbūt) made in Raqqā was a dry soap (read dūğūt) like bees-wax. It was made into cubes so must have been firm (cf. Deyy, Stoûl, i. 847). A full description of the manufacture of soap in Tripolitania is given by L. Rawolle (Aegyptische Beschreibung der Reise, etc., Langnugen 1582, p. 38[39]). Sen- weed was burned there, hard soap was obtained; one could stamp it or walk upon it. Whether kāf or soft soap was made or not is not certain.

Soap is also used in the manufacture of glass; it brings sand to the melting point, purifies and makes it easily take a turn. Glass-makers (al-saţlaqīs) use it; only sodium carbonate could be used for glass-making as the glasses of potassium are very difficult to melt and part. That many ancient glasses contained potassium is natural. The al-producing obtained from al-Būr (or amêghīs, the al of the dyers; the name: šakk al-Ultur is connected with this, the alum of safron and the passage in the Tawíf: it is a grain with which one treats safron as well. The reason for this statement is that alum is used in many dyes as a colouring matter; this is not however the case with alkali carbonates; they are used in safron to dissolve the dye-material which is practically insoluble in pure water.

From what has been said above it will be clear that it is not correct to call soda (alkali) after the Arabic word al-būr. Medical and other uses are discussed in al-Kawārsī, Ibn al-Baitār etc. It should further be noted that the accurate botanical identification of the different plant-names is extremely difficult.


KIMĀR (usually written: Kimik and wrongly vocalised: Kaimik), name of a Turkish people on the lower course of the Irtish. Ilū Khurâshchik (text in B.G.A., vi. 26 and 34) mentions a road thither (80 or 81 days) from Tart (now Awliyát Attā) or Kwâsâ, seven farsāgh distant, and Gurdâsh (in Barthold, Obit, 2 pésudâb 8 Srobaarpā Asty, p. 82 4) fully describes another route from Fârâb (Qurâf) (cf. Velxen, the modern ruins called Dáškent south of the mouth of the Srâ-Daryâ). According to Muğâbâr and Muğül (B. G. A., iii. 274) a portion of the Kimik at the end of the 19th (19th) century were already dwelling in the immediate neighbourhood of the Muslim territory in Turkistan. The historical importance of the Kimik lies in the fact that they sprang from them the later very numerous people of the Kıp-şâk (called Kusai in Europe and Polovetz by the Russians), originally only a tribe of the Kimik. From the 9th (9th) century (the mention in Idrisi naturally comes from written sources) the name of the Kimik disappears and is not again mentioned in the Mongol period. Cf. also J. Marquart in Ostfriulische Dialektstudien, 1914, index, s.v. Kimik; on the pronunciation, p. 99, note 1.

(W. Barthold)

KIMĀR, g a m e s of chance. The Kūrān prohibited games of chance, under the name of māṣir, at the same time as it forbade wine (fi. 167; v. 193); they are, it says, a great sin. The pagan Arabs gambled a great deal; say the commentators and staked in play their families and their property. Zamākhuṣā interprets māṣir by bihār, and applies this name especially to the lottery with arrows. There were ten inscribed arrows; a victim was divided into ten parts; the arrows were drawn by lot and to each of them corresponded a part; or sometimes twenty-eight parts were made, one part was allotted to the first arrow; two to the second, three to the third and so on up to the seventh; the three last arrows got nothing and paid the cost of the game. This lottery was practised chiefly in Mecca. According to a tradition of the Prophet, the prohibition also applied to kābatān (dice); "These accursed dice belong to the ways of Persia"; and according to a tradition of Ali bin Abī Talib, backgammon. According to Ibn Sīnā, it is extended to everything in which there is a stake or a bet (qīfār).

As regards chess, it should be noted that certain forms of this game, and these the less usual, necessitate the use of dice and can be regarded as games of chance; backgammon, on the other hand, is always played with two dice (see SHATRANJ). The Persian dictionary of Vallée also classifies among the bihār horse-racing, because betting takes places on it. It was in favour in the time of Arab paganism up to the beginning of Islam and under the Omeyyads. The historian Maṭū'all quotes about this a curious and ancient piece of poetry (Marāwîg, viii. 377).

Cards are called amongst Orientals "the leaves of fate", warâṣ al-šakira (see kimbē biqâhâ); their origin or at least their diffusion, is more recent than that of the games which we have mentioned. The Arabs have never taken to them; but the Persians were great lovers of them and painted beautiful packs (for example a Persian pack of cards bought by Prisse in Egypt and bearing sabres, crowns, helmets and other signs, "Magazin Pittorique", 1846, xiv., p. 365). The use of cards was known in Italy at the end of the thirteenth century, and spread throughout Europe during the fourteenth century. It is said without any good reason to have come from the Arabs. The use which is made of cards for fortune-telling is not without an analogy in the proceedings of geomancy, an ancient superstition in vogue in the north of Africa. We must recall in this connection the opinion of Bittell whose work is the authority on cartomancy. This student of magic attributes to the Egyptians the invention of checked
cards, which he calls the book of Thoth; this "book" composed of 78 sheets of gold-bearing hieroglyphics was the only thing which escaped from the fate of the library of Alexandria in the time of Qamit; it passed afterwards from the Arabs to other nations, who received it at the same time as the books on philosophy. Cards are certainly connected with the Chinese games played with tablets bearing figures or symbolical or moral characters which are grouped by families; such games were known in China from the twelfth century.

The Persians have always had gaming-houses which they call *kimrat khnas* (*kimrat is also found with the simple k*). The new ruler of Persia, Rizk Khans, had them closed on his accession (Nov. 1925). *This world—says the poet Sa'aid-i-wishing to express the sentiment of the uncertainty of fate—is the gambling-house of the gods*.


*KIMIYÀ*, alchemy.

Introductory. The name. In modern chemistry, by a qualitative analysis of the substances occurring in nature the elements composing them are ascertained and by a quantitative analysis their proportions are obtained. From these elements the substances themselves and countless others can be built up by a synthesis; this is done as a result of theoretical considerations which are based on observations. They enable the elements to be combined and their formation to be ascertained in keeping with the facts and even the structure of atoms to be investigated. These purely scientific investigations then lead to inquiries on the obtaining by technical means of practically important substances and the manufacture of corresponding new substances.

In *kimya*, alchemy, one starts off on the other hand from theories propounded *a priori* and isolated facts often wrongly interpreted and endeavours to manufacture precious metals and jewels, either by mixing or by using a suitable way bodies that occur in nature or by applying an elixir to them. If the study of *kimya* was at first less fruitful for the development of knowledge than that of astrology, this was because the latter was able to use the achievements of a more advanced branch of knowledge and was able to advance by means of its investigations, while this was not the case with *kimya*. It was only from its study and practice that methods of work developed and a more thorough knowledge of the substances occurring in nature and those obtained from them, was obtained; and this knowledge was later put to scientific use. It formed the starting point for the science of chemistry, especially when analytic methods of separation became more generally known.

*Kimya* is in Arabic not primarily an abstraction but means a substance, the means by which the transmission of metals is affected; it is therefore synonymous with *shir*. The word is usually derived from *kim-it* or *kim-it*, the black (A. Windemann, *Das ale Apotropa*, Weidelberg 1920, p. 14); according to H. Ures (*Antike Technik*, Leipzig 1926, 2nd ed., p. 123), it comes from *kim* malten metal. In the *Mas'ar al-Ilham* (p. 256) it is derived from *kim*, to conceal, while according to al-Safadi, it comes from the Hebrew and is composed of *kim* and *yit*; according to him the word means that this science comes from God.

*Kimya* thus comes also to mean a method by which one endeavours to obtain something, e.g. in *kimya* *al-imra*, *al-ghara*, *al-ikhlan*, i.e. means by which fortune or advantage is attained or hearts are moved (Hidjdi Khali, ed. Flucks, v. 253); in this sense it is found in the titles of works by Arab mystics.

Alchemy itself is called *iman al-kimya*, *iman al-ikhlan*, *iman al-imra*, *iman al-shir*, *iman al-ikhlan*, *iman al-ghara*, *iman al-shir*, *iman al-ikhlan*. Other names are the science of the stone (*khadjar), of the key (*khadjar*). It is also known as the science of the balance of the scales (*shala* or *shala*); a much used work of *Manbhur b. Hasya*, one of the first of this kind is called *Kihul al-Mamalatin*, while one of the last prominent alchemists, al-Djaladi (d. about 1530), also wrote a work on *Jim al-Minaw*, *Vera. Nr. 4185*. *Kimya* does not get this name, as might be supposed, because scales are used in it but because in its problems the relations and considerations of the right measures and proportions of the lower world, of the elemental qualities to one another and of the lower to the upper world are discussed. Only when a correct equilibrium is attained can the desired results (see Berlin, *Vera. Nr. 4185*) be obtained. Just as the body is only just when its qualities, its humours, are in the right proportions to one another, so it is with the precious metals. The alchemist is called *kimyadi* (*kimyad*, *kimyad*, cf. Dast, *Sufy*); *kimyad* (Jim al-Kifti, *Tarikh al-Hukama*, ed. Lipper, p. 188, &c.); *iman* (Fihrist, p. 351); *shir* (*Al-Ahbar*, text, p. 35. 11).

Alchemists and their writings. Just as in the middle ages alchemical knowledge was sought in Enoch, Homer, in the Greek myths, etc., so according to Maimonides, God taught the science and he taught his son Seth; Abraham, Idris (here = Enoch), David, Solomon and Korah, who however had got his knowledge from Moses possessed it. Muhammad and the Caliph Ali were said to have been acquainted with alchemy (E. Wiedemann, *Beitr. z. Gesch. der Naturwissenschaften, 10*).

The Arab alchemists relied very often on works which were ascribed to Greek authors and as usual these included many pseudographic works. We may mention Hermes Trismegistus, Ostanos, Zosimus, Krates, Democritus, Cleopatra, Marius, Apollonius of Tyana, Aristotle, also Pythagoras, Archimedes, Euclid, Plato, etc. A list is given by M. Steinschneider in the *Z. D. M. G.*, l. 356 (1896). — Some of the Arabic texts ascribed to such authors have been published by Bethel (et al.). The knowledge of these writings was probably in part disseminated through the Syrians; indeed it is recorded that the teacher of Khall, a Vasil, to be mentioned below was a monk named Marjanus and translations were prepared for him by Iqbal al-Salim.

In Arabic literature a large number of Muslim alchemists and their works are cited. The list is however not nearly as long as that of the astronomers and astrologers, who played a very different and scientific part and therefore were generally noticed.
The author probably gives most names (p. 351); according to Stapleton, al-Khāliq gives another; al-
Aṣfānī quotes a few works with an appearance of them; M. Berthelot (iii. 41 sq.) has given a name of numbers and books from al-Wafī fī Ta'bird al-Kāfi of Muḥammad b. Aḥmad al-Maṣmūdī; al-Dīnjākī mentions those who seem the most important to him in the introduction to his al-Miṣrāfī fī 'Ilm al-Miṣrāfī, *Lights of the Science of the Key* (Leiden, Cod. 935) finally there are numerous references in the section Kāfī al-Qāmin on alchemy in Hājīd al-Khālidī. The writings quoted at the end of it (in Flügel's ed., v. 284) are in any case those most read in his time. It is remarkable to find among them one by Ibn Sinā (Miṣrāfī al-Dīnjākī, *Mirror of Wonders*).

We now give a list of the best known Muslim alchemists with one or more of their principal works:

Khalīl b. Yaṣīd, an Umayyad prince (d. 85 = 704); to him is erroneously ascribed Fīrākat al-Sīḥma =
*Paradise of Wisdom* (Brockelmann, Geik. d. arab. Lit., i. 67) [see below].

Dīnjābī b. Ḥayyān [q.v.] who is not identical with the Geber who wrote in Latin — Berthelot distinguishes them as Dīnjābī and Geber — is the author of numerous works; a number of them have been published by Berthelot, pf. cit., iii.; but according to some he was a mythical personage. J. Ruska however has shown that he was by no means mythical [see below] cf. Brockelmann, i. 240 sqq.

Ibn al-Walīqīya [q.v.] (c. 870) wrote, in addition to al-Palīka al-Nahātiya, which contains some interesting information along with a good deal of nonsense, is probably read from the pen of Abū Ṭalīb al-Zayyāt, alchemical works, which were used for example by Shama al-Dīn al-Dimashqī in his Cosmography (Brockelmann, i. 242).

Aḥl Bāhr Muḥammad b. Zakariyyā al-Rāzī (Rhases), the celebrated physician (c. 288 = 900), wrote, besides alchemical works the Kāfī al-Aṣrāf (Brockelmann, i. 233 sqq.); this is now being edited by J. Ruska.

Ibn Uṣālīt al-Tanmūt (eighth or ninth cent. wrote) the Miṣrāfī al-Sīḥma al-'āmm (cf. Leiden, Cat., No. 1374; Brockelmann, i. 241 sqq.).

Al-Farkhī [q.v.], the famous physician (d. 339 = 950), wrote, *On the necessity of the art of arts, i.e. the Khair* (Brockelmann, i. 210 sqq.).

Maslama b. Aḥmad al-Majrīlī (d. 398 = 1007) also, distinguished as a mathematician and astronomer, was the author of the Kāfīh al-Uṣūl (Brockelmann, i. 243).

Abū l-Hakīm Muḥammad b. Aḥdab al-Malik al-Sālībi al-Khawārizmi al-Khash (d. 425 = 1034) wrote:

_The Essential of the Art and the Help for the Workers_, *Al-Sāliha wa-l-Sawha al-Sawha* (s. H. E. Stapleton and R. Asa, ed., cit.).

M. Yaʾṣīyī al-Dīn al-Ṭūhra (d. about 515 = 1122), the celebrated physician and poet often mentioned by Ibn Khallīkūn (s. Bibliography), wrote for example the Kāfī al-Atwar wa-l-Miṣrāfī, then Miṣrāfī al-Kahramān and Aḥwāl al-Sīḥma, Paris, No. 2144, probably also al-Dīnjākh al-Mukarrīr fī al-Sawha al-Ṭūhra, Berlin, No. 10361. — According to Gildemeister he was the Alchemist of the west (Brockelmann, i. 243 sqq.).

Abū l-Ḥasan b. Miṣkī b. Arīb al-Raʾis (d. 593 = 1197) is the author of the Sīḥma al-Dīnjākh, the "gold-sphere," which was often annotated (Brockelmann, i. 496).

Abū l-Raṣīm Muḥammad b. Aḥmad al-Īṣāqī al-Sīmātī (c. 700 = 1300). From his pen comes the al-Mukarrīr fī al-Sawha al-Dīnjākh, on which al-Dīnjākhī wrote an introductory commentary (Brockelmann, i. 496 sqq.).

Alī b. Ahdāmī b. Aḥdab al-Dīnjākhī (c. 1342) writing and commenting was much used later as is evident from the numerous manuscripts that still exist. They all move in mystically speculative channels (Brockelmann, ii. 138).

Abū l-Ṭāḥar b. Tammūz al-Īṣāqī (d. 762 = 1360/1361) (Brockelmann, i. 534).

Unfortunately we still lack a compilation for the alchemists such as H. Suter has prepared in masterly fashion for the Arab mathematicians and astronomers. For those who were also physicians the works of Wūstesfeld and Leclerc on Arab physicians and Arab medicines give much information. For the earliest history of Arab alchemy it is of great importance that J. Ruska has shown that the stories of Khalīl b. Yaṣīd b. Muʾawīya and Dīnjābī al-Saḥīkī are simply legends, at least so far as they are concerned with their part as alchemists and with the latter as teacher of Dīnjābī b. Ḥayyān; on the other hand Dīnjābī b. Ḥayyān, as is becoming more and more evident, was in reality the great founder of Arab alchemy and al-Rāzī his most important successor (Ruska and Holmyard).

The theories of the Alchemists, The formation of minerals, following Aristotelian views (cf. e.g. the very lucid account in the Fils-e Akbarī, text i, p. 33—36, transl. i, 38—41 and also the writings of the Muḥammad al-Saḥbak, see, cit.) was imagined to be somewhat on the following lines. Under the influence of the hot of the sun watery particles rise into the heavens, which are cold and moist, out of the water which is moist and light. When they mingle with the air, which is hot and dry, vapours (dīnḥāʾ) are formed; out of the earth which is hot and dry there arise from the same cause particles which, mixed with the air, form smoke (dābūsun). Dīnḥāʾ and dābūsun thus together contain the four elemental qualities (cold, hot, dry, and moist). Their mixture over the surface of the earth produces clouds, wind, rain, snow etc. and under it earthquakes, springs and minerals. The dīnḥāʾ is regarded as the body and the dābūsun as the soul of the substances. According to their quality and quantity different bodies are formed, including jewels; according to many alchemists the astronomical constellations play a part in this. If dīnḥāʾ predominates in the mixture, and the warmth of the sun produces a contraction after the complete mixture, quicksilver is formed, if both are present in almost equal quantities, a viscous, fatty, moist substance is formed; if this mixture, particles of air eminate from it unless cold brings about a contraction. This mass is inflammable. If there is a small preponderance of dābūsun, sulphur is formed; red or yellow, white or grey; in other cases we get arsēnāt and mephitis. The substances thus formed, quicksilver, which is also called the mother, and sulphur which is also called the father of the seven bodies (metals) are their sole components. Differences in the kind of body are due to differences in the purity of the components, to the mixture being made in a particular way, and to
the components affecting each other in different ways; the heat in the depths may change; cold may supervene etc.—The components are found in the parent body and in the proper proportions first in gold and then in silver; this is less the case with the other metals, which were therefore described as diseased gold and silver; tin is considered as lepros silver and quicksilver as ap- pellastic silver.

When the alchemists however speak of sulphur and quicksilver, they frequently do not mean the substances usually known by these names. Thus Dżahār distinguishes (Berthelot, op. cit., iii. 207) an eastern and a western quicksilver; but what he means by these is not clear from his statement.

The opinions just outlined vary much in individual points of detail but must have been assumed in principle by all Muslim scholars, without essential alteration; for example al-Akṣāfī briefly defines alchemy as follows (E. Wiedemann, in the Journ. für prakt. Chemie, Ser. ii., vol. xxvi., 1907, p. 166):—the doctrine of alchemy is a science by which one endeavours to take their qualities from minerals and to give them qualities which they did not have.

The Arab scholars were however divided into two schools, one of which assumed the possibility of a transmutation of metals and the other denied it. The former took up the position that the metals and minerals likewise differ only in their accidental qualities, i.e. that they belong to a same and that it is possible, although difficult, with the means at man's disposal, to make the corresponding changes. To this school belong al-Fārābī and the alchemists above mentioned. As evidence for the possibility of alchemy numerous phenomena that had been observed were adduced, notably the continually asserted cases of spontaneous generation, according to which animals were produced from the most different inanimate objects (cf. E. Wiedemann, Die Lehre von der generatio spontanea, Naturwissenschaftliche Wochen-schrift [N.F.], xx. 381, 1916), and the hatching of hens' eggs in incubators in Egypt, or the manufacture of glass from soda and sand, the dissolving of stone (probably with vinegar, cf. O. Rescher, Der Islam, vol. 1, p. 193, who quotes passages from al-Baladhuri), the manufacture of bronze from copper and tin from burnt coal, reduced zinc oxide, the dicing of glass by adding various materials. From these processes bodies are frequently produced which bear no similarity to the original substances.

The opponents of alchemy regard the metals as being different in their essential qualities—as not belonging to the same same and it might be possible to imagine the transmutation of a metal in theory but it could not be carried out for fundamental and practical reasons. Ibn Sinā (Ḥājjī Khalīfa, op. cit.) reasons as follows: "Even if it were possible to stain silver with the colour of gold etc., in such a way that something was taken from or added to the dyed body, I do not see from this the possibility of transmutation of metals. For probably the things observed do not correspond to the fundamental qualities which settle the nature of the body, but are accidental things, only necessary to characterise of the body. Flat the fundamental qualities are unknown; one can therefore not look for them, produce them, destroy them."

Other writers emphasised that the time available to alchemists for their researches is too short, for very long periods of time have passed in the interior of the earth during which the elements etc. were being cooked sometimes under the influence of certain constellations, until they were transformed into precious metals (cf. al-Dżahār, who also wrote a work on al-Kimya'; Journ. für prakt. Chemie, loc. cit., p. 73).

One of the most notable opponents of alchemy was al-Kindī ([q.v.]) whom Muhammad b. Zakariya al-Rāzī attacked with as much vigour (E. Wiedemann, Beitr. zur Gesch. der Naturwissenschaften, l.), and even in the xivth century and later when Muslim learning had considerably declined and it must be assumed that criticism had become much weaker, alchemy was still vigorously attacked. This is seen from a section in the Cosmography of al-Dimashqī (d. 727 =1327), who devoted some time to the refutation of alchemy (ed. Meher, text, p. 58, transl., p. 64). The ardent alchemist al-Dżahār considered it necessary to add to his commentary on al-Mukhtasār a chapter entitled: "On the possibility that the accident may disappear, which has entered into the specific kind (maw'āl) so that the body again assumes its specific kind by art, further, on the proof that the art, its practice and the certain proof for it is possible and finally on the refutation of him who ridicules it and says it is useless" (Leiden, Cat. Or., iii. 204). The great historian Ibn Khaldūn (op. cit.) also vigorously attacks alchemy and its representatives (see Wiedemann, Beitr. zur Gesch. der Naturwissenschaften, l.).

This refusal to have anything to do with alchemy was largely due to the repeated failures of the alchemists, which brought scorn and ridicule on their heads, and vigorous attacks on the pernicious study of alchemy. Ibn Khaldūn observes that it was usually poor people who studied alchemy. Ibn Sīnā, who denied the reality of the elixir, possessed great wealth, while al-Fārābī who believed in it was one of the most unfortunate of men and did not always have sufficient funds. "Abd al-Latif says: "Verily, most alchemists have been ruined by the work of Ibn Sīnā and by alchemy."

There are also two proverbial sayings: "Three things cannot be attained by three things, youth by age, health by medicine, and treasure by al-Kimya'" and "He who studies astrology is not secure from poverty". To conclude, al-Ṣafadi gives very scornful remarks on alchemy and the fruitless endeavours of its followers.

The alchemists however consolled themselves with the reflection that at any rate the knowledge of alchemy had once existed but had later been lost, but it would certainly be found again (see E. Wiedemann, in the Journ. für prakt. Chemie, Series ii., vol. xxvi., 1907, p. 123; Ibn al-Fāqīh, ed. de Goeje, B. G. A., v., p. 205; Yāsīstī, ed. Wüstenfeld, iv. 204; al-Kaswī, ed. Wüstenfeld, ii. 164).

Among the alchemists we must carefully distinguish the men who were convinced of the possibility of the transmutation of metals, and went about their task in good faith and the swindlers. The serious students were in part philosophers who derived their doctrine from the elixir by pure deduction from Aristotelian views; of these the most notable was al-Fārābī. Others cultivated simple assumptions with mystic, gnostic, neo-Platonic etc. ideas and then wrote works of
which it may be said to be very doubtful whether the authors themselves understood them. As the latter admit, puzzling expressions are deliberately used, but these vary from school to school, simply, we are told, to prevent the masses and the rulers from making gold artificially, which would be very harmful. Each successive writer seems to try to surpass his predecessor in obscurity and the commentators do not make the originals any clearer.

It is often difficult to understand how intelligent beings could have written such things. They claim to have acquired their knowledge, as was indeed common among Muslim scholars, on distant journeys. The study of alchemy has had one undeniable result, in as much as the representatives of the mystic movement in Islam studied alchemy as the "great name" (see al-Dimiṣhqi, op. cit., text, p. 51, transl. p. 56). To this school may be said to belong more or less the Pseudo-Khalid b. Yarah, ibn al-Walā'iyahs, ibn Umar at-Tunmi, ibn Arfa' Ra'a, ibn al-Qāsim or Ibrāhīm al-Ṭūkār, and others. Many of these men, however, made experiments, at least, according to al-Ṣafaddi, the Imām al-Hārīmain (al-Diwān) was burned to death by a jet of flame. Another group of alchemists describe experiments in their works, but it is not always certain whether these were actually made or whether they are purely imaginary; the latter is of course always the case when a real elixir is said to have been made and effects even described. Of this nature are the works of Ḥabbār b. Halyun, the Kitāb al-ʿArūs of al-Rāzī, that of al-Ṭaghārī, al-Dīwān al-Munir, etc., that of al-Kāḥi and the Arabic writings on which are based the works of the western scholar known as Geber. Frequently as in al-Rāzī the arrangement in these books on alchemy is such that the substances and apparatus are first described and then the various experiments are detailed, arranged according to the methods of treatment like sublimation, calcination, dissolution, etc. and not as with us according to the substances investigated; we thus see what great stress was laid on method.

Whether the alchemists ever had any laboratories on a large scale with a staff of assistants is not yet known, but it seems very likely that these were often described later, as they expected special arrangements for many purposes which could only be set up in a special room. At any rate this was the case with alchemists who worked for princes, who frequently employed an alchemist just as they had a court astrologer. The unsuccessful efforts of two may there be mentioned; al-Qarabūs (198–218 = 813–833) and an alchemist of the same period, Muḥammad bin Ṭumānī (181–201 = 825–846), who had no success. *"Ali as for you; there is nothing in al-khamsa.*

The latter replied in excuse that the jugglers swindled him whereupon the Caliph declared himself satisfied. Others did not fare so well, as is shown by the story, whether true or not, that Abū ʿUmar Manṣūr b. Ḥabīb, a physician, beat al-Rāzī so severely that he blinded him. It is more probable that, as al-Halâq records, his eyes were affected by the vapours which arose in the preparation of the elixir and that he had himself treated by a physician for a large eye. He thought that this was true of the grand and became himself a physician. Al-Maʿṣūmī also talks of grave injuries caused by vapours (see K. Wiedermann, *Beitr.* zur Geschichte der Naturwissenschaften, ii. 547). They resulted in loss of hearing or sight, and loss of colour in the face (in heating vitriol for example sulphuric acid escapes). Poisonous vapours are also mentioned by other writers (E. Wiedemann, *op. cit.* xxv. 127).

Alchemic swindlers. Alongside of these alchemists who are to be taken seriously, appeared a great number of swindlers who took advantage of the credulity of high and low to make money easily. In North Africa, according to Ibn Khaldūn, it was particularly students of law and theology who used to deceive the people of the villages in this way. These swindlers either claimed they could make gold out of any material but without ever producing it, or they brought gold into contact with the stuff to be transmuted into the apparatus itself, or they fastened it to the lid of the crucible with wax, or they coloured ordinary metal with sulphur or by preparing coatings for them, so that they looked like gold. A series of illuminating stories is given by al-Dīwānī (E. Wiedemann, *Journ. für prakt. Chemie*, loc. cit., p. 82 and E. Wiedemann, *Über das Goldmaeher*, etc.). One is a delightful story of how the so clever al-Malik al-ʿAdl Nūr al-Dīn Zājkī (341–459 = 1246–1173) was swindled. The great Muḥammad ibn ʿAbd Allāh b. Abī l-Walīd b. Sallān b. Sinān (387–458 = 1298–1368) is accused of having been brought up on the translation of the *Alīnā Ḥiṣnī* (i. 201).

These swindlers naturally did a great deal of harm to the prestige of alchemists in general, so much so that according to al-Kazwīnī (ii. 98) they were the lowest grade of students.

Methods of solving the problem of alchemy. It was thought that the solution of the alchemical problem might be reached by one of three ways (cf. E. Wiedemann, *Journ. für prakt. Chemie*, loc. cit., p. 105; from al-Akharī). Whether and in how far they were ever really systematically prosecuted, research has not so far been able to ascertain. The methods were the following:

1) A staff is made from the view above mentioned, that all metals have arisen out of sulphur and mercury, which were bound together and as described. The alchemists proceed similarly, but in place of these two bodies many others are also taken, of which they suppose that they contain the fundamental materials and endeavor to increase the heat on account of the shortness of the time available beyond that prevailing in the earth. 2) They go back to the mutual (of course quite unknown) relation of volume and weight of the components and combine the metal so that a body is formed which in weight and volume is like the desired metal. In this process heat must be paid to the balancing of the qualities. These two methods, so far as their principles are concerned, may be called scientific, although they are hardly so in practice. 3) The third method starts from the view that the ignoble metals are dissolved precious ones. A remedy was prepared which was called elixir (al-khamsa) or al-farrīrī, i.e. that is, the fugitive (cf. E. Wiedemann, *Beitr. zur Geschichte der Naturwissenschaften*, ii. 347). It was also called from its material the "honoured stone" (al-khāfiyya al-maharram); in place of the stone there
was also a "substitute (badal) for the stone", out of which a more deeply hidden elixir is obtained; there was also a substance similar to the stone and its substitute. The elixir etc. also contained healing virtues to a high degree.

The most fabulous stories are told regarding the elixir's power to attain desired transmutation; one single drop of elixir is said to turn 60,000, 300,000 or 3,000,000 methkal into gold. — or even as much as is between heaven and earth (cf. Hadithi Khalifa, et al., p. 276) (cf. also the statements in O. Roemer, Der Islam, ix. 33).

That "al-khim" was practised down to modern times is shown for example by the statements in Snouck Hurgronje (Mekka, ii. 215, and E. W. Lane, Manners and Customs of the Modern Egyptian-Egyptian, London 1860, p. 264). There is also a play by Fath 'Ali Akdnadr "The Alchemist" (cf. F. Jacob, Tschirkische Volksliteratur, Berlin 1901; see also Barbier de Meynard, Journ. Asiatique, Ser. viii., vol. ii. [1886], p. 5).

The substances used. The substances used by the alchemists are given in their writings; varieties of the individual bodies are detailed, for example a whole series of varieties of sulphur is given and of kinds of mercurials, etc. In many cases there are at the same time told which are the goods and which the bad varieties.

The Mafath as-SifUm distinguishes, as usual in other books: 1) metals: gold, silver, copper, the two kinds of raat (lead and tin), sinnat al-hadd al-alum, usual lead; quicksilver is sometimes given in place of the latter; 2) evaporating substances (ru'ah): sulphur, sirrid (realgar and orpiment), nifikh (usually sal ammoniac but also ammonium carbonate), quicksilver; 3) all other mineral substances (in the Mafath as-SifUm called drugs).

Al-Razi divides the substances first into animal, mineral (inrath) and vegetable drugs. The mineral drugs are divided into the 7 bodies (metals), 13 stones (including precious stones), 5 vitriols, 6 kinds of sirak (borax, saltpetre etc.), 11 salts. The animal are hair, brains, eyes etc. Only a few vegetable substances are used by him, namely nihhun (alkali plants) and cinquefoil, chaste-tree, (bangun badj, ater agus, exot, etc.). The use of fruit and an antineuritic.

Al-Razi divides the substances into 4 groups, the reason for which is not quite clear.

Al-Khali divides the substances into 12 stones which latter include sulphur, sirrid and nifikh.

Al-Dimashqi deals successively with quicksilver, sulphur, and then the minerals which include mythical stones and a few drugs.

Al-Sarwiti classifies the substances he deals with into metals, stones and oily substances.

A very peculiar division with regard to the preparation of the elixir (see Stapleton and Aroo, cf. al.) is the following: Quicksilver, sal ammoniac etc. are spirits; sulphur, sirrid etc. are souls; gold, silver, iron, magnesia are bodies. To prepare an elixir one must have a part of spirit, two of soul and one of body. An elixir which contains no spirit or no soul or no body is useless. Soul and spirit may however give colour even if body is absent; but this disappears on smelling. If all these are present it is proper.

The alchemist gives the separate substances he uses a great number of epithets (cf. E. Wiedemann, Einf. zur Gesch. der Naturwissenschaften, s. 82) by which he refers to them in his works which makes it unusually difficult to understand them. The metals are called after planets to which they are subordinate. Mercury thus belongs to karishin. In the MSS. the name is often replaced by the sign of the planet. But the metals have countless other names. For sal ammoniac we frequently find mishk (angels).

The works on jewels, drugs etc. are of alchemical but also of purely chemical interest. A number of Arabic sources with full references as possible are given in the articles quoted in the Bibliography.

Apparatus used. We know a good deal about the apparatus used by Arab alchemists. In the first place we have lists of the apparatus used, sometimes with descriptions, e.g. in the Kitab al-Ardir of al-Razi, in the Mafath as-SifUm, in the work of al-Khali, in al-Dimashqi, al-Mustir al-Taghir, which frequently agrees with the Kardhni text published by Khrishnlot, et al. Information is also given in various passages especially about distilling apparatus. The apparatus used is essentially the same as that used by the Greeks; a furnace for example is called, although perhaps without reason, the furnace of Zosimus (Gotha MS., No. 1349).

The apparatuses used for heating are of course of various forms. Various names and forms were given to the furnaces. The draught was regulated as required; its strength was judged by a leaf thrown into its current. The bellows were used to kindle the fire, but there were also furnaces with a self-acting draught. For special purposes, such as the treatment of glass, the manufacture of precious stones, the furnace was of a suitable form. For melting either an ordinary crucible was used or one crucible above another; in the latter case the upper one was perforated in the bottom. The molten metal in the upper crucible flowed into the lower one and the slack was kept back. Tongs etc. were used to pick things up; and the alchemist complains that he very often burned himself in using them but without obtaining any results. Moulds were used for casting. To hold the substances that are heated, boxes, bottles, stills, (al-udn whisk) a leaven pumpkin closed with a lid were used. The capital (tahk, tahk) was put on the still. Thus the alembic [q.v.] is made and if the still is closed at the end it is called "bhind". If it is open and has a spout, still and capital together correspond to our retort and are used for distillation (nakir). A khalil, our receiver, is then placed over the end of the spout. Al-Razi and al-Taghir frequently point out that the vessel to be heated must be of uniform thickness and have no flaws, or they might easily burst. The kurtibes etc. were heated either on an open fire or in the hot air rising from one or in the steam rising from boiling water or a water bath.

To solder and polish the places where different parts of the apparatus are joined, clay of wisdom (of philosophy san as-SifUm) was used, which was made of pure fermented clay, usually mixed with finely chopped hair and salt. There are numerous recipes for its manufacture. Different kinds of clay are given the names of the planets (Gotha MS., No. 134). The vessels of the vessels to be covered, as was still the custom, with as in the sixteenth century, were also covered with clay to distribute the heat evenly and thus diminish the danger of explosion.
To break up substances the mortar (kānum) and pestle (dāfēf) were used and for grinding them a hard, flat slab (jīyā) and a grindstone (jār). Processes used. In their experiments the alchemists used a large number of processes, which again had many variants. The following is a list, of course not quite complete, divided into eight groups: it is taken from al-Khwārizmī (Mā'ālik al-Ummîn), Hājurī Khâliba and alchemical writers.

1. Ṭakhlīkh, the treatment of bodies in general.
2. Ṣakhr, grinding etc.; ṣafīl, breaking into pieces, ṣamamī and tawfīl, mixing. 3. Ṣalt and ṣalīf (dissolving) are probably synonyms. These mean methods by which the body is either dissolved in our sense of the word or simply divided into very fine particles. Varieties are dissolution in corrosives, in water (i.e. in a moderate heat), in moisture, by pounding with the pestle (dāfēf), by boiling, with the blind ṣanāfī (i.e. at a high pressure and temperature), with cottonwool and the anvil (the substance is wrapped in a roll of cottonwool and beaten on the anvil) by dripping (taqāfīr). Many alchemists distinguish the following varieties of ṣalīf: the substances are dissolved as moral or they hang up in a sieve-like bag and the steam rising from water dissolves them (cf. al-Kāhī and al-Tughrî). 4. Ṭuṣīma, solidifying (over the fire without anything being burned); ṣamamiya, stewing (in oil) etc. or dry; ṣaṭṭī and perhaps also mafiyya, to solidify; the following varieties are given: with dryness, with the bottle, the kettle, burling (dāfēf which plays a great part generally; bottles for burling are for example mentioned), with the blind ṣanāfī; ṣafīlī, a kind of ṣafīl, changing into bodies. 5. Ṣafīl melting; ṣaṭṭī, allowing to flow from the upper to the lower crucible. 6. Ṣaṭṭī, allowing to drip, distilling and filtering; ṣaṭṭī, vaporizing; ṣakīra, stubborn, a kind of sublimating. 7. Ṣakīrīa, certification, making soft like wax; ṣaghīr, calcination; ṣafīlīa, to turn into rust; ṣāhkī, malaginating. 8. I do not know the meaning of ṣaṣarī, balancing; ṣaṣarī, straining, which is connected with certification.

Weighing was, of course, a process of special importance and frequently used; for it must be. I have been very soon recognised that substances could not be mixed in any proportions one pleased. They must always occur in the proper proportions (on weighing see the article Mist). Statements on the proper proportions are not very frequent. In the Mā'ālik al-Ummîn we are told that to make cinnaol, one should take 1 part quicksilver and 1 part sulphur; the proportion calculated from the atomic weights is 200 : 32. It should be noted however that for the reaction to take place amonosty a considerable superfluity of sulphur is necessary. Another interesting quantitative statement (Ya'kū, li. 439) is to the effect that 1 part of silver is obtained from 100 parts of lead in the making of litharge. Al-Kāhī gives a long list of the smallest quantities of all the different substances that the alchemists use (cf. cit., p. 57 sq.).

Synthetic and analytic methods. There were no general methods to produce definite bodies; a whole series was however obtained artificially, e.g. verdigris from copper and vinegar, white of lead from lead and vinegar, cinnam from the beating of lead, also litharge, iron rust from iron, etc.; in these cases it was known that the substances concerned must contain the metal.

It was the same when copper was obtained from minerals found in nature such as the varieties of malkhāt (Zubaytûs, al-Dimashqī, text p. 83, transl. p. 97).

There was no analysis in our sense of the term. But there were a large number of rules for the chief of police (mawsūs) by which he could tell the apparently very common adulterations. Thus mineral adulterations of indigo were ascertained by burning. There are writings on this subject by Abu l-Fadl Dīnārī and Shīkh al-Dīn al-Masʿūdī. Ibn Ṭanāsī and al-Nabārī (E. Wiedemann, Recl. zur Gesch. der Naturwissenschaften, xxv., ill. and xl.). Gold and silver are tested for purity by the touchstone or by purely chemical methods.

Technical processes. Very little has so far been accurately learned regarding chemical technical processes. A few indications may suffice here.

In the first place we do not know much about the methods by which the metals were actually obtained. Gold was got by washing; in some places it was dissolved by quicksilver, the latter of course being regained by distillation (see E. Wiedemann, op. cit., xxv., 83). Quicksilver was obtained by distillation from cinnober (either out of iron retorts or by the addition of splinters of iron) (E. Wiedemann, Fourn. für prakt. Chemie, op. cit., p. 111). On the manufacture of steel and especially its damascening, the providing with figurines, there are a series of works, e.g. one by al-Kindi. According to a modern Oriental writer, Thābib (al-Majāzī, 1900, iii. 577 and 700), damascening is said to depend on the presence of titanium in the metal; but these statements are as a rule of an empirical and thumb nature (E. Wiedemann, Recl. zur Gesch. der Naturwissenschaften, xxv.; L. Beck, Gesch. des Eisens, vol. I.).

For a series of artificially prepared inorganic substances see above.

The methods of obtaining different scents from plants were very highly developed. These were especially cultivated in Persia and in Damascus and followed the processes of the ancients. In the district of Sippur special taxes were levied on the buildings in which the essences were prepared (E. Wiedemann, in Diergart, Beiträge, p. 234). The scents were partly extracted from the flowers or leaves by means of cold or hot oil and fat and then subjected to further processes. A great variety of oils, — olive, sesame, etc. — was used in the process (cf. Ibn al-Hafrūr under dānā). Water was poured on the different substances and they were put in retorts. These retorts were arranged around a shaft in circles, which were placed above one another in tiers. Hot air from a fire or steam from hot water heated the retorts. The steam developed in the retort carried off the sweet scented etheral oils and was precipitated with them into a receptacle (pictures in al-Dīmashqī, Naṣīḥat al-Dahr, text, p. 194; E. Wiedemann, in Diergart, op. cit.).

The important sugar industry, about which we possess fairly full information will be dealt with in the article sukkas (cf. E. A. von Lippmann, Geschichte des Zuckerbaus, Leipzig 1910; E. Wiedemann, Recl. zur Gesch. der Naturwissenschaften, xlii., iii., iv.) and the glass industry under Ẓawāḥīr.
On the manufacture of the usual inks, sym-
pathetic and gold inks, of lacquers and solders, and of cements, a number of works exist which still are not available; so far as I can ascertain, they contain purely practical rules.

A very great part was played by the processes by which drugs, pearls, jewels, etc. were imitated. This was done to a very great extent as we know from al-Khwārizmi’s Mīlam-al-Ilμma. Many of the processes given by the different authors are simply pure inventions. Of particular interest are the statements by al-Djawhari in his Kaṣf al-Asrār (cf. E. Wiedemann, op. cit., xxxii. and Mitt. d. Gesell. d. Medizin d. Naturwissenschaften, 1910, ii. 386) and those in the handbooks prepared for the alchemists.

A proper history of ʿilm ʿalami and an account of its place in Muslim culture will only be possible when we are much better acquainted with the works of its representatives than at present, and also have a better idea of the sciences connected with chemistry, pharmacy, knowledge of drugs, etc., mineralogy, etc. As to chemistry a start has to be made almost from the beginning, as has been done by J. Ruska and E. L. Holmyard. It is important that the processes described should be translated into modern technical terms as Darm-
städter endeavoured to do for the Latin Geber.


Catalogues of the Libraries, especially that of the Berlin Library. The Sultānīya Library in Cairo is also said to be very rich. There are also the alchemical writings themselves so far as they have survived. The Latin translations of Arabic works on ʿilm ʿalami are not here quoted (on them cf. M. Steinschneider, Die europäischen Überlieferungen aus dem Arabischen bis Mitte des 17. Jahrhunderts in Sitzungsber. d. K. Akad. der Wissenschaft, Vienna, Philos-Hist. Kl., calix, 1904 and clx., 1905).

far ibn al-ʿAlī al-Dimashqī (xxiii.); Über Verfäl-
bildt und Salmiah, S. B. Akad. Heid., 1913, essen 5; do., Arabische Alchemisten, i, Chīḥd Ibn Yūnīs Ibn Muʿamīya, Heidelberg, Akten der von Perthes Stiftung, 1924, No. 6, p. 31 sqv.; ii. Dīfīr al-Sūlīq, die sechste eddīn, ibid., 1924, No. 10; review by O. E. von Lippmann, Chemiker Zeitung, No. 1 and 31; R. Wind-
KINLITIDE, Ar. Ibn al-Haqqānī (cf. Z.D. M., G., xiv. 544 and Gibb, H.O.P., ii. 199 note) a Turkish family of scholars and poets (cf. J. von Hammer, G.O.R., iii. 736), of which the following are the most important members: I. KINLI TEKIR, ALI b. AMIRULLAH, Ottoman jurist and author, was born in 916 (1510/1511) in Sparta, in the district of Hamideli (q.v.) in Anatolia, the son of the kāfi Emirullah (Mehevel) who died in 967 (1559) and grandson of Abū al-Kādir Hafiz. He filled judgelips in the following towns: Damascus, Cairo, Brussa, Adrianople, and from Dūjadī (278 Oct.-Nov. 1570) in Constantinople, was appointed kāfi-jashar of Anatolia in Muḥarram 979 (May-June 1571) and died on 6th or 7th Ramlī of the same year (Jan. 23/24, 1572) in Adrianople. His brother was the poet Muḥammad, who was kāfi at Rhodes and elsewhere and is said to have died in 944 (1537). Of Ali's sons mention may be made of Mehmed Fehmit Efendi, also distinguished as a poet, who died when only 32 on 28th Shawal 1004 and Hasan Celebi (see below), the famous biographer of poets.

Mohamad Ali b. Din Ali was a very industrious writer. He wrote glossaries and commentaries on a series of theological works. He became famous by his ethical work Al-Maṣā'īl written in 952 (1564) for the Beylerbe of Syria, "Ali Paşa", the original MS. of which is in the library of Râghib Paşa in Stamoul (No. 966). This work (cf. Hâdâjī Khalīfa, Kāfîf, i. 205, No. 280) was printed in 1526 (217 + 52 pp.) in Shawal 1542 (Feb. 1852) at Beirut (cf. F. y. A., 1843, ii. 40, N. 68; Zieseler, i. 1357, where 'alami is an error for 'ala), and besides translated in full or in part; cf. MS. in the MS. transl. of the Venetian doctor Giovanni Medio in the Bonn University Library, No. 47 in G. Umbreit, Katal., p. 114, thereon G. B. Toderini, Letteratura Turchica, Venice 1787. 195, as well as R. Reitner, Stimmen aus dem Mongoliantum, Hirschberg 1850, 1, 59g, 403 pp., and also, Das Capital von der Freiheit, Breslau 1848, p. 75, 98, 128. MSS. of the Ethics of Möller (q.v.) are numerous; cf. Flügel, Wiss. Katz, i. 304, ii. 297, Fortsch. Mitt. Thür. Hist., p. 168 sq., where further details are given.

Another work in his collection of letters (Mu'ashīf, cf. Hâdâjī Khalīfa, Kāfîf, viii. 185) is in the five sections of which, in a part in which he was decaying, he gives masterly specimens of the different kinds of literary composition. There are MSS. of this work in the British Museum (Riis, Turk. MS., p. 94), Vienna, Nat.-Bibli., No. 279 (Flügel, Katal., i. 366 sq.; Vienna, Konulasski, Kad. No. iv. 24, Kralji, Katal., 28 sq.).

Bibliography: The fullest biography is in the MS. Tadhkira of his son Hasan Celebi; 'Ali, 'Abd al-Muqit al-Mu'ashīf, p. 164-168; 'Ali, Kūsā al-Muṣṭafī (cf. J. v. Hammer, G.O.R., ill. 735, No. 57); Peter, Tâbâra, i. 435; Siğdîlî el-Meşhūd, iii. 501 (with erroneous statements regarding the Kînli Teke family); J. v. Hammer, G.O.R., ii. 341, iii. 131; do., G.O.R., iii. 736 (also contains mistakes regarding individual Kînli Teke's), iv. 603 (where the brother of Möller 'Ali, Möller 'Abd al-Rahîm, Kermani Celebi, mentioned in Hâdâjî Khalifâ, Fihdih, i. 7 sq. and died in 1000 = 1591, is wrongly given as the author of this or another collection of letters; cf. thereon, W. Pertzsch, Verl. Turk. Hist., p. 471 on No. 491); Brunot, Mehevel Tîhir, Othmânî melîfîfî, i. 400 (with an exact list of writings); F. Wüstenfeld, Die Geschichtsschreiber der Araber, No. 532, p. 248 sq.

II. KINLITIDE HASAN CELEBI, AN OTTOMAN BIOGRAPHER OF POETS.

Hasan Celebi was the son of the Möller 'Ali mentioned above and was born in Brussa in 953 (began March 4, 1456), where his father was judge. At the age of twenty he became assistant muiṣlisım to the famous Ali Su'ud (q.v.), in 975 (1567/1568) professor, in 990 (1582/1593) 'guardian' (sāhib) of the mosque of Mehevel the Conqueror (cf. J. von Hammer, G. O.R., vii. 186), five years later professor at the Soleimânîya mosque, at which his father had once been first melîfîfî (cf. J. von Hammer, G.O.R., iii. 349). In the year 999 (1592/1593) he became kâfi of Aleppo, then of Cairo, Anatolopol and Cairo again. In 1007 (1598/1599) he went as kâfi to his native town of Brussa, then to Gallipoli, became kâfi of Eiyûb, and in 1011 (July 1602) of Eski Zaghira. He died, the holder of an arpašîh (q.v.) on Shawal 12, 1012 (March 15, 1604) at Rosetta (Rashid) in Egypt.

Hasan Celebi achieved fame by his comprehensive dictionary of poets in three sections (qafj, Tadhkira al-Safar, a work which according to Hâdâjî Khalifâ's view (Kâfîf, i. 262, No. 2817) surpasses all previous works of the kind in the beauty of its language and the compactness of its matter. The Tadhkira (finished in 944 = 1536 and dedicated to the great Sa'd al-Din (cf. Kâfîf, Kâfîf) gives biographical sketches of nearly six hundred poets with specimens of their work. This most important work, of which many manuscripts exist, has not yet been printed. A definitive edition of this, the best and most comprehensive of all Ottoman anthologies, is urgently desirable.


FRANZ BAUNGER

KINĀNA R. KHURÁMA B. MUDIRKA R. AL-YAS R. MUDIR is the name of a large Arab tribe which had its camping grounds at the beginning of 11a in the territory round Mecca, extending from the Thāthām in the South-west of the city, where they bordered on the lands occupied by the rival tribe of Hasdātī, to the North-east of the city where their grounds joined those occupied by their nearest relatives the tribe of Asad of Khurāma. They were very numerous and their chief
importance in the eyes of native genealogists lies in the fact that the Kūraḫī, and consequently the Prophet, derived their origin from this tribe. In view of this fact we have considered them an abundance of notice of their subdivisions and of men of note who traced their descent from them. While the later genealogists name as a rule only six large clans, Ibn al-Kalbī in the Ḏjarwarat al-Nasāb mentions the following fourteen sons of Kīnāna: 1) al-Nādir i.e. Kāla who is considered the ancestor of Kūraḫī Ḏjarwar (q.v.); 2) Nuṭṣair; 3) Mālik; 4) Milkān (so this name is vocalised in the good MS. of the Ḏjarwarat, while Kālkhāndī insists on the pronunciation Milkān); 5) Amīr; 6) Amīr; 7) al-Hārīth; 8) Arwān (or Arwān); 9) Saʿīd; 10) A[w]; 11) Ḍarīm; 12) MA+hāmra; and 13) Ḏjar- wal. All these thirteen tribes are stated to be the offspring of Bara bint Mārr, the sister of Tamīn b. Mārr, for which reason they are brought into interaction with the tribe of Bara bint Tābīn. The fourteenth son of Kīnāna named 'Abd Manṣūr was a son of al-Quhārī bint Ḍuaina b. Bilāl of Kālaähf for which reason this clan is often reckoned as belonging to Kālaähf itself. The later genealogists as a rule only mention al-Nādir, Mālik, Milkān, 'Amīr, 'Amur and 'Abd Manṣūr of most of which there have been multiple subdivisions. No divisions of Milkān, 'Amur and 'Amīr are mentioned except al-Kālaähf as a branch of the last named, while al-Nādir as ancestor of Kuraähf is dealt with in the article referring to Kuraähf. Milkān was divided into the clans Thālūbā b. al-Hārīth and Milkān, with the subdivisions of Fīrās b. Ghanām b. Thālūbā, and Mukhāṣṣa b. Amīr b. Thālūbā, and Fuxāb b. 'Adh b. Amīr. The 'Abd Manṣūr were perhaps the most numerous and are split up into a number of clans: 1) Ghifīr; 2) Bakr with the subdivisions of Dhīlī and Maltī; 3) Ḏarīm; 4) Muttālī, who were renowned as guards; 5) Mārn b. Bakr. It would be absurd to assume that these names mean actual sons or descendants of Kīnāna, but for the early period of Islam they are important as indicating the mutual relationship in which the various clans of Kīnāna considered themselves to be and were possibly entered in the Džwār created by 'Umar. At this time many of the tribes seem to have been to a large degree in single persons very soon became doubtful and only the descendants of men who had played an important part in the rise of Islam could trace their descent with some degree of certainty. The clans of Kīnāna which in later times, i.e. in the sixth century of the Hijra were settled in Upper Egypt near Ikhami or in the Western Delta had no knowledge of their origin except that they claimed to be descended from the original stock and had immigrated into Egypt at various periods, the last immigration having been in the vizierate of 'Ālā' b. Ruzzīk (549–556 A.H.).

As close neighbours of the sacred territory, the tribe of Kīnāna played no unimportant part in the history of the city of Mecca in the time before Islam and the clansmen outside the city gave the final decision when the branch Kuraähf wrested the rule of the city from the tribe of Kuraähf, for it was their chief Ya'qūb b. 'Awf b. Ka'b b. 'Amīr b. al-Laqīt b. Bakr b. 'Abd Manṣūr who was chosen to give his final decision which was in favour of Kuraähf; and he received on account of his decision the nickname al-Shuďdīkī hār the Crasher because he crushed the dispute. Their attitude towards the Prophet as a united tribe is not recorded, but one of their clans the Bashār Fīrūs was among the chief supporters of 'Alī at Šīfīn. The last time šabāb mentions them in his Amālaḥ is in the year 230 A.H. when they were in part still encamped near Mecca, but were too weak to resist the depredations of other tribes who had become more powerful. At this time a large section had their camping grounds in the Hawāwī and near Šarqkhal. Though not important as a tribe, the names of men of note as traditionists etc. are very numerous, too numerous to be mentioned in detail.


After a fierce fight Shurahbil was killed but his adherents permitted his family to return in safety to Yanan. The final result however was that the authority of the various princes was very much reduced and the tribes regained their independence. Meanwhile Hujr had not taken part in the quarrel and had ruled in tyrannical fashion over the tribe of Asad and the Byzantine annalists know of raids which Hujr (Ogurus) and his brother Ma'di Karib had made upon the Roman border about the end of the fifth century. Hujr was treacherously murdered by the Asad. He had been absent from the tribe, and when they refused any longer to acknowledge his authority and pay the tribute, he marched against them with an army probably drawn from the tribes over which his other relations ruled. His camp was surprised by the Asad and he was killed while his son Imru ul-Kais managed to escape. This event practically ended the lordship of the Kinda kings over the Arab tribes and the years which followed were occupied by Imru ul-Kais in attempts to regain at least part of the heritage of his father. After many unsuccessful attempts he finally went to Constantinople to seek help and auxiliaries from the Greek emperor in which he was disappointed; and according to legend he was actually poisoned by emissaries of the Emperor at Ancira.

But it was not only this family which gained the tribe the name of the Royal Kinda, for we find until late into the Muslim period men of note who held prominent positions at court as nobles of great importance and they were also prominent in resisting the early missionaries of Islam. Kais b. Ma'di Karib had been a man of eminence at the dawn of Islam and poems by al-A'shâ testimoni to his importance. His son al-Ash'â became a convert to Islam but apostatized; he was defeated by the army sent by Abû Bakr, made a prisoner and pardoned. His descendants were holding important posts during the rule of the Umayyads. Among other prominent men may be mentioned the false prophet al-Mu'manaa' [q.v.] and the Kinda Shurayl [q.v.]. Other persons named al-Kindi because they were clients (mawla) of the tribe as e.g. the philosopher Ya'bith b. Ishâq al-Kindi [q.v.]. A district in Syria and also a quarter of the city of Basra was named after this tribe and it is stated that the poet Abû Nuwas was born in the Kinda quarter of Basra.

Among the branches of Kinda are mentioned the clans of Sakhan b. Ashras and al-Sakhtâk, from the former were descended the Tuğûtah who were among the earliest settlers in Egypt and were principally concerned in the revolt against the caliph 'Uthman, one of their clan being actually named as the murderer of the Caliph. The clan of Tuğûtah later attained great influence in Spain and the Banu Sumbil in Almeria, the Banu Dhu 'l-Nias in Malaga and the Banu 'Aqra in Badajos each in their turn exercised in these districts royal authority till they fell before the power of the Almoravids.


(F. Krenkow)
grasps its object in an active and instantaneous manner.

We also possess by him, like his principal works only in a Latin translation, a little work on the cause of the blue colour of the sky, in which it is explained that this colour is not really special to the heavens, but arises from the mixture of the blue of the sky with the light of the atoms of dust, vapour, etc. in the air illuminated by the light of the sun. A work on ebb and flow, also preserved in Latin, is remarkable because the author tested experimentally the principles of the theory, an erroneous one, however.

Primarily a natural philosopher, al-Kindi also discussed the doctrine of the soul and of the intelligence (nafs). According to him the world as a whole is the work of an externally active cause, the divine intelligence, whose activity is transmitted in many ways from above to the world. Between God and the world of bodies is the world of souls, which creates the world of heavenly spheres. The human soul is an emanation from this world-soul. In so far as the human soul is combined with the body, it is dependent on the influence of heavenly bodies, but in its spiritual origin and being it is free. For only in the world of souls, we are neither free from and nor immortal. If then we wish to attain the highest, we must turn to the eternal possessions of the intelligence, the fear of God, knowledge and good works.

In al-Kindi's treatise De Intellectu, edited by Nagy, we meet for the first time the doctrine of 'asab in a form that is significant of the whole course of Neo-Platonic-Aristotelian philosophy in Islam. Following Alexander of Aphrodisias (De Anima, ii) a fourfold intellectus is distinguished: (1) which is always in acta; (2) which is in potentia in the soul; (3) which is realised in the soul by the first (1); (4) in its correspondence to the threefold 'asab of Alex. Aphr.: 'asab al-nafs, 'asab al-khwaraz, and (4) an intellectus demonstrativus. According to a suggestion of P. Duham's (La Société du Monde, Paris 1916, iv. p. 405) by the latter is meant the animus sensitivus, about which Alex. Aphr. speaks in this context, but which he did not call 'asab nor could have called it so. Al-Kindi seems to me to mean by his fourth 'asab the effective participation of the third, i.e. Aristotle distinguishes between the possession of acquired virtues and its practice, acquired knowledge and mental activity. The fourth would therefore have to be distinguished from the first 'asab in later Arab terminology as 'asab 'ilā 'asab from 'asab sawā'.


(1) Dr. Boer

AL-KINDI, Abū 'Omar Muḥammad 'Abd al-Yūsuf, an Arab historian of Egypt, was born on 10th Dhu 'l-Hijjah 283 (Jan. 17, 897) at some place not exactly known in Egypt and belonged to the Tujib, a clan of the Kinids, who had come into Egypt with 'Amr b. al-As. He studied Tradition under Ibn Kudai (d. 312 = 924) and Al-Nashi' (d. 302 = 914; q.v.); towards the end of his life he is said to have himself been a teacher of Hadij. But his main interest was in the history and traditions of his native land. He seems to have written all his life in al-Fustū, where he died on 3rd Ramaḍān 350 (Oct. 15, 961).

His two principal works are the history of the governors of Egypt (Iwmiyya Warātī Mīṣr o simply 'Umarī Mīṣr) and the history of the judges of the country (al-Kidā). The former deals with the governors ('amārī al-qalāb) and includes the chiefs of police appointed by them (wali, wāli al-qalāb or al-ṣūr). The latter excludes other officials; these bare lists are only occasionally interrupted by brief notes on the domestic and foreign policy of the country. The author brings the history of Egypt down to the death of al-Mu'aṣir in 335 (946); an unknown author continued it till the coming of the Fatimids in 362 (972). Sections of the book were first published by K. Tallquist in Ibn Saidī's Kitāb al-Mu'āṣir, Leiden 1869 and by N. A. König in The History of the Governors of Egypt, New York 1908. As a supplement to his first work al-Kindi wrote the history of the judges of Egypt down to the appointment of Hakim in 861 (245). Here in connection with the lives of the judges he not infrequently gives us important legal decisions laid down by them and thus gives us valuable data for the history of Muslim law. Al-Kindi seems to have brought the work down to his own time in a second edition, but this has not survived. Instead of the latter we have two continuations, one by Ahmed b. 'Abd al-Rahām b. Burd to the year 366 (977), and an anonymous one for the years 347-424 (959-1033), the beginning of which therefore covers part of the ground of the original versions; both are bare chronological lists. This work has been edited by R. Gotthall, The History of the Egyptian Qadi, Paris 1908. Both works have been brilliantly edited by Khuwayn Gushtir, The Governors and Judges of Egypt of the Period of the Umayyids (al-Walāb) and the Period of the 'Abd-al-Mu'tads of al-Kindi together with an appendix derived mostly from Kuf al-Iti' by Ibn Hajar, G. M. S., i-ix., Leiden 1912.

Of other works by al-Kindi we know mainly
from quotations in al-Mahtisi al-Khatib and in Ibn Dukhmal, Kitab al-Lizzat al-Gharbi or al-Aynid al-Gharbiyat (?), a K. al-Kh即将 "l-Tarawwudh (on the fight for the throne made by Ibn al-Zakayr's governor Ibn Djalal for the defence of al-Fashtah, a K. al-Khatib, A. Ahmed Mustafa al-Mu'ayyad al-Ayman and a K. al-Mawali. A Street al-Sarri b. al-Hamam is only mentioned by al-Mahtisi, Vakif in the irshad al-Arab, ii, 156, a quidestory by al-Kindi beginning in 280 (894) and Ibn Dukhmal (iv, 18, 4) gives him as a source for an event of the year 290 (903). Al-Sayyid wrongly ascribes to him the short Kitab Fatha li Mi'raj, which his son 'Omar composed for the Ishshidhat Kafur (355-357 = 966-968). It has been edited by J. Oestrup ('Umar b. Muhammad al-Khatib's Book of Egypt, udquist og overord) in the Bulletin de l'Institut Royal de Danemark, Copenhagen 1896, No. 4. But al-Kindi himself did do a large work with a title which the son quotes several times, according to Nallino, Opus Astron. et Battani, ii. 345.

Bibliography: in the article; short biographies of al-Kindi are only given in the still unpublished Ms. of al-Mawali and the Ta'rikh al-Islam of al-Dhahabi.

C. BROCKELMANN

AL-KINDI, ASB AL-MASRY B. ISA'AK, the fictitious name of the author of a celebrated Arabic apologia, for Christianity, the Risalah al-ltin "Abdallah b. Ismail al-Hujjami. The text (ed. 1880, p. 475 cf. p. 2) is a contemporary account of a controversy held about the year 204 (819) before the Caliph al-Ma'mun on the relative values of Islam and Christianity, it contains theological statements and a terminology probably posterior to the year 300 (912), for example in particular the allusion to the refutation by Tabari (d. 310 = 923) of the thesis of the Hanbalis Barbaharii (d. 329 = 940) on the inscription of the name of the Prophet Muhammad on the base of the throne of God. The adaptation to Christian theology of the ideas of the Islamic Khulam as in the distinction between al-fista al-Khatib and al-fista al-Khatib, would make one to identify this "Kindi" with some Jacobite author with pre-Averrois tendencies, for example with the celebrated Vakif b. Adham (d. 384 = 974). The text was used and its author's work, as quoted by al-Biruni, under his assumed name of a Nestorian Khidr, son of "Isaac", addressing to a "Hadjime son of Ismail".

This apologia, often aggressive in tone, is a very remarkable document. It contains the first known outline of a critical history of the gradual formation of the present text of the Qur'an. The Arabic original, written in Syriac characters (Kurshun MSS.: Paris, Catal. Zetzner, 204, 205; Gotha, Cat. Moller, 180) was translated, then contained as a part of the translations. translated into Latin about the year 1141 by Peter of Toledo (MSS. Lat. Paris, No. 3393: 3049, publ. in Bibl. Islamica, 1543, ii. 1-20) and re-emerging in the xviith century, by Sir William Muir.


KINKIWAR, KANKIWAR, KANGAYAR, a little district with a town of the same name and about 30 villages between Hamiyan and Karnasir. The town has about 2,500 inhabitants; in its vicinity is a famous castle, Kasr al-Luqia or Kasr Duslan, the "robber castle"; it is said to take its name from the fact that several animals were stolen from the Muslims at the conquest; Tab. i. 2649.

Bibliography: A. G. A., 195, ii, 256, iii. 363; Barbier de Meynard, Dict. de la Perse, 450-451; Le Strange, Landi, p. 188 sq.; Flunian, Voyage, i. 406 sqq. (J. RUKA)

KINNASRIN, a town in North Syria at the point where the Nahr Kuwaw enters the swamps lake of Il-Math. In ancient times it was called Xasak, Chalais al-Balam and later Apurlo (Diodorus, Biblii., xxxviii. 43); perhaps it is to it that the note in Stephen of Byzantium refers, according to which a town named Chalax was founded by the Arab Massa. In the late classical period a part of the Syro-Abdian lines was called τη Χαλάξους in Malalas, p. 296 sq.). In this region the Arabs very early immigrated into Byzantine territory; at al-Hujjar (the later Hujjar bani J-l-Ala) in the district of Kinnasrin in 554 A.D. the Gassanid al-Harith won a decisive victory over the Lakhmid al-Munhtir of al-Hra (Noldeke, S. B. Ak. Berlin, 1887, p. 18; according to Herodotus, lxi), al-Hujjar is the modern Kasr Ibn Wardan). The Syriac name Kinnasrih is not to be confused with the monastery of Kinnasrih on the Euphrates also written as Kamis (ed. G. Hoffmann, Auszlige aus syr. Akten, 1945, p. 161 sqq.) occurs several times in Syriac texts before the Arab period (Weitl, Catal. Syr. MSS. Bibl. Mus., ii. 537, 707; Severus of Antioch, Epist., p. 117 ed., p. 104 transl. Brooks); also in the Talmud (Babyl. Talm., iii, 366, ed. Goldschmidt: Provence of Karnashurai). In the last struggle between the Byzantines and Sasanians, the town was taken in 573 A.D. (Michael the Syrian, ii. 312) and in 608/609 A.D. by the Persians. At that time Arab tribes were already dwelling round Kinnasrin, Halal, Manbadi and Nillas (Wellhausen, Skizzen u. Vorarbeiten, vi. 67; Lammens in M.F.O.B., i. 52). In 637 Abd al-Malik took the town (al-Hulghar, Futtab, p. 137, 139, 144 sqq.). It then became the capital of an administrative district (al-Hulghar, ed., 164, 189 sqq.).

The Caliph Yazid I in his reforms in the administration of Syria added to the four military provinces already in existence (rabi' al-Mahtisi, al-Urdunn, Dimaqth and Himis, a fifth the djund of Kinnasrin, which he separated from the djund of Himis (al-Halghar, 132; following him Wujuk, Wujuk; iii. 747; Lammens, Le Califat de Yazid Ier in M.F.O.B., vii. 1914-1921, p. 446 sqq.). Besides its capital, it included Halal, Anakjaya and Manbadi. After the time of Harun al-Rashid, in which the "Awala were again separated from the djund of Kinnasrin (in 170780), the districts of Kinnasrin, Halal, Ma'arrat al-Ne'm'an, Ma'arrat Mazar and Sarmin (Le Strange, Palestine, p. 36) belonged to it. Various changes in the frontier seem to have been made later. Thus Ibn Khirdalibhi (B. G. A., vi. 755, 395 sqq. A.D.) in addition to the "places mentioned by 'Isyar Bani J-l-Ala".
and Martakhtwan also includes the towns of Dulkir and Rafts in the north, which, according to other authors, belonged to the A'wlan, and al-Makdisi includes in our district the places of Anfikia, Balla, Samalash, the two Ma'arras, Marbidi, Bala, al-Tim, Kinnasrin and al-Sawda'ya (B. G. A., iii. 54; the list given in ii. 154 sq. which is the only one noticed by Le Strange, p. 39 and Gilbemester in Z. D. P. F., vii. 147 is very defective). On the other hand al-Khamisya and Kafarag are, probably rightly, included in Hank (in spite of Le Strange, p. 40) although the former in Iskathir’s time belonged to the province (canal) of Kinnasrin (M. Himmet, 145). Kinnasrin which seems in ancient times to have surpassed Beeina in importance, later became more and more overshadowed by Halab; the Arab geographers are practically unanimous in saying that it had formerly been a strongly fortified and flourishing town but in their day was already quite ruined, depopulated and had sunk to be a mere village. According to Ya'qubi the inhabitants had left the town on the approach of the Byzantines (311/963); some fled across the Frat, the remainder were settled by Saif al-Dawla in Halab. When in 355 (966) Nichophon Phocas advanced on Halab, the Hamazand retired to Kinnasrin but, when he could not make a stand there, destroyed the town. It was again populated under the Emperor Basili II, burned again in 389 (998). Rebuilt by the Banu l-Husayn of the tribe of Tustak, it was laid waste again by the Byzantines (422 = 1030) and once more destroyed by Saif al-Dawla Tactus, after the Seldjuk Sultans. By Kaykhusraw it was restored and rebuilt it. Henceforth Kinnasrin was unimportant. In the Crusading period it was several times used as a depot for military stores (Rohricht, Gesch. der Königreihe Jerusalems, p. 131, 139, 140). It never seems to have fallen into the hands of the Franks, who wrote the name Cenevrae (William of Tyre, xiv. 7). In Yaquti’s time there was only a khan for caravans and the Sultans’ tax-collectors there.

The modern Kinnasrin, also called Eski Halab by the Turks, still has great rains of the ancient walls and those of a citadel on an eminence to the north east. A chain of hills in the north of the town is crowned by the sanctuary of Nabi ‘Isa in which fragments of Kinnasrin inscriptions of the 1st century A.D. have been found.


KINTAR (from the Latin centumvir c. German Zentner and English hundredweight), an avoirdupois weight in the ancient Arab weight system mentioned as early as Kur'an iii. 12, 68. Out of the wealth of tradition regarding the amount of this weight, we may select as the most usual and the one in keeping with its literal meaning, the equation 1 dinar = 100 roshi, which however, is very indefinite. The term roshi is, following its use in the Kur'an, chiefly applied to a considerable sum in gold coins usually 10,000 dinars = 85 lbs.

On other weights (mas'ud and katru) see KAFF.

Bibliography: The authorities mentioned in the article HARRA, especially Sauvage, Mateniac, in J. A., 1884, iv. 261. (E. V. ZAMBURA)

KIOSK. [See KÖŞK]

KIPÇAK, a Turkish people; usually also written Kipçak or Kiltak, the forms Kılıçhack and Kılıçhok are also found. In later popular and learned etymologies (first in Qaşgi al-Din, Dāmis al-Tawadb, ed. Beresan = Turiy Fust. Oid. Arma, Oudk., vii. 23, later in Abu 'l-Kitāb, ed. Tâbāncheh, 109) Kipçak is connected with bokçu or bokö and explained as a "hollow tree trunk"; at the same time a legend is told of the birth of a boy from a hollow trunk; the boy is said to have been adopted by Oghuz Khaan (cf. Muyza, ii. p. 168) and to have been given a separate territory as a feth. Gardizi (text in W. Barthold, Oltet ve şifredede'nin Sıddetnmin Anıni, p. 82) mentions the Kipçak along with the Imak as a division of the Kimak, who lived on the Irtish; although the earlier anonymous authority of the İmtihal al-Atıhan (1. 196) say that the Kipçak had separated from the Kimak and dwelled to the north of the Peçenegen. Ibn Khordāshih (ed. de Goeje, p. 31, 9) and, following him, Ibn al-Fahri (ed. de Goeje, p. 329, 3) mention the Kipçak along with the Kimak as a separate people. Mahmud Kâshghâri (L. 273) describes the Yımak (sic) on the Irtish as a subdivision of the Kipçak not of the Kimak. In another passage of the same work (iii. 23) we are told that the Yımak are a Turkish tribe (dül min alt-turk), the same as we call Kipçak (or hâmam al-khirsyye izim); the Kipçak themselves thought that they were a separate branch (hâmama altirÁf Kipcak al-umum numahcan hâmam izem). The Kimak mentioned by Mukaddas (p. 274, 3) at Şumtan must have been Kipçak. In connection with the advance of the Kipçak from north to south is the appearance (first in the 11th century in the Dīwan of Ağar Khurāv; cf. Browne, Lit. Hist. of Persia, p. 277) of the name Dağlı Kipçak for Mas'ud al-Khâsq, cf. above, ii. 168. The Kipçak (Kılıçhak) are already mentioned by Balaki (ed. Morley, p. 97) as neighbours of Khwârizm. According to Mahmud Kâshghâri (L. 273 and iii. 23) the dialect of the Kipçak had the same phonetic peculiarities as the
translation

*Kiiran* (l. c.) is defined by the Moslem al-\*Umm, p. 332 (cf. also E. Wiedemann, Beltrage \*fiber die Astronomie nach den *Moslethul* al-\*Umm in *Sittenbeob. der Phy. und Med. der alten und neuen Welt*, XLI, 1915, p. 338) as the conjunction of Saturn and Jupiter if the word is used without any qualification, but if the *kiran* of two other planets is meant it is defined by giving the names of the two planets concerned. In the *Klaib* Ta'fim *al-\*Amm* it is more particularly in Chap. II, of the last book of the *Klaib* al-Mulad, treating of the *kiran* or the upper planets, al-Biriini, whom we here learn to be a convinced astrologer, deals very fully with this conjunction; according to him Saturn, being near the Taurus is the key of the fixed stars, has the greatest astrological influence. The *kiran*, which is next and similar to it. From the course of the two planets (cf. e.g. C. A. Nallino, *al-Battani*, ii. 103, *kira* raturum quique planetarum in singulis mundi 2000) it is found that if a first *kiran* takes place in Aries, the second will be in Libra, the third in Leo and the fourth again in Aries and in cycles of about 20 years; and this occurs after Saturn has passed through eight zodiacal signs, which together form a triplicity. But it is not exactly 8 zodiacal circles but these and $21^1/2 = 243^1/2$, the position of the conjunction shifts by this $21^1/2$ between every two conjunctions on the zodiacal circle. After this has happened 12 times, the $21^1/2$ has grown to $30^1/2$ i.e. the size of a sign of the zodiac and the *kiran* enters upon a second triplicity, beginning with Aries, this is the case after $12 \times 20 = 240$ years. The *kiran* which takes place 24 years after the first is called the *middle* *kiran*. If the *kiran* has gone through all four triplicities which begin with Aries, Taurus, Gemini and Cancer, for which 4 $\times$ 240 = 960 years are required, then the *kiran* again enters Aries. It is then called the great *kiran*.

In all observations, geocentric observation is assumed; i.e. the planets go round the earth. According to al-Biruni the word *kiran* is especially used for the conjunction of Saturn and Jupiter in Cancer. Here we can only refer the reader to the very full calculations given by al-Biruni. From the same stem as al-kiran with corresponding meanings come al-*isfida* and al-*isfiara* (see C. A. Nallino, *al-Battani*, ii. 249, p. 349). Al-Battani only uses the term al-*isfiara* for the conjunction between sun and moon. — On *kiran*, or *isfara*, as a technical term of *isfiara* see this article (ii. p. 453).


(E. Wiedemann)

**KIRAT** (from the Greek *karpos* or *karpous* = seed, grain of corn; the seed of the olive tree, *Ceratonia Siliqua* L;), a unit of weight in the Muhammadan apothecary's measure and coinage.

(1) Apothecary's weight. The name and the weight had long been adapted from the Byzantines by the Arabs before Islam. The Constantinian weight system founded by the Arabic in Syria and Egypt and left unaltered by them was as follows (the Arabic names are given beside the Latin):

These seven denominations have survived apart from inevitable variations to the present day. The raff of this system of about $1/10$ leg, its $1/10$ part
the valley of the Teke and to throw these lands open for Russian colonization. An autonomous territory of the Karakirghiz, or Kirghizistan, has now been constituted with Pishpek as capital (the term "Kara" was never adopted by the people themselves and is now definitely repudiated).

Until recently in both Russia and Western Europe the name "Kirghiz" meant particularly the Kazak; they are sometimes called also "Kirgin-Kasak" (Kaisak, corrupted from Kazak, to distinguish them from the Russian Cosacks). On the separation of the Kazak from the Obesg, cf. the articles AND L-KHAZAR AND KAZAK. The whole of the Kazak people was for long under the rule of one Khas who therefore had a considerable military force at his disposal; Khán Kásim (d. 924 = 1518) was particularly powerful. In spite of several defeats from the Mongols allied with the Obesg in the sixteenth century, the Kazak still had a strong nomad kingdom at the end of this century under the rule of Khas Tawakkal, who, during the last years of the reign of Khas 'Abd Allah b. Jakandar (q.v.), was able to make a successful incursion into Māwarrah al-Nahr and even still hold the town of Tashkent. In the sixteenth century the power of the Khans only rarely extended over the whole people; but about this time Tashkent and Farghāna were usually in the possession of the Kazak, sometimes under nominal recognition, of the suzerainty of the Khans of the Oguz. At this time the Kazak divided themselves into three "Horde" (called by the Kazak themselves ġirān "hundred").: The great horde (ihat ġirān) occupied the most easterly, the little (khis ġirān) the most westerly part of the so-called "Kirghiz steppe"; and between the two the central horde (orta ġirān). Towards the end of the sixteenth century this division was already an accomplished fact. Khan Tyawka, celebrated as the law-giver of his people, in 1594, a Russian embassy was received by him in the town of Turkestan and in 1598 one from the Kalmasch, still ruled all three Hordes and had a representative in each of them. In 1577, unsuccessful negotiations for the submission of all three Hordes to Peter the Great were conducted; in 1723 the town of Samarkand, Tashkent and Turkistan were conquered by the Kalmasch. For a short period after this the suzerainty of the Khan of the Little Horde was recognized by all the Kazak and the agreement was sealed by the sacrifice of a white horse; but the treaty had no practical results. In 1730, Abu 'l-Khair negotiated with Russia and concluded a treaty by which he declared himself and his people Russian subjects. This treaty was renewed several times in the eighteenth century, but it was not till the nineteenth century, especially after 1847, when the Russians were firmly established on the southern frontier of the Kirghiz steppes on the Sir Daryā, that Russian rule became definitely established over the steppes and their inhabitants. The eastern part of the steppes was administered from Siberia and the western from Orenburg; regulations for the government of the Siberian Kazak were published in 1823 and again in 1888. Even after the abolition of the Khan's authority, the descendants of Conga Khas or "Suljans" exercised a considerable influence over the people as a "nobility" (q.v.) and "white bosses", of which their authority has been gradually destroyed by the measures of the Russian Government. The last popular leader of the Kazak, Kemsari, who fought against the authorities in Siberia and Orenburg from 1842, was killed in 1847 in the mountains of Ala Tau; several risings were stirred up down to 1873 by his son Sadik (so-called by the Russians, properly Sjaldik). Another son, Ahmad, later wrote the life of his father's nearest relatives and of his brother Sadik, entitled: Sadiklin Kibarai i Sadik. Biographicalkij istor. sultanu Akhmeta Kesarina. In 1877 the work was published in Tashkent, Tashkent 1889. Review by V. Rosen in Žup., iv., p. 122 ff.

The most southern part of the Kirghiz steppes was conquered in the sixteenth century by the Obesg of Farghāna and Khiva and partly colonized; the advance of the Russians in this part was therefore assisted by the Kazak. After the foundation of the general-governorship of Turkestan (1867) and the general-governorship of the Steppes (1882), Semirečy belonged at first to the latter, but was later again united to Turkestan, the government of the Kirghiz steppes had less unity than before. On the other hand after the revolution an administrative unit was established called at first by the Russians the "Kirghiz Republic" and by the people themselves "Kazakstan"; since 1924 this "Republic" has included a vast territory, little smaller than Russia in Europe, of course less thickly populated. According to the latest Russian figures before the revolution the Kirghiz numbered about 4,000,000 compared with about 500,000 genuine Kirghiz. The present numbers of the population cannot be very different from these. Colsoshnikow's (see below) reckoning, by which the Kazak and true Kirghiz would now be about 8,500,000 together is certainly much too high. In the northern part of the Kirghiz steppes between 1720 and 1723 the population is known to have declined by 31.2%. According to figures in the official publication "Rossiiskaya Kirgizia" (1924, No. 8-9, p. 4), the population of the "Kirghiz Respublika" is 65,526,000 including 4,008,310 Kirghiz (61.3%).

on the southern slope of the Istrangja mountains, which run parallel to the coast of the Black Sea from the northwest to the Southeast. It was conquered from Byzantium during the reign of Murad I, a few years after the capture of Adrianople and after the great defeat of the Serbians near this town (766). The chronology of the conquest is very uncertain, for neither the early Turkish chroniclers nor the Byzantine mention it. Hadji Arslan (Chronologia historia, Venice 1697, p. 116) and Salahaddin (Zayd el-Tanurik, p. 3) say that Murad, after having definitely established his residence in the new palace of Adrianople, commanded in person an expedition in the territory to the east of this town; on this expedition Kirk Kilise was taken, as well as some other places in the region of the Istrangja, such as Wuse and Buşar Ağa. Hadji Arslan places these events in 760-761 (May 157 to 1578). The identification made by von Hammer (G.G.R., I, 175) with the ancient Tatpadis (see Panly, Rekonstruktion der classischen Altertumswissenschaft, Stuttgart 1852, II, 604) would appear to be very questionable. Leoclavius (Pandectae historiae Turcicae, Paris 1650, p. 473) says that the town of Kirk Kilise was called by the Greeks Sarrakele and that it was, in his time, the capital of the Sandjak of this name, Ewliya Celebi (IV, 79) says that it was the most important Sandjak of the vilayet of Adrianople; he gives a short description of the town. It may be concluded therefore, that formerly Kirk Kilise was not a place of importance; under Turkish rule, however, its situation on the route from Constantinople to Shumla and to Prusia made it gain importance. As regards the name, "the holy churches", the numerical form which is found here is also met with in other geographical names (e.g. Kirk Agha); it is perhaps permissible to find in this an allusion to the holy saints who play a certain part in geographical nomenclature, both Christian and Muhammadan (cf. Goldschower in R.R.E., ii, p. 520).

About the year 1900 Kirk Kilise had about 15,000 inhabitants, of whom Greeks formed the greater part; after them came Turks and Bulgarians. There were eight dëmen, one of which is attributed to the Sultan Bayedli I and two tokis. The most important local industry was the weaving of wool. Under the new administrative system of the sixteenth century Kirk Kilise remained the capital of a Sandjak in the vilayet of Edirne; the Sandjak stretches along the two sides of the Istrangja and contains seven dâtes. All this district is fertile and contains many streams, especially to the south of the Istrangja; the rivers, of which the most important is Erkenê, all belong to the basin of the Marit. Agricultural products are grain, all kinds of fruit, and especially tobacco and wine. The pastureage is very suitable for the raising of cattle.

After the Balkan War had broken out in October 1912, the Bulgarians occupied Kirk Kilise during the last days of this month, during their advance on Catalja, to which the Turkish army had retired. As a result of the recapture of Adrianople by the Turks, Kirk Kilise was restored to Turkey after the war and remained Turkish after the victory of the Turkish nationalists, in 1922 (Treaty of Lausanne 24th July, 1923). Kirk Kilise is now, with Adrianople, Rodosto and Gallipoli, one of the chief towns of Eastern Thrace.


KIRK WAZIR. [See SHAHIZADE, II.]

KIRKUK, a town in Mesopotamia, in 44° 25' E. Long. and 35° 45' N. Lat., the largest town in the district bounded by the Little Zab in the north-west, the Djilab Hamrun to the south-west, the Diyâlû to the south-east, and the chain of the Zagros to the north-east. This territory, which even in the days of the ancient Babylonian empire and later in the Assyrian empire was much exposed to the raids of the hill-people of the north-east, was called under the Sassanids, Garmisan (Moses of Khurem) and in Syriac sources Beth Garmê; the town of Kirkuk is called in these sources Karkha de Beth Sêlûkh. The proof of this identification was given by G. Hoffmann (Ausbeute aus syrischen Akten parthischer Martysius, Abb. für die Kunde des Morgenlandes, vii, n. 3, p. 146, sqq.). In the history of the martyrs of this town (cf. cit., p. 43 sqq.) its foundation is attributed to the Assyrian King Sancalû who had it built as a bulwark against the Medes. Seleucus in a later date built a tower in the citadel; hence, the town bore the name of Seleucus (Sêlûkh), which in Arabic the citadel was called Sabûb or Ushûb (cf. Marquart, Erdossier, p. 21). Under the Sassanids the town became a celebrated centre of the Nestorians; the Metropolitan of Beth Garmê had his residence there and it was here that took place the persecution of the Christians under Varded-ur II (438-457) described in the martyrology above mentioned.

While the Christians continued to call the town by its old Syriac name, or in Arabic al-Karkh (Elîyû of Damascus in Assemâni, Bibl. Or., in fol. p. ccxxvii; cf. Hoffmann, loc. cit., p. 272) it is not clear what name the Arabs gave it. We find Bâlûc as a part of the province of al-Mawṣûl in Ibn Khurdâbî (p. 94); al-Balûdhusî, p. 205; Yûkût, iv. 683) but none of the townswomen can be identified with Kirkuk. Ibn Khurdâbî (loc. cit.) knows a town Khûnûa Sûha in Bâlûč (a conjecture of de Goeje which applies also to Tabari, i, 540). Hoffmann, loc. cit., suggests a connection with the town of Karkûs in Yûkût (iv. 257). The identification is made more difficult by the fact that the Arab geographers always describe the road from Baghdad to al-Mawṣûl as following the Tigris; the old road which is also the modern road by Kirkû, Ta‘bû, Kirkûk and Irûl does not seem to have been much used in the early centuries of Islam.

In the sixteenth century the region of Kirkûk belonged to the territory ruled by the Beşteginid dynasty which had its capital in Irûl [4., v.e.]. After the death of Mu‘azzar al-Din Kûkûrî in 1332, the lands of this dynasty passed to the ‘Abbasid Caliphs to be conquered soon afterwards by the Mongols. The name Kirkûk is found for the first time in the history of Timûr by Şaraf al-Dîn ‘Alî Yârî (transal. Péris de la Croix, Delft 1725, ii, 259), where we are told that after the conquest of the ‘Irûl, Timûr set out for Dyûr bêzx, going via Ta‘bû (Tabûk among the Arabs), Carcorn (Kirkûk) and Alûûn Cüprü (Altun Köprü), which he left on December 20, 1403. Next comes the rule of the A’l-Kûnû of the
conquest of Mesopotamia by Shah Ismail I in the early years of the 17th century. When finally Mesopotamia and the Irak had passed into the hands of the Ottoman Sultan Selim I and Saladin I, by the first Turco-Persian peace concluded at Amasra (May 29, 1555), Kirkuk resumed its former role of an important bulwark against an enemy from the east. It appears also that from this time onwards the devolution of the banks of the Tigis encouraged the development of the ancient commercial and military route between Baghdad and al-Mawil (Ewthik: Celebi, however, took the road along the Tigris, cf. Syriaca-Jah, v. p. 6). Kirkuk again was occupied by the Persians after the fall of Baghdad in 1635, but was retaken by Khatra Phaga [q. v.] in 1640. In 1638 Murad IV passed through it on his way to recapture Baghdad. The real masters of the country however were the local Kurf chieftains in the province of Ardakhan (Hadj Djalifa, Zakhom-Nuswe, p. 435). But little by little, Ottoman power was established there through the energies of the pasha of the sultan (q. v. or Shebrisir). This sultan contained thirty-two sandjaks one of which was the sandjak of Kirkuk and this town became the official residence of the Pasha of Shebrisir, after the town of this name was destroyed (Zakhom-Nuswe, I. c.). In 1722, Nadjr Kuli (the future Nadjr Shah) besieged the town in vain; the following year there was a great battle near Kirkuk, where the Turks were completely defeated under the grand vizier Topal Ghiyatus Pasha, who was killed in it. In 1743, Kirkuk again fell into the hands of the Persians, but was restored to Turkey by treaty of 1743. The town remained in the Ottoman empire until 1918; under the modern Turkish administrative system it was the capital of the sandjak of Shebrisir (although the site of the old town of this name was hitherto in the new sandjak of Salamis) in the province of Mousul. Kirkuk had just been occupied by the English troops when the armistice of 1918 was concluded. It remained under the English and in 1920 passed under the government of the kingdom of the Irak. It was not till 1920 that it was definitely incorporated in this kingdom after the agreement came to between Turkey and Great Britain regarding the fate of the old province of Mousul.

The modern town is surrounded on an acropolis about 300 feet high, which forms a little town by itself; on the south and east side of the plain lies another larger quarter. These two are separated from a quarter on the west by the Khash Cula coming from the north-east and running southwards, under the name Aihal Sula, to reach the Tigis below Saimara. The population must now be 20,000 at most. The Turks are the dominant element, or to distinguish them from the Turks of Asia Minor, Turkoman. This Turkish population was probably there long before the conquest by the Ottoman Sultans but it is uncertain whether its origin is to be traced to a Turkish garrison placed there by the Caliphs in the ninth century or to an immigration in the time of the Seljuk and Begtugulids. In any case the town was always a bulwark of the Ottoman empire and a centre of its culture (cf. Turk yaras, 1915). In Turkish the name of the town is pronounced as Kirkuk, although the correct official form is Kirken (Shah. Qamis ni-s-Deras, v. 3846). The Christians to the number of 1500 families (Rapport du Commissaire de Misr quoted in the Bibliography, p. 52), also speak Turkish which they write in Syriac characters; they all live in the city. They are called the "Chaldean" Catholics (Kirkuk is the site of an archbishopric, or Mousul) and descendants of the old Nestorians, although according to their own tradition they immigrated in the Seljuk period. Since 1605 they have had a new cathedral. Arabic is spoken mainly by the Jewish population which is quite considerable. Finally there is a strong Kurdish element. The Arabs was at one time surrounded by a wall; it contains the mosque of Ubu Djami, an old church, and on the slope of the hill there is a mosque called Mîr Danîl. Quite recently excavations have been begun in the hill which promise to throw much light on the history of the town in the Babylonian period. Another Christian monument is the tomb of the martyr Mîr Talmagem, who is known from the martyrology above mentioned; this tomb is in the east of the town.

Kirkuk is of some commercial importance; it is the market for the cereals and animals raised in the surrounding country and it is an important connection with Bagdad (via Tarm and Kifr) and via Mousul (via Mina Kahr and Kibril). A railway line is being built along this route. There is the eastward road to Salamis and, on to Persia. Between Kirkuk and Salamis is the land of the Hamawand Kurds, who were formidable brigands in the Turkish period. The country round Kirkuk is still a little hill but in the rest of the town the Mesopotamian steppes begins, mainly inhabited by Arabs. The immediate vicinity produces a great deal of fruit. Here we have most of the northerly palms in Mesopotamia.

The wealth of sulphur, naphtha, and bitumous products contained in the soil of the whole district of Kirkuk has been known and exploited since ancient times. The bituminous springs are specially well-known, two hours north-east of Kirkuk, called Batha Gurgur where bluish flames rise out of the ground.


KIRMAN, the name of a Persian province and of its present capital. The name of the town was derived late from that of the province. The usual pronunciation is Kirmân, although, according to the tradition of Arab scholarship (Yakti, iv. 265) the form Kirmân is more correct; the name, in any case, goes back to the form Carmania, which is found in Strabo (xv. 3, 15), and which in its turn is said to be derived from the name of an ancient capital Carmania (Procopius, Geography, vi. 8; Ammianus Marcellinus, xxiii. 6, 48). According to Marqasi
The province of Kirman is as a whole well-defined. Situated to the south-west of the great central Iranian desert (Dasht-i Lut, or, in the middle ages, Mafzaq Khurasan), the province is bounded on the east by the sea, on the west by the desert, and on the north by the mountains which separate it from Makran. This geographical situation quite naturally leads to the subdivision into five principal districts: that of Kirman to the north (in ancient times: Barazan), of Sirdjân to the east, of Djaruft in the centre and of Bam and of the town of the east (Makli, p. 460). On the south, Kirman is bounded by the sea, but this part is of little interest for the province; the only important port, Hormuz, is sometimes considered as belonging to Kirman and sometimes to Fars; but this part has often been in different hands from its hinterland. The lords of Kirman have only once extended their dominion over the opposite coast of Uman. Chains of mountains stretch across the province from the north-west to the south-east; to the north the highest chain is found which forms a part of the Khabur and has summits like the Kuh-i Salâr. There is in the north-west of Bam, an altitude of about 15,000 feet. This chain separates the district of Kirman from that of Sirdjân; its continuation towards the south-east is called Djaruft or Bârīn. Further to the south-west, there are other parallel chains. In the middle ages, these mountains were inhabited by savage tribes like the Baljâ (see NALUZ) and the Kafe; the latter inhabit the mountainous region to the south of Djaruft, along the coast, on the Makran side. Kirman has no important rivers; the cultivated districts receive their water from the mountains; the most important of these streams is that which flows across Djaruft, called Khalili Râd (formerly Duj Râd) without ever reaching the sea. Thus Kirman contains within itself all the geographical features which are typical of the whole of Persia. The Arabic geographers, beginning with Ya'qûbî, treat Kirman as an independent geographical area (Hilâm). They classify three-quarters of its surface amongst the warmest regions (qurarn); the cold districts (jârin) are found mainly around Sirdjân (Istakhri, p. 165).

From the point of view of traffic, Kirman lies on the great roads leading from Fars to Sistan and Khurasan, and to India, and on the route for commerce and pilgrimage, which leads from the sea (Hormuz and later Bandar 'Abbas) to the north-east of Persia and beyond. This situation has exposed the province during its history to invasions from all sides: — a circumstance which has made it frequently change its political ownership, and which has been adverse to the development of its prosperity.

At the present day the desert part of Kirman is more extensive than in ancient times; in the first centuries of Islam there were still forests in which lions roamed around Djaruft (Hamd Allah Mustawfî, Nasîkat al-Kabîrî, p. 140). Now there are almost no trees except the date-palms which are found in large quantities around the villages and the towns. Irrigation is very laboriously practised by the subterranean hâmât. The principal agricultural products are corn, barley, and opium. The higher regions produce in autumn millet, cotton and beetroot. In the ghorân or goram rice and maize are cultivated in summer and the environs of Bam and of Khâbi produce kermâ; besides, all sorts of fruits are found in great abundance — its dates especially are noted. The chief animal products are wool and goat skins (khorâb) which are used for the manufacture of celebrated shawls. The mineral wealth of Kirman, was exploited in the middle ages. Marco Polo speaks of the tin mines of Kirman, the mines for which have now been abandoned. The mountains contain iron also, which formerly provided material for the armorer's arts; in the west of Djaruft silver was found. Oxide of zinc, called nijâd, was prepared from the mineral found near the town of Makli (p. 459 and 470 speaks of Hâsîn al-Maklûb, see de Goeje in R. C. A., ix. 346).

Kavehni (i. 172) seems to refer to the existence of amalgamite.

History. Under the Safawîs the province of Kirman had been governed by a governor holding the title of Dabâh (Ibn Khwâjudî, p. 177); thus Bâhram V was before his accession Kirman-Shâh (q.v.) and the semi-legendary tradition of the Safawîs is also acquainted with a Shâh of Kirman under king Kâl-Khwâzu (ed. Vullers, ill. 1273). Râfîzâd, on the other hand, speaks of a mardân of Kirman (p. 361). Already, before Islam, Arab nomads had immigrated into Kirman and according to Jâlari (Nâdîs, Gesch. der Perser u. Araber, p. 57) it was Shâhpur I who, after his expedition against the Arabs, had driven out from the desert the people of the tribe of Bakr b. Wa'îd. While submitting with some reservation the historical truth of this, Nâdîs prefers to think there was an immigration of Arabs into Kirman in the period before Islam. The capital of the province at the end of the Safawî period was Shirdjân (Sirdjân).

450-750. The Arab conquest of Kirman as recorded by al-Ramînî (ed. de Goeje, p. 315, 391 seqq.) was begun by al-Râbi b. 'Aziz, who was sent by Abd al-Mâsîr al-As'ari, from 638 governor of Bâzâr under the Caliph 'Umar; he conquered Shirdjân and made terms with the inhabitants of Bam and of Amedûghâr. Another Arab invasion was made about the same time by the governor of Bâzâr al-As'ar, and the Mzâshân of Kirman in the island of Alarâkwan (which, however, belonged to Fars). But its pacification was only temporary. In 29
(649—650) Yazdagird fled from Isfahan to Kirmân, where the majority of the inhabitants were still loyal. Then 'Abd Allah b. 'Amir b. Kasa'i sent Madilâshbî; b. Mas'ûd al-Sulami with another general to pursue him. The Arab army perished in the mow at Haiman before reaching Kirmân, and Yazdagird was able to continue his flight to Khurāsân, where he met his death (the flight of Yazdagird has perhaps influenced the story of the end of the Khosrau Drîz whom the Shahnameh. ed. Vullers, ill. 1755, makes take to flight and perishes in Kirmân). Madilâshbî, appointed governor of Kirmân by Ibn 'Amir, succeeded at last in re-conquering the chief town as far as the mountains of the Kafs; a counter-attack by the Persians from Hormuz was defeated. The historical data recording the conquests of this period are uncertain. Further information is found for example in al-Ya'qûbi (Kitâb al-Hadâ'în, p. 266). After the conquest many inhabitants fled to Sixtar or to Khurāsân or withdrew into the mountains where they for long retained their Zoroastrian creed. The mountain people themselves kept for three centuries more their independence. This province being at a considerable distance from the centre soon became the theatre of the activities of the Khârsâgī. A certain number of the inhabitants had joined as mawādî the Arzâr Khârûsâghī who had already by the year 653, under command of Kastâr b. al-Fudâ'î, [564] taken their centre was Dijânât. They remained there until about the year 699, when the general al-Mahallâb succeeded in defeating them, after the separation of the Arab Khirâtâ and the mawâdî had weakened them. During the succeeding century, Kirmân was a hotbed of rebellions and a favourite asylum for rebels. Thus 'Abd al-Khâra'm b. al-Akhâfi (q.v.) the enemy of al-Hâjilî took refuge there for some time after his defeat (after 701). Twenty years later, Kirmân was one of the provinces over which the usurper Yazîd b. al-Muhâhidî (q.v.) had established his domination, which came to an end in 730 (720). From this time the Umâyядs (of whom we know several coins struck at Kirmân) seem to have exercised a sufficiently efficacious control over the province of Kirmân, which moreover had been exhausted by war; — it was from here that their last army set out to force the attack of the partisans of the Abbasîs under Kâshâbî. The principal sources for this period are al-Râdîjâni, al-Tabârî, al-Ya'qûbî and al-Mas'ûdî.

700—1044. Under the first Abbasîs Kirmân was not the scene of important events; the province had to suffer during this time the incursions of the Zijj, coming from India, until they were driven out during the reign of al-Ma'mûn. There are 'Abbasî coins struck in Kirmân in the years 165 and 157. Soon afterwards the province began to play a role, mostly passive, in the different Persian national movements, which gave rise to several dynasties. The first dynasty was that of the Saffâzân, Ya'qûbî b. Latîh had obtained in 255/865, the governorship of Kirmân from Muhammad b. Thîbîr, the governor of Khirâtâ. Ya'qûbî had to quell the opposition of the mountain people around Dijânât; he and his brother 'Amir seem to have left a favourable impression in the province (see also, History of Persia, ii. 16 according to the Chronicle of Alî al-Dîn); but their reign was too short to leave more permanent traces. 'Amir succeeded his brother in 879, and, on his death in 903, the role of the Abbasîs, or rather anarchy, was re-established in Kirmân. In 913/927 Kirmân received a new master in the person of Abî 'Ali b. Hâyja (q.v.), a former brigand, from Khurāsân, who looked upon the Shâhânshah as his survivor (Magîân, p. 472). He soon found himself in conflict with the Byzantian Ahmad Mûsâ, al-Dawla, who attacked Kirmân in 915 and took Shâhârân. But Ibn Hâyja who had chosen for his residence Barâdash (the present town of Kirmân) had himself appointed governor for and tributary to the Byzâds. The quarrel which broke out some decades later between Ibn Hâyja and his son al-Yâsî brought about the ruin of them both and resulted in the occupation of the province by the Byzâds in 957 (968). Soon after the death of 'Adîn al-Dawla began to fight among themselves for the province, and a very confined period followed, during which even the Ghurâwids were for some time masters of Kirmân (Magîân L) conquered it in 1032: see also the article Kâshâbân). The Byzâds were the first to fight with energy the mountain tribes of the Kafs and Bâllân. Sources for this period: al-Tabârî, al-Ya'qûbî, Ibn al-Athîr, Ibn Miskawâshî, Hamd Allah Ma'sûfî, Turâshî-Ghiânî.

1041—1222. The province was able to breathe as long as in 1041 a branch of the Seljûqs founded there a dynasty, which reigned until 1189. For the history of the members of this dynasty see the article Barâdash V. The founder was Kâwûr khârî-ârâz b. Beg, the son of Cagîti b. Beg. In 1040 (1048/1049) he seized the capital Barâdash and subdued the mountain people of the Kafs and of the Shâhânshân (q.v.), a Kurân tribe to the south-west who for some time had been terrorizing the governors of Kirmân, Kâwûr finally conquered the territory of 'Umayn on the other side of the Persian Gulf. He made two attempts to reach the Great Seljûqs, Alp Arânî and Malik Shâh; the second attempt cost him his life (1065/1074) and nearly ended his dynasty. Kirmân prospered most during the long reign of Arânî Shâh (1104—1144) who was also ruler of Fars, and this state of things continued under his son Muhammad Shâh (1142—1156). Under the last Seljûqs of Kirmân anarchy again reigned until the Ghurâz (q.v.), who came from Khurāsân, completed the desolation of the province. A chief of the Ghurâz, Malik Dinâr, reigned in 581/1185 the rule of Kirmân; his residence was in Zârânî. Soon the turn of the Shâhânshân came; their chief khârî al-Din and Nishân al-Din took Barâdash in 597 (1200) to the great joy of the inhabitants. But as the Ghurâz continued to resist under 'Adîn Shâh, the son of Malik Dinâr, some years of confusion followed; the result of this was that the 'Abîs b. Zangi, the Atabak of Fars, made himself master of Kirmân in 600 (1203). In 607 (1210), the province was conquered in the name of Khârûshâ-kâlah, in 1220 the semi-independent governor of Kirmân was Shâhâb al-Din Zawânî, who took the title of the Khârûshâ-kâlah. Muhammad refused to admit the son of this latter, Ghûyân al-Din, when he was facing before the Mongols. Sources for this period: Ibn al-Athîr; Ibn Tahshîshî; Alî al-Dîn (of Bibelographie); Ibn al-Balkhi, Ferânumî; Ibn Shâhîn, Qâshârî-Ghâshî; Hamd Allâh Ma'sûfî, Turâshî-Ghiânî; Rûmâni, Khâbâ al-Sûfînî.

1222—1522. Soon afterwards in 619 (1222)
Kārim Kāhn, Lutfʿ Ali Khan [q. v.] seeking before the Kāfir Agha Muhammad Kāhn had retired to Kirmān in 1794 where a part of the inhabitants remained faithful to him. In the same year the capital had to surrender and Lutfʿ Ali Khan, although he succeeded in escaping to Bushār, was betrayed and handed over to Agha Muhammad. The terrible vengeance of the Kāfirūn, who according to the authorities, sold 20,000 women and children into slavery and blinded 35,000 male inhabitants, deprived the province of all strength and prosperity; it did not begin to recover until a century had elapsed.

Sources: Khwāndānī and the Persian histories of the Safavid and the subsequent dynasties (see Grünfeld der Pers. Phil., ii. 388 sqq., 592, 594).

From 1794, the Kāḏārs [q. v.] governed Kirmān usually by governors who belonged to the same dynasty. During the years 1839—1843 a certain Agha Kāhn made many fruitless attempts to free the province from the power of the Kāḏārs. From this time there were no further notable events in the history of the province. In proportion as Persia became an important element, although passive for the moment, in world politics, Kirmān entered little by little into the sphere of influence of Great Britain. This situation found expression in the Anglo-Persian convention of 1827.

The principal towns and districts. The province of Kirmān is more divided into districts. Three of the chief towns mentioned by Maǰrūd (see below): Sīrāf, Dīrāf and Nārmāšt are no longer in existence and are now only names of districts. Many of the towns and villages named in ancient geographies have also disappeared or have not yet been identified.

The northern part includes the capital Kirmān [q. v.]. On the route from Kirmān to Yaḍd still stand Zarrāni and Brīf and, to the northeast of this route, on the edge of the desert we still have Kûh-bānān (the Cabotin of Marco Polo) and Kāčar, Kābīsh, a historic site to the east of Kirmān; in a much lower country, is famous for its dates, Māḩān (now Māḩān) to the south-east of the capital is noted for the sanctuary of the track, and the boxen of the citadel, which has been described by Sykes (10,000 Miles, etc., p. 434 and following), who found some inscriptions there. In the neighbourhood is the village of Sāliyābād. The plain is much more fertile than that of Kirmān and contains many villages.

The principal town on the west side was the old capital Shīraz, (often Shīrāz), situated very close to the province of Fārs. This town was larger than Shīraż in the time of Maǰrūd, but it was destroyed in 1396, after a long resistance against the armies of Timur. The site is marked at the present time by a limestone rock rising in the plain to a height of 300 feet, called Kāl-i Sāng. This rock, formerly the citadel, has been described by Sykes (10,000 Miles, etc., p. 434 and following), who found some inscriptions there. In the neighbourhood is the village of Sāliyābād. The plain is much more fertile than that of Kirmān and contains many villages.

Bam [q. v.], in the eastern part of the province, is still in existence. The road from Shīraż, near the salt pan by Kūh-e Bāb, and from this last place a road ran (and runs) to Dīrāf, Nārmāšt (also Nārmāšt) situated at a short distance from Fārs in a south-west direction, was formerly an important market for commerce with India; at the present time the same only marks a district. The village of Fāḥilād which is in this district was a fortress in the time of the Afghāns.
KIRMAN

Diiruf, formerly the capital of the southern part of Kirmân, occupied a site now called Shahr-i Dašīkârī. In the time of Marco Polo the town had already been supplanted by its former quarter Kirmân called Camudî by the Venetian; it was an important market. Resting his belief on a passage in Idrissi (transl. Reinhard, p. 423) Sykes (op. cit., p. 445) thinks that the earliest capital Carmania must be looked for between Diiruf and Fahladh. On the road from Diiruf to Hamze are Walkhâyq or Gulhâyq, which is still the name of a village.

Population. The inhabitants of Kirmân are described in general as possessing a dark-brown colour and a slight physique because of the heat (Iyâkhtu). In the guitarindeed, the summer is very hot and unhealthy (Sykes). The most ancient inhabitants of Kirmân were probably represented in the Middle Ages by the mountain peoples called the Kufs in the mountainous districts of the south and the Bâris (transl. in Herodotus, iii. 93) in the mountains to the south-east of the town of Kirmân, still called Bâris Kûsh. Maqdîsi (p. 471) says that the language of the Kufs and of the Bâris was unintelligible. These people probably exterminated in the course of history or became mixed from the time of the Bilinga and of the Seldjûks with the Iranian element. For the Bâris, who were mentioned from the north-west (Hâzâhûr and Tabart do not yet mention them) and who were established in Makan from the twelfth century see the article Bâris. As regards the settled population it seems to be of Iranian stock; Strabo already says that their customs and their language are similar to those of the Medes and of the Persians (xv. 2, 14). From the time of the Sâsânis the part of the inhabitants was composed of Nestorian Christians; the bishop of Kirmân was under the authority of the metropolitan of Fars. The conversion to Islam was slowly affected; according to Tabart the mountaineers had been Islamized under the Abbâdshîd; later they showed great sympathy for the Shi'a (Maqdisi). Yakût (e. v. Kûsh) insists upon the fact that while having no religion, they venerated 'Ali b. Abî Tâlib. The Islamized population was very exposed to sectarian influence and in this respect those of the Shî'is, and later that of the Ismâ'îlis. From the theological point of view the inhabitants of Shahrud belongs, according to Maqdîsi, to the abî al-shâhid and those of Diiruf to the abî al-râ'î. The advent of the Safawids at last established the official form of Shi'a, 'isâm-âsâkheriya to which the great majority of the population still belongs. In the sixteenth century the sect of the Shâhî (c. v.) gained many adherents in the province of Kirmân, so that it became one of their most important centres. Sykes reckons their number at 7,000. The Bâris are a little less numerous. Finally Kirmân is one of the districts where the adherents of the religion of Zoroaster were able to maintain themselves as a community under the spiritual direction of their ancient sacrificial hierarchy. Tavernier (p. 390) says that in his time (about 1650) their number was still more than 10,000 in the town of Kirmân, after the great emigration to India. They had a temple at a distance of four leagues from the town; they were for the most part Persian merchants. During the middle of the eighteenth century there must have existed at Kirmân a school of dâstâr's whose influence was considerable. According to Khânîkoff there were still 12,000 Parsi families at Kirmân before its destruction in 1794 by Agha Muhammad Shâh. About the year 1805 the number is given by Sykes as 1,700 souls (see also the article Parsi).

The Persians of Kirmân, like those of Yazd, speak the archaic dialect called Gâbri, which has been studied, e. g. by Houtou Schindler and Browne (cf. Grundriss der ir. Phil., i. 351 sq.) and more recently by O. Mani (Die Mundarten von Kirmân, etc., ed. by K. Hadank, Berlin-Leipzig 1926). The other dialects spoken in Kirmân do not seem to have ever been specially studied; they belong to the southern group represented e. g. by the dialects of Fars and of Kâşân (see Geiger in Grundriss, i. 2, p. 423). Maqdîsi remarks that the language of Kirmân resembles that of Kâšân.

The nomads who form a strong minority of the population of Kirmân are probably the descendants of the Arab, Turkish and Kurd invaders.

The total of the population of the province was estimated at $2,000,000 about the year 1800 (Sykes).

The town of Kirmân situated in the north-east part of the province (50° 17' lat. N. 56° 59' long. E.) has been identified in all likelihood with the town and the district which Arab geographers call Bardast (Yaftân hâs Bardast) or Gouâsîr (see also Maqdîsi, p. 460). The two forms might represent the form Beh-Ardash, which is, according to Hamza Isfahânî (ed. Gottwald, p. 46) the name of a town built by Ardashîr, the founder of the dynasty of the Sâsânis. The building of the Kašā'i Ardashîr, the ancient citadel to the east of the town, which, in the Middle Ages, must have been just outside the gate of the city, is also attributed to Ardashîr. But the town was thought to be later than that of Bay and Dîruft (Sykes, following Afûd al-Dim). A district to the south-west of Kirmân still bears the name of Bardast. In the ninth century, when Ibn Iyâs had just occupied it, it was not yet very large. In the eleventh century Yaftân describes it as the largest town of Kirmân. The name of Kirmân was given to it as capital of the province of that name. The official honorary name of the town is Dîr al-'Amân.

The town is situated at the meeting place of three valleys at a height of about 6,000 feet, 12 miles to the north of the Dîrâjar chain of mountains. The surroundings consist almost exclusively of steppes and possess very little cultivated land. Between Kašâ'i Ardashîr, already mentioned, and the town is a ruined citadel at a lower elevation, Kašâ'i Dukhtar, which must have been formerly in the town. All the plain to the east and to the south of the town has a large number of remains of buildings. There are found here very beautiful pieces of façades and other archaeological remains. The town itself is surrounded by a wall of baked clay with four gates. A quarter outside the walls to the north-east is that of the Zoroastrians, Mahâll-i Gehr. The citadel is situated on the western side. Hamîd Allah Masûfî (Nâzâq al-Kifî, p. 140) speaks of a mosque built under 'Umar b. 'Abî al-Fâ'îsîr, but the most ancient mosque is at the present time the Maşîdjî-dî Malik built by the Seldjûk Tûbî Shâh (1084-1096); this mosque was already in ruins in the 7th century, but has been restored. The other two important mosques are the Maşîjid-i Dâsimî built, according to an inscription, in 1349 by Mubârîs al-Dîn Mu'âsîr.
and the Masjid-Pir-Mümrir, erected by the latter's brother Imam al-Din. A monument destroyed by an earthquake in 1896 was the Gumbad-i Saba, a building of cylindrical form covered with mosaics of a greenish blue. According to information given to Sykes it was the tomb of one of the members of the dynasty of the Khatligh Khans, built in 640 (1242). After the destruction of the town in 1794, it was rebuilt under Fath Ali Shah, but it is only begun to prosper under the governor Wakil al-Mulk about the year 1860. (A plan of the modern town is given opposite p. 188 of Sykes, 40,000 Miles, etc.). The number of inhabitants increased in the last part of the nineteenth century. Schindler in 1878 gives the figure as 41,700 and Sykes in 1900 as 49,120. The great majority are Shirs; next come the Shaikhs (6,000), the Bāča (3,000), and the Zoroastrians (1,600). The Jews form a very small group of seventy souls. Kirmān owes its very great industrial reputation to its shawls, but this industry has been surpassed by that of carpets in wool and in silk. The workers are almost exclusively men; Sykes estimates the value of the exports at £40,000 annually. Another important industry is the manufacture of felt.


KIRMAN, KAMAL AL-DIN ABBAS L-‘AZZI MAHMUD B. ‘ALLI OF KIRMAN, known as KHWAJU KIRMAN [the name ‘Alamgir is a diminutive form from ‘Alamgir; cf. Grundzüge der Iran. Phil., i., 185; another instance of this formation, not noticed there, is ‘Erıb from ‘Erıbi, Djalal al-Din Rumi, Mafzavi (ed. Nicholson) i. line 2169], a Persian poet, born, as stated in the epilogue of his Gul u-Nawbar, Shamsal 5, 679 (Jan. 28, 1281) at Kirman. He died at Shiraz, probably in 753/1352; the date 742, given by Dallatahān, is erroneous. Men of letters gave him the surname of Nakhšiān ‘Ishāqī (or ‘Isānān) (Dallatahān, Tabakh, p. 249; Vullers, Lexicon, ii. 1501). Biographical details are about him. He belonged to a distinguished family, and seems to have travelled widely. That he stayed some time at Baghdād, appears from the lines from his Humay u-Humayūn quoted by Dallatahān, ed. cit. Kirman was a master of Rukn al-Din al-Samānī (736/1345) and lived some time as a mystic in Shirbadh (in Khurāsān, cf. Ritter, Erdkunde, viii. 396).

His first patron seems to have been the Mongol ruler Mubārak al-Din Muhammad of Yāzd (713/1314 — 759/1358) (deposed), died 765/1364. Afterwards, Kirman was in the service of Amir Shāh Abū Ḥabīb (viz. Djalal al-Din Shāh Abū Ḥabīb, prince of Shāhīd till 754/1353; killed by order of Mubārak al-Din in 757/1359). The poet died at the court of Abū Ḥabīb. A son of Kirman is mentioned in his Kowmālānma (see below).

Works: Khwaju Kirman wrote a Khamsa, in imitation of Nīfānī, as is the case with many of the later Persian poets, and a Dīvān. The Khamsa consists of:

1. Humay u-Humayūn, a romantic poem, in the metre of Nīfānī’s Isandhārinānā (i.e. matlāb, because it treats of a subject from Persian heroic tradition). It contains 3202 dhahī, it was composed, according to the epilogue, at Baghdād in 732. The prologue contains the mouth of the Ilkhān Abū Sa‘īd and his wazir Ghiyāth al-Din Mubārak; it states, that the poet was induced to compose the work by the high dignitary Abū ‘l-Fath Madjal al-Din Mubārak. This maftūh describes the adventures of Humayūn, son of Shīh Hüsayn, and his love of Humayūn, prince of China. Notwithstanding the intrigues of the princess’s father, the Faghān, the lovers are united, Humayūn’s father perishing in battle by the hand of Humayūn.

2. Naw cors u-Gul, also a romantic poem, in the metre of Khwānīr u-Mīrūn, containing 3615 dhahī. It was completed in 742 (chronogram), dedicated to
Kirmâni — Kirmânhâsh

Tadj al-Din Ahmad 'Irâsî (a wazir to the Mucaffarid Mubârak al-Din), and relates the love-story of Nawrâz, son of king Firuz of Kirmânsh, and Gul, daughter of the emperor of Kirmân. With the main narrative are interwoven three minor stories, told to the prince to console him in his love-sickness.

3. Kirmânshâh, on ethics and religion, in the metre of the Ṣafiī Khâjah, composed 744 (chronogram); this year is given as the date of compilation of the Kâma'm (Rieu, Cat., p. 620). In the prologue, the Muslim saint Abu 'Ishaq Ibrahim al-Kashânî († 430/1045) is praised; in the epilogue the poet addresses Amir: Shâh 'Abî 'Ishaq, the ruler of Shirâz, and also his own son Mujâhid al-Din Abu Sa'id ʿAli. The poem is divided into 888's, in one of the manuscripts numbered from 1-12.

4. Rûmâdat al-Arwâr, mystical; a counterpart to the Muqaddam al-Arâr (Dawlatshâh, p. 251); composed 743 at Kâšân, according to the epilogue. It is divided into 80 maqâmât. The dedication is to Shâh al-Din Mâhmûd b. Sânî (killed in battle 746/1345, as wazir of Abu Ishaq of Shirâz). The Rûmâdat passes for the first poem of the Kâma'ma.

5. It seems not to be possible, to determine with certainty which of the other works of Kirmânshâh should be reckoned as the remaining part of the Kâma'm. It may be, that it is the poem entitled Muqaddam al-Kâfir wa-Muqaddam al-Shâhâb, which is found in the manuscript No. 332 of the Library of the king of Oulh. This poem, consisting of 28 maqâmât, appears, from the headings given in the catalogue, to treat of religious topics.

After the Kâma'ma, we have:

6. Gâvârshâhâ; the aim of this poem, also a maqâmâmây, is the praise of Bahâ' al-Din Mâhmûd, who was wazir to the Mucaffarid ruler, and claimed descent from the renowned Nâgin al-Mulk. Besides the wazir, his ancestors are also praised in the work. The date of its composition is 746 (chronogram).

7. Divvân Dâwalshâh (or his authorities) say, that the divvân of Kirmânshâh numbers 20,000 verses (cf. also Sprenger, Cat., . . . Oulh, p. 472); it contains šâhid's, mostly panegyric, e.g. on the Mucaffarid Mubârak al-Din and Shahâb 'Abî Ishaq; and also on the persons, landed in the Gâvârshâh, and besides on other great men, as for instance Shâhâbad b. Minhâzh. A letter to a Shâhshâh, ruler of Shâhârân and Shamsâbâh, from the part of the great wazir Rashid al-Din is extant (Brown, Persian Literature under Tartar dominion, p. 83); the person, praised in the Divvân of Kirmânshâh may have belonged to the family of Rashîd al-Din's address.

Further, the Divvân contains gûzâr, muqaddamât, rubâyât, etc.

Finally, a tâṣâhûl of this poet (restrain: šâhid dîjâhan gûzâyast u mânâ a dîst | zar bi mânâ mâyak hurst, hama hûst) occurs in the Leyden manuscript 274, fol. 463 verso — 464 verso.

The little that is printed of Kirmânshâh's poetry will be found in the works, cited in the Bibliography. From these scanty extracts, it is impossible to form a judgment on his merits as a poet; therefore, the opinion of Sinor, who has the opportunity of reading a great part of the Divvân, may be repeated here: "his verse, while graceful and pleasing, lacks any conspicuous distinction or excellence."
with this event it was for under Ajud al-Dawla that the Bâyids became masters of the province of Kirmâshâh [q.v.]

Kârmâshâh was peacefully occupied by the Arabs after the taking of Ijâlân (in 640; Bâlgâhâr, p. 301). The district of Mâh, belonging to the province of Lîjâhâr, was then granted as an appanage to the inhabitants of Kûsâ and Bâgâ. The upper part became Mâh al-Kâsa with Dinawar as capital; the lower part was Mâh al-Hâzâr with Karminsî in its capital (Bâlgâhâr, p. 301). Kârmâshâh, p. 225) in Dinawar [q.v.], was however a much more important town than Karminsî (cf. especially Schwartz, p. 479) and the geographers of these times mention it mainly as a stage on the road to Baghâdâd—Kârmâshâh—Hâlîwân—Kârmâshâh—Bûsînân—Hamadân. Another important road ran from Karminsî to Nîhâwân. The town is described in this period as pleasantly situated in a very fertile plain. It was ruled successively by the Abâbâlsâs, Bâyids—in their time it must have formed part of the territory of the Kurd dynasty of the Hasanawîs [q.v.], although it is not mentioned in the Kurd chronicle of Sharaf al-Dîn—and the Schîfa; in the Mongol period it had sunk to a mere village (Hamd Allah Kâzîmini).

The importance of Kirmâshâh began under the Safawîs after it had become a frontier bulwark of the Safawîs. The inhabitants had stationed themselves in dangerous proximity in Mesopotamia, especially after the time of Murad IV. The Turks several times occupied it in their wars with Persia, for example in 1630 during Khusrâw [q.v.] Pâshâ's expedition. It was then a fortified town with a brick wall; see the description in Ewliyâ Celebî (iv. 353) who attributes its foundation to Shâh Ismâîl, which probably means that he fortified it for the first time. After the fall of the Safawîs (1722) the Pâshâ of Baghâdâd succeeded in occupying Kirmâshâh, but he was driven out by Aghâfīr Kâhû. In 1731, the Turks again occupied it to be expelled by the future Nâdîr Shâh. The treaties of peace of 1732 and 1736 left Kirmâshâh to Persia (cf. von Hammer, G. O. K., viii. 404 sqq.). In 1754 Mirzâ Muhammad Taqî Kânî became its governor for Nâdîr Shâh. He later made himself independent until Kârim Khân Zâmi took the town in 1766 after a siege of two years. Under the Kâdirîs Kirmâshâh increased in importance; in 1790 it had about 6,000 inhabitants (Buchanants, quoted by Ritter); but by 1810 there were already 12,000 houses (Kimnîr, in Ritter). Under the governorship of Muhammad 'Ali Mirzâ, son of Fâth 'Ali Shâh, who lived at Kirmâshâh as an almost independent vassal, the town became a formidable bulwark against the Turks. After the Turco-Persian peace of 1823 'Ali Mirzâ was sufficiently powerful to annex to his province the large district of Zohab which ought to have been restored to Turkey. A complete list of the governors of Kirmâshâh under the Kâdirîs to 1905 is given by Râhîbî (see Bibliography). As recently as April 1915 the town was occupied by Turkish troops; they conducted propaganda on behalf of the Central Powers there until they were forced to retire in March 1917.

Kirmâshâh at the present day is rather the unusual case of a province; the town is called more correctly Kirmâshâh. About 1805 it had a population of about 60,000 (Râhîbî) and owes its prosperity to its position on the great trade route of considerable antiquity (al-Djâahda in Ma'dîrî) from Baghâdâd to Hamadân (Kirmâshâh is 100 miles from each of these two towns); the traffic through is enormous. The same road is used by the Shîa pilgrims who visit the sacred places of the 'Istâbû Hâmashâh posses no ancient buildings; the ramparts have been demolished and the most remarkable building is the arsenal, which is also the residence of the governor, built beside the great Toâ Mâdîrî. The town contains a large number of caravanserais; there is not much local industry, the manufacture of carpets having disappeared. The majority of the citizens are Kurds, then come Persians, Turks, Jews and Christians. The surrounding plain is very fertile. Ewliyâ (loc. cit.) and Hâdîjî Kâlîfî (Dhî-Ba'nâmâyî, p. 302) make special mention of the cultivation of saffron.

The province lies between 34° and 35° N. Lat. and 44° 30' and 45° 30' E. Long., the capital is almost in the centre; in the western part are Kerînd and Kaş Shîrîn [q.v.] and in the eastern Asadshâh, Kangûâr (formerly Kaş al-Lu'ûs). Bûsûnât [q.v.], Nîhâwân [q.v.] and the ruins of Dinawar [q.v.]. It is rich in monuments of the Achaemenids and Sâshânids, which are mentioned with more or less detail by the old geographers, such as the famous sculptures of Tâq Kâstân, three miles east of Kirmâshâh, to which the geographers give the name Shâblîh or Shîbalîh from the horse of the king Khusrûw and the plateau (dahîbîh) where Khusrâw Parwîz is said to have received the submission of the kings of the earth in a hall of audience with 100 columns (cf. also Shâbîru).

It is one of the richest provinces of Persia. It exports wheat and rice and grows for its own use, maize, clover, castor-oil and cotton. It has a population of about 300,000 and is divided into nineteen districts (bulûtâk), many of which are named after the tribes which inhabit them. Rahîbî gives forty-four names of tribes for the province (cf. also Carzôn, i. 557) who are for the most part Kurds. The largest Kurd tribe is that of the Kâhlîr (mentioned in the Kurdish Chronology of Sharaf al-Dîn) to the south-west who have given their name to a district. Another important Kurd tribe is that of the Sindjârîs west of Kaş Shîrîn. Their winter pastures are east of Kirmâshâh. Of O. Mann (Die Mundarten der Luristan im südlichen Persien, Berlin 1910, p. xxi.) although the Lûk in the proper sense of the word live in Luristân. In the south of the province there are tribes of Kurds. The greater part of the semi-nomadic population are 'Ali Lîhî (q.v.). Besides the two groups mentioned above there are several small tribes of Arabu and Turks which have become allied to the great Kurd tribes.


[J. H. Kramers]

KIRMĀSTI, capital of a kāšān of the same name in Anatolia, 15 miles S.E. of Mihkāli, (cf. J. H. Mordwimann, in Z. D. M. G., lxxv. [1911], 101) and 40 miles S.E. of Bursa with about 5,000 inhabitants, 3,000 of whom are Muslims. The town has 14 quarters with 800 houses and lies on both banks of the Eridanos Cağ (Rhineadsa). The origin of the name often wrongly written Kirmāši, which points to a Greek name, is uncertain, nor is it known what ancient town was here. Perhaps the Karmastas in the Troas (cf. Panay-Wissowa, l. 743) mentioned in Xen. Hist., iv. 8, is to be connected with it. In the Byzantine period Aosta is said to have been here where the war of the Alans (Commune) under Ambrose were defeated in 1113 by the Seljuks (cf. Anna Comn. l. 279 sqq.). In any case there is a church to K. a Byzantine castle in ruins which resembles that 6 miles farther up the river Eridanos Cağ at Keselerlak and presumably was intended with similar defences at Ulubad (Lopadion) and Bursa to keep back the advance of the Ottomans. In the town which has 6 mosques, including one large very old one with a turbe and 14 madjīds there are ancient remains (sarcophagi, inscriptions on the walls, ornaments) which do not seem yet to have been studied. The history of Kirmāstt under the Ottomans is quite obscure, as there are no records. Ewliya Celebi (v. 290) and European travellers (cf. W. Hamilton, Researches in Asia Minor, l. 77, 80, l. 93; London 1842) say practically nothing about it. The Muslim inscriptions have still to be studied and edited. Kirmāsta, which did not suffer from the Greek occupation, was recently (1925) renamed Mihkāli. Kemal Paşa in honour of the Turkish President Kirmāist is the birth-place of Seyyid-i Wilayet (d. 1529 = 1522 in Sumbali), vizier of the historian Asbih-i Tashkûnd, known from the Memālik-i Taṣrīḥ al-Namāfra, p. 352, 13; known from the Memālak-i Taṣrīḥ al-Kirman (l. Seyyidili Ebn-i Wefld); cf. Pertash, Turc. HSS. Goska, v. 137, No. 166 and Ternberg, Catan. Uppsal. p. 211, No. 741. For st. 1.

Two hours' journey from Kirmāst are two hot mineral springs, called: Dümblüldak and Ahradja.

KIRISH. [See GERMEL].

KIR-SHEHİR, (Turkish kir-shehîr — "town of uncultivated lands"), a town in Asia Minor, capital of a Sandjak in the province of Angora, 97 miles (33 hours) S.E. of this latter, on a river called simply Kırish, a tributary of the Kıril-Kirmi, which flows at a distance of two hours from the town and is crossed by the stone bridge of Kırish with thirteen arches (about 110 yards). Its height is 3,390 feet. The houses are scattered among gardens which extend in length to a distance of 10 miles and in breadth to that of 3 miles; these gardens are situated in the North the name of Or, in the West of Çafir-Cašr, in the South that of Deinek, and in the East that of Kandım; it has an abundant harvest of fruit, especially of grapes. The population consists of 8,642 inhabitants of whom 7,794 are Muslims, 657 Armenians and 17 Greeks. There are 25 great mosques (Seldzjuk mosque of Deideley); 10 small mosques, 4 madrasas, a civil preparatory school, a secondary school, 2 primary schools, a church. Several Muslim saints are buried there: the poet Ashikh Pasha (d. 825 = 1425), Ashikh Oren, Shuvish Sualimwan. At the suburb is held the fair of Yapraklı; it has hot springs: Tercem (Beyaz) or Karghan-Kayna, ferrengi, used as a cure for scurvy, a quarter of an hour away; Kāra Kari, sulphurous wells, a cure for nervous disorders, 8 miles away. Manufactures of carpets of wool and moltu (hitl) for the salt (sadqije'da, q.v.) and for the room (fahtı), for curtains (yar-bil, yar-bil gilim), for wallets (hiwi), in three qualities: striped (hilabas); the same in a finer quality: haram, woven mats; chairs, arm-chairs, cupboards of walnut wood. To the west the mountain of Emir-bura, in the middle of it facing south the immense cave of Göbek-İla.

The Sandjak is divided into four Kāšāns (Kirsheh) to which are attached two nahiyya, of which one is Hacidi Bektaš (q.v.), Kusin (capital Ma'den). Medjidiye (capital Beyali, Kurd village), Awanos (Ahatin). It does not include any high mountains; it has a chain of hills called Bahr and Dagh which extends for 14 miles in length in the vicinity of the capital and terminates in Kür. Bell. Millstones are obtained from the hill All Korhi. Two lakes, one quite near the town at Shehli Baghli, Dib-Sia Göl (the lake without a bottom), and the second in the canton of Medjidiye, Yanar Göl, near the village of Vanarnglu, which has given it its name. Total population, 119,139 inhabitants, of whom 116,999 are Muslims, 1,794 Greeks, 246 Armenians. Agriculture is only slightly developed. Roads suitable for vehicular traffic are hardly made completed: towards Cesarea and Angora, 80 miles; towards Ma'den, 40 miles; towards New-Sheher, 55 miles.

Kirthăs (A.), paper. This word is found in the Kur'ān (vi. 7) with its plural harāshī (vi. 91) where they can only mean papyrus. The Egyptians wrote on the ḫāṣīr manufactured from reeds called hardi (Fīrārs, l. 21). Chinese paper, wārkū, is made from vegetable fibre, handhār, after microscopic examination has indeed shown that this paper is made, not from cotton, but from various fibres (F. A. 1925, cvii, p. 159 qv); while this paper of Khorasan is manufactured from linen fibre, kātāw, by Chinese weavers in imitation of that of their own country (Fīrārs, ibid.). More details are found in the article KIRSH.

Kāfīda in Ṭabar, Tafelr., vii. 90, translates ḫāṣīr by ṭābīr which tells us nothing.

[CL. HOYDART]

born at Kīfa; died at Rāhīnā, not far from al-Ray, about 189 (805). The following dates are also given for his death: 170, 180, 182, 183, 185, 193, and 197.

After having studied in his native town, he came to Baṣra to study with al-Khalīf b. Ahmad (see this article) who advised him to go and study language amongst the tribes of the Ṣaḥābah. Of his return to Bāṣra, he found that al-Khalīf was dead and had been succeeded by the grammarian Yūsūf b. Ḥabīb al-Baṣrī, who after several discussions on grammar, gave up his place to him. Nevertheless, he took up his permanent abode at Baghdad where he taught chiefly Kūrānīc dialect, first in accordance with the method of his master Ḥamza al-Zayyāt, and afterwards he followed a method of his own; he is the seventh still, and because of that he is counted amongst the seven canonical readers.

Hārūn al-Rašīd intended to him the education of his sons al-Amīn and of al-Maʿmūn. In spite of the opinion of the Imām al-Shāhīrī who praised exceedingly his grammatical knowledge, al-Kīṣāt was especially weak in grammar, and his partisans admit that he only latterly concerned himself with this science. In any case he had numerous adversaries, whom he dealt with in a fashion neither honest nor just, notably Ṣīwāwī, al-Yāṣīḥī.


Of his numerous works, it appears that we have no more than one, Kīṣāt fi ḥālīn al-ʾammā, "a treatise on the mistakes of the vulgar language," which seems to be the oldest work composed on this subject and was published from the Berlin manuscript No. 7103, by Brockelmann in Zeitschr. f. Assyriol., xii. (1898), 29–46 (cf. below Nöldeke, ibid., p. 111–115).


**AL-KĪṢĀT, the author of the two Kīṣāt, Kīṣāt al-ʾAnbīyāyīn:** is identified by Ḥādīthī Khānī, iv. No. 9437 with the grammarian and Kūrānīc reader Abū ʿl-Ḥaṭīrī. (see the foregoing. This identification, first adopted by Herbelot, Bibl. Orientale, 1861, but rightly disputed by Lidsbarski, following Persisch und Arab. in his De prophetis quae in dicuntur legenda Arabis (Leipzig 1865, p. 25) was again accepted by Wellhausen in I. Eisenstein's dissertation, Die Prophethenlegenden des Muḥammad ben Abdallah al-Kīṣāt (Berne 1898), v. L., on the assumption that the work was not actually by this celebrated scholar himself but had been ascribed to him. The evidence of most manuscripts is however contrary to this view; they sometimes call the author (Abū ʿAbdallah) Muḥammad b. Abdallah, sometimes Muḥammad b. Abū ʿl-Hārīrī, sometimes Ṣuḥābī b. Muḥammad (sic). Besides it can hardly be doubted that the author is identical with the author of the Kīṣāt al-Malākūt (Haddījī Khurāsānī, ir. 8075) or simply Kīṣāt al-Malākūt (ibid., ir. 10572) whom Haddījī Khurāsānī calls Abū ʿl-Fārī Muḥammad b. Abū Abdallah al-Kīṣāt, and of the Kīṣāt Bad al-Dunyāy, whom he mentions by name without the suffix, ill. 991. This latter work is lost but perhaps it was only an independent edition of the first part of the main work, which in the manuscript is sometimes also called Kīṣāt Bad (Kūrānīc) al-Dunyā wa-ʾl-ʾAwālāt. The period in which the author flourished is nowhere mentioned. Contrary to Eisenstein's view (Diss., p. 69) nothing can be deduced as to this or the grammarian's authorship of the book from the statement of Haddījī Khurāsānī, ib. 9477 that Sahl b. Abdallah al-Tantūrī (10572) wrote Kīṣāt Bad (Kūrānīc) al-Dunyā wa-ʾl-ʾAwālāt; for Haddījī Khurāsānī does not say that this work was the basis of that of al-Kīṣāt. Al-Thaqlaī (10572) does not mention al-Kīṣāt but an investigation of the sources and the authorship of the two authors has still to be made, so that nothing can be deduced regarding the age of al-Kīṣāt. From the whole character of his literary activity one must agree with Alwārī in putting the author in the 5th century A. H.; while al-Thaqlaī's work grew out of Kūrānīc exegesis and is intended for learned circles, al-Kīṣīt is a typical representative of the class of ʾḥalītī; he relates the legends to edify and especially to entertain the reader. He therefore quotes only the oldest authorities, like Kaʿb b. al-ʾĀṣ, ʿAbdān b. Wāḥbih, which, although he likes to appear scrupulously accurate; but his quotations are not of the highest value for literary criticism. The work, which exists in numerous manuscripts (for those describe in G. A. E. L. 330, may be added: Gothic, Pers. Vers., No. 1839; Brit. Museum, Ellis and Edwards, A descriptive List, p. 34, Ort. 5820; E. G. Browne, A supplementary Hamilton, No. 1012; Princeton, Littmann, No. 28; Cairo, Fihrist, v. 113; Damascus, Zaīyā, No. 74, 59); being a popular work was not always carefully treated by the copyists, but often arbitrarily abbreviated; it has also been translated into Turkish, by H. L. Fleischer, Catalogus cod., see. ed, ibid. Dresden, No. 128.

**Bibliography:** Hottinger, Promontorium, Heidelberg 1638, p. 209; Lidsbarski, Diss. (s.l., p. 20–25; Vits (sic!): Prophetarum vocum Mohammedi ben Abdallah al-Kīṣāt et colophon, qui in monos (sic!), Demna, Engd. Barth., Lipsia et Gothana (sic!) auctore continuato edita Isaac Eisenberg, i., Leyden 1922, ii. ibid. 1923. (Brockelmann)

**KĪṢĀT, HĀRĪM MAḤRĪD AL-DĪN ABĪ ʾIRĀQī** (or ABū ʿl-HĀRĪRĪ) KĪṢĀT, a Farsi poet of the second half of the fourteenth century A. H. belonging to the first period of Persian poetry. He was
born in Merv on Wednesday 260 Shawwal 341 (March 16, 953) and according to most authorities died in 392 (1002); one source however (Wallib, quoted by Ethel), says that he reached a very advanced age. A few of his poems have been preserved in the dump taqhdira; they have been published by Ethel (Die Gedichte des Khwāja, 2 Bd. in 8. Jassy, 1874, p. 133-149). These poems illustrate the whole repertory of Persian poets of the time; the best known is that of Khwāja in which the poet gives the date of his birth as above and says that he composed it at the age of 50; this, taqhdira is picturesque and ascetic in tendency. The taqhdira describes him as a poet who celebrated the praises of the Prophet in numerous poems (a shifa of this kind is given in Ethel's article). He is also said to have written taqhdira in praise of the Sūnānī and of Sultān Muhmūd of Ghur. He must have been a celebrated poet in the Sūnānī period; the later taqhdira's however (such as Dawlawath), do not mention him.

The Khwāja of Nāsir-ı Khwarazm contains several passages in which the latter speaks contemptuously of Khwāja Ethel (Grundriss der iran. Phil., ii. 281-283) has concluded from this that Khwāja must have been still alive in the time of Nāsir (c. 1040) so that he must have lived to a great age. Ethel further seeks the cause of the antagonism between the two poets in their theological views, Khwāja being a 'Tawwīl' (Islamic-orthodox) Ethel and Nāsir-ı Khwarazm a 'Sevecan' (taqfa). But Browne (A Literary History of Persia, i. 156-164) holds that Nāsir's influence is only intended to maintain his superiority as a poet, that Ethel's conclusions cannot be accepted, even that regarding Khwāja's age, because there could be nothing astonishing in Nāsir-ı Khwarazm's attempts to surpass one of the best known poets of the preceding generation.


KISĀS (A.); synonymous with kawād, retaliation ("settlement", not "cutting off" or "prosecution"), according to Muslim law is applied in cases of killing, and of wounding which do not prove fatal, called in the former case یہیش and یہیش (blood-vengeance) and in the latter یہیش and یہیش (blood-vengeance.


2. Muhammad takes it for granted that the blood-vengeance of Arab paganism — in which in contrast to the unlimited blood feud, definite retaliation, although not always on the person of the deor himself, forms the essential feature of the vengeance (cf. Procksch, op. cit., p. 6 and note 5) — is a divine ordinance with the limitation assumed to be obvious, that only the doer himself can be slain: Kurān xvii. 35; xxv. 68; vi. 152 (cf. KAT, i. 1); in these passages only the ḥaṭaṭa or can be understood by the right to kill another; already in xvii. 35 the avenger of blood is forbidden to kill any one other than the guilty one; ii. 173 sqq. (before Ramadān of the year 2): "To you who are believers the یہیش is prescribed for the slain, the freeman for the freeman, the slave for the slave and the woman for the woman; but if anyone is pardoned anything by his brother he shall be dealt with equitably... and pay him compensation as best he can. This is an indulgence and mercy from your Lord. But he who commits a transgression after this shall be severely punished. In یہیش you have life, you of understanding..." (the first verse says that a freeman can only be slain for a freeman, a slave for a slave and for a woman only a woman [but probably a slave or a woman for a freeman, but this is not expressly stated and must be deduced], naturally of course only the guilty one and that in all other cases the payment of compensation (dīya) takes place. This is an extension of what is presumed in the earlier passages; the treatment of the freeman in relation to the slave is a matter of course according to old Arab views and that of the woman, which cannot be completely explained from them, represents an independent decision of Muhammad's based on them [there is quite a different interpretation of the verse in Procksch, op. cit., p. 75 note 5]. The commentators had difficulty in reconciling the passage with later developments [cf. below 4]. Only one explanation, thrust into the background and later completely abandoned, interprets the verse quite correctly, but makes it abrogated by v. 49 (see below). By "prescribed" is meant not a duty but a rule not to be transgressed; pardon is the abandonment of یہیش with a demand for compensation instead; the law is described as an indulgence and mercy and life-giving in contrast to the often unlimited blood-feud of pagan times, because only the guilty one is slain and the life of the innocent thus preserved; v. 49 (after the first encounter with the Medins Jews but before the outbreak of open hostilities) "and we have prescribed for them (the Jews) in it: (Torah): a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and یہیش for wounds; but if anyone remits it, it is an atonement for him (i.e. for his sins) ..." (this verse of course does not cancel it). In the years 3-5 with iv. 94 sqq. there came the distinction between deliberate and accidental killing (of KAT, i. 1); in this the application of یہیش is excluded; in i. 190 (before the campaign of the year 6) یہیش is used metaphorically in the sense of retaliation of like with like (in the case of disregard for the holy territory and month by the enemy).

3. The facts gathered from the شر, the records of the life of Muhammad, are in agreement with this. In the so-called ordinance of the community at Medina, which belongs to the early Medinas period it is laid down that if any one slays a believer and is convicted (proof of guilt in a trial before the authority). — Muhammad is therefore required as a condition for the carrying out of یہیش, retaliation takes place even if the avenger of the blood of the slain man declares himself satisfied; all believers must be against the murderer and can only take an active part against him. Here the یہیش is brought from the sphere of tribal life into that of the religious-political community (amma) which finds an echo in the law, not however to be taken literally, that believers are one another's blood-avengers for their blood
split for the sake of Allah, but is throughout recognised as a personal vengeance, as is also laid down in the case of the Medina Jews, no one is to be prevented from avenging a wound. A limitation of *hizāq* logical from the standpoint of the sharia lies in the fact that the believer is forbidden in the ordinances of the community to kill a Muslim on account of an unbeliever. On two occasions when Muslims had killed heathens who had however treaties with Muhammad, he did not allow *hizāq* to be made "because they were heathen" (this does not in any way follow from the ordinance of the community) and even paid the compensation himself; his utterance regarding the possibility of *hizāq* a propos of the second of these cases is however illogical. On two occasions, also for political reasons, he obtained the acceptance of compensation when the avenger of blood undeniably had the claim to *hizāq*, but in one case he cursed the murderer—again an illogical attitude. Muhammad in his turn after the capture of Mecca in keeping with the regulation of the ordinance of the community, abandoned his claim to compensation for the slaying of a nephew of his, which had taken place during the heathen period, in return for the marriage of one of his daughters to the murderer. Thus he laid down the principle that any blood-guilt attaching to a Muslim dating from the period of heathendom was to be disregarded (cf. Kātīl, i. 2). But Muhammad also intensified the operation of *hizāq* and on two occasions had the murderer executed, when there were aggravating circumstances, without offering the avenger of blood the choice between *hizāq* and compensation; the prescription and execution of murderers who were also *muʿādhdhin* (q.v.; cf. Kātīl, ii. 5) is however to be interpreted differently; from everything it is clear that Muhammad also supervised the carrying out of *hizāq*.

Taking the evidence of the Kurān and the Sira together, it is evident that Muhammad did not recognise the blood-feud, but allowed *hizāq* to survive as personal vengeance, only he subjected its application to certain limitations and endeavoured to free it from tribal customs of pagan times, all impossible sanctions by which it was brought into character to the punishments that Muhammad gave at the same time, according to the demands of the individual case, sometimes gave decisions deviating from his own rules, is intelligible.

4. Among the traditions (hadiths) that one must be genuine according to which Muhammad had a Jew, who had smashed the head of a Muslim *gāfira* (slave girl or young woman) with a stone, killed in the same way, because in this case there was no question of an avenger of blood. At a later period when Kurān ii. 173 (cf. above § 2) was interpreted in a new way, the attempt was made to see in it evidence that a man might be killed as *hizāq* for a woman, without observing that the tradition referred to an unbeliever while the Kurān passage was only concerned with Muslims. But this Kurānic prescription regarding the woman was very early neglected and interpreted differently. When Ibn al-Hajj al-Bubul, Abi 'Azzī and 'Irkhān are quoted as representatives of the Kurānic view that a man cannot be put to death for a woman (Zamakhshāri on Kurān ii. 173) but Sa'ūd b. al-Munayyib, al-Sha'bi, Ibrahim al-Nakhlī and Ḥādūs had held the opposite view (ibid.) and the latter opinion prevails in the law-schools without any opposition (Zamakhshāri's statements on the point are not quite accurate); at the same time it is remarkable that traditions expressing the rejected view are hardly to be found. From the point of view of the difference of opinion in the law-schools, the following is important. For the view that *hizāq* could be inflicted on several, on account of one individual, if they had committed the crime jointly, no unambiguous tradition could be found. Those who held this opinion had therefore to rely on a tradition which does not at all prove what it is said to, and were only able to quote in support (alleged) decisions of old authorities. Their opponents naturally pointed out this flaw. The question how the *hizāq* is to be executed is also disputed; the champions of the view that it is to be inflicted in the same manner as the slaying, quote the tradition mentioned above, while those who insist upon execution with the sword in every case rely upon a saying of Muhammad's. There are also varying opinions as to whether a man can be put to death on proof by *jihāma* (cf. § 5) and ancient authorities are quoted for both; the historical truth is perhaps that Muhammad wished to apply *jihāma* in a case of bloodshed and when it could not be resolved by deliberation itself; besides it is said (certainly wrongly) that he confirmed *jihāma* as it existed in the period of heathendom. Among other traditions, mention may be made of the story that among the children of Israel there was only *hizāq* and no possibility of paying compensation (this is wrongly cited in explanation of Kurān ii. 174) and that Muhammad granted the blood-avenger's request to abandon claim to *hizāq*, laid great stress on forgiveness, and even asked him to do so (cf. above 3; in these historically certain cases, however, his attitude was influenced by purely political considerations); finally we are told that he who raises a claim for blood without cause is one of the men most hateful to God. Other traditions agree with the regulations mentioned and still to be mentioned and need not therefore be quoted, especially the hadiths on this subject a collected in Guillaume, The Traditions of Law, p. 207 et seq.

Summing up the results of the traditions as the expression of opinion of authoritative circles of Islam in the early period, we must notice in contrast to Muhammad's period the important change in the treatment of women, which marks an undeniable advance, just as the request for forgiveness is evidence of a looser point of view.

5. The *hizāq* fe 'l-mafī according to the Shāfiʿī. In the cases of illegal slaying noted in the article Kātīl, i. 5-7 *hizāq* comes into operation, i.e. the next-of-kin of the slain man, who in this capacity is called *maša* 'l-dām (avenger of blood) has the right to kill the guilty man under certain conditions. From what has been said above, it is obvious that this punishment still partakes for the most part of the character of personal vengeance; this is also clearly seen in the regulations—disputed in the beginning of the centuries—prescribed for the case when the avenger in any way mutilates the murderer. Here only occasionally the idea of punishment by an authority for the sake of justice crops up (thus in all cases of culpable; illegal slaying in which *hizāq* cannot take place, taʿṣir intervenes; the competent authority is therefore regarded as the wali of one who has no wali; therefore anyone who kills a dhimmi, muʾāhdin (an unbeliever
connected with the Muslim state by a treaty) or a 
*musta'min* (an unbeliever who enters a Muslim
country after being given a safe conduct) first,
according to Malik, be put to death and the call
has no right to abandon claim to the [he]. On the
other hand, however, it is laid down that anyone
who kills a *musta'sal* slave goes free.

1. From the above-mentioned words, it is
obvious that the point of view is found at all in a step in
advancing, for Muhammad's decision in this connection
(cf. above 3) were only dictated by the demands
of the individual case; in other matters also in
certain points were a looser attitude adopted,
at least in some of the schools.

For the application of *fiżāī* the fulfillment of
the following conditions are necessary: 1) The life
of the person slain must be absolutely secured
by the *gāfers*; this is the case with a Muslim,
*al-šumā'ī* and *ma'dhāb*, at least so long as they
are in the *Dār al-ikhlās* [q.v.], and *Dār al-
*ṣadha* [q.v.]; in the case of the slaying of a
Muslim prisoner in the *Dār al-ṣadha* [q.v.] it
is unanimously agreed that there is no *fiżāī*.
For the slaying of another Muslim, there is no
*fiżāī*; according to the Hanifi school; there are
the corresponding regulations for the *al-šumā'ī* and
*ma'dhāb* against the *musta'min*, *ma'zad* and
*ḥarāb* [but *fiżāī* may be inflicted on a *ma'zad*
if he kills another *ma'zad*]; and Malik makes
*fiżāī* the general rule if anyone kills a *ma'zad*,
without the authority of the Imam. This point
of view is to be distinguished from the conception
of the illegality of the slaying (cf. *Kats*, i. 5)
which although the two ideas have a certain amount in
common; the killing of a *musta'min* is illegal but
there is no *fiżāī* (apart from the special case just
mentioned). 2) The slan man must not be a
descendant of the slayer, nor the slave of the slave
of one of his descendants, nor must there be a
descendant of the slayer among the heirs of the
slave man. 3) It is further taken for granted
that the man when he committed the deed must be
of years of discretion and be in full possession of
his faculties. 4) The further conditions are discussed
(cf. below). — Any alteration in these relations of
the doer after the deed has decided no difference to the
old blood-guilt (it is, however, to be noted that
the adoption of Islam by a *ḥarāb* wipes out all
previous blood-guilty; with the exception of hunayn
(in which case *fiżāī* cannot be inflicted), nor does
for example, an alteration in the relations of the
slave man after the doer has decided on the deed
but before it is actually committed (but there
are various views on this point). If one of several men
who have slain someone jointly cannot be put to
depth for one or other of these reasons, the others
also have no right to *fiżāī*; this is also the case if a further
reason for killing leads to the action of the slayer.
If the slayer dies before *fiżāī* is carried out, all
claim by the avenger of blood-gees according to
*Abā Haifa* and Malik; according to *al-Shaif* and
Ahmad b. Hanbal compensation can still be
claimed.

Malik, *al-Shaif*, and Ahmad b. Hanbal further
say that before *fiżāī* can be allowed, in addition to the
conditions mentioned the slave man is at least the equal of the slayer as regards Islam
and liberty, so that they certainly uphold Muhammad's intentions, while the Hanifi
school interpreting differently the evidence cited—
take no account of this and therefore occupy an
undoubtedly higher position. A particular view of
Malik's has already been mentioned. According
to Malik the slayer can further be put to death,
if he has deliberately slaughtered his descendant
and this view is also admitted in the *Shafi* school.
Several may be put to death for the killing of
one, according to Abū Haifa, Malik and *al-Shaif*,
if they have done the deed together. But in the case
the part taken by each was such that if he had
acted alone, the result would have been the same
(Malik alone excluded *inā'; cf. below) on the
basis of which, according to him, only a single
individual can be put to death. There is unanimity
on the point that anyone who has killed several
people is liable to *fiżāī*; on the question whether compensation has also to be paid there are
different views.

*fiżāī* can only be applied after definite proof
of guilt is brought. The procedure of proof in a
murder trial is essentially the same as in another
case; in *fiżāī* it is faster there is however also the
old Arab institution of the *sulamu* (cf. *Kats*
and Goldziher, *Zeitschr. für vergl. Rechtswiss-
schaft*, 8, p. 412 sqq.; Wellhausen, *Recht arabischer
Heidentums*, 4, p. 187 sqq.) which Islam allowed
to survive (cf. above) according to Malik, Ahmad
b. Hanbal and al-Shaif's earlier opinion, *fiżāī* can
be inflicted on the accused (but according to Malik
on one only) if the *sulamu* is performed and the
other conditions are fulfilled, according to Abū
Haifa and the later view of al-Shaif, which
became predominant in his school, he has only
to pay compensation; among the Shafi', with
the limitation that he may be put to death if
in the course of the trial the accuser swears to
his guilt twice with fifty oaths each time. If the
person entitled to inflict *fiżāī* does so without
previous judicial proof he is punished with *ṣa'd.*
The execution of *fiżāī* is open to the averger
of blood and according to Abū Haifa consists in
beheading with the sword or a similar weapon;
if the avenger slays in another fashion he is
punished with *ṣa'd*, but not imprisoned; according
to al-Shaif.

Malik and al-Shaif's the guilty person with
certain limitations is killed in the same way as
he killed his victim; both views are given by
Ahmad b. Hanbal.

*fiżāī* takes place — among other conditions
— only when the next of kin (*wali*) of the slain
man or the owner of the slain man, if he was a slave,
demands it; if there are several (equally
nearly related) avengers of blood all must express
this desire; if one of them remits *fiżāī*, the refusal
affects all. Views are divided on the case where
the avenger of blood (or one of several) can give
no definite expression of opinion. The *wali*, or
the wounded man before he dies if the case occurs,
is permitted to remit the *fiżāī* and he is even
evenly recommended to do so, either in return
for the payment of compensation or for another
thing equivalent or for nothing. There are many special
regulations on detailed points and many differences
of opinion between the schools of law.
permission has inflicted an injury, not fatal, which could be inflicted on the dead person in an exactly similar way (what is meant by this is very fully discussed in the Fih book). He is liable to be punished by flogging on the part of the wounded man, (except that Malik makes it be inflicted by an expert), if the conditions necessary for carrying out the qiyas of a 'mafi' are present with the following modifications, according to Abu Hauwa. The qiyas of 'mafi' is not carried out between man and woman or slaves among themselves, but it is carried out according to Malik, al-Shafi'i and Ahmad b. Hanbal; Abu Hauwa and Malik further, allow no qiyas of a minor to a slave, between free men and slaves. According to Malik, al-Shafi'i and Ahmad b. Hanbal, this qiyas is inflicted for one on several, but not according to Abu Hauwa. A sound limb may not be amputated for an unsound one; if the guilty person has lost the limb, there can of course be no qiyas. In the case where he losses it after committing the deed, there is a corresponding difference of opinion as in the case of his death before the execution of qiyas of a mafi.

The further regulations correspond to those quoted in section 5.

7. If retribution is not permitted or if the person entitled to qiyas voluntarily remits his claim, compensation may nevertheless be demanded; for one individual slaying the other (kafriy s. q.v. is to be paid to the avenger's(s) blood, in an unlawful but not mortal wounding, according to the particular case either the full dinaa, or a definite part of it, or a contribution defined by the law (kafriy s. q.v.) or a percentage of the dinaa laid down by the judge (the so-called jam'at] to the injured person; all this of course on the supposition that the slain or wounded man was a free man. If he is a slave his value must be made good. If the culprit is a slave, its owner has to pay these contributions for him; he can however escape by handing over the slave (parallels in the Romano-Celtic institution of ino maxa dedit; cf. e.g. Girard, Nouvelle Revue Historique, 1887, p. 440 sqq.);

8. Of the regulations of the Shi'a Fih books, which need not be gone into fully here as they are essentially the same as the Sunni, we need only mention that among the Twelve Imamis, for one individual slaying the other, it is taught that if a man has killed a woman, his can be carried out but if the whole of the woman, the relatives of the man the difference between the blood-money on each side; an isolated explanation explains: Karri, ii. 173 in this way. Here we can scarcely have a late effect of the Karimite rule regarding women, as similar calculations are also made in other cases.

9. On the practical carrying out of qiyas, cf. Kati, ii. 10, in which we may note that breaches of his regulations are recorded of even the Prophet's companions.

Bibliography: The Fih books; the works already quoted under Kati: the article qiyas in T. P. Hughes, A Dictionary of Islam. For the Arabic expressions not further explained see the separate articles.

J. Schacht

KISHIM. a) A long island in the Persian gulf (also called jamate because of its shape), off the coast of Laristan, often known as al-Mad'in. In length it is about 77 miles. It is separated from the mainland by a strait, called Clarence Strait, the breadth of which varies from one to seven miles. It is composed of rocky and barren hills. The latter to the West form an elevation called Khirdu Kuh (mountains of Khirdu). Vegetation is rare; mines of sulphur and of salt are found here; the population of Arab origin, amounts to 15,000 inhabitants. It was ruined by an earthquake in 1834. The chief pursuit is coral and pearl-fishing. Ilkhans (in Alu-I-Feis, Tahsin al-Halili, ed. Reinaud, p. 373) mentions a great whale-boat in the sea near here; the name that it now bears is that of the capital, a small town with 5,000 inhabitants, situated at the western point; an old Portuguese port is still to be seen there; in the Middle Ages it bore successively the names of the island of the Band Kawan (Jesuit, p. 107); Barkawan (Ibn Hawkal, p. 183); Ibn Kawan, Abarkilan, Abarkhawan (Balshir, p. 396); Lafi (Jesuit, p. 32, 118); Yakut, iv. 541 from the name of a place still found at the present time on the Northern side. The English founded, at Badiidi, the factory of Basodone, situated at the coast of the gulf, identified by Vale with Warwella near Kandus (J. Marquart, Erzairke, p. 70, 231).


C. Huart

KISMET. (A, T.; this word, the Arabic meaning "distribution" of which is a synonym of ihtisam later came to mean lot, portion and developed as a third meaning "the lot which is destined for every man". It is this meaning of the Turkish that is best known. In Turkish however kismet is not so much an expression of theological doctrines concerning predestination (cf. Kitab) but of a practical fact, which accounts for resignations the blows and vicissitudes of fate. The same sentiment is often expressed among Persian and Turkish poets by the words fazal and kirm to express the irrational and inevitable influence exercised by the spheres.

In Turkish, kismet is also another word for the judicial office called hatshiwi, especially in the expression kismet-i celik, i.e. the authority charged with the supervision and maintenance of the eyalif instituted by the Sultan (cf. Sani, Kaddi Turt, s. v.).

Bibliography: E. Littmann, Morgenländische Wörter im Deutschen, Tübingen 1924; Else Marquardt, Das Wort der Dumenen, Munich 1916, p. 100.

J. H. Kremers

KISRA. The Arabic form of the name of two Persian kings of the Sassanian dynasty, Husrvar [q.v.], to become a general name for all the Persian kings, then it was given a broken plural akhira (other forms: absar, acsir, akstira). The only remaining monuments of the town of al-Mad'in (Scelucia-Ctesiphon) before its recent destruction

THE ENCYCLOPEDIA OF ISLAM, II.

KISSA (A1. plur. Kiṣa) does not occur in the Kur’ān. The Kur’ānic noun from the root ḫ-, perhaps an infinitive, is ḫṣaṣṣa which occurs 5 times: iii., 35; vii., 175; xiii., 3; xxi., 25; and the title of xlviii. The root does not mean simply "narrator", as usually translated, but has a particular meaning and usage which have conditioned the whole after usage of ḫṣaṣṣ. It will be for clarity in this connection to look shortly at the usual Kur’ānic expressions meaning "narrative", "narrator".

In Māghānī’s earlier career (for such broad considerations the order of the Kur’ān is sufficiently significant), he used exclusively the root ḫ-t-t; thus ḫābilah (meaning strictly a "new thing", "news", "an event" as opposed to ḫālid) occurs 17 times in all: e.g. lvii. 20; lxxii. 20; lxix. 31; lix. 15; lix. 15; lxx. 15; lxxi. 15; lxxvii. 15; lxxviii. 15; lxxx. 15; lxxix. 15; lxxx. 15; cxvii. 15; cxviii. 15; cxix. 15; cxx. 15; cxxi. 15; cxxii. 15. In lxvi. 3 ḫātilah is combined with root n-b- the occurrence being after that only twice: ixxiii. 3; lxvi. 3. In Māghānī’s later career root ḫ-n-t preponderates by far: ḫtān occurs 46 times and ḫnt 4 times, apparently in much the same meaning, but al-Rāghib in the Mufaradāt (p. 499, l. 5 from below: Lane, p. 2753a) says that ḫntaḥa is more intensive than ḫtāḥa; ḫnt occurs; the nouns now occupy the same in the chart 17 times and in the plur. 11 times. Of the root ḫ-h-r the verb does not occur and the 52 noun usages are curiously scattered from Sūrat il. to lxvii., with two isolated, and apparently early, in cxiv. 4 (Ḡihhā) and e. 11 (Ḡihhār). Of these 52 occurrences 45 are ḫhir, well informed.

The root ḫ- is much more difficult. Leaving aside ḫṣaḥa [q.v.] "tallo" (ii., 173; 175; 190; v., 49), the fundamental and primary meaning is given in xviii. 63, ḫ-at-tāḥidā; allāh ṣāḥibāni ḫṣaḥa, "as they two went back in their foot-prints, tracing them", and in xxviii. 10 where the mother of Moses says to his sister, ḫṣahibā, "trace him up". This meaning persists in all the Kur’ānic usage, e.g. the similar development of root ḫ-n-t, "to follow, imitate, recite from, relate a narrative (narrate)", Kur’ān, v., 30; xxvii. 2, etc. So ḫṣaḥa means "he traced out, step by step, the facts in the case of some one or something and (or) he meant to set it all down upon it. The lexicons all add the explanation allāh ṣāḥibāni ḫṣaḥa which Lane (p. 2548e) renders, "in its proper manner", perhaps better, "straight on, point by point" (ṣūrāyla ʿallāṣ Hadīth in Liʿlān, viii., p. 341, l. 3 from below). This statement is made by Allāk to ḥālā, to the Prophet (mostly), Kur’ān, iv. 162; vi. 57; vi. 6, 99; xi. 102; 131; xii. 31; xvi. 141; xviii. 12; xx. 99; xl. 78; by the ḫurān, xxvii. 78; by Moses to Ṣa‘īd of Midian, xxvii. 25; Jacob tells Joseph not to recount his dream (raʾya) to his brothers, xii., 5; Allāh tells the Prophet to state the case (faṣṣāṣ-baḥṣ) to the people, vii. 175; messengers
trust the Vocabulary of Pedro de Alcalá (Dócey, Supplement, ii, p. 352a, b, under ḥaṣṣaṭ ṭuṣṣāt; cf., too, ‘historian’ in Redonius’s Turkish and English Lexicon, p. 1458a; (ii, ‘request’, ‘petition’, ‘claim’), laid before a superior; a number of examples of this are given by Quatremère in his Sultans Mamlûks, i, i, p. 236, note 111; there was an official for the purpose of dealing with these called ḥiṣṣa-dîr; see, too, Gaudey-Froy-Demonhyes, La Syrie, p. xlvii. This second meaning is almost certainly more original and goes back to the shān, aum of the lexicons. It is worth notice also that ḥaṣṣaṭ similarly retained two separate meanings: (i) the professional reciter of ṭaḥlīl, ṭalaṣṣaṭ, ṭaḥrīr, and (ii) a police-agent, detective, ‘traced’. For the section relating to Imām (loc. cit.) refers to the Heslian text of *The 1001 Nights*, vol. vii, p. 313, L iv from below, derived here from one of De Secy’s Egyptian MSS. Although the printed text of Zoetenberg*’s Egyptian Recreation is quite different (II Calcutta, ii, 246; J Bülak, l, 500). In the grammatical usage ḥamra ṭaḥṣil – ḥamra ṭaḥṣil the meaning ṭaḥṣil is explicit: Zamakshari in the Mafqūṭ, p. 54, ii, 8 sqq., explains such a prefixed ṭaḥṣil as meaning ‘the case, and the event, is …’ (al-ṭaḥṣil wa-līdāḥīth ūs.).

In rubrics of Bahkriti’s *Ṣūḥāb* ḥuṣṣāṭ occurs several times and always apparently in the sense ṭaḥṣil or amr, ‘the matter, affair, case of’; see ed. Bülak, 1314, l, 182; v, 72, 129, 171, 173, 174.

In the Fīrād (*c. 400 a.h.*) ḥuṣṣāṭ does not seem to occur; certainly it is not there one of the normal words for ‘story’ in any sense. These are ṭaḥlīl, ṭaḥṣil, ṭaḥrīr, ṭuṣṣāt, ṭaḥmīl, ḥaṣṣaṭ, ḥuṣṣāṭ, ṭaḥṣil. For the ṭaḥṣil it is used only in the exact sense of a verbal reproduction (ṭuṣṣāt above). Undoubtedly the ḥuṣṣāṭ had been in use for more than two centuries, but their labours had not reached literary form and recognition.

In a very few more years that had taken place. There are two books with which the word ḥuṣṣāṭ is peculiarly connected, the so-called ḥuṣṣāṭ al-anbāḥ (commonly rendered ‘Stories of the Prophets’) of al-Kisṣīt (q.v.) and of al-Thalâbi (d. 427 a.h.; cf. on both Littbarski, De propheticis legendis arabicis, Leipzing 1893). Yet in the rubrics of the first book ṭuṣṣāt is the word used throughout except of the ḥuṣṣāṭ Huṣṣar wa-Mīråt (ed. Eisenberg, p. 45) and there is no mention of ṭuṣṣāt in the introduction. The second book begins: ‘This is a book which contains the ṭuṣṣāt of the prophets mentioned in the Kur’ān with commentary’ and then quotes Kūr, xi, 131, and each (piece of information) We trace out (or give in detail, or explain, ṭuṣṣāt for time of the information (amr) concerning the Messengers, that by which We establish thy heart’. Five rubrics are then given why Allāh recounted to Muhammad such records of the past, apparently interest in the ṭuṣṣāt, for some people, required justification. Thereafter ṭuṣṣāt is used regularly in the rubrics and it is probable that Thalâbi understood by ṭuṣṣāt al-anbāḥ very nearly, ‘The Records, or Accounts of the Prophets’, records from the Kur’ān and from ṭaḥṣil. While it is plain that Thalâbi was not regarded as a very careful traditionalist (see Murtaḍâ al-Zabīlī, Ḥaḍīf al-Sudâ, vol. iv, p. 556, but contrast Ahlwardt’s judgement on his Kur’ān commentary in the Berlin Cat., i, 295) yet a gulf still separated him from the utterly unschularious professional ṭuṣṣāt who made a living out of the pious gullibility of the masses and drew as freely on their imagination as did the popular entertainers with secular amār and ḥuṣṣāṭ. It is unnecessary to give details on these as Goldzweig (focusing on the ḥuṣṣāṭ al-anbāḥ of al-Djawiṣ, d. 597 a.h.) has already dealt with them in his Muḥādithiyya Studies, vol., ii, p. 267 sqq. (also his Richtungen der etl. Koranerklärungs, p. 58 sqq., 61). They began as stirrers up of religious enthusiasm before the Muslim armies, like the poets in the old days, making free use of mīlāḥ, or rhymed prose. Thus they naturally became popular exponents of the Kur’ān and public humiliates, passing into story-tellers for religious purposes. From these the professional class must have quickly developed and it is certainly strange that there is no mention of them in the first half of the eighth *Majāles* of the Fīrād where the variety of story-tellers are dealt with in detail. Further, there is only one trace of them in the Amīḥal of al-Daʿdim (d. 518 a.h.) in a medallial proverb, ‘qiyāl li-yuḥallul ʿīsā, ʿāša ṭuṣṣāṭ ʿallāh, one ṭuṣṣāt does not love another’ (Cairo 1310, ii, 514; ed. Freytag, ii, 304, N9, 180). But in the ṭaḥṣil of al-Ghazzāl (d. 505 a.h.) there is a number of references. In Book I of the ṭaḥṣil, in the section which deals with the perversion of religious expressions, it is pointed how ṭaḥṣil and ṭuṣṣāt have been twisted by folk-teachers (muḥādith) to apply to ṭuṣṣāt, poetry, ʿāshā (q.v., cf. also Macdonald, Religious Attitude, p. 173) and ṭuṣṣāt (“overmastering outpourings”); Dōcey, Supplement, ii, p. 594). ṭuṣṣāt are a būta and evidently not one to be approved. The ṭuṣṣāt appeared only in the troublesome times (al-Sūr) after ‘Umara, i.e. under ʿUmayr and ‘Ali. ‘Ali excluded them from the mosques but made an express exception of Ḥasan al-Baṣrī because of the truly edifying and terror-striking character of his ḥaṣṣāṭ. A ṭaḥṣil for ʿĪsā may be more edifying even than reciting the Kur’ān, according to traditions from the Prophet, but such traditions do not apply to the ṭaḥṣil of the ṭuṣṣāt who give the name of ṭaḥṣil to their ṭuṣṣāt and are occupied with ṭuṣṣāt which based nothing but controversies and which are quite different from the ṭuṣṣāt of the Kur’ān. So al-Damūrī in his Ḥaḍīf al-Ḥayawātun (Cairo 1313, ii, 170), giving the story from Tamīm al-Dārī about al-Ghazzāl, the strong beast in attendance on al-Dādālīlī in his island, says that Tamīm was the first who ṭaḥṣil ʿala ʿīsā. So there are ṭuṣṣāt the listening to which is for edification and there are ṭuṣṣāt which are the reverse. The difficulty is to distinguish; truth may easily lead to falsehood and the useful to the harmful. A long statement as to this is quoted from Ahmad b. Ḥanbal (ed. with commentary of Murtaḍā al-Zabīlī, Ḥaḍīf al-Sudā, 240 sqq.). Again in the section which considers how the pious should pass their leisure time on Fridays, there is a warning against the frequenting of the ṭuṣṣāt (iii, 277 sqq.). It is worth noticing that the commentator Murtaḍā (d. 1205 a.h.) uses ṭuṣṣāt, ṭaḥṣil and ṭaḥṣil ʿūṣāt quite indiscriminately. So, too, Ibn Ḥantium al-Dalālīlī in his Ḥaḍīf ʿalā Abū Shujāʾ’s *maṭaʿ* on canon law, written in 1258 a.h., speaks of ṭuṣṭ ṭaḥṣil ʿūṣāt like the ṭuṣṭ of Antar and of al-Dalālī (Cairo 1307, ii, 131, sq.)

But Massingham in his Essays (pp. 144 sqq., 22) has shown that, in spite of this condemnation,
the labours of the mystics of Islam and of the šīa among them were what gave to Islam its permanent type as we know it to-day. Their spontaneous movements, preaching to the populace directly in their home-defined words pointed with religious devotion, was the first apologetic and catechetical of Islam. They naturally shocked the Christians and theologians and religious authorities generally. They were sincere and terrify in earnest and the šīa who worried Ḥaḍra by holding forth in the court of her chamber until she sent to Ibn ʿUmar who drove him away and broke a stick over his back, may have been like an over-raging street-preacher with us (fiṣṣa, ill. 279). All depended on the character of the man, as the exception of Ḥasan al-Baṣrī by Ṣaḥḥah. In Ṣaḥḥah the daily preaching in the mosques is still of this character. It cannot, he becomes apparent that ḍīṣa has come to be one of the most popular words for "story" and especially for "religious story". In the index of books-letters in Al-Ḥāzim's Berlin Catalogue (π. 495 - 496b) it occurs 216 times; of these 27 arc in the form ḍīṣa(s) glossed... on which confer the cases from Bahā Kilab above. These are mostly religious stories and but quite a large proportion are non-religious and of the Arab Christian type. In the same index ḍīṣa occurs only 48 times and there are very few uses of ḍāḥiḥ simply as "story".

Bibliography has been given in the article.

(D. R. Macdonald)

KIST (ṣerāt; sectarius, sètir, Sèter, etc.), an Arab measure of capacity for fluids equal to about a pint. In the early period of Islam the use of measures of capacity seems to have been more general than in the later period for in the mounds of ruins in Egypt, we find numerous broken bottles with the official stamp indicating their capacity expressed in ḍīṣa. We get an idea of the volume from statements such as a ḍīṣa of oil weighs 18 ḍīṣa, a ḍīṣa of wine 20, a ḍīṣa of honey 37; assuming a troy ounce of 27.5 grams and taking into account the specific gravity of the liquids above mentioned, we get a value of c. 0.25 litre for the early ḍīṣa (the old French sèter = 0.146 litre).

A multiple was the ḍīṣāya (amphora) = 46 ḍīṣa (c. 25 litre). — CL also the article ḍāḥiḥ.


KISWA. [See KĀʻBA, MAHMĀL]

KITĀ (Ar.), pl. ḩāfīʼ, "piece cut off", "section", means in the geometry of the Arabs (a) a segment of a circle, the part cut off by a chord; (b) a segment of a cone, the part cut off by a plane; (c) a section of any other figure (parabola, ellipse, etc.). From the same verb ḩāfīʼ come three other geographical expressions, ḩāfīʼ (so written in the Dict. of Tech. Terms, ed. A. Spranger, etc.) šāfīʼ (so in the Cath. Lexicon, 389, 1, ed. K. Bihmorn and J. L. Heiberg, and in the Mafṣṣāb al-ʿĀlīm, ed. van Vloten) = sector of a circle, i.e. an area bounded by two radii and the portion of the arc of the circle between them; ḍāfīʼ or better ḍāḥiḥ ḍāfīʼ, a line cutting through the circle, i.e. a

...sect; ṣūf = section (through a body) e.g. ṣūf al-muṣaḥḥaṭ al-mustadrī = ennic section.

Bibliography: Besides the above mentioned works of The Elements of Euclid in the recension of Naṣr al-Din al-Ṭahā, Rome 1594, and Traité du quadrilatère, attribué à Nasīḥīdān al-Ṭūsī, ed. trad. Paul, Paris 1849, Cavathoevy, Constantinopol 1569. (Next quadrilatère is the translation of aṣghar al-ḥāṣa, where aṣghar is apparently an intensifying form of ḍīṣa, i.e. the polysemous figure).
writings in a foreign script, and there is every evidence that the ancient poets were at least acquainted with the appearance of manuscript books adorned with illuminated title-pages. In a verse by Tuḥṭ al-Ghanawi (c. v. 3) the poet refers to a written seal-contract which he calls a Kāthā. At the same time the word appears to have also the meaning of a book as a literary product and though I believe that poems etc. were committed to writing very early, some elapsed time after the Kurān had been fixed in writing in book-form before any other works were committed to paper or parchment and it is very difficult to say which Arabic work was first written in this form. The collectors of the traditions of the Prophet for a long time insisted upon the Ḥadīth being handed down orally, and the same was probably the case with the commentaries of the Kurān by Ibn 'Abdās. This must have been fairly comprehensive and al-Baghwā in the Ma‘ālim al-Tanzil states that he received the book through three different channels. The books on the Maghābāt or biographies of the Prophet also were very early committed to writing, but as all the earlier works are lost, except in extracts, it is difficult to say that they were books. This much however is certain, that the Dīwān of the poet Labid existed in written form before the end of the first century of the Hijrī from the verse of al-Farābī (Nasā’īd, ed. Ilīrān, i. 201. 6) where he states that he possesses his poems in a complete book. After this, books were written in the land of Ṣafīn with feverish activity, to which the thousands of titles of lost works found in biographical works bear witness. Finally, one work has had the distinction of being simply called al-Kīthā, namely, the great grammatical book of the Basrī Shāhān (Ṣayyabī) and it is certainly the most extensive work of early Ṣafīn which has come down to us.

The Arabic lexicographers try to find an etymology of the word from others meanings of the root in the language which can easily be consulted in the existing dictionaries, but it would be vain to seek the derivation there for a word which had been imported from the North with the art of writing.

Kītābhānā, Library, is a Persian word for which we find also the Arabic makkāba, which is applied to public libraries founded and endowed by princes and private individuals for the benefit of scholars, sometimes for those of a special sect or for some particular study. With the zeal for literary pursuits and the ever-increasing composition of books, after the period of conquests, men of literary tastes accumulated handsome private collections of books and from the example of the Kūfī philologist Abū ‘Amr al-Shāhībātī, we can reasonably assume that it was a custom for authors to deposit copies of their works for reference in the mosque of their town or quarter. The earliest record of anything like a public library is connected with the fame of al-Kūfī.-bin-Wāṣīt and Muṣ’īyā, who devoted his life to the study of Greek sciences, particularly alchemy and medicine. We are told that he caused such books to be translated, and when an epidemic occurred at the beginning of the reign of Umār b. ‘Abd al-‘Azīz, he commanded the books to be fetched out of the library (kāthānā) to be made available for the people. However, the first public library on a large scale was the Dīwān al-Khānā (Temple of Wisdom) inaugurated by the Abūṣaydālī caliph al-Ma‘āmir in Bagdad. To make this library as comprehensive as possible he had valuable Greek manuscripts purchased in the Byzantine empire and translated by a number of competent scholars into Arabic. This library contained books in all the sciences cultivated by the Arabs and it flourished till the city was taken and sacked by the Mongols in 656 A.H. Equally in importance was the library of the Fāṭimid rulers of Egypt in Cairo, which contained untold literary treasures and we learn that in the year 435 = 1043/1044 the wāzir Abū l-Kāṭānī ‘Ali b. Abī al-Dardār gave instructions for a catalogue of the books to be made and the bindings to be renewed, and he appointed Abū Ḥamāf al-Kūfī and Ibn Khallāf al-Warrāṣī to superintend the work. This library remained intact till the death of the last Fāṭimid caliph al-Aḍil, when Sulaymān al-Dīn ordered it to be dissolved and the Ṣafīn al-Fāṭimid (q.v.) bought most of the books and deposited them in the library of the Fāṭimid Madrasa which he founded, where they were soon neglected and by the time of al-Kalākashidī most of them had disappeared. This library is stated to have contained 6,500 volumes by exact sciences, alone such as mathematics, astronomy etc. and among its treasures was a globe of copper stated to have been constructed by Ptolomeus and bearing an inscription stating that it had been acquired by Khalīf b. ‘Abd al-Muṣ‘īyā. The third great library was that of the Umayyad caliphs of Cordova, which was also dispersed after the Almoravid conquest of Spain early in the fifth century of the Hijrī. Among the minor libraries was one founded by the Ghaznavī Sulaymān Maṣrūdī, most of whose treasures were later transferred to Baghdād. We are frequently told of valuable private libraries which were placed at the disposal of learned men as e.g. in the biographies of al-Ṣafī (q.v.) we read of his large collection of books which were bound in tasteful leather-bindings in red and yellow leather. Al-Ṣafī (q.v.) records in the biography of Ghur al-Narmat al-Ṣafī that he founded in Bagdad a library of about 300 volumes for the use of students and that this library was shamelessly robbed by the librarian who had been placed in charge. But even earlier we read of Abu Tāmīs, detained by wintry weather in Hamadān selecting from the books, which he found there in libraries, the contents of his celebrated poetical anthology, the Ḥumāya. A great impulse was given to the foundation of libraries by the wāzir of the Saljuq Sulaymān Malikshāh, Nīṣān al-Sulṭān, when he founded in Nishāpūr and Baghdād and other places colleges or Madrasa’s for public instruction. These colleges were not only endowed with funds for the salaries of the professors, but also provided with the most precious manuscripts of works dealing with the sciences taught at these institutions. When early in the seventh century of the Hijrī the Mongols swept over Persia we read that in addition to the loss of human life and the destruction of other valuable property untold quantities of priceless books were wantonly destroyed. The Alż̄īţīv ansa of Egypt and Syria emulated the example of the great Saljuq wāzir in founding colleges, but from a remark of al-Kāshānī, neither they nor those in charge of these Madrasa’s appear to have had a proper conception of the value of great public libraries (Ṣafī al-‘Āṣwā, i. 467). For the centuries which
follow we still find learned men endowing mosques and colleges with their books, where they were deposited as Waf'd or inalienable property, but the custodians with incredible dishonesty in most cases not only did not prevent, but actually connived at the loss of most of these treasures. How many a manuscript which once was deposited in these libraries for all eternity has found its way into private hands, or into the large libraries of Europe! In addition to this in most cases a fearful neglect set in soon after the foundation of the library and instead of being the source for enriching the knowledge of students the books became the breeding places of worms. As the control over the guardians of the libraries was rarely as strict as it should be, the books entrusted to their charge fell frequently into such a condition that they could no longer be used without falling to pieces. A striking example are the books which formed part of the Imperial Library of Delhi now deposited in the India Office in London; though the volumes may contain many valuable works, worms and long neglect have almost driven the librarian to despair in his task of making the books again accessible to students. In more recent times this state of things has improved; the Khedival (now State) Library in Cairo has but the way in again collecting the treasures in books which have survived several centuries of neglect, and its treasures are available to students who can afford to visit Cairo. Inestimable are the treasures in valuable books deposited in various libraries in Constantinople of which catalogues have been printed, though these are in many cases very inaccurate. Many valuable libraries exist in Medina and in the 'Iraq and it is occasionally possible to those who possess Muslim friends in those countries to obtain information about rare manuscripts existing there. We also have incomplete catalogues of the Zāhiriyah library in Damascus and the libraries in the great mosques in Fās and Tunis, but as yet it is very difficult for European students to make use of the treasures deposited in these libraries. We in India also find a new era for the library is being restored upon the lines preserved in the State Library in Haidarabad, the Khudai-kashfi Library in Nankinpol, the Library in Rampore and the Mulia Fāqīr Library in Bombay. I have been told by those who have visited the Imām Yahya in Santal in Vāman that his extensive library contains many very ancient manuscripts of which some are as good as lost to the world for the present. The Shāh's shrines at Kārbalā and Najāf have also valuable libraries, but the hope that these together with manuscripts from other centres in the 'Iraq might be collected into one central State Library is probably very remote. The very fact that continually valuable ancient manuscripts are brought to Europe from the East is a proof that far more ancient manuscripts are preserved than might be expected from the neglect of many centuries, but the excellence of the paper and ink used in early times for writing has preserved many a volume which would have perished, and in addition it is also probable that as the dissolution of the large libraries their contents found their way into private hands from which they gradually reappeared. Testimony for this is also that in the East exist many very valuable private collections of ancient manuscripts as e.g.

the library of the Sāyid Sāde al-Dīn in Baghīd and of Aḥmad Taimūr Fārābī in Cairo, besides others known to us. Unfortunately the owners are in many cases the two named excepted, very unwilling to give any information about their possession. As it is more and more realised that the remains of ancient literature, whether Arabic or Persian, should be made accessible, the owners commence by having some of the rare works made accessible by the press and when the value is fully recognised we may hope that within the next fifty years much may be in the hands of the students which is now guarded in Eastern libraries.

The 'Arrangement of libraries. In the fourth (tenth) century there were already buildings devoted solely to libraries and erected specially for this purpose. For example Şāhīr b. Ḳarbalā, the vizier of Bahā al-Dawla, built in 581 (991) in Baghīd in the Karkh quarter a Dīwān al-Ḳuttah, which contained over 10,000 volumes of al-Maṭārī, Kāmil, i. 246; Yāḥyā, Muḥṭar, i. 799). The geographer al-Ḳanḍūzī (p. 449) found in Şīrāz a huge library which had been built by the Bayt Aḥmad al-Dawla (538–572 = 940–973). This library was a separate building and consisted of a great hall and a long vaulted building along the three sides of which were a series of rooms (ḥāshiyyāt). Along the walls of the central vaulted room and along the side-rooms were cases of carved wood three ell high and three broad, with doors which were let down from the top. The books lay on shelves one above the other. The cases used in the Fāṭimid library in Cairo were somewhat different (Makristī, Kāmil, Cairo 1370, i. 409); the bookcases being divided by partitions into separate compartments (ṣālah) each of which was closed by a door with hinges and locks. Open cases which also were divided into small compartments, are illustrated in a miniature by Yāḥyā b. Ṭabāqī Mahāmīd of the year 834 (1237) in the Paris MS. of Ḳartī (MS. Arabe., 5847), which shows a library in Bagh (Blochet; Les cabinet d'ais des MSS. orientaux, Paris 1925, Pl. 10). Unlike our custom, we find in the books lying one above the other in the small compartments, as is still usual in the East. This explains the Oriental custom (which is only occasionally found in the west) of writing a short title of the works on the upper or lower edge.

The books were systematically arranged, classified according to the various branches of knowledge. Copies of the Qur'an had usually a special place; in the Fāṭimid library for example they were kept on a higher level than the others. The various books were often present in several copies; this made it possible not only to lend the same work to several readers but the scholar was also enabled to read corrupt passages at once in a manuscript by referring to another copy. The Fāṭimid library of Cairo for example had thirty copies of the Ṭwīrī of al-Tahārī and if the figure is not wrong actually a hundred copies of the Dā'ishara of Ibn Duraid.

The catalogues consisted either of several volumes in which (probably according to the various branches of knowledge) the titles of the books were arranged, or, as in the Fāṭimid library, a list of the books within was fastened to the door of each room.
Libraries usually had a director (μαθητής) and one or more librarians (μαθηταί) according to the size of the institution, also copyists (μαθηταί) and attendants (φόρτωται). We find that some of the most celebrated scholars were librarians; thus the historian Ibn Miskawaihi was librarian to the vizier Abu l-Fadl b. al-Amid in Rayy (Ibn Miskawaihi, Ta'jilir al-Umam, ed. Amadot and Margoliouth, Oxford 1922, text, ii. 224, transl. v. 237); al-Shahrazuri (d. 1000), the author of the book of commentaries was librarian of the Alhambra Library in Cairo under al-Ākhyt (Ibn Khalil, Wafayat, l. 338).

The books were acquired partly by purchase and partly by the copyists attached to the libraries copying manuscripts. Maqrizi has preserved for us the budget of a library (i. 459), according to this, the Caliph al-Ḥākim (286-411 = 996-1020) spent 457 dinars a year (c. £150) on the Dar al-Um founded by him. This was allotted as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mats from ʿAlḥadān, etc.</td>
<td>10</td>
</tr>
<tr>
<td>Paper for copyists</td>
<td>90</td>
</tr>
<tr>
<td>Salary of the librarian</td>
<td>48</td>
</tr>
<tr>
<td>Drinking water</td>
<td>10</td>
</tr>
<tr>
<td>Wages of the attendant</td>
<td>15</td>
</tr>
<tr>
<td>Wages of the keeper of paper, ink, and reed pens</td>
<td>12</td>
</tr>
<tr>
<td>Repairing the doors-curtains</td>
<td>1</td>
</tr>
<tr>
<td>Repairing books</td>
<td>12</td>
</tr>
<tr>
<td>Felt carpets for the winter</td>
<td>5</td>
</tr>
<tr>
<td>Blankets for the winter</td>
<td>4</td>
</tr>
</tbody>
</table>

Libraries were open to everyone free of charge. Paper, ink and reed-pens were supplied by the authorities. Some private libraries even provided for the maintenance of scholars who had come from a long distance. A deposit had usually to be made if books were taken outside the library buildings, at least ʿAqūl (Maʿṣūm, iv. 509 sq.), d. 620 = 1220) praises the liberality of the libraries in Marw where he always had two hundred and more volumes to the value of two hundred dinars in his house without a deposit. Instructive in this connection also is the waqf document of 21st Safar 799 (Nov. 24, 1396) by which Ibn Khalil bestowed his Kitāb al-Thawr on the library of the ʿEṣlām al-Ṣamawyl in Fāṣ; according to it, this manuscript was only to be lent out to trustworthy, reliable men for two months at most in return for a substantial deposit; for this period was long enough to copy or study the borrowed work; the director of the library was to take care that this rule was observed (Lavi-Provencal in ʿAl. ʿAl., viii. 1923, p. 164).

But at the same time we find in Muslim lands purely reading libraries. One of those was the library of the Madras al-Mahmūdīya founded in Cairo in 797 (1395). By the will of the founder the ʿUthmān Ṭāhir al-Dīn Mahmūd b. Ṭāhir (d. 799 = 1397) no book was to leave the rooms of the Madrasa. The manuscript of the Taqīd al-Umān of Ibn Miskawaihi (Gīth Mem. Ser., vii/b) published in facsimile by Castani belonged to this library; in the waqf document on the first page of this manuscript dated 13th Shawwāl 797 (June 3, 1395) it is written: "The above-named donor makes the condition that neither the whole work or a single volume of it shall be lent from the library either against a deposit or without one." Nevertheless by the year 826 (1423) when the books were checked, it was found that 400 volumes (exactly a tenth of the total) were missing, whereupon the then director of the museum was dismissed (cf. Ibn Ḥajār al-ʿAskālānī in Quatreniers, op. cit., p. 64, 701; Maqrīzī, Kitāba, ii. 395).

If we think of the above statements, which are true even of the fourth (10th) century, it can safely be asserted that Muslim libraries were in every respect centuries in advance of those of the west. There was a general need for public libraries felt in Muslim lands much earlier than in the west.

Bibliography: Tabari, ed. de Goeje, i. 378, 381, 382, 391, 392; the commentaries on Surat ali.; Thālabī, Kīṣṣa al-ʿAnbaʾiyya, Cairo 1325, p. 74, 75, 76, 80; al-Ḳāsimī, ed. Eisenberg, p. 161, 162, 164, 165. (B. Hector)

Kitman. [See Taqīya.]

Kīṭāb [See Kitāb al-Ḳāsimī]

Kiyaṭa. [See ʿAbd al-Kāhir.]

Kiyaṭa is an infinitive of the 1st stem (form of name of office or trade, Wright, i. 1142) of root ʿṣ-ṣ-f, meaning "trace, follow traces, follow".
The root does not occur in the Korân except as a variant in xvii. 39 (Badawi, ed. Fleischer, i. 539 sq.), but the cognate root ِفُجَع, with the same meaning, occurs five times. Technically in old Arabic ِفُجَع (pl. ِفُجُع) was used not only of one who followed and interpreted actual texts on the ground, but also of one who professionally established Nishân between individuals by likeness, primarily likeness of the feet. This ability was ascribed peculiarly to the tribe Mudilî, who were called simply ِكَزَاب (Ibn Katala, Maârij, ed. Wustenfeld, p. 32 ii); so ِمُدِلَّرْمْيُقْانَزَتْ (Munzi). Other synonyms are ِمُدِّيْسُغَانَزْت, lit. "a lover" (Liân, xii, 202, v, where cf. whole article for ِفُجَع in general; Goldthwaite, Mus. Studien, i. 185) and ِمُذَنَّر, lit. "a confectioner, gusser" (Goldthwaite, p. 184, note 9, who refers to ِكَزَاب, x. 38). In a story given from Muhammad al-Anbârî by Freytag (Christenmachth, p. 31 sq.) ِفُجَع is in the infamy of the Prophet tells by his ِكَزَاب [q. v.], that he is a foster-child and foretells his future eminence. And the Prophet himself in tradition (Dabîsirî, Faridat, b. 173; Muslim, Râds, tr., 36, ltd.; al-Shâfî, II. َّٰل-۹ٰرَّ) describes a case of kinship by resemblance (شُوآ). In the same passages are other traditions giving prophetic sanction to the practice and the synonyms ِفُجَع, ِمُدِّيْسَغَانَزَتْ and ِمُذَنَّر: it is plain from them that the ِفُجَع must special attention to the feet, as natural in a race of travelers. From the fact that a poet in the ِكَزَاب (ed. Freytag, p. 304) is named simply ِيَبَسّ b. ِكَزَاب the profession was evidently one of distinction. From the beginning, also, it had in it a certain mystery: it was an innate power belonging to certain individuals or the peculiar inheritance of a tribe. It, therefore, attracted the special attention of Mu'tazzilites who felt driven to accept certain facts as to it but had, on their principles, to seek rationalistic and philosophical interpretations of them. Al-Mâzînî in his ِمُرِّدَت gives to it and some allied phenomena a whole chapter (ii., Paris ed., iii. 333 sq.) and refers to other books of his where he has treated the same subject more completely. Kazwînî in ِبَحْرَةَ الْمَبْلَغِ (ed. Wustenfeld, p. 18) treats it similarly to psychical power in those who possess it and places their "souls" (عُنَّف) in the class of the ِمُؤْبَجَةَ ِفَجُعْتْ (super-souls), among which are those of the prophets, the wait's and ِكُبُّنْ: all these possess a certain instinct of insight. In canon law ِفُجَع of necessity plays little part. The services of a ِفُجَع are to be called in only when the paternity of the child of a female slave is in doubt as between a former and a present owner (Juyboli, Hanûbât al-Islâm. Génera, p. 187, v): for further details see Sachan, Mus. Rechts mach Schrift. Lehre, p. 89 sq.; Badawi, ِكُفَرْحَة* on the ِكُفَرْحَة* of Ibn Katala in the text of ِكُفَرْحَة* of Ibn Katala, Cairo 1307, ii. 184, it. al-buhab matam al-makhlûl (see ِكُفَرْحَة*). Nawawi, Minâdî al-qilânân, ed. van Berg, iii. 450 sq. In present day folklore usage ِفُجَع has become chemicum and physiological, called also ِلَمَعَة ِفُجَعْتْ and ِلَمَعَة ِفُجَعْتْ (Boeht, Dictionnaire français-arabe, vol. i. p. 154); Doutte, Magie et Religion, p. 370 and references there. Very strangely the word has come to mean in modern Egyptian colloquial, "style, fashion," ِفُجَع, "a stylish person" (Sipow, Vocabulary of the colloquial Arabic of Egypt, p. 365, who gives no other meaning). This apparently connects with Turkish and Persian usage of ِفُجَع in sense "appearance, form, gait, costume" (Redhouse, Turkish and English Lexicon, p. 1301; Strohauer, Persian-English Dictionary, p. 9973).

Bibliography: The principal treatments of this subject are in Robertson Smith, Kinship and marriage, p. 109 sq; Goldthwaite, Mus. Studien, i. 184 sq; Doutte, Magie et Religion, p. 370; Doutte, Symbol, ii. 4206, 4206; see further references in all these. (D. B. Macdonald)

Al-KÂYÂMA, "the Arising" (of man at the resurrection), and al-Sâ, "the Hour." (Or Day of Judgement), come for theologians under the general term al-Muâ'd, "the returning," i.e. the return to life after death; and they rank among al-samâ'îf al-kadhîf, things on which traditional teaching is based, as the prophetic office, or which for their authority go back to the prophetic office, as this Return and such causes of eternal happiness and misery, connected with it, as faith and obedience, unbelief and disobedience (Mawâkyf al-îlî, Bâb al-âli, x. 66, 354 sq.) - a schematic statement of the order of events in Muslim eschatology. i. The Signs which will announce the coming of the End, especially the appearance of the Antichrist, al-Dašîjîlî (see above, i. 888 sq.), who will lead almost all men astray, followed by the descent of ِبَلَش (see above, ii. p. 524 sq.), and the Mahdi [q. v.] (or ِبَلَش is both), who will kill al-Dašîjî. A period of faith will follow. ii. The First Blast of the Trumpet; all living things will die. The Interval. The Second Blast of the Trumpet; bringing all living things to life again and uniting them at the Place of Gathering (al-makâyhar). The long standing there (al-maâfiq) in the presence of Allah and the Sweat (al-arâd), III The Judgement begins. The questioning of each individual directly by Allah. The Books of Record. The Weighing of the deeds of those as to whom there might be doubt. Adjustment of eminities and requisit of wrongs between man and man, and man and beast. IV The Bridge over Hell to Paradise (al-Sâdit). V Intervention (see ِمُرِّدَت), The Tank of Muhammad. V The Fire (Hell and Puratory; see ِمُرِّدَت above, i. 998 sq.); the Garden (Paradise; see ِمُرِّدَت above, i. 1014 sq.); a Limbo (according to some theologians). - ِبَلَش of al-Ghazâlî, Cairo 1334, iv. 456-453; ِبَلَش, commentary on ِبَلَش, x. 447-530.

For Muhammad, a revivalist preacher seeking to strike terror in his hearers, the doctrines of the Resurrection and of the Judgement were of the first importance, and the Karân, in consequence, is full of references to them. The word ِبَلَش occurs once only (Kur. xxvii. 25), and evidently has not: this application there: it may mean the place of Muhammad's resurrection or Mecca to which he will return from exile (Badawi in loc.). But the verb is used very frequently; in Kur. iv. 15, 35; xxii. 104, 106, 26; xxxi. 15, of Allah's bringing men back to the resurrection, in contrast to his first production (ِبَلَش); in contrast to his ِلَمَا (in Kur. xxvii. 16, 17; in contrast to his ِلَمَا in Kur. xxvii. 13. The same verb is used in the stated processes of creation in the earth in Kur. xxvii. 65, xxix. 13; and of man being brought back to the earth at death and burial, Kur. xx. 57, ِبَلَش, only in the phrase ِبَلَش of ِبَلَش, occurs 70 times, e. g. ii. 79, 107, 169, 208; iii. 48, 71, 155;
wholesome terrors — passing into descriptions of the Fire and, in contrast, of the Garden. In the Qurān it is a Judgement of individuals and not of peoples or of religious bodies in masses; this, as Wellhausen pointed out, shows the Christian, as opposed to Jewish, theological influence upon Muhammad. Later traditions and still more the theologians were going to change all that. In accordance with the “agreement” (iṣnād) of Islam. As examples of these multitudinous, longer or shorter descriptions, refer to the Qurān vii. 23—31; xxxix. 67—74; xxii. 1—7; xxvii. 101—end; xxxix. 66—end; lix. 1—xxxvi. 1—xxxvi.; xxix.—cf. Naturally, the most picturesque details are in the earlier and more poetical sūras. The descriptions of the Garden change with Muhammad’s changing circumstances and age; cf. Josef Horovitz. Die Koranische Paradise, Jerusalem, 1923.

In these descriptions there are certain references and allusions which (i) tradition has developed more precisely and elaborately, of which (ii) the systematic theologians have made chary use in their short eschatological statements but which (iii) the writers for religious instruction have expanded in intolerable and contradictory detail. Thus (i) the phrase “the road to Hell” elaborately described, “over the back of the bull.” (ii) The noun ṣahhāf does not occur in the Qurān, but four times (vi. 37; 30; xxxiv. 30; xxxv. 24) there are allusions to man standing in the presence of Allah on the Day. This has become the awful speech which al-Qisṭās develops so fully in his

In the overwhelming theocratic theology of Muhammad the doctrine of the Resurrection and Judgement was only second to that of Allah’s creation of the world, was a necessary consequence to it and could be proved by it. Allah as Creator meant Allah as Ruler and Allah as Judge. But a Judgement meant a Resurrection and all the analogies of what we call nature pointed to the possibility of such a return and repetition of life, if under other conditions. So Muhammad was primarily a preacher of this truth to come and of the need of repentance and self-surrender to Allah before it should come. For the Arabs of his time the Resurrection was, if anything, a harder doctrine than the Creation. Muhammad proved the one by the other. He had also a foothold for this in the primitive Arab conception that the dead had a continued and conscious existence of a kind in their graves; cf. among the Hebrews, Job, xiv. 20—22. Through Muhammad this belief passed into Islam and is the basis of Islam of the doctrine of the two Judgements (see below), of punishment in the grave (ṣanāḥ al-ḥab); see Munkar and Nānat), and of bliss in the grave, i.e. that the grave for each individual is a preliminary Hell or Paradise. This doctrine does not seem to have any sure Qur’ānic basis although texts from the Qur’ān (vi. 93; ix. 102; xix. 15; XI. 49; xvi. 25) are used by the theologians in support of it (Mawābiṭ of al-Dādi, p. 591; al-Tafṣīlāt on ṣafah al-Nasāf, Cairo 1831, p. 109; al-Bukhārī in heading to section cited below). It is possible that there may be a reference to it in Qur’ān xxxv. 21 where Muhammad seems to have been warned not to preach to the dead in their graves, as (e.g.) he preached to the ḫīṣān. But that was taught by Muhammad seems certain from the mass of traditions on the subject (Ṣaḥīḥ of Muslim, ed. Constantinople 1539—1533, viii. 160—164; Ṣaḥīḥ of Bukhārī, Bālāk 1415, lii. 97—100; Ṣaḥīḥ of al-Bukhārī, Bālāk 1415, lii. 97—100; Ṣaḥīḥ of al-Bukhārī, Bālāk 1415, lii. 97—100). In the Qur’ān from beginning to end is full of lurid descriptions of the Day with picturesque details of its certainty, its nearness and its over
account between Allâh and every man (âdâh and other terms; cf. C. C. Torrey, Commercial-theological terms in the Koran, Layden 1892, p. 9 sq.) and there are books written by recording angels (âdâh, bâhilâl), i.e., 11-15; Isxvi. 10-12; Isxvii. 7-18). Each man has a book of his own deeds or there is simply the Book (xix. 55, xxiii. 3 xlvii. 14, 15; xvii. 47; xli. 19, 20, 25-7; Isxvii. 7-18). Allâh himself is a witness (âdâh, often) or he is watching in a lurking place, like a hunter waiting for game (Isxviii. 13, 59, bâhil-mi’râj); or its personification, is such a mirâj (Isxviii. 31), a dubious phrase which gives the commentators much trouble. (7) Again, lâkâhannâ (occurs 77 times) is brought as though it were moveable (Isxix. 24) and there is a description of it (xlvii. 7, 8) as buying and selling and almost bursting with rage as though it were a wild animal. What this became in tradition is seen in the Sâhib of Muslim, viii. 149 sq.; Mäshhîd al-wuna, Cairo 1310, ii. 154-155; Mâzikât al-mâshîd, Dibîl 1327, p. 428-430. Al-â Hassan develops the idea still further, for pros edification, in his Dhurr, p. 56 sq. (8) In Kâran xiv. 9 there is a very obscure expression. “Then look for the day when the heaven shall be plaited smoke” (âdâh is min âshîr). Bâhilî (Fleischer’s ed., ii. p. 245, ii. 22 sq.) gives as a possible interpolation a reference to smoke as one of the Signs of the Day; for the traditions on this see Sâhib of Muslim, viii. 149 sq. 204 sq. 208. (9) For a supposed Kâranic allusion to the descent (musaıd) of Isâ as one of the Signs of the Day see above Isxvii. 55 and add: to the references there Sâhib of Muslim, i. 93-95, 107 sq., viii. 175-180. (10) Another of the Signs to which allusion is made in the Kâran (xvii. 84) is the Beast of the field (îlâhûâ kâri min al-ârîj); cf. Sâhib of Muslim, i. 96; viii. 179. Bâhilî (ed. ed.) identifies it with alâshâ, “the searcher out,” described in a tradition in the Sâhib of Muslim (viii. 203-206) as in attendance, according to Tamir al-Dârî, on the false Mâshhîd al-Dâhillâ, apparently the Antichrist, in a certain land; see also, Lisan, viii. 327; Damûr’s Bayat al-bayyân, Cairo 1313, ii. 170. (11) On al-Dâhillâ, who is not in the Kâran at all, see traditions in Muslim, vii. 161, 194-208; p. 189 thirty lying Dâhillâs will come before the end; Bâhilî, ix. 159 sq. See also, nipples, above i. 385; the name is evidently Aramaic, not Arabic. (12) The Yâhû (âhû) of Muhammad also plays an obscure part in the picture of the Day, although it does not occur in the Kâran. There is doubt especially as to the end of the Sirât at which it should be placed; in later collections of traditions (Mâshhîd, ii. 139; Mâzikât, 415) it is grouped with the Intercession and after the Reckoning and the Weighing. See also, Bâhilî, i. 45. (13) In the story of Dhu lahârîn in the Kâran (xvii. 83-98) he builds a great wall to keep back Va’dîjî and Mâshhîd. But that will hold them only until the Day; then it will be made as dust (verse 98) and they will come out (Kau, xxxi. 96). For this, among the Signs, in tradition see Sâhib of Bâhilî, ix. 61; Sâhib of Muslim vi. 165 sq. and often.

There is thus very little in the Kâran as to the Signs preceding the Last Day; but such picturesque and accidental references as there are have proved useful in the later development. The systematic theologians have been by far the most fruitful in this. Nasa’î in his ‘âshîr gives only five: the appearance of al-Dâhillâ; the Beast of the field; Va’dîjî and Mâshîd; the descent of Isâ; the rising of the sun in the west. Taftâzânî in his commentary on this passage (p. 145) gives ten: the Smoke; Dâhillâ; the Beast; the rising of the sun in the west; Isâ; Va’dîjî and Mâshîd; three eclipses, in west, in east and in Arabia; a fire which will break out in al-Yamara and drive men to the Place of Gathering; cf. a similar list in the Sâhib of Muslim, viii. 179. But the traditionalists have luxuriated in tenetious details. A section of tradition is devoted to al-âshîr as ‘afir or n’ir , “trials and signs of the Hour”; Sâhib of Muslim, viii. 215-216; Sâhib of Bâhilî, iv. 40-61; ‘Ismâ’îl, ii. 138-142; Mâzikât, p. 392-410. To give any full analysis of these would be impossible here. Reference may be made for this and for details on the Resurrection and Judgement to Hughes’ Dictionary of Islam, p. 536-549. This is largely based on Sale’s “Preliminary Discourse,” Section 4, p. 76-103 of ed. 1856, and he, in turn, was greatly indebted to the learning and research of Edward Sale and Robert Boocke, in his Persia, iii. p. 235-312 of ed. Oxford 1655-55, who gives Arabic passages and terms at length. These details were then taken up by the writers for religious edification and an immense literature was based upon them. Even among mystics in Islam religious conversion has normally been wrought by fear of the wrath of Allâh; in consequence their books are full of pictures of the horrors of death, the resurrection and the judgement. This is the whole bearing of the last Book of al-â Hassan’s Durr (lv. 361-409) on “Taking thought of death and that which comes after it” (Ladîr al-maut wa-Îdîr al-dâhilâ), until it ends in a few pages on the Bentivision in Paradise and the wickedness of Allâh’s mercy, for luck! Lâb hidîl al-bâhilî.” His smaller treatise al-Durr al-fâshîra, on the same subject, goes still further in this direction.

Yet in this mass of traditions certain drilts of influence and development show themselves, theological and historical. Reference has already been made to the development of the doctrine of two judgements, a custom on the death and burial of the individual and the greater on the Day itself. It is difficult to say whether this was in the mind of Muhammad, but it was a natural development of the doctrine of the Punishment of the Grave which is so strongly represented in traditions. The doctrine, also, that the Fire itself will be a temporary place of purgation for “certain rebellions ones of the believers” would naturally grow out of this. It, too, is represented in tradition and has become fixed in theology (Taftâzânî on Nasa’î, p. 114-119). On the whole question, see Immortality in Muhammadanism by the present writer in E. H. Saul, The Religion and the Future Life, New York 1922, p. 311 sq. This leads naturally to the relation of faith and works and of sin, greater and lesser, and that involves a classification of different ranks even among the saved believers. On the whole question, see IMAS, above, i. 474 sq. Some believers will enter Paradise without any punishment or even reckoning (fâshîr); there will be 70,000 of these (Muslim, i. 130-135). Then there are the “âshîr,” whose spirits (âshîr) seem already to be in Paradise (Muslim, vi. 38).
and a man who is killed in defence of his property is a šahid (q.v.) and his slayer is in the Fire (Muslim, i., p. 87). But the theological question which seems to have weighed most heavily in the Muslim world when traditions were being formed was that of Intercession (ṣafā wa ḥijra, q.v.).

The historical influences are equally plain in these traditions. Some may go back to Muhammad himself full of forebodings as to the future of his people; the times must be evil before they are better. Such are those which tell that the Hour will not come until no one in the world says "Allah! Allah!" — i.e., there is no faith left (Muslim, i., 89-91). But others are clearly connected with the later civil strife. The traditions prophecying the murder of 'Umayma run into prophecies of the Hour (Muslim, viii., 170 foot) and show the deep feeling of despair produced among the pious by the civil wars and the growing unbelief. Again, when the dream of the speedy conquest of Constantinople failed, the belief rose that that conquest would be one of the Signs of the End. As soon as the cry of Muslim triumph was heard in that city their armies would be recalled to face Antichrist, al-Dalīd al-Ma'ṣūm (Muslim, viii., 187 sq.). Then 'Isa would descend. So some traditions see the whole world plunged in unbelief before the end, and others make the crowning conquest of Islam introduce the end.

The theologians have seen, quite clearly that it was impossible to construct out of these materials a consistent narrative of what would take place on the Day. So they have abandoned the attempt and contented themselves with saying that such and such things — the Širīḥ, the Weighing, the Tank, etc. — are Realities (ḥašš) and leave generally untouched what kind of reality is meant. Philosophically, they knew very well, there are different kinds of reality (Nasa'i and Tafsīhān, p. 110 sq.; Idrīs, p. 592). They thus abandon picturing the Day to such religious writers as have elaboration for their object and not fact. Apparently the distinction was quite clear in their minds, and it goes back to the fundamental principle in Islam of the economy of teaching ("Speak to the people according to their understanding" — a saying ascribed both to 'Ali and to the Prophet) which was the ultimate source of the medieval doctrine of the two-fold truth. The situation may be illustrated by al-Ghazālī's method which was at least three-fold. In the last book of the Ḥiyā' and, still more, in the Durra his rank object is to strike terror; these are all Realities — very dreadful Realities! Yet his philosophical conscience troubles him and even in the Ḥiyā' (Book of at-tawba, "Repentance", iv. 30 sq.) he teaches that words applied to concrete things in this world can be used of things in the world to come only by metaphor, as ʿamal, and he defends this by Kūrān xix. 42. But in his Ṣafā (Cairo 1330, p. 96-98) he is a sober scholastic — the Mihkā, and the Širīḥ are Ḥašš by revelation and the reason cannot deny them; in his Maqāna (Cairo 1363, intended for theological specialists) he develops to a certain extent the philosophical buttomning of these ideas — the Intercession (p. 28), the Reckoning and the Širīḥ (p. 36), the pleasures of Paradise (p. 38 sq.) which will be sensuous, imaginative, rational (ḥiṣā, ḥašš, ʿamal). The feeling left in the mind is that there are still more distinctions, explanations and refinements behind the two Maqāna's, and that feeling is strengthened by his Mīṣāk al-ansūr, see the translation of this by W. H. T. Gannih in "Asiatic Society Monographs", vol. xix. Further, al-Ghazālī developed the doctrine of a Limbo for those who, by reason of youth, mental affliction, historical and geographical situation and environment, had not been able to become Muslims and, therefore, had no works of obedience, in the technical sense, to their credit. There was nothing against them and punishing them in the Fire would be unjust; but there was nothing also for which they could be rewarded. He found a place for them, therefore, in the Kur'ānic ṣafā wa ḥijra (vii. 44-46) which he explained as "Limbo". Hence those in the Limbo look down on both Heaven and Hell and their inhabitants. Such a conception was beyond the ken of very far from Muhammad's mind, but as a theological fiction it was sufficient for al-Ghazālī's purpose. For the four-fold classification of man which thus resulted see his Ḥiyā', iv. 96-108. For this particular class see his Fiqāt al-tafṣīh, ed. Cairo 1319, p. 75 sq. and Ḥiyā', iv. 27 sq. the Ḥiyā', viii., p. 564—568 gives different views on the subject and there is an attack on al-Ghazālī's position in Les Progrès Théologiques de Soumaïa by J. D. Lecanis (Algèr 1908), p. 106 sq. On the whole subject see Miguel Asín, La Escotología musulmana en la Divina Comedia, Madrid 1919, p. 99 sq. The treatment of eschatology by al-Idris in his Mirdad is of the dryest scholasticism, in startling contrast to the picturesqueness of the materials which he uses. Like al-Ghazālī he makes no use of the Signs; they were history, apparently, and not philosophical theology. He begins with the possibility of a Return to existence of a nonentity (sulūq) and fights that out with the different unbelieving philosophical schools; the different elements that follow suggest to him only dogmas to be demonstrated, and even the doctrine of the Intercession of Muhammad interests him only by its connection with the Mu'tazilite heresies. For eschatological ideas as developed among the mystics see Luis Masségués, La Passion d'al-Hallaj, Paris 1922, ii. 664—698.

Bibliography has been given in the article.

(D. R. MACCROSSAN)

KĪYĀS (A.), infinitive III of ṣanā, dedication by analogy. The term is used with a multitude of meanings: cf. the lexicons, especially Dīfty, Supplem., n.v. Here we shall confine ourselves to ṣānā as one of the "roots" of the ṣānā, i.e. the deduction of legal prescriptions from the Kurān and the Sunna by reasoning by analogy. — The death of Muhammad deprived the community of the means of obtaining revelations and at the same time of its guide in matters political and religious. At first they relied on the book of Allah and the example of the Prophet. The Kurān and the Sunna became the guides of the community. The expansion under the first Caliphs, the growing interest in theological and juridical speculation, the new world, intellectual and material, raised questions previously unthought of; the answers to which could not be found in the Kurān or in the Sunna. Men thus found themselves forced to take decisions or to regulate their conduct from their own opinion. The beginnings of this process were certainly not theoretical in character. In the second half of the first century A.H. ṣānā began to develop at the same time as ṣānā.
This parallelism gave rise to a rivalry between the "historical" and "rationalist" schools, the al-\*al-fadlî or al-\*al-fadla and the al-\*al-fârî or \*al-fârî [q.v.]. The earliest founders of masâkhîb's compiled their manuals of law, either by oral communication like Abî Hânîfâ (d. 150 = 767) or in writing like Mâlik b. Anns (d. 179 = 795) without much worrying about "questions of general principle. Al-Shâbî (150—204 = 767—820) was probably the first to give an outline of the "roots" (muṣâba'a, or šay' [q.v.], of the value and function of the Kur'ân, sunna, tafsûr, and šay's in the theological and judicial system of Islam. "Kiyyâh" he says "is med. in the cases which are not dealt with by the Kur'ân nor sunna nor tafsûr" (Râhîl, p. 65). For him, šay's and tafsîr [q.v.] are two terms for the same idea [q.v. n. 66]. It might be added that there are other terms, more or less synonymous. We have already mentioned ra'y, a word which is often used as a synonym of šay's, but which assumed the meaning of "pure reasoning", whereas Kiyyâs has always a more limited meaning in that it is applied to a particular method of reasoning, which otherwise ought to be applied to the other roots of šâfî also. As more or less synonymous terms, we may mention irţânîh, irţânîh [q.v.], mašhûm [see below], tafsîr [see below].

The attitude defended by al-Shâfî and not long in arousing fervent discussions. Among its opponents may be mentioned the first place Dâ'd al-\*zkîrî [q.v.], who, although rejecting the employment of šay's, approached the method of analogy when he relied on the mašhûm of the sacred texts.

Al-Bukhârî, himself a Shâîh, included in his collection of traditions a chapter entitled "That one must adhere to the Kur'ân and to the Sunna." The term mašhûm of Îthâb 7 begins thus: "Traditions relative to the disapproval of ra'y and to the practice of šay's: Equally significant is the mašhûm to the ninth šâfî: "How the Lord sent his Apostle, without ra'y or tafsîr." This last term is explained by šay's in the commentary of al-Kantâflî. Al-Dârînî collected in his Sunna a number of traditions disapproving of the use of ra'y and šay's in cases in which neither the Kur'ân nor sunna settle the problem (Introduction, Îthâb 16, 21). Among traditions we may mention that which traces the origin of the use of šay's to Ibn Isâ (cf. Sûr â 11).

On the other side, the supporters of šay's rely on the hadîth which tells how Muḥammad when sent Mu'âdh b. Dâbîl to the Yemen as khaṭîb, asked him "How will you decide when a question arises?" He replied: "According to the Book of Allâh." — "And if you do not find the answer in the Book of Allâh?" — "Then according to the sunna of the Messenger of Allâh: and if you do not find the answer neither in the sunna nor in the Book." — "Then I shall come to a decision according to my own opinion (maṣbûlîh ra'y) without hesitation." Then the Messenger of Allâh said to Mu'âdh: "Chew this with my hand saying: "Praise be to Allâh, who has sent the messenger of the Messenger of Allâh to an answer that pleased him." (Alâb Dâ'dî, âfûrga, b. 11; Tirmâdî, Abûnâ; b. 3; Dârînî, Introduction).

In spite of the opposition already mentioned, šay's has found its place among the šûlî al-fârî.

In some traditions (Nâsîrî, Abû al-Kâdzîrî, b. 11) there is mention not only of the Kur'ân and sunna, but also of the "usage of pious individuals" (al-Shîhâb) taking precedence of šay's among the šûlî. "The usage of pious individuals" has taken the place usually accorded to tafsîr [q.v.] which is the third "root", šay's occupying the last place.

Although it is admitted, šay's is nevertheless surrounded by restrictions. Here are some examples. The opponents of šay's quote Sûr â 62: 52 and if there are differences of opinion between you and your chiefs, try to settle them, relying on Allâh and his Messenger: "Allâh and his Messenger," according to them, means Kur'ân and Sunna which is the verse therefore passes over šay's silence. Bîrînî replies to this objection: "Setting the differences by referring them to the texts is done by mašhûm [see below] and by deduction" i.e. by šay's.

This verse has given rise to a full exposition of the limitations of šay's on the part of the commentator Fâkhîr al-Dîn al-Razî, who lays down the rule that the Kur'ân and Sunna have precedence absolutely over šay's. Only when it is impossible to use these "roots", the use of šay's is permissible, cf. the tradition about Mu'âdh (translated above) and the example of Ibn Isâ, who argued instead of obeying the commandment of Allâh (see above). The text of the Kur'ân is established by sunnât, while šay's is only mašhûm and following one's sunna (individual opinion) is what the khaṭîb do (cf. Sûr â 67). If traditions require to be verified by the sacred text, šay's does not more so. The Kur'ân is the word of Allâh, while šay's is the work of the feeble intelligence of man.

See also the articles Sûr, al-Shâîh's and Šûlî.


(A. J. Wânsinck)

Kiz, in Turkish, "girl"; the word is common to most dialects (Radloff, Opl. ii. col. 818); it is also found in the Cigkân inscriptions where gioc-ghîl "daughter" is opposed to ioc-ghîl "son" (W. Thomsen, i, 4, 7, p. 99).

Kâez-bazî, the "master's tower", is the name given to an old tower now surrounded by a light-built castle, built on a rock at the entrance to the Bucephalus between Sciss and Haiâh-paşa, Europeans wrongly calling it "Leander's Tower", erroneously applying to it the legend of Hero and Leander, the scene of which is probably the
KIZIL-BASH (r. "Red Bash") is the name given by the Turks to the confederation of seven Turkoman tribes, Ústúrú, Sháhshá, Tekélí, Bahrán, Luku 'l-Kadír, Kadjar and Agháf, who placed the shaikhs of Ardabíl on the throne of Persia and helped the Sáfí family to found the dynasty of the Safawíds (q.v.). The latter had given them as a head-dress the red turban worn by the disciples of its ancestors.

This name was taken by J. Morier for the title of one of his novels, The Kizilbash, a tale of Kárunán, 3 vols., London 1828, the period of which is the reign of Náhirí-Sháh.

The name of a religious sect found throughout Asia Minor and regarded as Sárí by the Muslims; it is closely connected with the Nújarríts of Syria. Its adepts call themselves 'Álavis, i.e., followers of 'Álī. Some are Kurds; the others are for the most part Turks and only speak Turkish. Unlike the Muslims, they do not shave their heads and let their beards grow freely; they do not observe the canonical prayers (jáms) or ablations. They drink wine and do not observe Ramadán. They fast for the first twelve days of Muharram and lament the deaths of 'Alí, Hussein, and 'Abdulláh. "All is an incarnation of God who had already manifested himself in other incarnations, such as Jesus. God is one in three persons; below him are free angels, intermediaries between the divinity and man, twelve ministers and forty saints. They have a reverence for the Virgin Mary and recite litanies in her honour. They celebrate a service during the night. The priest who officiates sings prayers in honour of 'All, Jesus, Moses and David, accompanying himself on musical instruments. He holds in his hand a willow wand which he steeped in water; this consecrated water is then distributed among the houses. During the ceremony these present publicly confess their sins; the priest imposes penances, such as fines in money or kind. The lights are then extinguished (hence the Turkish expression "ttráb-şahim-yer", "extinguisher of torches", by which they are popularly known) and they abandon themselves to lamentations and weeping for their sins. The lights are again lit; the priest pronounces the absolution (which may be refused, at least for a certain time); he takes pieces of bread and a cup of wine or similar liquid and after consecrating it steep the bread in the wine and distributes it among those present. Those whose neighbours cannot report favourably upon them are excluded from it. Among the Kurds a sheep is also sacrificed and its flesh is distributed at the same time as the bread and wine.

They have a hierarchy at the head of which are two patriarchs regarded as descendants of 'All and invested with divine power; one of them is the Shaikh of Khuíbír near Sáwh, who lives in a tezkî built in the wilds. He is recognised as Sáfi Shaikh by the government. Below him are bishops and at the bottom of the hierarchy, priests (dold), intermediaries between God and man. The Kizil-bash observe several Christian festivals, Easter, which falls on the same Sunday as that of the
Armenians, proceeded by a week’s fast, and that of St. Sergius celebrated on February 9th. They do not permit divorce. Like the Muslims they have a religious veneration for certain trees; they reverence the sun, moon, and the sources of water. Their principal sanctuaries are the site of Khnýär, those of Sewlidji, F’r Sultanji, Validzâk, and Hâjjî Bekâk. Their religion seems to consist of survivals of pagan beliefs mixed with forms of Christianity covered by a cloak of Islam. They seem to number over a million (Kârds of Deresi, Malagat, Terîdzâ, Erzindûz, part of the wilayets of świs and Bitts, Turks of the wilayets of Ma’nutter al-Arz, świs and Angora).

In Afghanistan, the name is given to immigrants of Turkoman stock who form with the Tadjik and Hindkhi the principal representatives of the bourgeois class; they came from Persia in the train of Nadir Shah who settled them in Kâbul and several other towns as garrisons. They keep themselves aloof from the rest of the population; at Kâbul the court and government officials are recruited from them; at Herât they are engaged in commerce. They speak Persian, when speaking Turkish among themselves. Their number is just at 75,000.


Itzil-Irmâk (t. “Red River”), the ancient Halys (“Alas”), Alg (“Alas”), the largest river in Asia Minor. It rises in the mountains which separate the wilayet of Swis from that of Erzerum, waters the towns of Zarn (4,530 feet high) and Swis (4,160 feet high), then enters the province of Angora where it meets the mountain of Ardîsh and the Ködï Dîrân range which force it to make an immense descent of over 160 miles. Its course is at first south-east, then it turns northwards, and finally it reaches the Black Sea below Bâit in the middle of marshes. It is nearly 600 miles long. Its waters are of a dark yellow when they are in flood, diamine abundantly in the summer; its banks are wide and its banks large. Its principal tributaries on the right are the Khân-i-siyû and the Deûlûj-Çà; those on the left are the Sârîmû-Çà, which flows by Kaypîzî, the Dewêk-Cî from Tozî, the Gûj-Irmâk which comes from the Ilhâs-Dîrân (the ancient Olgassan) and waters the town of Kaftamîst [q. v.]. — According to Strabo (xii, 561), the river Halys (Alas) took its name from the mines of rocksalt, the produce of which was exported in the form of large blocks; these mines thirty miles to the north of Yîrgâhê near the village of Sîrî-Kînîzî, are worked among the red sandstone, covered with clay and marl of a reddish colour; this soil washed down by the heavy rains gives the river a reddish colour, whence its name.

In ancient times, this river marked the boundary between the autochthonOUS peoples of Asia and those who had come from Europe to colonize the country. Herodotus (i. 72) makes it a frontier between Lydia and Media. It seems to have been known to the Arabs by its ancient name, if it is that is referred to by the name Aâs in a verse of Abu l’-Aâs al-Ma’ârî (S. de Saty, Cestromatia or, ii., text, p. 45, transl. p. 109, given by mistake “Alas”, an error reproduced by Defremery, Ministres d’Histoire Orientale, ii, p. 221).

Bibliography: Ali Beywad, Dîzgarh-Isînî, p. 609; Hâjjî Bahâlî, Zîcham-maaml, p. 626; Ch. Texier, Asie Mineure, p. 538; V. Cunet, Turquie d’Asie, l. 19, 272, 639; iv, 433; Fr. Asperger, Erminische Alterthumsbände, i, 185 sqq. (Ch. Huart)

Itzil-İşem (t. “Red Sand”), a desert between the Sir-Dârây and the Anî-Sârây, cf. above, p. 741, Kar-İşem. The country is less uniform, especially in the central part, than in the Kar-İşem; the desert is crossed by several ranges of hills. The Itzil-İşem becomes more and more inhospitable as one goes southwards. The region called Adam-Kirîlgh (where man perishes) between the Anî-Sârây and the cultivated region of Bakûsûh consisting of sandhills (barakân) is considered especially uninhabitable and dangerous. In the summer there is absolutely no life in the desert, in the winter a few springs are visited by the Khrit (Kazakh). In the middle ages also, we are told, a camp could be conducted from Djend against Khârîmiz (e. g. through the Khîl-İşem in winter only when the desert was covered with snow) (Beilâpî, ed. Morley, p. 852 sqq.). As usual, the desert sands are encroaching on the cultivated lands as a result of the nomad life of the inhabitants and the resulting destruction of the scanty supply of wood. In the second half of the 16th century several villages on the lower course of the Zaraîshân have become buried in sand.


Itzil-Uzen (in Turkish “sârî” “Red River”), the ancient Amaduni, a river which flows through Afâr bir-dûân and enters the Caspian Sea, forty miles east of Eznell, after having received the Persian name of Safâlî-Bûdî, “White River”, at its junction with the river Shâh-Bûdî at Mandjil. Its source lies in the province of Ardîlû, and it begins by crossing ‘Irak-adjûn to the north; its right bank tributary is the Zenûlû, on the left it receives the Karagû at Myâkin, then it runs along the southern slopes of Elburz, describing a great arc 125 miles long and crosses this range through the defile of Rûshûr and the narrow valley of Kustam-Bûdî, a kind of collier through which rush violent winds from the south in winter and from the Caspian in summer. It was known to the Arabs as Nahî al-Abîdân, “White River” (transl. of the Persian Safâlî-Bûdî); cf. Dimâhûlî, Cosmography, transl. Momen, p. 145; at one time the Turks called it the Hûmû (Itzil-Îshla), Zîcham-înum, p. 145.)


Köç Hisâr, the name of several places in Asia Minor. The meaning — if it is not
simply a corruption of Ködja Hisar — in "castle of the ram" and it may be compared with proper names like Köyun Hisar, Tutcja Hisar, Keci Hisar.

1. Köc Hisar is a small town on the Dervis Cey, twenty-five miles north of the town of Kafr. It is on the high road from Constantinople to Boli, Amasia and Erzurum, between Karadjia Yufa and Tusa. According to Evliya Çelebi, this Köc Hisar was captured by Othman in 1508 (1538) and completely ruined, but this statement is not confirmed by any of the old Turkish chronicles. The country of Kasımpaul must at this time have still been under the dynasty of Isfendiyar-Ughli. In the xvith century there was a fort outside the town.


2. Köc Hisar, a little town, capital of a bej in the sandjak of Konya ninety miles north-east of Konya and 115 miles east of Kasımpaul on the eastern shore of the great salt lake called Tuz-Gölü, in the central plateau of Asia Minor. The town surrounded by gardens and vineyards is an oasis in the great desert; it lies on the unfrequented road from Konca to Ahmas. A little is done in weaving kelim and saddlades there; the bej used to be called Esbekashan.

Bibliography: Hadiji Khalifa, Izhannamev, p. 690; Evliya Çelebi, iii. 194; Ritter, Erdkunde, xviii. 63, 970; Sani, Kumlis al-A'lam, v. 3713; i. 755.

3. Köc Hisar, a little town, capital of a bej on the right bank of the Kizil Irak (g.v.), 20 miles north-east of Sivas on the road from Sivas to Zara and Erzurum. The ruins of an ancient encircling wall still exist and in the neighbourhood are many artificial caves, dating from a very remote epoch.

Bibliography: Hadiji Khalifa, Izhannamev, p. 637; Taeschner, Das anatolische Wegenetz, ii, plate 26; Cui nit, La Turquie d'Asie, i. 695.

4. Köc Hisar, a village ten miles south of Mardin, famous for the battle fought in 1515 between the Turkish General Kök Microwave and the Persians under Kar Ehsan (g.v.). The earliest Turkish historians do not mention the place in connection with the battle. Manedjliham Bashi, iii. 460, calls the scene of it Eski Köc Hisar.


KOC BEG, also called Gürçalji Köci Mus appropriations Beg, the historian of the decline of the Ottoman empire. Köc Beg belonged to the Gurca (Koryta) in Macedonian (Greece, cf. H. Gelser, Von. Ill. Beyg and aus Makomren, [Leipzig 1904], 201 sqq.) and was therefore probably of Albanian descent. Other statements, which as a rule make him a native of Gümtidjiya are wrong. He came when still young to Constantinople, was brought up in the Serai and in the service of the Sultan Ahmed I to Murad IV. He was in particular favour with the latter, whose trusted adviser he became. In this capacity he wrote for his sovereign the famous tracts, Kiçi-Goci Beg, in which with ruthless frankness he exposed the causes of the decline of the Ottoman empire. He finds the main reason for increasing decay in the neglect of and breaches of the old principles of the constitution. Köc Beg, the Montesquieu of the Ottomans, gave an excellent political and statistical exposition of the decline of Turkey as a world power in his memoir, which clearly reveals all the disorders that had entered the body politic from Murad III to Murad IV. The document composed in 1640 (1649) did not receive special attention till a later period. It has been several times printed, first edition 1677, 1680 (cf. I. A. A., 351, N. 153, and without place), edited by Ahmed Wefik Pasha 1279, 8°, 32 pp. and Sambil, 1303, 8°, 124 pp. — W. F. A. Behaner published a German translation in Z.D.M.G., 36, 1651, 272 sqq. (also Z.D.M.G., 31, 141, and 16, 271) and J. Thiry a briefly Hungarian one in Türk. Zenitettis, vol. ii. 1896, p. 406 sqq., Budapest, 1896. The book entitled Canem de Sultan Sultannamev, reprezentat a Sultan Memied IV pour son instruction, traduit du ture en francaise par M (Pere de la Croix), Paris 1725, 140°, is said to contain a French translation. A Russian translation with Turkish text was given by Vassilj Dmitrievič Smirnov in Knyazhoye Gomohodiskoye (i.e. d'autres livres écrits par un XVII. siècle, St. Petersburg 1873). Köc Beg according to the Gürçalji Ghafnana, v. 63, presumably following Nami, composed a Sultan Kebedhun (1640/1649) a further tractate, Kocih, probably of a similar nature. He was the teacher of the great Ottoman historian Na'mn (g.v.); he died at the beginning of the reign of Sultan Mehmed IV (1668/1682) and is said to have been debarred in his native town. His brother Kubartem Beg is said to have fled to Russia and to have become a Christian there.


KOCJA III, the name of a sandjak, or the old territorial division of the Ottoman empire. This sandjak covered the north-west part of Bithynia, including the whole of the shore of the Gulf of Nicomedia. In the north it was bounded by the Black Sea, in the east by the Bosphorus and the Gulf of Nicomedia, in the south by the sandjak of Brusa and in the east by that of Boli; on this side the Sakarya forms the natural boundary but in the administrative division the eastern bank of this river was included in the sandjak. The name Köcja III is connected with Aşık Köcja, the famous guzid and companion-in-arms of Oğuzm. In the last years of the latter's reign, Aşık Köcja and his companions such as Kara Muralaid made guzid into this territory and thus paved the way for the conquest of Erizmid and other towns by Oragh after his accession. When the towns of Erizmid fell into the hands of the Turks (c. 8230 =1529: the date is uncertain, cf. text), Aşık Köcja was already dead but his son Ilia was given as a fief to his comrades-in-arms who had to defend the territory from the Greeks. Salladesm
The central Afghan highlands are practically unexplored.

Bibliography: See s.v. Afghanistan.

KÖH-I NÜR, a diamond, now weighing 1061/2 carats, but originally much larger; the early history of it is obscure, and authorities are not agreed as to whether it may be identified with the diamond mentioned by Bābur in his Memoirs; but about 1656 it was presented by Mir Dastən [q.v.] to the Mughal emperor, Shāh Džahan, and was seen in 1655 by Tavernier in the treasury of Awarānū; in 1739 it was carried off to Persia by Nūr Shāh, who gave it the name it now bears. Nādir Shāh's grandson, Shāh Rukh, gave it in 1754 to Ahmad Shāh Durrušān, whose grandson, Shāh Shojisād, who was in exile in Lāhūr in 1813, had it surrendered to it to Mahārasingh Ranjit Singh. On his death-bed in 1839, Ranjit Singh is said to have expressed a wish that the diamond should be sent to the temple of Jījāmāth in Orissa, but it remained in Lāhūr until the annexation of the Pandžāb in 1849 by the East India Company, who presented it to Queen Victoria.


KÖHÄT, the central district of the North-West Frontier Province of British India, lying between Peshawar and Bannū, with the river Indus as its eastern boundary. The district is a broken hilly tract and the area is 2,604 square miles. As a whole it lies at an elevation of about 2,000 feet; the rainfall is very capricious, the average annual fall at the town of Köhät, the administrative headquarters, being 18.6 inches. There are three talukdas, Köhät, Tari and Hangū. The tract is divided between the Bangash and Köhātsch branches of the Pāshān race, the Bangash occupying the Mīrānī valley and the western portion of the district, while the Köhatsch are found on the eastern side down to the Indus. The total population at the 1921 census was 214,123, and the language commonly spoken is Prainī. The only town is Köhät. The district contains the military outposts of Thal and Fort Lockhart. A large and increasing trade with Thar and Kölāb passes through the Khusbāgalh-Köhät-Thal railway; imports and exports, apart from this through-traffic, are small, with the exception of salt which is the chief export. The thickness of the rock-salt at Bahādar Khel exceeds one thousand feet, perhaps the greatest amount of exposed salt in the world.

Bibliography: Imperial Gazetteer of India. Provincial Series, North-West Frontier Province, Calcutta 1908, p. 167 sqq.

KÖHRÜD, arcuised form of Köh-rūd, "river of the mountain", a village seventy-five miles from Isfahān on the road from Kāfschān [q.v.] in a valley in the midst of trees and orchards, which separates the two slopes of the mountain is here; Oliver St. John in 1871 from this applied the name to a chain of mountains which separates Iskā-Adīm from Fārs and stretches into Bālūchistan (chief peaks: Shīr-kūh
south of Yazd c. 12,000 feet high and Hazrat-leth south of Kirmān c. 13,500 feet high).


(Ch. Huart)

Eṣṭal [See Koy] KOKBURI, Amīr Saʿīd Muẓaffar al-Dīn b. 'Ali b. Bogydrān, lord of Ibbil, the most celebrated of the Baghtugiahs. Kōkbūrī was born in Māhāraz 349 (April 1154) and was 14 when his father Ibbil was killed by his brother Yūsuf, the Ḍārāb Mūjībdī al-Dīn Kāmīrī, succeeded in obtaining the succession of the latter to the throne under his guardianship, whereupon Kōkbūrī left Ibbil and went first to Baghdād and then to al-Mawṣil. Here he was welcomed by the Zandīd Saʿīd al-Dīn Ghārī b. Mawdūdī, who took him into his service. Later Saʿīd al-Dīn, or according to another statement, his brother and successor 'Isa al-Dīn Masʿūd granted him the town of Ḥārān as a fief. As a faithful follower of Saʿīd al-Dīn he received from him Edition in 578 (1182/1183) and later also Summat. In 584 (1188) he was imprisoned by Saʿīd al-Dīn on an old charge but was released again because the latter feared that the people of Mosopotamia would desert him, if he dealt too harshly with Kōkbūrī. After Yūsuf's death in 586 (Oct. 1190) Kōkbūrī received Ibbil and Shirāz in exchange for his former possessions, which Saʿīd al-Dīn gave to his nephew Tāb al-Dīn 'Umar. Kōkbūrī left no family; he willed his lands to the 'Abhābī and Masānjūdī. He died in Ramdān 630 (June 1233). See also the article BROTHERSIN and Ibbil.


(K. V. Zettersteißen)

KOKČA. [See Badakhshan, i. 552]

KOMIS, a province in Persia, the Kosir of the ancients (Polybius, Excerpta, x. 25) between Ibbil-Adjam, Khosrāv and Tāzirān; capital Dāmāgan; other towns Īrān and Bīrāz; the coton of Semvat is sometimes included in it. Through it passes the trade-route between Ray and now Teherān) and Khosrāv, Mekādāsī (p. 355) places it in the Dilmūn country. Industry flourished there in ancient times; there were manufactured blankets used both as cloaks and for beds (Doyen, Dict. des noms des vêtements, p. 383) which were exported abroad; cotton handkerchiefs with embroidered designs, small and large, single or double (semsalihī, musbatūhī), sometimes of the value of 2,000 dirhams; Muslims for hanging down on the shoulders from turbans (faūtānī) and fine woollen robes (Mekādāsī, p. 367). In the time of the Seleucids and Arsacids it formed one of the six divisions into which the ancient satrapy of Parthia was divided; it included the old capital of the Parthians, Hecatompyle, identified with Damāgan; it was the property of the family of Marmān.


(Ch. Huart)

KONAK, a Turkish word (derived from konak, "to settle, to establish oneself", reflexive from konak, "to place"), meant at first a hostelry (Meninski), a caravansaray and then by extension of meaning a relay, a stage, the distance at the end of which one stops to spend the night; later it acquired the sense of large house, hotel, palace; the term was commonly applied to the mansion of the governor of a province, or the place where the administrative offices are installed (in Eastern Arabic, mawṣūʿa, from the Pers. mawṣūʿa).

KONG, the word Kong is a corruption of Kpon, the native name for a place in the north of the present French colony of the Ivory Coast, near the watershed between the basin of the Comoé and that of the Nai, a tributary of the Bandama.

The town was founded at a comparatively early date by some Senufu of the tribe called Falafals, who still retain rights over the soil but except for this privilege are now of very little importance. These Senufu were and have remained pagan.

From the 18th to 19th century onwards a number of Muslims who claim to be of Sarakole origin, known by the name of Dyula, which they say is their real name, and speaking a dialect of the Mandingo language, settled in small groups in the region of Kong, where they devoted themselves mainly to commerce. According to their traditions they came from Missina and had founded several settlements on their way, notably one where now stands the town of Boko-Dyulasso. At first these Dyula had no political influence in the country. Favourably received by the native Senufu to whom they brought an element of prosperity by their experience of the world and commercial aptitude, they gradually acquired an undisputed influence.

Towards the end of the 19th century a chief of one of their factions called Sekn Watara seized by force the village of Kpon or Kong and made it the capital of a state which was not long in incorporating all the country between Boko-Dyulasso in the north and the outskirts of the dense forest in the south, but did not go beyond the Comoé in the east and the Bandama in the west. The different provinces of the kingdom were governed through Dyula chiefs the majesty of whose residence at Kong beside the sovereign, while others lived among the Senufu tribes who had become their vassals.

The kingdom of Kong does not seem to have played any considerable military part beyond its territorial limits, the Dyula being in general little warlike in disposition. But its influence was great both at home and abroad, not only from the political point of view but also as regards the development of civilisation. The old village of the Falafals had been transformed by Sekn Watara and his successors into a regular town, which had about 15,000 inhabitants when it was visited in 1888 by the explorer Binger. It was at once an important commercial centre and a focus of Muslim culture, the influence of which was felt in the
neighbouring provinces, especially in the south in the districts of Gimini and Dyamala. Alongside the wretched huts of the Semmo the Dyula had built houses with pylons and terraces in the style called Sudanese, resembling those of Dyenne and Tumbuku, and the mosques with double pyramidal minarets dominated the different quarters of the town. The number of literates, able to read intelligently and write Arabic correctly was relatively high. A well supplied market attracted to the town people from outside it and weaving, dyeing, and basket-making were busy industries.

The fame of Kong was wide spread in the Nigerian Sudan. Mungo Park heard of it on his first voyage in Africa: revealed its existence and name to Europe and at the same time, relying on inaccurate information, gave currency to the idea of an important chain of mountains called mountains of Kong, alleged to lie near this town. In reality, the range of which he had heard is over 300 miles to the south-west of Kong and forms the extremity of the eastern branch of the Mambay of Futa-Djallon.

The first European to reach Kong and bring back an accurate report on the region was the French explorer Binger. Coming from Ramako, he reached Kong on February 20, 1889 and stayed there till March 11. In December of the same year Trench-Laplène, resident de France aux Etablissements de la Côte d’Or (now Colonic de Côte d’Ivoire) arrived in Kong, coming from the south via Bamnuku and persuaded the king Karazmuko-Ule Watara and his dignitaries to accept an agreement placing the State of Kong under a French protectorate. This treaty was signed on January 10, 1890 in the presence of M. Binger who had rejoined Trench-Laplène at Kong five days before. M. Binger, at the head of a mission, which included three other Frenchmen, again visited Kong in 1892.

Two years later Captain Marchand went there and learned that the town was threatened by the conquering Samori. The latter, at war with the French, had informed the king and the notables of Kong that they had to submit to him. Karazmuko-Ule had replied to this ultimatum with soft words and the despatch of a kind of tribute. Nevertheless he desired to remain faithful to the treaty concluded with France and he begged Captain Marchand to get the French government to send troops to protect his kingdom from Samori. This is how it came about that an expedition called the Kong column was concentrated at Great Bassam in August 1894 and sent under Lt. Col. Monteill from the Ivory Coast. Its advance was hampered by the hostility of the tribes of BaCollé, a land south of Kong. Encountering the Samori’s army in March 1895 with his effective reduced by half, Capt. Monteill was obliged to retire without inflicting a decisive defeat on the enemy or being able to advance as far as Kong.

Once freed from the French offensive, Samori wished to punish Kong for having provoked it and decided on the gradual and systematic destruction of the town. The king, the notables and the greater part of the population fled to Bobo-Dylasso, the remainder were massacred or reduced to slavery. The mosques were razed to the ground, the houses pillaged and set on fire and in 1896 there were only a few ruins left of the once great and wealthy town. The kingdom of which it had been the capital, broken up and dismembered, was annexed by Samori who had made his capital at Dabakala in the province of Gimini, S.S.E. of Kong.

In January 1898 a detachment of French troops coming from the north occupied the site of the town and built a station there. This was besieged a little later by bands of Samori’s soldiers and relieved at the end of February by Commandant Caudrelier. It was then that Samori left the district to take refuge on the Bandama and later fled to the south-west. He was taken prisoner soon afterwards on September 29, 1898 near the Liberian frontier by Captain Guerra and Gaden.

Once peace was restored to the country, the French authorities endeavoured to bring back the people of Kong to their town and to make them rebuild their houses. Karazmuko-Ule had died in the meanwhile. His successor agreed to return to Kong with several Dyula families and they gradually arose on the ruins of the ancient town, beside the French station, new houses some in the Sudanese style like the old ones, others of humber style, simple huts with thatched roofs. A market was built and a mosque. But the majority of the survivors of the old population of Kong preferred to remain at Bobo-Dylasso or in its vicinity and although it is slowly growing, the new town of Kong has only 5,000 inhabitants in 1925. The ancient kingdom however has been gradually restored and is administered as before under the suzerainty of a prince of the Watara family through Dyula chiefs, called chiefs of districts. But it is under the authority of the French administrator; the suzerainty of the prince is only nominal and the native Senufo tribes actually enjoy an independence such as they never had under the old regime.


(Maurice Delavosse)

KONYA (the ancient Iconium), a town in Asia Minor on the railway from Bagdad, the capital of the province of the same name, in a barren plain. It is 5,000 feet above sea level, of its 44,000 inhabitants, 39,000 are Muslims, 1,500 Greeks, 3,000 Armenians, 50 Protestants, 150 Catholics. The streets are broad and unpaved. The houses are built of terre pisé, except public and special buildings, 44 mosques, 142 apartments, 12 libraries, 2 bookstores. The Greek church, the Armenian church, 68 schools, 7 caravanserai and 8 baths; the exports are wheat, barley, maize, cotton and Angora wool; salt petre and tobacco (manufactures of the state). It was formerly the capital of the Seldjiks of Rum of whom monuments still survive. It was girt with walls by Alsh al-Din Kaki-Kubad I and the stones of these walls have been used in the erection of modern buildings. Teniers and von Moltke were still able to record that 108 towers of the walls were still standing. Ruins still exist of the palace of the Seldijks and of the citadel (610 = 1213/1214). The mosque of Alsh al-Din begun by 'Izz al-Din Kaki-Kubad I in 616 (1219–1220) and finished in 617 (1220–1221) by an architect of Damascus, Muhammad b.
KHWâDÂN; in front of it is the tomb of Ghiyâth al-Dîn Kâhl-Khusraw I built by the architect Vâsûf b. 'Abd al-Ghâfir and containing a minbar in black wood adorned with arabesques, the work of an artist from Akhârî, made in (550/1155).

The college of Karâtîs is adorned with façades (640-1251/1252); the modrâse called 'alîî ma'nâtir, "with the slender minaret," has been recently destroyed by an earthquake; mausoleum of Shâhîl 'Sâdir al-Dîn (d. 673 = 1274), of 'Âshî or al-Dîn 'Ali surnamed 'Sâhir 'Attî (d. in 684 = 1285) who was minister of Ghiyâth al-Dîn Kâhl-Khusraw III, and of 'Abd al-Dîn Talhâzî. We may also mention the Sufi-iî modrâse "college of glass" of 640 (1242/1243) and some monuments of the time of the Kâramân dynasty. The tombs of Djalîl al-Dîn Rûmî [q.v.] and of all his successors, the grand masters of the Mawlawiyya order, down to the present day is surmounted by a cupola in the form of a pyramid in eight tiers covered with tiles in blue enameled. A few remains of the Roman period are collected in the zavvûrîa or "cloth market," and lions called Phrygian but probably Hittite.

The Emperor Frederick Barbarossa spent a week there in the reign of Kilîd-arsîdîl-Îlm in (May 18-26, 1190) a fortnight before he perished in the waters of the Caïcredus. It was the scene of a victory of İbrâhîm Pâsha, son of Muhammad Ali, over the Ottomans (December 21, 1832). A kind of apricois called 'amâr al-dîn is grown there of which a tart called by the same name is made, as at Damascus; a kind of blue flower called 'āzhîn ilâyî, "flower of the vineyard," is used to dye cloth blue. Lime water is obtained from the springs at Mérâm one hour's journey to the west (gardens and promenades at the foot of the mountains), which improves by being matured (in jandîl).

**Bibliography:** Yâkût, Maqâmî, ed. Wüstenfeld, 1. 204; Hîdîdî al-Khîlîfîa Dîdîh-i-nâmî, p. 615; 'Ali Dîwâ, Dîdîh-i-nâmî, I. 643; Sâmi Bây, Kâmûlûk-ı Nâmî, 1. 172; U. B. Hattâ, Rûbûl, I. 281; Tekser, Advî Mi'nîsî, Paris 1882, p. 661; V. Quinet, Turquie d'Asie, I. 818; Cl. Huart, Komîa, le ville des derives tourneurs, Paris 1897, p. 132 sqq., 158, 169, 183 (drawings and photogravures); Fr. Sarr, Reise in Kleinasien, Berlin 1896, p. 28 sqq. and Pl. XVI.-XXX. (photographs). (Cl. Huart)

**KOPAK,** a Persîan and Transoxiana coin. Kopahi stanîrs are mentioned in the Šîrâqshâmîa (the life of Tîmîr), and Bâbûr (Moheer, G. M.S., p. 185) speaks of 300 ~kopak Kopâk (see also P. de Courtelle's translat. I. 426). P. de la Cisine, as quoted by Quatremère (N. E., xix. 74, a), says that dinârs cophies are gold ducats worth 7-10 French money. See also Tavernier, History of Russia, and Moray's English Dict., v. Kopak. Though the Transoxiana and Persian Kopak was a gold coin, the word may still be etymologically identical with the Russian Copeck, just as dinâr and denarius degenerated from being gold and become silver coins.

(H. Beveridge)

**KÖPRÜ** (in Turkish *bridge*; East. Turk. *X-kuû*) also called Vezir-Köprû, "the vizier's bridge" (from the famous grandvizier Köprû Mümmend Pâsha, of Albanian origin; see below Köprûlî), capital of a kâfî in the sandjak of Amasia in the province of Strâwa on the river Astawulûs, a tributary on the right of the Kizîl-Irmâk; It has 8,000 inhabitants.

Mainly Moslima, 17 mosques, 2 libraries, one of which is a wâfi founded by Köprûlî-sâde Fâjid-paşa, 6 modrâses, numerous charitable buildings erected by Köprû Mümmend Pâsha, 6 caravan-serais, five baths, and three derhvîsî monasteries. The houses are covered with red tiles and the chimney tops have a metal cap like the minarets of Turkish mosques. It contains the palace of Hâszîl Yûsuf-ağha and in the citadel, the mosque of the same; monasteries of the Kâdiriya and of Khalwetîa derhvîsîs; eleven caravanserais, two imakets (poor kitchens) and eight schools. The best baths are those of Almâd Pâsha. The Mesestan (central market) was built by Yûsuf-ağha. The ports of the town are Bâfra and Sinope on the Black Sea; a road suitable for vehicular traffic connects it with Şambûn.

Köprû-ya is the name of a river which rises in the Tawshân-Dîgh and flows into the Kîlî-hamît [q.v.] near Vezîr-Köprû. It is also the name borne by the ancient Erymedon which flows into the Mediterranean sea in the Gulf of Adalia; at its mouth is a small town of Köprû-hamîr.

**Bibliography:** Ali Dîwâ, Dîdîh-i-nâmî, I. 643; Sâmi Bây, Komîa, le ville des derives tourneurs, Paris 1897, p. 18 (view of the bridge).

(C. Huart)

**KÖPRÜLÛ,** a family of Ottoman viziers. This celebrated family which provided the Ottoman empire with its most prominent statesmen during the period of its commencement of decline, was probably of Albanian origin. In his Mémôres, contes-diverses relations très curieuses de l'Empire Ottoman (Paris 1684), Sieur de la Croix says the founder of the family was the son of a Greek or Arab priest, a statement adopted by L. von Ranke. It is more probable that the ancestor of the family was an Albanian who migrated in the 18th century from his native district to the town of Köprû Merxîmî in Anatolia. Köprû, now usually called Wezir Köprû, was at this time an important settlement, which had a long history (cf. Hîdîdî al-Khîlîfîa, Dîdîh-i-nâmî, 635, 640, and 647), where Kesi Gâhîr [Kusa beve in J. von Hammer, G. O. R., vi. 3] is given as the old name and also Ewliya, Şeyh-i-nâmî, ii. 399), and only began to lose its importance at a later date (cf. M. Rûmî, Yezîd, through Asia Minor, London 1818, p. 295). Near it lies Taşk köprû which gave its name to the famous family of scholars, the Taşk Köprûlûs. To distinguish it from the latter Köprû was later renamed Wezir Köprû in honour of the Köprûlû family. Here Mehmed Köprûlû, the grand vizier of this Albanian immigrant, was born, the first to make the family name famous and widely known. The number of important men who came from this family is not small. A certain Bahşîlî Hüsain (of Raşgrad, d. 1094 [1683] at
Köprülü (2066) composed a "Tarihi-Salatice Köprülü," a history of this family, the original manuscript of which is in the Köprülü Library in Stanbul (NP, 212). It contains details of the ancestry of the Köprülüs. Among the most important members of the family are the following:

1. Köprülü Mehemmed Paşa, grand vizier of Turkey, or better, administrator of the Empire, born it is said in 991 (1583), died November 1, 1661 at Adrianople. In his youth, he was a humble scullion and then cook in the imperial palaces; entering the service of the grand vizier Kossaı Paşa, he became his page, and then rose to be chief marshal in the service of the grand vizier Kara Mustafa Paşa [q.v.], a native of Marmara. He then rose steadily up the ladder of the higher offices of state. As a paşal of two tails (1652) he was appointed governor of Damascus, Jerusalem and Tripoli and in 1661 (1652) became visier of the cupola. Soon afterwards however he was granted the unimportant governorship of Kastambul and retired in chagrin to his native town. After a brief imprisonment at the hands of the rebel Wasil, Ali Paşa, against whom he had taken the field, he was liberated by the grand vizier İskit Paşa and appointed by him governor of Tripoli. While he had entered upon the duties of the office he was deposed of it and retired again to Köprülü. Then the grand vizier Mehmed Paşa, "with the crooked nock" [çeşid butun] took him to Stanbul where he was soon to become his most dangerous rival. By this "il-Hiçjila" 3, 1680 (September 22, 1656), he had received the seal of the empire. He attacked religious zealots with great energy (cf. J. von Hammer, G. A. R., vol. 5, pp.), had the ringleaders in previous risings executed without mercy and purified public life. In reorganising the shattered finances of the State, he was incorruptible and inexorable and in doing this made many enemies. He renewed the courage and lowered national feeling of the Ottoman people and endeavored to revive the ancient glory of the Ottoman arms by the war with the Venetians. He fought in the Dardanelles in 1669 (1657) with Admiral L. Mocornag, a battle which ended in the loss of the Ottoman fleet and the capture of the Venetian flagships. Mehemmed Paşa endeavored to compensate for this by the conquest of Tenedos and Lemnos; and in the following year 1648 (1657) Transylvania was conquered. He next turned his attention to Persia where he occupied the town of Yanova, then suppressed threatening risings in Northern Syria and in Egypt; built the new fortresses on the Dardanelles (cf. the article "Dardanellai") and planned fortifications for the frontiers generally (cf. J. von Hammer, G. O. A., vol. 86, p.). He succeeded in considerably enriching the state treasury. Before his death on 9th Rabii I, 1672 (October 31, 1661), he recommended on his deathbed to the Sultan his 26 years old son Ahmed as his successor in the grand viziership. He was interred behind the School of Tradition inside the burned pillar.

A brother-in-law of Mehemmed Paşa was Köprülü Mustafa Paşa (died 1674-1683; cf. "Sülâb-on-İshıık") whose son the chief marshal Köprülü Ali Bey was executed in 1684 (1702) (cf. Reisât, Tâhirî, 1, 261, and J. von Hammer, G. O. A., vol. 49). From them was descended the literary historian Köprülü Mehmed Paşa, born 1306 = 1800 (cf. on the genealogy of Ali Emir in "Dâhilâ Tarih" Edelhiz, Mârqad-i of 30th vol. (p. 79 and 31st vol. 1334 (1914) [p. 162, 277] and M. Hartmann, "Dichter der neuen Türkei" Berlin 1919, p. 91). The "Mehmed Paşa, the histories by Nezât, J. v. Hamment, Zinkoïsi, and especially Sir Paul Ryvaut and Richard Knolles also Andrea Valieris, "Histoire de guerre et de campagne de Vénétie, Venice 1679, 52" (where it is stated, as in G. Brunoni, "Histoire des quatre guerres entre Vénétie et Turquie," Venice 1673, l. 292, that Mehemmed Köprülü was en renaissant le règne de son frère); the historical novel "Histoire des Grands Vizirs" de M. de Noèvroye, in "Histoire de l'Empire des Ottomans," Paris 1676, is quite fictitious (where for the first time we have the old-repeated table that Mehmed Köprülü was of French origin); M. Bruschi, "Gli Ascolti sulle prime viaggio in Turchia," Vienna 1805, l. 290, and C. Brünner, "Die Geschichte des Osmanischen Reiches," Leipzig 1877, p. 77, etc., (brilliant summing up of the personality of Mehemmed Paşa); "Ottomanische Geschichte," M. N. v. Rubel. 20th ed. St. Petersburg, 173, etc., Ahmid Raffi, Köprülüler, Stanbul 1331, 1 part, 143 p. 2. Köprülüler Fâji build Ahmed Paşa, son of the preceding, Ottoman grand vizier, born 1045 (1635) at Weizd Köprülü, died 20th Shaban 1087 (October 20, 1676) near Adrianople. Mehemmed is said to have been unable to read and write, therefore he wished his son to become a scholar. The young Ahmed, while still a child, was entrusted to the famous historian and later Khalil al-timn Kara Cehnî Ahi al-Atîq (q.v.); he signed his autobiography and when only 10, held the office of a mufti in the mosque of Mehemmed the Conqueror. For ten years he had held this position before he decided to enter the civil service. Three days before his father's death he went as governor to Erzurum and in the following year to Damascus in the same capacity. From here he conducted a successful campaign against the Druses (cf. J. von Hammer, G. O. R., vol. 93) but in consequence of his aged father's increasing decrepitude he was recalled by the Sultan to the capital where he was given the rank of "ujące mabdi" and later the Sultan the capital where he was given the rank of a designation. On the 7th Rabii 1672 (October 30, 1661), he was given the imperial seal immediately his father died. He was then only 26. For fifteen years he filled the office of grand vizier with ability and strength and surpassed his father in education and statesmanship. He undertook numerous campaigns during his tenure of office. His first was against Hungary, when he took Belgrad (1656, September 29, 1666), besieged several fortresses, roused Zerzavia to the ground and finally suffered a reverse at St. Gotthardt on the Rand on August 1, 1664 at the hands of Count Montecuccoli. At the end of May 1667 the Croatian was begun which he conducted in person and ended with the occupation of Candia at the beginning of October 1669. Shortly before then he had placed two of his brothers-in-law in the two most important offices in the empire; Köprülü Mustafa Paşa was made Grand Admiral ("Köprülü Paşa," q.v.) while Kara Mustafa Paşa [q.v.] had been appointed "Kârol-îmâd" to the imperial camp. (J. von Hammer, G. O. R., vol. 277.)
Kapadua Pasha Saiyid Mehmud Pascha is mentioned as a third brother-in-law (cf. J. von Hammer, G. O. R., vi. 345) whether rightly or not is uncertain.

In the summer of 1672 (1083) he turned his attention to Poland and took Krapina and Podolica after a several days' siege, celebrated by the poet Reh, on 5th Dhu-l-Hijja, 1085 (August 28, 1675). On the other hand the grand vizier lost the last battle, that of Choita (Polish: Chocim, Turk.: Chottija); the fortress was lost in November 1675 (Radjab 1084). Ahmad Pascha had to take to flight. While he was able to make up for the loss of the battle of St. Gotthard by a satisfactory peace of Varsau (August 10, 1664), he had to prepare for a new war the next year, which ended with the capture of Chottja and the taking of Ladysyn. On the way to the imperial camp, Filji Ahmad Pascha died after eighteen days, illness on 22nd Shaban 1087 (October 30, 1676) at the farm-place of Karu Hilier near the bridge of Erkeme (between Bursah and Adramipline). The body was brought to Stambul and he was buried beside his father. His early death is said to have been caused by over-indulgence in spirits and to dyspepsy caused thereby (cf. Edits de la Crux, État général de l'Empire Ottoman, ii. 28). At the siege of Candia he had been liable to epileptic fits, and already looked a tired old man, weary of life. He afterwards indulged in all kinds of vice, surrounded himself with women (he is said to have had 80 wives, including slaves) and liked to drink Polish brandy which the doctors had prescribed for him.

Ahmad Pascha-certainly surpassed his father in intellect and intelligence and still more in his love for the arts and sciences, which he encouraged even when in the field. In Stambul he founded a comprehensive library (cf. Mouradoglu D'Olsson, Tableau, ii. 438) which is still in existence. (Catalogue, Déter, 248, 42, 4, n.d.) as a monument to his fame. His seal-bearer Hassan wrote his life under the title Djamshid al-Aghbar, and his campaigns were several times celebrated in verse and prose (cf. V. Balinger, Die Geschichtschreibung des Osmanen, Leipzig 1897, p. 211 sqq.).

Contemporary European writers are unanimous in praising the beauty and keen penetrating intellect of this distinguished statesman.

Bibliography: The above mentioned historians and M. Rosch, Geschichten aus dem Leben dreier Großerotten, Gottha 1899; L. van Ranke, Die Osmanen, etc., Leipzig 1877, 75 sqq.; Othmanéide Ahmad Tâbi, Fatihât al-Wâmi, 106 sqq.; Siğitli Şeyhâ, i. 222; Ahmad Rafaâ, Köprülü, ii. Stambul 1331, 156 p.; Barozzi-Berchet, Relazione degli stati Europeri, ii. part (of which the relating of the battle of Varna are specially important); J. Covel, Early Voyages in the Levant, London 1893 (C. describes him as a small bearded man with large eyes and a round face; p. 195, 200, 257); J. Charpin, Voyages, i. 81 sqq., 87 (according to whom he limped, cf. Covel, p. 208); Sir Paul Kybart, Present state of the Ottoman Empire, 135 sqq.; C. Magni, Quanto di pia curiosità, una storia della popolazione etc., Parma 1679, 465 sqq.; Antonio Gerolomedi, Bilancio storico politico dell'Impero Ottomano, Venice 1686, 139 sqq. (to be read with caution); II. Köprülü Mâffet Pasha, son of I and brother of II. He was born in 1637, the second son of Mehmud Pasha. He was appointed vizier of the empire in Djanma II, 1091 (July 1680) and became successively vezir-in-fact (commandant of a fortress) of Bender, Silistra, Balta Dagh, the Dardanelles, Chios, etc., thus in Dhu Il-Hijja 1098 (October 1687) was appointed the grand vizier's deputy (sûretâ) and ultimately received the seal of the empire on 24th Muharran 1101 (November 7, 1689) after once again being vezir-in-fact of the Dardanelles and of Candia. He was by this time 52 and was reputed to be a strict observer of the laws of Islam and an enemy of the Christians. His mind inclined more to learning than to military affairs. Quoique grand vizir, says a contemporary Italian relation, 1r un autre souffre aimable, ministre du vient, ministre des chrétiens, veillant dalla sua fede, avere scrupolo, caro, buono e bravo, stimato per un santo e dolore della sua legge, politico ma non essere pratico di guerra (cf. J. v. Hammer, G. O. R., vi. 547) which gives a very clear idea of his character and qualities. His aim was to make the grand vizier as independent as possible, whereas he reduced the number of viziers of the cupola and stimulated his officers whom he did not like. He was anxious to improve the finances of the State, such as publicly farming out the tobacco tax and regulating the currency, showed his clear insight into the needs of the kingdom. He had the superfluous silver of the imperial palace melted down and gave his own to the mint, contenting himself with pewter. In the summer of 1695, he went with the army against Serbia, reoccupied Belgrade (October 18, 1695), took Essen (Hung. Eszék) and fell on September 19, 1694 before Slanakamen, near Belgrade. His body was not found. Like his brother he was called the virtuous, Filji. He was a distinguished statesman, who clearly recognised the needs of his day and therefore introduced various innovations, the starting points of which time proved.
KÖPRÜLU — KÖR ÖĞHLU

reducing and remitting the poll-tax (cf. J. v. Hammer, G. O.R., vii. 44). He founded a large number of buildings for pious purposes, for example mosques in Stambul, Adrianople, Giudecca, and Lepanto, built schools, colleges, waterworks and wells of all kinds (cf. J. v. Hammer, G. O.R., vii. 47 sqq.). The execution of his counsels by Khrillumović Ali Beg, because of a secret passion, it is said (cf. Rughi, Turizm, i. 264) the study in Rantstutz's Geschichten der osmanischen Römiscz, Hamburg 1745, p. 618 sqq., is quite absurd) affected him deeply. An incurable disease finally forced him to tender his resignation, which was accepted Dec. 12th (Rahi II, 1114; Sept. 5, 1702). He retired to his estate on the heights of Ibelin Tepa near Adrianople and died almost immediately afterwards at his country house near Silivri on 29th Rahi II, 1114 (September 23, 1703). He was buried in a special tomb on the "Sulhan's market" in Stambul.

Bibliography: The historians above mentioned and: Othmanzade Ahmet Taşı, Hadisler al-Fikir, p. 124 sqq.; Bâmis Paşazade Mehmet İsmet, Khrillumovićābâνî-i darâ, Stambul 1885, 75 sqq.; Sulaiman Efendi, ii. 202; V. Köprüliye; Nûmân Paşa, son of III. Ottoman grand vizier. He began his career by filling several governorships (Erzerum, Amasia, Negroponte, Candia), became comman-

I. Köprüliye: Nûmân Paşa (N. V.), a daughter married Köprüliye Muṣṭafa Paşa)

Ahmed Paşa (N. II)

Nûmân Paşa (N. V.)

Hüsî Ahmed Paşa of under N. V.

Hüsûl Agha

Husân Agha

Husam Paşa (N. IV)

Asad Paşa d. end of Muḥarram 1128 (end of Sept. 1726) in Crete (Retimo); cf. G. O.R., vii. 224, 376.

( Franke Baringer)

KÖPÜZ (v.): a musical instrument, a kind of guitar with one string which the bands of Central Asia used to accompany their songs. The body of it was made out of a gourd.

Bibliography: Köprüliye-iads, Muḥammed Fuâd, His mustaṣafī-eṣâr, Constantinople 1910, p. 15; Ahmad Wâli Paşa, Erzurum-èsâr, ib. 933; Baruq de Meynard, Déc. turc-français, ii. 408, 544; Rollet, Opti, i. 604, 662; Pavet de Courthieu, Déc. turc-oriental, p. 423; Sulaiman Efendi, Lâçet-i tabâsat, p. 231.

KÖR ÖĞHLU (v.): a son of the blind man); the hero of a popular romance is power mingled with verse of which there are Persian and Turkish recensions. He was, it is said, a Turk of the Teke tribe named Köçai; the son of Mirzâ Serîf who lived in the reign of Şâhi 'Abdû II (1051-1072 = 1641-1660). He was born in the north of Khorasan and lived there in the second half of the 17th century of our era. In the valley of Salmâ (Adarabânî) are still shown the ruins of the castle of Candî-bel built by him. He used to plunder the caravans on the road from Turkey to Persia via Erzerum and Khorasan. He is the national hero of the nomad tribes of Persia and Turkoman origin. Poetical versions of the story of his exploits are sung at the festivals to the accompaniment of music. His horse Kürk shares his fame; the song lamenting his death is always sung in existence. Nomadic singers called "atâk", "lovers", sometimes accompanied by jugglers and rope-dancers wander through the towns, villages and encampments of Transcaucasia and Khorasan and recite this epic in sections called muqâllâ or wazaea. They are known as kuşçu ve ağa, "reciters of Köçai-Öghlu". The Turkish recension puts the scene
of Kör oglu's explains in Asia Minor, locating them around Boll (the ancient Claudiiopolis in the province of Kastamoun). His name is derived from the fact that the lord of the district (the Persian version, Sultan Murad, sovereign of a part of Turkmenia and in the Turkish the Deyo-boy of Boll), furious at seeing that the head of his sultans, the father of our hero, sent him to pick the best out of the horses brought to him in tribute, had chosen a thin one, and had his eyes gouged out. The area of the adventures of Kör oglu in the Persian version is very extensive for it includes successively Khorkaam, Astrabadigan, Erivan, Nakhchivan, Anatolia, Kocy, Syria, and Egypt. The Turkish version does not go beyond the district of Boll.


(Ex. HOANT)

KORA, an ancient decayed town, situated at 26° 7' N. and 80° 22' E. on the old royal road from Agra to Allahabad (Allahabad), now in the Fathpur District of the United Provinces of Bat平台, and under the Sultan of Delhi it was the capital of a province, and in Akbar's time it was the head-quarters of a saradar in the wilayat of Allahabad.

A copper coin of Akbar is known of Koya mint. The place was also a mint-town of the later Moghul emperors from the time of Râmâl Dâm-dât onwards.


(R. B. WHITENER)

KORAH. [See KORAH.]

KORAN, the (al-Korân), the sacred book of the Muhammadans contains the collected revelations of Muhammad in a form fixed by community to writing.

1. Even among Muslims there is no unanimity regarding the pronunciations, derivation and meaning of the word. Some pronounced it Korân without hamza and said it is properly pronounced as kerân elsewhere, like kerân and brightener, or they derived it from kerân, to tie together. Others rightly begin with kerân with hamza and explained it either as an infinitive in the sense of a past participle or as an adjective from kerân, to collect. It is really very easy to see an infinitive in it as it occurs as such in Suras lxxv. 17 (cf. Tabari, ed. de Goeje, s.v.). The exact meaning must be sought in the usage of the Korân itself where the verb kerân's frequently occurs. In Surah xvii. 95 it certainly seems for "to read," but the most frequent meaning is rather "to recite, to discourse," which does not necessarily pre-suppose a written text. Thus Allâh says, lxxv. 17: "Move not thy tongue too quickly with it for it behoves us to collect and recite it!" Similarly the word is used of Muhammad who recites the revelations made to him, xvi. 105; 47; 207; lxxvii. 171, cf. the 24th form in lxxvii. 6 or of the believers when they recite the revelations at prayer, lxxvii. 20. Cabras claims that in the Quran, the unique, al-Kurân in reading, lxxvii. 259. We thus come to the meaning, literally, "that which is uttered, i.e. what Muhammad heard from Allât and repeated" ("follow our recital", lxxv. 18).
sent down, and in xxii. 34 to its revelation. On the text see fawā'id see that article. A term peculiar to the Kūrān, the origin and original meaning of which is still obscure, is Sūrat. It is used only for the separate revelations, while Kūrān has sometimes a more comprehensive sense and is found in the Mecca as well as the Medinan sections; for further details see the article Sūra.

Smaller sections of the Kūrān were called ḥājir, plural ḥājdīr. It means properly, like the related Hebrew word ḥār, a token of belief (ii. 249; iii. 36; xxv.-197); and especially the token of Allāh's existence and oneness which He revealed, xii. 105; xiv. 35; xvi. 79, as mentioned above (ii. 247). This gives us a very instructive glimpse into Muhammad's ideas and consciousness. In Mecca the demand of his opponents that he should give proof by some miracle of his credibility as a messenger of Allāh caused him serious difficulties. The gift of performing miracles, possessed for example by Jesus, was denied him but the revelations offered him a very good substitute, the divine origin of which he was firmly convinced (vi. 155; vii. 202; xx. 135; xxix. 49 sq.). They were the only convincing miracles and thus received the name ḥājdīr. They were sent down from heaven (ii. 95; xxvi. 87) to the Prophet of Allāh (ii. 253; iii. 51; al. 5) and proclaimed (xxviii. 77) by the Prophets before him (xxviii. 14; former times by the Prophets (xxviii. 59); "Allāh proclaims his Acts" (ii. 183); the believers recite them in the night" (ii. 110); "the unbelievers dispute them" (xxiv. 40, etc.). The one noteworthy point is that Muhammad when he expresses himself more definitely does not use the word like ūrūd of the revelations but only of the smaller parts of which they consist: e.g. "Sūra which we have sent down with perspicuous Acts" (xxvi. 10), "a scripture which we have sent down so that they may reflect on it" (xxvii. 48); these are the Acts of the wise scripture" (i. 4; xxi. 1; xxvi. 11; xxvii. 12; xxviii. 1); "who are the Acts of the Sūrat and of a perspicuous scripture" (xxviii. 11; cf. xxvii. 1); a scripture the Acts of which are firmly linked together" (xxi. 1; xii. 2) and especially in the scripture and unambiguous Acts and others which have several meanings" (ii. 5); and "if we abrogate an Act or discontinue it to obviate, we put a better or a similar one in its place" (ii. 100); "if we exchange one Act for another", etc. (xxvi. 103). Unfortunately one cannot see from such passages how large or small these component parts of the revelations were. Later scholars took them to be verses in the technical sense but this does not agree with xxvii. 88 and other passages where the reference is clearly to divisions required by the sense without it being possible to define their length more exactly.

2. From what has already been said we can see how Muhammad regarded the origin of his revelations. They came from heaven, and were taken from a well-guarded tablet (lxv. 21, etc.) a concealed book only to be touched by the pure (lv. 76), the "mother of the scripture" (the original scripture, xliii. 6; otherwise iii. 5). The book is called "an admonition on noble, lofty, pure language through the hands of noble writers" (lixvii. 2) (lxvii. 2; cf. iii. 3, where Muhammad swears by a scripture written on an enrolled parchment, and li. 2; "by the red-pen and what it writes", xxvi. 4 sq.; with the red-pen he taught men what they did not know). The Prophet did not become acquainted with the whole of this book but only with isolated sections of it, which were given to him in Arabic dress: "Precisely", it is said in xvii. 26, "what is communicated is that of Allāh's scripture; no one may alter its words", and in iv. 162; xii. 76, he says expressly that Allāh told him of some of the Prophet's books beyond all. Nevertheless, we can obtain from the revelations given by Muhammad an idea of the heavenly scripture, from which they are taken, for it is apparent that it contained a similar mixture of instruction dealing with the being of Allāh, the creation of the world and especially of man, good and evil spirits, the coming judgment, paradise and hell, and the experiences of the older prophets, and in addition all sorts of regulations regarding the worship of Allāh, and the life of the community, including quite special laws (iv. 124, 126, 139; xxviii. 6). The field of cosmology is touched on in the reference to the twelve months (lxv. 30), the temptation of man by Satan in xii. 4. But further perspectives are opened up when it is said that the heavenly book comprises all that has happened in the universe and will happen (lxix. 3; xcvii. 37; xcviii. 3; xlv. 50; lvii. 38). The same is said of the Prophet's scriptures (lx. 4; lix. 47; xxv. 37; etc.); even if the Muslims had remained in their houses at the battle of Chalid, those who were destined to die would have been attracted to the places where they were to fall (i. 148); (cf. my essay in the Haupt festellungen). The Kūrān contains only a few and very obscure hints regarding the process of communication of the revelations; it is wrapped in a secrecy which Muhammad either could not or would not illuminate. It is not from the Kūrān but from reliable hadiths that we learn something about the half-dissolved ecstatic conditions, with which he was overcome (cf. the article MÜHAMMAD); the revelation ix. 12, xcv. 1, at most might contain only a slight reference to them. The main thing was however, as already observed, not what he saw but what he heard, which is also underlain by the description of the visions (xii. 10; lxii. 139); that he had visions is evident from lii. 3 sqq.; lxiii. 23 sqq. It was the voice of Allāh that with a few exceptions talked to him in the stereotyped "we" and stamped even what the Prophet had to say by a prefixed fas "say!" as a divine utterance. But he did not hear this divine voice directly — for this his conception of Allāh's superiority was too great. But through the intermediary of the "spirit" or of an angel, according to the later passage li. 91. Gabriel: "The trustworthy spirit, brought the revelation down into the heart of Muhammad (xxvii. 149 sqq.); the spirit of holiness brought it down from Muhammad's Lord with truth" (xvi. 104); "Allāh sends the angel down with the spirit of (Izzō) his word to whom He will" (xxvi. 5). The Lord of the throne sends the spirit and He wills to whom He will of his servants so that he may admonish" (xi. 15); "We have revealed to them a spirit of our own" (iilii. 59) — all somewhat obscure expressions, which are not made any clearer by the fact that the spirit is in other passages (xxvii. 38; xxvii. 4) associated with the angels, but which at least show that the Prophet had formed some idea for himself of the
example only a few scattered indications regarding the great pilgrimage so that it would not be possible to reconstruct the whole ceremony from the Kur'an without the help of traditions. In such cases one must always consider the possibility that traditions endowed all sorts of later customs; and that this actually happened we see from the instructive example of the settling of the times of daily prayers. According to tradition, the angel Gabriel taught them to the Prophets but the Kur'an talks only of two obligatory periods of prayer, to which is added the afternoon prayer (cf. 2: 187). When there is mention of the five times of prayer in Muhammad's letter (see Nishāh 653), this is probably an indication of a later recasting of the text (cf. Zuhd ibn Ma'jah, i., 159). That Muhammad knew quite as well that the full contents of the heavenly book had not been communicated to him is evident from the passages mentioned above, according to which Allah had told him of some of the Prophets but not of others.

Of special significance for Muhammad's own conception of the revelations is the distinction which he makes between them. Thus it is said in ii. 5 of the Kur'an: "If it is not unambiguous and which are the mother of the scripture (i.e., firm foundation, otherwise in xiii. 3) and others which are ambiguous; those in whose hearts there is a tendency to turn aside to the ambiguous because they seek vexation and (arbitrary) exegesis; yet we know the exposition except Allah; but those who are strengthened in knowledge say we believe in it, everything comes from our Lord." The obvious passages which to the pain of the Prophets produced criticism and quarelling, are ascribed to divine inspiration equally with the clear passages. But there are cases where the divine revelation not only elucidated principles of the earlier religions of revelation but even regulations which Muhammad himself had proclaimed. How he reconciled this with the idea of an original scripture in heaven, the contents of which were revealed to him, is not easy to see, if he ever really reflected on the point at all; but in any case the idea itself that Allah revoked and altered the announcements of His will caused him no difficulty. This is the doctrine, later thoroughly discussed by the theologians, of asābīh and masā'ib, the abrogating and abrogated.

There were special works on the subject, e.g., by Abū Ja'far Simūn Allah ibn Bābīna (d. 410 = 1019) and 'Abd al-Khālīq ib. Tāhir (d. 440 = 1048). The terminology goes back to n. 100 where it is said with reference to the alteration of the direction at prayer: "if we abrogate an aya or command it to oblivion, we offer something better than it or something of equal value." cf. also xvi. 193: "if we put one aya in the place of another — and Allah surely knows what He sends down — they say: 'thou art simply tampering'," but this verse may also refer to unintentional variations in the repetition of earlier pronouncements.

If Muhammad did not have quite a clear conception of these points of view, he was at all the more sensitive when the Meccans pointed out that his wisdom was communicated to him by mortal teachers, some of them foreigners (xvi. 105; xxvi. 35- ; xlv. 13). His defence on this point is very weak and he really conceals the justice of the charge. Why he learned in this way was probably.
transformed into indelible divine words when it re-schooled in his life of obscured mentality.

4. Among the most far-reaching of Muhammad's conceptions was the idea that not only his mission but also the revelations of the earlier Prophets and the Holy Scriptures of the Jews and Christians were based on the original heavenly scripture so that they coincided in part with what he himself taught. The Qur'an was sent down in purgatory Arabic language and it is in the scriptures of the ancients; is it not a sign that the learned men of the Jews knew it?" (xxvii. 195 sqq.) The Qur'an thus confirms what was earlier revealed (lii. 75; vi. 93; xxxix. 29; xl. 11, etc.). The law is given in Moses, the Gospel to Jesus, the Good News is the Falsafat which Moses received (iv. 163; xvii. 57). They came out of the heavenly book and therefore the Jews and Christians are called 'Abd al-Kur'ah, the people of the (original) scripture. From such statements alone it can be seen that Muhammad had no idea of the real contents of these books and that he can never have read them, so that it is labour lost to try to ascertain what is meant by the "Seal of Abraham", which are mentioned alongside of the Leaves of Moses (iii. 37 sqq.; lxxxvii. 18 sqq.), or the books which the Prophet brought according to xxvii. 23. The Qur'an expressly confirms this position of the Prophet by the word 'anum (from anna), like ilbah from ibnah according to Wensink, Acta Orientalia, vii. 291, rather ilmah, cf. however, ii. 75; i.e. a layman, who could not read the holy scripture of the earlier religions of a revelation (lii. 73; iii. 19, 69). "Allah has sent amongst the un instructed a messenger from their midst, who proclaims his lord to them and teaches them the scripture and wisdom" (lxii. 2). "Thus did not know what scripture or belief was" (xllii. 52; cf. xxii. 47). This idea of the essential identity of his teaching with the earlier books of revelation, is found all through the Meccan period and in Medinah also he still adheres to it although with some modifications. He now regards the earlier religions in a more critical spirit and emphasizes their difference from his own. The Jews only received a part of the "scriptures" (lxii. 22; iv. 48) and, what is more important, there are in their laws regulations which have only a limited validity like the observance of the Sabbath which is only binding on them (ii. 61; xvi. 150, 152) or the forbidden foods which were intended as a punishment for the Jews (iv. 158; vi. 147; no doubt a medical interpolation; otherwise in v. 7). The main point however is that he declared himself against Jewish criticism by the assertion that in their scripture the Jews had forgotten (v. 16) or concealed (iv. 169), or actually corrupted all sorts of things. "They have perverted the words from their places" (iv. 48; v. 16, 45), and a similar charge is raised against the Christians because they worship Jesus as God and have introduced monasticism.

5. Although Muhammad owed not only his general religions and moral ideals but certainly also the idea of God's revelation through prophets sent by Him to correct both Jews and Christians, or probably more correctly with the numerous sectarian adherents of these religions settled in Arabia — his series of prophetic, strange to Judaism proper, in which the regular prophets of the scriptures are lacking, recalls somewhat the Clemantine writings for example — his teaching developed in the early period, not according to biblical models but in the style of the pagan Arab soothsayers with their oracles, formulae for blessings and curses, etc. In the introductions to the oldest single, he3wars by the most remarkable things, by the very and olivétre and by Mount Sinai (xxv. 1), by the heavens and the signs of the Zodiace, by the dawn and by the ten nights, by the double and the single (xxxix. 47 sqq.) etc. He also uses a form which found with these soothsayers, which gives it a distinction from the Qur'an a distinctive character. While he rejects with indignation the ascription of his opponents that he is a poet (xx. 51; xxxvii. 35; lii. 30; lx. 41; cf. also the verdict of the poets xxvi. 224 sqq.) and his discourse really have nothing in common with the productions of Arabic poetry of the time, highly developed as regards language and rhythm, he used after the fashion of the soothsayers, rhymed prose, sug', which consists in two or more short sections of the utterance being linked together by a rhyme. In view of the constant suffix forms and endings and wealth of the vocabulary of Arabic, such sentences can be formed without much trouble especially as the finer rules of the rhymes of poetry do not apply to it. Muhammad also used the sug' form with great freedom, frequently repeated the same rhyming word and made the rhyme rhyme. In his later revelations he became still more negligent in their application (cf. the material collected by Vollmer, "Volesprache und Schriftsprache in alien Arabien", 1905, p. 15 sqq.; Noldeke-Schwarz, "Geschichte der Koran", t. 30 sqq.) so that Muslim scholars assert, not quite without justice, that the Qur'an is not composed in proper sug'. Nevertheless this form may be used with caution for critical excisions (e.g. xxxiv. 31—34; lxxxiv. 10 sqq.) or emendations (e.g. lxxvi. 43, qasab hind rub' al). Rhymed prose was of importance for the style of the Qur'an as it enabled Muhammad to use peculiar (e.g. xxxvii. 150; xxv. 2) or rare words (e.g. lxxii. 18 sqq.) or even had a definite influence on the contents (e.g. the nineteen angels lxxx. 30, the eight, lxx. 17, the dual form, iv. 50 sqq., etc.). Among other articles Muhammad occasionally uses the refrain (e.g. vii. 191) without however actually reaching a regular strophic formation. Among the rhetorical articlss may also be mentioned the frequent similes, as Muhammad attributed a special value to them and reflects on Allah's use of them (xxxvii. 50; xxv. 35; xxiv. 41; li. 21; and notably li. 24). The sug' are as a rule simple comparisons which are not infrequently very effective and much to the point (e.g. xili. 15; 18; xxiv. 59). In so far as they are taken from nature, it is made to appear in vii. 56; xili. 18, as if Allah had so foreordained the processes of nature as to express a moral lesson. In other cases the sug' are taken from history, as warnings or implications (iv. 47; lii. 57; lxxv. 10 sqq.). A remarkable simile is found in the "Light Verses" (xxxv. 33) which is practically isolated in its strongly mystical colouring. On one occasion a simile is spun out into a regular parable (xxvii. 38 sqq.), but it is rather spoilt by the confusion of the picture and the thread to be illustrated by it. That Muhammad at any rate later heard something of the parables in the
Gospels is shown by xlvi. 39, from which how-
gover it can once more be seen that he possessed no real knowledge of the New Testament.

6. The language in which Muhammad de-

...erived his revelations was, according to the most 

...nacular assumption, the Arabic dialect of the 

...eople of Mecca. The view put forward by Volck, 

...hat it was a purely popular speech, distinct from 

...arabic with its strict grammatical rules, so 

...at the present text only came into existence as 

...as the result of a later revision, has been rightly 

...buted by J. Geyer and Nöldeke, as there is 

... no support for it either in the oldest traditions 

...evidence of language, although the inadequate reproduction in an alphabet of con-

...sons does not exclude the possibility, that the 

...onunciation on the lips of the Prophet may 

...ave offered all sorts of shades of variation. It 

...irther be asked whether Muhammad may 

...not have used the language in general use among 

...s, but this could only be settled if we had 

...ther specimens of language for comparison from 

...e of the day. The style is quite dif-

...ent in the earlier and later parts of the Kur'an, 

...h it bears everywhere undeniably the stamp of 

...e Mekkan style. The perfect purity and per-

...ection of the language of the Kur'an is an 

...mprobable dogma, the acknowledgment of which 

...is not however easy to a reader with some stylistic 

...rning and a certain amount of taste. In the 

...est revelations one is carried away by the 

...if, and grotesque presentation, sometimes 

...o a warmer feeling, so that it would be 

...edicative to lay much weight on faults in language 

...r logic. In the later sections also higher lights 

...e not lacking, for example, when the Prophet 

...presses his admiration for the wonders of 

...ration and of life; but as a rule his imagination 

...nished itself and gave place to a pro-

...eleuca in which the slips in reasoning and style, 

... exhaustive catalogue of which has been 

...made by Nöldeke, Neue Beiträge zur semitischen 

...prechungsschafft, p. 349, makes quite a bad 

...mpression. The Prophet becomes fond of wearisome 

...pitations of long stories interspersed with religi-

... and moral platitudes which have an unpleasant 

...fet, for example, "the most beautiful 

...es" Sura xxxi.) or metaphysical speculations, or 

...es which prove little to those who do not 

...hare his premises. As an example, the naive 

...uation xxxi. 39 may be quoted, in which he says 

... he was not present, when 

...e events narrated took place, a proof that it 

...must have been communicated to him by revelation.

...e would, however, not forget that the really 

...ctive element in his preaching lay not in his 

...ess; but in the unusually suggestive power of 

...ersonality and also that many weaknesses 

...s may be explained by the fact that 

...ip like the Alexandrine translators of the Old Tes-

...un had to create a language for 

...s and remote to his countrymen, a task 

...he had apparently, no special gift.

...What was the exact state of the Kur'an 

...e death of Muhammad? Is a question 

...not be answered with absolute certainty. 

...uid only is certain and is openly recognised 

... by tradition (al-Suyūtī, ḍhikā, i. 77), namely that, 

...ere was not the existence of any "official" rev-

...ations in final form, because, so long as he 

...as alive, new revelations were continually being

...is could be written down (or, causes to be written down!) and they 

... are dictated in him. morning and evening!" It 

... such remarks refer rather to the matter collected 

... by the Prophet, than directly to his Discourses 

...when Muhammad (cf. 66) challenges 

...suals like his own, this undoubtedly presupposes that these 

... available for comparison in writing. This is still 

...id, or non-technical secular literature, which 

... have not been necessary if these had only 

... by the Prophet, than directly to his Discourses 

...when Muhammad (cf. 66) challenges 

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which leaves much obscure. The most popular view (see Nöldeke-Schwall, ii. 156 n.) finds the stimulus to the first collection of revelations in the circumstance that many who knew the Qurʾan (qurʾa; reciters; on the later meaning "pious ascetics", see Goldscher, Keilinschriften über den Israʾil, p. 159) had perished in the battle with the false prophet Musaʿlima. This aroused in ʿOmar the fear that all knowledge of the revelations might be lost wherefore he, although with some difficulty, induced the caliph ʿAbd ʿAbd to begin the collection of the scattered discourses. The word was entrusted to the already mentioned secretary of Musaʿlima, Zaid b. Thālith. He collected everything that was written on different, often primitive (cf. above), materials, and what people retained in their breasts (i.e. memorized) and wrote it on separate leaves (ṣaḥīf, pl. of qābih, written leaf), which he gave to ʿAbd ʿAbd. After the latter's death, this book passed into the possession of ʿOmar who entrusted it to his daughter Ḥafṣa, the widow of Musaʿlima. In this story the first thing that strikes one is that there is no reference to the official transcripts made by order of the Prophet himself, although they would at any rate have reduced the danger threatened by the death of the qurʾa. CastaniMoreover (Annales dell' Israʾil, i. 110, p. 715 infra) has called attention to the fact that those who fell in the battle with Musaʿlima were, according to the lists, when they had been handed down, mainly new converts, none of whom could be expected to have an extensive knowledge of the Qurʾān. If the whole story is thereby rendered uncertain, it becomes more important to note that there are other traditions, according to which it was ʿOmar himself who ordered and supervised the collection (Iṣrāʾīl, i. 73) and indeed we are even told (Ibn Sād, i. 212, a) that ʿOmar died before the task was completed. As it is easier to understand how such a plein work could have been annotated than that it could have been transferred from ʿAbd ʿAbd to his successor, the second story is perhaps somewhat more probable, although the mechanical way in which ʿOmar is said to have tested the genuineness of the separate parts (if they were known to two authorities) does not sound very trustworthy. Zaid's participation in the work remains uncertain. On the other hand, the realistic feature that the Safāf came into the possession of Ḥafṣa. But this very point raises other difficulties. If the Safāf was to be an authorized standard code it is difficult to understand why it was given to a woman. W. D. thinks that Ḥafṣa was to take care of it but this could have been more safely done in other ways; and if it was to be a standard MS. from which copies could be made, it was quite inconvenient to leave it with Ḥafṣa, as not every one had access to the widow of the Prophet. There is no mention of any reference to any authorization. The whole business was done in a spirit of great freedom, as we bear of several variant versions of the Qurʾān from the pre-Olmecian period. The only solution of the difficulty may be in the hypothesis suggested in the next section, that a distinction should be made between the simple material collection of the Safāf and a regular arrangement and editing by Zaid of the texts contained in them. If this is so, the "leaves" would lose any real importance and it is not
difficult to believe that they might be given to Omar's daughter as a gift of honour.

9. The men to whom particular editions are ascribed were the already mentioned Ubayy b. Ka'b (Ibn Sa'd, II. 105; II. 59-63), 'Abd Allah b. Mas'ud (see Ibn Mas'ud), Abi Musa (see Ibn Sa'd, n. 114-116). All these recensions gradually disappeared after the authorization of 'Uthman's Kur'an; but several very valuable items of information regarding the first two are given in the Fihrist, ed. Pagels, p. 26 ff. and in add. S. n. 82, which throw some light on the oldest phases of the history of the Qur'an. They are all ascribed to 'Uthman's Kur'an in somewhat different order and with the important difference that Ubayy had (two additional suras (prayers recalling Sura 1) while in Ibn Mas'ud, Sura 23, and exix. and probably also Sura 1 were not given. Besides these recensions there was a further one, on which 'Uthman's edition was later based, and which is associated with the Za'id already mentioned. If, as Schwally does, we tried to identify Za'id's edition with the qasf, it would be difficult to understand the divergencies of the other recensions in view of the former's prestige. Besides, the name "the leaves" suggests a loose collection of separate leaves, and not a definite arrangement of the portions. This is definitely expressed in another tradition, according to which Za'id collected the suras with much difficulty in no particular order (Noldeke, Geschichte der Qur'an, p. 195). These difficulties are not easily disposed of by the assumption that Za'id after collecting the qasf prepared an edition of his own with a definite order of the suras, which added a fifth to the already mentioned four editions, one by which the others did not feel themselves bound. The suras in it were, as in Ibn Mas'ud and Ubayy, arranged on the principle of decreasing length; but it was only a general principle (takis from Jewish examples); the details of which were left to the individual. Za'id's version later received authoritative importance, when it was used as the basis for 'Uthman's Kur'an. A further light might be thrown by a phenomenon which, although in itself exceedingly obscure, seems to merit some significant deductions. We refer to the mysterious letters, discussed more fully below, which are found at the beginning of about a quarter of the suras. In this connection Noldeke and following him H. Hirschfeld and more recently especially H. Bauer, Z. D. M. G., xxv. 1. 127, have called attention to the fact that some of these letters are repeated before several suras and that these suras form little consecutive series. Thus IlM is found before sura 116 (according to Bauer originally before xxxix. also before xxxvi. with following Sura 116, B. before s-xii. before xxxv. before xxxvi. before xxxvii. but without s). But the next question is whether such axioms refer to the whole sura or only to some immediately follows, to which the rest may have been later added; e.g. the introduction x-x, which only fits the story of Zacharias and Marius while, on the other hand, the formula s-xvi. is adopted in s-47, 52, 55 and 57. In brief we are not unfortunately usually confronted with questions which cannot be answered with certainty, however important the correct answer would be for an understanding of the Kur'an.

11. With the reign of 'Uthman we enter upon more solid ground. According to a statement of Ibn al-Athir (ed. Tornberg, ii. 66) the four
recessions mentioned above found acceptance, each in a particular region: Ubuyj’s in Damascus, Mi’dad’s in Hijaz, Ibn Mas’ud’s in Kufa and al-Ash’ari’s in Bagha; support is given to this statement by the fact that the two last named held offices in the provinces mentioned. That the existence of several different versions would produce necessity, is easily understood. We are told in a widely disseminated tradition that the general Hujiibna thought that the quarrels among his followers about the correct form of the sacred book, while on a campaign in Armenia and Asfarabadi, were dangerous and asked the Caliph ‘OTHMAN to try to abolish this unfortunate state of affairs, so that believers might not quarrel like Jews and Christians over their scriptures. The Caliph recognised the justice of the request and asked Hafa to let him have the गुह/ for a time, so that copies might be made of them (नेत्राहास नै तीसराहा). Hafa agreed, and the Caliph entrusted the task to a commission consisting of Zaid, already mentioned, ‘Abd Allah b. Zuhayr [q. v.], al-Harith b. ‘Abd al-Rahman b. al-Harith [q. v.], and Ibn Sa’d [q. v. 952], and ordered the two scribes (लोहे, v. 39 sqq.) and al-Harith b. al-Harith [q. v. 39 sqq.]. Other individuals are also named but the usual tradition appears the most reliable and in any case it may be considered practically certain that Zaid, on account of his previous services, shared in the work. From the attitude which ‘Abd Allah and his father al-Zabair soon afterwards took up towards the Caliph, one might perhaps suppose that the members were chosen, not so much by the Caliph in person, as by a wider circle. Besides it is not easy to see clearly what their work really was. If they had only to make copies of a standard text, reliable scribes would have sufficed so that the men named would at most exercise some sort of supervision over the work. According to the tradition, they were to retain the Ka’b al-Aryah dialect in cases of doubt, but this probably only reflects a later notion of the dialect of the Kur’an. Further they could not have made clear fine distinctions of pronunciation with the imperfect Arabic alphabet. At any rate the most important point is that the version of ‘OTHMAN was based on the गुह/ or as just explained on Zaid’s edition of them, so that we can in this way gain some idea of the contents and form of this basic manuscript. We are next told that of the copies then made, one was kept in Mecca, while three were sent as standard texts to Kufa, Basra and Damascus; that is practically to the regions in which the four differing versions above mentioned were current. Mecca however is added and other authorities give a large number (cf. Noldeke-Schwally, 111 sq.). The authorised edition was readily accepted everywhere; the people of Kufa said: ‘We are said to have to give up Ibn Mas’ud. Against the accuracy of the whole story, it might perhaps be urged that a knowledge of the Kur’an and interest in its correct form must really have been much too slight among Muslim soldiers in this period of the great wars of conquest to give rise to dissensions in the army. But on the other hand, it may be recalled that in the fighting which soon afterwards broke out between ‘Ali and Mu’awiyah, there is mention of Kur’an-readers (सर्वर्थो), not only among ‘Ali’s troops but also among the Syrians (al-Dinawari, ed. Guirges, p. 175, 204; cf. the article सर्वर्थे); the very fact that there were different versions of the Kur’an in Syria and in al-’Iraq must have given rise to comparisons and disputes. Whether the Caliph, as we are told in the different traditions, had the azaan differing versions burned, torn up or obliterated, has been doubted by Schwally and not without reason, especially as such steps would have been quite ineffectual against the Kur’an-reciters who carried the sacred texts in their memories. In any case the alleged destruction cannot have been completely carried out, for according to al-Mutarrisi (in Lane, s.v.), Sulayman al-’Ammah could recite the whole of the Kur’an (cf. जीवन) according to both ‘OTHMAN’s and Ibn Mas’ud’s versions and the author of the ‘Isha’it even asserts that he had seen a two hundred year old copy of the Kur’an according to Ibn Mas’ud (cf. the obscure statements in Noldeke, Gesch. d. Qorans, 1st ed., p. 270 sqq.). Even without any such drastic measures, the new version must have gradually driven out the variants because of its official authority and the general desire for uniformity. It was in this way that there came into being the authorised Kur’an, which has remained generally authoritative to the present day and in spite of all vicissitudes has formed, with the Sunna, the solid foundation for Muslim life and thought. It differed from Ubuyj’s Kur’an by the omission of the two sūras only found in his version, while it was a little longer than Ibn Mas’ud’s Kur’an, which omitted Sūra exi. and exiv. and probably also Sūra I (see Noldeke-Schwally, ii. 39 sqq.). While its order generally, with the already mentioned exceptions was based on the principle of decreasing length, the first sūra, the celebrated अफजिस, stands outside of this arrangement, apparently because it was intended to serve as an introductory benediction and prayer. It is specially noteworthy because of its lack of any distinctively Muslim thought and the presence of Jewish and Christian terminology. Sūra exii. and exiv. are not the shortest and are thus not in their proper place, but it is hardly necessary to lay much stress on this point. Although they are made into utterances of ‘Allah by the prefixed अल, these formulations for protection against evil powers (cf. xvi. 100; xili. 36) are very different in character from the rest of the Kur’an. In these circumstances the omission of the three sūras in Ibn Mas’ud becomes significant and the question arises whether they do not represent a secondary arrangement of the sūras about the origin of which nothing definite can be said, whether the work of the Prophet himself or others.

12. This leads to a further and very important question, whether all the रेलेसिभ in the authorised Kur’an come from Muh’ammad himself or whether foreign matter has been added or passages forged for particular pur-

poses. As a matter of fact, there has been no lack of such assertions, in the Muslim world and by modern scholars. The arguments brought forward on this point, within itself, are however of no real importance as they are based on purely dogmatic premises. For example, some of the puritanically-minded ‘Kharidjus are said to have rejected Sūra xii, as a love-story unworthy of the Kur’an (al-Shahristani, Kitāb al-Milal wa-l-Nihal, ed. Caetani, p. 95 sqq.). But it so undeniably bears the stamp of the Prophet’s style that the forger must have had an astonishing power of imitation: forgery is all the more improbable as
the Sûra was found in Ibn Masûd and in Ubayy and must therefore have been very old. The fact, that some reject as false passages those in which Muhammad curses his opponents is due to the more refined religious ideas of the Mu'tazila and perhaps to Christian influence. But in general it is the Shi'a who have pronounced against the integrity of the 'Othmanic Qur'ân. This however was only a result of the fact that they missed very much in it pronouncements on the prominent position of 'Ali and his family and their claims to sovereignty added to the coming forth of the heathen Imâm at the end of the world, and they usually insisted that all this had been most maliciously suppressed by the godless 'Othman. In support of this assertion, they very cleverly put to the undeniable lack of coherence in several Sûras, but the situation is not improved by filling the gaps with references to 'Ali. But not only are odd verses said to have been suppressed but whole Sûras, which glorified 'Ali, only two of which have been published, the Sûras al-Nâsîr 'Ayn and al-Walîyâ (see Nöldeke-Schwally, l. 102 sq.): Goldscheider, Die Richtungen der Islamischen Koran-Auslegung, p. 271). As there is no agreement among the Shi'a themselves regarding the genuine form of the book of revelations, the attempts made by them to produce the complete text have regularly failed, and they have therefore retired to the safe position, that the authentic text is secretly transmitted by each imâm to his successor, to be communicated with the true exposition to the believers ultimately on the coming forth of the hidden imâm. Till then, faute de mieux, they use the 'Othmanic Qur'ân and make shift with their exegetical powers, which enables new interpolations to be made unrestrictedly, and arbitrary alterations in the text, which however they refrain from in all passages used liturgically.

Several modern scholars have endeavoured in a different fashion to prove the occurrence of passages in the Qur'ân which are not genuine. Thus de Sacy (Journ. des Savants, 1832, p. 533) suggested that 'Omar's doubt about the death of Muhammad would have been impossible if the verse quoted against it (ili. 138) by Abû Bakr were genuine, so that it must have originated with Abû Bakr. G. Weil agrees but, as a logical result, he rejects a series of verses of similar content (ili. 182; xxxii. 35 sq. ; xxix. 57; xxxix. 31 sq.). But it is just this increase in the number of passages attacked (which even yet is not sufficient, cf. e. g. vi. 163 and notably, xxxii. 53) which makes criticism unreliable and what is to be deleted is in perfect keeping with what Muhammad says on his purely human nature. The question is mainly attacked from the wrong reason, for the fault is not in the Qur'ân but in the tendentious tradition, which in reality is attacking the belief that crops up in a disappearance off and return of the Prophet; cf. especially the antitheses between the worship of Allâh and of Muhammad, Weil's doubt regarding xxii. 1 and xvi. 118, he is not better founded, nor are H. Hinrichsfeld's objections to v. 73: 101: Is. 6 and all passages in which the name of Muhammad occurs. When Weil in particular asserted that 'Othman falsified the Qur'ân by all sorts of omissions, this is refuted, like the Shi'a's charges before mentioned, by the simple fact that nowhere in the oldest records is there any hint of such a thing although his opponents collected a long list of charges against him.

Another question is raised by the additional Sûras in 'Ubayy's recension, which, according to Abî Hârîrâ, i. 82, are also found in Abî Mûnâ's version and in the Qur'ân of Ibn 'Abî Absâf: do we really have in the authorised Qur'ân all the revelations in existence at the death of Muhammad? Although by the completion of the collection, the utterances that came from the heavenly book and Muhammad's own words were rigidly limited, there are references in the traditions to several utterances which really belonged to the Qur'ân but were not included for various reasons, including some that are not to have been in the Qur'âns of 'Ubayy and Abî Mûnâ, e. g. Nöldeke-Schwally, l. 234—361; l. 44 sq., and therefore in Tabari, ed. de Goeje, l. 1627 sq., and the glossary under 't, we need not reject this statement off-hand. It would really not be surprising if the difference between the two kinds of pronouncements was at first not rigid, especially in so far as they were only preserved by memory. But nowhere is the genuineness of the revelations said not to have been accepted conclusively proved; of some the falsity is much more probable and it must be further remembered that they would not contribute any real addition to the Qur'ân. The best known is the so-called "verse of the stoning" (âyat al-râğbûn) according to which incontinence in women not virgins can be punished by stoning. As regards matter it might well belong to Sûra xxix.; but it is in direct contradiction to its second version on the other hand it cannot be included among the authenticated, as, according to the traditions, 'Omar punished this crime in this drastic fashion. It seems therefore to be a secondary verse intended to authorize the more severe punishment.

If a critical examination of the Qur'ân on these lines leads to a satisfactory result, it must not be taken to mean that the canonical Qur'ân gives an absolutely true and faultless reproduction of the utterances of the Prophet. On the contrary it undoubtedly contains not a few explanatory additions (cf. e. g. the probably secondary kahîr, ii. 216) and haphazard interpolations (cf. e. g. A. Fischer in the Nûldeke-Festschrift, 1900, p. 33 sqq., whose arguments however are hardly cogent). Transferences of sentences may also have taken place, cf. the striking example quoted by Goldscheider, xxiv. 604, which breaks up the context. But this is something quite different from a deliberate and tendentious falsification of the revelations, against which protests would certainly have been raised at once.

The Sûras were originally separated from one another by the hamala ("in the name of God, the Merciful, the Compassionate") placed at the beginning of each (see vol. i. p. 672). It is only lacking in Sûra is., probably because Sûra viii. was originally joined to it. In the text itself, the formula is found in xxiv. 30 at the head of a letter from Solomon to the queen of Saba', a proof that the Prophet regarded it as a regular form of introduction. In keeping with this, is the fact that it often occurs in his dispatches (Ibn Sa'd, ii. 25—37 passim) and according to Ibn Hishâm, ed. Wüstensfeld, i. 341, at the beginning of the ordinances of the community. But he also used the older formula: "In Thy name,"
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Al-Asbat (the Sa'd, vol. 19, 41; cf. Ibn Haldún, p. 747; in the treatise of Hambal.) It is therefore

Prophet himself had caused to be written, and was the beginning of all the sūras.

This was the sūra in which the Prophets of the Qurʾān's Kurʾān was

probably already the present one. That there were variations however is evident from the story of the

revolution against 'Omar (al-Tabarî, ed. do Goeje, i. 2953) in which we find the tenth Sūra quoted as the seventh, which agreed with the

orders of the Meṣḥda and Uthay. According to the

Ikhān, l. 79, the 'Abbas also described the tenth

Sūra as the last of the seven "long ones"; but this

parish refers not to its position in the Kurʾān but to relation to the actual long sūras. In any

case al-Tabarî in Taṣfîr (see Z. D. M. G., xxxv.

608) quotes a tradition going back to the Prophet himself, according to which the Kurʾān was di-

vided as follows: the seven longest sūras, al-ṣāिy and n., the asrān (sūras of about two verses), the muḥakkat and al-qurʾān fiṣrāl, the short sūra which begins with sūra. The name as-muḥakkat appears to be the very variously explained "sura muḥakkat" of sūra 87 in which Gieger and Nöldeke see the Aryan word stem, Hebrew midaš.

15. Immediately following the basmâ we have in 29 sūras the mysterious letters already mentioned (al-fāsidhā) which have challenged the ingenuity of Muslim and modern European scholars alike. The sūras in which they occur belong with the exception of sūra ii. and iii. to the later Mānas period. There are 34 letters in all that occur, sometimes singly, sometimes from 2 to 3 together, some occur only once, others are repeated twice or three times. All attempts to explain their real significance had been lost as the great variety of explanations published shows (see Ikhān, ii. 10 qyq.; E. D. M. G., xxxiv. 603 qyq.). Some Muslims see in them simply letters of the alphabet, intended to call the Prophet's attention to the approach of a revelation, while others tried to explain them from the old numerical value of the letters (cf. vol. I. p. 68 qyq.); or they were read with the names of the letters ya, in, mu, etc., and all kinds of mystical names were found. The most popular explanation was that they were abbreviations which had to be expanded, thus for example bāʾ qāʾ would stand for bāʾ qāʾ, bāʾ qāʾ, bāʾ qāʾ, bāʾ qāʾ, bāʾ qāʾ, and nūf. But this offered such a wealth of possibilities that the attempts to solve the problem degenerated into a kind of gamelan which became all the more varied when some proposed to place the letters from different sūras together and read for example: dāʾ, ṣād, and n., as al-kūdhān. It is no wonder then that in the end, like al-Suyūṭi saw in the letters a mystery, the solution of which Alīs kept a secret to himself. Modern scholars have in part repeated these old suggestions. Nöldeke, abandoning his earlier view, suggested that the Prophet attached no special significations to these letters, but only intended to give a mystic reference to the heavenly original text. But in this case they should have been found before all the revelations and not only before a smaller part of them. The most popular of these theories recently has been that of abbreviation, but this has developed into the same kind of gamelan as among the Muslims; rarely sometimes anyone except the ingenuous in-

ventor. Quite recently, H. Bamer in the essay al-

ready mentioned, has sought a safer basis for interpretation, starting from the fact that some sūras take their name from the introductory letters, as xxvii., xxviii., xxvili., l. and lxvii., the two latter however with variants. Now as the names of the sūras are catchwords taken from the sūras concerned (see below), he supposed that these letters are something similar. But this conclusion is by no means certain and his ingenious attempts to find the passages concerned in the sūras are, as a rule, not very convincing and it should be remembered also that he cannot apply this explanation to the letters that occur before several sūras, but has to be content with seeking an internal or external relation between those sūras and the letters. The same may be said against Gossens's attempt in Der Ikhān, sull. 191 sqq. H. Hirschfeld revived Nöldeke's earlier explanation that the letters were originally marked put on by the owners of some of the manuscript copies made by Zakā to show they were their own property, except that he regards the group of letters not as single names (e. g. dāʾ for Taḥā') but names of several owners (e. g. ṣād for Taḥā' and Abī Hāṣara). In comparison with earlier suggestions, this strikes one as very moderate and unconvincing. Nor is it refined by Nöldeke's argument that such abbreviations are not to be expected in the beginnings of written Arabic literature; for it is not at all improbable that the people of Mace in with their highly developed trade may have marked, e. g. in the annual trading-caravans the goods of individual citizens taking part in them in some such way, and that this custom was adopted in another branch of life, where it was even more necessary to mark each copy, document or some such thing. It might also be possible that there was an imitation of the Jewish practice, cf. the article "Abbréviations" in the Jewish Encyclopedia. In any case this hypothesis would agree very well with the above discussed connection of the letters with small private collections of copies of the revelations. But even this view does not lead to any final result, as the expansion of the letters to names offers so many possibilities.

16. Among the secondary elements in the Kurʾān are the names of the Sūras. These are catchwords which refer either to the beginning of the sūra (e. g. lxxii., dāʾ), or to some subject dealt with in them (e. g. "The Cow" in ii. 63 sqq.; "The House of Īmān" in iii. 30; "Hūd" in xi. 52 sqq.). That they were generally known in the first half of the eighth century is certain, as some of them are mentioned by John of Damascus (in Migne, Patrologia Graeca, xxiv. 769, 772; xi.: "the Cow" (Sūra ii.), "the Woman" (Sūra ix.), "the Table" (Sūra v.), and in addition a name no longer found, "the Camel", which might refer to vii. 71-73, xi. 67 sqq. or xxvi. 155 sqq.). This however does not prove that they were already adopted in the manuscripts at this time; and that they do not all come from Muhammad himself, as John says, is evident from their varying (Sūra ix. for example is also called al-Tawâbah; cf. Ikhān, l. 66 sqq. and the above notes on Sūra xlii. and lxvii.). Besides, they originally ran, the sūra in which the cow is mentioned," etc. and appeared in the manuscripts not as a separate but as subscriptions (Nöldeke, Geschichte des Korān, p. 328). The two non-canonical sūras of Uthay had similar names, Sūra as-Sād and Sūra al-Maṣād.
The words were divided into "verse", which were called jāzāt, following the linguistic practice of the Qur'ān already mentioned. They are generally arranged according to the rhymes, but as the divisions were originally not marked in the manuscripts, there is a difference of opinion about their divisions and numbering (see Ilībā, l. 83 sqq.; Nūdike, Geosc. d. Verum, p. 300).

17. Although the 'Othmanī Qur'ān prevailed over its rivals, it did not provide for the Muslim world a real recitārion, and yet one would think that, if ever one was necessary, it would be for such a hook as the Qur'ān, as Allah speaks in it everywhere. Even 'Othman himself, according to one story (al-Tanār, Taṣřif, w. 24), did not adhere to the text authorised by him, but read Sūra ii. 100 with an addition not now found in it; and if this is correct, it is no wonder that others took still greater liberties. Various circumstances contributed to the continual variations in the form of the text. First there was the carelessness of the few trained抄ist; even the copies of the Medina standard text (al-Imām) sent to the provinces are said not always to have been identical with it, and lists are given of Medina, Damascus, Ḥāṣa and Kūfā readings, to which a few from Mecca are added. These refer however only to minor points, which are of interest for the history of the language and orthography, but not for the matter. The cause of variation in the text was of greater importance, namely, the different readings which the Qur'ān retained in their memories and would not always abandon, even when they had a written Qur'ān before them. These are primarily readings which were found in old manuscripts and had thus gained currency. Finally there was a third factor, the deficiency of the Arabic script. It lacked not only signs for the short and, to some extent for the long vowels, the pronunciation of which was left to the reader (which meant, for example, also the choice between active and passive) and for double consonants, but different consonantal sounds were expressed by one character, e.g. d and ḍ, l and ḍ, etc., and in the degenerate Arabic script, very different letters had come to assume the same form, so that for example x and c, c, t and āu and at the beginning or in the middle of a word a and also were indistinguishable. In any case the same was little affected by such however possibilities, e.g. xxviii. 9, where it was a matter of indifference whether one read sa'īn or sa'īn, but in other cases a different pronunciation was a matter of moment, e.g. v. 8, where the alteration of a case-ending modifies the rule about ablation before prayer. Such possibilities afforded a means by which perplexed spirits could get rid of various passages that offended them, e.g. xxii. 10 where in place of the troublesome ḥudūdāt, ḥudūidāt, or ḥudūdāhū was read. In this way arose a perplexing confusion of readings and in place of the striving for uniformity that one would have expected, people became accustomed to unlimited liberty in these matters; so that they did not hesitate to substitute for particular words, their synonyms or to insert short explanatory additions. This freedom was all the more emboldened in its development, as the Umayyād caliphs had little feeling on such questions and preferred to take care that passions were not aroused by state interference in such matters.

18. Gradually however, the situation came to arouse misgivings. As by this time the state of affairs just described had extended to such an extent that the preparation of a correct text was not to be thought of, and there was, besides, no authority who could enforce the adoption of one, the endeavour was made to eliminate the worst defects by more general principles. Not every variant was allowed, but only those which were based on recognised authorities, preferably such men as had received their reading from the successors of the companions of the Prophet. At the same time the overwhelming mass of small details left the art of reading the Qur'ān, lathero transmitted orally, to be replaced by critical writings. The first book of this kind is said to have been written by a Jewish convert to Islam, Ḥabīb b. Miḥs (d. 250 A. H.). Of later works dealing with variant readings, special mention may be made of that of Abū 'Ubayd al-Kādīm (d. 857 a. H.; Brootelmann, Geosc. d. arab. Lit., L 106, 185) and of the celebrated Tāhir b. Ḥajjām. The measures taken were however too indefinite to be really effective and the attempt was therefore made to limit the number of authorities, for example by emphasizing the importance of ten recognised teachers. The number seven however was especially popular in this connection and support was found in it in an alleged saying of the Prophet regarding the seven urbūf in which the Qur'ān is revealed and which all possess divine authority. Although seven in this tradition is probably only a round number meaning "several" and it was quite uncertain what the word urbūf really meant, the number was taken literally and urbūf was given the unauthorised meaning of variant readings. The complete historical inaccuracy of this assertion was sharply criticised by several scholars, but it found wide acceptance, especially after Abū Bakr b. Muṣṭafīd (d. 936 a. H.) had chosen seven from among well known teachers and declared them authoritative Qur'ān-readers, and with each of them two men were associated as transmitters (sunnīs). The seven were Nāṣir, Ibn Kāthīr [q. v.], 'Abd 'Amr al-ʿAlī, [q. v.], the Aṣīr, 'Abd Bakr b. 'Āṣim, Ḥassan and the famous philologist al-Kāsīrī. The selection was quite an arbitrary one, but the method of proceeding with which by Muslims, e.g. in the case of al-Mālikī, of declaring seven or ten as authorities and equally trustworthy had decided practical advantages as it averted endless and passionate disputes. There was of course no lack of protest by prominent scholars who tightly objected to the unjustifiable exclusion of other equally authoritative teachers. In the 13th century, however, the exclusive authority of the seven canonical teachers began to prevail and their readings were specially dealt with by several authors, among them 'Abd 'Amr 'Othman al-Ṭarīqī (d. 1253 a. H.), whose Kitāb al-Ṭarīqī displaced the Muṣṭafīd's work, in Abū 'l-ʿĀṣim Kārim al-Shūṭīnī (d. 1194 a. H.) verification. But a number of scholars with critical ability did not hesitate to take issue with the readings of other readers not included among the celebrated ten, especially those of Yahūb al-Ḥas̄anī. What degree of liberty in selecting readings was claimed by the older critics is seen from the rules laid down by Muhammad al-Dījāzī (d. 1249 a. H.; Brootelmann, ii. 201) who is followed by al-Ṣayyūtī (1192, l. 94), every reading which is in consonance
with the Arabic language — although only in some cases — and with the Ottoman manuscripts of the Koran, although only as a possibility — and whose chain of tradition is fallacious, is considered a correct reading and must not be rejected but belongs to the seven shakh, in which the Koran is revealed, whether it comes from the seven or the ten or from other recognized Insans, but if it does not fulfill one of these three conditions it is to be considered as weak, arbitrary or false, whether it comes from the seven or from any one who is older than they. But this freedom was only exercised in learned works; in all public readings before the people the readings of the seven canonical readers were observed. At the present day only two methods of reading are in general use, that of Hafiz, sahib of Asim and in Africa, except Egypt, that of Nafi'. This is the extent to which Muslim textual criticism has prevailed. A proper critical edition of the Koran making use of all available material is a task which still awaits modern scholarship.

20. This work on the text was considerably facilitated by the introduction of different means of restricting the ambiguity of the old script. Diacritical points were introduced to distinguish letters of the same form, marks indicating the pronunciation of the vowels, mutation, the feminine ending -et, the consonantal pronunciation of aff, and the sign for the doubling of a consonant. As is usual in such cases, all recollection of the period of their introduction has been lost; among the Arabs. It is certain that they are based on an imitation of the Syrian practice and recent finds of coins, inscriptions and particularly of papyr; have thrown some light on the question. These show that at the beginning of the 8th century the diacritical points were in use, at any rate to some extent; but they were certainly older and had perhaps been already introduced in the pre-Islamic period. The vowel signs were originally dots in varying positions and were only replaced after the middle of the 8th century by the signs now in use, modelled on the semivowels, as in Old Persian (for further details see i. p. 384; Nöldke, Gesch. d. Coranins, p. 305 seq.). In some the use of these signs in the manuscripts of the Koran aroused misgivings. According to the ‘Ithbah, ii. 202, the Medine Malik b. Anas (d. 795 A.D.), for example, only permitted the use in copies intended for students and did not permit them in the large manuscripts used in public worship. Others, on the other hand, permitted their use without hesitation, as the signs from their form could not be regarded as a component part of the sacred book. To make the distinction clearer, the vowel signs were originally distinguished by another colour, while the diacritical points were written in black as parts of the letters. On the incorporation of the names of suras into the Koran, see above; on the different marks for separating the verses, especially for every 5 and 10 verses, see Nöldke, Gesch. d. Coranins, p. 324; see also ibid. on the nguda, the mark for the passages in the text where one should prostrate oneself.

20. In editing the Koran, no attention at all was, as we have seen, paid to historical order, a result of the composite character of many suras, which also made an arrangement according to their contents impossible. Instead, the suras were arranged, although only approximately, according to their length, which however only led to the inconvenient result that the very earliest suras, being the shortest, were put at the end. But an chronological arrangement is of fundamental importance for the understanding of the text, the commentaries were faced with a task, the necessity of which had already been recognised by the Muslims. The main thing was to establish whether the suras arose in the Meccan or Medinan period, or whether they were composed of pieces from both periods. This problem has on the whole been solved, although views differ on many points of detail (cf. Thab, i. 15 seq.). In practice this question can be satisfactorily answered in most cases, if a series of criteria are used, some of which may be outlined here.

When Muhammad disputes with his countrymen about the resurrection of the dead or the oneness of God, when he refutes the assertion that he is a magician, a poet or one possessed, when he fights against the custom of burying newly born girls alive, we know that we are in Mecca. The difficulties only begin when we try to arrange the separate pieces of this group in their chronological order, for there is an entire lack of distinct references to definite events; and even if there were any, it would help very little as the chronological statements in the old traditions of Muhammad’s life in the Meccan period are quite unreliable. A rare exception is formed by Sura xxx. with the mention of the defeat of the Byzantines by the Persians, probably in the year 614 a.p. More uncertain, although not improbable, is the connecting of Sura Ixxx with the emigration of some of the Prophet’s followers to Abyssinia. There is the further difficulty that Muhammad, untententiously, delivered his orations in a kind of chiascuro and it is exceedingly rare that personal names are mentioned (vii. 35; xxx. 37). The traditions however are everywhere able to tell us exactly who the anonymous individuals that appear in the Koran were, but these identifications are certainly due to horror of a vacuum and are often definitely wrong. We have therefore to rely essentially on internal criteria. G. Weil laid the foundations for a classification of the Meccan Suras by dividing them into three classes. He was followed by Nöldke, who in turn is followed by H. Grümme, although with certain variations in the order which are not of great importance, and show that generally accepted results are not to be obtained in this field. The most certainly recognizable is the first group, a series of short addresses full of ascetic passion, glowing imagination and no little poetic power. These are such distinct features that it is certainly a mistake when Lumina, Fatima, p. 654, wants to divide the Suras 21 to 33 of the latest Medina period. Characteristic of the group are also the already mentioned conjuration formulas, and the peculiar phrase occurring thirteen times san nabi raha, "thou rarely knowest not; and your raha, xili. 16, lxxx. 3; also belongs here, in which case xxxi. 63 is perhaps a verse that has been separated from its context: Lastly Snouck Hurgronje, De Gids, 1886, ii. 259 seq.; iii. 709 called attention to the very important point that Muhammad did not from the very first proclaim strict monotheism as the principal thing but the approach of the Last Judgment, from which he was to save his countrymen. The assertion
that there is no god but Allah, appears sporadically from ix. 99 onwards; and it must certainly have taken some time before there was a definite break with the idolators (Sura cix.) and before he met them with the declaration of the oneness of God (Sura: cxii.). It is not till the second group that everything centres round monotheism; and for this reason the polemical passages lii. 25 sqq. and liii. 29 sqq. directed against the daughters of Allah are probably a little later than the adjacent verses. Starting with the assumption that the Qur'an gives a complete picture of Muhammad's preaching, the Muslims have discussed the question which Sura is the oldest, probably containing his call to be a Prophet (see above). The majority decided for Sura cxvi. 1-5 (see Is. 52:1, 5-9) and many modern critics have followed them in this. Properly understood, the passage really does fit this view very well; but it is not absolutely certain and, as already mentioned, we must deal with the possibility that it is just of the earliest revelations that much may have been lost before people began to learn them by heart or record them in writing.

Of the next two clauses, the third is probably the easiest to define. It is the weakest part of the Kur'an, in which Muhammad's imagination apparently became exhausted, and he was forced with straining assertions of his earlier ideas and especially with the tales of the prophets. The form becomes discursive and more prosaic, in which group resembles the following ones. The passages belonging to it show clearly that Muhammad would have become intellectually bankrupt if the migration to Medina had not aroused him to a new effort. The transition to this group is formed by the second. The opening enthusiasm gives place to calm and the Prophet's aim is to influence his hearers by proofs, which to tell the truth are often not very convincing, such as descriptions of phenomena of nature and in the life of man, in which occasionally we have a flash of the old poetic fire. Considerable space is occupied by the stories of the experiences of earlier prophets, which were intended to warn his enemies and to encourage himself, because he constructed them with great daring on the model of his own experiences. The introductory conjunction formula: become rarer and rarer and completely disappear in the third group. To the second group belongs the remarkable episode in which Muhammad is fond of using for Allah the name al-Rahman, unknown to the Meccans. In the Sūras of the first group it is found once only, in Sūra iv. 4, rarely in the third and nowhere in the Medina sections.

Instead of this simple grouping, which excellently characterises the Meccan Sūras, H. Hirschfeld has proposed another, quite artificial, system, in which the Sūras following cxvi. 1-5 are arranged under the following heads: declarative, narrative, descriptive and legislative. The result is not so very different from Nöldeke's, but the system is somewhat arbitrary in its application, e.g. when xlii. 9 sqq., where the change of rhyme alone proyes nothing, is cut off and added to the legislative series.

21. In the revelations of the Medina period, the question is much easier to settle. Everywhere that we find Muhammad attacking the Jews or the mu'min al-islām [q.v.], that he sums to the holy war ("on the path of Allah") or where he lays down criminal or civil legislation, we are in Medina, whether we are dealing with whole Sūras or small sections or single verses, e.g. vi. 147 sqq.; xxix. 1-10; lixiv. 31-34. The references to events known to us from the Sūra in the Medina period, the battles in Muhammad's wars, his discourses etc., afford us a particularly safe means of arranging the Sūras chronologically. There are also kinds of details in which an investigation of the pertinent passages reveals at least their relative order, e.g. his opinions on wine and his varying utterances on the attitude to other religions and on the holy war. Such details are very suitable for the subjects of special studies and very often yield very important results. Snouck Hurgronje has clearly, revealed one point of fundamental importance in Het Mekkaanse Boek, p. 33 sqq. In the Meccan Sūras it is often said that no prophetic admonisher had been sent to the Arabs before Muhammad as to other peoples (xxx. 2; xxxiv. 43; xxxv. 5). Abraham occupies a prominent position among the prophets (xla. 42); he is however only a prophet like the others and has nothing to do with the Arabs. What is called jāmîl [q.v.], in contrast to the polytheists, just as Muhammad himself is called a mu'min; and when there is a reference to the wilāyat firdaws (vi. 162; xvi. 124), it may also be understood of monotheism, cf. the words of Joseph in xii. 38. Abraham on the other hand gains quite another significance in Medina, after the definite breach with the Jews had been made. In direct contrast to the previous neglect of the Arabs, we are now told that Abraham lived in Mecca and founded the sanctuary of the Black Stone with his son Isha'm: ii. 119-123; iii. 89-91, a legend (2 invented by Arabian Jews) which had never been heard of in Mecca (xxxviii. 57; xxvii. 97). When Abraham is now called a hāfiz [q.v.], the word is used not only in contrast to the polytheists but also to the Jews and Christians; iii. 60; iv. 124; cf. iii. 129, and the wilāyat firdaws is now the original pure religion, which Muhammad wishes to introduce (i. 124, 129; iii. 89 sqq. iv. 124), for Thora and Gospel were only sent down after Abraham (iii. 38) and the Jews and Christians corrupted the original religion (see above). This certainly shows that passages like xiv. 30-40; xxii. 27, 77, could not have arisen in Mecca, but only later in Medina, which may perhaps also be true of iv. 163, and xvi. 124 above mentioned. Less certain is another criterion of criticism pointed out by the same Dutch scholar (De Groot, 1850, ii. 460). He sees in Muhammad's polemics against the Christians a result of the breach with the Jews and therefore thinks that all passages in which they occur must be Meccan. In the great majority of cases this dating is certainly right, but there is at least once such passage which can only be Meccan. In one of the frequent verbal duel between the Prophet and his polytheistic opponents allii. 57 sqq. the latter endeavours to involve him in the difficulty that Jesus, whom he himself takes as a model, is actually worshipped as God by the Christians; and Muhammad sharply repudiates this view for. "Jesus was and only professed to be a man," Muhammad was however in the Meccan period, always convinced of the full agreement of his teaching with that of the Jews and Christians; but we must remember that,
as already mentioned, the main thing with him at first was not monothelitism but the proclamation of the inerrant judgment, an idea which he certainly adopted from the Christians; what they thought about Christ was quite subordinate to this and it is also possible that the very Christians with whom he was in contact at this time had heretical views with regard to ecclesiastical Christology. He would soon learn that there were differences on various questions among the "people of a scripture" (xxvii. 57; xxviii. 46; xlii. 18) and that strict monothelitism had become to him the central element in religion, he had at once to reject orthodox Christology as a degeneration of pure Christianity. Passages like xix. 35-41 may thus have already originated in Mecca.

Just as the first revelation received by Muhammad was sought among the Meccan sirs, so did the Muslims seek the last among the Medinees, especially as this question was of some importance for possible abrogations. But the Muslim statements vary rather much: cf. Ibnabías, i. 33 sq. Sura vii, or ix. or cx. is given as the last sira; ii. 278 resp. 281 or iv. 173 as the last verse, while others say vi. 5 or ix. 29 q. The last is connected with a tradition which says that Zaid in collecting the surs, the last two verses last. Much more attractive is the view that vi. 5 is the last, which is probably rightly connected with the farewell pilgrimage (cf. the emphasized "on-day") regarding contents, it would be very suitable as a final verse, although the meaning is that Muhammad's mission was completed, but that Allah's cause had been victorious. The claims of the other verses suggested as the last verse are not capable of any further proof.

22. For the Muhammadans, the Qur'an is not the sacred book in the usual sense but something of much greater significance. It is, as already mentioned, the faithful reproduction of the original scriptures in heaven. This sounds rather strange, when we remember that this heavenly book, according to the passages above quoted, only because Allah's grace an "Arabic" Qur'an, intelligible to Muhammad and his people, as the scriptures of the Hebrews (xxvii. 94-95) were closed to them; but this distinction gradually disappeared for the religious conscience. After the conception of eternity and the uncreatedness of the word of God had become known to Muslim theologians through the polemics of Christian theologians (cf. C. H. Becker, Zeitchr. f. Assyrv. xxvi. 186 187), it was applied to them by the copy in heaven and then finally by the strictly orthodox school to the Arabic copies of the Qur'an and expressed, epigrammatically in the sentence, "What lies between the two covers, is the word of God."

The Mu'tazilis and the more free-thinking theologians raised a protest. It is true, but after Allah Himself, in the last version of his dogmatics, had championed the view that the written or recited Qur'an is identical in being and reality with the uncreated and eternal actual word of God, the victory was won by the orthodox school.

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(F. Buld)

KORDOFAN is a province in the Anglo-Egyptian Sudan which lies roughly between Latitudes N. 12° and 10°, and Longitudes E. 32° and 47°. The word Kordofan or Kordof, as it is often pronounced locally and written in old documents, does not occur, we think, in any Arabic historiography or geographer of the middle ages. It is generally supposed to have derived from a small hill of the same name, some ten miles S.E. of El-Obeid (Lat. N. 13° 14', Long. E. 30° 14'), but the meaning of the word, the language from which it is derived, and the territorial limits to which it was applied before the last century, are all uncertain. In the
Takabbol and Dadifulla (1845) the name occurs in the lives of three holy men of the seventeenth century; one of them, called al-Kordofani, came from Kurus which is south of Tiffail and another from Zalaqa which is west of Nahid. Burckhardt, whose knowledge of it was mainly obtained from merchants in Sheefli (1814), refers to Kordofan frequently as if it were a region comparable to Darfur or Sennar. In the seventeenth and eighteenth centuries it seems, therefore, to have included a broad corridor running between the southern Nils mountains and Dar K Сообщали, to this day Arabic north of Lat. N. 14° 30' south of "going to Kordofan". After the Egyptian conquest from 1811 the home of the people of one of the greater administrative areas into which the Sudan was divided and for the next sixty years it covered a region ranging from the near the White Nile westwards to Darfur, and from Dongola province in the south to the line formed by the Bah el-Ghazal and the Bah el-Arhab. After the Khatia's defeat in 1899 the province was reconstituted for a few years on the old lines but it has since been reduced by the formation, first, of the White Nile province and, later, of the Nils Mountains province. As at present defined, Kordofan province covers an area of about 110,000 square miles with a population estimated in 1925 at less than half a million. Al-Obeid is the capital and the chief local centres are at Bire and Siddi (south), Umru and el-Rahid (east), and Nahid, el-Arhab, el-Oaib and Muglad (west). The capital of the Nils Mountains province is at Talodi.

In this vast area there is considerable variability of soil, rainfall, fauna, and flora, and the inhabitants are perhaps still more diverse, the region in these respects being typical of a series of African territories between the same parallels of latitude, though unlike some of these Kordofan has never formed the centre of an independent native state. The middle zone through which a railway passes to al-Obeid, has been one of the most important economically and as a pilgrim route from Central and Western Africa. Before the Egyptian conquest the Darfur slave-trade made its trade chiefly in small children, passed through this area, and during the Egyptian rule it was the centre from which slaves were enrolled for the army frontiers of the Nils mountains. Gum, ivory, ostrich feathers and a little gold have also been traded through this region for many centuries, but only the first of these commodities is of importance to-day: large quantities of the finest gum are exported from Kordofan to the world markets, also cattle to Egypt from the Bahi El Shaman district in the south-west, and from the eastern district grain (דונלד) to Arabia. The opening of the railway, the sinking of deep wells, and the clearing of motor roads have given a great impetus to the development of this country. North of this area the rainfall is light, semi-desert conditions prevail over large areas, and the country is divided into a region ranging from the savanna-wooded valleys except for a few hills still occupied by much reduced communities of Nilsitic Nils and a few cases, like Bireia, where gardens can be cultivated. In the southern third, on the other hand, and particularly in the Nils mountains, natural conditions are much more favourable to the production of crops like cotton and the breeding of cattle and horses; this part of the country has been tranquil for some years and is steadily increasing in wealth as communications improve.

The population is formed of the most diverse elements. In the north and centre Arabic is universally spoken and Islam of the usual African type is the religion of the people; in the south, Arabic is now spreading along the trade-routes, but most of the people on the hills have still kept their own languages and forms of religion. Most of the Arabic-speaking people whose conversion to Islam is not very recent, claim Arab pedigrees but it is impossible to any what amount of Arab blood is still flowing in any particular district here or elsewhere in the Sudan. The Arabs intermarried with the black and intermarried freely with the nomads, Libyans, Nubians, Beja or what not, according to their own traditions which are confirmed by the customs and appearance. The Kababish, for example, in the north of Kordofan, who are counted, probably with right, one of the most 'Arabian' of the tribes, infuse their women according to the Sudan ('Harmonic' site) and observe the marriage customs which are characteristic from Dongola to Sennar, and the tribe is a happy amalgam of heterogeneous elements, different sections speaking different languages and some of them, like the Raha, are, or until recently were, strongly opposed to Islam and are the more characteristic wedding customs of their Muslim neighbours, yet they can hardly be considered more Arab than the Kababish. It is obvious that the term Arab when used in the Sudan as an ethnic term must be understood with a difference. This difference must be still further accentuated in the case of the mixed communities in the centre of Kordofan and on the more advanced Nils hills where Arabic is spoken and Islam practiced as it is understood on the Nile. When one turns from these to the naked Pagan the hills, one enters a sphere which is quite as heterogeneous as the sphere one has left: the term Nils which is applied by the Arabs here to any black pagan suggests a relationship which has no existence in fact. In a recent study Meinof has enumerated 27 languages spoken on the Nils hills and has traced them to three distinct African language groups which reach back to remote prehistoric days. It may be added that Meinof's list is probably incomplete and that the inhabitants of different hills also differ profoundly from one another in physical type and the acquired knowledge and dexterity observable in primitive crafts and pursuits.

Bibliography: MacMichael, The Tribes of Northern and Central Kordofan, 1917, and A History of the Arabs in the Sudan, 1922, contains bibliographies of the early literature and a great deal of new material bearing especially on the Arabic period. Meinof in Einige Studien zur nach Kordofan, Hamburg, 1915, gives a useful resume of recent work on the southern languages and, among other things, does away with the view that the languages belonging to the Nubian group are of recent origin there by showing that the southern group must have broken away from the Nilotic group before the adoption of Christianity had brought Greek and Coptic loanwords into the language. References could be made also to the official publications of the Sudan Government, to papers by C. G. and
KORÜD, eldest son of the Ottoman Sultan Bayazid II, was appointed to the governorship of the province of Teke in Asia Minor; inciting the enmity of the grand vizier Ali Pasha, who preferred his brother Ahmed Sultan to him, he decided to quit his father's territory after the grand vizier had seized certain estates in his province; obtaining sanction to set out on the pilgrimage to Mecca, he embarked in Muharram 915 (April 1509) with 87 persons in his train on five ships commanded by Ka‘âs Alkâh; after a voyage of five days, he landed at Alexandria and was accorded a magnificent reception in Cairo by the Mamluk Sultan but the latter refused him passage through his territory for fear of displeasing the Ottoman Sultan. Körükthereupon resolved to come to terms with his father's vizier and was restored to his governorship. While he was on his way back to Cilicia his flotilla was attacked and defeated by the Knights of Rhodes; the prince was forced to land on the nearest coast. In passing through the province of Teke, he had his baggage plundered in the vicinity of Elbeyli by irregulars commanded by Karâ-âhîji, called Shih Kâli (cf. Der Istilâm, xi. 85 sqq.). Suspecting intrigues on the part of his brothers, he went in disguise to Constantinople and stayed at the mosque of the Janissaries, but the latter took the side of Selim and distracted Körük's incapacity. The forced abdication of Bayazid made him abandon all hope of succeeding him (89 Safar 918 = April 25, 1512). After the massacre of the imperial princes, Körük was in terror of his life; Selim, setting out unexpectedly from Hissar under a pretext of going hunting, arrived five days later in front of Magnesia and was victorious in the engagement of Körük’s [q.v.], in which his brother was governor. Körük fled from his palace by a back-door accompanied by Ilyâs, whom alone he trusted. After hiding for twenty days in a cave, they took refuge in the province of Teke in disguise but were betrayed to the governor Kâsin Beg by the Turkmen, who were surprised at the handsome trappings of the horse lent by Ilyâs to one of them who was sent to procure them provisions. Körük, taken prisoner and separated from his companion, was strangled during the night by Kâpâddjâshi Selim’s men by order of Selim (Nov. 914).

Körük was a poet and musician. He assumed the poetic surname (waddi’s) of Harîm and composed melodies, one of which is still famous under the name  ‘Uthîr’ Rû’i “food of the spirit”. He surrounded himself with men of letters and scholars, and was the patron of musicians in whose company he delighted. At his court he had the poet Chânû of Drussa, called Dîlî BirBâr “the mad brother” on account of his whimsical gaiety, who later wrote a funeral elegy on his death (von Hammer, Gezer, ii. 43; Dichtkunst, ii. 201). This did not prevent him also mixing in legal circles and preparing a collection of forensic entitled Körükâbîyâ.

— His name means in Turkish “terrifying.”

Bibliography: Sa’d al-Din, Târîh...


(İzmir) KORÜD DEDE, the legendary controller of Oghuz Khân and reputed author of the book of Dede Körük. Körük Dede is said to have been the sage advisor of the emon of the tribe and first ruler of the group of peoples, to which the Anatolian Turks at first belonged, Oghuz Khân, for whom he composed a book in the simplest antique style with wise sayings and admonitions, intermingled with all kinds of traditions and counsels. Whether Körük Dede was a historical personage or not can no longer be ascertained. A. Diwâjâv in the article discussed by W. Barthold in the M. S. O. S. I. (1898), p. 2, p. 154 and (1901), p. 2, p. 183, has dealt with the theme of the same Körük who under the name (ata = father) in the Russian district of Kamanlûk not far from the mouth of the Sh-Daryâ. There is perhaps some connection here. The book, usually called simply Körük-i Dede Körük, is regarded as a part of the epic of Oghuz, the Oghuz-name and in its present form is believed to be barely older than the 18th century. It can be shown to have arisen in Eastern Anatolia. The Körük-i Dede Körük was published in 1332 in Stambul (172 p.) from a modern Dresden copy taken from an older Berlin MS. (cf. W. Perisch, Katal. der Türk. HSS, No. 303, p. 237 sqq.). On the contents cf. W. Barthold in Zapiski vostokoveda vostokoveda imperii rusk. arheol. obščestv, viii, 1893/1894, 203–218; vii, 1897/1898, 175–194; viii, 1899, 293–298; i, 1902, 139 sqq.; cf. also Abid al-Halîfî in the Türkçî: Meşhûrât, i, Stambul 1925, 212 sqq.

Bibliography: T. Bâhîngir, Die Geschichtschreiber des Osmanî, Leipzig 1947, p. 3 sqq., where the older literature is collected; also K. A. Lecointre’s article ‘Körük e tarihi llegen, in the Zapiski stc. ex. 40–45 and Mejmûd Dâwud’s article ‘Körük Ata in Derge-şâh, No. 15, Stambul 1337.

(İzmir) KÖSE MIKHÂL (v. “Michael the beardless”), an Ottoman general, a Greek renegade, was lord of Kharman-Kaya, a fortified town situated at the foot of Mount Olympus in Mydia, to the west of Edremit, when he was made prisoner by Prince Oğuzhân, the future Sultan, during an attack made by the Lord of In-Oni (695 H./1297 A.D.). When Oğuzhân had succeeded his father Or-Teremir, he became the intimate friend of the sultan, who on his advice selected Lefke, Vedeliçe, Ak-Hidayet, Jefer, Tekfur-Mihir, Modreni, Bişdeği (699 = 1300). Con-verted to Islam (706 = 1306) he was entrusted with the direction of the campaigns of Orhan, was a member of the council of war which accompanied
called after her (Wahide Kâme), collapsed on the morning of March 31, 1926), a Friday mosque bearing her name in Scutari and a mosque begun by her but finished by the younger Wahide in Sinanlül (Wahide Dârên-i) and to the carrying out of waterworks in Egypt, to the support of the pious in Mecca, to providing for debtors who had no means of payment, and to supporting widows and orphans (Na'ma, Târîkât, ll. 296, 310). J. von Hammer, G. O. R., v. 547, etc. (further details are given to show her benevolent disposition).

Bibliography: The histories of J. von Hammer and Zinkeisen, where the Ottoman (especially Na'ma and Hâjîdidi Khâfits) and European sources (Kelâmînî of the Venetian battl) are utilised; cf. also Ahmad Rasîf, Kântüfî Siyâxî, 2 vols., Stambûl 1532 and 1924.

FRANZ HAERINGER.

KÖSE. [See KYSEK].

KOSHK (Ottoman Turkish pronunciation of the Persian koshk; the Arabic derivative gamaa, pre-supposes an unattested form *gamaq, gamo, "corner"), isolated pavilion in a park, kiosk. This name was given to the country houses of the caliphs (as opposed to the houses in the town), such as the Dîdarî and the Khâtîkî of Sâmarrâ, the plan of which has been given by Ernst Hirschfeld (Ueber die Kioske des Dîdarî des Kântüfî von Savaryen, 1814, v. 103).

There were in Cairo a certain number of these pavilions, also called qasr (pl. qasir), at the cemetery of Kántıfî (Kântüfî, Khâfits, ii. 453); these two expressions are synonymous, as is shown by a passage in Ibn Batütsa, iii. 272.

(EL. HUART).

KOSMA is originally a general term for poetry among the Turkish peoples. In the later usage of the word it was applied to the native Turkish popular poetry, in contrast to the classical poetry taken from the Persian and based on the laws of the Arabic *wâlî* [q. v.]. The term corresponding in Eastern Turkish to the Western Turkish *gumed* is *gumâs*.

In the oldest sources used in the Kotadân Bûlûk (comp. 1069/1070) *hâsîb* still has the quite general meaning of "poem, verse", e. g. in Radloff's Selâmî, St. Petersburg 1841, p. 1, l. 2 from below: *hâsîb-i Cemâel-i Çelingi, yet has this composed this book, this poem"; ibid., p. 5, l. 4: *hâsîb-i Cemâel-i Çelingi, yet has this composed this book, this poem", ibid., l. 2: *hâsîb-i Cemâel i Celingi yet has this composed this book, this poem", ibid., l. 4: *hâsîb-i Cemâel-i Çelingi yet has this composed this book, this poem", ibid., l. 4: *hâsîb-i Cemâel i Celingi yet has this composed this book, this poem", ibid., l. 4: *hâsîb-i Cemâel-i Çelingi yet has this composed this book, this poem", ibid., l. 4: *hâsîb-i Cemâel i Celingi yet has this composed this book, this poem", ibid., l. 4: *hâsîb-i Cemâel-i Çelingi yet has this composed this book, this poem", ibid., l. 4: *hâsîb-i Cemâel i Celingi yet has this composed this book, this poem", ibid., l. 4. The Persian musician and scholar 'Abd al-ka'dar of Marâkşh (xii-xiv century, cf. E. G. Bandy, A History of Persian Literature under the Tartar Dominions, Cambridge 1920, i. 246, n. 38, in his work entitled Mâsqâl al-Sâdîd does not yet discriminate between *hâsîb* and the quantitative *quaran* (see Râfi'î Yâhia, Zâvîât an-nâmânân fâlî tehtabîrâr, Milh, tehtabîrâr, 1861, 161). On the other hand a verse by 'All Shir Nâwî (d. 1501, q. v.) quoted in Pau d'Couretze, Dictionnaire Turco-Oriental, p. 432 anyone, and in Radloff, Versuch einer Wörter-Liste der Türk-Dialekte, ii. col. 640 the *hâsîb* is definitely contrasted with the *tawîb.*

Later we find poems and songs composed according to the rules of Turkish popular poetry expressly called *gumâs, gumâs*. The characteristics
features of this poetry are the following.

1. Strophic structure. The strophes are usually quatrains. The Köşkım poems contain at least two strophes.

2. Syllabic or accented syllables rhythm, i.e. the lines of the strophe have the same number of syllables and the value of the syllables as regards stress is either a matter of indifference or stronger and weaker syllables follow one another in definite order and are repeated. Later in the strophe, after a definite number of syllables, we always have necessity a caesura in the middle of the line. In the later Köşkım strophes the most popular lines are hexasyllabic divided into 6-5 with one caesura or 4-4-3 (with two caesura). There is rhyme or assonance of at least two endings in the strophe. The rhyme is usually grammatical and may extend to several final syllables according to its nature. It usually arises as a result of strict parallelism in the syntactical structure of the two halves of the verse. The rhyming in the Köşkım strophe is usually adok or azak. 4. Alliteration of the initial syllables of the lines is not maintained among all Köşkım poets. In the 18th and 19th century, the forms of the poets of popular verse, Mémoires de la Comte, Orient du l'Asie, Poland, No. 5, Cracow 1922; in Polish with a French résumé, p. 157 sqq.

In earlier times the Köşkım songs were usually sung by the bard (segreg) to the accompaniment of a musical instrument, especially the baglama [sic] beloved of the Turks, at court festivities or in the camp of the army. The Köşkım poetry was always indistinguishably cultivated among the people, in spite of the increasing popularity of the classical quantitative poetry. The popular forms like haşhaş, dedeş, etc. In Köşkım, Türkmanu, some cultivated among the Askarbadźđan and some among the Ottomans Turks all belong to the Köşkım. The songs of popular mystics called执勤 and metes from the time of Yulius Emir (XIII-XIV century) are composed according to the rules of the Köşkım (see Kuprulínáde Mehmíd Fuða, Türk edêvêbênda xhe Íla wiisemngënd, Constantinople 1918, p. 334-335). The Köşkım popular poetry, which sometimes produces really beautiful lyrics, was mainly cultivated by wandering singers (Agalaš, also called xuz defter, or xuz defter, of them like Agalaš, Agalaš Krem, Agalaš, Gharif, Dardili, Õwê, aräz, Õwê), attained great fame and the collections of their songs in life stories are among the most popular books among the Turks (cf. Kuprulínáde Mehmíd Fuða, Türk edêvêbênda Agalaš, Turunz, Manche, etc. in Materialer til Mufti xemátdën, No. 17-18, 1920). There were even singers of popular songs in the corps of Janissaries; cf. J. Deny, Chansons des Janissaires (15e 16e), in Ménagé René Lezé, Paris 1925, ii. p. 133-175.

The term Köşkım (but not the kind of poetry to which it was applied) seems to have fallen out of use and if the modern Abd-Razíljan poet Dnjawd who died recently called his collection of songs Köşkım, this is probably simply to be explained by an archaizing popular movement in modern literature. The name has survived in the form xelben Köşkım among the Altai Turks (Tatara). The Altai xelben (on them cf. W. Kuschen, Über die Xelben der gemachten Reise in den Altai-
of the Turkish and was decapitated with the nobles who accompanied him by order of the dying Sultan. Three monoliths erected on the battlefield mark the places where Mihály twice escaped from the janissaries and where he was killed (Sóla-kádár). A mausoleum was built on the spot where Murád died; the body of the Sultan was however taken away and buried at Herissa. — In Şébénna 852 (October 17, 1448, Eve of St. Luke) a Hungarian army, commanded by John Hunyad and also Wallachians and German and Hungarian mercenary soldiers, met against the army commanded by Sultan Murad. The battle was fought at first indecisive, turned in favour of the latter as a result of the treachery of the Wallachians and the flight of Hunyad, it ended on the 19th with the glorious but fruitless defence of the German and Greek auxiliaries behind a barricade formed of wagons and artillery.

The name Kosowa was given to a wilayet formed after the Russo-Turkish war of 1877: it was bound on the east by Bulgaria, in the west by Montenegro, Bosnia and the wilayet of Scutari in Albania, in the north by Serbia and in the south by the wilayets of Monastir and Salonika. It was divided into six sanjâq: Găilieş (capital of the province), Friştita, Prieroz, Veli-Băța (Novi-Bazar), Târgujiu (Plevna) and Ştefăni; at a later date the sanjâq of Veli-Băța was changed into a see and a new sanjâq made called Sârăc, (Ştrasnile) with Köşk (%1, 1329, p. 332). This territory was ceded to the Serbs by the Treaty of London (May 30, 1913). It is now part of the kingdom of the Serbs, Croats and Slovenes.


(KL. BAALBEK.

KOSTA b. LUKA, BAALBEK. Our authorizations for his life are Ya'qob b. Nadim (Fihrist, p. 205), Ibn Abî Uṣîbîs (i. 244, who quotes a very large number of works, mainly religious), Ibn al-Kift (p. 272), Abu l-Faradj (text, p. 742, translation, p. 197). These give as their sources Salim b. al-Husayn, Ibn Nadim b. al-Husayn, 'Ubaid Allah b. Dhibîr and others not mentioned by name. There are also references in other passages of the Arabic biographical and bibliographical works mentioned above. For those which we have still below, see the indexes.

Kosta b. Luká belonged to Ba'albek (the Hélopolis of the Greeks) in Syria; he was of Greek descent and a Melkite i.e. an orthodox Christian. In this capacity, for example he disputed with a Nestorian cleric regarding the duality of the natures in Christ (cf. G. Graf, Die christlich-arabische Literatur, in Strassbicher Theolog. Studien, vol. vii, 1905, p. 35 sq). We know the years of birth and death of many Arab mathematicians but not of Kosta b. Luká. We have however the following chronological data for his life: For the Caliph Mustan's (855–866) he translated the work "On the lifting of heavy burdens" (Bahr-ul-ва) of al-Abar, and the Spherics of Theodorus; he wrote an introduction to geometry for Abu l-Hasan, Abu l-Yahşu b. al-Mutawakkil's (847–865) court and died in 888–889. To Isma'il b. Balâl, Mutamid's vizier (870/872), he dedicated his work on the use of the sphere with an axe. He was still alive in the reign of al-Mu'akdr, which died about 912, as he can hardly have begun to translate before he was 25 years old; it would result from the above data that he was born about 820 and lived he 70 or 80.

Kosta b. Luká was regarded as a talented and very brilliant physician and a sound scholar in many branches of learning, such as philosophy, astronomy, geometry, arithmetic and music. It was impossible to find him lacking in any aspect of his knowledge. According to the Fihrist, it was the general opinion that Kosta b. Luká ranked higher than the celebrated physician and translator Ḥunayn b. Ḥabîb (d. 873). But, according to the same source, there were others who held the view that Ḥunayn was the better. If in any way both were brilliant scholars, modern opinion holds that Kosta b. Luká was a great writer of Greek, Syrian and Arabic; he had a perfect knowledge of Greek and was an excellent translator, especially of medical works; this was natural as he was a physician. His Arabic style is famed as well as the way in which he arranged his works; his concise presentation is justly praised; its lack makes difficult the study of the works of others, namely those of Ibn al-Hajlàm.

Kosta b. Luká left his native district in the 'Abbasid period and went to Asia Minor. His book list would have acquired a number of Greek writings and returned with them to Syria. He was summoned to 'Iraq, probably by one of the Caliphs, to translate works there. At the same time he revised many existing translations; Kosta b. Luká thus rendered great services to the East in making accessible classical learning. The Muslims therefore say that the reason that many branches of philosophy are studied in Muslim lands is that Kosta b. Luká introduced them; his return from this journey towards the end of his life Sanahûr, an Armenian prince took Kosta b. Luká to his land, where he lived till his death. The Armenian Patriarch Abu l-Ghaţif was a learned and distinguished man for whom Kosta b. Luká prepared many excellent works on the most difficult subjects. It is evidence of the great prestige enjoyed by Kosta that a cupola was erected in his honour over his tomb, as was only done for princes and high religious officials.

Ibn al-Salah celebrated Kosta's merits in verse (Ibn Abî Uṣîbîs, ii. 166).

Of his relations to his contemporaries,
we know that he wrote medical works for some of them as translated medical books, for example even for Christian officials. Among such were Abu I-Chajaf al-Batir, al-Batir al-Fatani, al-Hasan Muhammad b. Ahmad, the secretary of the Chief Patriarch, Abu Muhammad al-Hasan b. Muhammad, the chief Kili, Abu Ali b. Banu Kili. It is probable that Kosha b. Luka also met the philosopher al-Khulth al-Gallaf's, as Ibn al-Kili specially mentions that the two had met. Of a certain Abu Jall b. al-Mumaidhali (astronomer or astrologer), we unfortunately know nothing; Kosha b. Luka sent him a letter from Armenia on the subject of Muhammad as a prophet (for his relations with other men see the sources). The literary activity of Kosha b. Luka covered the most varied fields, as in the case of the Banit Musa, Isbaha b. Hama and Chalil b. Kura; it does not seem however to have been quite so comprehensive as in the case of the two latter; but it should be remembered that we are extremely well informed about the latter. Isbaha b. Hama, for example, himself prepared a list of his translations from Galen (G. Bergmann, Human b. Isbaha über die syrischen und arabischen Galenischen Übersetzungen, in: Arch. zur Kunst des Morgenlandes, xvii, N. s. 2, and a record of his Udhil's works was made by a relative.

A list of translations of Greek works written by M. Steinschneider in Z. D. G. G., vol. 1, 1896, on the index of names under Kosha b. Luka as the order is that of the Greek authors. The titles of a series of very valuable medical treatises are given by Wustenfeld and Leclerc (op. cit.). Only a few of these seem to have survived, for example that on the treatment of the body in jaundice (K. fi Tadjil al-Abd b. L-Safar etc.), on phlegh (K. fi l-Balzg), and tumours (K. fi l-Safar). None of these writings has so far been utilised. He also dealt with problems of hygiene, for example, baths (K. al-Husna), and the standards for foods. (K. al-Hasna al-Aghdha).

In addition to these and similar works on medicine, philosophy, science, mathematics, Kosha b. Luka also wrote on the following subjects: K. fi Khiyali (on the staining of khyali, a coarse linen, and its alteration by sprinkling, K. fi l-Abdi l-Tarkhat al-Khidja wa-Taghiyurtin min al-Rahidi). Other works deal with the causes of wind (K. fi l-Murahid wa-Aswaf al-Kili), and on date wine and the drinking of it in fasting (K. fi l-Nabah wa-Rakhtis b. al-Wali), and how to avoid poisoning (K. fi l-Daf al-Sumlan).


In the field of philosophy his principal work deals with the distinction between soul and spirit, pneuma (al-fork m al-falati hayah nas was tawfiq). The graveness of the work has been disputed. The difference between soul and pneuma lies 1) in their nature: the soul is corporeal, the pneuma incorporeal; 2) in their qualities: the soul occupies no space, the pneuma does; the former cannot be but latter can be enclosed by the body; 3) in the condition after death: the soul is immortal and the pneuma mortal; 4) the pneuma is the instrument of the soul for communicating the function of life to the body and for actual perception. It controls most processes of the body, such as breathing, the pulse, sensation and movement. The pneuma goes to the eye in the hollow nerves. In its finest form, it is active in the higher processes of the mind, imagination, memory and reason. It is of special interest to explain, as Kosha b. Luka endeavoured to do, the physiological processes; here he shows his medical knowledge.


Kosha b. Luka dealt very fully with occult subjects; his most important work in this field, which survives in a Latin translation, is on natural affinities, or more fully "Letters on inscriptions, compositions and appendages for the neck (anuils)", in which he gives directions to be facts and discusses them more fully (cf. Thomsidique, op. cit.). He interprets them however by autouggestion and in the case of anuils thinks they have effect because they have an encouraging and strengthening influence. It was probably through such studies that he came to deal with the subject of sand figures in his K. fi Amel al-Aulat turamus al-imam al-Dinawari wa-Tamam b. al-Mishkat, "On the use of the instrument on which the 'amarns' are marked and with which the mamluks are obtained".

In mathematics Kosha b. Luka, like many others, dealt with the difficult and obscure passages in Greek works. His treatise on the proof of the well-known rule of the two errors (Kili b. l-lakabah sallal Allah al-Halal al-Khusb), is a pure algebra, that on numerus ad numeri (K. fi l-Fikr al-Madhit al-abd takhala) on the al-Tulafi calculation (coincidence) are on the way to algebra. K. fi Husayn al-Tulafi b. Luka al-Qushayri on the 'Muhisha'ha. From a treatise by Ibn al-Haddim (Fi Musala il-Tulafi, "On the problem of coincidence") this on method of calculation, E. Wiedemann in S. R. F. S. L., 1927; St. Petersburg. Rosen, Catalogus, N. 192, 1938) we see that it deals with problems like the following: two men A and B came to the market and wished to buy an article. Neither has sufficient money; A says to B, give me 2 of what you have then I can buy it. From the title in Kosha b. Luka, it is evident that he solved the problem with equations, while Ibn al-Haddim took a more roundabout way. We know practically
nothing of any geometrical work by Köstān b. Lūkā. He wrote an introduction to geometry in the form of questions and answers (K. Mundhāt uss \(\text{-}i\)n al-Hārāmāt 'allā: al-Māshīrīn wa l-Dalā'il). He also dealt with cones and spheres etc. To this part of his work probably belonged the text (K. Mundhāt uss \(\text{-}i\)n al-Hārāmāt) which cannot be divided (like the point) (K. Mundhāt uss \(\text{-}i\)n al-Hārāmāt). It is said that he was also a poet (K. Mundhāt uss \(\text{-}i\)n al-Hārāmāt). We know more however of his astronomical work. He wrote a treatise (Oxford, Ori, 879, No. 2), "On the form (structure) of the spheres (K. Mundhāt uss \(\text{-}i\)n al-Hārāmāt)." It must have been composed at the same time as, or very little later than, the famous Astronomy of al-Farghānī (d. 861); from the scientific point of view it is on a much higher level than the latter and goes more into details; excellent diagrams make the subject clearer. It also deals with problems not in al-Farghānī, for example the measurement of the degrees between Tadmor and al-Raṣṣā and a method hitherto ascribed to al-Birūnī of measuring the circumference of the earth. Köstān b. Lūkā's work seems to me to have been used as a foundation by numerous later writers.

Köstān b. Lūkā devoted a good deal of attention to the construction of astronomical instruments; the first work to be mentioned in this connection is K. al-'Amāl bi l-'Ukār uss \(\text{-}i\)n al-Mundhāt. Whereas working with other instruments etc. on a ball-shaped astrolabe, K. al-'Amāl bi l-'Ukār uss \(\text{-}i\)n al-Mundhāt, are by Köstān b. Lūkā need not be discussed here (cf. H. Seemann and Th. Mittelberger, Das kugelförmige Astrolab, Abhandl. zur Gesch. der Naturw., part VII, 1925, p. 46). In keeping with the spirit of his age Köstān b. Lūkā also wrote an introduction to astrology (K. al-Mundhāt uss \(\text{-}i\)n al-Nadzīrīn). The "Paradise of History," K. al-Fīrdaus uss \(\text{-}i\)n l-Zaire, composed in Armenia perhaps was similar in nature.

Of writings on medicine may be mentioned those on the burning glass (al-Muqāwāt al-muqāwāt) and on the causation of diseases (al-Maṣāṣī) which was certainly used by the Archbishop Eliya for his book of the same name (cf. Th. Ibn. Class, Über die Wege etc., Inang. Diss. Erlangen 1906, p. 97). Of special importance is the translation of Hero's Ṣūrūj (K. al-'Amāl bi l-Asār uss \(\text{-}i\)n al-Asār) on the raising of heavy bodies): it has been edited with French translations by Curca de Vaux, J. A., 1803, l. 386-472 and li. 154-209, 420-514 and German by L. Nix and W. Schmidt in Hermes ochrona omnia, 1/4, further bibliographical references were given in these editions and also in C. Brockelmann, G. A. L., 204. Not the least important point about this work by Köstān b. Lūkā is the insight into Greek mechanics that it gives us.

Bibliography: For the Arabic sources see at the beginning of Wüstenfeld, Die Geschichte der arabischen Arab., No. 600; L. Loche, Historie de la medicin arab., l. 1870; p. 157; H. Suter, Mathematiker-Vereinigung im Fiskal etc. Abh. zur Gesch. der naturw. Wissenschaften, vi. 1891, p. 43; do., Die Mathematiker etc., ibid., x. 1900, p. 40 and appendix, xiv., 1902; C. Brockelmann, G. A. L., l. 204; L. Thorndike, A History of Magic and Experimental Science, l. 1923, p. 545 sqq.

KOTEL (from the Armenian Ողջ, "wall, side") Frantz Houdry, Diction. norm., p. 213) in Persian means a mountain pass, a neck between two peaks. This word, which does not appear in any Persian dictionary, is borrowed from Eastern Turkish, which took it from the Armenian; it is found in the Batūr-nāma, ed. Iminsky, p. 99, l. 23; p. 100, l. 11; p. 172, l. 18; p. 166, l. 22; cf. Radloff, Öfl., u., coll. 1277; Pavet de Courteille, Diction. turc-viént., p. 463. (Cf. HUARY).

KÖY, the word used in western Turkish for village. It is the form in which Turkish has borrowed the Persian gāv (cf. Bittner, Der Einfluss der Arabischen und Persischen auf das Türkische, S. B. Ak. Wiss. ca., No. 3, p. 103) or perhaps more correctly käy (Nuller, Lexicon; Burckhardt, "Köy," p. 250) meaning originally path, street. In the geographical nomenclature of the Ottoman empire we find many place-names combined with käy, like Boğaz köy, Eremit köy, etc. It seems that these names are not found before the end of the Seljuk period. Köy in the sense of an open village is opposed to həkəpə meaning a small town. In eastern Turkish place-names we always find the word köy used for a village. Sometimes this last word seems to have been replaced by köy (cf. e.g. Köter, Erevanli, xi. 221 sqq.; Köy Kond, near al-Mawli, becomes Kālī Köy). (J. H. Kramer).

KÖYUN BABA, lit. "father of sheep," a Turkish saint. He is thought to have been a contemporary of Ḥājjī Bektaş [q.v.], and it is said to have received his name from the fact that he did not speak, but only bled like a sheep five times a day at the periods for prayer. Sultan Bayezid II, called Walli, built a splendid tomb and dervish monastery on the site of his alleged grave at Oğhmandık (near Amasia, in Anatolia) which was one of the finest and richest in the Ottoman empire. Ewliya Celebi in his Travels (Səyəxanname, li. 180 sqq.) describes very fully the great Bektaşi monastery there, at which he was cured of a urinary disease and which was initiated into the order. Cf. J. von Hammer, G. O. E., l. 608, on Ewliya's pilgrimage to the tomb of Köyun Baba. Nothing is known regarding the life of this remarkable saint not even whether he really existed.

That he is represented as a disciple and contemporary of Ḥājjī Bektaş means nothing, as almost all early Ottoman saints are credited with having enjoyed this privilege. The sanctuary itself does not seem to have been examined; but see moreck in Z. der Est. xxiv., 1899, p. 376.


(FRANZ BARINGER)

KOYUNDĪ, a little village, which was built on the great group of artificial mounds, that cover the ruins of the royal palaces of Nineveh, opposite the town of al-Mawli, to the east of the Tigris. The name of this village is not found in the middle ages nor in the Turkish authors of the 18th century; it has been thought, however, that the name is connected with the dynasty of the Kura Köyundī, which reigned in this region.
in the 25th century (von Oppenheim). After being for the most part destroyed by Kurds in 1836, the village was moved to the alluvial plain between the mounds and the Tepa, after archaeological excavations had begun in 1845.

The Arab authors of the middle ages, from Ibn Khordadhbi, know the site of Nineveh under the name of Nainaw (the vocalisation of Wain) or 8f; nowadays it is also pronounced Nainaw and connect the place with the story of the prophet Yūnūs in Mattai. Al-Makhdari also calls it Ninawa (Nebi, likewise speaks of Kāf's Naima; perhaps the name was changed under the influence of the Arabic word meaning the fish of Yūnūs) and he mentions near it the mound of Tell al-Tawla, on the top of which was a mosque surrounded by houses of nūṣ̄ūṭṣūṭ. This last place is the present village of Nāfū Naima, to the south of Koyunjik and also within the bounds of the ancient Nineveh. This village is separated from the ruins by the little stream of Khewars (the name is already found in Al-Makhdari) and was called Naima in the time of Nebi. Ibn Dujan (ed. Wright, in Goeje, p. 236) says that the ancient walls and the gateways can still be distinctly seen and Ibn Bagīja says the same thing in almost identical words. In the 9th-century Nineveh was inhabited by Christians (Abū 'l-Faraj Bāthbāra, Fārīk Maskhātar al-Din, ed. Schlagen, p. 395). The mounds of Nineveh have also been used as a inexhaustible quarry for building materials for the inhabitants of Mosul.

Excavations were begun in 1842 by the French consul Botta, already famous for his work at Khorsabad. A. H. (afterwards Sir Henry) Layard then took in hand the excavations, first from 1845 to 1847, and again from 1849 to 1851, employing Arab and Nestorian workmen. A great many of the objects discovered were taken to London. Since then excavation has definitely ceased, all the trenches have been filled up so that now the ruins present the same appearance as before the discoveries.


(K. H. KRAMER)

KRAN, a modern Persian silver coin, now worth about fourpence. When Fath 'Ali Shah (1821-1850 = 1797-1834) of Persia reorganised the currency at the close of the 30th year of his reign, he instituted a new silver unit, the Bāš (from bāsh, a century, decade, any period of years, in this case thirty) to take the place of the old silver rūfīl, 'ishābāt and others which ceased to be coined: 1 tomān = 10 krahs = 100 shahāls.

The krahs at first weighed two mithkals (1.8 grammes = 142.8 grains) but was soon reduced by Fath 'Ali Shah to 1/2 mithkals (0.9 grammes = 106.4 grains) and again by Mahammad Shah to 50 mithkals (1.75 grammes = 88.7 grains). At the beginning of Nāšir al-Dīn's reign, the krahs was further reduced to 28 māhdūs (5.37 grammes = 82.1 grains) and in order to check the export of Persian silver to Russia and India it was again reduced to 36 māhdūs (4.883 grammes = 77 grains) in 1857. The standard of fineness was normally 900, but both weight and fineness varied considerably at the different provincial mints with the prosperity of the provincial authorities. In 1857 (1894) the provincial mints were abolished and all the coins were henceforth struck at Tehran with modern European machinery under the supervision of an Austrian mintmaster, Bergrath von Feuchten. Since this date the two-krahs piece (do bāsh krahs) has been the common silver coin; the one krahs is not uncommon. Five krahs pieces, half and quarter krahs have also been occasionally struck but are rarely seen in currency. The weight of the krahs continued to be reduced (in 1527 = 1900, it was 4.54 grammes = 71 grains, just half its original weight) and the fineness has also suffered. On the coin the denomination is expressed in multiples of the dinār (1 krahs = 1,000 dinārs) except that the quarter-krahs is called a rūfīl. On a few krahs pieces of Nāšir al-Dīn Shah, on those of Mahammad 'Ali Shah (1234-1247 = 1907-1909) and of the first two years of Ahmad Shah (1237-1238 = 1909-1910) however the name krahs is found on the coins.

extended to the northern shore of the Black Sea. The first Muslim expansion to the Crimea was undertaken shortly before the Mongol conquest by the Turks of Asia Minor under Sultan 'Ala al-Din Kulubbah (648–664 = 1249–1266) (Reconquista des sept siècles et des Quatre-Cents, ed. Houtman, 230 seq.). In the reign of the Khân of the Golden Horde, Berke, about 1265, 'ïz al-Din Kal Kâwûs, who had been driven out of Asia Minor and liberating from Byzantine imprisonment by Berke, was given the towns of Solîgâ and Suzuk (Sudak) as a fee (Reconquista, 1965, 487; above, i, p. 708). In the course of these towns he was followed by his son Iyâbîyh al-Din Mandân (Reconquista, iv, 355).

Tatar coins were struck in Crimea, as the town is always called on the coins, from 686 (1287/88). In Arabic sources of the Mongol period the name is always written al-Kîrim and is vocalised by Ibn Batûtah (ed. Defrémy-Sanguineti, ii, 359) as *Karam*. In the report of the first Egyptian embassy to the court of Berke (text in Tiesenhausen, Sromk, etc., p. 54), Kîrim is described as a *village* (jarga) inhabited by different peoples (Kipisz, Russians, and Alban); on the other hand Ibn Batûtah calls it a "large and beautiful town". In 686 (1287/88) an architect and 3,000 drams were sent from Egypt to build a mosque in Kîrim to honor the name of the Egyptian Sultan (Moghrî, text in Tiesenhausen, Sromk, p. 424); among the ruins of Old Kîrim there have actually survived ruins of a mosque built in the Egyptian style. The mosque built by Khân Uzbeq in 714 (1314/15) is in quite a different style of architecture.

Even the earliest rulers of the house of Girei (cf. above, ii, p. 171 but better, perhaps Girei) lived in the town of Kîrim and struck coins there. During the civil troubles of the second half of the 15th (16th) century under Mengîlî Girei, the town is said to have been completely destroyed; but we find coins struck in Kîrim as late as 923 (1517) in the reign of Muhammad Girei (O. Retowski, Die Münzen der Girei, Moskau 1905, p. 71). On the ruins of Old Kîrim, which have been several times explored and described but have suffered severely from deforestation, cf. especially P. Kowalczyk, Krimskie Sromk, St. Petersburg 1857, p. 340 seq.; W. Seinrow, in Zasp., i, 378 seq. Excavations were begun there in 1925 under the auspices of the Association for Oriental Studies and continued in 1926.

Under Ottoman sovereignty (from 880/1475) the name of the former capital was extended to the whole peninsula and its population (Krim Kahlîf, Kîrim Tatarlar; cf. W. Rudloff, Versuch eines Worterbuches der Türk-Dialekt, ii, 745). The peninsula with its population of different stocks (this was the only place where remnants of the Goths had survived) and its monuments of ancient and early Christian culture became in this period almost completely influenced by Islam and Turkish culture. For the history of the Crimea in this period and the pertinent literature see the articles Magia, 399/20, and Krim.

After the final incorporation of the Crimea in Russia (1783), the Muslim population was expressly guaranteed complete religious liberty. The text of the edict then published was later incorporated in the articles of the Russian code relating to religious liberty. A special office of Mufti for the Crimea was created, completely independent of the Mufti of the Volga area in Ufa, and as in Ufa a "spiritual authority" was appointed. On the other hand under the influence of Greek ideas then favoured by the government, Greek culture was encouraged at the expense of Turkish. The kingdom of the former Tatar Khân was now called the "Tatar territory" (1784, abolished 1797; later (from 1802) "Turcic government". The capital of the government was Ak Mechet, which had been burned by the Russians in 1736 and now received the name of Simferopol; other towns arose on other sites with Greek names, notably the naval base of Sebastopol. Old Kîrim was now called Lewopolis (Lewopol), but this name never became popular. Russian and Greek immigration and the migration of a large part of the Tatar population to Turkey has wrought a complete change in the character of the population. The Musulmans (according to the census of 1913, 1923, 1924, only 206,113) are now small in numbers compared with the Christians (less than one third of the total population).

After the revolution of 1917 the Muslim population, as everywhere in Russia, endeavoured without particular success to constitute themselves into an independent community on a religious basis, acting independently of the authority of the state. The territory north of the isthmus of Perekop was later separated from the former "Turcic government" and joined to the Ukraine republic. The peninsula now forms the "Autonomous Socialist Soviet Republic of Kîrim".

Even before the Revolution, the educated "Kîrim Tatars" disclaimed this name given them by the Turks; (the name of "Tatars" also occurs in native documents). They wished to be known simply as Turks and their language to be called Turkish (it is really very much influenced by the literary language of the Ottoman empire). At the present day the language of the literature, produced mainly in Simferopol, is called "Turkic", even officially, in contrast to the "Tatar" language of the Volga territory.

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KROVA, a town and fortress in Albania, once the headquarters of Shandberg [i.e., Kroya (Turk. Ak Hüseyn); sometime also called Akse Hüseyn or Ab Serijs has had a stirring history. It is believed to be built on the site of the ancient Auribeas. Its history in the middle ages has still to be investigated. It is said to have been founded by the Neopasins noble Carlo Theopis, whose ancestors had held the land between Tirana and Durazzo about the middle of the 11th century. The remains of the ancient defences seems to be of Italian origin. Kroya only acquired renown when the Albanian patriot George Kastrioti,
The administrative district of the Kuban—before 1918 the province (oblast) of the Kuban Cossacks—also included the valleys, further north, of the Bakshe, Kefis, Sadika, and the left-bank of the Yeya, all flowing towards the Sea of Azov or ending in lakes and marshes. This territory between the chain of the Caucasus and the sea stretched to the north as far as the province of the Don Cossacks and to the east as far as that of the Terek Cossacks. The area of this great province, which is divided into 7 arrondissements (Yeya, Temürük, Kayakazski, Ekaterinodar, Malikop [in Turkish: "much oil"]), Lob, Batukh-pashinski), was estimated at about 30,000 sq. miles.

Kiproth, Tableau du Comices, Paris 1847, p. 83, estimated the tribes of the Kuban at about 100,000 families. According to the Russian Encyclopedia, the native population about 1861 was 200,000 men (!) but as a result of emigrations and massacres, this number had fallen to 90,471 about 1885. Russian colonisation which was begun by the Cossacks about 1861 had reached 1,500,000 by 1894. In 1916, official statistics put the whole population of the province at over 3,000,000.

The number of "highbearers" and "sunnis" included in this total had also increased and reached 139,000. The native elements indicated by these official terms which lack precision, included the remainder of the Cerek and Abaz tribes (q.v. related to the Abijhaz, q.v.) and Turks of Kab-Cai. The latter (about 15,000 in 1879) lived in the villages (ошеК) of Kari-Djurt, U-Ukalan and Kharvad, etc. in the upper waters of the Kuban and spoke a northern Turkish dialect (Noghai). They were at one time under the Cerek princes of Kabarda and in 1822 submitted to the Russians.

After 1920, the territory of Kuban was re-organised on an ethnic basis; besides the Kabardak-Balkar region (the Terek) two autonomous (within the Soviet system) areas were created on the Kuban: 1. Kirov-Cai-Cerek, east of Ubrup with its capital Batukh-pashinski; it has about 150,000 inhabitants of whom 43% are Turks, 25% Cerek and 12% Cossacks; 2. Adygea, a strip of territory along the Kuban and Laba; its capital is Tokh-tumakhi and it contains about 70,000 Cerek. The new divisions do not correspond to old administrative divisions.

The basin of the Kuban has been inhabited since the Eneolithic age. The oldest tombs at Mailkop go back to the second (according to Rostovtzeff, to the third millennium B.C. Scythian tombs of the fourth and fifth centuries B.C. are very numerous (Kalrines, Vorontskaya and Sarmatian tombs from the second century B.C. to the first A.D. The Greeks called the Kuban Hypsaius, Varzanos, Antiochus. In Byzantine authors we find Kazaks, Kazaks (Margarian, Oituroc, Siraffin, p. 32). The spread of Christianity among the Adyge (Cerkes) according to local legend dates from the emperor Justiniani (527-565); cf. Ehova Nogmov, Estoria i Geograzia, Tiflis 1861, p. 43.

The Arabs were not well acquainted with the district. According to a bold conjecture of Marquart (ibid.), p. 37, 161, 164, Kuban is to be read for Ubrup (Кубан), which according to Garditz (quoting Djain, c. 301 = 914) formed the southern boundary of the Madjar (Madyara) and to the south of which (on the left bank) lived (Bar Rustia, p. 159) the Twiss, probably an Alba...
tribe [q. v.] (cf. the southern Ossete tribe of Tsal-ti and the name of the Altai: As). On the other hand, Mas'udi (M. al-Dhahabi, ii. p. 45—46) says that the immediate neighbours of the Alans were the Kalak living between the Caucasus and the Black Sea. The Kalak (a parallel form is al-Kishil, Mas'udi, Kt. al-Tamhda, p. 157) are the Cerkes, whom the Russians nickname Kazaks, and with whom the Russian principality of Tsemgara (on the peninsula of Taman in the xiv—xvth century) had continuous relations.

The later history of the territory of Kuban is at first the story of the struggle between the Russians and Ottomans and more particularly the Khans of the Crimea for the possession of the fertile plains southeast of the Sea of Azov and later of the struggle of the Russians with the warlike tribes of the left bank of the Kuban.

In the xvth century, Moscow's interest in the northern Caucasus was stimulated by the marriage of Ivan the Terrible with the Kabardin princess Maria Temrikova (in 1561). Soon afterwards Sulthan Selim II sent Khâsin pasha to Astrakhan and Dauwlet-giri of the Crimea invaded the Cоurts which preceded before Azov, a former Venetian and Genoese colony which the Ottomans had taken in 880 (1475). A long series of struggles began for the possession of Azov (cf. Azik) and the Cerkess principality of Kabardina (to the east of the Kuban on both sides of the middle course of the Terek). Down to the beginning of the xvinth century the Khans of the Crimea had the upper hand and by about 1717 the Cerkess had been converted to Islam (Nogmow). By the Russo-Turkish treaty of 1739 the two Kabardinas were proclaimed independent to constitute a buffer state between the two powers. By article 21 of the treaty Kulek-Kairamlî [q. v.] 1774, Great and Little Kabarda were placed under the suzerainty of the Khan of Crimea whose independence was recognized (art. 3). In 1783 the Turks occupied Terek but by the edict of April 3, 1783, Catherine II proclaimed the accession of the Crimeans, Taman and the Tyfirs of Kuban. On Dec. 28, 1783, the Porte recognized the course of the Kuban as the frontier. Between 1787 and 1794, the movement in the western Caucasus led by the religious leader Shahid Mangir found the Russians considerable trouble but the Russo-Turkish treaty of Yassy (a town which owes its name to the As = Allah; cf. Tomschek, in Pauly-Wissowa, i. 1825—1826) confirmed the frontier of 1783. The treaty of 1829 (art. 4) moved it southwards to the roadstead of St. Nicholas (between Poti and Batumi) but the territory within these bounds was only effectively occupied 32 years later after a stubborn and heroic resistance of the tribes of the Kuban.

The line of defences of the Caucasus had been planned under the Emperor Anna (1730—1746). In 1777 the line started from Azov and went by Staropol, Georgievsk to Ekaterinograd (on the Terek). In 1792 it began at Burgaz (north of Anapa) and following the Kuban for a while left it to go to Georgievsk (1794) and then 1798 to Ekaterinograd (cf. the map in the Abr brief. arkhîgov. kommun. Tifin 1885, i.). In 1834 General Wielamow established a military gordon on the left bank of the Kuban as far as Gelemilja (on the Black Sea). In 1856 Novosicassk (Tiansen) was founded on the site of the old Turkish fortress of Sulik-Kala. After things provoked by the operations of the allies in the Crimean War, General Wielomow in 1861 carried out an enveloping manœuvre with the object of making the highlanders descend into the plains and of driving the rebels towards the coast to force them to emigrate to Turkey. According to native sources (H. Bann, in the Revue Politique Internationale, Nov.—Dec. 1918.) 75,000 (?) refugees left the Caucasus in 1864; Russian sources gives the number of emigrants at 13,586 from 1871—1883. In 1864, the Russians reached the passes of the chain of the Western Caucasus.

Bibliography: Cf. the articles ARAKHAN, AZIK, CERKES, Archaeology: Mins, Scythians and Greeks, Oxford 1913, p. 634—638 gives a complete bibliography: Rostovtzev, Scythians and Greeks in South Russia, Oxford 1922. All the passages in classical authors relating to the Caucasus in B. Laytishev, Sichilu and caucasia: a critical apparatus of sources and literature, in Zeh. Russ. 42, 1891—1893. Similar passages in the Arabic geographers have been transl. by N. Karaulow, Sberih materiali, etc., Karakhan, Tifis, xxxix, xlx, xxxi, xxxviii, etc. (map). For the general bibliography see Minarro, Bibliographia caucasica et transcaucasica, St. Petersburg 1842—1876 and Durov in vol. iii of 'istoria svetna na Kaukasa, St. Petersburg 1885—1888. There is an account of the Russo-Turkish wars and geogr. information in the Grande Encyclopedie russe, ed. Brochhaus and Efron. Statistics for 1916 in the official publication Kankaski Kalender, 1917. Situation after 1923 in: the publication of the Foreign Office Bulletins, A description of the various political units, London 1924, and in the Encyclopaedia multiglæ, St. Petersburg 1926, under rubric Adige (N. F. Yakowlew). On the Cеркесс [q. v.], language cf. also Prince N. S. Troubetzkoy, Langues caucasiques septentrionales, in Les langues du monde, ed. by A. Mellies, Paris 1924, p. 330, 341 and N. Yakowlew, Tables phonetiques de la langue cabarde et Glossaire des exemples, fasc. i and ii., of the Traite de la section des langues du Caucas septentr. de l'Institut Oriental, Moscow 1923. For the Turkish dialect cf. Kary-Cal cf. W. Frohle, Karatchaisches Wörterverzeichnis, Keleti Szemle, x, 1911. (V. Moisiuk). KUBBA (now Kula), a district in the eastern Caucasus, between Bakti and Derbend [q. v.]. The district of Kuban with an area of 3,500 square miles is bounded on the north by a large river, the Samur, which flows into the Caspian, on the west by the "district of Samur which belongs to Dschistam [q. v.], on the south by the southern slopes of the Caucasian range (including Shat-Baghi, 3,997 feet high, little Dagh 1,900) which separate Kubba from Samokha (cf. the article SAFAWAN, on the S.E. by the district of Bakt and on the east by the Caspian. The area between the mountains and the flat coast land is called Dagi (Valliers, 497 fig., "lani proclamation, principale des provinces") which the plain between the rivers Yalandja and Beldek is called Maluk. (After Shashina lies further south (cf. SAFAWAN). The other cantons are Barak (so-called after a member of the Barmaie family, who sought refuge here in the reign of Hürat)
Al-Raishli, Shihabzda, Tipl, Khinallugh, Budag, Yusufjai-bagh, Sir, Anakhi-dars, and (sometimes) Kabistan (Abd, iv, 650).

The population in 1896 was 75,000, 35.1% Tm. (q.v.) speaking the Iranian dialect of Tm., 25.7% of Khoraghi at Turk, 24.9% of highlanders of the Kūb (q.v.) group, 2.7% of highlanders of the group (q.v., Tm. group, formerly Khinallugh, Dijik, Kita, and Budag, with whom the Udi of Shekka, [q.v.] seem to be related), Muslims form 94% of the population (76.5, Sunni, and 17.5 Shi'a) Jews, Russians, and Armenians together number several thousands. The town of Kūb (16,500 inhabitants) was established about 1750, lies on the right bank of the river Kūlsan; on the left bank is the Jewish quarter of the town. Near the mouth of the Kūlsan is the roadstead of Nakhud (called Niswātia by the Russians) which played an important part in Russian military operations in Transcaucasia.

The history of the district of Kūb (which at first must have formed part of the ancient Caucasia) is mixed up with that of Shirwan; Shubār (now a ruined site on the river Kūlsan, Russian Shubār) had been an important centre inhabited by Christians (Mukadda, p. 376) before Shubār became the capital of Shirwan. On the banks of the river Kūlsan may still be seen ruins with a wall running from the sea to Bār Dagh. Near the town of Kūb is the tomb of Shubān-shah Kāl-bi Kajūbad (d. 774 = 1373).

It was only in the xviii centry that Kūb enjoyed a period of independence. In the time of 'Abd al-Rasā'ūl Sāfawī, a member of the family of the 9smt of Kaitak (cf. Dijik, [q.v.]) called Humān Kāhā arrived at the court of Iḫānān. He became a Shīa and gained the favor of the 'Abbās, who appointed him Khan of Kūb and of Suliyyān (at the mouth of the Kūlsan). Humān Kāhā built the castle of Kūlsan. His grandson Humān 'Abī b. Ahmad, with the help of Peter the Great, regained the ancestral estates of the Sāfawī but his position was threatened by the alliance of the 'Abbās, prince of the Kaitak-Kumākh, with Hāgādī Darā, religious chief of Musūr, who with the help of Turkey played a considerable part in Dagestan from 1712. Nādir Shīh restored Suliyyān to Humān 'Abī, after the death of Nādir, local dynasties arose everywhere. At this time Humān 'Abī moved his capital from Kaitak to Kūb where he built a town and annexed Shubār and Kūlsan. He died in 1171 (1758). His son Fath 'Ali Khan, who succeeded him, sought the help of the empress Catherine II, who in 1789 (1775) sent General de Modene to Dagestan, under a pretext of avenging the death of the ambassador Gmelin, who had died on June 27, 1774 in captivity with the 9smt of Kaitak. With the help of the Russians, Fath 'Ali re-established his authority over what he could regard as his hereditary fields (Dagestan, Kūb, Suliyyān). He also took Suliyyān and the Khan of Bakt appointed him his son's guardian. The influence of Fath 'Ali Khan gradually extended beyond the bounds of the district. In 1793 (1778) he sent 3,000 men to Gilān to restore Hūyayt Kāhā, who had been driven out by the Kūlsan [q.v.]. In 1802 (1788) he seized Ardabil, whereupon the Shah-sewāl (q.v.) recognized his authority. The Khan of Kūs Dagh and of 'Abbās fought his support. Fath 'Ali is credited with ambitious designs on Adharbasīdān. To reconcile

with those of the King of Persia, Fath 'Ali met the latter at Shāmā (Shamkhor) but soon afterwards fell ill and died in 1205 (1789).

The political and military ascendancy of Fath 'Ali Khan undermined by his successors. His young son, Qābī 'Ali (from 1793) had a very adventurous career. This young Khan relied on the support of the Kūs Dagh and Count Zaborowok of Terblond on May 4, 1796 and entrusted the government to his sister Petti-Bajāhī Khāsūn. Taken prisoner by the Russians, Qābī 'Ali escaped and renewed the struggle. On the accession of the Emperor Paul, Russian policy suddenly changed and the Russian troops were withdrawn. Qābī 'Ali returned to Terblond. In 1804 he and the other Khāns sent a delegation to Alexander I, but by 1805 we again find Qābī 'Ali retesting against the Russians to whom he caused continual trouble till 1820 (1814). The Khāns of Jenāb were occupied by the Russians in 1815 and by the treaty of 1825 Persia renounced her claim to the eastern Caucasus. From this incorporation in the Russian Empire, Kūb became a "government" of Shirwan (later of Bakt). Since 1919 Kūb has been part of the republic of Adharbasīdān, at first independent and then Soviet; this is not to be confused with the Persian province of the name [q.v.].

Bibliography: cf. the articles ABBASI, VOMER, SHIETTE, and SHIRWAN. See especially the work of the local historian 'Abd al-Kāfi Khān, (a descendant of the Khāns of Bakt, who were related to Fath 'Ali Khān), the ChōdāChristian 'Abd al-Malik b. Marān. Jew, Christian and Muslim alike revered the sacred rock which they regard as the birthplace of the world. It is even said to be 13 miles nearer heaven than any other place. The Moslems set it next to the Ka'bah in order of sanctity.

Although there is no specific mention of the kūs in the O.T. it is referred to nevertheless in the Talmud and Targums. Here Mèlchisedek set up his altar; here Abraham sacrificed; here was the Bethel of Jacob; here was the thresholds of Arawn the Jewihtque (II Sam., xxiv. to sqq.); here David worshipped; and here were the altars of Solomon, Zerubbabel and Herod. But Mūjammād tradition has greatly magnified all this legendary material. Angles visited the Rock 2,000 years before Adam was created, and Noah's ark rested here after the Deluge. It is said to be actually one of the rocks of Paradise, and that here on the Resurrection Day the Angel of Death, Israel, was crucified. Previous to this the Ka'bah will come from Malakia as a bride into the Sakhra. They assure that it rests on a
The Qubbat-al-Sakhra, the Dome of the Rock, is known to Muslims as the Dome of the Koh-i-Nûra or "Stone of Light" and is considered one of the most sacred sites in Islam. It is located on the Temple Mount in Jerusalem.

The Dome of the Rock is believed to have been built by the Umayyad Caliph Abd al-Malik in 691 AD. The structure is a magnificent example of Islamic architecture and is known for its golden dome and intricate mosaics.

The building is located on the site of the ancient Temple of Solomon, where according to Islamic tradition, the Temple of the Prophet Solomon stood. The Dome of the Rock is considered by Muslims as the third holiest site in Islam, after Mecca and Medina.

The structure is 29.2 meters high and has a diameter of 26.7 meters. It is covered with a single golden dome that is 30 meters in diameter and weighs 130 tons. The dome is supported by four massive piers, each of which is 10 meters in diameter.

The interior of the Dome of the Rock is decorated with intricate mosaics and calligraphy. The walls are covered with mosaics depicting scenes from the life of the Prophet Muhammad and the stories of the Ka'bah.

The Dome of the Rock has been a symbol of Islamic architectural achievement and cultural heritage for centuries. Its beauty and significance continue to draw visitors from all over the world to this magnificent monument.
In Europe, the dome was the symbol of the order and appeared on the Grand Master's seal. A polygonal type of building reminiscent of the Dome of the Rock appears in Raphaël’s Marriage of the Virgin at the Jewish Temple (de Vogue, ibid., p. 78, note).

In 1187 Saladin captured the Holy City. The Golden Cross on the dome was knocked down amid the cheers of the Muslims and all its iron rings, which formed an eagle casing on the Rock, removed. In the cave below, pages were made in its place, led by the 700 of Damascus. (For a contemporary account see Ibn al-Aljal, ibid.) The lengthy inscriptions copied down by John of Westburg must have been destroyed at this period, since no trace of them now remains. Instead these can now be seen inside the Chapel the inscription set up by Saladin to record his restoration (text in de Vogüé, ibid., p. 94 sq.). These have been other restorations since. In 1447 part of the roof was destroyed by fire, as many is it said by certain young noblemen hunting there for pigeons with a lighted candle. A complete renovation took place under Selimah the Magnificent (1556-66). Until recently the little was done to remedy the ravages of time (Ordinance Survey of Jerusalem, 1885, p. 32). Nowadays the authorities are anxious to maintain the building in a condition worthy of its past splendour.

The building itself is of harmonious proportions and stands, along with some minor edifices, on an irregular platform, 10 feet in height, paved with limestone slabs. The Seljuk is almost on a level with this pavement, the highest point being only five feet above it (or c. 2.440 feet above the Mediterranean). Six flights of steps leading up to the platform end in elegant columns or arcades called kiosk (Balconies); because here on the Resurrection Morn all things will be duly weighed in the balances of Justice. The building is in the shape of a regular octagon, with side 66 feet in length. The diameter within it is 152 feet; that of the dome at its base being 66 feet. The dome, 99 feet high, is wooden, covered outside with lead, and inside with stucco, beautifully gilded and richly ornamented. The exterior of the building was formerly covered with marble but this has partly been displaced by the Kajihat porcelain tiles added by Seliman the Magnificent in 1592. Indeed, during the xviiith century, the whole edifice was restored and embellished so that the external incrustation of the walls, the beautiful stained glass windows, and numerous other decorative effects throughout are characteristically Turkish. Karakastic passages wonderfully inscribed in interwoven characters form a frieze round the building. There is a perfect harmony in the colour scheme. The pavement is remarkably fine, and so is in the case of one window near the Western Doorway. In the interior four massive piers and twelve columns surround the Seljuk in the centre. The dome rests on these. Another series of supports consists of an octagonal screen composed of eight piers and sixteen columns, two columns occurring between each pair of the six-sided piers. In this way the interior is divided into three concentric parts. The outer octagonal aisle is 73, the inner, 40 feet wide. The doors face the four cardinal points: North, South, East and West. (Gate of the Chain); West, Bab el-Charib (West Gate). The so-called (Arabic) doors have very artistic old locks and are covered with bronze plates stamped with a Kufic inscription (dated 316 A.H.). The building consists of basement (16 feet high) with the aforementioned doors; a story of plain masonry (20 feet high) with seven round arches on each side, 38 of which are pierced for windows, the rest being blind, and, lastly, the wonderfully proportioned dome above. The pavement is laid with marble mosaic fastened down by clamps run in with lead.

The Rock, about 50 feet long by 42 feet wide, is almost semicircular in form, the curved sloping side lying to the East, and the higher straight side to the West. Geologically it forms a portion of one of the harder grey beds of the Jerusalem platean, and has been left practically in its rough unshaven state throughout the ages. In visiting this sacred spot the devout pilgrim has to be careful to keep the Seljuk on his right hand, so that he performs the circumambulation of the holy relic in the opposite direction from the circuit of the Ka‘ba. Ibn ‘Abd al-Rahman (in his Bab el-Durur, transl. in part by Le Strange in Pal. Quart. Soc., 1887, p. 99) states: “Now when thou enterest the Seljuk make thy prayer in the three corners thereof, and also pray on the slab which rivals the Rock itself in its glory for it lies over a gate of the gates of Paradise.” This slab is a part of the marble pavement near by the Bab el-Durur and is supposed by some to mark the place where the prophet Elias knelt in prayer. Others believe it covers the Tomb of Solomon (Kobab Sulaiman). All, however, assert that it was originally part of Paradise, and is generally teased the Flagstone of Paradise (Halajat el-Durur). A tradition has it that Muhammad drove into this slab nineteen golden nails which are destined to drop out periodically. When all have fallen through, the end of the world has come. The Devil almost succeeded in removing them but the angel Gabriel intervened in the nick of time. Nowadays three nails remain in place, while one has sunk a little. It is with humble steps one approaches, therefore, that the pious pilgrim treads this holy place last by dislodging one of the nails he should hasten the day of judgment.

On a detached piece of a marble column on the S.W. of the Seljuk, covered by a rude shrine which also contains hairs from the prophet’s beard, it is to be seen the Edaww Muhammadi (or Footprint) which he left behind him on the night of his ascension to heaven on his steed al-Burāq. During the Crusades when the Christians occupied the Khubbat al-Seljuk this was known as the Footprint of Jesus. The round hole in the middle of the Rock was where the prophet’s body pierced its way upwards. And near by is shown the very Saddle of al-Burāq in the shape of several marble fragments. There is also pointed out on the West side of the Rock the impression of the Handprint of Gabriel (Nabi Sayyidin Al-Dhātal) where he held down the Rock when it was about to receive Muhammad. Directly opposite are preserved the banners of Muhammad and ‘Umar, and the booklet of ‘Abd al-Malik. The caves containing these relics are dust-covered. Once a year this dust is carefully gathered and sold in minute quantities as a panacea of miraculous power. A slight depression in the pavement on the East side of the Rock is pointed.
The Footprint of Idra. In the N. E. corner is the recess known as the Prophets' Kîlôa (Kubbât al-Aubiya). There are also several ancient Qur'âns and a dwarf screen known as Tekhîl Snaf 'Ali (the imitation of the sound of 'Ali').

The entrance to the cave is beneath the canopy by means of the Bûb al-Maghârûn, at the S. E. corner of the Rock, the pilgrims humbly descending the seven steps with the following prayer on his lips, known as the "Prayer of Solomon": "O God, pardon the sinners who come here, and relieve the infirm. The seven steps of the cave are six feet, and on the roof may be seen the imprints of Muhammad's head. The floor is paved with marble and the sides are whitewashed. It is said to be able to hold 62 persons (Ibn al-Fâkhî; B. G. A., v. 100).

A projecting piece of rock known as the Tongue of the Rock (Littan al-Sakhra) is so-called because it greeted 'Umar on one occasion. There is also to be seen the slender column supposed to uphold the Rock. The guide points out on the right the Mishrûh Suknâmat (Solomon's prayer-niche); on the left, the Markâm al-Khalifât (Abraham); on the N. corner, the Markâm al-Khidr with the Mishrûh Da'dâl, opposite.

On the S.E. of the Sakhra a staircase leads upwards to the gallery of the dome beneath the crescent on the summit may be reached. The sulayk pronounced on it by Muhaqit (F. P. T. S., ii. p. 46) still holds good at the present day. At dawn when the light of the sun first strikes on the Capula, and the Drum catches the rays, then is this edifice a marvellous sight to behold, and one such that in all Islam 'I have never seen its equal'.


Kubilai (usually written Kubilî; but also "Kubîlî"), Mongol emperor (1260-1294), brother and successor of Khân Möngke. He was probably born in 1217; when Möngke Khân returned in 1225 to Mongolia from his campaign in Western Asia, Kubilai, who was then eleven years old, had just gained his first trophy of the chase; after the Mongol fashion, Möngke Khân himself smeared his thumb with flesh and fat (Bâshâl al-Dîn, ed. Bârân, Tawd. Fast. Oth. Arch. Okt., xv. 147, text). In the reign of his brother he was governor of China. On the death of Möngke he devoted himself to the conquest of the kingdom of the Sung dynasty, which was only completed in his own reign (1279), whereby the whole of China, for the first time since the tenth century, was again united under one ruler. After a victory over his brother Arigh-Baga who was proclaimed Emperor in Mongolia (cf. the article Heikeki), Kubilai remained in China and transferred the capital of the Mongol empire to Peking (Khanbâlîq, q.v.). In spite of great achievements at home (Imperial Canal, new code of criminal law, Academy) and abroad (great, although unsuccessful, campaigns at sea against Japan and the island of Java, such as had never been undertaken in the history of China, before or after), his reign was for China a period of oppressive foreign rule. Kubilai was, like most Mongol emperors, favourably disposed to the Jains and the Muslims; only for a time (seven years, 1282-1289, of which the first four years are described as a period of severe persecutions) as a result of the events connected with the assassination of the minister Ajîmbâd (see Kânnâlî) did the Muslims fall into disfavour with him.


Kubu, a district with self-government under the suzerainty of the Dutch Government in the southern part of the delta of the Kapusar river, for administrative purposes it belongs to the Pontianak division of the residency of "Westrafdering van Bornes". In the north it is separated from the kingdom of Pontianak by the great Kapusar river, in the east it is bounded by the districts of Tayan and Simpang, in the south and west by the China Sea. The ruling family is of Arab
Kocak, a town in Persia, is the northerly part of the province of Khorasan [q. v.] on the upper course of the Atrek [q. v.], perhaps the ancient Azakh or Araska, in the older Arab geographers Khabshashin, later Khabshan, e.g. Mahdai, B.G. A., iii. 319, 4, and Biharî, ed. Morely, p. 767; also Yaqut under Sistan (l. 243, 3a) according to Samhâni (C. M., xix., f. 319p), according to Yaqut, f. 487, al., the usual local pronunciation was Khabshan, Khabshin, etc. and also the form Khabshun (Samhâni had himself been there). The origin of the pronunciation Kocak is traced by Rashid al-Din (ed. Quatremère, p. 183) to the Mongols. The ruins of the ancient Khabshun (this name is still borne by a large village) lie 3 farasq west of the later town, which was destroyed in the sixth century by a series of earthquakes. Towards the end of the ninth century Ghazan, afterwards Ilkhan, when governor of Khorasan built a Buddhist temple in Kocak. (C. d'Oxholm, Histoire des Mongols, The Hague and Amsterdam, 1834/1835, iv. 148, quoting Rashid al-Din). In the reign of Abbâs I. (q. v.) a Kurd principality (tribe of the Zafarâli) was founded with hereditary Ilkhan at its head. Like most towns of Persia the town house, Kocak also has the tomb of an Imámzadeh, Ibrahim b. 'Ali, son of Abbâs Mirzâ, who is buried in Mashhad. On the hill now called Nadir-Tepâ near Kocak, Nadir Shah was killed in 1160 (1747). In the reign of Nadir Shah (after his campaign of 1740 against Bukhârâ) a few leaves of a copy of the Koran written by the Timurid Balsamzâger Ghiyath al-Din [q. v.], preserved in Samarkand (according to others in Shahri Saru i.e. Kars) were brought to Kocak. Shah Nâsir al-Din in 1283 had two of the leaves brought to the Museum in Tehran. In the suppression of a rebellion of the Ilkhanî by Abbâs Mirzâ [q. v.] the town suffered severely, and the great earthquakes of 1852, 1871, 1893 and 1895 still more disastrously to it. When Curzon visited it in 1889, the population was under 12,000; but we are also told that 12,000 perished in the earthquake of 1895 and about 10,000 were left. The present Kocak is only a village, the last earthquake about 8 miles east of the ruined town.


Kocak Bairam. [See ii. Al-Fitr.]

Kocak Kainardje (v. "small hot spring"); a town in Bulgaria, 45 miles to the South of Sliastria, was until the treaty of Berlin (July 13, 1878) a part of the Ottoman
Empire. It was in this town that a treaty of peace between 'Abd al-Hamid I, the Ottoman Sultan and Catherine II, the Empress of Russia, was signed on the 12 Dhul-Hijjah, 1298 (July 21st, 1774). The Russian army, having appeared before Shumil and the troops of the grand vizier Mutluri-Tekke Muhammad Pasha, having abandoned it in a body, the latter decided to send envoys to Czar Paul, by whom was arranged a engagement on July 17; but the signature was postponed for five days in order to make it coincide with the date of the treaty signed by Peter the Great after his defeat on the Prithe (July 22, 1731) and the town of Kučük Kainarje was chosen because it was the place where the General Weis- man had perished. The treaty consisted of twenty-eight articles which established the political independence of the Tartars of the Crimea, of Bessarabia, and of Kuban, while reserving religious supremacy to the Sultan (a phrase which gave rise to the idea of the Caliph-Prince, which became so widespread throughout European literature, and also KIA). It restored to the Khan of the Crimea all the lands conquered by the Russian Army, except the forts of Ker and Yev- kala, the restoration of the conquests of the Russians except the two Kuban, Asof and Kil- burun. It restored prisoners to liberty without ransom; and provided for the free navigation of the Black Sea and the Mediterranean. It established freedom for commerce, security for travellers and in particular for the pilgrims from Jerusalem (this article later allowed Russia to intervene in the affairs of the Holy Land). The Porte acknowledged the Empire of Russia's title of sultan and her right to build a church at Terra. The question of Poland, which had been the chief cause of the war, was not dealt with in the treaty, by two additional secret clauses (Martens, Recueil des traités, li. 267) the Porte promised to pay an indemnity of 15,000,000 roubles, 7,500,000 passaric, worth at this time four million roubles, within three years. Russia on her side undertook to recede from the Archipelago as quickly as possible. This treaty contributed largely to strengthen Russian influence.


(From 1. H. H.)

KUCÜK KAHN, a Tartar Khan of Siberia, in whose reign this country was conquered by the Russians. Aqui Yaghmaid (ed. Denison, p. 177) is the only authority to give information regarding his origin and his genealogical relation to the other descendants of Shing Khan. According to this source, he reigned for forty years in "Taran," lost his sight towards the end of his life, was driven from his kingdom by the Russians in 1593-1595, took refuge with the Nogai (Nogaji) and died among them. References to Kutan are also found in the work of the Ottoman Turk Safi said to have been written in 990 (1582) (Loidsen MS., No. 917; transl. without a reference to the MS. by Ch. Scherer as an appendix to his translation of the history of Central Asia, Historie de l'Asie Centrale, by 'Abd al-Karim Bukhari, Paris 1878, p. 303 sqq.). Kutan's kingdom and its capital are there called "Trans"; the Russians had taken this town during Kutan's absence. Kutan returned and drove out the Russians after a long siege (1-2 years), but (his) latter carried off his son a prisoner to Moscow. These stories seem to show that Safi's work was probably composed later than the year given in the title (Scherer, loc. cit., Trans, p. iv., even gives the year 990 A.H. as date of death of the author).

The name "Kater" for the capital of Kučum (near the confluence of the Tobol and Irtysh) seems to be found only in Russian sources; it is only from the latter also that the principal events of his reign can be chronologically arranged. Kutan did not inherit his kingdom from his father but had expelled his predecessor Yag 아니다 in 1565. Yaginda is still mentioned as king of Siberia, while in 1565 we find Kutan. In 1585 Kater was conquered by Russian Cossacks under Vernak; the Cossacks owed their victory to the use of firearms, then still unknown in Siberia. Kutan's son Alexander (Makariev-Kal) was sent to Moscow. It was not till Yemelian fell in an unexpected attack (1584 or 1585) that Kater was restored by the Russians; but by the year 1587 we find troops, who had just arrived, building the Russian town of Tobolak near this town. Kutan did not suffer his last defeat at the hands of the Russians till August 20, 1593. He is said to have been slain by the Nogai, whom he had taken refuge, out of revenge for his father's raid on them. The document used by Radloff (in Siberien, Leipzig 1893, p. 140-150) deals with an embassy from Kutan to Bokhara and the order by 'Abd al-Lah Khat [q.v.] his governor in Khwarizm to send teachers of religion to Siberia, which is not well known. Radlow in his work on the same subject is to be found in any historical sources.


KUDZA, a group of tribes. When Jakyy was first preached, the genealogical division of the Arab race into three main branches, Mojar Ma'add, Kudda and Yemen, had just been completed. The poets refer to Kuda as a well known principle. Agreement has not been reached regarding the fourth group, claiming descent from a common ancestor, named Kusahaan. This group comprised several important tribes, settled in the northern Hijaz and leading a nomadic life between Arabia, Iraq, Syria and Egypt.

Without protest, the Kudza had allowed themselves to be classified with the Yemen group. Wellhausen (Das arabischen Reich, p. 113) observes that this grouping was no old. This is quite correct but does not suffice. If the Kudza had allowed it, it was because their grouping corresponded with those of the Yemen. They might have perhaps stopped there if the matrimonial alliances of the Safyandid caliphs with the Banu Kabi [q.v.].
had not upset the political equilibrium of the Arab tribes. Kalb formed the main nucleus of the Ka'bah's and Mecca's genealogical fiction was intended to secure it the name of the first place among the Arab tribes of Syria. At any cost the Ka'bah's Yemeni bloc had to be broken up. Several Ka'bah's tribes had for long lived alongside of the Mo'dari and contracted temporary alliances with them. This could be usefully exploited. Evidence of the importance attached to the discussion of these questions is the fact that they were raised in the presence of the Prophet.

Now nothing could be more unavailing than the grouping of the Bedulu tribes. To understand how down to the Omsaysa and in spite of the institution of the 'Onma, the ethnographical connotations of the Ka'bah's had remained boiling, it is insufficient to read in the Nafah’s ‘Umar ibn ‘Umar ibn Sa'd, p. 804; cf. Djabur, ‘Alamud, iv. 107 below. They were unable to produce chancers or base the arguments on historical documents. Vagueness traditions and especially poetry were appealed to. Did not the poet contain the ‘archives of Arabia”? ‘Onma al-Ka'bah. In this connection the author of the ‘Agabi, vii. 77–78 speaks of verses fabricated by the Ka'bah's anxious to connect themselves with the Yemen group. Apocryphal poetry is the core of the whole of pre-Muslim history. A vast and diverse mass was displayed in this field. But it would be a great injustice to charge this exclusively to the genealogists of the Ka'bah. In fact the Ka'bah seem to have preserved the suspicion always to be felt by the Omsaysa they were better able than some others to do without alliances. The supremacy assured to the Ka'bah in Syria freed them from the necessity of seeking allies among the Mo'dari, to say nothing of their antipathy to the Ka'bah with whom they were at open conflict. In their verses Djabur and Fa'arazah appeal to an old alliance between Tamm and Ka'bah. The latter tribe had probably lost all recollection of it. But they could not be displeased to see their importance recognized by the best poets of Ta'am, the great Mo'dari tribe, whose friendship was also sought by the Ka'bah.

The Ka'bah were only represented in small numbers in Egypt. In 102 A.H., a Kalb governator of Egypt reconstituted a distinct group with various Ka'bah clans, which had made scattered among the Mo'dari and Yemeni tribes in his province. Besides Ka'bah and its numerous subdivisions, the following are the main tribes of the Ka'bah group: Ta'ah, Ta'ah, Fal, Fal, Kain (Bani ibn Kain or Bahlis), Bahlis, Mahra, Khayban (to be retained in the text of ‘Agabi, p. 72, 1). For these tribes the reader is referred to the separate articles on them. Their allegiance to the Syrian frontier or their settlement in Syria had encouraged the spread of Christianity among them. We therefore find them at the Arab invasion at first taking the side of the Byzantines.

to Sulpicius Severus by order of Titus, according to others against his desire (see Willamowitz, *Kultur d. Gegenwart*, i/viii. 170); Windisch, *Theol. Jädeder*, 1914, p. 519 sqq.) and for the last few nights the city had looked like a sea of fire. The Roman soldiers,adden by the stubborn defence, continued the destruction after the capture of the city and plundered without mercy. But it is certainly wrong to think of the conquerors as being ranged absolutely level with the ground. The eastern part of the city had suffered most, notably the area of the Temple, but a considerable piece of the city wall with a prominent tower was left at the south-east corner and on the western side Titus left the city wall and the three great towers of the palace of Herod intact, to serve as a shelter for the Roman camp. Many of the old houses must also have been still standing, or at least have been in such a condition that the Jews, who were gradually returning, could find some sort of shelter in them.

For the first half century after the fall of Jerusalem we are completely without information about the unfortunate city, Risings continually flared up in the country round but nothing is said about the capital. At the beginning of the reign of Hadrian, peace was ultimately restored but later (132–135 A.D.) another revolt broke out when the Emperor forbade circumcision and wanted to build in a new city upon the ruins of Jerusalem. After the rising had been suppressed with difficulty, he carried out his plan and a purely pagan city area which was called Colonia Aelia Capitolina. While on the north side it observed the boundary marked by the so-called third wall, it left out the southern half of the original city and in the south-west a part of the upper town; these remained the bounds for the whole period following except for a brief interruption under Salath al-Din. The new city had the same buildings, baths, theatre, sanctuaries (see *Chronicon Paschale* and on ii, Vincent and Abel, *Jerusalem*, ii, 6 sqq.) and was divided into 7 parts, each under an administrative official. The Emperor had a sanctuary built in honour of the Capitoline Jupiter as the principal god, for which the grand manner of ruins there formed a rich quarry (cf. Eusebian, *Dem. evangeli*, viii. 3). According to *Die Caisson*, lxx. 122; Hieronymus, *Conv. in Evang., xi. 8*, etc., this temple was built exactly on the site of the old Jewish temple, which Vincent and Abel, op. cit., ii 15 sqq., doubt, but without sufficient reason. That the "rock" which had formed the old altar for burnt offerings, remained, practically untouched is evident from its later history, but unfortunately we do not know if it was actually used in connection with the worship in the new sanctuary. With the help of a few coin-types we can form some idea of the appearance of the temple of Jupiter, and we also know that two statues of Hadrian (probably one of the Emperor and one of Antoninus) were erected near it: this temple of Jupiter rises quite high which are difficult to answer, this is small and more true of the temple of Aphrodite built in Jerusalem on the site of which was later built the Constantinian Church of the Holy Sepulchre (as presumed remains of this temple, see Schmalz, *Mater Ecclesiarum*, p. 351). According to Eusebius, wicked men, inspired by demons (pagan deities) had done: everything they could to conceal and to pollute this place by covering it with bawdy verses with earth brought for the purpose and building a temple of Aphrodite with its impure cult. Whether this was the real reason for the building of the temple of Aphrodite is very doubtful. For even if we grant the possibility that a recollection of the place of the Crucifixion and of the tomb of Christ had been preserved among the earliest Christians, it is unlikely that Hadrian to whom the building may, with most probability, be credited paid so much heed to the Christians that he would deliberately insult them so deeply (cf. P. Mickle, *Die Konstantinbahrein in heiligen Land*, 1923, p. 36 sqq.; Dalmann, *Palastinajahrbuch*, ix., 102 sqq.). At most it can only have been an accident. On the other hand we may ascribe to Hadrian's rebuilding of the city the broad pillared way which runs through Jerusalem from north to south on the mosaic map of Madaba of the 5th century (see Guthe, *Z. P. F.*., xviii. 120 sqq.; Giese, *Das Heilige Land*, 1912, p. 214 sqq.); of the pillars of which a series of remains have been unearthed (cf. Vincent and Abel, op. cit., ii. 23). It debouched on the north into an open square with a single pillar standing alone, after which the North Gate in the middle ages was known as the "Gate of the Pillar" (Bab al-Mumid or B. Ambd al-Zafr). Jews were forbidden under pain of death to enter the now city. This prohibition remained in force under Antoninus Pius, but they were again allowed to practise circumcision. As the Christians were not affected by the prohibition, their numbers must have increased in the centuries following Hadrian's reign. Their place of worship in this period was the Church of Sion on the southern peak of the next hill, which was therefore regarded as the mother of the other churches in the Holy Land. It was at first a small building, which was not replaced by a large basilica until a later date. In the same period pilgrimages to Palestine, especially to Jerusalem, began to become more numerous (cf. Windisch, *Z. P. F.*., xviii. 145 sqq.). The faithful came thither from all countries, and especially when the earlier absences and dangers had been diminished by the conversion to Christianity of Constantine I, numerous loads of pilgrims followed the example of the Emperor and other, Helenus, who visited Palestine in 326. The appearance of Jerusalem about this time (335) is described to us in the work of the so-called pilgrim of Bardanes, the exact character of which cannot however be readily defined. We learn that the two Hadrian statues were still standing and perhaps also the Temple of Jupiter, although the words "the street on which was the temple of Jupiter" are not clear (cf. in media via se huius templi fetus solemn sacellum facturus). If this was the case, the temple must have very soon afterwards been taken down when the Emperor began to build his church. The *pfrorsus over which the Jews were allowed to steep and pour oil on any day of the year, is probably the stone over which the altar for burnt offerings had stood, which therefore must have been lying exposed in those days. If it did not take place earlier, the complete desolation of the site of the temple must have begun at this time, when the Christians, remembering Christ's words (Matt. xxiv. 2), rejected any thought of rebuilding the temple. Eusebius (*Hist. Hier.*, *Latina*, 1. 52) expressly mentions it. But there was not true, at least about 348, of the outer enclosures of the site which Cyril (*Patr. Grec.*,
devoted continual attention to the embellishment of the town. Thus the Empress Eudocia, who visited Jerusalem in 460, built a church of St. Stephen and a church at the pool of Siloah. A still more dazzling epoch came with the reign of Justianus who was fond of building. He had churches and hospitals built in the country round, including a nosokomion in the capital (cf. Cyril in Z. D. F. V., xxxvi, 305). He also bestowed a splendid church of Theotokos on the city, of which Procopius gives a florid but by no means lucid description (De Aedificiis Justiniani, v. 6). According to him the church was supported by pillars and had a roof of many turrets. From a statement by Theodotus it seems to have been in the shape of a cross. One very important statement in the description of Procopius is that the ground was not large enough for the intended building, so that the Emperor had vast suburbs made on south and east until the ground reached the level of the adjoining rocks. This is in favour of the assumption often made that this church was the predecessor of the mosque of Al-Aqsa, the oldest part of which undoubtedly belonged to a church.

The part of the site of the Temple which lay in ruins and which would not be built upon for reasons already mentioned must therefore have stretched far to the south that the remaining area was too small to be large a church (cf. R. Hattman, Z. D. F. V., xxvii, 185 sqq.). Others like H. Dussaud, Echos de l' Orient, 1912, p. 148 sqq. 334 sqq.; K. Schmutz, op. cit., p. 385, look for the site of Justinian's church in the Jewish quarter southwest of the Temple area.

A sudden end was put to this idyllic state of affairs by the devastating invasion of the Persians in 614 A.D. When they were before Jerusalem, the Patriarch Zacharias, who, like Jeremiah of old, saw in the attack a punishment for the immorality prevailing in the city, advised surrender but the people would not listen to him, although the Byzantine troops in Palestine were leaving the city to its fate. With the help of their siege machinery the Persians entered the town and bathed the earth in the blood of old men, women and children. The churches were destroyed and the cisterns plundered and pillaged. The Jews, who had as a rule been on good terms with the Persians, are said to have used the occasion to avenged themselves on the Christians. The Patriarch was sent into banishment with other dignitaries and the palæstra, the Holy Cross, to the horror of Christianity was carried off by the victors (cf. K. Schmutz, op. cit., p. 691; P. Pectore, Les Prières de la France Jerusalem par les Pères, Milligan de l'Université de Beyrouth, ix. 1 sqq.; Eutychius in Vincent: and Abel, Jerusalem, ii. 242). The change only came when Heraclius began his marvellous campaign of conquest which led him far into Persian territory. Kavath H. Shiree, who ascended the throne on the assassination of his father in 638, sought peace and withdrew all the Persian troops from Byzantine territory. As his brief reign complete confusion reigned in Persia so that the war could not be continued. The Holy Cross was sent back in its case which the Persians by God's providence had never opened and restored to its former place on September 14, 629; in the meanwhile a monk named Modostes had been showing great energy and succeeded in restoring the destroyed church, including the Church of the Holy Cross.
Sephulchre built by Constantine, which was restored to its former size and decorated so as the modest means allowed. The remains of the Cross did not however stay in Jerusalem, but were sent in 633 by Heraclius to Constantinople, when he was doubtful of being able to defend Syria. Nevertheless a piece seems to have remained in Jerusalem, as the continuation of the festival of the elevation of the Cross shows (Vincent and Abel, op. cit., ii. 227).

But scarcely had the Christians in the Holy Land begun to scheme a little more freely again after this first visitation than events occurred which were destined to have far more fatal consequences. The political-religious conspiracy formed by Mahamud, little heeded outside of Arabia up to the time of his death, became a few years later with startling suddenness a danger threatening the neighbouring countries.

Although Jerusalem lay outside the regular orbit of the Prophet's interests, he mentioned it several times in the Koran, a natural result of his ineluctable love for Jews and Christians. As he had no idea of the actual appearance of the town, the cursory mention of the mikhal (Sura, iii. 226, v. 12) is of no importance, but Jerusalem became of real significance for him in the period when, following the example of the Jews, he turned at prayer in the direction of the holy city. The tradition is certainly right which says that the earlier figure mentioned in Sura ii. 136, 138, which he exchanged for the sanctuary at Mecca after the breach with the Jews, was Jerusalem, whether he already used this direction in the Meccan period or only introduced it after his migration to Medina in order to win over the Jews there (cf. the article MUHAMMAD). In the former case which is more probably right, Jerusalem must from the very beginning have been of considerable significance to him as a religious centre. According to the usual explanation, moreover Sura xviii. 1 with the expression sadjid al-askah indicates Jerusalem as the goal of the Prophet's ascendant journey, not however the later manner of the name but the site of the first Temple of Solomon. The correctness of this interpretation is however not certain for there is a certain amount of support for Horovitz's (Jr., i. 159; following Schrölke, op. cit., pp. 147 et seq.) conclusion that Muhammad was rather thinking of a place in heaven in this phrase (see MUHAMMAD). But the traditional view, which must have arisen very early, gained the greatest importance for Jerusalem, for on it is based the classing of the sanctuary at Jerusalem among the three most holy places of prayer in the world; indeed it is sometimes even given the preference over the other two.

The Muslim armies that crossed the frontier of Arabia after the death of Muhammad entered Palestine as well as the lands of the Byzantines. With the defeat of the Imperial troops at Adjudah (q.v., and add to the Bibl. Marzli, Merced al-Zahab, v. 225) in July 634, which the Byzantine general Aretas had to take shelter in Jerusalem, Byzantine rule in Palestine began to totter and its fate was settled on the Yarmuk in August 636; the fortified towns then surrendered one after the other to the victorious Arabs. Two different accounts of the taking of Jerusalem have been handed down. According to the most usual version, the Arab general Abi 'Ubaida in 17 (638) asked the Caliph 'Umar to come to his headquarters at Jarba (q.v.), as the people of Jerusalem would only capitulate on condition that 'Umar himself concluded the treaty with them. According to the other story, which de Goeye, Minutery sur la conquête du Levant, 1864, p. 110 sqq., rightly prefers, the Caliph came to Jarba of his own accord to arrange the affairs of the conquered regions and from there (according to Baladlidi, ed. de Goeye, p. 139) he sent Khalid b. Talhah to Jerusalem to besiege the town and the terms made by the latter for the surrender were then approved by 'Umar. These terms, which are preserved in several versions (e.g. Tabari, i. 2404 sq.; cf. Baladlidi, p. 139; Yaq'ubi, ed. Houtsma, ii. 167; cf. de Goeye, op. cit., p. 122 sqq.) were quite mild. The Christian inhabitants were granted security for their lives, property, churches and cemeteries, while the Jews were not to live among them; the churches were not to be used as dwellings, and not to be torn down or reduced in size, and the Christians retained their religious liberty; in return they were to pay the dhima and assist in waging off the Byzantine troops and invaders. The statements on the date of the taking of Jerusalem also vary; Tabari for example gives Rabih II of the year 16.

Further details of 'Umar's conduct at the capture of Jerusalem are given by various Christian and Muslim authors. Theophanes (ed. de Boor, i. 339) who wrote towards the end of the eighth century, records under the year 627 that the Caliph on the conclusion of the treaty, so favourable to the Christians, entered the holy city wearing gold robes — according to this authority a sign of his devout hypocrisie — and demanded to be led to the site of the Temple which he then made a place of pagan worship. Writing in the tenth century, the Egyptian Christian Eutychius (Jim al-Maltz, ed. Porroche, ii. 285 sqq. and in Vincent and Abel, Jerusalem, ii. 243) tells somewhat more fully how 'Umar refused to perform his gaita in the basilica of the Church of the Resurrection and instead said his prayers on the steps at the entrance in order, as he explained, to prevent the Muslims from using the authority of his example to turn the church into a mosque and that he gave the Patriarch Sophronius a document confirming this. At his request, Sophronius then joined out the "rock" covered with debris on the site of the Temple as a suitable site for his masjid. The Caliph at once began to clear off the rubble and as the Muslims followed his example the rock soon came into sight. At the same time he gave instructions that the masjid should be so planned that the "shootters" had the rock behind and not in front of them. It is apparent that the story is intended to confirm the salvific right of the Christians to their churches by the authority of the great Caliph. There is naturally no such tendency in the Muslim historians — the earliest is al-Muharrais in the tenth century with whom Shihab al-Din al-Maladi, Shams al-Din al-Suyuti and Mustafa al-Din (see below) are in substantial agreement: — who on the contrary tell the Christians in a less favourable light. According to them, the Patriarch, who appeared here more correctly in the place of the Patriarch, as first tried to deceive 'Umar when he demanded to be taken to David's masjid, by showing him the Church of the Holy Sepulchre and the Church of St.
But the Caliph saw through the deception, as the Prophet had described to him the place as he had seen on his nocturnal journey; he was ultimately taken to the site of the Temple, which he recognised as the right site; but it had first of all to be cleared of debris. In another story, recorded as early as Tabaqat, i. 2406, Ka'b b. al-Â`Amr [q.v.] a Jewish convert to Islam, played a part which gives the story a point directed against the Jews. When `Umar entered the Temple area he summoned Ka'b to obtain his opinion regarding the choice of the place for the masjid; but when the latter proposed that the place of prayer should be placed behind the Rock (north of it) the Caliph declined as he saw in the proposal a concealed attempt to plan the masjid for the benefit of the Jews, so that the kiblah would actually strike the site of the old Temple.

If we examine these traditions more closely, we see that they all agree that `Umar had a Muslim place of worship erected on the deserted Temple area. That we are on firm historical ground here is corroborated by Bishop Arcullus about 670 (Hieron Hierosolymitana, ed. P. Geyk, 1758, p. 236 sq.; cf. Arculf, trans. by Mickle, 1917; 19 sq.) who describes this masjid as a very small building.

(Seamantic quadrangulum, quadrato dominus quam subreptis habuit et vagis superbus sanctus sanctisque edificiis religiosus valls fabricati sunt aperit [viz. Fragm. Ramm.]), but it would however hold 3,000 men.

In reality this was a very practical settlement of the situation that had arisen from the conquest of Jerusalem; the Caliph acquired a site long held sacred, without coming into conflict with the privileges granted to the Christians, as they would not build a church on the site of the Temple for reasons already stated. It is further clear that what Eutychius tells us about `Umar's paying on the steps of the basilica of the Sepulchre is an unhistorical intention invented to avert any encroachments by the Muslims. But this bias of the story only becomes evident from a further story of Eutychius, according to which the Muslims 'of our day' (i.e. the first half of the tenth century) overrode `Umar's regulations, when they took possession of the half of the frontcourt on the site to the Constantinian Basilica and built a masjid there, which they called the Masjid `Umar, because `Umar had prayed there. Schmalz (cit. cit., p. 364) thinks a few remains of columns from this mosque can still be seen.

Under the Umayyads the traditions contributed in a peculiar way to increase the prestige of Jerusalem. Their interest in Muslim foundations was not considered as it was not difficult for them to abandon the holy cities in Arabia when the prescribed visit to them met with difficulty for any reason, and Jerusalem in particular, the holiness of which the Prophet, according to the usual exposition of Sura xvii. 1, had recognised, formed a welcome substitute, all the more as it was much easier to reach from Damascus than Mecca or Medina. Evidence of the extent to which Jerusalem was held, was early shown by Mu'awiyah who had himself proclaimed Caliph by a Syriac source published by Nolhac, Z.D.M.G. xi. 90, records that in July 921, Seleucia (660 A.D. = Safin-Rabi' A.M. 20) many Arabs assembled in Jerusalem to make him king and that he ascended to Golgotha and prayed there and next went through Getsemane to the Tomb of Mary, where he again prayed. Arabic sources (Tabari, ii. 42; Maqrizi, v. 147; Ibn al-Athir, iii. 358) say that homage was paid to him in Jerusalem in the year 40, and this must have happened only after `Ali's assassination on 17th Ramadhan, which is less probable than the Syrian story. Ansa al-Malik (65-68 = 684-705) took a further step in this direction. When the Syrian-caliph Ibn Zuhair had become master of Mecca, `Abd al-Malik feared, not without reason, that the Syrians who made the pilgrimage thither, might be persuaded or forced to join him. He therefore forbade them to go thither and when the people appealed to the definite command of the Prophet, he ordered them to go on pilgrimage to the holy Rock in Jerusalem and referred them to a tradition recorded by the famous traditionalist al-Zahrawi (of which Muhammed classed Mecca, Medina and Jerusalem as places of pilgrimage of equal value, say, from what is apparently the original form of the hadith; the last town was to be placed above the other sanctuaries [cf. Ya`qub b. Bal`adhur, p. 143; `Abd b. Zuhayr, ed. Wattenfeld, ii. 816; Ibn al-Athir, ed. Tornberg, ii. 390; Goldscheider, Muhammadische Studien, II. 35 sq.]). To express this esteem for the town in fitting and splendid form, the Caliph had a cupola built on the Rock upon which the Prophet had placed his foot on his journey to heaven, the Kabba b. al-Sukra [q.v.] around which the kiblah was to be performed. That (Masud, R.E.A. i. 199) the Caliph in building it intended to surpass the beautiful cupola of the Church of the Sepulchre is probably quite in keeping with his general aims. Others make Wâlid b. the builder of the Kabba b. al-Sukra, but this is at once contradictions by an inscription that survives, in which however the name of `Abd al-Malik has to be taken to that of the `Abbasid Caliph al-Ma'mun but in such a way that not only does the difference in colour, betray the alteration but the date 72 (691) has fortunately remained intact. According to later writers (Jim Taghibardi, Onalm, etc.), `Abd al-Malik also built the Al-Aqsa Mosque, which was given its name from Sura xxviii. 18; but if the mosque was built out of the Church of Justinian (see above) this can only mean that the Caliph in converting the church into a mosque commuted a direct breach of the promise made by `Umar. In any case the Christians in Jerusalem retained their churches - such as the Church of St. John, the Church of Gethsemane (corrupted by the Arabic to al-Djumula) and notably the Church of the Resurrection, the name of which al-Kiyâma (i.e. anastasis, the Arabic turned in rdiseul into al-Kumama, 'ordinary'). On the south side of this church, there stood in the time of Arcullus a square church of the Virgin which later disappeared. The last Umayyad Caliph Marwan II eased the walls of Jerusalem to the ground in 745 (746) after a rising in Palestine and two years later it was visited by an earthquake recorded by al-Majahib and later writers, which was followed by another soon after the `Abbasid had seized the caliphate. The Caliph al-Manur had the damage repaired, perhaps on his visit to Jerusalem (Tabari, iii. 152, 373) in 140 (758) or 154 (771). But afterwards another earthquake so damaged the building that it had once again to be restored in the reign of al-Ma`dh, perhaps when he visited the city and prayed there in 163 (780) (Tabari, iii. 500) (cf.
The Seljukis put an end for a time to Fatimid rule in Palestine, and their leader Teghrib Beg was recognised as Sultan in Baghdad in 447 (1055). Jerusalem also felt the effects of this when the Turkish general Asfah on his campaign against Filastin in 463 (1070) conquered the city as well as Ramla and the adjacent country, which, as the Seljukis placed as protectorates of the Caliphate, resulted in the Al'Abbasid Caliph being again for a long interval mentioned in the annals of the mosque there. When Jerusalem soon afterwards rose in rebellion, Asfah in 469 (1076/77) had to besiege it again and after its capture, there was a wholesale massacre from which only those escaped who took refuge in the Al-Aqsa Mosque (Ibn al-Athir, s. 46, 64, 65 sqq.). The Seljuk Sultan Tutush in Damascus had Asfah put to death and in 484 (1091) Jerusalem was given to Sukkau, the son of a Turkoman officer. In 489 (1096) the Fatimid Sultan al-Mustarfa again succeeded in taking the city and in holding it successfully next year against Ridwan, son of Tutush. The triumph of the Fatimids was of short duration only, for a couple of years later the Crusaders arrived and made their victorious entry into the Holy City on July 15, 1099.

For the tenth and eleventh centuries, the period of the events outlined above, we have valuable material available in a series of Arabic descriptions of Jerusalem and its holy places. Even as early as the end of the ninth century we have the brief account by the geographer and historian Yaqubi, who, however deals mainly with questions of administration and population only (B. G. A., v., 328 sqq.). The next is Ibn al-Faqih who wrote in 590 (992). After relating the legends and traditions associated with Jerusalem he gives a detailed description of the Haram with its gates and sanctuaries, notably the Mosque of the Rock and al-Aqsa. His measurements are of interest because some of them agree very well with present day measurements (B. G. A., v. 94 sqq.). Soon after Ibn al-Faqih, Ibn Abd-al-Rahman ibn al-Farid (p. 538) in his al-Aqsa al-Farid (Cairo, 1531, s. 274 sqq.) gives a description of the Dome of the Rock, which in many ways recalls that of his predecessor but the figures show considerable divergence. He likewise mentions different sanctuaries in Jerusalem and gates of the Haram. The information in al-Ishsharaj's version of an earlier work must be correct (s. 340 = 951/952) and the same applies to Ibn Hawkal's version of the same book (367 = 977/78). There are references to the al-Aqsa Mosque, unimportant in size, to the Sakhra with the Rock and the cave below, and to David's Mihrab (B. G. A., s. 57, 112). All these writers are thrown into the shade by the great geographer al-Mukaddasi, or al-Makdisi, who was born in Jerusalem (375 = 985/86). He begins with a list of the great attractions of Jerusalem and the advantages of living there but also mentions the disadvantages. He then describes the Al-Aqsa Mosque again. After the earthquakes, the new parts of which stood out clearly from the older parts. There were 15 doors on the north side (a remarkably large figure, which does not agree with the other statements), the central one being a great iron door; there were 11 doors on the east side. Along the north side ran a court with main pillars, built by the Tahirid 'Abdallah (s. 350 = 944). Over the centre of the building from north to south was a pyramidal roof with the beautiful...
remarkably shortened church was built immediately on the east side of the Rotunda in late Roman style, which was intended to serve as a choir for the daily services founded by Godfrey (see Dalman, *Palästina-Fundamente*, iii. 30. et seq.). In this way the plan was simplified, but at the same time complicated by the fact that a cross nave and two irregular side aisles were built in front of the choir. The south side of the cross nave was the main entrance to the sanctuary. A dome was built over the spot where the cross nave intersected the shortened main nave and a bell-tower south of the Rotunda of the Resurrection. In the church thus formed and consecrated in 1149 the kings of Jerusalem were interred. Among the other churches restored we may specially mention the Church of Sion or of the Apostles which was in ruins. A splendid building and one very characteristic of the Crusaders arose not far to the south of the Church of the Holy Sepulchre.

In the eleventh century merchants from Amalfi had built, along with a church of St. Maria Latina, a monastery to be used as a hostelry by poor pilgrims. The first patron was John the Merciful, a patriarch of Alexandrinus, but later it was John the Baptist. In addition to the monks and nuns, the order of the Knights of St. John was instituted here, who devoted themselves not only to tending the sick and wounded but also to the defence of the holy places and fighting the infidels. After the taking of Jerusalem by the Crusaders, a splendid hostelry with over 1,000 beds and a noble church were built. The Crusaders were however not content simply with restoring the sacred places of Christendom. While Umar had left the Christians the undisputed use of their churches and reserved only the area of the temple for Muslim worship, the Crusaders took over the mosques there and turned them into churches. The Dome of the Rock, which from an insufficient knowledge of its history, they called Templum Domini remained practically untouched. But a golden cross was placed on the top of the cupola and the "Rock" kibbuto uncovered in its centre was overlaid with slabs of marble, on which an altar was built. Considerable alterations were made on the Aqsa mosque which was now called Temple Solomonic or Palatium Solomonicum (in the latter name of as early as the 9th century). They added a Church of the Holy Sepulchre to the building, after first being the palace of the Latin Kings was handed over to the newly founded order of the Templars. They put a number of living rooms in the mosque and added a number of buildings which were to be used as latrines and granaries (Idrissi, *Z. D. P. F.*, viii. 125; Ibn al-Mu'tayib, *S. San. p. 164. et seq.*). They also added a Crusaders' Church for the monks there, and the building was never completed (see John of Würzburg, Ch. 5). Apart from these changes, under Frankish rule Jerusalem remained much as it was before the conquest. A strong wall surrounded the town, before which deep ditches were dug at regular places. Four gates faced the four points of the compass, with others at intervals, gave admittance to the city.

Among the descriptions of Jerusalem in the Frankish period the best although short is that in the Book of Roger by Idrissi in 1389. He mentions the four main gates, describes the Church of the Holy Sepulchre, the Haram with the Dome of
the Rock, and the Aqsa Mosque, Gethsemane, the Church of St John and several churches in the vicinity of the town. As he does not appear to have been there himself, his statements are probably based on information supplied by men sent by Roger. A little later in 1175 'Ali al-Herwzi (from Herut) visited Palestine; his description (not yet printed) was translated by Schefer (Archives de l'Orient, 1866, I, p. 587-599). He describes the Dome of the Rock with its four pillars, 12 columns and 16 windows, the iron work round the rock, the cave of the Spirits, the Aqsa and its portico with 16 marble columns and 8 pillars, gives their measurements, mentions the stables of Solomon, and the cradle of Jesus, the Tower of David, with the Mahres mentioned in the Kanzel, Siloah and the Church of the Holy Sepulchre. There are also numerous descriptions by pilgrims, only a few of which can be mentioned here. In 1102 and 1103 i.e., shortly after the conquest of Jerusalem, the Sax. Sacull was there and left a short account of his visit (Recueil de voyages et de missions, publie par la Societé de Géograffhie, 1859, IV, p. 839-846) in which he describes the Church of the Holy Sepulchre, Maria Latina, the site of the Temple, the Church of St. Anne, Gethsemane, and the Mount of Olives. The Russian Abbot Daniel's journal of the year 1106 is also of value (transl. by Leskien in Z. D. P. F., VII. 253-339). He gives brief but vivid descriptions of the country and the buildings and had an eye for all sorts of details which are rarely mentioned elsewhere. He describes in order the Church of the Holy Sepulchre, the Tower of David, the Dome of the Rock (the holy of holies), the House of Solomon (al-Aqsa), Gethsemane, the Mount of Olives and the situation and several features of the city. The most important authorities are John of Wurzburg (Descriptiones terrae sanctae ex vico. relic. cit. et xiv., ed. Toldorl, 1865). On the Jewish side there is Benjamin of Tudela (1165), who does not however deal with the Christian sanctuaries.

The period of the Crusades is one of the least inspiring periods in the history of Christianity. Its pitiful collapse is in striking contrast to the splendid enthusiasm with which it was opened, but even this was overcast by the deep shadow of the inhuman bloodshed at the taking of Jerusalem. The Crusaders owed the advantages they won in the first period less to their own ability than to the political weakness of the caliphate at that time and the newly formed kingdom of Jerusalem soon broke up in confusion in which selfish individual interests were openly displayed and the Christians occasionally fought with their fellow-Christians and formed unexpected alliances with their Muslim opponents. Therefore when powerful personalities appeared on the side of the enemy in 'Isaib al-Din Sanzi and his son 'Abd al-Din and still more when the highly gifted Ayubi Saladin (Salah al-Din) became master of Egypt in 1189 and began to conquer Syria after the death of 'Abd al-Din, the fate of the Christians in Palestine was sealed. The for them disastrous battle of Hattin (p. v.) resulted in Saladin's advance on Jerusalem. When he appeared with his army before the town, the inhabitants, who had appointed Balian of Nablus commander-in-chief, declined the favourable conditions offered them and decided to fight to the last. Saladin however moved his camp to the weaker north side of the city and when his siege artillery began to demolish pieces of the wall, the defenders lost courage and endeavoured to re-open negotiations with Saladin. After Saladin had several times refused to see the envoys, Balian informed him that the inhabitants, if their surrender was not accepted, were resolved to put all non-combatants in the city to death along with the Muslim prisoners, to burn all that might be looted and to destroy the sanctuaries on the site of the Temple. This made such an impression on Saladin and his envoys that the terms were accepted (1187). The inhabitants were allowed to stay on paying a poll-tax and Saladin's attitude was sufficiently amenable that not only was the amount of the ransom reduced but many people were allowed to depart, although they could not pay the necessary money. He also ordered armed soldiers to accompany the columns of emigrants to protect them from attack, while at the same time in some parts of the country Christians were preventing their own refugees from passing through (cf. Ibn al-Akrir, 356-356; Hierliche, Gesch. des Kriegesberges von Jerusalem, p. 451 seqq.). It was mainly the Latin Christians who left Jerusalem while the Greek Christians, the so-called Syrians, were allowed to stay in the city without becoming slaves. It is quite evident from several sources that even after the retaking of Jerusalem by the Muslims a considerable number of Christians remained there and in Palestine generally (cf. Rotermund, Z. D. F. F., XXX. 24 sq.). But Jerusalem lost its Christian character and Saladin actively removed the traces of the period of Christian occupation. The golden cross on the Dome of the Rock was thrown to the ground amid the applause of the Muslims and lamentations of the Christians and replaced by a crescent. The wall round the Rock with the altar was removed. Saladin, as an inscription shows, had the cupola rebuilt (de Vogüé, Le Temple de Jerusalem, p. 91 sq.) but otherwise the building was allowed to remain as it was. The restoration of the Aqsa Mosque cost great labour, as it had not only to be cleared of all traces of Christian worship but the architectural alterations had to be undone. The Christians had also to be removed. An inscription mentions that the worship and the mosque were restored by Saladin's orders (de Vogüé, p. 101). The ambulatory of the Knights Templar in the southwest part of the Aqsa was transformed and given the name "Mosque of the Women". Saladin had a very elaborate and beautiful window ordered by Nür ad-Din for the Aqsa, which was in Halaq, brought to the place for which it was intended. The cross over the Church of the Holy Sepulchre was removed and the bells broken as in the other churches. He spared the Church of the Holy Sepulchre itself but forbade the pilgrims to visit it; this prohibition was however removed in 1192. The great basilica of the Knights of St. John was presented as a gift to the Mosque of 'Umar and the church there turned into a hospital under the name of "Muristan". The convent of the Church of St. Anne, which the Crusaders had to leave, was turned into a large handsomely endowed school, the name of which, al-Salhibiya, recalled its founder (the church however had already been used as a school before the conquest by the Franks). - Toldorl, Typographia eorum Jerusalem, I. 429). The dwelling of the Patriarch northwest
of the Church of the Holy Sepulchre was turned into a hostel for pilgrims (amento). The walls round Jerusalem, which had suffered during the siege, were restored under the personal supervision of Saladin—a deep ditch was dug in front of them—and the towers between the Gate of the Pillar (see above) and the Gate of the Mihraḥ on the west side were rebuilt (Mujār al-Dīn, p. 328). On this occasion a part of the west hill hitherto outside the walls was incorporated in the city (cf. Rotermund, op. cit., p. 21).

After the death of Saladin (559 = 1163) his brother usurped his son's inheritance and seized the power in his own hands and then divided it among his own sons, of whom al-Mu'azzam received Damascus and Palestine. This anti-Christian rule, fearing that the Christians might establish themselves in Jerusalem, ordered it to be destroyed in 1249, and this was done so thoroughly that only the Holy Sepulchre, the Tower of David and the Mosque on the Haram were spared. He further showed his reverence for the sanctuaries on the Haram by building a new wooden tower for the Aqṣā and restoring the arcades on the south side of the Dome of the Rock. From him also probably dates the porch on the north side of the Aqṣā (see de Vogüé, op. cit., p. 163, and thereon Hartmann, Z. D. P. F., xxii. 204). He also built a school for the Hanafis beside this mosque. After his death the Emperor Frederick II, then excommunicated, achieved by his statesmanship, what the armies of the Crusaders had failed to do, by concluding a treaty with al-Mu'azzam's brother, al-Kamil, in 1266 (1229) whereby Jerusalem—except the Muslim sacred places on the Haram—and a narrow corridor to the sea were ceded to him for ten years. The Emperor crowned himself there in the Church of the Holy Sepulchre, without the assistance of any of the priesthood. In this way the Latins again came into possession of the city for a brief period. When the period had expired, a son of al-Mu'azzam who ruled in Karkemish, and, like his father, hated the Christians fell upon the holy city, destroyed the citadel and forced the inhabitants to capitulate. The Christians were relieved by the disputes which broke out between the Ayyubids in Damascus and those in Egypt; they realised the value of their support and the rival princes began to make great promises to win it. The Christians preferred to support the latter, and priests from Damascus and in this way they came once more into undisturbed possession of the holy city (1244). The Egyptian Ayyūbid al-Salih Najm al-Dīn however summoned the Khwarazmians to his assistance and they at once carried fire and sword through Syria, slew a large number of fugitives from Jerusalem, plundered and murdered in the city, desecrated the Church of the Holy Sepulchre, where the tombs of the kings were ruined, and other churches. He had now full freedom of action and, when his allied enemies were defeated at Aqsa, he seized Jerusalem and henceforth the town remained in Muslim hands. This was the real end of the Crusades, the permanent political result of which was a burning hatred between Christians and Muslims which only flamed up before the last war. Not long afterwards, the Ayyubids were succeeded in Egypt by the Mamlık Sālīḥī before whom Syria and Palestine formed one province, after Saljuq had won great fame in 1260 by defeating the advancing Mongols in the battle of Ayn Dālūt (q.v.).

In the Mamlık period, Jerusalem fell into the background after being for a time the centre of interest in the east. What we know of its history in this period we owe mainly to the compiler Mujār al-Dīn 'Ulbūn, who, as an appendix to the earlier history of the town, tells us what various Mamlık Sultāns had done for it. The frequently necessary repairs of the sanctuaries there gave these princes an opportunity of displaying their pious interest and the mosaics on the outer walls of the Dome of the Rock, which had suffered from the wind and rain, in particular needed frequent repairs, which need not be detailed here. We are told of several Sultāns that they lightened the taxes which the town had to pay and that other Sultāns gave splendid copies of the Korān to the mosques. The great Sultan Bašār I (q.v.) had the Aqṣā restored and in 662 (1263) built a Khān northwest of the town which was intended for the relief of the poor. Al-Mansūr Kāli'n (679–689) restored the roof of the southern parts of the Aqṣā beside the Mosque of the Women. Al-Mansūr Lādūn (699–698) restored the miḥrāb of David on the south wall of the Aqṣā. Al-Nāṣir Muhammad in his third reign (709–714 = 1309–1340) paved the back part of the Aqṣā with marble slabs, had two windows filled in and left of the miḥrāb, restored the arcades on the north side of the mixed part of the Haram, and the Gate of the Cotton-merchants, girt the domes of the two arcades on the Haram in such brilliant fashion that in Mujār al-Dīn's time, as after that, they still looked like new (an inscription in the Dome of the Rock mentions this gilding and a renovation of the outer roof; de Vogüé, op. cit., p. 91) the aqueduct which brought the water from the Sulṭān's Pool to the town was also repaired in the same reign. In 854 (1447/1448) lightning set the roof of the Dome of the Rock on fire and a portion of it was consumed whereupon Sulṭān Eş'āq Mumʻāq (842–857) had it repaired. This ruler was hostile to the Christians and ordered all the new buildings in the Sion monasteries and in the Holy Sepulchre to be destroyed. He took away from the monks the so-called Tomb of David and the site where, according to Church tradition, the Apostles were filled with the Holy Spirit and took away a basilica from the Church of the Holy Sepulchre and carried it to the Aqṣā Mosque. The able Sulṭān al-Aṣḥāf Kāfır Bey (873–901 = 1468–1495) who took a great deal of interest in the sacred places of his kingdom, built, as an inscription tells us, the well between the raised part of the Haram and its west wall and rebuilt the school which bears his name at the Gate of the Chain in the Aqṣā and extended it (Mujār al-Dīn, p. 387). In his reign also several aqueducts which led water into the town were restored (ibid., p. 621, 635, 661 n.).

Of the geographical works of the Ayyūbid and Mamlık period, Vikīr's great dictionary the Miṣrīg al-Bayḥānī (ed. Wientzenk, 1806–1873) is in the first rank with its great use of colour sources. In the main article on Jerusalem (p. 590 sqq.) he gives a description of the thermal water supply, the vegetable, the fruit and the Haram sanctuaries, and details the famous men who have lived there. To the sixteenth century belong
the geographical works of al-Dimashqī (Chronology, ed. Methuen, 1886) and Abu 'l-Fishā (ed. Reinau and de Slane, 1840) and Tim Baqtīja's Travels (ed. Defrémery and Sanguinetti, 1866-1876).

To the 14th century belongs Khallat al-Zahhir's (d. 782 = 1382) work, which exists in two synopses, on Palestine and Syria. (H. Hartmann, Die geographischen Nachrichten über Palästina und Syrien in Khallat al-Zahir's Zaharast Khallat al-Mamlukih, 1907).

In the section on Jerusalem he deals with Karāmīe passages and traditions relating to Jerusalem, the Dome of the Rock, the Kufic inscriptions there, the plan of the caliphs' harems, schools, khams and lataf and the Church of the Resurrection.

There are also several works dealing specially with Jerusalem, which are based on Mūsāfīr mentioned above.

To the 14th century belongs Ibn Hīlīl'sLIJN—al-Dīn al-Majālī's work composed in 574 (1181) not yet published, the Mūshir al-Dirāsāt al-Shārīr al-Khwaṣṣ, extracts of which were given by L. Strange in F.R.A.S., New Ser., 1887, x., p. 297-305, which refer to 'Umar's entry into Jerusalem and 'Abd al-Malik's buildings. 'Umm-al-Dīn al-Suyūṭī's Ittāṣ al-Nabūsī fi-Faqīḥ al-Majālī al-Hasa al-miṣṣ written in 825 (1420) quotes it, sometimes word for word; and a synopsis is given by L. Strange, op. cit., p. 298 sqq., with the translations of several passages. It is a mixture of topographical information and worthless traditions.

Of more importance is Māṣūf al-Dīn's work written in 1295 entitled al-Mumtaṣir fi-l-Muraqabah, a text translated by H. Savory, Hist. of Jerusalem etc., I, 1876. The book begins with a series of legends followed by accounts of 'Umar and 'Abd al-Malik taken from earlier writers; then come notes on al-Hākim's destruction of the Church of the Holy Sepulchre, the taking of the city by the Franks and by Saladin and the period following him till 1244. The next section contains a description of the sanctuaries on the Haram and its gates, the schools, the houses, mostly built on ancient remains, the churches, the streets and city-gates and cemeteries, the survey, of which a resume was given above, of the Mamluk Sulṭān who had devoted attention to the city, and a list of the higher officials who had held office there. His simple and lucid description of the seven-naved Aṣār with its pillars and columns, its gable roof and its dome shows that in these days it had practically the same form as at present. This is also true of the cupola of the Dome of the Rock supported by 12 columns; and a pillar and the surrounding octagon with 16 columns and 8 pillars; the measurements given practically agree with the present ones. The pilgrim's descriptions of this period are numerous (see Röhlisch, Bibliotheca Geographica Palestinae, N. 41—172) but give little that is new. Among the more valuable are Burchardus, De Monti Sion, i. 223 (in Laurenz's Peragrinationes medii ævi gratoria, 1864, second ed., 1873, who also gives Ricasula, De Monte Cruce, and Wilbrand von Oldenburg, cf. Roetenmund, Z.D.P.V., xxiv. 1 sqq.), Felix Fabri, 1490 and 1483 (C. D. Hauser, Forschungen Vaterlandes, 1843—1849, cf. thereon the map by Bernhard von Breitenbach in Z.D.P.V., xxiv. 149) and the Bohemian M. Kabátik, 1491 (transl. in Z.D.P.V., xxii. 47 sqq.). An interesting account of the Church of the Holy Sepulchre about 1456 has been published by R. Durrieu in Florilegium dedicato a M. de Vagel, p. 107 sqq.

In 1517: Selim I, the Ottoman Sultan put an end to the Mamluk dynasty, and Jerusalem with the rest of Syria now passed to the Ottoman Turks, who were little capable of restoring the lands they ruled to new life. (One of the most notable of these Sulṭān, Sulaimān I (1520—1566), was not only a great soldier but took a considerable interest in building and Jerusalem's historic site fitted from this time. We have the mosques on the outside of the Dome of the Rock, which demanded continual repairs taken away and replaced by tiles of faience, the blue colours of which, alternating with white, green, and yellow, gives the mosque its characteristic appearance. In the lower parts, marble slabs were used instead, while at the top a dark blue band with an inscription in white ran round the octagon. Perforated sheets of gypsum, filled with piles of variegated glass, were put in the windows. The Sulṭān also had the city-walls repaired and gave them the form they still have to-day. At some places they rest not upon the rock but on the debris of earlier walls. On this occasion a part of the west hill was again cut off from the unpaved town. In Sultan's reign in 1545 the dome of the bell-like bell-tower of the Church of the Holy Sepulchre fell down in an earthquake. In 1555 the little building in the mina'adda over the tomb was removed and replaced by a new one regular in shape. The whole Church was now divided among the different denominations, who zealously watched one another. These feuds and the hostile attitude of the Musulmān for long delayed the very necessary restoration of the dome of the Anagnostis and the bell-tower, until finally in 1579 the work was taken in hand. In rebuilding, by order of the Turkish government, the existing forms were retained and the attempted alterations at the Anagnostis had to be removed. In 1865 a fire broke out in the Armenian chapel, which destroyed most of the western part of the church. The Greeks succeeded in asserting their claim to do the restoration and they entrusted the work to an architect from Mytilene, named Konstantos Kalif, who, by the unfavourable weather in which he performed his task, has acquired a kind of hero-strategic renown. The Sultan who had given authority to the Greeks by a firman was Mahmut II (1808—1839), he also, according to an inscription, renewed the gilding of the Dome of the Rock and had its outside restored. This is the not very edifying end of the story of the Church of the Holy Sepulchre. But for the unfortunate rivalry among different denominations, it would possibly have been decided much earlier to remove the ugly new buildings and the plaster covering the old walls, so that the Church of the Crusaders could be restored by using the old materials.

In the sixteenth century Palestine was again disturbed from the state of vegetation in which it had languished. Napoleon invaded the country and fought the Turks on the old battle-ground of the plain of Yarmūk, but his plan of taking Jerusalem was abandoned. Next Mahmūd 'Ali seized the country and Jerusalem surrendered to him in 1831. The European Powers put a stop to the further advance of his projected son Ibrahim Pasha and when the discontent with Egyptian rule in the land continued to increase, France withdrew her protection from Mahmūd 'Ali and with the support of England and Austria, Sulṭān 'Abd al-Malik once
more came into possession of Palestine and Jerusalem in 1840, and the Turks held it till the World War, which deprived them of the country and opened up a new epoch in the history of Jerusalem. Palestine is now governed under an English mandate and Jerusalem is the capital of the central district, Jerusalem-Jaffa.

In the course of the sixth century, a new life began to invigorate Jerusalem, which altered more and more the medieval character of the city. Jurisdiction passed from the patriarch to the secular authorities, and the city became a center of learning, commerce, and religion. The city was rebuilt and expanded, and new churches and monasteries were established. The Christian churches became more prominent, and the city was transformed into a center of religious and cultural activity.

The Church of the Holy Sepulchre, mentioned above, underwent several changes during the Middle Ages, and was destroyed during the Crusades. It was later restored and became the center of Christian pilgrimage.

The mosque of the Al-Aqsa Mosque, mentioned above, was built by the Umayyad Caliph Walid I in 691, and was later expanded and renovated. It is one of the oldest and most significant buildings in Jerusalem.

The Bibles mentioned above, such as the Biblia pauperum, were important for the spread of the Christian faith in the Middle East.

The Latin Patriarchate, mentioned above, was established in Jerusalem in the 7th century, and was a center of Christian education and scholarship.

The activities of the Crusaders in Jerusalem, mentioned above, led to the establishment of several important institutions, such as the Hospitaller Order and the Knights Templar.

The Bibliography mentioned above, such as the "Biblia Pauperum," was an important source for the spread of the Christian faith in the Middle East.

The most striking feature about Jerusalem and its history is the conflict of different creeds and denominations, for all of which it is a holy city. This conflict has shaped the city's history and has led to the establishment of several important institutions, such as the Church of the Holy Sepulchre and the Bibles published in Jerusalem.

The Church of the Holy Sepulchre, mentioned above, was destroyed during the Crusades and later restored. It is one of the most important pilgrimage sites in Christianity.

The Bibles mentioned above, such as the "Biblia Pauperum," were important for the spread of the Christian faith in the Middle East, and were used by the Crusaders and their successors in their efforts to convert the local population.
Main Entrance to the Church of the Holy Sepulchre
AL-KUFA, a once celebrated city south of the ruins of Babylon, on the western arm of the Euphrates (cf. AL-RAŠ), which later disappears in the swamps west of Wasit. After the battle of al-Kadisiya [q.v.] the Arabs by command of 'Umar built a strongly defended camp on this site in order to control more easily the people of the newly conquered province; while the old capital Ctesiphon was ruthlessly destroyed, and the capital of the Lakhmid dynasty, Hit, only a few Arab miles south of Kūfa gradually lost its former importance. For military reasons this settlement which was called al-Kufrs and the somewhat older Bayja were placed on the west side of the river, so that communication between the capital Medina and the borders should not be affected by any natural obstacles. While Bayja was built quite near an already existing village, al-Khuraila, which later became a suburb of Bayja, Kūfa was an entirely new settlement founded by Sa'd b. Abī Waqṣās according to some in 17 (638), to others not till 18 or even 19. According to the Persian tradition, however, there had been on the same site a town built by the mythical king Ḥūšang of the Pahlavi dynasty, which fell in time completely into ruins and Sa'd b. Abī Waqṣās had to rebuild it: not much importance need be attached to this story. The usual meaning of the Arabic word Kūfa is a round sandhill. The name therefore would indicate that the oldest part of the town was built on an eminence of this kind; other explanations however are given, cf. Yāḥyā, iv. 322. According to the Arab geographers Kūfa occupied an extensive area in the wide plain on the bank of the Euphrates; his position was strongly defended by the city of Bayja; and the principal products of the country round were dates, sugar-cane and cotton. The importance of Kūfa grew with the eastward advance of the Arabs; the general in supreme command there was also the political representative of the Caliph and governor of the province. The two sister towns of Kūfa and Bayja had usually separate governors; but sometimes they were combined; on this, see the article AL-MASR. With the great importance which Kūfa gradually attained for the ruling Arabs as well as for the subject Persians, the number of inhabitants grew very rapidly. In addition to the families of Arab soldiers, merchants, artisans and other workers mainly of Persian origin settled in vast numbers. The original camp consisted simply of tents and other primitive dwellings with a mosque and a few other public buildings, but in course of time it grew into a permanent settlement of clay huts. Finally (according to the usual statements) in the governorship of Ziyād b. Abīth, i.e. after about 50 (670), a regular town with brick houses was built. The people of Kūfa, who were
partly members of different Arab tribes, particularly South Arabian Beduins and partly all kinds of Persian elements, cannot be denied military ability. At the same time the Kifans were distinguished by brilliant intellectual gifts and their considerable achievements in the field of Muslim learning. Among their most striking characteristics however was their deep sense of religious fanaticism and their profound understanding of the teachings of the four schools of Islamic law. This, as is often the case with religious movements, was a disastrous influence in political life, and was responsible in a high degree for the civil wars which interfered so much with the prosperous development of the Caliphate. Even 'Omar to whom the town owed its existence had occasion to complain of the insubordination of the Kifans, who were never satisfied but had always some objection to offer to the governors appointed by the Caliph. When he was induced to yield to their wishes, their demands became more and more insatiable, and during the last six years of his reign, he had to change the governor in Kufa no less than three times. When the opposition to 'Omar's long prepared and secret plan finally broke out in 655, the Kifans were the first to demand their freedom from all fetters. After the battle of the Camel in 656, Ali was victorious over his combined enemies, he went to Kufa, and now it looked as if this town would become the seat of the Caliphate. But when 'Ali encountered Mu'awiya in the plain of Siffin, the 'Iraqis were outset by the Syrians; victory slipped from the Prophet's son-in-law, whose star within his grasp, and after he had declared himself satisfied with the arbitration, the Kifans abandoned him. After the assassination of 'Ali in the year 40 (661), the Kifans had to acknowledge Mu'awiya as commander of the faithful. The caliphs governors of the new caliphate, first Ziyad b. Abihi and next his son Ubad b. Abihi, who received in 53 (674/675) the governorship of Basra, which after the death of Mu'awiya was combined with that of Kufa, were able in a masterly fashion to keep the turbulent people of Kufa in check, and when Husain b. 'Ali [q. v.] decided to accede to the appeal of his many followers in al-Iskandariya and set out from Mecca for Kufa, 'Ubayd Allah's energetic measures easily suppressed the rebellions tendencies of the Kifans. In Mu'arrar 61 (October 680) Husain fell at Karbalah. After the death of the second 'Ubayd Allah, Yazid I, civil war broke out once more. As 'Ali's younger son, Muhammad b. al-Husayn, was not inclined to put himself at the head of the Shi'i party in Kufa, the Kifans paid homage to 'Abd Allah b. al-Zahabi, who had already been proclaimed Caliph throughout the Hijaz, and for years disputed the supremacy with the 'Umairids of Marwa and his son 'Abd al-Malik. In 66 (685) the amorous and adventurous al-Mukhtar, 'Abd al-'Ubayd [q. v.], succeeded in taking Kufa and a regular reign of terror began, which lasted about a year and a half. All who did not openly profess the doctrine of the Shi'i, which was general among the Persians especially, were ruthlessly persecuted until the Arab population appealed for help to 'Abd al-Malik, who had already been appointed Governor of Bataa by his brother, the anti-Caliph 'Abd Allah b. al-Zahabi. In a battle at Harura near Kufa (67 = 687) al-Mukhtar was defeated and slain and 'Abd al-'Ubayd took bloody revenge on the tribes. From this time the Persian elements in the population were more and more suppressed and in the end the old hereditary points of conflict between the different Arab tribes played a much greater part in the political history of Iraq than the national differences between Arabs and Persians. When 'Abd al-Malik had fallen, lighting the Unayzah (72 = 691), Kufa had to submit and 'Abd al-Malik was able to enter the town unopposed. From 75 (694) till 95 (714) the administration of the whole of the 'Iraq was in the hands of the governor Hisham b. Yunes [q. v.], who in order to break al-Asma' founded a new capital in Wasit, from which he could easily control both Kufa and Basra. During the long governorship of Khahid b. 'Abd Allah al-Kasri (105–120 = 724–738) peace and quiet generally prevailed in al-Iskandariya. In 127 (745) however the Khahidis seized Kufa and it took the troops of the Caliph Marwan II. two years to drive them out. Soon afterwards the 'Abbasids appeared in the field. The Umayyad governor of Khorasan, 'Abd al-Malik, was defeated and in 132 (749) the long prepared rising in Kufa broke out. The 'Abbasids had no difficulty in occupying the town; Kufa was made the capital and remained so for nearly two decades although the 'Abbasid rulers usually lived, not in Kufa itself, but sometimes in Khamis, in the North on the Euphrates and sometimes in Antakia. After the founding of the new capital Baghdad [q. v.] by the second 'Abbasid Caliph al-Mansur, Kufa gradually sank in importance, but it retained for a considerable time a large garrison, and the renown for learning, which the inhabitants had won by the first half of the second century A. H., remained down to the fifth century. In spite of the altered political conditions, the sympathy and the old fondness for all sorts of new movements and rebellions tendencies remained undiminished. In 199 (815) a descendant of 'Ali named Muhammad b. Ibrahim, also called Ibn Zubair, appeared in Kufa and tried to assert his claim to the caliphate. The governor was expelled and the pretender won numerous adherents. Although he died in the same year, the dangerous rising was only put down by the efforts of the reign of al-Musta'fin [q. v.]. In 210 (825) Kufa was again disturbed by the 'Aliids. In 250 (864/865) the 'Aliid Vahys b. 'Omar raised a rebellion against the government with all sorts of rabble. The governor had to flee and the rebellion rapidly spread; order was however soon restored. After some time, another 'Aliid set up in the always turbulent city but his rule was of only short duration. In 256 (870) 'Ali b. Zaid, likewise a descendant of 'Ali proclaimed himself there and drove the governor out. He then routed the commander of the government troops, al-Shah b. Mihdi, who had been sent to suppress him; but on the advance of a new army he had to vacate Kufa. When western 'Iraq and Syria were devastated by the Karmaites, Kufa did not escape; in 293 (906) they entered the city and in 312 (924/925) it was conquered and sacked by the famous Karmaites leader, Abu Tahir. It was similarly sacked in 315 (927) and 332 (935). The increasing collapse of the caliphate in the fourth century contributed to the decline of Kufa, although the Buyids, who seized the capital Baghdad in 334 (945), and then gained political supremacy, as Shifs took a special interest in Kufa or rather its suburb Najaf, because the latter was believed to contain the holy tombs. But in the time the power of the Buyids also weakened; in 375 (985/986) the
Kasmijans once more occupied Kafa, and eleven years later it was granted as a fief by Bahá'í al-Dawla. [q.v.] with other places to the 'Ukjilid al-Mukallad b. al-Munsiyib. It then passed to the Baní Masyalit, but when the latter in 1101 (1102) built a new capital, Hillah, which rapidly grew, to the north of it, the former capital gradually lost any importance. When Ibl Diabat visited it about 90 years later, the old walls had been taken down and Kafa showed other signs of decay. From the Mongol period onwards it rapidly fell into oblivion. When Ibn Battutá visited the town, it was for the most part deserted, mainly as a result of the attacks of the neighbouring Bedouins of the tribe of Khajidh. From his description it appears however, that the mosque was still fairly well preserved. Of the old government buildings (jarir al-khurba) which Sa'd b. Ali Wakkaš had built, only the foundations were left. Its declaim at this time is corroborated by the Nuzhat al-Kulub of Hamd Alláh Mustawfi-Kawíni written in 740 (1339/1430). Later we only find Nadjas in its vicinity mentioned, which retained a certain importance as a Slip place of pilgrimage and is now usually called Maghawir Allah, "the tomb of Allah." Niebuhr gives the following description of the country round Kafa: "The land around is all desert and the town has no longer any inhabitants. The most noteworthy object here is the great mosque in which 'All was mortally wounded; but even of this little is left but the four walls'.

On the services of Kufan scholars to Arabic phonology, see the article AKHAND, Literature.

There was also considerable activity in Kufa, as in Basra, in other parts of Muslim learning during its palmy days. Especially after the battle on the Harra in 63 (682) under the command of the Prophet, who were regarded as authorities on Muslim tradition, emigrated to al-Irás and settled in the most important towns. Only two of these traditionists need be mentioned here: the celebrated 'Abd Alláh b. Manzúr, who was one of the earliest converts and was sent to Kufa as a guide and teacher, and the no less distinguished Amr b. Shahrúsh al-Shārhi (d. circa 104 = 722).


KUPFYA (in the dialects of Syria, Kyfry, Cyfete, Bkfr), p. 577; Burchhardt, Notizen auf den Beduinen, p. 277; G. Fesquet, Voyage en Orient, p. 185, an Arabic word borrowed from the Romance languages (Ital. cufita, Spian. cefa, For. coffa, Franch cufita, coffa), the name of a silk handkerchief, which the Bedouins of the Syrian desert, as far as the region of Mecca, wear as a head-dress; it is kept on the head by a cord of camel-hair dyed black and fastened at intervals with cords of bright colours called and (chamalek). This handkerchief is square-shaped, yellow, or yellow and green in colour and is placed on the head in such a way that one corner hangs behind, while two others fall down in front of the shoulders; the square is first of all folded in two to form a triangle, what is called a gore in dressmaking. The corners on the shoulders may be brought over the face to shelter it against the rays of the sun, against the cold wind, against the rain, or to conceal one's features when one does not want to be recognised. The wool of the ends hanging down, much below the edge of the material are twisted into cords like a long fringe (J. B. Fraser, Travels in Koebistan, i, 228). The head-dress used also to be worn by the Mamluk Sultans of Egypt.

Bibliography: R. Duzey, Noms des sultanats, p. 390; Lane, Thousand and One Nights, i, 150, 614; [A. Socon], Palestine and Syria (Benedek), p. xxv, 1912; Buckingham, Travels in Mesopotamia, ii, 1915; Ker Porter, Travels, ii, 202, 239; K. P. Jaussen, Coutumes des Arabes au pays deMusul, p. 32, note 3 (black, occasionally white, in colour); M. Tilke, Orientalische Kostüm, Berlin 1923, pl. 29.

(CL. HUARD)

KUFR. [See KAFR.]

KUFRA, a group of oasis in the Eastern Sahara, halfway between Cyrene and Wadad. It was for long only known from the account by Kohli, who succeeded in reaching it in 1879. Since then it has been visited by two other Europeans, Marshal de Loglie Lapierre (1918) and Mrs. Rosita Forbes (1920–1921). The group of oases to which the name Kufra is given extends from S.E. to N.E. for a length of about 120 miles between 24° and 26° N. Lat., and 35° and 34° E. Long. The most southerly is about 850 miles S.E. of Tripoli and 600 miles S. of Bengazi. They number five, separated from one another by one or stretches of banks of gravel; Taisebro, in the N. E., Blastima in the centre, Erbema (the Nibiana of Mrs. Forbes) in the S.E. and Sirshum, N. E. of Blastima and to the S.E. Kufra properly so-called, the Kabba of Mohfs, the largest of all. The total area of the group according to Kohli is about 7,000 square miles of which Kufra has 3,400 and Taisebro 2,500.

Kufra lies in the bottom of a depression, the height above sea-level of which varies from 800 feet at Taisebro to 700 feet at Kufra. The sandy soil is mainly of marl and sand covered with dunes in the north, which perhaps are connected with those of the Libyan desert. One chain of dunes extends from the north of Taisebro, another surrounds Blastima. In the central and southern parts, the depression is crossed by saltmarshes lying upon Neumidian sandstone. The hills Djebl Erbema, Dj. Blastima, Dj. Sirshum, Dj. Nevi (north of Kufra) assume a tabular form like that of the gur of the South Algerian Sahara.

There are neither springs nor streams in Kufra, but everywhere at a depth of 6 to 10 feet an abundant water-bearing stratum can be tapped. At various parts the waters forms on the surface of the ground brackish lagoons or even permanent
lakes, of which the most remarkable are that of Erbehna and especially that of Bâsilma, which measures about 8 miles in length. They may be regarded as relics of a former period in which the lacustrine character of the oasis was much more marked than at-day.

These subterranean waters make up for the scarcity of rain and are sufficient to nourish an abundant and varied vegetation. In the dry belt grew the Jâd (convolvulus luteus), and the dîrâ which provide excellent camel food; around the lakes and marshy hollows fields of cereals, wheat, ârâ (organum vulgare), vegetables, orchards of olives, fig, orange and citrus trees form a verdant girdle but usually a very narrow one. The breadth of this zone does not exceed 1,000 yards at Basêlima. Late palms constitute the principal wealth of the oasis. According to Kohl in Basêlima there are 4 millions of them, many of them however growing wild. There are none however in the oasis of Siran. As to the fauna, it is represented by gazelles, many varieties of birds (crows, falcons, and cranes) and reptiles like lizards and non-venerous snakes.

The population of Kufra does not exceed 5,000. Almost all belong to the tribe of Zâwîya, Arabised Berbers who supplanted the Tûbi, the former owners of the oasis. The majority of them are semi-nomadic and only have temporary camping-places. There are only settled groups at Kufra where the village of Dîjâb has 250 inhabitants and where some 300 individuals live around the Sarûmmeda swâyita of 9-altâf. The geographical situation of Kufra gives it a certain commercial importance. It is a stage on the caravan route leading from Cyrenaica to Wadai, a route used since the beginning of the 25th century, the period when Sulîm al-Dîjâbî made it known to enable travellers to escape the brigandage of the people of Tibesti. According to Muhammad al-Dîjâbî there was a market at Dîjâb where business was entirely done by barter. But in all the markets of the Sahara, the principal traffic was in slaves, a trade which gradually tends to disappear.

We knew very little of the history of Kufra. According to Kohl's it was a settlement of the Garamantes and there are still to be seen there buildings similar to those noticed in Fezzan by Dâveyri, which seem to date back to a remote antiquity. In the historical period, the land was occupied by the Tûtubi, who have left numerous traces of their occupation, cemeteries, houses, fortified villages on the tops of hills. Their Sulân lived at Dîjângoudi, in the oasis of Tisertibo. The people were pagans, whence perhaps the name Kufra (kufrâ, pl. from kifir, idolater) given to the region where they settled. They were despoiled about 1710 by the Zîwîya and the Hâshîn, tribes from Tripolitania. The Tûtubi had almost completely disappeared by the beginning of the 12th century, and are now represented by Kufra only by 300–400 individuals. Towards the middle of the same century the Semnâya appeared, who founded a settlement at Tisertibo, then built the sâwîya of 9-altâf in the oasis of Kebablo near the village of Dîjâb. They bought up the best land and the richest gardens. At the time of Kohl's journey they already held a quarter of the palm-trees of the oasis and had begun to plant new groves. Already very important in these days, the sâwîya of 9-altâf is now the residence of the grand master of the brotherhood, in 1895 Sulî al-Mahdî, son and successor of Sulî Muhammad al-Semnâ, the founder of the order, left Dîjângoudi [q.v.] and came to settle in Kufra.


(1. G. Yver) KUHISTAN (F.) or Kûhistan is the Arabic form of the Persian name Kuhistan meaning a mountainous country (derived from khû, "mountain" with the suffix -stân) and corresponds to the Arabic designation al-Lûbah. As the Iranian plateau is very mountainous, we find many more or less extensive areas in it to which the name Kuhistan has been given, as Yâmâl has already remarked (IV. 304). Many of these names have disappeared in course of time. Thus Kâzimî (ed. Wüstemfeld, p. 238) says that the term Kuhistan is used for Media, which other geographers always call al-Lûbah. In the Shâh-nâmeh of Ferdowsi we even find Kuhistan used as the old name of Mîr ważîr al-Nâhîr (ed. Vullers, p. 531), but this is probably a case of an erroneous identification made by Ferdowsi himself (cf. also Vullers, Lexicon, a. v. Kûh.)

The principal districts that are or have been called Kuhistan are as follows:

1. Kuhistân-i Khrísâ. This is the mountainous and partially arable region which stretches south of Nîshâpûr as far as Sâstân in the south-east. It is surrounded on all sides by the great salt desert of the Central Iranian plateau and consists of scattered groups of oases, one feature of its geographical unity is the fact that most of it belongs to one of the great centres of civilization that surrounds it. This is the north Nîshâpûr, in the north-east Herât, in the south-east Sâstân, in the south-west Kirmân with Yâzid, and in the west Media. Although Kuhistan has always been connected with these by caravan routes and is therefore not absolutely cut off, its isolated position, combined with the relatively low productivity of the soil, has caused it to be little known and neglected and its inhabitants have usually been ruled by a number of independent lords. If it has been reckoned a district of Khurasân, this is only because Nîshâpûr and Herât are relatively the nearest places to it. Kuhistan has therefore never been a very clear-cut geographical term; a modern traveller like Carrun, although he describes the different districts, does not even mention its name.

The geography of Kuhistan is still little known. The mountain chains which in the north run more east to west, assume the direction N.W.—S.E. as one moves southwards. These chains, which have passes rising to over 3,000 feet, enclose cultivated areas of which the principal are, beginning in the north: Turabî and Turâbî-î Hârl (q.v.) now called Turbât-î Sâlik Tâbâk and to the east Dîjân; next comes the district of Dîjân-âb (formerly Vanâskî) and more to the east, that of Khwâ with the old town of Zawzan;
then comes Tūn, with the district of Tabas; on the west of it, which latter extends so far to the west that in the middle ages it was not included in Kūhīstān; next come to the south of these, Kān and Birjand, to the south of which there are no more cities of any importance until we reach Sistan by the Neh route. The rivers of the region are of little importance; irrigation is done by canals. Chorren (p. 222, reading of the Constantinople MS.) says that the only stream he knows in Kūhīstān is near Tabas; the latter is also the only town which he includes, with the neighbouring district of Kūr, in the džūrīm or warm regions.

It is probable that various places in Kūhīstān have a history going back to pre-Muhammadan times, but so far we have no information on this period. To realize this, it is sufficient to glance at the second map given by Harsfeld in his article Khervān in Der Islam, vol. ix. The journey of this writer in 1902 confirmed his first impression. Moses of Chorene does not mention this region in his Geography, in the period of the early Arab conquests we find Kūhīstān under the rule of the Ephthalites. Historians say that it was first conquered in the caliphate of 'Omar by 'Abdallāh b. Banūl al-Khurāsānī; the latter setting out for Kīrīm took al-Tahmasb and Kān, Makrī, al-Māh, Kūhīstān, and Kīrīm, according to al-Baladhūrī) that the Arabs always refer to the district of Tabas—a later called the "two gates of Kūhīstān" (Tabari, I. 2704); a deportation of the inhabitants is said to have concluded a treaty with 'Umar (Baladhūrī, p. 403). In 53 (653) when 'Abd al-Karim undertook the conquest of Kīrīm, he advanced guard under al-‘Aṣfāfī passed through Kūhīstān and defeated the Ephthalites there (Tabari, I. 2885; and Baladhūrī, p. 403, who gives other traditions also). In the years following, Kūhīstān was the centre of a great national revolt under a chief called Kārin (a village in Kūhīstān still bears this name), a rising which was put down by Ibn Kāhin (Tabari, I. 2905; Marquart, Erdmuth, p. 155). In 57 (667) it was again necessary to conquer it; this was done by al-Kāhin b. Ziyād from the Turks (Tabari, II. 116). Henceforth Kūhīstān formed from the administrative point of view a part of Kūhīstān and more particularly of the province which the Arab geographers still call by the old name of Ahrāshān with its capital Nūbārān (cf. particularly al-Vaṣīqī, Kūhīstān, B.C. A., vii. 278, who gives a rather limited definition to Kūhīstān, for he mentions al-Tabasīn, Qūshān and Zawān separately). These remote countries became in the early centuries of Islam the principal refuge of Zoroastrians driven from their homes by the new religion (cf. particularly In staunch's work quoted in the Bibliography). In the ninth century the province was under the rule of the Tabarids (Ibn Kūhīstān, p. 33) and later of the Saffarids. The Arab geographers of the ninth and tenth centuries know it very well. In this period Kūhīstān was the capital and the commercial centre of Kūhīstān, especially for trade through Kīrīm and Kūhīstān. The province was further noted for a very fine woolen there, which Abū Nuwās mentions under the name Ḍīqān (cf. al-Ṭabarī, Kūhīstān, Sāvān, Cairo, 1352, i. p. 79); this industry flourished at Tūn in particular. Prayer-carpets also were made there. In the year 1532, Nasrī Khurāwī passed through Kūhīstān, going from Isfāhān. He went by Tabas, Tūn, Kān and Saffārān, and describes them as large flourishing towns. In the time of the Safavīs, Kūhīstān, the old asylum of the Zoroastrians, became a refuge for the Ismā‘īlī heretics, who for this reason were often called "al-maḥbūb al-Kūhīstānī". They built here strongholds in the midst of the famous citadel of Alamut; there are still many ruins of these places which have not yet been examined (Herold, Kīrīm, p. 273). The Khūtābatīs had on several occasions to send military expeditions to punish the maḥbūb (cf. e.g. Djuvanī, Tūn, p. 134, Al-Jāfīn, li. 47, 49). The coming of the Mongols who exterminated the Ismā‘īlīs at the same time brought about the ruin of Kūhīstān. The region lost all importance and the geographers—like Alī 'l-Fīdā—only quote their predecessors of several centuries before. It is improbable that this is the district referred to by Marco Polo under the name of Tunucain, which Le Strange (p. 352) proposes to identify as Tūn or Kūn. During the following centuries the region must have very often been in a state of anarchy (cf. Istini, transI. 430) when power was in the hands of chief of Arab origin. The Süfis exercised some authority there but after the power lay in the hands of the amirs of Tabas and of Kūn. At this time Kūhīstān inclined towards Afghanistan rather than Persia, until the Khādjas succeeded in bringing it under their sway towards the middle of the sixth century. The chiefs of the ruling families kept their positions as governors for the Shah and received pompous titles from the Persian court. About 1000 the amirs of Kūn no longer lived in this town but in Birjand; they claim descent from the Arab tribe of Khūtābatīs. Some members of this family have also ruled Sīstān. The rulers of Tabas also governed the district of Djuvanī (capital Djuvān). The settled population of Kūhīstān is of a very ancient stock; their houses are also of a very archaic type. Their dialect seems to offer few peculiarities; Ivanov distinguishes in Kūhīstān the dialect group of Türkhis and Djuvanī and that of Kūn, Kīrīm and Birjand. Many villages around Kūn and Birjand are inhabited exclusively by Djuvanī. In some places we also find descendants of the Ismā‘īlīs, who recognize the authority of the Aghā Kūn. There are also small colonies of Būlājīs, while the Sunni Afghan element is relatively strong. The nomads are for the most part Arab Sunnis, still speaking Arabic; they live along the main routes; a few Turkish tribes are found only in the north, as far as Birjand-i Haidari. Finally in the south there are Balufs, who move in summer towards Sīstān.

The towns are very small. Kūn, the old capital, had in 1900 about 4000 inhabitants (Sykes). The land around this town is more fertile than that of Birjand. The commercial relations with the Gulf of Persia is greater than with Meshhīd (export of silk, opium, saffron and mastic). For the other towns like Tabas, Tūn, Saunthān, Turbat-i Haidari, Turbat-i Zawān and Zawān, cf. the special articles.

Bibliography: All the Arab authors in the B.G.A.; Nāṣrī Khurāwī, Safar-nāma, ed. Schefter, p. 95; Ibn Battūta, ed. Defreyne and Sanguinetti, ii. 79; Alī 'l-Fīdā, Tūn.
KÜHISTÂN — AL-KUHŁ


2. The Arab geographers appear to have known two towns of the name Kuhistān in the province of Kirmān. One of them was called Kuhistān Abā Ghānum and was in the district of Dijārbād, between this town and the Dājal al-Kuf (Makdisi, p. 34, 461, 467; Viskiš, iv, 206; Le Strange, p. 318). The other Kuhistān was situated on the road from Tabāk to Bām, 8 farshaks from the former town (ibn Khurṣid, p. 69;ользов, p. 197; Makdisi, p. 473; Le Strange, p. 311).

3. Kuhistān of Kuhā in Afghanistan is a district N.E. of the town of Kuhā and includes the districts of Pandānjāh, Nī<J>ān, Tājān, etc. The population is composed of an element called Talikā, who speak Persian and Pashto and other element called the Kuhistān who speak Pashto (a Dardic dialect) and Parthī (Iranian) (cf. Imperial Gazetteer of India, xiv, Oxford 1905, p. 241).

4. The northern part of the modern state of Swat in the north-west of India is also called Kuhistān. It is the mountainous region around the upper course of the river Swat; it stretches eastwards as far as the Indus and westwards as far as Padhpur so that a distinction is sometimes made between Kuhistān of Swat and Kuhistān of Padhpur. The people of the valleys (estimated to number 20,000) have suffered since the 18th century from Afghan invasions. Under the rule of the Afghans they became very zealous Sunni Muslims; the religious chiefs (khānqāhs) have an enormous influence in the country. Another consequence of the Afghan invasions has been the expansion of Pashto all over the country. This language has gained ground at the expense of the old local dialects. The last — to which the general name of Kuhistān is given — is very numerous and belong to the Dardic group which according to recent research (Margaret神色) seems to belong to the Indian group of languages. The principal dialects are: Gārs (Swat Kuhā), Tārāsh (Swat and Pandānjāh Kuhā) and Māyā (Indus Kuhā).


5. Lastly, Kuhistān is the name of a barran and mountainous region in the eastern part of the district of Kharhā. The population is nomadic and consists of Sindis and Balādis. The population in 1901 was estimated at 22,477 (The Imperial Gazetteer of India, Oxford 1908, vol. xv, p. 353).

(J. H. KRAMER)

AL-KUHŁ is, in the first place, a name for a mineral, siltstone (anhydrous sulphide) and secondly for galena (lead sulphide), for both of which the name siltstone is also used. The word siltstone comes from the Greek σιθίς and according to J. Kuska the words antimony and bismuth are derived from siltstone. In Persian al-kuhl is called sīltūm from the place it comes from. Arabic synonyms are al-mūdūs al-mukral (burnt copper) al-suhamī, kuhl, siltūna, siltūnum, kuhl auxmar, etc.

Although the Majārī al-Ullūm (ed. van Vloten, p. 262) says of kuhl that it is a substance of lead (mercury) and the Fīlā' of Aristotle says that siltstone contains lead, according to E. Seidel (Maclish, p. 185, No. 215) the siltstone corresponds to it is almost always antimony. Compostes naturally occur. According to M. Meyerhof al-kuhl is pure antimony.

In the Nuzhat al-Khālīfāt (ed. Le Strange, G.M.S., xxiii/iv, p. 197) Hamd Allah Mustawfī for the first time gives places where it is found, at Jafāhān, on Daiwine and in Spain. The latter is said to be particularly rich in the second quarter of the month.

Siltstone is still found in Persia and in Spain. In Persia there are mountains called Kuh-i Surān and al-Karwīnic mentions a Dājal al-Kuhā near Bāsij (text, p. 177).

It is to be noted that siltstone can be crushed to a much finer powder than galena; the former is much less hard than the latter. From its principal use al-kuhl comes to mean also the cosmetic made from it and then cosmetic in general. As it has to be crushed to a very fine powder, it means a fine powder in general.

As a cosmetic for the eyes, al-kuhl, after being ground up with other materials, is used to dye black the eyes, brows and eyelashes, or the edges of the lids, especially by women. It probably came to the Arabs from the ancient Egyptians. Siltstone has been several times found in their cosmetics (X. Fischer, Archiv für Pharmakologie, xii, 1892, p. 9). But the Egyptian cosmetics are usually of pulverised galena, with other materials added. According to M. Meyerhof (Der Bau der Drogen etc. von Kairo; Archiv für Wirtschaftslehre in Orient, 1918, part 3/4, p. 218) sulphur antimony and sulphur of lead (kuhl) are sold to this day in Cairo as in ancient times as a cosmetic for the eye. The best still comes from Persia (al-suhami). That brought by the pilgrims is very popular (al-makki and al-khiṣāf). Surya is used as a cosmetic in Teherān also. The imitation cosmetic contains galena (kuhl al-khiṣāf) with zinc (znaradh). In place of galena, graphite, smoke-black, especially that from the cheaper kind of frankincense, from burned almond-shells, etc. is used.

Besides the already mentioned black substances, some of other colours were used as cosmetics (kuhl). In his pharmacological principles al-Muwaffak mentions a very black and one not quite so black, a black violet and even a pinkish and one quite white and also a yellow. The adjective kuhl is therefore used not only for black, but
also for all dark colours, e.g. dark blue, purple, the dark red of the carbuncle.

As a cosmetic, καθαλοῦ is applied by means of a small sponge (πόλος or πολυρά), the point of which is sometimes moistened with rose-water. The cosmetic is kept in a box (μακόβιον). From a picture in Lehrs, this resembles an old-testament, Amenophis, however, is also a sundial. a truncated pyramid (cf. E. W. Lane, Manners and Customs of the Modern Egyptians, p. 29295; and E. Wiedemann and J. Wachsmuth, Über eine arabisch-koptische Sonnenuhr, Archiv für die Geschichte der Naturwissenschaften und Technik, 1916, viii., p. 359). Al-khuľ is very much used as an astringent for the eyes. Ibn al-Baitır and others give particulars on this subject.

Numerous imitations of καθαλοῦ are given by al-Qawwālī in his work: Kitāb al-Mulkaṭa fi ḫaği al-Arbaʿ in the section: "Revelation of the secrets of ophthalmologists"; καθαλοῦ in this connection not used as a cosmetic but as an astringent for the eyes.

Women painted with καθαλοῦ are particularly praised by the poets, so that as do not find it necessary to resort to N. E. von Lippmann's passage (from al-Mutanabbi, ḫiṣṣ and adwān). The name καθαλοῦ for anything round in shape and not entirely flat was transferred quite arbitrarily by Farnèse in the sense of quinquiescence to the spirit of wine as the noblest component of wine, a name which gradually came into general use for it.

The Muslims were not able to obtain our alcohol by distillation before about the 12th century, as they were not able to condense the vapours escaping from solutions of alcohol for lack of suitable apparatus. Alcohol was probably first obtained in the 14th century in Western Europe. (On this cf. the researches of E. von Lippmann, printed in his Beiträge zur Geschichte der Naturwissenschaften und der Technik, Berlin 1913, p. 56-127.)

We have for a later date (second half of the 18th century) from the time of the Maghther Emperor Akbar a description of the preparation of καθαλοῦ (cf. the Ains-Akhari by Abu 'l-Fadl Ali, translated by H. H. Dickmann and J. Jarrett, 1859; b. 1900; and E. Wiedemann, Beiträge zur Geschichte der Zuschriften in Die deutsche Zuschriftenliteratur, 1921, p. 302; see also the same author, op. cit., p. 134).

From καθαλοῦ is derived καθαλοῦ, ophthalmia, on this see — in addition to a number of articles on separate points by M. Meyerholf — the full and comprehensive treatment of this subject by J. Hirschberg in Geschichte der Augenheilkunde, 2nd ed. Die Geschichte der Augenheilkunde im Mittelalter, forming part of Gräfen Stäsmisch, Handbuch der allgemeinen ärztlichen Vorlesungen, vol. VIII., Leipzig 1908. The following is J. Hirschberg's summing up:

Very different estimates have been placed on the value of the work of the Arab ophthalmologists. Want of knowledge of their works has led to their being undervalued in many quarters. But as early as 1490 A. Benedetti (Professor in Padua) said: "The most brilliant ophthalmists at the present time are in Asia, Syria and Media; in other lands, including Italy, they are exceedingly few in numbers." The greatest authority on the history of ophthalmic medicine, J. Hirschberg, then goes on to say that the science of the Arabs will never disappear from the records of the study of ophthalmic medicine and surgery (cf. B. E. P., p. 445).

Bibliography: All our knowledge of the history of animony, stibite and καθαλοῦ and their uses as cosmetics is excellently summed up by E. G. von Lippmann, in Enstehung und Ausbreitung der Alcheimie, etc., Berlin 1919, p. 639, and notices of their use in Muslim lands are very thoroughly studied; Dox, Supplement, p. 446; Vullers, L'empire de l'or, p. 280-287 has a detailed article: Hilte, Über die Gebräuche und die Zusammenhänge der orientalischen Angewandten (al-khuľ), in J. d. D.G., 1851, v., p. 236-242; V. Seidel, Deus Mecha nus ex Hore, 34, the History of the alchemists, S.B.P.M.S. Erg., 181, xi., p. 210; Beiträge, xii., Über Verfalschungen der Drogen, etc., S.B.P.M.S. Erg., 1814, xi., p. 176 and 186; Das Steinbuch der Aristoteles, ed. and transl. by J. Rask, Heidelberg 1912, p. 119, 175. — References to καθαλοῦ are found in the different cosmographies e.g. that of al-Karimi the work of the alchemists, etc., a. references of Ibn al-Baitır and al-Mun awil, in the books on ophthalmology, etc.

KUråN Hpressor, a town in Asia Minor, in the province of Sevuk in the sandak of Kaş Hpressor, the capital of a hpressor on the right bank of the Gileg, on a rocky hill, height 3000 feet; inhabitants 1,500, of whom 905 are Muslims, 604 Greeks and 300 Armenians. The capital of the hpressor has been moved to the village of Muğlas. Near it in Kuse-dagh, a mountain covered with vast forests.


(K. Ru,) Hpressor

KUrå, capital of Hpressor, situated in 35° 35' N. Lat. and 13° 30' East Long. (Greewich). The town was founded in 1814 by the Shah of Persia in Akonin, 9 miles east of Lake Chad in a sandy plain dotted with cowahs' (ananas digitata) called Kuka in Kanuri, whence the name Kanouka or Kikoa, "town of the kuka's,") given it by the natives. It was visited by Denham and Clapperton (1822-1833). Sacked in 1846 by the Wadait, it was rebuilt almost immediately. It had already recovered its prosperity By the time of Harth and Vogel's journey. Rahls (1868), Nachtagl (1871) and Montes (1892), also made stays of some duration there. During all this period, Kuka was one of the most flourishing towns in the Sudan. It was again destroyed in 1894 by Kabah, who transferred the capital of Hpressor to Diko.

Kuka really consisted of two towns: an eastern and a western. The latter contained nearly two thirds of the population and was inhabited by Arab traders. It was traversed for its full length by a broad avenue called Dencal which ended in the market place which lay between the two towns. The most common type of dwelling was an enclosure divided into several courts in which stood bits of earth covered with straw or cubical earthen buildings. The eastern town was the residence of the Sultan and the chief officials. The population was estimated by the travellers mentioned above at 50,000-60,000. An almost equal number were encamped in the immediate vicinity,
Kīkā in those days was a very important commercial centre where the products of the Sūdān (cloth-stuffs, hides, salt, pottery, ostrich feathers, kola nuts) were exchanged for European products brought from Tripolitania. There was also a considerable trade in carobs, honey, and slaves. Unlike most of the custom in the other markets of the Sūdān, coined money was rather plentiful here and business was done with a standard coinage (Maria Theresa dollars). The principal merchants were Arabs, agents of houses in Tripoli and Murāji. Kīkā in conclusion, had a reputation as a literary centre; although education was confined to reading and writing and the knowledge of a few sūras of the Qurʾān, there were not less than 2,000—3,000 students.

Since the destruction of Kubbā’s empire and the occupation of Bornū by the English, the town of Kīkā has been rebuilt but it has not regained its former prosperity, chiefly in consequence of the moving of the capital of the British and the native administration to Maiduguri, a healthier site.


(K. Yves)

Kūla, a town in Asia Minor in the province of Algīn in the sandjak of Sarūkhīn, 150 miles east of Mārūm (Magnesia), capital of a kāzī; it is 2,200 feet above sea-level, has 1,000 inhabitants of whom 5,655 are Muslims and 345 Greek Orthodox; it has 36 schools, four of which are secondary, 30 mosques, 2 Orthodox Churches, 3 baths and 2 caravanserais. It manufactures Smyrna carpets. The town is built of black lava except the mosques, the walls of which are white; it lies at the head of a valley running southwards out of the volcano of Kara-Su. Its citadel is in ruins and it retains numerous marble remains from antiquity.


Kūlab is Rabī’, a chief of the Banū Taghlīb of the pre-Muhammadan period, whose murder by his brother-in-law Ḥassān b. Murra al-‘Allāmi was the cause of a long and bloody war between the two half-tribes Taghlīb and Bakr [q.v.] which was known as “the war of Hassūn” [q.v.] his genealogy was: Kūlab b. Ḥalāl b. ‘Aḥma b. Hārīt b. Murra b. Zuhair b. Dhūyem (Whitfield, General Tabellen, c. 22). Kūlab’s real name is said to have been ‘Abd al-Wil’ and the name of Kūlab ("little dog") to have given to him because of his habit of taking a small dog with him and making it bark by besting it in all the places which he wished to reserve as his own private property; the people who heard the barking of the dog refrained from using the place. This story, the point of which, however, eludes us, is evidently a later invention; the name Kūlab is frequently met with in Arab nomenclature and does not look like a nickname.

Kūlab is represented as having all the characteristic traits of the tyrant, of which the independent and critical spirit of the Bedouns has always had a profound horror; he is said to have been proclaimed “king” (in the use of this title cf. Lammens, Le Berceau de l’Islam, Rouen 1914, p. 210) after the brilliant victory won by Kūlab over the united Yemen tribes and to have ruled not only over the Banū Taghlīb but also over the Banū Shāhīn, the most important section of the Banū Bakr. After a short time he is said to have abused his power and to have usurped the rights of hunting and of pasturage at the expense of his subjects (the usurpation of the Banū is the regular grievance of the Bedouns against tyrants”; the same reproach was made against the caliph ‘Uthmān). Indeed it was because the she-uncle Sarīth (belonging to a Timmi woman al-‘Arnī or to one of her clients of the tribe of Banū Ḥajr, trespassed upon the private property of Kūlab, that the latter put her to death (or killed her young one and injured the mother) and this act of violence was the cause of him by Ḥajr, whose mother was the she-uncle Sarīth.

The details of the story are given in our sources with some variations, most of which are found as early as the work of Abū ‘Ubayda (q.v.). Certain features, especially in the K. al-Aghānī, have been borrowed from Ibn al-Kalbī, and the account of al-Mu‘allad al-Dāhī has also been preserved. It is evident that we are no longer able to ascertain if the history of Kūlab (and in general that of the war against the Banū Taghlīb and the Banū Bakr) contains a nucleus of historical truth along with a mass of features undoubtedly legendary. This is a problem which can only be solved in connection with the general question of the historical value of the whole of the traditions of the pre-Islamic period. Considered by itself, the episode of Kūlab has nothing improbable about it. We should not be too ready to recognize in it a fairy clear memory of an attempt to form a political organisation among the Banū Taghlīb and the Banū Bakr of a kind superior to the ordinary Bedouns tribes; the attempt, similar to that which gave the royal crown to the chiefs of the tribe of the Banū Kinda, must have been suggested by the example of the kingdom of the Lakhmids of al-Hira, not far from which the Banū Taghlīb and the Banū Bakr have their homes. The story of the tyranny and the death of Kūlab must, therefore, have taken form at a very remote period; this is evident from the verses of ‘Abd Allāh b. Mirds and of al-Nāhilī al-Dā‘īd (both contemporary with the beginning of Islam) given in our sources; that of al-Nāhilī in particular, the history of the killing of the camel is already told in detail. An allusion to the power of Kūlab is found only as early as the annals of the Taghlīb (Amr b. Kūlāhān [v. 65]). We have, moreover, contemporary documentary evidence of the accounts relating to the fate of Kūlab in the numerous allusions contained in the elegies on his death, which were attributed to his brother Muhallīk (one of the earliest Arab poets; cf. Ibn Kūlāhān, Sīr, ed. Dr. Geske, p. 165—166; Mah. Ibn Sallān, Taḥāfut al-‘Arab, ed. Helb, 13, lines 11—16 et al.), but their natural authenticity is more than doubtful.


(G. LEVI DELLA VIDA)

KULIBA. See Kulibai.

KULJDA, a town in the upper Ili [q.v.], valley. A Muhammadan kingdom is first mentioned in this region in the vi[th] century; its founder, who is said to have previously been a brigand and horse-chief, is called Osīr in Djuwainī (G. M. S., xvi, p. 57) and Būsāīr in Dīmāl Kurshī (in Barthold, Turkestan, l. 135 sqq.). According to the latter, he assumed the title of Toghrāl Khāzān as ruler. The capital of the kingdom was Almālgāh, first mentioned in this connection and later a great and wealthy commercial city. We owe our information about its site mainly to the Chinese (in Breisebinder, Altertumskunde, Index); it lay south of Lake Sauram and the Tâlki pass, north of the Ili, probably northwest of the modern Kuljda.

Like the other rulers of these regions, the king of Almālgāh had dealings with Çingiz Khān. He was surprised and killed while hunting by Kuljī, the governor of the kingdom of the Karsh Khāzān [q.v.]; but Kuljī could not take the town of Almālgāh. Osīr's son and successor Suqūlī (or Sūqūlī-Tagh) married a granddaughter of Çingiz Khān (a daughter of Duji). On his death (1251-1254, cf. Djuwainī, p. 51; 648 = 1250/51 in Dīmāl Kurshī) he was succeeded by his son whose name (Dīmālshand-Tagh) like the names of the other rulers of this line are given only by Dīmāl Kurshī (Barthold, Turkestan, l. 140 sqq.). Almālgāh in his time (beginning of the vi[th] century) was still ruled by this dynasty. How long this line continued to reign is not known. The silver and copper coins struck at Almālgāh in the vi[th] century apparently belonged to them.

As a great commercial city on the main route through Central Asia to China, Almālgāh is frequently mentioned by European travellers and missionaries.

Like the towns on the Ču [q.v.], the Tālki and elsewhere, Almālgāh was completely ruined by the constant civil wars and other fighting in the vi[th] century (cf. Būsār, ed. Beveridge, p. 1; Murūj Muhammad Ḥādir, 725-1231, Rāshīd al-.toInta, E. D. Ross, p. 304). Muhammad Hādir mentions the ruins of the town and the tomb of Taghōk Timūr Khān (d. 764 = 1364/5); but these ruins lie between the Khorgos, the boundary river between Russia and China and the village of Muṣṭārīfī and have been fully described by N. Pantinov (Kazanšanski Tovartol, Moscow 1910, p. 151 sqq.). Inscriptions from graves of Nestorian Christians have also been found there.

The town now called by the natives Kuljda or Ghulibai (Radloff, Aus Silberien, ii. 536 gives the meaning "Elk"); cf. also Kuljī Khāzān, name of a mountain between the Ču and the Tālki, Turkestan, Král., 42) was founded in 1762, after the conquest of the Kalmačk empire by the Chinese, under the name Ningen-ču-čing; whether, as Radloff (Aus Silberien, ii. 321) says, a town of Kuljda had already been in existence for a considerable time, is doubtful. Somewhat later than this "Tatar" Kuljda, in 1764, the town of Hoi-ču-čing was founded, also called "Chinese Kuljda," "New Kuljda" or "Great Kuljda," the headquarters of the Chinese commander-in-chief (Kumandir). The Chinese government transferred 6,000 families from Khashgar into this region which had been almost completely desolated in the war with the Kalmačks; these immigrants came to be called "Tarmand" (agriculturists). In 1851 a treaty of commerce was concluded in Kuljda between Russia and China, whereby Kuljda was opened to Russian trade. In 1863 Radloff visited both Old and New Kuljda and gave a very full description of them in his Aus Silberien, ii. 355 sqq., 356 sqq.; the population of Old Kuljda is thus said to have been at least 80,000 but this must be exaggerated.

This prosperity was almost completely destroyed by the Muhammadan rebellion of 1863-1866. New Kuljda was taken after hard fighting in 1865 and completely destroyed; so far as we know, this town is still in ruins. After some fighting among the insurgents, the rule ultimately passed to a Sultan of the Tarmand; he is usually called Sultan Ala Khāzān or Abu 1-Atā' (in Russian accounts frequently corrupted to "Ahil-Ata"). In 1871 the sultanate was occupied by the Russians and the Sultan deported to Wyerly; in 1873 he received a pension of 3,000 roubles a year till his death. Kuljda was administered by Russia for ten years and was only restored to China by the St. Petersburg treaty of 1881. The population of Kuljda (i.e. the older town: "Old Kuljda") in 1882 was only 7,602 of whom 4,908 were Muslims. The Chinese removed the administrative offices to Suljdān (about 25 miles N.W. of Kuljda), but Kuljda still remains the most important town in the Ili territory; it also contained a Russian consulate. At the beginning of the 20th century Kuljda is said to have had about 30,000 inhabitants (N. Bogoyavlenskii, Zapadnoi sibirskii Kitai, St. Petersburg 1906, p. 108 sqq.).

KUL-OGHLI in Turkish "son of a slave". The Janissaries being the slaves (ezaf) of the Sultan, the children whom they had by native women, especially in the Turkish States, were given this name. They occupied a special position among the population. While slaves busy ploughing the land, the Christian women-slaves were regarded as Turks, and enjoyed the same rights as their fathers (service in the ranks of the Janissaries, and admission to all the offices of state), those who were born of alliances between Janissaries and women of the country (Moors) were classed with the relatives of their mothers. They could not be enrolled in the Janissaries and could only claim admission to a limited number of offices. They became mixed with the native population, but being related to the Turks they had not to suffer the same vexations as other classes of society. They were in general fine men, with clear skins and well-marked muscular development; they were of a sluggish temperament and a peaceful character.


KULTUM b. 'IYAD AL-KHAIRAKI of the tribe of Kais was chosen by the Caliph Hisham to avenge the disastrous defeat inflicted by the Sufi Berbers on the Arabs on the "Day of the Nobles" (Yazma al-Akbir) in the beginning of 123 a.H. He set out at the head of 30,000 men, to whom he added the garrisons of al-Hiria and the Maghribi, and joined Habib b. Abu 'Ubadah who was trying to stop the advance of the Kalbids near Tiemcen. The tactless attitude of the Byzantines and particularly the arrogance of Baud, nephew of Kultum and his successor-designate, dissatisfied those who had come to assist. The Berber leader Khallil b. Hamid (or Harani) retired before the Arabs to the city of al-Taghrid in the middle of the Maghribi, and a battle was fought at Natdila (v. Nafdara, Bahdara). The wise advice of Habib was not heeded. The Arab cavalry concealed by Baud succeeded after great efforts in piercing the Berber lines but the latter reformatted behind them and overwhelmed the Caliph's troops. Habib and the other leaders were killed. Kultum fought with the greatest bravery between verses of the Qur'an to encourage the others, but finally fell. One third of the army was killed and a third taken prisoners (Dut. 'Ijada al-Kultum 123 = Oct.-Nov. 744). The Berber cavalry's only hope was to take refuge in Ceuta, whence after much suffering they were able to escape to Spain.


KULZUM, a seaport on the Red Sea (Arab: Baha al-Kulzum, [q. v.], Bahia al-Hind or Baia al-Habasha). The name is a corruption of the Greek Kallme (as in Arabic: Kallm, the "sail") at the mouth of the canal, which led from the Nile to the Red Sea. This canal began by Tharros Nubik finished by Darius of Persia, and was further worked by Ptolemy II Philopator and by Trajan. After the latter it was called under the Roman Empire and even shown by the eighth century occasionally in the maps of the coast of Harar to Taramas (Ptol. iv. 5, 24, ed. Muller, p. 713; Hell, The Apocryphal Psalms, N. 736, ed. and 1456 or Augustin anam, and from it in 343 a.H. we find the Eastern Delta called al-Aṣwān, a small island (Monnissen, Rom. Gesch. v. 615; on the date: Eduard Schwartz, N. G. G. W., 1904, p. 234). In the Muslim period, when the making of the canal was wrongly ascribed to Hadi, labor was repeatedly spent on it (J. Maspéro and W. Gies, Materials, i. p. 84, under Khuia, al-Khira). Umar b. al-Khattab ibn y. 643/644 for example had it repaired to facilitate the transport of corn from Fustat to the Red Sea.

KURID encryption, al-Kulzum, ed. Wiesner, i. p. 462; John of Niki, ed. Zotenberg, p. 577; it was called after him Kurid al-Aziz, al-Kurid al-Muhammadi, al-Yusufi, ed. de Goeje, p. 1907, ed. ibid., p. 2465; Ibn Dujjali, ed. Volland, iv. p. 97). According to Abu Sahl (in Etverts, Churches and Monasteries, p. 88) its mouth was at al-Kulzum, according to Mas'ud (Msudi al-Dhabah, i. p. 97) and others (more accurately) at Dhabah al-Timmiit, i. 1 mile from the town, where the Moslem pilgrims from Egypt crossed the canal by a large bridge. The Caliph al-Mansur in 775 had it partly filled in, fearing an attack from his uncle Muhammad b. Abdallah, who had rebelled against him in Medina, so that in Abu Sahl's time it ended at al-Sahir in the entrance to the Wadi Timmiit. Now but fruitless attempts to make it navigable again were made by the Caliph al-Rashid (Masudi, op. cit., p. 92-97). He is however said to have abandoned the attempt out of fear of the Greeks. Henceforth the built up its water flowed into the Birkat al-Dhabah (al-Dhabah, p. 164) till it was completely filled in 1890 for sanitary reasons.

The town of al-Kulzum owed its importance mainly to this canal, for according to the descriptions of the Arab geographers, it was a desolate and miserable site without water and vegetation; neither trees nor fruits could flourish there. In antiquity and in the early Muslim period its only importance was as a point of departure for shipping on the Red Sea, the commonest name among the Arabs for which was derived from it. The cornships of al-Fustat after they had passed the canal sailed from here to al-Qaza and al-Jada. Of the Jewish merchants called al-Rudhamiya, Ibn Khudrakab (ed. de Goeje, p. 153) says that they came from the lands of the Franks to al-Farand; hence they carried their wares 35 farsakh on camels to al-Kulzum, where they were loaded on ships which took their course to India and China. According to the same geographer, al-Kulzum with al-Tir and al-Lub, a district of Egypt (op. cit., p. 84).

The country round al-Kulzum was inhabited at an early date by Arabs. They are already mentioned in the Areas of the hermit Sios (Copio. ad Djihe) and John Kolobus who lived there in the History of the latter, Kuleen (sic)
appears for the first time in the Arabic Synaxarium as the name of the ancient Klyma.

When under the last 'Abbasid governor in Egypt, Ananias b. Ishih, the Bulja rebelled in Nubia, invaded the 'Ala'id and laid waste many towns, al-Mutawakkil sent against them an army under Muhammad b. 'Abdallah al-Kirmani which went from Kufa straight through the desert to the emerald mines, while seven ships with stores sailed from al-Kulzum to 'Ajdabiyah and provided the victorious army with supplies and victuals. In the autumn of 971 the Karmatian leader Hasan b. Ahmad on his campaign against the Fatimid Djahhar took the towns of al-Kulzum, al-Farangi', and Timnas; after his defeat before Cairo (Dec. 23, 971) he retired under cover of night via al-Kulzum to Arabia.

Raynald de Châtillon (in Makrit, Aram) at the beginning of his naval expedition against the holy cities in the winter of 1183/1184 sent two ships from 'Aden, which were to watch the califal of al-Kulzum and prevent the garrison from procuring water (Makrit, Silûla, transl. Blochet in K.O.L. 1900/01, viii, p. 559 sqq.; Ibn al'Athir on the year 576 in Renouf des hist. ar., des evit., i, 658). But soon afterwards the Hafṣid Ḥusayn al-Din al-Luṭ' built a fleet by order of Salih b. Din's brother, al-Malik al-ʿAdli, in al-Kulzum which sailed for 'Ajdabiyah and put a sudden end to the desperate enterprise (G. Schlimmberger, Renouf des hist. ar., iii, 684). The Englishmen also in 1592/1593 (Hanover 1601, p. 129). When al-Dimashqi (ed. Remmen, p. 213) includes al-Kulzum among the lands under al-Kahkh (cf. R. Hartmann in Litt. I, 1911, ii, p. 141), this is perhaps a memory of these events of a century before.

In the time of Ibrāhīmayn, Yâkut and Dimashqi, al-Kulzum was already a deserted town. Makriti found among old documents in the palace of Cairo accounts of the expenditure on the civil and military administration of the town and district and concluded from them that it must once have been most flourishing. According to Ibrāhīmayn the Beduins had occupied and plundered it. The only water-supply he knew of in the vicinity was the well at al-Suwayt, which yielded only a scanty supply of brackish water. Al-Mukaddasī (tenth century) already mentions al-Suwayt (i.e. Suza), which gradually took the place of al-Kulzum, a mile from it (cf. Maspero-Wiet, op. cit., p. 107 sqq.). The view occasionally expressed by some Arab geographers and astronomers (Najm al-Din al-Tha'labi, Ullugh-Bey) that al-Kulzum once consisted of two towns, which goes back to a statement of al-Khristi taken from Ibn al-Wardi (Gildemeister in Z.D.P.V. vii, p. 119 note) and the hypothesis, based on it, of two towns of al-Kulzum in different places, were already shown to be untenable by Quatremère; but it has recently been repeated at the ancient Klyma, as Naville found an inscription near Heroopolis (or Hero, in Tall al-Maskhita) according to which the distance was al-Šan in Klyma M[illa] vi[ci]. (Naville, The Store-City of Pithek and the Route of the Exodus, London 1883), while it is elsewhere correctly put at 68 Roman miles (Müller on Pleolam, Geogr., i, 2, p. 485 sqq.). In this connection, Dillmann has tightly pointed out that it is very doubtful whether the milestone has not been moved from its original position, as all other references leave not the slightest doubt as to the location of Klyma.

The name al-Kulzum still survives for the mound of ruins, Kôm al-Kulzum north of Suez; perhaps also in the name of the well of Kiam (for Kilzim) near Suez (Littmann in Z. D. M. G., ixx, p. 511; suppl. to p. 14, note 2; Moritz arct. Klyma in Panum-Wiame, Konstanzs., xi, p. 887).


AL-KUMA, al-Kuma and al-Kum of the seventh of this kind of poetry created by the moderns. Invented by the people of Faghdāt under the 'Abbasids, it was at first used as a call to announce during Ramāzān the last moment of the night, at which it is still permitted to eat or drink. The singers said to their colleagues at the end of each night: alīma walaḥdha ḍhīma "arīfa! to take thy meal before the dawn of day, ariya!" Later, versifiers were made in this style for vendors of flowers, wine, etc. It does not seem to be true that Abī Naqīt invented the ḍhīma. It is more probable that the form was already in existence before the reign of the Caliph al-Nasir.

According to the prosodists, this kind of poem which is always in the vernacular, should have as metre in each hemistich muṣṭaḍīlīm fādğīlām but, according to the specimen given by al-Jalālī (al-Matraqī), Jīlāl, 1273, ii, 273), al-muṣṭaḍīlīm is a poem composed of strophes of two quatrains in the first, second, fourth and fourth hemistich; the metre is muṣṭaḍīlīm fādğīlām or fādğīlām or fādğīlām, muṣṭaḍīlīm may be muṣṭaḍīlīm = maṣṭūlīm and rarely muṣṭaḍīlīm = muṣṭūlīm. 

Bibliography: see the article KUM WAWA in (Moh. Ben Cherien).
KUMAIT. Zaid, an Arabic poet of the tribe of Asad, born in Kufa about 60 and died in 126. Of his compositions, the most famous next to the Mudaffah (see below) are the Hagginiyat (see below) called because they sing the praises of the Banu Hashim, the family of the Prophet. But the whole of the Banu Hashim are considered worthy of the honour and praise of the poets besides Muhammad, we find only Ali and his descendants. Verses i. 79 and ii. 115 sq., in which 'Abd Allah and his sons are commemorated were perhaps only added in the 'Abbasid period. The Hagginiyat consist of four long and two short ka'asas; a fragment, the larger part of which is a typical ka'asa opening and four quite short songs, three of which have only two verses each. These poems are not of the same period; the oldest seems to be ii. which should be dated about 96-99 A.D.; iii. is not much later; i. cannot be earlier than 105, iv. than 115, ix. than 123, x. than 124, vi. is perhaps as late as 125-126. In his ka'asas Kumaït follows the model of the old poets. Although as a townsman, he is remote from the life of the desert, he describes the camel which carries him to the person celebrated, the wild bull and the falk bird, and he devotes many panegyrics to the 'Alids in the traditional style of Bedan sayids. He borrowed much from the Kur'an as well as from the old poets, and a Kufan philologist of the second century A.D. Ibn Kumaït, composed a Kitâb Sharh al-Kumaït min al-Kur'an (see Pâdrisc, p. 70). The Hagginiyat, the poetical value of which was not highly esteemed by Arab critics, were much thought of in Shi'a circles; from modern scholarship, their importance lies mainly in the moderate wing of the Shi'a at the end of the first and beginning of the second century A.D. While Kumaït regards the first caliphs as usurpers (vi. 10), he declines to curse them, like the fanatical Shi'a; if they did wrong in withholding Fadak from the daughter of the Prophet, they will be forgiven on the day of judgement. 'Ali is the way of the Prophet, whom he regarded as a guide, the 'Alids, whose praisings he sings with enthusiasm, and in which, besides the oldest evidence of this Shi'a's belief, guidance is to the 'Alids alone and they will again consolidate the foundations of Islam. The poet however cannot overcome himself to assist by deed the 'Alids, whose praises he sings as enthusiastically, and in X and XI he reproaches himself for not obeying the call of 'Ali. But he is not afraid to make fierce attacks on the reigning dynasty; he reproaches the Umayyads with having no right to the leadership of the community and in abusing their position for their own ends. When however such attacks came to the ears of the Caliph Hâkîm—a long document is directed against the 'Abd Shams, a long document is preserved in Dhammar, p. 187 sq. Kumaït tried to2 alone for his induction by panegyrics on the Umayyads. Such opportunism is not uncommon among poets and Kumaït himself, calls his conduct zebda (iv. 16); the expression according to Goldscheider, Z.D.M.G. ix. 219, is here used for the first time in the 'Alid sense, and such forced tributes to the Umayyads do not affect his real feelings for the Banu Hashim. The Mudaffah, Kumaït's poem directed against the Yemenn tribes is notable for its length—the expression longer than a poem by Kumaït became later proverbial. It is said to have had 300 verses, of which about a third survive from different parts of the poem. There is no trace of a hostile attitude to the Yemenn in the Hagginiyat, although the poet lays stress on the fact that the Prophet like himself belonged to the Khattit group 9. Between 97 and 101 Kumaît had verses composed in a panegyric on the Mahallit, the champions of South Arabian influence, and the exilidion only came later, probably not until after the composition of the fourth poem of the Hagginiyat. Kumaït is said to have been induced to attack the South Arabians by a lamoon by a Khattit poet on the 'Alids and it is said to have been Khattit b. 'Abbâdith al-Katr, governor of al-'Irak, who was dependent on the support of the South Arabian tribes, who brought Kumaït's anti-Umayyad verses to the Caliph, in order to induce him to take a firmer stand against them. His influence with him was certainly great. It is certain at any rate, that Kumaït continued to lamoon Khatit even after his death; he brought his own destruction on himself by this Yemenn, who heard him raving in his lamoons on Khatit, wounded him so seriously that he died in consequence.

KUMAN. [See KIFÄKH]

KUMBARAÐJIL. [KHUMBARADJIL]

KUMIS, a Turkish word meaning "a drink of sour mare's milk," which has passed in this form into Russian and western European languages; it is explained in Radloff's Worterbücher der Turak-Slavistik, vol. ii., St. Petersburg, 1899, p. 855, under Kuma. The word is found as early as the Kordesh-filk where it is mentioned in the first place among the products of cattle-breeding (kumis, milk, hair, fat, curds and cheese [W. Radloff, Das Kordesh-Städt, Pl. ii., St. Petersburg 1910, p. 397]). Wherever the Turkish horsemen went they carried kumis with them. According to Kutubi, 'ulûm al-Taw̲āshî (cf. Brockelmann, G.-A.L., ii. 48), MS. in Constantinople, Köprülü 1121, f. 694, Balbars 1 just before his death 676 (1277) drank kumis (al-kumis) for several days in the "elegant castle" (al-Kâmr al-Abhâd) in Damascus. In the court ceremonial of Orob princes in the xii. (18th) century, fully described by Ma'âmd b. Wali, Bahr al-Arât fi Mansûhâl al-Shâhâh, Grundriss d. islam. Phil., ii. 361, 364 Ind. Dict. N. 575. Text publ. by W. Barthele in Zift Gen. Ost. 187. De et al. d. u. d. Diglot, vol. xxiv., 1903, p. 295, and in his Italian Dic. al-Kumis (al-kumis) is treated as an important article; it is described minutely, how the kumis has to be pressed from skins (jaha) into cups (kefâl), how the cups are to be taken, who is to take the first, who the other cups etc. In every place where the nomadic people have passed to a settled life the customs associated with the taking of kumis have gradually fallen into disuse. (W. Barthele)
KÜMIYA. In the Middle Ages, one of the most important tribes of the Maghrib; they were at one time called Saffurs and were descended through Fātim from Mādhūs al-Abbāsī. Tradition is that the brothers of Kūmiya, the legendary ancestor of the tribe, were Kūmil and Matkara from whom were descended numerous families, some of whom still exist at the present day. The most important representatives of the Kūmiya, who live in the N.W. of Algeria between Tlemcen and Argelīa (Rasghūn) are the B. 'Abīd, from whom was descended the first Caliph of the Almohad dynasty, 'Abd al-Mūmin [q. v.], born at Tājījera between Houmān and Nedroma; the Nedroma who gave their name to an important town; the Saghāra, now represented by the Miṭhā [q. v.], the B. 'Nī, of whom a section the Miṣṭa still exist. The Kūmiya showed themselves devoted to 'Abd al-Mūmin, who was one of them. They formed the second Ḥirafā in the Almohad army; but they exhausted themselves in supplying the dynasty with soldiers for the wars in Spain and North Africa. Subjected to ìnhāq [q. v.] by the Zenāya, some of them joined another group, the Uḫiṣūn and formed the powerful confederation of Tārīqī in the N.E. of Algeria.

Bibliography: R. Basset, Nidrīmūhūt et le Tourn., Paris 1901, and the writers there quoted. (R. Basset.)

KUMM, a town in Persia in 'Irāq 'Adjamī near a stream, not however sufficient for local needs, which comes from Dārīshākān (Gulpāngān). It was conquered by Abū Mūsā al-Āsh'ārī in 253 (664); it rebelled in the caliphate of al-Mu'āmin and refused to pay taxes, under the leadership of Yahyā b. 'Imām. Against it the Caliph sent 'Abī al-'Abbās al-Marwāz, who demolished the wall surrounding it and levied a war indemnity of 7,000,000 dirhams. The treaty was broken in the caliphate of al-Mu'tazz (352-355 = 660-668) who sent a force against it, an army under Mūsā b. Bughlī, governor of 'Irāq 'Adjamī; most of the inhabitants were massacred and the chief notables carried off as hostages.

In the time of al-Iṣṭakhri it was walled. Its water supply came from wells and huge cisterns substantially built. Its inhabitants have always been fanatical Shi'a and one of the leaders of the followers of 'Alī. It has many tombs of saints and pious men (444 according to Ahmad Rāzī), including the mausoleum of Fatūma, daughter of the seventh Imam Mūsā al-Kāṣim and sister of the eighth Imam 'Alī al-Ridā. The later Safawīs are buried there.

In the time of Istakhri (B. G. C., i. 230) one stage distant was a little town inhabited by Māzdānis, (Gardāj al-Maẓūfī). The family of the Persian poet 'Abūn, born at Gardā, originally came from Tārīf, near Kumm. (Bibliography: Yāḥū, Mulāqāt, ed. Winterfeld, iv. 15, 175 = Barbier de Meynard, Dic. de la Perse, p. 456; B. G. C., i. 207; ii. 252, 265; li. 300 n. 8, 395; Balkhjūrī, ed. de Goeje, p. 312, 314; Hamd-Allāh Muntawī, ed. de Le Strange, p. 67 = transl. p. 71; Dīmāshqī, transl. Mehteri, p. 449; Kūmil-Kāthī, Dīdān-ansāl, p. 336; ed. de Le Strange, The Lands of the Eastern Caliphate, p. 205, ii. 65, Huxley.)

KUMUKS, Turkish people in the northern part of Daghestān (q. v., especially p. 388 sq.), where also information is given regarding the Lzgang people of the Kāt Kümük or Gümür Gümük and the political conditions under which one section of this people has become separated from its kinsmen and Turkicised. The princes (Shāhmāshāhs) of the Kāt Kümük in the tenth (xvii) century gradually extended their territory from their old capital in the mountain village of Kümük to a north easterly direction to the coast; they spent the winter in the coast plains in the village of Bānū and the summer in Kumük. Since 1049 (1639-1640) the Shāhmāshāhs have resided only in the coast territory with their capital in Bānū or Tekhā (Tekā); they did not come back to Kumük. The burial-place of the last Shāhmāshāh was the village of Tūmendi-Kahan (Russ. Kazansky). At the present time the Kumıkis are the ruling element in the republic of Daghestān, the capital of which is Mag kami-Kala (Russ. Petrovskii). They number over 100,000. The dwellings of the Kumıkīs stretch from Sulak in the north to the river Baghičā (north of Derbend) in the south; they speak an archaic dialect, connected with Kumanic and quite different from the language of their northern neighbours, the Nogais, which became a literary language in the second half of the xvi century. (Bibliography: in addition to the works quoted under q. v., especially): R. Collasse, Zanzan en Kara et à l'intérieur de la mer (Jun. sol., 1900, Univ. University, t. i., Baku 1926, p. 95 sqq.), in it on p. 138 Bibliography down to 1926; cf. thereon A. Samoilov, in Zas, xx, 1915 sqq. (W. Barthold.)

KUNDUZ, the name of a river, town and district in Northern Afghanistan. The district is bounded on the east by Bādakhshān, on the west by Tāshkurgān, on the north by the Oxus, and on the south by the Hindī Kush, and is inhabited chiefly by Uzbegs, who overrun it from the north in the sixteenth century. The river rises in the Hindī Kush, flows northward and is one of only two rivers in northern Afghanistan which reach the Oxus. The town is the trade centre of a considerable district which produces the best horses in Afghanistan.


KUNFUZA, a seaport on the Red Sea, 45 miles from Hālīkhā. The town is in the form of a large rectangle enclosed by a wall, strengthened at several points by towers and pierced by three gates. Practically the only stone buildings are at the harbour, where is the lighthouse with its one-storied warehouses in an interior line, and the chief mosque and smaller masques with low minarets. On a little island about a quarter of a mile away is a small castle which used to be the residence of the representative of the Sharif of Mecca. The town is now estimated to have a population of 10,000, but S. Langer in 1884 put it at only 2,000. The harbour, which is enclosed by a number of sandy islets and is only accessible by small sandy beaches of medium size, has great disadvantages, notably that the boats cannot land there. Trade and commerce are moderate: Kunfuza exports the myrrh collected in 'Aṣir and also hides and honey; it is used to be frequented by slave-dealers who brought their Abyssinian slaves for sale here, but England's sharp control has made slave smuggling practically impossible. Trade with the
KUNUF, a religious technical term, with various meanings, regarding the fundamental significance of which there is no unanimity among the lexicographers. "Refining from speaking," "the prayer during the past," "humility and recognition that one's relation to Allah is that of a creature to its creator," "standing" — these are the usual dictionary definitions which are also found in the commentaries on different pages of the Koran where kunuf or derivatives from this root occur. There is hardly one of these for which the context provides a rigid definition of the meaning (cf. Sura ii. 110, 239; iii. 15, 38; iv. 38; v. 121; xxi. 25; xxiii. 31, 35; xxv. 12; xvi. 5, 12).

The Hadith gives more definite contexts. The best past is a long kunuf" (e.g. al-Nashir, al-Musnad, trad. 164, 165; Abu Ayyub al-Sulami, Tafsir al-Kur'an, Tirmidhi, Sahih, bkh. 165). Here in the unanimous opinion of all the commentators (see Nawawi on the passage) kunuf means "standing." In the well known hadith: "Alone to theighter on the path of Allah is he who fasts, who stands, who kunuf," the last kw is translated as "standing." (Musnad, bkh. 110) kunuf takes obviously the meaning of "to recite standing" (cf. Abu Ayyub al-Sulami, Shahih Ramadhan, bh. 9: "And he who recites 100 verses, then Kunuf (standing) is enrolled among the Kunufs"). kunuf, however, usually seems to be connected in meaning with awz or is. e.g. in the oft quoted tradition which tells how Muhammad in the past al-awz appealed to Allah for a month against the tribe of Ril and Qahwir and they said: the word was at Bhr. al-Mansur (Witr, bh. 7) in this case the meaning is certain from the explanation yadd asaw (Bukhari, Witr, bh. 7; Dhahabi, bkh. 184). In the parallel tradition, Bukhari, Mustadd, bh. 28, trad. 3 there is added "and till then we were wont to perform the kunuf." Some sources see Goldziher, loc. cit., p. 323) and that this was in the month of Ramadhan.

The rite also appears in parallel traditions in a more precise form; it is said that the kunuf took place in the past al-adal (Bukhari, bh. 59) after the roza (Bukhari, Witr, bh. 7). It is still more precisely defined in a hadith in al-Nasa'i's Tafsir, bh. 32: "... that he heard the Prophet when he raised his head after the first roza at the past al-awz and said: O Allah, curse this and that man (i.e. some of the mujahidin); thereafter Allah revealed: "It does not concern thee whether He turns to them with favour or punishes them" (Sura, iii. 123). The following is another example of kunuf: "When the messenger of Allah lifted his head after the second roza at the past al-adal, he said: O Allah, save Walid ibn al-Awamer and Salma b. Hisam and Ayah b. Abi Rabi'a and the weak ones in Mecca. O Allah, tread heavily on me and send on me years of fasting, like the years of Joseph" (al-Nasa'i's Tafsir, bh. 28). According to another tradition, which also goes back to Abi Hurairah (Bukhari, Adab, bh. 126) the kunuf consisted of prayers and blessings for the Muslims and curses upon the unbelievers.

We are also told that the kunuf was regularly performed at the morning and evening past (pilai and maghribi; Tirmidhi, Sahih, bkh. 177; al-Nasa'i, Tafsir, bh. 30). Tirmidhi gives the following note on this tradition: *The learned differ in their views about the kunuf at the past al-adal. Some of the scholars of the hadith and later generations...*
advocate this *janūt*, such as Mālik and al-Shāfi‘ī. Ahmad (b. Hassān) and isbā所示 say: "There is no *janūt* uttered at the *jālat al-far‘ād* except in a calmness, which affects the Muslims as a body.* In such a case the Imam has to pray for the Muslim armies. *Fā‘al* and *ulā* are also mentioned as *janūt* to which the *janūt* was introduced by Bādhārī, Adīlah b. rāz; Na‘īnī, Tāṣibih b. ḍāhim 39). There is further a difference of opinion as to where in the *jālat the *janūt* should be inserted. ‘Āyim is said to have asked Annas b. Mālik about the *janūt*. Annas replied: "The *janūt* took place..." I asked: "Before or after the *ru‘ūd*?" He replied: "Before the *ru‘ūd*.": I said: "But I have not been told of your authority after the *ru‘ūd" Annas replied: "Then they lied. The apostle of Allāh only uttered the *janūt prayer after the ru’ud for a month. I think, after lie, etc., etc." (here follows the story of Bih Mā’ūnī, see above, Bādhārī, Wīsī, bāb 7). It is even said that the *janūt* is a * bás‘a* Abū Mālik al-Ashīū ‘records a tradition on the authority of his father, that the latter had performed the *jālat al-far‘ād* under the direction of Muḥammad. Annullating a tradition that none of these uttered the *janūt* prayer. He adds "it is therefore also a * bás‘a*, my son" (al- Na‘īnī, Tāṣibih, bāb 33).

Nevertheless it continued to be known as the name of the prayer (in the *jālat* at the *jālat. In the books of traditions a formula is given for the *jālat al-far‘ād* (it occurs often and in different forms, though it is not always called *janūt* but is given names like *a‘da* etc.).} O Allāh, lead me amongst those whom Thou guidest, and pardon me amongst those whom Thou pardonest, and care for me amongst those for whom Thou carest and bless me with what Thou distributest, and protect me from the evil that Thou has decided upon; for Thou decidest, and none decides about Thou. Disgrace will never come upon Him for whom Thou carest. Thou art blessed and exalted, O our Lord" (Tirmīzī, Wīsī, bāb 10). The same formula is found as an introit in the *jālat al-far‘ād* in Nāwawī, Mīṣāḥī, ed. von der Berg b. 83. 455 sq.; Lane, Lexicon, s. v. *jālat*, who gives another.


**KUNYA (A*), properly meaning a metonymical appellation, is however also the technical term for the name of a man (or also of a woman) after his eldest son, i.e. Abū... a name which is omitted from very few Arab personal names (cf. also Lazzān) and in many cases is even the only one known to us. The origin of the custom lies in the value placed by Semitic peoples upon children, especially sons; which again points to the importance placed on the punishments or performance of funeral rites, a duty that was incumbent on the eldest son in particular. There is negative evidence of the connection between the kunya and funeral rites in the fact that slaves as a rule had no kunya and that they, when not adopted into the family, were buried without ceremonies.

In Arabic literature the kunya; if not absolutely a title of honour, is at least regularly thought more highly of than the simple name. According to the *Li‘ād, s. v. the champion who challenged to single combat between the hostile armies called himself by his kunya. When a warrior is appealed to for help by his clan, he is called by his kunya (Kais b. al-Khajām, ed. Komhākh, Leipzig 1914, fragment, 19, l. 38). 'Alīga said on one occasion to Muḥammad: "All my wives have a kunya but I alone have none". Theason he replied: "Assume the kunya Umma Abū Allāh!" (Abū Hāshim al-Masīh, b. 151). From the tradition, otherwise unknown—that childless people could have a kunya. In other cases it did not express paternity but some other characteristic. Abū Khalīda [q.v.] "the bear of the kitter" has said to have received this kunya from his kindness to cats. History does not record why the first Caliph was called "Father of the Camel-fool". The Abu of the kunya often indicates a physical peculiarity e.g. Abū Shāma, "he with the birthmark". In other cases the kunya is given in humorous or good-natured mockery e.g. Abū al-‘Ālavī [q.v.], Abū Laḥab [q.v.]. Finally we may note the many geographical names in the form of a kunya e.g. Abū Simbel [q.v.], Abū Kubās [q.v.], Abū Hubbāb [q.v.], Abū Arūb [q.v.].

In the Oriental dictionaries of all kinds, the kunya are usually classed together in a group. There are also dictionaries which deal exclusively with kunyas.


(A. J. Wensinck)

**KUR, Russian Kura, in the Arab geographers *Awr*, the largest river in the *Caucasus* over 600 miles in length, according to Ḥamād al-Abharī [Sibat al-Kutub, G.M.S., xxii, L, p. 218] 400 barrakhs, Ḥanāfī [G. D. G., l. 199] describes the Kur as navigable and full of fish; even at the present day very little would require to be done to make the river accessible to modern steamers from Mingeche (a little below the mouth of the Alazan) to the Caspian Sea. The Araxes, regarded as a separate river in ancient times, always appears in Muslim sources as a tributary of the Kur. According to Ḥamād al-Abharī (op. cit.), the Kur in these days in addition to its mouth in the Caspian Sea also sent a branch out which flowed into the Sea (‘a‘alba) of Shamlūt. This statement (only found here) must be due to a misunderstanding. In Ḥamād al-Abharī there is no reference to any such sea. He only mentions the town of Shamlūt (Ruus, Shamilu), two barrakhs from Gandja on the road to Tiflis (op. cit., p. 181 sqq.), which in his day as now. The navigation of the Kur has only once played a part in political history, at the destruction of the town of Bardja’s by the Russians in the year 1822 (943/944). In addition to the reference to this event given under the article BARDJA see D. S. Margoliouth, The Russian Conquest of Bardja in 1923-1926, vol. xxvi, p. 53 sqq.)


(W. Barthold)
KURÄ, the sphere. The Arabs studied the properties of the sphere, following Euclid, Archimedes and Theodorus. They also dealt with certain principles of spherical trigonometry, which form the foundations for astronomical theory, the principle of the transversal (\( \text{ṣābīl al-ḥathf} \)), the principle of the four magnitudes (\( \text{al-ṣābīl al-ṣawghaṭ} \)) and the principle of the shadow, i.e., of the tangent (\( \text{al-ṣābīl al-tāṭ} \)) following Menelaus and Ptolemy. (On the translations cf. M. Stein- schneider in Z. D. M. G., 1896, p. 161 sqq.; the mathematical principles are discussed by H. Bürger and K. Kohl, Axel Bissenze Zürich Wies über den Transversalensatz in Abhandl. zur Gesch. der Naturwissenschaften und Medizin, 1923, part 7, p. 1–91; references are given there to the earlier literature also.)

2. Al-Kura al-ḥabīb al-kurīb (the globe with the eye) is used in two senses:

a) The globe of the heavens (instead of al-kura) we also find al-ḥabīb in this sense, the egg, e.g., in Mafṣūḥāt al-Ṭālīm, p. 235, in al-Battānī, Oepa Astronomica, ed. C. A. Nallino, 1913, p. 478; cf. E. Wiedemann, Brit. iii, S. B. M. S., Elyt., 1903, xxvii, p. 239 sqq.). The constellations are pointed on a globe. It is placed in a ring which stands on 3 or 4 legs. Such globes have been prepared and described perhaps as early as by Hipparchus, at any rate by Ptolemy. Ptolemy's description is given in the Arabic translations of the Almagest and in separate treatises. One such globe, erroneously ascribed to Ptolemy, was seen in Cairo in 1843 (1043/1044) by Ibn al-Sindibad (cf. Ibn al-KHWARī, p. 440). The globes were made of wood covered with paper with different metals. Hollow globes could also be made of metal, which were then fastened to wooden spheres. Al-Ḥabīb al-Ṭālīnī al-Taʾārīf used a gilt wooden globe (Alu. l-Faqīh, Annals, ed. Reiske, iv, 479, H. Suter, No. 352). The making of such globes and the errors that occur in them have been fully discussed by al-Bīrūnī (Beiträge zur Gesch. der Mathematik, etc. in Abhandl. zur Gesch. der Naturwissenschaften, and Medizin, part 4, 1924, p. 79–93; cf. also H. Schmoller, ibid., in a later part).

The astronomical instrument prepared by al-Ḳura for King Roger was apparently an armillary sphere.

3. Al-Kura al-muḥāfera, the burning-glass (lit. the strongly burning globe). Even the ancients knew the property possessed by rock crystal and glass globes of concentrating light falling upon them, on one point and setting a light and inflammable material there. But we find no indications that any scholar of antiquity studied the theory of this phenomenon. Ibn al-Haytham and Kamāl al-Dīn al-Farīd investigated this theory very brilliantly. Ibn al-Haytham starts from the values given in a table of Ptolemy and collected by himself also, of the angle of incidence, angle of divergence and angle of refraction of a ray of light falling upon a smooth surface of glass, and investigates the path of the rays when they strike the surface of the globe at different distances from the axis drawn between the sun and the centre of the ball. He proved that after refraction they all meet at the same point, set in the opposite surface of the globe, in a little section from which they emerge with their direction altered. They cut the axis at different distances from the ball: the majority however meet at a point distant less than half the radius of the ball, this is the burning point. If drawings are placed in the cone of rays formed by the rays coming from it, for example a red circular surface with a black ring upon it and looked at through the front of the ball remarkable figures are seen; these were also studied very fully by Ibn al-Haytham. Ibn al-Dīn; they were able even then to reach the same results as Schellbach at a later date.

Bibliography: J. Würschmidt, Die Brenn- stelle in Menachthés für die naturwissenschaftl. Unterrich., 1911, iv, p. 98–113; E. Wiedemann, Brit. xiv, Über die Brechung des Lichtes: Kapitel aus Ibn al-Haytham und Kamāl al-Dīn al-Farīd, S. P. M. S., No. 9, 1910, iii, p. 15–58; cf. also the references in the articles KURĀ, KURAI and KAMĀL AL-DīN AL-FARĪD.

(E. Wiedemann)

KURĀ (A.), "lot, drawing lots" is regarded by the lexicographers as a synonym of ṭuḥbār, just as most verbal stems of the root ṭ-ṭ-ṭ- are equated to those from s-s-s. The reason for this is that lots were cast in pre-Islamic times with arrows (ṣabān). Muhammad, it is true, forbade drawing lots with arrows as a means of prophesying and as a game of chance (Sunna, 210 ; v. 92), but this prohibition is in turn much limited by two other passages in the Kurā in which drawing lots is described as at least permitted (Sunna, 110).
EINLITT. IN DER STADTATH W. ARAB. SPRACHE, BONN 1864, S. 154 ff.). But, from the fact that arrows were not used, and especially because the well-known legal term Cơ's for permitted decision by lots was transferred to this really illegal form of casting lots, it looked as if with the alteration in the name of this kind of fortune-telling the thing itself had been altered, especially as quotations from the Qur'an and the citing of names of the prophets were used to give it an appearance of sanction.

The Qur'an is still one of the most usual methods of consulting the fates, especially in the Arabic-speaking parts of the world of Islam. Along with the still more common augury by pricking (Jaf) and by drawing an arrow (lāri) it is to be regarded as an augury from dice, inasmuch as in the Qur'an the starting-point is almost always numbers or letters, which are obtained either directly by throwing dice or in a similar way. According to the way in which this number is obtained or the course taken from this number to the oracle, finally uttered in the form of verses, three different literary forms of the Qur'an are distinguished: 1) Qur'an al-Jaf al-Fā'iy (this should be read for Jāmā'iy in Alwand, iii, 567) which is traced to Lu'r al-Sājdī, has most clearly retained the character of an augury from dice, inasmuch as in it a definite poetical interpretation corresponds to each of the possible combinations of three letters of the dice. It is to this variety of Qur'an that the definition of "science of drawing lots" given by Hāfṣ al-Kullāt seems to refer (ed. Flügel, p. 573, no. 941-2). 2) The Qur'an al-Astwā' (or Qur'an al-'Aṣwā') is the simplest form, as in it the answer is given according to which of the names of the prophets the figure falls upon. The most detailed and complicated, but for this very reason the most popular form, which is traced to the Caliph Ma'mūn is 3) Qur'an al-Ma'mūtawwā', which begins with a number of questions out of the daily life of men written in separate circles out of which the one concerned has to be chosen. But before the oracle delivered in verse is learned from the mouth of a king, one has to run through a series of figures which include constellations and birds of fate and end in towns (hence also called Qur'an al-ma'ad al-wā'ī or Qur'an al-'Aṣwā'). This kind of Qur'an offered the greatest scope for the imagination for the allocation and variations; it is just in this account however that it has almost completely lost any character of fortune-telling but looks more like a harmless and entertaining game. This also explains why the word Qur'an in popular usage ultimately came to be used by an erroneous generalisation for all kinds of oracles (e.g. Qur'an al-Ramal in Persia, Gotha, No. 73, s. and Qur'an al-Tawāghī al-Full wa ٕ-Qawṣ al-Fi 'Im al-Ramal' in the Cairo Catalogue, p. 350 sq.).

Although the last kind of Qur'an in particular seems to be comparatively modern — the oldest manuscript only dates from the 8th century A.H. — the idea that there is old material in it, dating back to Hellenistic times, is not to be dismissed offhand. The reference in the Pharasmapr (p. 154, 21) to Greek authors and the fragments of Greek books of fate that have survived from the period of the Diadochi, which contain almost word for word the same answers as the Arabic books now in use make such a supposition very probable.

The importance of the Arabic Qur'an's
for similar literature in the west has been exaggerated, it is certain that the Arabs had a not inconsiderable influence on the Hebrew books of fate and either through these or directly in an antiquated European books of fate.

KURAIHYA: There are a few works lithographed by Doubor, but the bulk of Kuraiya's literature is in manuscripts. In addition to the catalogues printed down to the middle of the 19th century which were used by Flügel in his Lobiische der Muhammadanen, Leipzig 1861, the following three catalogues may be mentioned: Ahwardt, Berlin, ii, No. 4325—4244; Pirsch, Gotha, No. 34, p. 3, ed. 1304, 109, 10; de Slane, Paris, Nos. 2637—2641, 2706, 2715, 3758; Ibn Sula, Mekkah, 8th, 22; Bukhari, ed. Kohn, ii, p. 163 (Bib al-Kuraiya 1/1); Mubarak, Zarqal, ibid., 1304, iv, 413 sq.; Mihâl, ed. v. d. Berg, iii, 119 sq., 324; ii, 324, 404 sq., iii, 99 sq., 102, 122 sq., 379, 395 sq., 404, 461 sq.; Mergoulâ, al-Huda, Calcutta, 1838, p. 833 sq.; (Hajj 1/1 Koraiyya); Das Huda, transl. Ch. Hamilton, ed. v. d. Berg, 1839, p. 505 sq.; Doubor, Magi et religion dans l'Afrique du Nord, Algiers 1900, p. 375 sq.; Stein, Die hebräischen Übersetzungen, Berlin 1905, ii, § 328, 533; Bolte, Zur Geschichte der Leibacher (appendix to: Georg Wicke's Werk, ed. by J. Bolte, i, 1903, p. 276—349); Bolte, Zur Geschichte der Sufiker und Leibacher (in Zukunft's Gesch. Vollkunde, 1, Berlin 1925, p. 185—214). (G. WEIL)

KURAIHYA, the name of a group of the Kaysaniya [q.v.]. This reading of the name is probably to be assumed in Al-Sharqi's Mafahit al-islamiyyum (without diacritical points in the MS. mentioned below) and is also found in 'Abd al-Kâhir al-Qâmil, the author of the Mafahit al-Islâm has Kuraiyya as have 'Abd al-Kâhir al-Baghdadi, Abu l-Maula and Al-Mahri. In favour of the former reading is also the form al-Kuraiyya (transl. KURAIHYA) given by Fethah b. Tahir al-Maqrizi, which may be due to a corruption of the text. This group is said to be called after a certain otherwise unknown Abu Kuraiy (in Al-Sharqi without diacritical points; in 'Abd al-Kâhir al-Qâmil, in the printed text as well as in the Leyden MS, of 331, 6th. I, 9; Ibn Kuraiyya; al-Khwarizmi, al-Baghdadi, Abu l-Maula and Al-Mahri; Abu Kuraiyya; Fethah b. Tahir al-Maqrizi; Abu l-Kuraiyya; al-Darri). It was probably he who spread the Messianic views regarding Muhammad b. al-Hajfriyya [q.v.], which are characteristic of the Kuraiyya. The name of Abu l-Kuraiyya is therefore to be placed in the period after the death of Abu l-Husayn (probably in 81—790).

According to Al-Sharqi, the Kuraiyya believed that their imam, Muhammad b. al-Hajfriyya, was still alive and was living in the mountains of Raŷa [q.v.] west of Medina, with a lim on his right hand and a leprosy on his left, guarding him, while his food came to him morning and evening, until the time for him to appear again. In their view the reason why the imam was kept hidden in this way was that Allah had a special plan for him. Al-Baghdadi describes his stay in Raŷa in similar terms: knowing in him, there was a spring of water and another of honey beside the imam, which provided his daily food. Al-Sharri and al-Mansur b. lillah 'Abd Allah b. Hamra (cfr. id. al-Thamin, B. M. MS. Or. 3976, l. 89 infra) also mention this, without referring explicitly to the Kuraiyya. The last-named author also mentions the idea that the imam holds intercourse with the angels in Raŷa (as does Ibn Hamra) and that in his concealment he is considered the "eye of Allah watching over his creatures". Most of these traits go back to older Meccan ideas. They are nearly all found in verses by Khayyami [q.v.], and al-Sharri b. al-Jumayri (cfr. al-Ash'arî, viii, 82, 83; viii, 39, 40 infra) from whom the writers on heretical sects seem to have taken their information.

Al-Sharqi mentions Khayyami as a champion of the views of the Kuraiyya and quotes the same verses by him as al-Baghâdadî (p. 25, 26 sq.) and al-Sharri (cfr. also al-Ash'arî, viii, 31, 4).
Mekhānīs gained predominance over the other families through their wealth and influence. The ten clans, begun by occupying the centre of the town, the bottom of the valley al-Ḥamīl, into which issued the water of Zāmūn, the hollow in which stood the little house of the Kāsba. This gained them the name of *Abūṭālī, Bīṭālī* or *Kurāțī al-Bīṭālī*. They kept it even after the impoverished clans like the Ḥāṣib, had had to abandon this central position which was considered the quarter of the Kurāțī aristocracy.

The *Kurāțī al-Ẓāhirī* were held in much less esteem. The *Ẓāhirī* or suburbs of the town and the allāḥ ravines of the hills which surrounded it, were left to the Beduins, to foreign camp-followers and to the bedouins. It seems that the "Kurāțī of the suburbs" were mixed with these foreign elements. As regards bravery, they were creditably distinguished from their fellow-tribemen of the *Ṣafī*. They provided the Meccan republic with its bravest soldiers and never failed to make the most of it. The main occupation of every one in the centre as well as in the suburbs was trade. They were "merchants": this phrase reappears with monotonous regularity in the notices of the more illustrious Kurāțī.

The *Ṣafī* and *Ḥāṣib* preserve the memory of several confederations (aḥāl) or secondary groupings formed among the principal clans of the Kurāțī. They have been discussed in the article *Ṣafī*. The *Ḥāṣib* *al-Ṣāfī* seem to be associated with a historical event of which the Meccan chroniclers have exaggerated the importance. This fact must date from the last years of the sixth century, since the Prophet in his youth was present at its conclusion and never failed in consequence to recall it, "the most glorious which history records" (ibn Sa'd, Taḥāfūt, ed. Sachau, i. 32).

Outside of Tihmā, the Kurāțī seem to have had trading colonies at Tāḥā, Durrāsh, Nashān, stages on the road to the ports of the Indian Ocean. Much the most important of these was Taʾīf [q.v.] in the mountains of Sawīt. It was a country resort for the rich bankers of the Kurāțī, who acquired country houses and farms there.

If we examine orthodox tradition, the Beduins before the Hijrī are represented as never missing an opportunity to strengthen the political and religious supremacy of the Kurāțī. The latter was practically guaranteed to them by the possession of the Kaʿba, a kind of national sanctuary and centre of an annual pilgrimage for the western half of the Peninsula. The Christian Arabs themselves do not seem to have entirely escaped this religious influence. The prerogative of ḥalāl was not disputed to the Kurāțī. They owe to it the fact that they were able, in spite of their small numbers and their barren territory, to exercise a kind of spiritual supremacy among the jealous Beduins. It is again the ḥalāl, as we shall see, which explains their glorious destinies on the vast theatre on which the sudden expansion of Islam was seen to play their part in the re-creation of the equilibrium of the intellectual faculties, all intent on the business of life in the neglect of scientific speculation. Nothing is more common than the mention of this ruling quality in the notices of the notables of the Kurāțī. This prerogative, which in the opinion of Arab historians, was born to govern, has even been said to have been proclaimed by the Prophet. *"A Kurāțī", he said,*
"is worth two men of any other tribe". And according to al-Zuhri [q.v.], himself a Kuraish, this saying referred to their sensibilities "the rare quality of their intelligence". In them the Beduins admired the diplomatic ability, the style of speaking, the ready rejoinders always a propin, the precision of their advice. They were able to condense into a few telling sentences, which the Beduins as a rule would recapitulate in his usual prolixity. The purity of their dialect was less generally granted. It was Iltan and in particular the influence of the Kuraish which gained the Meccan dialect its triumph over its rivals in Najd, although the latter had been refined and perfected by several generations of poets.

Although they did not love them, the nomads felt for the Kuraish that respect which is inspired in the inferior for the prestige of a superior organisation, capital and the possession of great wealth. In Mecca alone were the Beduins familiar with the idea — rudimentary, it is true, of a form of government and political solidarity concepts foreign to their individualist mentality, and it impressed them by its novelty. But it is this intellectual superiority which impressed them more than they would have cared to acknowledge, the Beduins declined to acknowledge poetic talent, which they claimed as a monopoly of the nomads. They placed the Kuraish, thyme fairer than those of Taif and particularly of Medina, not to speak of the poets of Najd and not without justice. We know no poet of Mecca before the Hijra whose name is worthy of record. The Kuraish had for the first time in the person of 'Umar b. Abi Rab'ah [q.v.] a poet worthy of a place in the Arab Farnamna already quite crowded. The Beduins did not like the exclusiveness of the Kuraish and the control they exercised over their everyday life. Acting as guides, and convoying to Meccan caravans, and in debt to the financiers of Mecca, they alleged he were exploited by themselves the "sharks" of the Kuraish. It is the eternal complaint that divides capital and labour everywhere. Their grievances united them in the contempt they professed to feel for this corporation of merchants, cowardly and aversive. Their poet's boast of having pierced the winekins, then broke the skulls of these greedy haggler, "sisters of pollenta" (raddaba), the favourite dish of the Meccans. They boasted of being able to humble the pride of the Kuraish, proud in the shadow of their sovereignty, trembling with fear outside the sacred territory. The Meccan custom of relying on the bravery of the "Abjajb" and other Beduin mercenaries, of sending them to fight for them was not calculated to raise them in the esteem of the nomads and a quarter of a century after the death of the Prophet, we still find the Arabs refusing to allow the Kuraish the virtue of bravery.

We may put to the credit of Muslim tradition the story of the general supremacy of the Kuraish being accepted without demur by the Arabs before the Hijra. This legend was put about to make the seizure of the caliphate by the Kuraish appear less shocking. Considering the individuality and mentality of the Beduin, it may have been rather a question of moral supremacy. Did it extend much beyond the frontier of the Hijra? The Kuraish - possessing pasture on both sides of the common frontier could not escape this supremacy. Since the decline of the Himyaric principalities, Mecca had become the largest and most powerful city of western Arabia. The spectacle of this power solidly based on a close alliance of economic and religious interests could not fail to impress the Beduins, who were intelligent observers and very susceptible to the prestige and influence of the capital.

The activities of the ancient Kuraish consisted as we have seen of commercial and financial speculations within and beyond Arabia. In the article MECCA we describe the trade-routes that ran to it, and the agreements concluded by its people with their neighbours in Arabia and foreign countries; next we examine the form of government, the part played by capital and lastly the organisation of the great caravans on which the prosperity of the Kuraish metropolis depended. The reader may be here referred to this article.

II. After the Hijra. With the preaching of Muhammad the story of the Kuraish becomes practically that of Islam. The two histories become one. The Kuraish does not discriminate between them.

On the other hand, after the death of the Prophet, the destinies of the Kuraish were divided independently of those of Mecca. After having bitterly opposed the new religion, the Kuraish nobility gained control of it as being in their best interests. The first eight years of the Hijra were filled with fighting with the Prophet, who had taken refuge in Medina. In the year 4 (al-jahili), the surrender of Mecca without a blow being struck put an end to the institutions by which the tribe had hitherto been governed and brought about its break up and dispersal throughout the Arab world. To the casual observer, nothing seemed to have changed. In reality Mecca had lost its autonomy; it was now politically dependent on Medina and governed by an agent of the Prophet. The Kuraish were under no obligations. The exodus began; the principal families gave the signal for it and came to settle in Medina, which had become the capital of Islam, because Muhammad was there.

The death of the Prophet raised the problem of his successor, the question of the caliphate. Two illustrious Kuraish, 'Abd Bakr and 'Umar seem to have foreseen this eventuality and to have been prepared for it. Upon whom was the political guidance of Islam to fall? Muhammad had left no stipulations on the subject. But his constant partiality for his fellow-citizens, who had fled from Mecca, had aroused the protests of the Ansar, which are preserved in the poems of Husain b. Thabit [q.v.]; there seems no reason to doubt that if death had not suddenly taken him, if he had thought it prudent to express his opinion, it would have been to the "enemies" of the Kuraish in preference to the Ansar that he would have entrusted the destinies of Islam. Throughout his career as a prophet, he had never ceased to proclaim himself a true Kuraish. In spite of the Hijra, in spite of the ensuing rupture and the eight years of war with Mecca, he never for a moment thought of linking his cause with the fortunes of Medina. If this idea had arisen in his very susceptible mind, he would not have been long in rejecting it, when he saw the political incapacity of the Ansar and their lack of preparation. As if he wished to suggest...
to them the superiority of the Kaurish; the Prophet made the Mešinim turn in prayer towards Mecca, the sacred city of Islam and made its conquest a task for the zealous converts.

That the Kaurish had the exclusive right to this succession must have been the attitude adopted by Abū Bakr and 'Omar before the Ansār assembléd in the sāyya of the Banū Sā'īda. What we can gather from the arguments put in the mouth of Abū Bakr is that, speaking in the name of the Kaurish refugees, he insisted upon the priority in adopting Islam, the superiority of their noble blood, their prestige with the Arabs and their relationship to the Prophet. From these premises, the speaker thought he could deduce that his fellow tribesmen had a monopoly of the supreme power. He concluded by proposing a division to the Ansār: "Let us have the duties of an awn and you those of a viner". But after having appealed to the Kur'ān (ix. 101) where the supremacy of the Kaurish is said to be implied, why was an explicit decision of the Prophet not put forward? One would have sufficed instead of all this rhetoric. For a childlike people like the Ansār, accustomed for ten years to anticipate the slightest wish of Muhammad, his will would have finished the debate. If Abū Bakr did not pronounce this word, if, much of his audience appealed to it, we must believe there was no such decision.

The Qur’ān itself has taken this into account when it tried to collect all the pronouncements possible ascribed to Muhammad and all recorded by the Sahih. Let us quote the most characteristic of these traditions: "The Kaurish are the heads of this government", "The Imāms are Kaurish." "Power will remain with the Kaurish so long as two Muslims exist", "The kingship (sulṭān) — and still more explicitly — the caliphate remains in the Kaurish", In the last sentence we have the classical formula as approved by the Shāfī’ī and accepted by all orthodox traditions. The latter however had not dared appeal to the Kur'ān. This book simply makes no reference to the Kaurish monopoly. In reply to the verses quoted in their name, the Meccans, the Ansār rudely quoted a multitude of others, pronouncing their unfitness and faithlessness of all the Ansār rival.

It cannot however be denied that the Prophet had a preference for the Kaurish nor that he had a low opinion of the fitnass of the Ansār for governing. But he was too wise to give voice to such sentiments. He knew too well the causes of dimension that were already at work in the young community to do anything to make matters worse. In the course of his wars with the Meccans, he had let drop remarks like the following: "In good as in evil, the Kaurish are always in the first rank". It is by recording exactly such utterance, and giving them a political significance, which they did not really have, that tradition has formulated šadiqun unseemingly reserving the caliphate for the Ansār. If they had the slightest knowledge of him, the Ansār would not have been able to dispute the Kaurish monopoly nor to propose to Abū Bakr to recognise it on condition that the supreme dignity was held alternately by a Meccan and a Medinah.

This seems also to be the conclusion to be deduced from the attitude of the Khiran. If in the first century of the Hijrā, we want to find strict and logical believers, placing Islam above caste prejudices and ambitions, we have to look for them in the ranks of these dissenters. Their implacable logic never ceased to protest against the privileges claimed by the Kaurish and to give more weight to their protests, they gave themselves caliphic choices from different Arab tribes.

Although they did not hold the same view as the Khiran, the 'Alīfis and Shī'as came inevitably to the same conclusion. This is how in the first century a.h., their most authorised interpreter, Kurrān (iv. v.), argued the claims of the 'Alīfis; if contrary to the Shi'as the supremacy of the Ansār in Islam is no longer the exclusive privilege of the family of the Prophet, it ought to become the common patrimony of all the Arab tribes, not only of Meccan but also of Rāsī and Yemen and above all of the Ansār. These extreme legitimists therefore were ignorant of the alleged veto laid by Muhammad and non-Kaurish.

The creation and monopoly of the Kaurish, the caliphate — while greatly benefiting the Kaurish individually — only served to precipitate the break up and dispersal of the tribe, a phenomenon, the beginnings of which we have already seen just after the fāṣ (8 a.h.). Their cohesion and the prosperity of the capital Mecca were mortally wounded. Now in a quite unsuspected fashion, at least for the Bedouins, the conquests of Islam upset all the economic conditions of Western Arabia. The direct route from India via Mesopotamia was opened up again by the reunion under one rule of the valley and mouth of the Euphrates, and international trade avoided the difficult detour by the Arabian desert. Nothing could be less like the Mecca of Abū Sufyān than that of the Caliph 'Omar. The continental blockade, established by the Prophet after the battle of Badr, was slackened; then his death suddenly stopped business going to Mecca. One after another the neighbouring kings, e.g. that of Qāqā were suppressed — at least there is no further mention of them after the fāṣ of Mecca. Deserted by commerce, the barren valley of Mecca, a strange place in a world where springs of bare hills, could not maintain its former inhabitants, all brokers, caravaneers and traders for generations past. Gradually shops and offices closed and their owners came to Medina, now the capital of the caliphate, to rejoin their fellow-citizens who had made new positions for themselves there. The old Kaurish had foresaw this decline. They had talked of it to Muhammad when their ardent fellow-townsmen had urged them to adopt Islam. These shrill conservatives were reluctant to upset the religious and social institutions to which they were attached. The prosperity of their town, the Alīfis will not fail to provide", the Prophet replied, "He will furnish them ample compensation; he will enrich them of His abundance when He thinks the time has come" (Kur'an xx. 28; xlvii. 77.): Among the less prominent Kaurish families a small number were ready to avoid the promised calamity by taking the position on the spot. Apart from the period of the annual pilgrimage, the town did not begin really to revive until the day when under the Omayyads the Kaurish officials, enriched by the exploitation of the country, came to enjoy their retirement in Mecca, spent their wealth there and as a result attracted thither poets and musicians whose presence was to turn the sacred city into a city of pleasure.
But the attraction exercised by the new capital in Medina was not at first very great. After the election of Abi Bakr, the old members of the Dā'im al-Nadwa or grand council of the Kūraish rejected the udział, the official merchant of Mecca. They under stood the necessity of becoming reconciled to the old friends of the Prophet and to the arbiters of power, while waiting the time when they could supplant those nobles in the art of ruling. The reiterated appeals of the Kurāsh to emigrate in the direction of Allāh and his Prophet, had for long fallen on deaf ears. It required the revolution, the economic crisis produced by the triumph of Islam and the prospect, depressing to business men of “eating their capital” by letting it lie unproductive in their strong boxes. This prospect led them to discover the economic advantages and the spiritual merits of the Hijāz, the migration of the Muslims. But those “emigrants” of the eleventh hour were not destined to find a suitable milieu for their business enterprise among the Afghans. The Ommiyah and Khāshishī Makhzūmīs did not succeed in setting up their offices once more in the oasis of Yathrib. The future had something better in store for them.

This was the period of the conquests which by opening up the eastern provinces to them was to introduce them to a stage of new and manifold activities. Henceforth they were to command armies, to govern provinces and for several centuries, to rule the whole Arab empire. One marvels at the number of remarkable men who sprang from this city of shop-keepers and tried their skill in careers hitherto unknown to them, such as governors and generals. What is no less surprising than the novelty of these roles is the spiritual ascension of character with which they filled them—and this prevents us from regarding the Kurāsh founders of the caliphate as mere novices. The fact is that for them, commerce on a large scale as it had been practised in Mecca before the Hijāz had been for them a long preparation for a political career.

When therefore Muhammad thought of entrusting the destinies of Islam to them, his patriotism had not exaggerated the capacity of his fellow-citizens. He had the ability to foresee that the prestige of Mecca, the influence which it had exerted in the centuries before Islam, had gone to give the Meccans intellectual predominance. But the period of the conquests, the Kurāsh had completed their education. It was to fit them to govern the Arabs, at a time when the latter were dominating the world. They ceased to be Meccans but they remained Kurāsh.” (Wellhausen, Recht arabischen Heidentums, p. 94).

This brings us to say that after the creation of the caliphate, the history of the tribe of Kūraish is separate from that of the town of Mecca. It develops at first in Medina, which by the first century A. H. had become a Kūraish town, and then beyond Arabia, in Syria, Damascus, Bagdad and in the conquered provinces. The history of the Kūraish is that of the Kūraish. The Kūraish becomes merged in that of the Ommiyah, of the various families of Shāfi’i or descendants of Muhammad. On the prince lines, those descended from Abi Bakr and the Alī, after the overthrow of the Alīid caliphate in the first century, alone returned to Arabia, to settle, not in Mecca but in Medina. They founded there several Ḥashimi families, among others the descendants of Ujabar b. Abi Talib [q. v.]. The Ḥasanids were the stock from which descended the dynasty of Grand Sharifs of Mecca. The Ḥasanids held for some time the amanu of Medina. Another ‘Alid dynasty, that of the Zaidids, derived from Zaid, grandson of Ḥasan b. ‘Alī, is still ruling in Yemen. All these ‘Alid families soon multiplied enormously within and beyond Arabia. They produced the innumerable Sharifs who filled the Muslim world. In Arabia some returned to the nomadic life and there we have the spectacle of Ḥasanid sharifs leading bands of brigands, and infesting the main routes.

In the ninth century A. D. the Spanish traveller Ibn Dhu’ayr (Rīḍālī, ed. Wyld, p. 73—74) testifies to the great number of Ḥasanids, Ḥasanids and Dji’sālids scattered over the Hijāz, as well to the depth of poverty into which many of them had sunk. Even before this time, (if we may believe a text quoted by Sponck Hurgronje (Mohammed, I. 42) we would have to admit that as a result of the continual revolts of the ‘Alids and the rigorous measures they provoked against them, the Kurāsh element in the population of Mecca had been practically exterminated. Yathrib (Kūrāsh al-Maktūl, ed. de Goeje, p. 327) who disregarded everywhere in Syria the presence of Arab tribes native to Southern Lebanon, towards Sa’idah, a Kurāsh group, but does not mention whether it was important or not. The geographer Humādī mentions others in Najd, at Tabālis and at other parts of the Yemen. Those of Ḥaḍirān were renowned for their bravery (Dīvar al-Arāb, ed. H. Müller, p. 119, 122, 165, 194, 338). Among the tribes settled in the east of Mecca, Burchardt (Reise in Arabien, transl. Eyre, iii. 307) mentions Kūraish. According to him: "of this famous tribe there are only left 300 men capable of bearing arms. In spite of their great name and ancient time, they are little thought of by the other Bedawins. They camp in the neighbourhood of Mount ‘Arafah." At the present day, apart from the Sharifs, as regards true Kurāsh, we find only the Sajjadi at Mecca, the guardians from time immemorial of the keys of the Ka’ba, at least if we do not accept their problematical descent from the anti-caliph ‘Abdallah b. Zubair [q. v.].

Bibliography. This is given in the article MECCA.

(H. LAMMENS)

KUARASH b. BADRĀN, ‘ALIM AL-DIN ABDUL MA’DJÍ, ITUB U’THA‘IJD. After the death of Badrān in 425 (1033/1034) Kurāsh was recognised as lord of Najīb. In the struggle between his two sons, Kurāsh [q. v.] and Abi Kamil, he took the former’s part. After the death of Abi Kamil in 444 (1052) al-Makrīnī joined the ‘Alids united under the rule of Kurāsh. Soon afterwards 444 (1052/1053) he became involved in a war with his brother al-Makrīnī and another ‘Ukālid, Kamil. The war did not last long and the situation remained unchanged. In 452 (1054/1055) Kurāsh recaptured the town of al-Anbar, which really belonged to the ‘Ukālids but had been seized in Kurāsh’s time by al-Baṣṣārī [q. v.], governor of Bagdad, and had the Śāhiyān road there in the name of the Sāliḥī Toghibi. In the 5th Hijājī of the same year however al-Baṣṣārī advanced on al-Anbar and laid siege to the town, which very soon surrendered to him. When Toghibi entered Bagdad 457 (1055) al-Baṣṣārī left the capital, but when he
In Muhammad's communal constitution they, like the other Jewish tribes, are not mentioned by name, but appear only as allies of different sections of the Awa (Art. 25, 30, 31 and 47). Their attitude towards the Prophet was hostile from the first, like that of the other Jews (see above: article XY in, and p. Ith. in Higham, p. 352, a list of Muhammad's Kuraizi enemies), but no definite break took place until the siege of Medina (Hujjotul-Ka'da, 5 A.H.), when the Kuraiza, who in the beginning had contributed spades and baskets and digging of the trench, withdrew their support. According to tradition Huyay ibn Abjad, sent by Abu Sufyan, had succeeded in gaining the support of their chief, Ka'b ibn Asad, despite a written treaty of alliance with Muhammad. The Prophet sent Sa'd ibn Mu'awil, Sa'd ibn 'Ubaids and two others to ascertain their attitude; they returned after a stormy interview, confirming the Kuraiza's defection.

This affair seems to have been planned, an attack on Medina, together with the Kuraiza and Ghatafan; it was not executed through lack of mutual confidence, and their only exploit was an unsuccessful night-expedition of eleven men. Having failed to reach an agreement with the Kuraiza, who refused to give them hostages in exchange for military support, the Kuraiza finally abandoned the campaign, thus hastening its end.

This traditional version is open to many doubts: the existence of a particular treaty with Muhammad does not seem plausible, as his relations with the Kuraiza were already defined by the communal constitution, it was probably invented to justify the action taken against them. Their support of the Kuraiza appears to have been of a purely negative character, on the other hand it is easy to see how the important position they occupied on the side of the town not defended by the trench practically put Medina at their mercy. One of the fortresses incorporated in the line of defence, Rattid, belonged to Jews (tribe unknown), and formed a dangerous weak point in the Muslims' position. All these circumstances caused much anxiety and hatred of the Jews during the siege, suggesting immediate action against them: on the very day of the Kuraiza's departure Muhammad was ordered by Gabriel not to lay down arms until he had punished the Kuraiza; the siege of their fortresses began the same evening (23rd Hujjotul-Ka'da), and lasted 15 or 25 days, with an active exchange of arrows, stones and strong language, but no casualties.

Having at last decided to surrender, the Kuraiza asked for the same conditions as obtained by the Banu 'Amr, but were told they must yield without condition, giving up all they possessed. They turned to their ally and protector Abu Lubaba b. 'Abd al-Mundhir, hoping through his intercession to emigrate, but he gave them to understand that the situation was desperate, and that inevitable surrender would be followed by destruction. His reputation for having revealed to them their lot, seems to show that Muhammad did not intend the Kuraiza to ignorant how they would be treated; the Prophet's conduct at that occasion is far from being clear, and certainly not blameless.

Having surrendered without attempting any resistance, the Kuraiza were separated from their women and children, and put under custody. The Awa interceded on their behalf, and obtained that
their fate should be decided by their own chief, Sędł Maqūdi; the latter, however, not daring to cross what he knew to be the Prophet's wishes, decreed that all males who had reached puberty should be slain and the women and children sold as slaves. On the march, most of the market-places, from 600 to 900 men were beheaded, the execution lasting all day. It is worthy of note that only four chose to save their lives by conversion.

The women and children were sold at auction, mostly in Madinah, the remaining in Syri Standard and in Najdūd, and the price divided in the usual way of spoils. Their land was partitioned into five portions: one went to Muhammad, and the various families, divided into four groups, drew lots for the rest. Among the captives Muhammad chose for himself Râbi'â' bint Zâhil al-Madārīyah. The exception of cruelly shown to the Kurâma, as compared with the other Jewish tribes, is due to the fact that they had remained alone and defenseless, and to their wandering, sedentary, and altogether unsavory behavior. This last circumstance makes it all the more probable that they ever took an active part in the hostilities against Madinah.

Several passages in the Qur'aan are referred to the Kurâma; see especially viii, 60 and xxi. 46–47.


For references to Bukhârî, Muslim, Ibn Hibbân, Abru Dâ'î, etc., see Wussick, A Handbook of Early Muhammadan Traditions, Leiden 1927, under Kurâma.

KURAMA, according to Radloff (Verzeichnis der Turc-Dialekte, St. Petersburg 1899, vol. ii, p. 324) "a Turkish tribe in Turkistan"; the same authority gives the Kirgiz (i.e. Kazak) word kourma (from kour, *to saw together pieces of cloth*) with the meaning "a blanket made of pieces of cloth sewn together." In another passage (Aus Sibirien, Leipzig 1895, l. 225) Radloff himself says that the Kurama are a "mixed people of Orgebs and Kirgis" and their name comes from the fact, asserted by the Kirgis, that "they are made up of patches from many tribes" (koura *patch together*). According to Radloff, the Kurama are "settled people" between Tashkent and Khodžánd, to be more accurate, on the river Angren (a corruption of Alexander) south of Tashkent. In Kazak sources we find it stated as early as 1875 that the Kurama first arose in the xvith century; the same view was put forward by Astolow (Zusammenhâng ist der kirgischen und türkischen Sproch, etc., St. Petersburg 1897, p. 112) and more recently by L. Zaráhin (Spisok narodnost Jukhskoj Inskosti, St. Petersburg 1925, p. 12). But as early as 1045 (1635–1636) in the description of the war between the Kazak and Orgebs on the Angren we find the "leaders of the Kurama" (kourman kourma) mentioned (Ma'udîl b. Wâlî, Bâdqe al-Kurma, Ind. Oif. 575, l. 1199). Under the rule of the Khân of Khodžánd in the sixteenth century the Kurama is used only as a geographical term and the name of an administrative division. The road from Khodžánd to Tashkent over the Kewâ'ir-Dawân pass was called the Kurama road (Ko-bî Kourma, e.g. T서비스 Shahjâhân, ed. Pantazou, Kâzan 1885, p. 238). The Kurama were ruled by a Bhâd who lived in the fortress of Kewâ'ir (in the written language Kewâ'ir; on Russian maps also Kewâ'ir). This use of the word Kurama was retained for some time under Russian rule. In the division of the territory (oblast) of Shâr-Darya into districts (uezd), what later (after 1886) became known as the "district of Tashkent" was called the "district of Kurama" (Kourmanîsky uezd). The centre of government of the district was intended to be the little town of Toï-Toïfe founded in the reign of Madâli Khan (1822–1842; cf. Khodjâno) (here are the ruins of a medieval fortress examined in 1885 by Professor Venevlevskiy); but the district headman (vezîdâly matâlâ) actually lived at Kewâ'ir on the Shâr-Darya. Under Russian as under Khodžánd rule the district of Kurama was of considerable economic importance as a centre of rice-growing. Russian ethnographers put the Kurama in a class by themselves as descendants of nomads. (Kirgis, i.e., Kazak) who have become agriculturalists (Sârta, q.v.). In spite of the adoption of the Sart mode of life, the Kurama never quite lost their particular characteristics inherited from their nomadic ancestors.

To this day this can be noticed among them; unlike the Sarts, the Kurama live, like the Kazak, in yurts; their wives, as with the Kazak are unveiled. In other respects however the Kurama have advanced further from their nomadic ancestors than they had at the beginning of Russian rule. At that time Radloff and other students could still distinguish among them the divisions into families. According to Radloff there were five of these: Jâzirâ, Teûin (this name is still borne by a village inhabited by the Kurama), Tama, Džingabul, and Tavakk. This division is now quite lost; where traces of it still exist, marriages between members of one family are no longer — as among the Kazak — considered illegal. The fact that the Kurama are a mixed people can still be recognised; besides the mixture of different stocks among them there has been, according to Zaráhin (p. etc.) a mixture of different social ranks. The Kurama themselves do not use this name although they do with the addition of another ethnic (Kirgis-Kurama, Sârt-Kurama). The number of the Kurama in the district of Tashkent (formerly Kurama) was in 1917 52,335; in 1920: 49,697 (but in recent years there has of course been a decline in numbers of the population in Turkistan generally on account of the great famine). There are further some 9,339 Kurama in the district of Khodžánd. The word with the meaning of "mixed people" is also found in the area where Turkoman languages are spoken, but those Kurama have no connection to the Amurinskaya group.

Bibliography: [in addition to works mentioned above] Kustenko, Tavatnasksu Koura,
those help them, whom they had taken for "urabina" as gods to the exclusion of Allāh!" Here the word must be more or less synonymous with "gods". Probably it has a meaning which is connected with the Arabic "ṣābīl" (see below); the commentators take the same view and the word is explained as "mediators" (cf. the article "ṣābīl").

The word hardly seems to occur in classical Arabic. The "Lūʾa" manuscripts are strong enough: "The characteristic of the community (i.e. the Muslims) lies in the fact that their "ṣābīl" is their blood", i.e. that instead of sacrifice they have offered the blood of their martyrs. And the other: "The "ṣābīl" is the sacrifice of every pious man." We may suppose there are apologetic tendencies in both traditions.

The term also came to be applied in Muslim ritual to the killing of an animal on the 10th Dhu 'l-Hijja and the whole celebration on this and the following "ṣābīl" days is called "Tī al-"ṣābīl" (cf. "Tī al-"ṣābīl"), in Turkish speaking countries "Kafrbin-"ṣam" (cf. "ṣam"").

In Christian-Arabic this word means the sacristy. — In conclusion it should be pointed out that there seems to be a genuine Arabic word "ṣābīl", plural "ṣābīs", which means the courtiers and councillors in immediate attendance on a king; the word probably comes directly from "ṣābīl" "to be near" (see above). (A. J. WENNING)

KUBUČA, Amīr Ṣāfī KAWA AL-TAWĀLĪ, lord of al-Mawālī. In the year 1598 by Tūtūn b. Alp Arūm, Bābā'īyyīk's uncle (q.v.), against the two rebellious governors Ağ Bahş and Braji was placed with the capture and execution of these two, the amīr Kūbūca who had been sent to their help by Bābā'īyyīk was also taken prisoner. After Tūtūn had his relatives beheaded on 27 Dhu al-Hijja 1098 (February 1985) (cf. BAKAYRA), Kubuca was released by his son Kūkāta, and with his brother Al-Bīrīkīī collected a band of adventurers and occupied Harrān. Muḥammad b. Muslim b. Kūrāyjī, lord of Nājdī nr. Tūtūn then appealed to him for help against his brother Ali who had been appointed governor of al-Mawālī by Tūtūn; Kūbūca made an alliance with Muḥammad but had him murdered after he had seized Ṣāfīr and set out against al-Mawālī, which Ali had to surrender after a long siege (Dhu Ṭa'ā' 1480 = Oct.-Nov. 1096). After the capture of al-Mawālī he disposed of his troublesome brother Al-Būṣūjaī and occupied al-Rahmānī. In 491 (1098) Bābā'īyyīk sent him with a large army to retake Anākīyā (q.v.) which had just been conquered by the Christians. Edessa, which had also just been taken from the Muslims, was besieged by Kūbūca on the way but he had to give up the siege and soon afterwards appeared before Anākīyā. When the Christians made a bold sortie against the besiegers, he inflicted a disastrous defeat on them in spite of their superior numbers: Kūbūca's own conduct is said to have contributed towards the disaster, as his arrogance irritated his commanders so that they only awaited a favourable opportunity to abandon him. In the battle between Bābā'īyyīk and his brother Muḥammad in Ṣubāḥ 493 (May-June 1100) which ended in the defeat of the former, Kūbūca commanded Bābā'īyyīk's left wing: in the following year he was sent to Ṣubaylībājīn. Here he conquered the greater part of the country but when he was nearing the town of Khuwāsī he fell ill and could not continue the campaign. He died in Dhu Ṭa'ā' 1483.
KURDISTAN, ‘land of the Kurds’. The name can be regarded from two points of view: historical and ethnographic.

1. From the historical point of view the term Kurdistan seems to have been invented by the Seldjukis as a name for the province including the lands between Adharvardjand and Kuristan (Senna, Daimawa, Hamadan, Kirmanshal etc.) as well as certain places still existing as parts of the west of Zagros (Shahrizor, Khujidjan-Ko-deh). The capital of the province of Kurdistan was at first Halka (N.E. of Hamadan) and later Sulahzabad of Camaqand (near Bursa). Its 16 cantons are enumerated by Hamil Mustawel, Nushat al-Khulaf (ed. Le Strange, p. 108).

This author also refers to western Kurdistan as Wilayet-i Arman and Djasira (Arbab and Amidiya forming part of the latter). In the Mongol period, we have in general little information about the mountainous region containing Hakkari, Botlan and Armenian Anti-Taurus. It is possible that in the west the term Kurdistan was at first applied to the region of Darru, according to the Sharaf-nama, i. 163, in official documents (parast-matb- e-mashlah) as well as among the Kurds themselves, the term wilayet-i Hormuzabad was applied particularly to the head of Camaqand. But by the time of Timur, the Sharaf-nama, i. 686, speaks of the Amur of Bideh as the most important mountain in all bilad-i Kurdistan. In the history of Selim I (Selim-nama, MS. of the Bibl. Nat. Pers. 423, fol. 109, v.) its author Hakim Idris says that after returning from Tabriz, Selim ordered him to go through the whole country starting from the beginning of the land of the Kurds (bilad-i Arbab), i.e. from Urmiya and Ush at to Amid and Malatya in order to see the princes and rulers of the country of Kurdistan (wilayet-i malik-ewa-bash-i amaliyeli Kurdistan) and to ratify treaties and the possession granted them (malik-e-shahban-i-farsa). Thus the name of the same became generalised and applied to the western part of the vast Kurf region, in Turkey as well as Persia; cf. that in the Sharaf-nama, and the Travels of Evliya-Čelebi, iv. 74-75: Kurdistan dîyarê. Gradually the affairs of Kurdistan were dealt with by the pashas of Diyarbekir, Vâs, Bagdad, Erzerûn etc. (cf. Semî Beg, Khams-i al-Tâm, v. 3540). Towards the middle of the sixteenth century the administrative term ‘wilayet of Kurdistan’ is applied to the level of Diyarbekir, Mûş and Dersim; but as a general rule, official documents from that time onwards there was based on the names of capitals and took no account of the ethnographic terms (I have been unable to consult Mürzimân Khalîl Bey’s article on the scope of the term ‘Kurdistan’ in Yeni-türk, 1925, no. 21). As regards early European maps (cf. the specimens in Khamdian, Rapport sur l’unité géographique de l’Armenie, Atlas Historique, Paris 1920, and the geographical analysis in the Report of the Commission of Enquiry by the League of Nations, c. 1909, m. 147, 1925; vii, p. 23-38 and the map, no. 5, they seem to be based on the Diyarbekir map, on memories of the ancient Corduane and perhaps on Armenian statements about the Kurdi i (cf. KURD. Originaux). I. W. Haythorn has been the geographical application of the term ‘Kurdistan’, it is evident that it has nothing to do with the actual dissemination of Kurdish people (cf. the article kurd). The word Kurdistan in its common acceptance means simply the regions inhabited by Kurds, cf. the Persian expression Kurdistan-i Kerdestân referring to the Kurd colonies in Khuristan. Now the country continuously occupied by Kurds is a strip of territory running from S. E. to N. W. Its length is about 600 miles (Luristan-Malatya) and its breadth averaging 120 to 150 miles is greatest (250 miles) on the line Malli-Altara (cf. Littmann, p. 445-449).

Before 1914, the Kurds were divided among Turkey, Persia and Russia. As a result of the treaty of March 16, 1914 concluded between Moscow and Angora, the majority of the Transcaucasian Kurds are now in Turkish territory. On the other hand by the final settlement of the Mawi problem, Turkey lost the Kurds of this wilayat who are now in Irak. In consequence the position of the present day is as follows:

A. In Persia where the position is best known, the Kurds occupy the provinces of Kirmanshah [q. v.] and Senna [q. v.] as well as the southern part of Adharvardjand (cf. khwâq manâx) and the canton of Bûtân. The Kurds also occupy the mountainous region of the districts of Urmiya (especially the cantons of Ushat, Margaver, Dağı, Torgower, Bâsil), Salmas [q. v.] (the cantons: Sömla [q. v.], Cahir, Khiîl (the cantons: Kotîr, Ablad) and Malatya (where the Kurds live on the slopes of Ararat). We find colonies of Kurds in Khârûn (the khâns of Khârûn, Budjûrû and Dararr), in Kirrus, Fars, southern Luristan, Pahîlî Khîl, Wariûn (near Teheran; cf. Bragg, Asia, ii. 496), Kazwin, Malatya (cf. Rubino, K.M.M., xxiv., p. 259) etc. The number of Persian Kurds may be put as not more than 500,000.

B. As regards Turkey, it is at present (1927) impossible to evaluate fully the repercussions of the war on the geographical distribution of various peoples, such as the flight of the Kurds before Russian troops, the deportation of the Armenians, the expatriation to the Irak of the Sezjatis of Diyarbekir, the punitive expeditions of the Turks into Dersim (1921) and to Kharpûl and Dey Jikk (1925). The map given by Sir Mark Sykes
settled there in the wilayet of Aleppo (especially at Kilis) before the war numbered 125,000 according to the Russian Consul Zimmermann (cf. also Guénet, ib. 124); Harrmann, Das Limes Halbs, Berlin 1834, p. 83, 92, 95, 96, 98, 99, 100 and 105. According to the R. M. M. iii., p. 317 there are 20,000 Kurds in Syria under the French mandate (to the north of the 'Ahasa and at Beilla). There is also a Kurdish quarter in Damasca. On the Kurds of Sidjidi, where the administrative position is modelled on the neighboring Greek districts.

The Kurds had also advanced far to the west. In Balistan (p. 636) there is an important Kurd tribe settled among the Ibhahut (and speaking Ibhahut). Recent researches (Tedesco) have ascertained a certain affinity between Kurdish and Balshi. As regards Afghanistan, the Sharif-Nazar, l. 327, noted the move to Chargistan of a part of the Cigani tribe. Morgansterne, Report of the Linguistic Mission to Afghanistan, Oslo 1926, p. 3. It thinks it possible there are people speaking Kurdish west of Herat.

Bibliography: Cf. the articles Armenia, Boyan, Bogot, Buxi, Buxia, Shabri, Khak, Shabria, Shatui, Shamo, Ajmir and Delamayeva.

There is an excellent bibliography of Kurdistan to 1856, in Lerv, Iskolyomenya, St. Petersburg 1856, i., p. 5—19 (it is not included in the German translation).

The only general description of all the lands inhabited by the Kurds is in the monumental work of Ritter, Erdkunde, 1838, viii., p. 392—400 (Kurds of Khwuristan, 1840, at., p. 412—414, 1600—1608 (Persian Kurdistan), 1843, at., p. 690—720, 769, 1008 (the sources of the Tigris and Euphrates), 1844, xl., p. 128—146 (Western Kurds), 709, 749, 1897, 1926 etc.

KURDS, an Iranian people of Nearit
Asia, living in Persia, Transcaucasia, Turkey and al-Hal (cf. KURDISTAN). Before 1914 the number of Kurds living in compact bodies or isolated colonies (Khozestân, Asia Minor, Cilicia, southern Syria) was estimated to be at two or three millions.

Although many travellers have passed through Kurdistan and there are a large number of important persons dealing with the Kurds from the linguistic, historical, ethnographical and political point of view, we still lack a general study devoted to this people. Its preparation is rendered difficult by the fragmentary and sporadic character of our information and by the diversity of the methods employed by the writers on the subject.

A. Origins.

The classification of the Kurds among the Iranian nations is based mainly on linguistic and historical data and does not prejudice the fact there is a complexity of ethnic elements incorporated in them. The type of the latter varies visibly from place to place. It is probable that the development of the Kurdish element took place from east of the Persian Gulf (Central Kurdistan) but there is nothing to prove that the existence in Central Kurdistan, before the coming of the Kurds, of a nationality of different origin but bearing a similar name (Kurdi) which later amalgamated with the Iranian Kurds.

On two Sumerian inscriptions dating from about 2,000 B.C., Thuman Dangiia (Revue d'Asie Orientale, v. 99, vi. 67) found a country Kurra-le mentioned (in which word the editor tells me privately the initial is ḫ and not ḫ, and the function of the element ḫ is uncertain). This country was beside the "people of Sîl" (cf. Z. A., xxvii, 250, note 3) which Driver locates south of Lake Van; there is an old form Sîy in the region of Edessa (Syr-Firouz, i. 146). A thousand years later Tiglath Pileser waged war upon the people called Kur-ti in the mountains of Aza, which Driver (ibid., p. 490) identifies with the modern Ḥarû (Susa). The reading Kur-ti is not certain however.

Herodotes in the fifth century mentions no name like this, but, according to him (iii. 93), the thirtieth name of the Acarnanian empire included next to the Armenians a tribe which Nolhkeke (Graum. d. neuzeit. Spr., Leipzig 1885, p. xviii.) and Klopstr. (Alt. Geogr., v. 81) have connected with the name of Bokhâr (sic: Buhâr). The retreat of the Ten Thousand described by Xenophon (401-400 B.C.) made famous the name of Cardines (Kâshâbîy), whose country lay to the east of the Kaniitès (Buhâr). From this time onwards we continually find the name on the left bank of the Tigris near Mansûr and, in classical authors, the country became Cardine (on the numerous forms of this name probably produced by the difficulty of reproducing the Semitic š, cf. Driver, op. cit). In Armenia this district was called Beth-Kurdâ and the present town of Djiçarîn Buh Oma, Gazizî of Kâshâbî. The Armenians had the name Kordkudâ, the Arabs (Balâdîs), p. 176, Taheri, ii., p. 510, Bakûndî (Kâshâbî). According to Vâhilî (v. 56) which relies on the authority of Ibn al-Alhîb, the centre of Bokhâr formed part of the Djiçarîn Buh Oma, contained two hundred villages (al-Thumânta, al-Dijân, Pâshâ-Shîbî) and was situated on the left bank
of the Tigris opposite Khana on the right bank (cf. the full analysis of the texts in M. Hartmann, Ehrthun, p. 33—35). Later, the name which was only applied to the district disappears from Muslim terminology and is replaced by Ljazar Ibn 'Omar, Bolūtan etc. To the Armenians and Arabs the territory of Kardī in the strict sense had a very limited application. We do not know the exact frontiers of the province of Corduvanus, its three towns, Sardis, Sarakha, and Pınaka (= Fīnīk) lay on the Tigris, but the statement of Strabo (II. 12, 4) is remarkable, according to which the term Tigran was sometimes applied to the mountains between the modern Dybrākhat and Mīth. Now, who were the Kardī that figures to our knowledge are lost, in the text at an uncertain date of the Kardūcha, recognised within the authority of King Araxes, not of that of Armenia. When in the first century B.C. Corduvanus was conquered by Tigranes II he had his king Zarzizēnus executed. In 115 A.D. the king of Corduvanus was called Mardβan. According to Huxzhang, Die altarm. Orienslasmex, p. 259 and Avr. Gramm., 1867, vol. 3, p. 518—520, the province of Corduvanus was only replaced by the province of Kardī that is, Kardī under the twentieth century B.C. and afterwards established a powerful kingdom in the region of Lake Van which lasted until the beginning of the fifth century A.D. Lehmann-Bruckner, Makedonien u. alter. Grec. demokrat. Zeit, 1897, p. 122 seq. It seems that the Kardī from the Kardī immigrants from the east, E. Mayer, Gesch. des Altertums, 3th, 1823, § 474 seeks its original home on the central Araxes. As a result of the arrival of the Araratian, towards the fifth century, the Kardī were dispersed and driven towards the mountains (Gzigandos, III. 1—3). But their name survived in the toponymy of the region north of Lake Van (the Byzantine theme Kardī near Trebizond the town of Kardī = Aghīt), etc. cf. Bech and Lehmann, Z.A., 1894, 884 seq. de Goeje, Vide, x. p. 100; Streek, Vide, xiv. p. 113. The parallel for the name Kardī have been sought on the other side of the Caucasus: the Georgians are called Xārtdi-βa-kardī-kov (in Armenian Հայրեն) in Mingrelian, kardī-kov; cf. Adam, Armenia u. dei rōm. Patriarchi, St. Petersburg 1908, p. 358.

Whether we identify the Kardī as Semites or an indigenous people, it is certain that the name of the ancient Kardūcha is at the present day one of the principal centres of the Kurds. It has therefore been concluded that the Kardūcha were identical with the Kurds and this view was still considered authentic at the beginning of the nineteenth century; cf. Grumelius, J. Prov. Phil., II. 464.

Going a step further the Kurds were directly connected with the Xādūlas: Kinake in his commentary on Constantine Porphyrogenetus, De Cerimonia, B. 12 (713, 13) said "Kardī et Kordī vel Castī, Garvyan: idem." A similar opinion is expressed in the title of Larchet's work (1856), Recherches sur les Kordīs Ilirici et sur leurs Ancêtres, les Chaldéens Septentrionaux.

A new turn was given to the problem by the researches of M. Hartmann, Nöldeke and Weisbach, who showed the philological necessity of distinguishing between the names Kordī and Kordī. These scholars at the same time proposed to recognize the Kurds in the ancient Kordūcha, a Cilician writer in Media and Persia (Strabo, xi. 3, 4 and xiv. 3, 4). This hypothesis is confirmed by the presence in Press of numerous Kordī tribes in the Statthelin period (cf. Kardūcha-i Arakhdīs-i Pāk-ātān, translated by Nöldeke, Gottingen 1879, p. 37, 48 and the testimony of Arab writers).

The distinguishing distinction between the names Kordī and Kordī does not, however, decide the important question, how the Cirtī (i.e. Kordī) came to colonise lands west of the Zagros, the country of the ancient Kardī and the mountains of the Anti-Taurus as far as northern Syria. The problem still requires careful research. In the first place, the Medinet and Persian conquests must have brought about considerable dislocations of the Iranian peoples. We have an example of this in the migrations of a part of the Asagarti whose original home was in Sisitān. In the Assyrian period we find these Sagartians in Media (Kishtār or Zabrutī, cf. Streek, Z. A., xiv. 146) and in the time of Darius (Bahallān, Inscr. 2, 90) their capital was already in the Assyrian plain at Arba, where Darius had their chief Girtantakshna executed, whose portrait on the rock of Kīsīn suggests a Kordī type (L. W. King, The Sculptures of Babylonia, London 1907). Between 229 and 171 B.C. we find Cirtī mercenaries taking part in the wars between Kems, the Seleucids and the kings of Parthia (King, L. W., e.g. 229, 49, 91, Polyphant II, 18, 14, cf. Waliszewski, in Puliym., 299, 15, Cyrtis, and A. J. Reimann, Les Musée et Parthia, Rome Archéologique, 1909, p. 113—119). A very interesting state of transition is seen from the Armenian geography of the fifth century, in the case of the province of Kordī (according to Artac, Armenia, p. 418: Kordī is from kordī-ašt where kordī means "Kurd" as ašt means "inhabitant of Atropateni"). In the time of Faustus Byzantinus (fifth century) Kordī was only a canton near Sīmān (Gr. Ποιόν). As a province, Kordī stretched from Diarbekr to Ljazar Ibn Omar and included the following cantons: Korštākh, the three Kordī (Kordī), Biratākh, Arbatākh, Makhatarkhs (Otkušātākh), Gisurākh (Otnisākh), Karashōkh (Satrapākh), Chābūt and Little Bitāsk (Hartmann, Beiträ, p. 93; Huxhachmann, Die Altert. Orienslasmex, 1898, p. 255—269).

We see the changes that were gradually brought about. Of the three districts, Kordīkh, Kordīkh and Tumorīkh, which Faustus mentions in place of the ancient Cordūcha, Kordūkh had become a mere canton of Kordī and Tumorīkh disappeared altogether to the advantage of Kordīkh (Kordīkh) of which simply upper, middle and lower cantons were distinguished.

Huxhachmann (L. e., p. 285) confines himself to
distinguishing between the KordiKh (Kordik) or the Körö (Körö) but in general the linguistic distinction established by M. Hartmann and Nöldeke does not preclude the existence of hybrid or corrupt forms (M. Hartmann, i, p. 92: "es gingen wohl schon früh die Namen durcheinander"). Nöldeke even distinguishes a third group of names: Aramako-Kordik (Arabîc Kordikiyâ, meaning the true Kurds), cf. Hoffmann, Antike, etc., p. 207, note 1659.

We thus find that about the period of the Arab conquest a single ethnical term Körö (plur. Körös) came to be beginning to be an amalgamation of Iranian or Turkic tribes. Among the latter, some were autochthonous (the Körös, the Török), that are in the district of which Alvâ = Elâ was the capital; the Xelâv (== Al-Kussâwilîa) or the canton of Koot of the Sülâm, the Ortûsh (== al-Arun) in the bend of the Enphrate; some were Semites (cf. the popular genealogies of the Kord tribes) and some probably Armenian (it is said that the Mambâkân tribe is of Manmonian origin). In the twelfth century the existence of an Iranian non-Kurdish element among the Kurs has been at least established (the Giurin-Ziir group). In several districts a social stratification based on the politico-scientific domination of newcomers had been existing (at Sukhâmânîya [q.v.], at Sâwêl-Bulâk [q.v.], at Koyî, where we find remnants of the Kuresîn [7] in subjection to the Sâshîk). Systematic investigation may discover traces of ancient peoples overlaid by a Kurdish element giving an appearance of unity.

Genealogies and popular Etymologies. The Muslim sources and Turkish traditions do not help us to solve the problem of the origin of the Kurds. Mardik al-ready (Mardik, cf. Barbier de Meynard, i, 251) speaks of their descent from those Persians who escaped from the tyrant Dabılık. This legend is best known from the version of the Shâh-nâmâ (Macan, i. 27-38; Mahl, i. 71; Vullers, i. 36, vers. 29-38). In 1812 Morier (Second Journey, p. 337) mentions the celebration at Damavand (on 31st August) of a festival commemorating the delivery of Persia from the tyranny of Dabılık, known as the Atoor Kurds ("the Kurdish festival"). On the other hand the Kurds sought Arab genealogies for themselves. Some (Mardik, ii. 253) claimed that their ancestor Rabûn b. Niset b. Maarda, others Mujar b. Nhâr, both surnames of the districts of Dâyra-Rabû's (Mujar) and Dîyâr-Muqar (Nhâr). The Kurds said that their Kürs had separated from the Arab stock as a result of feuds with the Ghassânids and, having retired to the mountains, intermarried with strangers and forgot their mother tongue. Of more interest is a series of ancestors among whom we find Kûr b. Muç (cf. of Maçel the neighbours of the Kûrs) b. Sâwà b. Ahar b. Hâwâw (Mardik, ibid., and of Tumih, p. 88-91) Kurî b. Imamî, b. Mûtâzîh; Imamî b. Müsêlîm, b. Musta; Kurî b. Musta; Muç b. ("Amr). All these genealogies may contain a few grains of historical fact (transmutation of Semites, intermarriages of the tribes of Zagros and of Firs).

Now there is any lack of popular etymologies. The attempt has been made (Mardik, i, 249) to connect the name with the Arabic root kûrûd; the Kûrs would thus be the children of young slaves and the demon Qurûd ("driven out") by Soloman. Very frequently (cf. Driver, J.R.A.S., 193, p. 403) the name Kurdistan is connected with the Persian word gurûd (herd) although this root really had a ğ in Pahlavi and goes back to the root war- (to protect) (Horn, Neuer, ofen, p. 200).

In later times the names of tribes were often explained by those of their epynomes. The Shâh-nâmâ, l. 158, makes all the Kûrs (the Halfânw) and the Kûbî tribes) come from Budjân and Boght; foremen of these former series may be connected with that of Busûm (a tribe of the Mughîn (Andrus in Hartmann, p. 151) while the second recalls the Shâsran of Herodotus, or the "sullen" (Kûrî) Hâfizan-Boght killed by Arkakhân (A. Tagân; cf. Nöldeke, Türen, p. 11). According to another legend, especially popular in the north and west, the Kûrs were at one time divided into two branches, Milân and Zûkân, the former coming from Aria and the latter from the east; the Zûkân were regarded as an inferior race (cf. Sykes, J. R. A. S., XXXIII, p. 467).


II. History.

We have detailed notices of the Kûrs from the time of the Arab conquest onwards. During the first centuries of the Halfân the Kûrs frequently played a considerable part in events and often took the initiative in them. Several Kûr dynasties arose at this time. In the waves of Turk and Mongol invaders seem to have submerged the Kûrs from the 9th to the 12th century A.D.; but the period of the wars between the Ottoman Sultâns and the Şahwî Shiites produced a state of affairs in Kurdistan favorable for the growth of a feudal system, of which a faithful picture is given in the Shâh-nâmâ (1003-1596). The Turco-Persian frontier became gradually stabilised and the Persians fell back behind the wall of the Zagros and its northern extension. Then Turkey began the work of strengthening the authority of the central power within her eastern provinces. Towards the end of the 16th century, the last Kurdish principalties disappeared in Turkish territory (Hakkâri, Bitlis, Sivas, Ismailîya) and in Persia (Arakan). But the great tribes still exist and their cadres assure the preservation of the Kurdish element with its social and ethnical peculiarities. Persia hardly ever interferes in the domestic affairs of her Kurdish tribes while Turkey tries to use the Kurds as a political support for the central authority. Sometimes the Kurds are overwhelmed by the foreign nations and sometimes they have to resist attempts to abolish the remnants of their ancient autonomy. Several risings of the Kûrs took place in the 16th century and towards the beginning of the 18th century a Kûr movement added one
more to the nationalist agitation within the Turkish empire. The revolution of 1908 drew the Kurds into politics, newspapers, magazines and Kurdish societies began to multiply. During the war of 1914–1918 the idea of an autonomous Kurdish was first mooted by the Powers, but the plan has only been partially realised and only so far as the part of the old wilayet of Maxwil attached to the new state of Iraq is concerned.

The Kurds after the Arab conquest.

We shall find it useful to begin by collecting the information given by Arab authors regarding the distribution of the Kurdish tribes.

The term Kurds being unknown before the time of the Seldjiks, information regarding the Kurds is usually to be found in the Arab authors under such heads as: Zawar, Khilat, Armaysi, Adharbadjan, Djibal, Fars, etc. (cf. Dr. Price, Distribution of the Kurds in Ancient Times, J.R.A.S., Oct. 1926, pp. 363–372).

Maxwil (about 332 = 943) and Isfakh (340 = 951) are the first to give systematic information about the Kurds. In the Murâd al-Asbab (ii. 253) Maxwil enumerates the following tribes: at Unawar and Haqamaghi: Shubajik; at Kanganwar: Mbardjan; in Adharbadjan (so the text should be emended): Haqamaghi and Surj (probably Shurj = *Shurjan [q.v.]; cf. the story of Taimam below); in Ilihi: Shubajik, Lamba (Larri), Mardjan, Mushafik, Barik, Kajal (Djalali); Djaliki, Djalik, Musafik, in Syria: Djalik; and at Maxwil and Djaji the Christian Kurds: al-Yahkiliya (*Jacobites) and the Djurjan (Djuqaylan). To this list, the Taimam of the same author (p. 88–91) only adds Baringli (cf. Isfakh, p. 115), Nesghawin, Bidlikhun and Khian (at the present day found near Maxwil) but he gives a list of the places where there were Kurds: the roomini (rumi) of Fars, Kirman, Sijistan, Khurasan, Isfakh (p. 282: a Kurd village: in the Canyon of Anak, Isfakh), a section of the Djurjan tribe and a flourishing town described as Kurd, Yajid, p. 275; Isfakh, p. 125; Djaji, notably Mab Kifa, Mab Bajra, Mab Sakiljan, Mab Kaazdjan, Mab Khurjan, and the two Ighur (i.e. Kazak) Ibn Unawar and Hamaghi); Hamaghi, Shinschil, with its dependencies Djarshid and Sajand (el-Jaran). Adharbadjan (cf. Addis). In Armenia the Araxes and the Kurds lived in houses built of clay and of stone; Mushafik, p. 277), Atrani (one of the gates of Bandar was called Bish al-Akrib and Ibn Miwabi says that at the invasion of the Kta in 324 (202) the local governor had Kurds under his command), Bubakur, Bish al-Abwh (Duabiand), Qalat, Syria and al-Tajmur (i.e. the line of fortresses along the Cilician frontier).

Isfakh, p. 98, particularly mentions 5 roomini in Fars, this term being applied to districts over which the Kurds were distributed (in spite of de Goeje, B.G.A., iv. p. 250, it is preferable to keep the reading rumi-romini [from Persian rumi, *rock*, *crowd*] for it is improbable that one could have given a plural rumini). Each roomini had its town, its Kurd chief in charge of the roomini and responsible for public affairs. These roomini were: 1. Djaji, 2. Baringli, on the Kajal, bordered by Isfakh and Sheiklouq; 2. Luvâli- djan, between Shirs and the Persian Gulf; 3. Djalik, in the Kura of Sisur; 4. Kariyân in the direction of Kirman: 5. Shahriyâr, alongside of Isfakh also called Djaljan after the principal tribe, a part of which had been transferred to the province of Isfakh. As a supplement to the list of roomini, Isfakh, p. 114, gives a list of 53 roomini tribes (juttu, plur. juttu) of Fars, based on the records of the Divan al-Qasmi and reproduced by Ibn Hawâk, p. 185–187 and Makadjan, p. 446: Kirman, Kajal, Mab- dchur, Muhammad b. Bashir, Bajur (Muqaddas); Shahriyâr; Bunâldjan, Muhammad b. Isfakh, Safiâr, Isfakh, Adharbadjan, Shirs, Taeb, in all 500,000 families living in tamga.

Price, The Fars-nama (c. 500 = 1102) says, p. 168, that the Kurds of the old large roomini of Djiliya, Luvâli, Shahriyâr, Kariyâr and Bismâjan, who formed the most brilliant element in the old army of Fars, all perished in the wars at the time of the introduction of Islam, with the exception of a single Alâk, who became a Muslim and left descendants. Other Kurds were transferred from Isfakh to Fars by 'Abd al-Dawla. It is difficult to admit that 500,000 (?) families of Kurds were exterminated, but we must recognize the possibility of regroupings among the tribes of Fars and of their denominationalization. The old roomini of Djiliya (Kiriyan, Luvâli) have been identified by Lars; we do not know how long they have been there. For the rest Isfakh's list mentions a tribe al-Lariya (variant: Lazli) among the Kurds of Fars.

On the other hand the Fars-nama distinguishes from the Kurds the Shabankara [q.v.] clan, who had become very powerful in Fars at the time of the last Bâyids. The Mushâlib al-Asal of al-Umar speaks of the Shabankara under a separate heading and the Shuraf-nama does not mention them among the Kurd dynasties. One of their clans however (Kirman) bears the name of one of the "Kurd" tribes of Isfakh. Everything then suggests that the Kurds of Fars differed considerably from the tribes of Kurdistan (cf. 204–205 and 223–224).

The term al-Zawar (which precisely means to central Kurdish) is (as used in Kurds "summer pasturages") not well defined. According to Ibn Hawâk, p. 250, the king of Zawar was called al-Dajani (i.e. Dardik). Armenian king of Waspurkan). Mushafik, p. 137 regards Zawar as a zauj (of Isfakh): Ibn 'Umar. Later this region which had a mixed Kurd and Christian population extended in area. According to Ibn al-Salt (in Yâkub, ii. 257) al-Zawar began at two days' journey from Maxwil and stretched to the borders of Khurâ, on the Kajal, its side extended to Salmas. Many strong clans belonged to the Bashaw and Bokadi Kurds, the former held Bajur, Bashir and Fanâk, while the latter held Shahriyâr (Gurdi) residence of their muluk Alâ (Shuraf-nama, i. 117; Naqib Ali?), Allah, Bokânnâ, and the Kurds of the region were: the orders of Alâ (i.e. Kirkik, Kajal, Kajal, Kirman, Bokânnâ, and the Khwarizm. The text of Yâkub is not very certain; in any case the reference here may be to Kurd strongholds gradually annexed by the Hamiltons and the Zangi (see below).

The Kurds under the Caliphs and Buayids. Mas'ûd (Murâd, iii. 249) has preserved traditions from the pre-Muhammadan period of bonds between the Arab princes of 'Ommân [q.v.]
and the Kurds. The Muslim Arabs came into contact with the Kurds after the occupation of Tabaristan and Hālīwān in 635 (637). Abd al-Muʿāwiyah marched on Mawālī where the districts with a Kurdish population were occupied (al-Marjāl Rā-Nahlūn, Rā-Ahūrī, Hālīwān, Dārābūr, etc.). The final conquest of the region was completed by Yūsuf b. Qays and ‘Uthman b. Rujah (Rā-Ahūrī, Futuh al-Bulān, ed. de Goeje, p. 331). The Bānaṭ of al-Zawādī in 9 (640) obtained confirmation of his authority on payment of kharijī (Futuh, p. 126). In Susiana in 18 (639) the Arabs fought against the Kurds, who had taken up the cause of al-Hurrānī, Persian governor of Erwāz (Kāmil, ii. 425). In Fars likewise the Kurds supported the Persians in 23 (642) at the defence of Fās and Darbārī (ibid., iii. 322). ‘Omar had sent several expeditions against the Kurds of Erwāz (Futuh, p. 322; Kāmil, ii. 37). On the other hand in the region of ‘Omar the Kurds invaded: the region of the central Kūshār (Saḥmatā, Mā‘āshūmān) the language of which was still Persian in the time of Ya‘qūb b. G. A. [vii. 236]. The Arabs then reached Shahrūz before Isāk (Ibn al-Fahd, p. 130), but the final occupation of Shahrūz, Darābūr and Samāqīn in 24 (643) was only achieved after bloody fighting (Futuh, p. 334; Kāmil, iii. 29). In the south Abd al-Mus‘īd, governor of Baṣra, had put down risings of the Kurds at Bīrūnī and Bahāsīn in 25 (645), but the Kurds, convulsed into Islam, apostatized in masse (Kāmil, ii. 96, 76). Under the caliph ‘Ali the Kurds, along with the Persians and Christians, took part in the rebellion of al-Khārijī near Erwāz and in Fars, but the chief was defeated at Rām-Hurūm (ibid., iii. 309). Al-Mu‘taṣir, who had seized Armenia and Adharbājān in the reign of the Omayyad caliph Abd al-Malik, appointed in 66 (685) a governor at Hālīwān whose task was to fight the Kurds (Kāmil, iv. 187) but the death of al-Mu‘taṣir prevented the plan from being carried out. Under the same caliph the rebel ‘Abd al-Rahmān made an alliance in 83 (702) with the Kurds of Sibār in Fars (ibid., iv. 352). In 90 (708) the Kurds ravaged Fars and were punished by al-Fāhzūf. In 129 (746) the Kurds of Sibār resisted the army of the Kāshānī, Sulaymān, who had rebelled against the caliph Marwān II and had been exiled (ibid., iv. 387; 341; v. 285). The caliph Marwān himself was the son of a Kurdish slave-girl (Tabārī, iii. i. 51) whose eyes and fair complexion he had inherited (Sir W. Muir, The Caliphate, London 1891, p. 429). Under the ‘Abbasid Caliph Mansūr the invasion of Armenia by the Khāzars, 147 (764) resulted in numerous risings. A few years later the Kurds (‘intisbāb al-Abrāz) are again mentioned in connection with the rising at Mawālī and its repercussions in Hamadān (Kāmil, v. 448; vi. 9). ‘Uqba, son of Mansūr, was the son of a Kurdish slave-girl (Tabārī, iii. i. 447). In the reign of al-Mu‘tazī the Kurds of Mawālī, led by ‘Uqba b. Bahlūl and ʿAbd al-Mursī, a scion of a noble Kurdish family, defeated at Bīshāqūr. ‘Uqba took refuge on the mountains of Dasīn where he defeated the troops of the Caliph. A new army commanded by the Turk Ashāb put an end to the rebellion (Kāmil, vi. 360–361). A Kurdish rising broke out in 231 (845) in the region of Isḥākh, Iṣkīh b. Fāṭir, Marbān b. Hālī and Fāṭir, it was speedily suppressed by the Turk general Qābir. The Kurds of Mawālī in 252 (866) joined the Khāhān Mawālī who had seized Mawālī. In 253 (875) they played a considerable part in the Zend Jashārvīl (cf. Nūdkāh, Sketches from Western History, London, p. 145–175: A Serbīk War for the Khāhān 872) led by an ‘Abd al-Khārijī. ʿAlī Muḥammad, called al-Abūn, and in the rising of Ya‘qūb b. Qayṣarī, founder of the Saffārīn dynasty (v. 8). At Abwāz, Ya‘qūb appointed a Kurdish lieutenant Muḥammad b. ʿAbdallāh b. Hālī and who, cherishing ambitious plans, engaged in secret negotiations with al-Khārijī. With reinforcements sent by the latter, Muḥammad marched on Sīs but was defeated by Abū al-Rahmān. The latter, also a Kurd and commander of the Kāshānī levies, had been sent by the caliph to put down Ya‘qūb’s rising (Ibn Khallīkān, Wafayāt, ed. de Slane, iv. 304–308). When Ya‘qūb had departed, Muḥammad, after securing from al-Khārijī further reinforcements consisting partly of Kurds, seized Shūshtar where, according to the arrangement he was to call the Khāhān read in the name of al-Khārijī, but instead his name in the names of the Caliph al-Maʿmūn and his deputy Ya‘qūb b. Qayṣarī. His Saffārī allies dealt with Muḥammad, who was reconstituted by Ibn Khallīkān. Muḥammad retired to Šam but he was dialogued from it by al-Khārijī’s generals. As a result of difficulties with the Dārān Kurds, Muḥammad again sought the help of al-Khārijī. The latter sent him troops which Muḥammad sent into battle but suddenly left them in the lurch and attacked them. To avoid a breach with al-Khārijī Muḥammad agreed to proclaim him Caliph. The death of Ya‘qūb (265 = 879) and of al-Khārijī (370 = 883) put an end to these exploitations (Kāmil, vi. 264). About 281 (894) the Kurds were among the partisans of the Arab Ḥāmān b. ʿAbdallāh (al-Hamāndūs) when he established himself in Mawālī. The Kurd rebellion roused in 283 (897) by Abī Lailī did not last long (ibid., vi. 323; 135; 293 (906) the Christian Caliphate of Mawālī, and taking the chief of the Arab tribe Būlāt, he left the region of Nīrūvān. Abūlābī b. Ḥāmānī, the new governor of Mawālī, pursued them but suffered a reverse at Ma‘ṣūla. With reinforcements sent by the Caliph he resumed the next year the pursuit of 5,000 Ḥādhānī families. The Kurds began negotiations to gain time and to retire to Adhāraf. A’ūdallāh returned to Mawālī and with new troops set out once more against the Ḥādhānī who had entrenched themselves at Ḥatableh-al-Salāq (probably Lāhāgī, cf. Samalvīr, 127). The Ḥādhānī were forced to surrender and the pacification was followed by that of the Ḥādhānī tribes of the people of Ḥatableh-al-Dīn (ibid., vii. 371). In the region of the Caliph al-Mu‘tazī, the Kurds plundered the environs of Mawālī but were punished by the Ḥādhānī government; the Ḥatableh tribe put up a particularly stubborn resistance (ibid., viii. 118). Under the year 337 (943) Ibn Miskawayh, Taqīsī al-Ummān, G.M.S., vi. 105 speaks of the expedition of the Ḥādhānīs against Adharbājīān, on this occasion he had as an ally Dīfār b. Shakhāhī, chief of the Ḥādhānī who were settled at Salma. About this time Dīsam b. Daqīqī appeared on the scene and his adventurous life is closely
associated with the Kurds. He himself was the son of an Arab by a Kurd woman. His followers were Kurds with the exception of a small body of Dailamites. Daisan was a Khāhidjī. He married Aḥbarāḥbūdan after Ya’uf b. Abī ‘l-Sādāj and in 597 (938) used his Kurds to drive out Lāshkārī b. Mardī, one of the lieutenants of the Ziyārid Washqūt. But the Musafīd Muzurānī, a noted šī‘ī, succeeded in taking Aḥbarāḥbūdan from Daisan and the latter took refuge with his friend Ḥāfiz b. al-Dairīn (the Armenian king of Waspiqarān Khuṣik-Gaghīl, son of Derčanī). Then the people of Tarbiz appealed to Daisan but again he suffered a reverse and, with the consent of the Musafīds, fell back to Ṭarzm. In 537, Muzurānī was made prisoner by the Buyid Khwāja al-Dawla and is sent a representative to Aḥbarāḥbūdan. Muzurānī’s brother Wahdūtān then thought of Daisan to whom his Kurds had remained faithful and sent him against Ḥuk al-Dawla’s representative. Daisan was defeated but held out in Ardabil and Bardži’s. When Muzurānī returned from his captivity, Daisan had to take refuge first in Armenia and then in Baghdad where the Buyid Mu’zz al-Dawla treated him generously. As his friends were urging him to return to Aḥbarāḥbūdan, he went to the Ḥamādānī of Maqal and Syria to ask for assistance. In the absence of Muzurānī, Daisan returned to Sālmān in 534 where he had the khāṣbā reign in the name of Saif al-Dawla of Syria. Once more driven out by Muzurānī, Daisan sought refuge with his Armenian friends. Bih al-Darīnī (Derčanī b. Khāhidjī) had to hand him over to Muzurānī much against his will. Daisan was blinded and died in prison in 545 (Ṭaḥfirī, ed. Amirdār, i. 345; ii. 145—151: Kāzīm, vii. 289, 301, 375—377).

During Muzurānī’s captivity in Italy, several independent governors set up in the northwest of Persia. One of them (about 540/951) was Muḥammad Shadālī b. ʿAbdīt the Kawēdī tribe out of which later sprang the great dynasty of the Ayyūbīd. The principal sieges of the Ayyūbīdīs were Dabīl and Gaṇja. The Shāhīzdālīs were allies of the Byzantines and of the Salṭānū. In 465 (1072) Abū Sawār bought Ant for his young son Māntūs. From this time onwards the dynasty was divided into two branches: that of Gaṇja and that of Ant. In 512, Ant was taken by the Georgians but between 520 (1420) and 557 (1161) and again from 1165 to 1174, Ant was again held by the Shāhīzdālīs. The Shāhīzdālīs were enlightened princes and left a number of remarkable buildings. Cf. the articles ARAF, DAVAT, GAńJA, SHADĀLĪ in the Armenian bibliography in Lynch, Armenia, i. 353—357; cf. also Barthold in the appendix to his Russian translation of Muḥāmmad Dīmuq, by Lane-Poole, St. Petersburg 1899, p. 294; Barthold, Perz. anthoi, nos. 202, 203; Matiś Manōš, Anāyakvāni Seriyy, no. 5; N. Mārz, Khāṣb in steve "khāṣb" Zakhari, 1911, xx, p. 124; E. D. Kow, On Three Mūhammād Dīmuq, Asia Major, 11, 1925, p. 315.

In 394 (960) a pretender appeared in Ardabīlī. He was the chief of the Aḵtānī (A). Kurds, while his adversary the Musafīd Ḥusayn b. Muzurānī, who had relied on Ḥāﬁz b. Sādīq, was soon disposed of (Ṭaḥfirī, ii. 179). The Kurds and the Dailamites also played a considerable part in the quarrels between Ḥasān and his brother Nūr al-Dawla and between Ḥusayn b. Muzurānī and his cousin ʿAlī b. Walūhān (Ṭaḥfirī, ii. 219, 249; Kāzīm, vii. 420—423).

About 348 (950) the second Khāhidjī army arose in al-Maṣqil (Lane-Poole, Muḥāmmad Dīmuq, N. S., 57) founded by Ḥasan wāsh (Hasanū) b. Ḥasan (q.v.; cf. also the Ḡarāf-sūmān, i. 20—25), chief of the Barzkūnī (Barzai) tribe who had assisted the Buyid Ḥuk al-Dawla on his expeditition to Khorazm. Ḥuk al-Dawla showed great tolerance to the Kurds and when someone complained to him of their excesses he used to say: “Even the Kurds must live” (Ṭaḥfirī, ii. 281). Ḥuk al-Ḥādīr (viii. 519) praisesh the noble character of Ḥasan Wāsh, his prudent policy and the purity of his morals. When Ḥasan Wāsh died in 569 (979) in his capital Sarmāfīj (south of Būstānī), Ḥusayn al-Dawla overran his possessions (Ḥamānū, Dailam, Nībāwān) to bring it under his authority, but in the end he granted investiture to Bād b. Ḥasan Wāsh (569—405 = 989—1044) (q.v.), who remained loyal to Ḥusayn al-Dawla and even fought against his own brothers who had taken the side of the rebel Ḥuk al-Dawla. The Caliph gave Bād the title of Ḥusayn al-Dawla wa-l-Dawla. The historians give an extremely favourable verdict on Bād; he had his tribe educated, distributed taxation fairly and protected the peasants (Ṭaḥfirī, Abī Shadīlī), p. 287—299, 327; Ibn Maẖzan, p. 429, 449—454; Uṭbī, Kullāt al-Fawāʾil, transl. Reynolds, p. 424). Bād’s successor Zahir (Ṭabarī) only reigned a year and in 406 (1013) was driven out by the Buyid Ǧahān al-Dawla. Ḥasan Wāsh’s uncle Ṭawāfīd, chief of the Aḵtānī tribe, died in 549 (960), his brother Abū Ǧanām in 550 (961) and a little later his son Abī Sāḥib Daisan, the last of this collateral branch was dispossessed of his estates (Ḵasān or Kāzāyī [Ḵasānī] near Būstānī Yavāq on the Zohūrī, Ghanān-ḵāb, etc.). Ḥusayn al-Dawla had to deal with the Kurds on several occasions, but he was much more severe with them than his father Ḥuk al-Dawla. In 568 (978), the Kurd Ibn Ḥaḍīyī with the help of the Ḥamādānī Abī Ṭalḥī became an independent ruler at Ardawān (Ḵawqūm near al-Ḫubārī, Yāḵūt, i. 199) but soon allowed himself to be seduced by the promises of Ḥusayn al-Dawla (Ṭaḥfirī, ii. 392). In 569 (979) the latter launched an expedition against the Kurds of Shāhīzīdī whom he wished to eradicate from Būstānī. Bād Shāhīzīdī, who had business and matrimonial ties with them. The town of Shāhīzīdī was occupied and the Arabs went back to the desert (Ṭaḥfirī, ii. 398: Kāzīm, vii. 546).

Another expedition was sent in 570 (980) against the Ḥakkārī Kurds who were besieged and surrendered, relying on a promise that their lives would be spared. But the leader of the expedition crucified them along the side of the road for five farsāks between Maḥāṭāyī and Mawṣāl (Kāzīm, p. 521).

Even in the lifetime of Ḥusayn al-Dawla, the Ḥamādānī chief Abī ‘Abdallāh Ḥasan b. Ḥusayn (or Abī Shadīlī) Bāqī b. Dīmuq (known as Bāqī) has attained considerable notoriety. As first a sheikh, he gradually rose to be lord of Ardīkhūj, Amlī and Māḏārin. A rising in Qaraṭan introduced him into conflict with Samsān al-Dawla. Bāqī defeated the latter’s forces at Bi-Dāštīya (on the Khūṣir-al-Hamayniya in the canton of Kawqūm = Arīsān) seized Mawṣāl and was planning a march on Baghdad to put Büyük rule.
when he was defeated by Şanşen al-Dawla. He fell back on Mal'at al-Dirikl and, by an arrangement with the captain of the army sent against him, secured possession of Diyarbakr and the western part of Tur Abdin (374 = 984). But he did not relinquish his designs on Mawṣil and in 379 (990) having collected a large number of Bashsharshi Kurds, encamped under the walls of this town and engaged in negotiations with its inhabitants. But the Hashani princes who had just regained session of their hereditary fief, secured the help of the Banu 'Uqail Arabs and attacked the invader. An accident put Bridh hors de combat and he was slain. His body was cremated, but the people of Mawṣil obtained his horn with the usual rites because he had fought against the unbelievers (Amd. Xi. 25, 27, 38, 49; Turāqī 386-400, 410; Fakhr al-Dawla, p. 83-84, 176-178; Abu a-Faraj, Muḥarrar al-Dawla, ed. Pococke, 321-323). In 380-390, Şanşen al-Dawla made an attempt to improve his position and with this object, made an alliance with Fakhr al-Dawla, who was supported by the Kurdi cavalry mobilised at Shurāz. After the failure of the enterprise he sought refuge with the Kurds in the latter betrayed him and he took refuge with Fakhr al-Dawla, who was notorious for his hatred of the Kurds. (Turāqī 386-400, 410; p. 184; on Ibn Fadlān see al-Usb, loc. cit., p. 424-425). The Kurdi dynasty of the Ārānids (Lambois, No. 47) is closely connected with Baddh. After the defeat of Mawṣil, Abu 'Abd al-Mawṣil b. Dunṣa, the son of Bāh's sister and his only wife, withdrew to Hisn-Kairūn (q.v.) where Bāh's Dailamite wife lived. He married her and took one of the strongholds that had belonged to Baddh. He then took prisoner Abu 'Abdallāh al-Hamādi who had defeated Baddh, but treated him generously. Iba Mawṣil established himself in Diyarbakr and by his conciliatory attitude won the sympathy of the inhabitants. The Mawṣilids reigned from 380 (990) to 483 (1090). Their power extended not only over Diyarbakr (Ārānids, Anjura Māls̱ikīn, Hisn-Kairūn) but also to Khitān, Mālgard, Arūsh and the eastem to the northeast of Lake Yan. On the west they held Ura for a time. Abu al-Hasan in 381 (991) invaded Syria and took it from the Byzantine Emperor Basil II. He was killed in 387 (997) by the people of Diyarbakr who had rebelled. His brother Abu Mansūr Mānakūl al-Dawla who after the death of Baddh had seized Māls̱ikīn reigned there till 402 (1012) (Abu 'Abd, Anjura Māls̱ikīn, ed. Reisit, 566). His brother Abu Nasr Ahmad (the Khulīfī) 417-458 succeeded him and reigned from 402 to 453. In 416 (1025) he seized Ura but the Byzantines re-established their power in 423 (1031) (Abu 'Abd, al-Faraj, p. 246). He earned the reputation of being a just and enlightened ruler, and able, though given to pleasure. In 442 (1050) Abu Nasr had to pay homage to the Saljuq Taghūrī. His son and successor Abu 'Abd al-Kanūn, Nasr, called Niṣāf al-Dawla (453-474), shared the power with his brother Sa'd (d. in 457). He added to his possessions Ḥarrān, Sawaštā etc. His successor was Mansūr b. Sa'd, who nominally reigned from 472 to 489 but by 476 (1083) the Saljuq general Fakhr al-Dawla b. Diyar took almost the whole of his lands, which were placed under the authority of the Akhlag of Mawṣil (Abu a-Faraj, ill. 77-79, 87, 123, 125, 240). On the Mawṣilids cf. the special study by Amedroz, T.J.A.S., 1903, p. 123-134.

On the eve of the Turkish invasion we find frequent reference to exploits and expeditions of the Kurds. In the reign of ʿAlāʾ ad-Dawla ʿAlī b. al-Dawla who killed the Emperor Basil II's general and thus stopped the Byzantine advance (Turāqī 386-400, 410; Fakhr al-Dawla, p. 247). Between 366 and 378 the Kurds took part in the struggle between the Byzids and the Diyarbakrs for the possession of Diyarbakr (al-Uthi, p. 295-302; Ibn Isfandiyar, G. al-M., p. 236-237). A few years later we find Maḥmūd of Ghuraz using Kurds against the Karahānsids (al-Uthi, p. 330). The Kurds took part in the civil wars of the Byzids, in the struggle of the Banu 'Uqail for the possession of Mawṣil, etc. In 411 (1020) they fought against the Turkish troops who motined in Ḫamādan. In 415-420 we find them fighting in Ḫars and Khīṭān against the last Byzid, Abu Kašīfa (A. al-Uthi, 100, 134, 226, 227, 239, 244, 247, 254, 265; Turāqī, Ibn Mustamin, p. 348, 376, 381). Thus the Kurdi element was exhausting itself in continual fighting when the Turkish hordes arrived who were destined to modify radically the ethnical aspect of the Near East.

The Turkish Conquest. When in 420 (1029), the Ghurids of the Saljuq dynasty reached Raṣīf, Tāṣār al-Dawla, the Turkish general of the Ghaznavids went to meet them with 3,000 horsemen including a number of Kurds. The leader of the Kurds being captured by the Ghurids sent a message to his men to cease fighting. This caused a rumour and Tāṣār was killed (A. al-Uthi, p. 265). In the same year the Ghurids attacked Maḥmūd and executed many Ḫalabids. The Kurds made an alliance with the ruler of Aḥbaraḫūš (Wahšūdūr) II and the Ghurids had to retreat. Another body of Ghurids after a raid into Armenia returned to Urāna and the lands of Aḥnāt al-Hādīq, Ḫalabids; the Kurds attacked the Ghurids but suffered a defeat. In 432 (1041) the Maḥmūd. Wahšūdūr II and Maḥmūd massacred a large number of Ghurids at Tabur. The Ghurids of Urāna went into Ḫakki, a dependence created by the Ghurids and inhabited by the Kurds but while they were involved in the mountains the Kurds attacked them, killed 1,500 men and took many prisoners and much booty. (A. al-Uthi, 270-279).

On the approach of Tughrilbeg's troops, the Ghurids took flight and pushed onwards. Kurdish guides led them through al-Zawān to ʿIṣṭār. One section of the Ghurids under Mānakūl, Azmūghi remained to the east of ʿIṣṭār while the other under Bāh marched on Diyarbakr and going on pillaged the districts of ʿIṣṭār, ʿIṣṭārāb, ʿIṣṭārūn. (Yaḥṣūr, ii. 270: a town between Mawṣil and ʿIṣṭār) and Fīshābūr. The Marāwānī and Sāliḥī b. Nasr al-Dawla, ruler of ʿIṣṭār, persuaded the Ghurids to wait till the spring before traversing his lands to join the other Ghurids who were settled in Syria. Then by a ruse he seized Mawṣil and with the help of the Bashsharshi Kurds of Fīshābūr, pursued the Ghurids. But the latter did not cease their depredations; they ravaged the district of Diyarbakr and seized Mawṣil (A. al-Uthi, ii. 272-273).

Meanwhile the dynasty of the Ḥanāwūrīs had perished and the power in Ḫalabids had passed.
to a new family the Band' A'nnâ a (cf. Suchan, Ein Verschiednis Muthum. Diarystien, p. 191. Shafii
smâna, i. 321. 'Alîyâr) which is often called Abu l-Shawk. Previously in 340 (1951), during a Turkish
rising in Hamadân, the Bâyût Mâhi'-al-Dawla had recourse to the services of Ibn Abi
l-Shawk, chief of Hulwân (Tafqîrî, ii. 2). The real foundling of this family to be seen has been
Abî 'l-Fâth Muhammad b. A'nnâ (Kâmîl, ix. 159) who ruled 380-401. His son Abu l-'Shawk
slay the last of the Haasanâhâla, Zâhir (Tahir) in 406. The possessions of the Band' A'nnâ included
Shafirî, Kirmângâh (occupied in 431; Kâmîl, ix. 300, 316), Iblawân, Şamghalân, Daşkâ, Khatîh-
âlahân. In 437, Taghrîl sent his brother 'Abdûn Yasnî to provide Qâdirîh. Iblawân drove the
Bâyût Gurgâš out of Hulwân and he sought refuge with the Uijjâlân Kûra. At Kirmângâh there
was a garrison of Abu l-'Shawk composed of Dailâmîs and Shâhâlân Jûran. Kirmângâh was
occupied and Abu l-Shawk died in 438 (1046) at Sirwan. 'Abdûn took Samârîn (Sussanîn I Shasmân) and
subjugated the Dujjâkân. Sa'dûn, son of Abu l-
'shawk submitted to the Sâlihâs. The dynasty lasted till 520 (1116) (Münetçinîmûlah, quoted by Suchan, loc. cit.).

The defeat of the Emperor Romanus IV at Me-
lâged (403 = 1012) delivered all Armenia into the hands of Alp Arslân. Under the Great Sâlih the
there arose in Fars the turbulent dynasty of the Shabâkara (q.v.), but it is very doubtful if this
dynasty, the fortunes of which can be traced from
421 to 756, was strictly Kurdish (cf. above). On
the other hand the small Kurdish dynasties were
the chief factor in the struggle in favour of Turks. In 493 (1100) the last Bagârîs disappeared
in the west of Kûrdîstân, and the Turcophones of KûlîţÎ where the Turc Sûkânâ Kûlî founded
the dynasty of the Shâh Armenian which lasted a
century until the coming of the Ajîyâs. Under the
date 495 (1101) Ibn Al-Atrî (x. 238) mentions the
killing of two thousand Kurds of Surkhâb b.
Badr, a scion of the Band' A'nnâ by the Turkoph-
ouns of Sulghar Kânabûlî. Other Turkommans later
took all the lands of Surkhâb except Shafirî, Daşkâ and Khatîhâlahân. In spite of these crushing
blows the Kurds are often mentioned in the six-
and seventh centuries. In his struggle with Shabir,
Kirmân, Malik Şah employed Turkish and Arab
courts, whom he later rewarded with feasts at
Kûrmân (Kâmîl, x. 33) where there were already
colonies of Kurds (cf. Ma'ûnî, Tûnîhî, p. 88; IIm Khâlidî, i. 316). Ruhê of Kûrds took place at
Bâzîrand, Mordî etc. in 496, 496, 505. In Mâhâmân b. Malik Şah's campaign against
Syria 504 (1110) there took part the lord of
Matraîga, Ahmad b. Wahbîhâ, a Kurd of the tribe of Rawât (cf. Kâmîl, v. 391) and the
'means of Armenia' Sûkman. The campaign was a
fiasco and the Kurds left to lay siege to the Turc Sûk-
Kân (Revue des Hist. des Crûtaine, Decem-
Orientaux, iii. 547, 590).

During this period we often find the Kurds
mentioned in Syria, where they came into contact
with the Franks (cf. Doerebourg, Qosûmân a.
Mûnîkhî). Under Sandjar the province of Kur-
dâستان was formed of the western part of Dijîlât, Sûfûyân, the nephew of Sandjar, became its
ruler with Bakûr (N. E. of Hamadân) as its capital. The province was in a flourishing state.
In the reign of Sandjar also the Kurds took part in the troubles of 513. In 516 a punitive expedition
passed through the Hakkârî, Zûkkan and Baghnavî districts (Kâmîl, x. 374, 377, 420), but shortly
afterwards the Kurds seized the stronghold of the Christian patriarch at Tûr 'Abûlîn (Assenanti, Bibl. Ori., ii. 221).

The Aškhâs of Mawâqî. The Aškhâs, the immediate neighbours of Central Kûrdistan, played an
important part there. 'Imâm al-Dîn al-
Zângî several times invaded Kûrd territory. In
528 (1134) he took Tûma (on the left bank of the
Bokhûn) and to punish the Hamadânîs who had
supported the Caliph Mustârûqî when he was besieged Mawâqî, seized their fortresses, Al-
'Abr, Shihî etc. (Shams al-Dîn in Reeniî, iii.
to Zangi (he must have been a Hakkârî); at this
period this tribe lived south of the territory which
now bears its name; cf. Hoffmann, Aussenp., p.
203). After the death of Abu l-Hâdi, Zangi
intervened in the quarrels among his successors,
seized Aqîhî and dismantled its defences; the
fort of Dûlub received the name of 'Amsâli-
'dîya, in honour of 'Imâm al-Dîn'. In 534
(1139) Zangi took Shahristân from Kûtîjâb b. Arslân
Tâhî the Turkmân. In 537 (1142) he sent a new
expedition against the Hakkârîs and took the
fortress of al-Shalânî (= Aqîhî?) which he rebuilt.
In 538 Irân and Kûsâw were taken (Shams al-
-Dîn in Reeniî, iii. 685). 'Allî, lord of Al-Rîyûbî
(cf. Shamsûmûn, i. 286, Rîyûbî-lulak), Faraž
and Alî (Bik) joined Zangi of his own accord.
The last expedition of Zangi was against the
Baghnavî of Fannâk (Finsî) but the siege of this
town was raised by the death of Zangi (544
(1149) Ibn al-Mülîk, al-Aškhâsî in Reeniî, iii.
36, 114, 129, 158). Kûrdîs Tagîmî Muçîdî (?)
of Hakkârî, who was sent in 547, by the Aškhâs
of Mawâqî against the Aškhâs of Aşharabûlî,
seems to have been a Turk foreign to the tribe.

Later after the death of 'Ali b. Sinî (589) the
Zângîs consolidated their position in Central
Kûrdistan. In 607 (1211) 'Imâm al-Dîn, a younger
son of Arslân Şâh Zangi, received as a fief the
strongholds of Hamadân ('Akbîr and Şahlî). In 615
(1218) the same prince seized 'Amsâli and "the
remainder of the fortresses of the Hakkârî and
Zawâzî" which were ceded to him by Muzaffar
al-Dîn Kûrsâri of Aribîl (Abû l-Fawâd, p. 433,
435). It must have been these events that caused
the Hakkârîs to be driven back towards the lands
at the sources of the Great Zûkkan.

The Urukûs, Aškhâs of Dîyûrîkâr several
times came into conflict with the Kurds (Abû l-
Fîdî, iii. 583; Usânî, i. 321). The Ašbâ'âs Caliphs,
freeing themselves from the tutelage of
their protectors (noted with the Kurds (cf. the
case of 'üs Humadânî in 528 and Kâmîl, xi. 7,
388) and sought to weaken the Turks. In 581
(1185) under the Caliph al-Nâqîr, a minor incident
resulted in a war between the Kurds and the
Turkommans (Kâmîl, iii. 342) which extended over
a vast area (Syria, Dîyûrîkâr, Lûzân, Mawâqî,
Shabirîz, Dijîlât and Aşharabûlî). Two years
later the rivals stopped fighting in order to join
against the Caliph of Armenia, Asoyîrî, Muzaf-
potamian, Syria and Capadocia. The conflict
soon broke out between the Kurds and Turkom-
man. After many fierce battles the Kurds fought
their way back into Cilicia. The Turks practically
exterminated the Kurds of Cilicia and Syria. As
the Kurds on leaving their old homes had entrusted their goods to their Christian neighbours and as the Christians conciliated some Kurds, the Turks finally fell upon the Christians at Thelma (i) and Araboth (= A'ariq?) (Michael the Syrian, in Recueil, Doc. Asiat., iii. 395).

The Ayübiids. The Kurdish origins of this remarkable dynasty are well established (Sahrazad, p. 55-82). The Armenian historian Hayton (Hethum) says on this point: "Postes vero Saraceni universum dominium Egypti et Medi, qui Cordine volgariter dicitur, regni Egypti dominium occupaverunt," Recueil, Doc. Asiat., iii. 225, 343). The grandfather of Salih al-Din Shaddih b. Marwan was a Rawa'i Kari (Rawadi, Rawanda; a clan of the Hadhjib) of Dvin (q. v.).

The important fact is that it was from Dvin that the Shaddi dynasty came out, the memories of which must have been still alive in the time of Shaddih. Ayübi (q. v.) and Shirkhi (q. v.), son of Shaddih, were born in the old home (the village of Adjamskhan). Salih al-Din (q. v.) was born at Taksit but Kurd traditions were certainly familiar to him through his father and uncle. The persistence of Iranian names in the Ayübiid family is significant. Nevertheless the scene of the main activities of the dynasty was Egypt and Syria.

The families of the old Seldjük Atabaks, even when they became vassals of the Ayübiids continued to rule in Diyarbakir (Urtauids), Mawsil (Zangids) and Arbil (the Behtasghis, at first deputies of the Zangids). By the treaty of 857 (1157), with Izz al-Din Zangi, Salih al-Din annexed only Aleppo and Shahrizor (Ibn al-Aarith, al-Atabakhs, Recueil, ii. 334; Kamal, xi. 340). Balikh al-Din, Recueil, iii. 85). In 858, Salih al-Din gave Shahrizor to his Mamluk Kshlaghkh (q. v.) a relative of Ya'kub b. Khashqai. The only independent way by which the Ayübiids penetrated into Kurdistan was that of Khiilti. This district was at first conquered by Tadj al-Din in 877 (1211) (Kamal, xii. 49) but only after the death of Salih al-Din that his nephew Awhad Ayübi installed himself there in 894 (1207). Later Khiilti passed to his brother Ashraf, who assumed the title "Shah Armian." and finally to the third brother Mu'azzar who ruled there till 942 (1534). The peace of this war was broken by invasions of Georgians, of the Khwarizmshah and of the Mongols. The Georgian troops who were operating round Khiilti at this time were commanded by the Armenian prince Zakare and Iwane whose genealogies make them descented of the Ksel Barakehan, i.e. of the Kürd tribe of Bâipartshin; cf. Marr in Zcun, 1911, x., p. 120.

The Ayübiid forces were composed mainly of Turks but the Kurdish element was by no means negligible. In 883 (1187), Salih al-Din addressed an appeal for a holy war to the Kurds on the upper Tigris. The Ughans forces were disband in 884 (1188) but the Diyarbakir detachments and particular tribes are often mentioned. The Kurds were sometimes on bad terms with the Turkomans (Ibn Khatib al-Din, Recueil, iii. 36, 313, 381).

Kurdish were numerous in the civil and military service of the Ayübiids but very often they acted against the dynasty's interests. When Shirkhi died, there were Kurds who opposed the appointment of Salih al-Din as his successor (Ibn Kbal-likd, iv. 494).

An important part was played by the family of Abu 'l-Hajjaj (Hajjibân) hereditary chief of Arbil (I). He directed the defence of 'Akka against the Crusaders and was appointed 'ubâda'i of the army and governor of Jerusalem. In 1196 he was transferred to Baghdad; he conducted an expedition against Hamadân and died at Dâjkûs. His nephew, Kajb al-Din built the Khâsîya madrasa in Cairo. Another Kermel, of the tribe of Hakkân, Sal Künt al-Din b. Âmân al-Malachî, succeeded Abu 'l-Hajjaj at 'Akka. His descendants had a flourishing career; his son Âmân ended his days in the possession of Harûn; his grandson, the Kajî 'Imad al-Din, plotted against al-Kâmil and had to go into exile.

The Shi'ites, Shâh Jâlîl al-Din. In 644 (1247) the Kurds of Zagros inflicted a defeat on the troops of the Khwarizmshah sent from Hamadân to Baghdad. Jâlîl al-Din's operation against Khâtûn (623-626) disorganized the life of the country and the Kurds were decimated by famine (Kâmîl, xii. 307, 308). Defeated and pursued by the Mongols, Jâlîl al-Din took refuge among the Kürds of Diyarbakir and in 638 (1241) he was killed, probably by one of them (Djavunûn, ed. Muhammad Kawsâm, 1930; Kâmîl, xii. 343; D'Ohsson, Histoire des Mongols, iii. 62). In 634 (1237) again the remnant of the Khwarizmshah's hordes traversed and plundered the region of Kharput (Atabakhs, i. 63 p. 477). After the death of Jâlîl al-Din, the Mongol lords waste the region of Diyarbakir and Khâtûn. Another base had descended from Marâgha on Arbil; this latter region was three times invaded. In 645 (1245), Shahrizor was laid waste and in 650 (1252) Diyarbakir.

The Mongol Ikhâns. The Kurds are rarely mentioned under the Ikhâns. As these rulers — at first pagan and later Muslims — were on good terms with the Christians and the latter had sufficient causes of complaint against their Muslim neighbours, the Kurds so recently involved in the wars of the Ayübiids had to remain confined to their mountains and to hope for success for the enemies of the Mongols.

The province of "Kurdistan" formed in the time of the Seldjük, the capital of which was Bahâr (near Hamadân) was conquered by Malik b. Thâlit, father of the celebrated Amir Câbatan. Leaving Hamadân in 655, Hâlâgî marched on Baghdad. At Kirmânumâ the Mongols began to murder and plunder (Ráshid al-Din, ed. Quâtremère, p. 324, 325, 267). Before the capture of Baghdad, Hâlâgî sent troops to take Arbil. The governor of this stronghold, Tadj al-Din Salût (cf. Rashâd al-Din, ed. Blachet, p. 261), submitted to the Mongols but the Kurd garrison refused to follow his example. Arbil was taken with the help of Ashraf al-Din Mawsil, Bahâr al-Din Lutûn (d'Ollisson, iii, 256). The taking of Baghdad resulted in the depopulation of Shahrizor (q. v.) and its Kurd inhabitants, according to Shâhâb al-Din al-Umari, left for Syria and Egypt (cf. D'Ohsson, op. cit., iii. 309, 320, 337). An echo of these events is found in the appearance in Algeria of two Kürd tribes: Lawân and Bahûn (Ibn Khâlidân, Hist. des Berbères, trans. de Slane, iv. 410 and iii. 413).

Returning to Adarsharikhân, Hâlâgî set out for Syria in 657. In the Hakkâri country the Mongols put all the Kurds they found to the sword (Râshîd al-Din, ed. Quâtremère, p. 324). Djavunûn, Diyarbakîr, Mayafarîkîn (held by the Ayübiid Kamal) and Murût were taken in succession.
After the death of the Atshak Badr al-Din Lu'in who had remained faithful to Hilal, his son Saliq went over to the side of Balbar, Sultan of Egypt and received confirmation of his investiture from him. The Kurds around Mervyl at once fell upon the Christians. The garrison of Mervyl consisting of Kurds, Turkmans and Ottomans, courageously resisted the Mongols.

In Syria also the Kurds threw in their lot with the Mamlika. In his letter to the Khans Berke, Balbar boasted of the number of his troops, who were Turks, Kurds and Arabs (d'Olsasson, ii. 355). In the time of Al-Abaq, the Armenian Hayton tells how after an invasion by Egyptian troops (before 677/278) the Kurds took 5,000 houses of Kurds (Gondory) living in northern Syria (Kawarla, Des. Arm. i. 170). But after the defeat of the Mongols in 688 (1288), a body of Muslim troops, made up of Turkmans and Kurds, laid waste Cilicia. The very cases in which Kurds are found allied to the Mongols were generally in distant parts. Under Uldjaiti there were Kurds in the troops that invaded Gillis in 706. A little later a Kurd, Masaq, who had proclaimed himself the substitute of the Shams of his family was executed by Uldjaiti. In 712, Badr al-Din, the Kurf lord of Rabaša resisted the Mongols.

The Kurf provinces were governed by the Mongol Amirs. The fighting in Arbil never ceased. The "Kayâla") Christian highlanders, forming part of the Mongol army and stationed in Arbil, bought a charge against their chief Zain al-Din Bâša and came into conflict with the Kurds whom the Arabs supported. Incidents began in 1297 but the situation came to a head in 1310. With great difficulty the Mongols drove the Christians out of the citadel. The Mongols had summoned the Kurds to help them in the siege but their Amir who were friendly with the Christians, wanted to use the Kurds to prevent the massacre of the Christians by the Arabs. The massacre took place but the Kurds had no share in it (Histoire de Mar Jehanlam III, transl. Chabot, Paris 1809, p. 152-177).

The country between Maragha and Arbil was a kind of high road for the Mongol armies; at this time the country south of Lake Urmia was still full of the most part occupied by Turks and Mongols (cf. MAMMU-KULU).

The capital of the province of "Kurdistan" and Uldjaiti was moved from Bahar to Sulaksâéid (of Camenâli). The extent to which the province which had suffered may be judged from the statement of the Naskir al-Šafa'i (p. 107) according to which its territories were reduced to one tenth of what they were under the Saljûqs.

When the Ikhsan had disappeared, two families of Mongol chiefs of the tribes of Sulaks (q.v.) and Djilmars (q.v.) became rivals for power. By virtue of the division of the fiefs between the two "Hasha" (in 728/1328), (Persian) Kurdistans and Khurasan returned to the children of the Amir Akrasâ at Akraš (I). In 748-785, the Djilars Bayazid carved a fief for himself out of Persian Kurdistans and Iran Adlam (Lance-Poole, op. cit. No. 86 and d'Olsasson, iv. 747).

Table of the Kurf tribes in the time of the Mamlik Sultans. The Mongol conquest had completely eclipsed the political part played by the Kurd tribes but in Egypt where the Mamlik Sultans were cherishing secret plans against the Ikhsan, much interest was taken in the fate of this Muslim element. The Mamlik al-Ashâr of Ghišan al-Din al-Umâr (d. 749 = 1348) shows how exactly the chancelleries of the Mamlik Sultans were informed about Kurf affairs. According to al-Umâr there were Kurds near Akras and Akras and al-Diyâr al-Arab and in Syria and Yemen. The mountain country (al-Djilmars) inhabited by the Kurds began near Hamadin and ended in Cilicia (Hilâla al-Tahtâ). To the west of the Tigris the Kurds of al-Qausa and Mardin were at the mercy of all their neighbours. At Mardin however a certain Ibrâhîm al-'Aqr Bâša (I) had shortly before proclaimed himself independent and had attained considerable power. The author then gives a list of twenty tribes living between Hamadin and the past of al-Djârâ that lies between Mervyl and Karâ (cf. Kusîr in the Shâhâf-mânû).
16. The Hakkârî lived at ‘Amadiya and numbered 4,000 men.
17. Near the Hakkârî beside Mardin were the Djaal al-‘Amrani and the cave of Kabîl Dâwûl where lived the Besîrî (??).
18. Near Dîjûlûnî, towards Mawilî, lived the Bokhtî, rivals of the Hammâtî.
19. The Dassînî had been very numerous but their chief Badr al-Dîn came down to more accessible country, and there were no more than 1,000 Dassînî in the province of Mawîlî. 500 Dassînî lived at ‘Azîr.
20. The Damûlî (??) inhabited the high mountains.

To this information given by the Mazikî the Shâbî al-‘Aţâfî basing on al-Takhtî composed by Tâşî al-Dîn about 748 (1347) adds a list of 35 Kuri chiefs with whom the chancellors of Cairo were in correspondence.

Timûr and the Turkoman dynasties. After the Mongols, the rival Turkoman dynasties extended their power over Kurdistân. This period, of which little is yet accurately known, was of considerable importance for the Kurds. The Marzûqîs of the last dynasty penetrated into the heart of Kurdistân, involved in the melée of political and religious quarrels (cf. the extreme Shî’îs of the Kara-Koyunlû) and provoked considerable movements of the population; it was at this period that the Yezidi Kurds seized the country south of the Lake of Urmia (cf. Kiva Nadîr). In contrast to this, the conquest by Timûr which temporally swept aside the Kara-Koyunlu had only a transitory character.

Many incidents in the history of Hîmî Kâfî and Djastrî between 796—807 (1339—1441) are recorded in the Syriac Chronicles (written at Hîlâm) publ. by Behnach, Kritum secundum XV in Mesopotamia illusor. lib. Bâris 1838.

Timûr had to deal with the Kurds in his campaigns of 796 and 803. After overrunning Baghdad and Dîyârbakr Timûr attacked Djastrî which he soon destroyed. The dependencies of Djastrî were likewise conquered. Timûr next crossed the mountains separating Dîyârbakr from Mînî and gave a favourable reception to Shurî al-Dîn of Bîdîs "renowned for his kindness and justness throughout all Kurdistân". In 803 Timûr returned from Baghîdî to Afdjarâhîn and on the way was attacked by the Kurds.

After the death of Timûr, Kara-Yûsauf Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power. In 810 Kara Yûsauf and Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power. In 810 Kara Yûsauf and Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power. In 810 Kara Yûsauf and Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power. In 810 Kara Yûsauf and Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power. In 810 Kara Yûsauf and Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power. In 810 Kara Yûsauf and Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power. In 810 Kara Yûsauf and Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power. In 810 Kara Yûsauf and Kârakoyunlu returned to Kurdistân and sought refuge at first with Shams al-Dîn of Bîdîs. He gave him his daughter and with his assistance re-established his power.

The battle of Dîlûtirî deeply affected Kurdistân. Malik Kâhlî (Shurîfînî, l. 155) the dispossessed prince of Hîmî Kâfî had regained possession of Shurî and was trying to regain his hereditary throne. Muhammad Beg of Shâbî was fighting against the Persian prince a second Beg of Maysûfîrînî, Kâbîl Beg of Agil, Djanâmî Beg of Tâšî, and Abd al-Malik, son of Fâlî, had declared in favour of the Ottoman. The Governor of Djastrî had succeeded in repulsing the Persians of Mawîlî. Sa’îd Beg Solîrî had taken Arbil and Kirkûk. Some twenty other chiefs were wavering in their loyalty to the Persians. A personal visit by Idîrî to all these chiefs won 25 of them over to the Sultân.

When Shâm had left Tâsarî, Idîrî sent reinforcements to Dîyârbakr and Hîmî Kâfî. Idîrî summoned to his flag the Kurd levies and defeated Kurd Beg, a former Persian Governor of Kurdistân. The Kurds of Dîyârîbâk, resisted the Persian attack until help arrived from Ilyfîkî Muhammad Pâshâ, Ilyfîkî and Idîrî met at Hîmî-Kâfî and defeated the Kurds. Then reinforced by 5,000 Kurds (from ‘Amadiya) the Turks relieved Dîyâr-bâk and took Mârdîn, and Idîrî, emir of the Shî‘î tribe which remained in Persian hands. The Persian commander then executed a successful diversion from Baghîdî and Kirkûk and the people of Mârdîn drove out the Kurds and invited the Persians to re-occupy the town. The two armies met on the Naspîn-Urfa road. The Persians were defeated and Ilyfîkî forced Sulaimân Kânî who was still at Mârdîn to surrender. The occupation of Naspîn, Dîrî,
KURDS

Malýššiarto, Díyárbar and Singar followed and lātis completed the administrative organisation of the sanjaq. In the province of Díyárbar eleven sanjaqās were put under Turkīsh officials, eight under Kurds (Abrūd, Ḥeyleği). The Sanjaq confirms the investigations of the new order but the latter were always chosen from the other families. Five hereditary sanjaqāt (hājirān-kemālāt) retained their dynasties with the transmission of power direct from father to son (cf. Tischendorf, Das Lesezoon in der mosaischen Staaten, Leipzig 1872, ch. ii. and iv., quoting Aḥmad Ali Muḥammadnāmeh which wrote at the beginning of the sixteenth century).—A similar system was later applied throughout Kurdistan from Malṭiya to Bīyašt and Ṣhahrūstī (cf. below on Şaraf-nāma). and the very interesting remarks of Ewlyś Čelebi [IV, 176—180 and 247—316]; on the 37 sanjaqās joined to Wān by the law of Sulaimān I and the order of march of the local army. Only the province of Kirmānšāh remained to the Persians. lātis was liberalized and the emir's administration was sent him, the spaces left blank for him to fill in the names of the recipients (vom Harper, O. A. R. iv. 749).

[396] 1552 the Turkish army took Tabriz recovered Bagh- 

Bahādūl from Dhu l-Fākhr, a Kurd of the tribe of Māḏūl (Maqāilā). A long series of wars began again. Suṣain Sulaimān led an army against Persia in 1533, 1534, 1535, 1548, 1553, and 1554. In this last year the Baghādūl troops conquered the Kūra of Belbāq and Shahrūstī while the Persians were occupied in Georgia (von Harper, Grab cit., ii. 236).

By the peace of 999 (1590) 'Abdul I had to come to the Turks the western provinces including Adharārālūd, Shahrūstī and Lurān (ibid., i. 539) but in 1010 (1601) fighting was resumed and by the peace of 1021 (1612) Persia regained possession of the lost provinces, except Shahrūstī (ibid., i. 745). 'Abdul II transported 15,000 Kurds to the frontier of Khūzistān to serve as a bulwark against the Turkomans.

Towards the end of the reign of 'Abdul I, Turkish efforts were concentrated on Baghādūl. During Hāfiz Shah's first campaign (1623) his army included the Kurdāstān troops. The Kurds fought bravely. The Persians having defeated the attackers, sent punitive columns to Mārtān. After the death of Hāfiz Shah, the grand vizier Khos- 

raw Fālāwād advanced on Baghādūl in 1039 (1629). Sayyid Khan of 'Ammiyā, Mīra Beg Sülmān and the mixed Kurd-Arabo tribe of Baghillān took the side of Khosraw Fālāwād while Ahmad Khan Ardalān threatened the Turkish flank. Khosraw Fālāwād advanced as far as Susum [q.v.] and Hamadān. On their way back the Turks defeated at Camūšāl and Durtan a Persian force. Baghādūl still held out however and when Khosraw Fālāwād had returned Ahmad Khan Ardalān re-occupied Shahrūstī (vom Harper, Grab cit., iii. 17, 23, 49, 86, 92). Not till 1048 (1638) did Mārtān finally take Bagh- 

ādūl and the treaty was signed with Persia in 1048 (1638) which fixed the Iranian frontier down to the sixteenth century (Ta- 

rātāb-e Veṣeṣrā, i. 686). Persia was now completely behind the Zagros chain.

The great struggle between the Şafaws and Ottomans made the Kurds conscious of their political importance. The Şaraf-nāma has preserved for us an accurate picture of the feudal life of the

Kurd tribes and principalities at the height of its development about 1590 (1596).

Şaraf-nāma. This book by the chief of Bīlās, Şaraf al-Dīn (cf. no. 313) published in 1595 (1596) occupies an exceptional place among the sources for Kurdish history. The history of the Kurds in the strict sense (vol. i. in Vēlāyīmof Zennōf's addition) is divided into four parts (pākāra): the first of these deals with those Kurd dynasties which have actually enjoyed the privilege of royalty (ṣanā'īn); the second with those whose members have sometimes had coins struck and the Ḫāshūk recited in their names; the third enumerates the families of hereditary governors (bakhštān) and the fourth is devoted to a detailed history of the chiefs of Bīlās. Part i. gives five dynasties, the Mar- wānīs [q.v.] of Dīyābār and Dījāma, the Hadainwāds [q.v.] of Dainwār and Şahrūstī, the Fālāwāds of the Great Lār; the princes of little Lār [cf. see] and the Aysūhāds [q.v.].

As the differentiation between the second and third class of princes is rather subtle and the order in which Şaraf al-Dīn enumerates the dynasties is quite arbitrary it is better to arrange these dynasties according to the geographical position of the seat, taking Dūṣrat-šāh Qubār as the centre. This list will be followed by that of the Kurds in Persia. The sons of the second class (including Bīlās) will be marked with an asterisk (*)..

Şaraf al-Dīn distinguishes as far as possible between the tribes and the families of their chiefs and it is necessary always to bear in mind the bases of feudal organisation in Kurdistan. Chiefs of varied origins rule the Kurdish, Kushtian and Christian tribes, with the help of warrior Kurd tribes (avānār), which are sometimes settled, sometimes nomad or of rather semi-nomad.

Group A. Between Dūṣrat-šāh and Dūstān.

1. The chief of Dūṣrat-šāh* claimed Omayyad origin but gave as their ancestor Khalīl b. Waldī. In such confused genealogies we have a combination of memories of the Kurd alliances of the Omayyads with the local cult of the descendants of the famous general Khalīl b. Walīd [q.v.] whose tombs are shown near Shīr (Hartmann, Scissēn, p. 10, 144). These chiefs were at first Yāšūl and only later became converted to orthodox Sunnites. After the death of Sulaimān b. Khalīl his three sons divided his possessions: Dūṣrat fell to Mīyā 'Abd al-Asā, Gerb to Mir Höjjāl Beg and Fink to Mir Abūl. These three branches each kept their own link in later times.

The Şaraf-nāma refers to the possessions of this family as wilāyāt-i Bokhit (l. 320) and enumerates in detail but without system the 14 nākhs forming this important state: Gūrūlī, Arwaš, Pirvā, Bādān and Tānā (Kalānī) occupied by the tribe Kāf; Fink; Tūr, Haltam (Hūmān) and Şahrī inhabited by Christians; Nīk Asīl; Aramāštī the tribe of which (Brāšy) is the chief among those of Bokht; Kēwar or Kēmāt [v. Dīr-dīr which belongs to Tēstān].

In spite of the careful study by M. Hartmann, Bokhtān, Mittel. d. Ferdows, Geršān, 1890, 2 and 1897, l. p. 1—163, the localisation of some of these places is not quite certain.

The šef of Dūṣrat-šāh replaced the šef of the Dštān and the Tīgī. It did not include the sources of the Bohōn. Towards the east, the neighbours of the Bokhit were the
The ancestors of the rulers of Khīšt, Lāhījārā (Spartah, Ispet; in Einvīo Cilei, Isā’īr) and Māks (Maksa) were three brothers who came from Bālājīn (Kīs) in the time of the Saljūqs (Shahar-Abū). The tribe of the principal sīr was Namiran; this sīr lay along the right bank tributaries of the Bōhnān and stretched as far as Marwānīān.

2. Shīrāq (on the right bank of the Bōhnān below Khīšt and north-east of Sīrī) The ancestors of the “Shīrāwī” chiefs were in the services of the Alīyās and came to Shīrāq at the same time as the “Malkānī” to Hīm-Kāsf. The Shīrāwī played even the role of vassals by the Malikān (Cf. cit., l. 235). The capital of Shīrāq was Kūfīr. The other dependencies were Kāft, Shālahān (also called Garm = Khirki) and Irīn.

3. Rūstāq. The Rūstāq (Rūstāq) tribe is said to have taken its name from the fact that 24 clans, assembled one day to fight in the village of Tāb in the canyon of Kūfīt (now the kāf of Malkānī west of Bīlīs), formed a confederation which later became divided into two sections: Bīlāsī and Kāftwa. Shāfar al-Dīn (l. 361) enumerates the 24 (read 25) clans of the Rūstāq, of which five were old settlers and the others newer-ID: Bīlāsī (10 clans) and Kāftwa (15 clans). The Rūstāq took Bīlīs and Hārūn (Shāfīn) from the Georgian king Tātār (al-Charākat, p. 920-921). Later they were brought from Aqha by two brothers of Shāfīn origin. One became chief at Bīlīs and the other at Shafīn. 13 chiefs of the line of Dīyā al-Dīn had ruled at Bīlīs before 1005 (1596). The only interruptions took place under the Saljūqs (534-576), under the Ak-Koyunlu (871-900), under Shah Ismā’īl (1313-1360) and between 941 and 986. In this last year Sulaymān Sulaibain wanted to exchange the hereditary sīf of Amr: Shams al-Dīn for that of Malātiyā. Shams al-Dīn had to leave Bīlīs but fearful new intriguers went to the court of Shah Tāmāz, who treated him with generosity. Shams al-Dīn died in Persia in 995. His son Shāfar al-Dīn, born in exile in 940, was carefully educated at the court (the Shah even had him taught painting). He ruled several Persian provinces in succession and was appointed chief of all the Persian Khāns. After the accession to the throne of Ismā’īl II, Shāfar al-Dīn fell under suspicion and was sent to Nakhchivan. From there he succeeded in reaching Mān and received from Malik Khān investiture for Bīlīs, to which Māh was added in 991. For the year 1005 (1655) Ewliya Celebi (iv. 81-121) gives on a detailed description of Bīlīs. The last prince of Bīlīs, Shāfar Beg was deposed by the Turks in 1849 (Lynch, Armenia, ii. 149).

4. The rulers of Şāqīn (Hām) were called “Iran” from their ancestor “Iz al-Dīn,” brother of Dīyā al-Dīn of Bīlīs. The “agis” of Şāqīn were at first Shīrāwī, Bīlāsī, Shāftī and Tāmātī. The Rūstāi (as quoted) arrived afterwards; later after the accession of Aran the clan of that district. Kūfīr, Bādīr, Māghāsîn, Āsān, who had at first belonged to Hīm Kāsf, came to join those of Şāqīn.

5. The Suwālīt chiefs claimed a Barmāsīr origin. Their ancestors were adopted by the Suwālīt tribe. The hereditary sīf of the Suwālīt tribe was Gundi (this should be read for Āqīf in Vālimoof-Zeinof, l. 260).

6. The Pārsā tribe in which Shāfar al-Dīn places among the tribes of Persia (l. 328) is said to have been of Suwālīt origin. According to the Shāfar-nāma, l. 328, “it had no definite religion and showed signs of heresy (l. 357).” The tribe was divided into two branches, Khandar Boghlan and Sīrī, and one was under the Aran of Bīlāsī. Kīsīlī received as sīfān Kīs, Malakān and the canto of Ushāq (l. 235) of Māh. They were as proud that they thought of proclaiming their independence. After the battle of Calīfīn the Suwālīt dispossessed the Pārsā from many of their sīfān (l. 235). In the time of Shah Tāmāz, Kīsīlī Beg appointed chief of the Pārsā received Žamān (near Tīfūr). Later Pārsā were transferred to Abshāri where the tribe increased.

7. The Miṣrāːt tribes (Miṣrāːt in the Sultān-nāma) claimed to be descended from the ‘Abīsānī. Their ancestor was a religious man who came from Makkā to Agil and whom discipied the Mārdāt household. The tribe themselves said they were of Arāb origin, being a tribe Kūfīr from around Alippo who migrated about 420 to settle as a result of troubles with the Fātimids (Cf. Lane-Poole, The Muhām. Dynasties, N. 455: the Mārdāt of Alippo). The main one of the three branches, the Būbānak, lived at Agil; it maintained good relations with the Ak-Koyunlu but under Shah Ismā’īl Agil was occupied by the Persians. Of the other two branches of the Mārdāt, one ruled at Fāhī, at Bīgīn (below Kīfī) and at Khārāt and the other first at Bārāndjī and later at Dāmān (south of Aghānān-dān).

8. The rulers of Kamītān are said to have been ‘Abīsānī descent, but their names rather show a Turkish origin (Saljūq). Their šāhid, was called Malikīshī (Maliq-Shāhī, I). There were about 1,000 houses of Malikīshī in the Persian service (in Persia). The lands of the Malikīshī were as numerous that the name Kānsū were becoming almost synonymous with Kamītānish (Shahar-nāma, l. 165). They kept them in the Mongol period, under Timūr and Kārīsīf but the Ak-Koyunlu did all they could to weaken the tribes faithful to the Kān Koyunlu and sent the Turkish tribe to Khārbandān against Camīšānītān. Shabliw Hashim drove out the Khārbandān and submitted to Shah Ismā’īl. The latter put a Persian governor in his place. Şefīn I. restored the hereditary amir Fir Husain.

9. Group B between Diṣəra and Kīlī. Hām-Kīdī (Cf. Kīsīlī-Kīdī). The local tribes (malkānī) claimed to be of Aṣīlāt Kīlī descent, which seems very probable. They perhaps alleged to have received the sīf of Hīm Kāsf from the ruler of Mārdāt. The first chief mentioned by the Shahar-nāma, is Malik Sulaibain who died in 736 (1336). The Ak-Koyunlu seized Hīm Kāsf but Malik Khālī who had taken refuge in Hāmī, later regained possession of his sīf. At a later date the Ottoman dispossessed the sons of Malik Khālī. Among the dependencies of Hīm Kāsf, the Shahar-nāma mentions Sīrī, Bīgīn, Tīr (which sometimes figures among the possessions of Diṣəra, cf. ibid., p. 117, 127, 137) and Aran.

10. Sultanānī, rulers of Marwānī origin (Omont), established themselves at first at Kīlī and
the canton of Cihanli (between the Kulp and the Batman-see before they join) and gradually captured many strongholds and territory as far as the Tigria. They ruled a powerful confederation of tribes, the majority of which were nomads and in summer moved to the Ala-Tagh (Niphates). The chief of these tribes was Khandan, but the more eastern
prising was Basyan, 1,000 families of which migrated to Biyazid under their chief Shahanawar. A number of these tribes preferred Yastil doctrines. The Shabistan lived on had terms with their neighbours of Sapan. They were divided into two branches, that of Kulp and Batman and that of Mayafirgan.

12. Zakari (the modern pronunciation attested by Addâl Scher, T. A., 1910, p. 119—139), according to Shafi al-Din, Zakari, is the ancestor of the Arabic Arab. The family of a young holy man from Syria of 'Aid origin arrived in Mardin in the time of Ortoq (d. 316 = 1213), Abu 'l-Faraj, Mikhares, p. 379). The family formed connections by marriage with the Ortoqids and later with the Ak-Koyunlu. There were four branches of Zakari, the principal branches were those of 'Arid (descendants of the Batapdin-40) and Zakari. The two other branches were those of Deyasan (an old Christian convent Dej-Der) and that of Kerekian (between Deyatbar and Mayafirgan) the latter descendants of the marriage of a Zakari chief and a gipsy woman (dakbar-i shiru).

13. Kulla. The ruling dynasty believed it was related to those of Hakkari and Amadiya. Their ancestor Mand (Mantashe) had rendered services to the Ayubahida who gave him the canton of Kupair (near Antioch). He united under his rule the Yastids of Kupair and those living between Ham and Mardin as well as the Kurds of Dijbil and Kifa. Under the Mamlik Sulaiman and under Selim I disputes broke out between the Zakids (Shahid 'Iz al-Din) and the family of Mand, which ended in favour of the latter, but the hereditary rights of this North Syrian shef do not seem to have been on a very solid basis.

Group C. Between Djeautra and Khoi

14. Hakkari [cf. HAKSAN and Shambdin]. Sharaf al-Din does not seem to know the old quarters of the tribe around Amadiya from which the Mangal Attebs had driven them northwards. The emirs claimed to be of Abdâl shef.

The first Amr mentioned in the Saraf-nama is 1332 al-Din Shur (probably simply an arabisation of the name Yusuf-Shur) who held out against Timur in 789 (1387) in the fortress of Vah. Under the Ak-Koyunlu the tribe of Dumbul (of Djeautra) took possession of Hakkari but the Christians of Dij (Djere = Nestorian) went to Egypt to bring back the soin of the ancient family Assad al-Din Zairin Cang (Golden arm). The restored dynasty received the name of Samue (M. Garvest, Grammaria della lingua curda, Rome 1877, p. 4). In the time of Isma'il I, the Shambdin emirs lived in the capital of Bâl (Shambdin); a number of them lived in Western (south-west of Vah) and possession of the satrapy of Kavak west of Western was disputed to the Hakkari by the Rihan. Hakkari rule extended to Albar in the north. The last representative of the Hakkari house, Nûs-Alieth Beg, was dispossessed by the Ottomans after the rebellion of Bâdsh Shân Beg of Bokhâra and in 1545 Halim Khân surrendered Bâg-kal' to the Turks. The tribe of Tawânî (Ibid. I, 97, 100) which still exists is mentioned as living near the Hakkari.

14. The Mayafirgan sief lies north of Hakkari on the river which sent the lakes of Vah and Arsal. The rulers (Marwans) of a branch of Boghân) who originally descended from the Yastîn of 'Abd al-Allah (1312—

The Dumbul are a tribe of Boghân (Sharaf-nama, I, 118, 310; Dumbul-i Bohkak) which for long remained Yastil). The Dumbul later came to 'Abd al-Malik al-Din where they received as sheif Sukkanâshid (Sogmanâshid) north-west of Khoi (now Zaraâul). Under the Ak-Koyunlu the Dumbul had seized the castle of Bâl (in Shambdin) and a part of Hakkari (Ibid. I, p. 193). To their sheik of Sukkanâshid Shân Tashnâk added Khoi. Under Sultan Sulaiman the Dumbul received Köpr [I.e.] and Bângin, later they annexed Shambdin-Serul (the modern Serul) and Byat (the modern Shârul) in his Rastân al-Sharaf (beginning of the 16th century) says that all the Dumbul are Shîns (cf. the allusion in the Sharaf-nama, I, 312) and speak Turkish (I).

17. Brâdost. The ruling family was of Gûrun of Hasrawan descent [q.v.], its lands lay west of Urmia. One branch ruled at Shamal-I (I.e.), another at Tegesew and at Kâl's Dâwid. The remnants of the Brâdost tribe now live south of Shambdin on the Rubâr al-Bâdost (a tributary of the Great Zab, the sources of which lie west of Ushat).

18. Ustân. The chapter which is wanting in the manuscripts must certainly refer to the first dynasty of Shambdin, whose headquarters were Sulaiman in the atophobia of Harki (cf. Shambdin).

19. The history of the Zarâz (cf. the Zar-part of Shahî al-Din al-Umarî) announced in the preface to the Sharaf-nama is lacking in the text. The Zarân. The paragraph is lacking in the manuscripts and we know nothing of the tribe.

Group D. South of Hakkari

21. Amadîya [q.v.]. We have seen that the town of Amadiya was built on the site of an ancient castle under 'Imad al-Din Zangi (541—541).

The local dynasty of Bahduthîn mentioned in the Sharaf-nama seems to have settled in the country after the end of the Zangid (viii—ixth century). The chiefs of Amadiya were known for their fervour in religious studies. The Sharaf-nama gives their names for the Timurid period. Later (under Isma'il I) the Bahduthîns annexed the Zârjî district inhabited by the Kehdl and Sulaiman which had at one time formed a separate sief (shâhîyât al-Sulaimân). In this way the sief of Bahduthîn incorporated the greater part of the mountainous country north of Mawjil (Mount Geras, etc.).

22. Tassûr (Tasûr). The chapter dealing with this important Yastî tribe is lacking in the manuscripts last; in the text we find a reference which shows that the Amirs of Amadîya took Dodik from the shamal-I Tashnu (I. 109) and that in 944 (1544) Sulaiman Sellim I gave the sand dach of Arbîl and the whole siefest of Serûn to Huzîn Beg Dâsemi, a Yastî sheik's (cf. the chapter which provoked a bloody war with the Sûlûn (I. 274—

The latter ended by regaining their patrimony
and Husain Beg was executed at Constantinople. On the region called Dasten, cf. Hoffmann, Aus- züge, p. 232. 207.

23. Sohrūr (*the red ones*), descendants of Kabb, an Arab shepherd of Brehid who had fled to the village of Hudiya in the nether of Awan (in the Sohrūr territory). His son was claimed Amir of Balalāt (east of Rawanduz) and seized the castle of Awan. The capital of Sohrūr, which was embellished by their buildings (Rich, Nuvatān, i. 157) was Harrān. (on a tributary of the Great Zab below Rawanduz). The Sohrūr were still a powerful tribe about 1005 A.D.. but later succumbed to attacks of neighbours and the Balaq (Nuvatān, i. 157) benefited by their decline.

24. Bālaq. This name is really applied to several successive dynasties. Their principal seat lay south of the Little Zab and has as its capital Great Zab, in 1169 (1787) the Balaq built a new capital Sulaimānīs (cf. v. for details).

25. Mūkri, who now occupy the region south of Lake Urmia (for details see Sawai-Sulak) had broken off from the tribe of Balaq.

26. Bāna. The Khābūr Al Dīn chiefs bore this name because they had adopted lamas of their own free will (Pālājī) (for details see Sawai-Sulak).

27. Ardālaq see the articles, Ardālan, Shamshān, Khams, and Sawai-Sulak, Shaik.

28. Gāle Bergh (Sarafmāna, ii., suppl. 36-45, the addition is dated 1092). Their chief 'Abdās Agha of the tribe of Ustādāla received a *spring of water* in Muwīn (cf. Khamsa) from Bēg-bēg Ardūs (900-98). 'Abdās Agha later settled at Bilāwār, a former seat of the Khālūr. His followers were recruited from different tribes. Shah Tahmāp confirmed him in his rule over Bilāwār and the "Twelve Omāq".


29. Kahrār (Kahlār). The chiefs claimed to be descended from Güdār, son of Gir, in the Persian epic. The *isbitat of the Kahrār is called Ghūn (cf. Khams) but some manuscripts talk of *Khalūr and Ghūn* (Sarafmāna, ii., suppl. 6).

There were three branches of the Kahrār, those of Palangī (cf. Khamsa), Lariān (cf. Khams) and Māhān (cf. Khamsa).

The possessions of the chiefs of Darma and Dariang (now Rīdāb in the district of Zoūbā) according to Sharaf Al Din, i. 316, corresponded to the older Huwīn (q. v.). About 1055 the power of Khiyd Beg stretched from Daimawar and Biliawar to Bāghid. Maḥdīshāw and Biliawar (south of the Murwāri pass) formed the patrimony (Kāk) of the third branch of the Kahrār. The Maḥdīshāw branch was nomadic. All this perhaps explains the sanctity of the information given by Bāhlid Al Din. The Ghūn now keep their old patronymy but the Kahrār tribe occupies the region south of the great Bāghid-Khamsanāh road.

Group E. The Persian Kurds.

The plan of the section (Arba) of the Sarafmāna devoted to the Kahrār-Iran is not very clear. The author was writing at a time when the Pome Turkish frontier was not settled.

The principal tribes of Persia were three in number: Sīyāh Māhgh, Īgāz and Zangana. Their eponym were three brothers who came from Luristan or *Gūrān and Ardālan*. Besides those tribes and the lesser ones mentioned by Sharaf Al Din there were 14 tribes (yeomā nār) of Karabagh (in Transcaucasia), about 30,000 men under one ruler, and the Gil tribe in Khorāsān without counting tribes of minor importance.

The tribe of Sīyāh Māhgh. In the time of Shah Tahmāp its chief had become *āmir al-umār* of all the Kurds in Persia (over 24 tribes). A part of the Īgāz emigrated to Qeshmān. The tribe of Zangana (Zenghe) distinguished itself in Al-īrak and Khorāsān.

From 1650 to 1730, *Great Kurdistan*, as it has been described by Sharaf Al Din, was in so far as it consisted of a series of autonomous Kurdish chieftainships, had been already reduced in size by the introduction of Turkish rule in the sandjaks of Diyarbakr and Vān. Not only did the treaty of 1049 (1639) put an end to Persian expansion westwards but Turkey during the reign of the Safavid epigones succeeded in re-establishing its western provinces of Persia as well as Transcaucasia (Von Hammer, G.O.P., iv. 335). Practically all the Kurds in this way were reunited under Ottoman rule. Having no longer cause to fear the Persians, the Turks systematically undertook the task of centralization.

As early as the reign of Murad IV, we find Malik Alīādān Dūshā, appointed governor-general of Diyarbakr in 1638, making an expedition against the Yāsidi of Sinjūr. Last (1665 = 1655) the same Dūshā after his transfer to Vān subdued all the Kurds in this region.

In 1666 a Kurd, the son of a šāhī, declared himself Mahbūr but was captured by the rulers of Mawāli and Amālīyūn. The affair ended harmlessly. Sulān Muhammad IV taking the sāmerāt Đālī into his personal service (V. Hammer, iii, 580).

In the reign of the feeble Shah Ḥusain, the Kurds of Al-īrak, in 1719 besieged Hamānār and carried their depredations up to the capital itself. In 1722 by order of Shah Tahmāp, II an attempt to retake Jūshān, which had been occupied by the Afghān, was made by the Kurd chief Pandān (sarīsūn) but it was confined to an attack on the Armenian quarter. The Afghān drove off Pandān, who went back to his lands and submitted to the Turks (Hamaw, A Historical Account of the British Trade, 1753, vol. iii). Fontane deserts the Ṣafawīs. Even 'Abba Şalāt Khan Ardāla submitted to Hasan Pāshā (J. v. Hammer, ii. 211) etc. However, R. M. M., xxix, p. 87). His example was followed by the chiefs of Jūshāqān, Dūnā, Dūshā, Ḥassān and finally by the nāsūhīs 'Ašīr Mardīn Bakhūlūy Ali Mardīn (V. Hammer, iv. 237).

The Afghān. During the bloody and transitory period of Afghān rule in Jūshān, Afghān defeated the Turks (battle of Andjān in 1726) who had in their ranks 20,000 Kurds under Bebek Salamān-Gūrān (Salāmān Bāshā). The Turks attributed their defeat to the conduct of the Kurds, upon whom Afghān had lavished promises; indeed shortly before some of the Kurds had gone over to the Afghān. In spite of his initial success, in the next year 1140 (1727) Afghān had to repurchase his sovereign rights by ceding to the Turks the whole of western Persia including the Kurd and Kuruc cantons.
of Sultan Ahmad III affairs began to change. By the treaty of 1444 (1734) the Persians regained their western provinces and soon Nadir invaded Ottoman territory and advanced up to the gates of Bagdad. The Turks tried to gain his aid with Kurnish troops until in 1753 Topal 'Othman Pasha appeared on the scene with Kurd reinforcements he had raised in Mawill. Nadir was defeated. In 1734, he operated with success in the Caucasus and took Tiflis which had a garrison of 6,000 Kurds. By the peace of 1449 (1736), the old frontiers of 1049 (1639) were restored. In 1743, Nadir again invaded Turkish territory but in spite of Kurd and Arah help was driven back to Senna where he was finally defeated (ibid. iv, 347-348). Nadir was not popular with the Kurds although there is an epic poem in the Ghurani dialect on his struggle with Topal 'Othman Pasha. Among the Arzadans, Nadir replaced Sattab Werdj Khân by his brother who provoked a popular rising (M. M. xliii, p. 88). In 1727 during a revolt of the Turksoman the Kurds of Khorasan (Camiagayz and Karashorin) refused their help to Nadir who punished them and transported them to Mashhad. Nadir was assassinated in 1747, while on his way to punish once more the Kurd rebels of Khorasan (Jones, Histoire de Nadir, London 1770, p. 118-120). The Kurds (Dumball etc.) played their part in the anarchy which followed the death of Nadir but the Porte refrained from intervention.

The Zand dynasty. After the death of Nadir Shah, Karim Khan Zand (q. v.), one of the best rulers Persia has ever had, ruled the greatest part of the country. The Zands were a Kurdish tribe of secondary importance (Shoafvollah, i, 323) living between Hasandja and Malayist in the district formerly called Iqhar. Under Nadir they had been transported to Khorasan but after his death they went back to their old homes (Tahrouth Zendiyana, ed. Beer, p. xii, xviii). With the death of Lutf Ali Khân in 1209 (1794) the dynasty came to an end. The Zand tribe was certainly too weak to be a serious support to the dynasty but Karim Khan, like his predecessors had succeeded in seizing several Kurd tribes from Kurdistan to Shiraz (Ahmadovand, R. M. M., xxxii), Kirum, who live in the northern quarter in Shiraz, O. Mann, Die Fäig Mandarastes d. Provinz Fars, Berlin 1909, xix.).

The Kâjirds. On the death of Agha Muhammad Shab Kâjird (1311 = 1797) Sadi Khân Shâhshah seated the crown jewels and for some time tried to gain the throne (The Dynasty of the Kajar, transl. by Hartford Jones Brydges, London 1833, p. 30, 27-39, 57, 50, 78, 106; R. G. Watson, A History of Persia, London 1866, p. 107, 115, 135). In 1221 (1805) the Persians had intervened on behalf of 'Abd al-Rahman Pasha of Sulaimâniyeh (q.v.) (cf. Rich, Narratives, i, 384; Watson, op. cit., p. 155 and the Mukar Kurd song in the collection made by O. Mann, N. Xvii). In 1236 (1824) as a result of troubles caused by the Kurd tribes of Haidarlu and Biskhan the Persians invaded Turkish territory as far as Bideia and 'Abdul at the same time they advanced as far as Shiraz. The Persians were driven back by the Kirmanshah tribes. The peace of 1228 (1823) signed at Erzerum restored the frontier of 1049 (1639) but the Persians refused to evacuate the district of Zohid populated by Kurds. The fate of Sulaimanîyeh remained in suspense. A new war was about to break out in 1842 when Great Britain and Russia intervened to mediate and in 1240 (1854) a new treaty was signed at Erzerum by which Zohid was to be divided into two parts while Persia gave up all claim to Sulaimanîyeh in favour of Turkey. During 1848-1852, a mixed commission composed of representatives of four powers went over the frontier, but the attitude of the Ottoman delegate Darwish Pasha prevented an agreement being reached. Darwish Pasha not only had the canton of 'Abid occupied by soldims but in a secret memoir (published at Constantinople in 1866 and 1871) developed the thesis that the Kurds of Kermanshah south and west of Lake Urmia belonged to Turkey.

Turkey in the 19th century. In 1826, the ruler of Swâw, Râftî Muhammad Pasha was given the task of pacifying the Kurds and installing Turkish governors in Kurdistan. About 1830 a great Kurd rising broke out in several places. Its leaders were BAHR Khan and Sa'id Beg, ISMâ'il Beg and Muhammad Pasha of Rawanduz. About 1820 (1850) he had declared himself independent and attacked the tribes of Khoznâw; in 1831 he seized Arîb, Alûm-Kûr, Kûl-Sandjak, and Rûnîya. The following year he extended his power towards Mâlâyist, where 172 Christians were put to death. 'Abâr, Zohâr and 'Ashkdy were also taken. In 1835 the troops of Rawanduz penetrated as far as Zîkhî, and Djasaft were re-established Baht Khan in power there. The Yazidis were severely punished on several occasions. Their chief 'Ali who refused to become a convert to Islam was executed (cf. the popular ballad commemorating this event, J. A. 1910, p. 134-136), and a whole body of Yazidis were massacred on the hill of Koyendjik. In 1835 Ottoman troops were sent against Muhammad Pasha from Bagdad. Mawill and Swâw and in 1836 the Mir of Rawanduz was captured by a rave. Râftî and his suppressions continued for several years longer (cf. Poujoulat, Voyages, i, 373; Molle, Briefe, Berlin 1841, p. 259-254).

The Russo-Turkish Wars in 1804-1805, the Russians came into contact with the Kurds and this new influence soon made itself felt. The Russo-Turkish Wars of 1828-1829, 1853-1856, 1877-1878, each had far-reaching effects in Kurdistan (the question has been specially studied by Averianov, "Kurd. v. sucohá kazál, Tillis 1900"). As early as 1829 the Russians had raised a Kurdish regiment. As a result of the expatriation of Christians, the Kurds after the war began to spread considerably farther north and west. During the Crimean campaign, the Russians raised two Kurdish regiments. On the other hand when the Turkish troops had left for the north, a considerable rising was stirred up in Bokhân by the popular Yezdân-Shî, nephew and a former rival of Bahâ Kân.

The war of 1877-1878 was at once followed by a rising among the Hakkâri Kurds of Bahûlä and Bûbûhâ directed by the sons of Bahâ Kân and later by the rebellion under Shâkih 'Uba'dalî, 8th of the Nâghhândi faction. The Kurdi invaders in 1886 ravaged the Persian districts of Örin, Sâvjû-Balkû, Miyaqo-Ab and Miyaqo and threatened Tehran itself. The chief victims were Shî'as. Russia sent a detachment of troops to protect the Araxes frontier. Persia mobilized considerable forces including the Mûkh [q.v.] cavalry, Turkey, which had barely finished the war with Russia, determined to avoid complications. Finally the Shâkih returned to Shamiyyân whence he was sent to Constantinople. He soon escaped from the capital and via the Caucasus returned to Shamiyyân but he was again captured and in 1883 died in Mecca.

The Hamidiya troops. The weakening of Turkey after 1878, art. 51 of the treaty of Berlin securing for the Armenians the reforms and security against the Kurds and Circassians, the stubborn re-action of the Ottoman government against reforms, and from 1885 the development of the Armenian revolutionary movement with branches in Russia, Switzerland and London brought complications into the hitherto quite peaceful relations of Kurds and Armenians in as much as the latter had hitherto submitted to the authority of the Kurdish feudal chiefs. About 1891 Shâkih 'Abdalla, later appointed to bring into operation the reforms in Anatolia, conceived the idea of creating irregular Kurdish regiments, like those of Russian Circassians. The object of the reform was to train the Kurds and attach them to the Ottoman government. The attempt was not considered satisfactory for later the Hamidiya levies were transformed into regulars (Kahifî infantry). The creation of the Hamidiya in any case by the part given to the Kurds and the ambitions arising made a considerable stir. There was even bloodshed between the tribes.

Armeno-Kurd relations. At the same time relations between the Armenians and the Kurds (these "brothers of land and water" according to a phrase recorded by the European comtés) were changing for the worse. The summer of 1894 was marked by bloody encounters at Şîzân which ended by the devastation of five villages and the whole of the canton of Talor (Dalverîk) inhabited by Armenians. The events at Şîzân were the first of a long series of Armenian demonstrations and their savage suppression in which the Kurds took an active part. In 1895 an attempt of a
where (cf. Driver, *Report on Kurdistan*, Mount Carmel, Palestine 1919; this publication is in the British Museum). Sharif Pasha assumed the role of Kurd representative in Paris and on March 23, 1919, and March 1, 1920, presented to the Peace Conference two memorials on Kurd claims with a map of *Kurdistan intégral* (cf. L'Air francophone, 1919, No. 175, p. 192—193). At the same time, on December 20, 1919, an arrangement was reached between Sharif Pasha and the Armenian representatives and the two parties made conjointly declarations to the conference (cf. the text of the agreement in the newspaper *Payshin-صاد*), Constantinople, Feb. 24, 1920; cf. also *Le Temps*, Paris, March 10, 1920). The Treaty of Sevres of August 10, 1920 having created Armenia (Art. 88—92) of the four wilayets (of Trebizond, Erzerum, Van and Bitlis), provided in articles 62—64 for a local autonomy for the land where the Kurd element predominates, lying east of the Euphrates, to the south of the frontier of Armenia and to the north of the frontier of Turkey with Syria and Mesopotamia1. If the Kurd population within the limits mentioned above of the Council of the League of Nations *that a majority of the population of these regions desires to be independent of Turkey and if the Council should think that such a situation is fit for independent2*, Turkey agrees to conform to the recommendation and in this case the allied Powers will raise no objection to the voluntary adhesion to this "independent Kurd state" of the Kurds living in the wilayet of Mawjil. As a result of later events the Kurd question reduced itself to the fate of the Kurds in the wilayet of Mawjil. The Turkish representatives hold that *the Kurds differed in nothing from the Turks and that although speaking different languages, these two peoples formed a single bloc as regards race, faith and customs* (Conference at Lamance, speech of Jemal Pasha at the meeting of Jan. 23, 1923). By the decision of the Council of the League of Nations on December 16, 1925 the wilayet of Mawjil was allotted to Iraq but with a stipulation reserving to the Kurds the fulfillment of the rights of individuals. The representatives of the Kurds should be appointed for the government of their country, for the administration of justice and for teaching in the schools and that the Kurd language should be the official language of all these services3.

During the long negotiations concerning Mawjil serious troubles broke out in the region of Shahrizor and Diyarbekir as a result of the insurrection of Shaikh Sa'd Naqshbandi. Shaikh Sa'd was captured on April 16, 1925 and executed at Diyarbekir. Since the settlement of the Kurdish question, the Angora government has enforced a policy the tendency of which is to eliminate from Kurdistan feudal and tribal influences; cf. Gendron, *L'intersecteur kurde*, *Les Routes de Paris*, Oct. 15, 1925.

**Bibliography:** The writer has to thank Mr. F. R. Driver, who with the greatest disinterestedness went at his disposal a large quantity of historical material on the Kurds. A history of the Kurds, the preliminaries of which have been outlined above would necessitate a great deal of preparatory work and research in Arabic, Persian, Armenian, Arabic, and Georgian sources. A systematic

1 Unection de sources like the *Sahlan-nun* of Hakim Idris and his son Abu l-Fathi and the *Ta'rikh-i Alum-daw-yi Abulâ* would yield a rich reward. The basis of our knowledge of Kurd history is certainly the *Shahran-nun* (down to 1005 = 1596). The text was published (mainly from a manuscript collated by the editor himself) by Veilaminoff-Zornof, *Sahran-nun*, vol. I (history of the Kurds), St. Petersburg 1860; vol. II (variants of volumes i. and general history of Turkey and Persia from the beginning of the Ottoman dynasty to 1300 = 1596), St. Petersburg 1862. The French translation by E. Charmot: *Chershan-nun* or *Plutes de la nation Kurdis* in 3 volumes and 4 parts, St. Petersburg 1868—1875; includes commentaries (including a translation of the relevant chapters in the *Ishân-nun* of Hâkim Khatib) but is now in many respects out of date and lacks an index. Cf. also the works of H. Baris, *Uber die Kurden-Chronik von Schrafi*, Geschichtliche Skizze d. 33 verschiedenen kurdischen Fürstengeschlechter; Geschichtliche v. 3 Kurden-Dynastien; Geschichtliche d. kurdischen Fürstenherrschaf in Bitlis, which appeared respectively in the *Sitzungsber. d. K. W. Wiss.* 1854, p. 288—376; xiii, 1857, p. 3—28; xvi, 1859, p. 145—250; the *Ms. history of Kurdestan by Muhammed Efendi Shamsi, (1072 = 1662 at Medina, cf. Tilki/al-din, n. Kur) has not yet come to light again (1657). For the histories of the house of Arrakis cf. *al-Abdr* where should be added the history (1034 = 1624) of Khusraw b. Muhammed b. Minisher, cf. Blouet, *Catalogue des manuscrits persans de la Bibl. Nationale*, I, p. 305, No. 498. On the *Risâlah Anâsî al-Abâr*, belonging to the Asiatic Museum of Petrograd cf. ROMANESKOV, in the *Missions Arabe*, new ser., Petropavlov 1915, p. 592. The newspaper *Zori Kormângâr* (of Rawânduz) has published in Kurdish a short history *Anâsîh bâbâr Anâsîh*, (1869). This announcement the publication of the *Ta'rikh-i
dar al-Abdr*, which is a Baalbeki. General information on Kurd history will be found in G. Campanile, *Storia delle regioni di Kurdistan e delle sette di religione viventi*, Naples 1818; Quatremère, *Notice sur les Manikî al-Abdr*, N. E., xiii, 1838; Rich, *Narrative* (cf. *Culair-
Mahtava*). Charmoy in the preface to his translation of the *Shahran-nun*; Lorch, *Sahlan-daw-yu
C. Anthropology, Sociology, and Ethnography.

It is sufficient to compare the photographs of the Milla ("Arab type"), Girda ("Mukri type") Kockü "Biblical Jew type"), Shahmidan ("Nesotian" and "Hakkariti" types) Kurds, that figure in Mark Sykes, The Caliph's Last Heritage, on p. 321, 343, 373, 425—427, with the types of modern Kurds given by Lynch, Armeen, fig. 109 ("Turkman type") and fig. 114 (original and very marked type) to be able to say at once that any idea of finding a general formula for the "Kurd type" is quite illusory.


All these characteristics with their contradictions evidently refer only to individuals that the authors had seen but no one has ever examined all the Kurd tribes. Scientific measurements have been rarely taken; cf. Dahomset, 1, tables 7—8; Khankoff, 1, p. 136, and the Russian works of Dr. Eliseyev, Anthropol. excurzija, Izv. Geogr. Obz., xxiii, and Pravitel. Sov., St. Petersburg 1896, iii, 316, 332; of Dr. Danilow, A. A. Ivanowski (Vienna, in Realen Anthrop. Journal, 1900, No. 3 with Russ. bibliography) and Dr. Pantukhow (cf. C. H., Einige Notizen über die Kürden und Karapachen nach Pantukchow, Ausland, 36, p. 249).


Three things are characteristic of the mode of life of the Kurds: the historical tendency of the Kurds to group themselves on territorial fiefs around strongholds occupied by their chiefs, who are often of origin foreign to the local tribes; the existence of a warrior caste which supports the chief and conserves the ethnic agglomeration formed; the presence among the Kurds of shepherds (nomads and semi-nomads) as well as of agriculturists (settled or semi-settled).

Completely nomad tribes living in tents the whole year round, and spending the winter in the warm plains of Mesopotamia in the veldt of Arabs are now rather rare (cf. the list given by Sir Mark Sykes). The majority of the Kurds are semi-nomadic or settled. The former, following the climatic conditions of the country, live in villages during 5 to 8 months of the year and in summer after the harvest go to the mountains where they occupy strictly defined areas. Even the stages of migration of tribes like the Lijat (cf. SENNA) are rigorously fixed. More often the Kurds of this class confine themselves to ascending the heights adjoinning their villages (called Sardin in the region of Slewod-Bulak).

The settled Kurds seem very often to represent the old population which was composed by the "agorat" soldiers or accepted this domination to assure protection against their neighbours (cf. the article KAWDI-BULAK). Strabo, xvi, 3, 1 noted the presence of agriculturists among the CYRTI OF FARS. At one time the nomad tribes of MISH found shelter in winter in the Armenian villages of the plains but gradually (since 1842) exclusively Kurd villages arose beside the Armenian villages; cf. Correspondence respecting the condition of population in Asia Minor and Syria, Blue Books, Turkey 1879, No. 101: 1880, No. 4 and 23; 1881, No. 6 (Trotter's reports were translated into Russian in Izv. Kerv. Otd. Geogr. Obz., Tiflis 1882, viii, appendix); Lynch, Armenia, 1901, i, 423; Mayersw, Armenia, Brit. Pell. Willetty, Tiflis 1904 (lists of Armenian and Kurd villages). The general tendency of the Kurds is towards a settled existence. In northern Mesopotamia the Kurds have shown themselves fairly skillful agriculturists and for this reason have an advantage over the Bedouin Arab element; cf. the Handbook (No. 57) "Turkey in Asia" publ. by the Foreign Office, p. 1044: "Northern Mesopotamia seems destined to become Kurdish land".

The statements of an ethnographic character (costume, occupation, games, etc.) differ from tribe to tribe in KURDISTAN and a premature generalisation might prove misleading. Only the Kurds of EURIN (living far from the great Kurd centres) have been made the subject of a complete monograph by EGISZATOV (a professor of law speaking from his infancy), KRISTI etikhe, zerk Kurdov; ROSIATÜ, Savan, qawwam, Zap. Kerv. Otd. Geogr. Obz., Tiflis 1891, xvii, 6; cf. also KHALATSEB, Kurdski yezik khor synthesized in Red. Sham, water, p. 26. Kerv., Tiflis 1884, xx, 1, p. 64—90. For the Kurds of SULAIMANIYYA see the remarkable work of Rich. Narrator of a residence, And Sozot, Mentreppia and KURDISTAN in disguise, chap. xvi, for the region of MUKRI and URMIA: ARAKLOP, Kurd in Persia, Izv. Kerv. Otd. Geogr. Obz., xvii/1, 1904; de MORGAN, Miss. scientifiques, Etudes geogr., ii; NITIKIN, Quelques observations sur les

In the Sharran-nama (1196, 177–178, 381; n., sold., p. 43) we find various features showing the plays by women among the Kurds; they enjoyed less liberty than among the Turkomans but interfered actively in affairs and even (among the Katliar) ruled their tribes. On Hallime-ghafin of Hakkar ci. Cinael, La Turquie a Ouest, i, p. 212; on 'Adila-ghafin of Alaba (d. 1424 with the title 'Khan hafin' conferred by the British government). cf. Soane, To Mesopotamia, 1926 and Minorsky, Kurdi, St. Petersburg, 1915; p. 37. Cf. also Rich, Narrative, ii, p. 285 and passim; Jahn, Kawa, 1921, 1925; Hyverna, Du Caumes au Golfe Persique, 1895, p. 174.


D. Religion.

The Kurds themselves believe that their ancestors were medjdat (Zoroastrians), cf. M. Sykes, The Caliph's Lost Heritage, p. 425, and perhaps the name Rabbanan. (Amadîya) may be a relic of Mandaean terminology (išha 'orthodox, layman').

Armenian Christian sources however rather suggest that the Kurds at first preserved some kind of paganism. In the third century Mâr MerKW of Urdu (d. 226) made converts to Christianity at Shahgeg (Shahgeg near Dehâk and Arbil, cf. Hofmann, Auswage, p. 270) of the king and the people who "worshipped trees and sacrificed to the idol of copper." (Rom. 15, Mâr MerKW, p. 26). Ishâyâb built an altar near Thamânne (near Dairam in 'Omar)." At the spot where the Kurds had sacrificed to dîvât). The Kurds whom Mâr Sâbbî (d. 458) converted to Christianity were worshippers of the sun, cf. Hofmann, Auswage, p. 75.

Statements regarding the attempts at evangelizing the Kurds are very beauty but it is a fact that Mâr Vâdût, Mâr Vâdût, in 1544, mentions the Kurds al-Yâghûbiya and al-Dîkân' in the region living near Mawil and Dîshâl al-Dîghî (cf. Mâr MerKW, Ch. xxiv.). After their conversion to Islam, the Kurds frequently supported the Khariji movement (the rise of the Zangi dynasty in the region of Bajat, that of Daisar in Dâkhat 'Abîd). If Mâr Vâdût, ibid., p. 237, the Kurds scattered through Alîgarbâdêfani are known as shi'î = 'Alîshî). There were also Kurds who despised the authority of the Caliphs 'Othman and 'Ali (Mâr Vâdût, ibid., iii. 233). According to the Sharran-nama, I., 14, all the Muslim Kurds followed the Shi'î Sunna rite (Ewîlîyê Celebî, iv. 75, says the same). It is however certain that there were Shi'îs among the Kurds under Persian rule. In the reign of âvedâd there was even a Kurd mokhî. The Shîkayat (q.v.) living among the Shî-âwân Turks became Shî'î; cf. also the evidence of the Sharran-nama, p. 516 on the Dumbullî following Shî'î doctrine (the meaning of the term jurnaa which the same author, l. 117 applies to four tribes of Djarz in contrast to the three Yezidi tribes is not very clear).

On the other hand the testimony of the Sharran-nama, I., 14, is very convincing on the spread among the Kurds of the doctrines of the Denser, Khâshay, Buzîsh tribes and parts of the Bokhtî, Mâhd-flat and Dumbullî, not to speak of the Shîkayat which the Sharran-nama does not mention; cf. Yezidi.

Of the Pêkî tribe, the Sharran-nama remarks (l. 328) that it has no definite religion; from its close connection with the Safawîs, one might suppose that it held extreme Shî'î views.

At the present day, the great majority of the Kurds are still Shi'îs Sunnis. Even in Bemn only the former ruling family of the Khâshgîs was Shi'. The Shî'îs tribes of the provinces of Kirmânshah are for the most part extremist; cf. Mousûrê. Notes sur l'âle Ahl-Heb, R. M. F., 1920, x, p. 597, for the diaries of Mawil see the articles of Mawil and Hebak. As a general rule extremist views, more or less Shî'î, find adherents rather among the Iranian tribes of Kurdistan who are not true Kurds (Ghân, Zêk). On the other hand the Kurds are much under the influence of Shî'îs of the various Sunni orders (especially the Na'hâsân and Khârîya whose headquarters are at Awramân, Sulaimânîa, Mâdît, Shalmanîa, Khurpêt, etc.). Their influence was apparent in the risings of Hdrân (cf. Layard, Discoveries, London 1853, p. 375). "Udabâliyê (1886), Shîkî Sa'dî (1926); cf. Khâyâmîya, and the articles by Nikitine the present mention.

Bibliography: In addition to the works quoted, cf. M. Mâr, Yezidi Smith E. Title, 1910, xx. (the author studies the cultural part played by the Kurd nation in the history of Nearer Asia and thinks he has found among the Kurds [Yezidi?] survival of pagan beliefs; cf. Elton); E. Reinsch, Chervîr pour aborder la pluie (in Kurdistân), L'Anthropologie, 1906, xvii, p. 633; Volland, Ärmenisch in theussen und Kurdistân, Gneuss, 1919; xii. N., 22, p. 341–344 (on caps covered with magical inscriptions); Dravus, Eu'digion des Kurdischen, Bull. School of Oriental Stud., 1922, ill, p. 197–215; Nikitine, La Kurde et le Christianisme, X. H. R., 1922.

E. The Kurdish Language.

Kurdish, like Persian, is a western Iranian language but its descent is different from that of Persian. The history of the separation of western Iranian into a northern and a southern branch has been traced by Andra, Salmann, O. Mann (Die Tajût Mundarten d. Provinz Fars, Berlin 1909, i. xxxvii); Mellet, E. M. E. 1911, xi. xxvii; Lenta, Die nordiranisch-persischen Mundarten d. Perser, Linguistische Berichte bei Freiburg, ii. F. P. Tenen, in
his Dialektologie der westirischen Turfantate, Le Monde Oriental, 1921, xv, fasc. 1–3, has shown that "western" Iranian (distinguished from Eastern Iranian: Soghdian, Saka) shows a considerable interpenetration of its northern and southern branches and this result has been corroborated by the work of W. Lenz quoted above.

In spite of this confusion and the co-existence of heterodox elements in the modern languages of the Persian group, which shows a character clearly distinct from that of Persian. This fact would be more obvious if our Kurdish documents were not of much later date than the period in which the Persian literary language established its supremacy. The main characteristics of Kurdish compared with Persian are as follows:

a. Its specific pronunciation, the frequency of the Semitic ṣ and ḍ even in Iranian words like ʿar (horse), hawt (seven); the velar l (a little different from the Slav and Turkish l), the rolled r distinguished from the weak r; the bilabial tw; two consonants tolerated at the beginning (e. g. hir, ḏeh), and the sonant n and r acquiring a vocalic character (almost ūr ĕr).

b. The fundamental difference in the phonetic treatment of the same Iranian material is illustrated by the following examples:

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b. Morphological differences: the survival of the oblique case; determinative suffixes ("definite article") in ḏeh; different personal inflections: 3 pers. pron. poss. šišān, plur. of the present: 1st person in šišā, 2nd and 3rd in šišā; a form of šats (especially in the plural) in ša (cf. the Persian plural in ša), e.g. šat-e "thy friend," šat-e "thy friends"; the passive in ša (cf. Salemann, Zum mittelpersischen Vokabular, St. Petersburg 1900; Meillet, Grammaire du vieux perse, p. 102) and a passive in ša.

c. Syntactical differences: survival of the passive construction of transitive verbs in the present, particularly complicated in verbs compounded with prepositions (hūkūn-šām hū kūsūm "they have cut us off from the mountains" literally: "the mountains [by them] from we; have been cut").

d. Lexical differences: Not only, like the majority of the dialects of the north-west, does the Kurdish oppose bar-, kāp- (and šit-) respectively to the ke-š, ke- (and ū-) of the south-west, but has šit for šāx, šit for šāx, šit for šāxd, šit for šāxd, šit for šāståt etc. The many borrowings from literary Arabic form an element connecting Kurdish with Persian but Kurdish also borrows from spoken Arabic, Ottoman Turkish, Aramaic and Armenian. In addition, Kurdish and Armenian may have borrowed from the same indigenous sources not yet identified.

While then the Kurdish dialects of the north-west and south-west are not separated by an abyss, for all practical purposes Kurdish has its own well-marked type, which differentiates it not only from Modern Persian but from the other dialects of the north-west (Samānī, "central" dialects, etc.).

Kurdish itself moreover includes very different dialects. The majority of the Kurdish dialects are included under the term Kurmanjti. According to the Šahrastān, the Kurdish nation consists of four sections: Kurmanjti, Lur, Kalther, and Gērān. For the tribes the Lurs [p.v.] as far as their physical appearance and their language are concerned gravitate towards the south-west group (O. Mann, Die Mandurden der Lur-Süße, Berlin 1910) and form a unity apart. The Gērān [cf. Zohāb] like their relatives the Avarī (cf. Sena), Zāk [q.v.] etc. speak dialects of the north-west differing considerably from Kurdish (cf. "three" in Gērān: yērī, in Zāk: hērī agreeing with the Samānī hērī, while Kurdish has hērī); the Zāk, according to Andrews (quoted by Christianen) are related to the old Tallamites and this hypothesis is corroborated by traditions still alive among the Avarī (R. Soane, In Dispute to /. . . . Kurdistān, p. 377).

According to the Šahrastān the Kalther occupied the region between Sena, Kirmānshāh and Zohāb. The term Kalther seems therefore to correspond in the Šahrastān, p. 13, to the Kurd group "non-Kurmanjti" of the districts of Sena and Kirmānshāh. These dialects have been studied by O. Mann but this part of his collections has not yet been published. According to the preface of his Türkisch-persische Forschungen (the publication of which has been taken up by K. Hadrau) one volume is to include the southern dialects of the province of Kirmānshāh; Kirmānshāhī, Kalhuri, Lakā, Pakhravandi, Nānakal and Kulyān, the other in the province of Sīrkūr [q.v.]; another volume will be devoted to the dialects of the province of Kurdistān [cf. Sena] and to those of Kirīn [q.v.] and Gūrā; (otherwise Rīād, east of Sena). The people who speak these dialects usually call them Kurd or by the name of the tribe concerned. On the borders of Luristān (in Lāstān) the southern Kurdish dialects are known as Lakī (cf. O. Mann, Kurär-Skizze der Luridialecte S. B. A. W., 1904, xxxix.; Cirkow, Paezemi Journal, St. Petersburg 1875, p. 227). There are Lak at Sālāz [q.v.] and in the Province of Fāra (but the Kurd dialect of Kāllūn-Abād, described by O. Mann, Die Türk Mandurden, p. 135 is not Lakī). The southern Kurdish dialects of western Persia have lost the important features of the Kurmanjti dialect (e.g. the passive construction of transitive verbs). The existence of these non-Kurmanjti dialects may prove to be of some importance in settling the problem of the Kurdistān-Kērmanjti.

We do not know the origin of the name Kurmanjti. Is it a compound of Kurd with the name of another tribe of Medes? In the Kurmanjti area properly so-called two groups of dialects are distinguished: the eastern group (or rather south-east) and the western. Their exact boundaries are not yet defined. Eastern Kurmanjti is spoken in the Makt region [cf. šāvūsh-Kūşq] and in the region of the tributaries of the Tigris: the Little Zāb, Adāsmā [q.v.] and the Dīyānā [q.v.]. It is a very pure dialect and rich from the morphological point of view. The western branch includes the remainder of the Kurmanjti dialects with their local peculiarities (Diyūbashrī, Mārūn, Bāḡīshā, Bahīshā, Hakkārī, Urmiya, Erivan, Erzerum and the Kurd colonies in Asia Minor and Khorasan). The Kords of Northern Syria seem to use various dialects full of borrowings from Turkish (cf. Le Coq's collection).
Ewliya Čelebi, iv. 75; enumerates 15 Kurdish dialects (ויליא).

Garonzi, Grammatica, distinguishes the dialect of 'Amudiya from those of Bidīla, Diljān, Behgān, and Sulaimaniya. Cf. also the scheme of classification in Soane, Grammar of the Kermānījī.

Bibliography: A list of all studies of Kurdish from 1813 to date is given in Lorch, Itilidovnaia, ii. 3., p. 1., and in the Grundzüge d. iran. Philol., i/2, 257—254. The only scientific Kurdish grammars are: Justi, Justi's Grundzüge, St. Petersburg 1880, and Socin, Die Sprache d. Karden in Grundzüge, St. Petersburg, i/2, p. 249—286; these two are mainly concerned with Western Kermānījī. In Eastern Kermānījī the fundamental work is: O. Mann, Die Mundart: der Mukri-Karden, Berlin 1909, i., p. xxxii.—cf.: Grammatika Skinh; cf. also Soane, Notes on the Phonology of Southern Kermānījī, j. r. a. s., 1922, p. 199—226. The only Kurdish dictionary in existence is that of A. Jaba-F. Justi, Dictionnaire kurde-français, St. Petersburg 1875; reading 1887, it sums up all that had been published before this date (the supplement by H. Schindler appeared in Z. d. M. G., 1887), but it is not sufficient for practical purposes. On the manuscript of a voluminous Kurdish dictionary compiled by E. B. Soane and belonging to the School of Oriental Studies, cf. E. D. Ross in the Times, Feb. 19, 1926.

The following is a list of the specimens of Kurdish dialects that are so far available:


B. Scattered Dialects: A. Querry, La dialecte gwernou, M. S. L., 1895, ii., p. 1—13; Gurrut of the Khōljawam in Mazandaran; O. Mann, Die Tjik-Mundarten, Berlin 1909, p. 135—155, Kurdish dialect of Kalān Abdi in Fārīz; W. Ivanov, Khourazi Kurdish, to appear in the publications of the Royal Asiatic Society; this dialect is near to the Kermānījī of Erzilian; cf. also Bāżene, Etudes, phrases in Khorsān Kurdish; H. Schindler, Z. d. M. G., 1887, analysis of a Khorasan dialect; and various books of travel; Brugsch, Reise d. preis-

The Encyclopedia of Islam, II.
The collections of Kurdish stories made by Jaba, Lorich, Prym-Socin, von Le Coq, O. Mann, Makan, and Nikitine give a fair idea of the Kurds as story-tellers. The themes are often taken from folklore common to the Near and East (tablets, fairy tales, stories of gods; cf. Miss M. J. Lewandowski, Ein Kurdisches Märchen, Glashütte 1893, p. 187) more numerous and more interesting are the descriptions of the loves of popular heroes, of the wars of the class, etc. Prym-Socin and Makan have given detailed commentaries on the subject matter of stories of this category. O. Mann illustrated the ballad of the siege of Tbilisi in 1017 (1608) from the evidence of the official history of 'Abd al-Hadi. Many popular subjects are treated both in prose and verse. Some cycles with their variants form regular series like the Me'on Zin, the story of a pair of lovers, the court of the emir of Bohan, of which we have Ahmad Khan's version and a numerous popular variants; Lorich, Mitiages Anatoliques, II, 243-255; Prym-Socin, No. 224, Mann, No. 2, cf. also: B. Chatalian, Kurdische Sagen, Zeitschrift für Verenigungen. f. Volkerkunde, 15, 1907, p. 322-330; 10, 1906, p. 35-46 and 402-414; 11, 1907, p. 76-80.

Jaba's informer (Rezvani, p. 7-9) furnished him with a list of 9 Kurdish poets but the data must be taken with some caution. These poets are:

Ali of Harir, a native of Shirw dostęp, who lived 400-472 (1009-1078), which almost makes him contemporary with Firdawsi? He is the author of a Kurdish dunya, currently known.

Shah Ahmad Mala'i Dari, a native of Dijara where his tomb is still to be seen. He is said to have flourished between 530 and 556 (1145-1180) in the time of a chief named al-Din. But the Dama of Mala'i Dari passed in phototype by M. Hartman, Das kurdische Dichter des Schul Ahmed, Berlin 1904, mentions the name (fol. 1) of the Persian poet Dari, who died in 988 (1582). He may not be earlier than the end of the 13th century. An ode dedicated to Khoja-ko-sha, who is the Shah of Kurdistan, (L. 172) who rules at Tabriz and who is greater than the Shah of Khorasan (L. 177) may refer to this Shah-ko-Sha (q. v.) ruler.

Fakhr Tezir (707-777 = 1302-1372), born and buried at Muku, was really called Muhammad and used the taghita of Mir Haji. He wrote the Hezayyat Shabab, Senjata (Sword), Stories of Harura, the Kudari taghita ("The words of the black cowser of the Prophet") and other poems.

Mali-i Bate (Mulla Abdu), born and buried in the village of Raw in Hakkari (320-500 = 1417-1494), is the author of a Divan and a Masnavi. The latter has been published in phototype by H. von Le Coq (Kurd. Texte, I, 49-66).

Ahmad Khan of Hakkari flourished between 1063 and 1082 (1651-1682) and was buried at Bayazid near the mosque bearing his name. He wrote the poem Mencu Zin, analysed by Jaba; Lorich, Mitiages Anatoliques, III, 242-255 and publ. in 1933 in Constantinople by the editor of the Zin newspaper. His rhymed Arabic Numerous glossary, "Firstlings," has been published by Yassar Dja'a al-Din, who gives its date of 1094 (al-Hujjia al-Hamdiyya, p. 270-297), and in facsimile by Le Coq, I, 1-47, Ahmad Khan also wrote many poems in Arabic, Persian, and Turkish.

Isma'il of Bayazid, an imitator of Ahmad Khan (1065-1121 = 1654-1709), is the author of a Kurmanji-Arabic-Persian glossary "Firstlings," and many ghazals and poems. Shari-y Khan, born and buried in Jumua (1097-1164 = 1688-1748), belonged to the family of the Amirs of Hakkari. He is the author of a large number of verses in Kurmanji and in Persian. Murad Khan of Bayazid (1450-1190 = 1737-1784) wrote lyric poems.


In the Kurmanji newspaper (cf. below) we find biographical information about and specimens of the poetry of the following poets: Shah Pari of Hakkari whose Divan was finished in 1321 (1865); Nabi who is very popular in the region of Eastern Kurmanji, flourished towards the middle of the sixteenth century; a selection of his poems appeared at Constantinople in the anthology entitled Shari-y (by Amin Fathi); Haidji Kadi Khoja, very conscious of his Kurmanji nationality (sixteenth century); Abdullah Beg Mi'ashal al-Dinawi ("Adab"), d. in Sowadi-Balta during the war; Shahji Kady (Rodi) of the family of Talhaz (on the Shirvans, d. about 1910); Tahir Beg Dja'a, son of Khoja-ko-Sha of Alisha, d. about 1920. The contemporary poets are: Ali Khan of Salamantya, Abu al-Khaliq Zahawi of Baghdad, Abu al-Khaliq Fasli, Shah tableau, Shahzadi, of Salamantya, Mustafa Beg Dja'a (a satirical poet), Abu al-Khaliq Dja'a, son of Adila Khanen Kichik ("Adil"), other poets, whose names are found in the newspapers, such as: Shahji Nouri Baha 'Ali, "Abi Beg Shah Salih, Mulli Rahim Murti (Wafih), Kaka Mi'ash (Amiri) Murti, Khoja Murti ("Murnahidi Khanen"), Abu al-Khaliq, Sallin etc.

Jaba's authority (Rezvani, p. 12) gives several authors of textbooks in Kurmanji ("Ali of Tarhanjak after 1550 = 1594) wrote an Arabic grammar in Kurmanji and Mulla Yama of Halkhur wrote three grammatical works on tariif, tarik, and tareekh. To the same category belongs the "canonical" grammar written down about 1783 and published by C. Haart in J. A. 1805, No. 1, 86-99, as well as the works already mentioned by Abu al-Khaliq etc. But as a rule Kurmanji authors writing on general subjects prefer Arabic, Persian or Turkish.

Among those who wrote in Arabic were the celebrated jurists and theologians: Iskandar (d. 585 (1580); Taqi al-Din Shabanzad, d. at
the weekly Żin (*"Life") founded in 1919, which, though published in Turkish and in Constantinople, was dedicated to the propagation of the idea Kurdistan for the Kurds", No. 32 appeared on 1 July 1914, 4336 = Jan. 25, 1930. As to Kurdistan, newspapers, in default of a complete list we may mention Kurdistan, a bimonthly published in Cairo by Ahmad 'Aref (i.e. the tribe of Bedd Khan); No. 2 is dated 15th of Ul. 1-Hijādī 1335; No. 11, 15th Rabī' I, 1335. The first newspaper published in Sulaymaniyah was Ģıqafevə (*"Progress"), later replaced by Ģıqafe Kurdistan, which was edited, before the English evacuation, by Hājjī Mustafa Paşa (13 Nov. between Aug. 3 and Oct. 1923); Zīr-i Kurdistan, organ of the "king of Kurdistan" (Muhammad I = Şahīl Mahmidūd), publ. at Sulaymaniyah by Muhammad Nūrī, No. 1 dated 15th in 1932 and No. 15 8th ill. 1932. Ģıqafe-Hasa, publ. by Şahīl Mahmidūd after his flight (No. 1—x, 8 Ill.; No. 3—12, 1923); see Edmunds A Kurdistan Newspaper, "General" X. A. Soc., 1923, p. 69—-70; Ziyāūnā (*"Resurrection"), official Ģıqafe (weekly) of Sulaymaniyah (No. 1—-18, viii, 1924); Dair-bi Kurrak (Kurdistan Daily), editor of "Kurraj," a weekly review in three languages, publ. at Baghdad by Şituqut-darā and Rūqūd Sanwāl, No. 1—11, March 1923; Zīr-i Kurdistan, a weekly review publ. at Rawanduz by Saidi Husain Mūkrī and 'Abd al-Rahmān Gūr, founded 12th Dhu al-Ka‘da, 1334.
(V. Mūrūrī)

**Kurkū, a town in Khūzistān, on the road from Wālīj to Sīr (Susa). The statements regarding distances given by the Arab geographers are now collected and arranged in F. Schwar, "von im Mittelalter auch den west. Geographen," 1924, iv, p. 356 sqq.; cf. also p. 431. The town was noted for its carpets; there was also a guild of the Sulṭān there. A material called "sk̡unqāzīd" was made there, cf. de Goeje’s glossary in R.B.A., i.e. a v. Abl.: Abruţākhi says that the "sk̡unqāzīd of Fāq [q.v.] is better than that of Kurkū; the latter was a mixture of silk and wool, while in the former wood was used.

**Bibliography:** G. de S. Strange, The Lands of the Eastern Caliphate, p. 244, 246; Schwar, loc. cit., ii, p. 98, where all the important quotations from the Arab geographers are given.

(M. Pletserh)

**Kurrā b. Šark b. Maktadh b. Hārīn al-Hārīnī al-A‘āf al-Kurrd, governor of Egypt**. belonged to the tribe of Kaṭār b. Šahīl and was therefore a north Arabian. His native town was Kīmna in Syria. We do not know whether he had already held a high office before his appointment as governor of Egypt, but it is exceedingly probable, especially as the Mu‘ākīdīs were particularly careful only to appoint to this important office men of proved ability. As conditions then were, only a tried man in whom the caliph had entire confidence could be considered for the governorship rendered vacant by the departure of prince 'Abd Allāh b. 'Abd al-Malik. Kurru entered as-'Fāq on the 3rd or 13th Rabī‘ I, 96 (Jan. 20 or 30, 710) and assumed complete control of the country, including its financial administration. He remained in office till his death on 27th Rabī‘ I, 96 (Dec. 6, 714). Later biased historians have given us a very erroneous picture of the man. He is put alongside of the notorious al-Hājjīq in Bāsh or Yūsuf, which meant that he was of the lowest moral character and is described as
KURȘ. [See KUR Ś.]

KURŚI, an Arabic loan-word from the Aramaic 
σακαυθήσας περεγρύνεις, p. 22), a throne. It is only 
few times in the Kurṣ (ii. 356; xxviii. 33).

Its occurrence in the first of these has given the 
verse the name of the Throne Verse (ṣayat al- 
basīl); the reference is to the throne of God, 
which is large enough to embrace the heavens 
and the earth. In the second passage the refer-
ence is to the throne of Solomon. The use of two 
different words, ṣarṭ and bāṣ, for the throne of 
God, very early troubled the exegetes; some 
have seen in the second the stool placed in 
front of a throne on which a sovereign rests his foot; 
cf. the sculpture of Ptolemy (Ahi Mhâs, Aâlyt, 
according to Sattâr, Tâfîr, s. v.) while others took 
it to be only a synonym of ṣarṭ (Al-Khârî, Al-Kitāb, id.); and one school 
interpreted it allegorically, saying that the bāṣ 
of God is simply his knowledge (Sa'id b. Dhu bi 
according to Ibn 'Abâd, šâhâ). The use of this 
word in the second passage for "a throne on 
which one sits" shows clearly that it is a syno-
nym of ṣarṭ.

The idea of an erection square in shape (which 
is also the origin of the word ṣarṭ) is retained 
in the different meanings assumed by the word. 
The four sides of the rectangle intended to en-
close the letters forming a word or a number of 
phrases is so called. In Persian, these four sides 
are called ṣūqīn or bāṣ and the rectangle itself, 
ṣūqīn-bāṣ (Hairst, Calligraphie, p. 353). The 
Persians use it to describe a frame on which a 
carpet of wool or felt is stretched and under which 
a beast is placed; the legs are slipped under the 
carpet to warm them in winter time (the tâba 
the Tâfîr; Polak, Persien, i. 65; Fraser, ii. 
88). The Arabs apply the same in the following 
objects: At Meca, a kind of gangway or movable 
chair on 4 wheels (now 6) which had nine 
steps and was placed against the wall of the 
Ka'ba so that its upper end was level with the 
threshold (Ibn Djâlîl, Bilâd, p. 91; Ibn Ba'thû 
309; Doyy, Supplement, i. 453); a lectern 
for which the Kurṣ is placed (Makkî, i. 404); 
the stand for an astrolobe; the carriage of a 
halalat; a seat with a back for 3 or 4 persons; a table 
on which a plate is placed (Lane, Modern Egyptiens, 
i. 195); a stand on which a turban is laid at 
night (bāṣ al-śuna); Doyy, Vétements, p. 343; 
11; Lane, Modern Egyptiens, i. 50, 22; a stool 
holder into which is put the lower end of a scimitar 
(J. A., 1850, i. 251); the stand for 
pulling a jumbl (Description de l'Egypte, xiii. 251).

The Moslems give the same to pockets, small 
boxes, square or triangular, which they wear in 
men's cloaks and on account of their shape (Doyy 
and England, Glaces des mots syriens, e. v.; 
Benazerr, p. 384). It is also the support for the 
pan and percussion apparatus in a fust al-zub (manzûl) 
(Hairst, t. c.); a chair of a particular shape on which a 
woman sits when about to give birth to a child 
(bāṣ al-wilâda) (Lane, ii. 275). Figuratively it 
is the capital of an empire, royal residence, seat of 
a patriarch or a bishop (Doyy, Suppl., i. 416; 
Cârche, Dict. arz-franc., e. v.). (C. HUART.)

KUS, a town in Upper Egypt on the east 
bank of the Nile. The form Kûs (Kûs in al-
Farghânî and Ibn 'Abâd) comes from the Coptic 
Kûs or Kûs Berbîth) which a popular etymology 
later connected with the Coptic word meaning 
"to bury." In the Roman period the town was
called Apollinopolis Farva and sometimes Dinietzopolis. In the early centuries of Islam, Kásr seems to have been of much less importance than the adjoining town of Kif (q.v.). Some of the early geographers like Ibn Khüshrab do not mention it although it is found in the tables of al-Khūṣṣūṣ (ed. by van Mūzik, p. 93) and al-Fārāḥi (ed. Gallu, p. 36), who place it in the second clime.

It is only after the beginning of the fifth century of the Hiḍracy that Kásr began to supplant Kif (Māqara, Būlāq 1370, p. 236) to become, in the eighth century, the largest town of al-Sa'ād and the second city in importance in all Egypt (Abu l-Fida, ed. Reinaud and de Siane, p. 290—101.1). This development is not due to be attributed to the changes caused by the Crusades in the great trade-routes from west to east. We can see the beginning of this prosperity in Ibn Djibāil (ed. Wright and de Goeje, p. 64—65) who passed through it in 1185 and describes it as an emporium for all the goods from Central Africa and the Yemen. It was also the rendezvous of pilgrims from Egypt and the Maghrib who went from there to the Hiḍr (cf. the story of 'Abdu'l-Hasan ibn Qasim, ed. Ibn 'Asīr, p. 177). Later this town was called Kásr al-Kafr (Abu l-Fida, ed. v. 291) already calls it the third town of Egypt. In the first centuries of the Manūlik period, the governorship of the maṭriba of Kásr (al-Kafr) was extremely important and coins were struck there. At the same time it was a place of exile for individuals of importance, for example several of the 'Abbasid Caliphs at the Manūlik court. Kásr was also noted as a centre of Muslim learning. The town had six madrasas and produced a number of scholars. A section of the inhabitants however always remained Christian. The Copts had several churches there. From 800 A.H. the town began to decline, especially after the plague of 830 in which 17,000 are said to have died. In the eighth century Kásr was half an hour's journey from the Nile. It is still an important market for simple, aromatic herbs and all kinds of vegetables. The Christian element is considered by the Copts (al-Khāṣṣ al-Qāḍi, 139).


**Kusaila** is a port on the African coast of the Red Sea. There is no reason to doubt that all the references of Oriental and European writers to Kusaila on the Red Sea are to the same place; the contradictions between different authors are simply due to inaccuracies and, in the first place there is not sufficient ground for supposing that there were two places called Kusaila and secondly Kusaila is amanously described as the harbour of Kāsir. If we were to have two places called Kusaila, they would have to be so far apart that one of them could not be described as the port of Kāsir, but the place marked on our modern maps as Kusaila fulfils the condition of having been the port of Kāsir perfectly so far as its position is concerned. The Jews therefore must have used this place which lies a little near west of Lāt. Yālū and is immediately because he makes Kusaila lie near 'Afīlah and then puts the distance from Kūsir at 3 and from 'Afīlah at 4 days' journey. Even in Egypt where they are used to great distances, two places 8 days' journey apart would not be described as near one another. A glance at the map shows that if it is five days from Kusair to Kūsir, it cannot be 8 from Kusair to 'Afīlah. The distance could not be covered in 4 days if the first statement is correct. As a matter of fact from 'Afīlah to Kūsir is according to al-Maqrīzī 17, according to al-Idrīsī 20 days' journey so that it cannot be only 8 to Kusaila.
Even if we put 'Aidhab farther north, as C. H. Becker (cf. *A'Sid) and S. Lane-Poole have rightly done, the contradiction between these figures is not disposed of.

The significance of the harbours on the Red Sea for European trade with India and China and for the pilgrims to Mecca has often been described. At the same time the relative importance of the different harbours varied considerably in the course of centuries (cf. *A'Sid). While Kusair flourished particularly in the 'Abbasid period, 'Aidhab later became the principal port and still later al-Thir. After Selim I had conquered Egypt, he tried again to revive Kusair and built a fortress there. The further history of the town to 1876 with a very full description of its condition in the seventeenth was given by C. A. Klauser, who was Egyptian medical officer there. He calls particular attention to the disastrous effect on its fortunes of the building of the railways to Suez and then to the Suez Canal. While in the eighties the traffic at Kusair along with that of Suez was 'steadily increasing' (v. Neumann), the port is now only important for traffic to and from Egypt; through traffic through the Red Sea has no longer any inducement to touch Kusair; the decline of the town is most clearly seen from the figures given by Sultan Bey at the end of the century in the "Kusär ob Alem."

Bibliography: Yûsuf, Mahjûm, s. v., al-Kâfizahand, Die Geographie u. Verwaltung von Agypten, trans. by Weisendörfer, N. G. W. Gitt, 1879, p. 159; Abu 'l-Firdaw, Tafseer, ed. Reinhard, p. 25, 111; Makrizi, Khallet, ed. Wiet, l. 61; S. Lane-Poole, A History of Egypt in the Middle Ages, 1901, p. 304 and map; C. H. Klauser, Bilder aus Oägypten, der Wüst u. dem Roten Meer, 1878, p. 326 sqq.; 60 Erinnerungen aus meinem Leben als Artz und Naturforscher zu Kusair am Roten Meer, 1915 (with a map of the town, many views, and a bibliography of the author's works containing 80 numbers); v. Neumann, Das Rote Meer und die Küstenländer im Jahre 1837 im britisch deutsch politischen Bezirk, Z. D. M. G., 1871, xxi. p. 398, 399, 418; Sultan Bey Fprushet, Kusair; Ab'd al-Ash, s. v. — For the history of its commerce, the relations of the fundamental work is: Heyd, Geschichte des deutschen Elfenbein-Indes, and other recent studies by C. H. Becker (see *Aldhab), Râsul al-Kulûm, Egypt, the latter is reprinted in Islamstudien, 1924, l. esp. p. 185 sqq.; also Grundlinien der wirtschaftlichen Entwicklung Agyptens im ersten Jahrhundert des Islams, in Klio, lx., 306 sqq., reprinted in Islamstudien, l. esp. p. 211 sqq. (M. Plesner).

KUSAIR 'AMRA. See *A'ARA*

KUSAI, an ancestor of Muhammad in the fifth generation and restorer of the pre-Islamic worship of the Ka'bah in Mecca.

His genealogy is unanimously given in all sources as Kusair b. Kâb b. Murr b. Ka'bah b. 'Abd b. Fhîr-Kusaï (cf. Wüstenfeld, General Tabellen, 67 C.), and his life and exploits are recorded by our sources in three recensions which only give us information from such other in trilling details; these go back to Muhammad b. Ka'bah (d. 148), Ibn 'Uthâm (d. 150) and 'Abd al-Malik b. 'Abd al-Mu'tasim b. 'Abd al-A'asib (d. 149). Kusair, represented as the most legendary type of hero who founded a city, as having passed his childhood and youth far from his native land and in obscurity; a younger son of Kâb b. Murr, a descendant of the Ka'bah whose sanctity in Mecca had been replaced by that of the Banu Qât' at-tamâ, he loses his father soon after his birth and is taken by his mother Fatima bint Sa'd b. Saiyâ. She married again, her second husband being a member of the tribe of Banu 'Udhra; to his tribe in the north of the Arabian Peninsula (in the neighborhood of Safâ) according to al-Kalbî in Ibn Sa'd, 156, 25, a place on the Syrian frontier of the Hijaz, near Tabîbî in *Yûsuf, Mahjûm, ed. Wüstenfeld, iii. 77, right into Syrian territory, near Yarmuk (al-Bakî, p. 773): here his original name of Zaid was changed to Kusair from the root 'al-ay, "to go away". Having learned his true origin from his mother, he returned to Mecca where as a result of his marriage with Hubâb, the daughter of the Ka'bah chief Husayl b. Hubaysha, who controlled all the arrangements for the worship of the Ka'bah and the pilgrimage, he soon acquired an important position in the city. On the death of his father-in-law, Kusair managed to succeed him in his offices, either after a long struggle with the Ka'bah, or as a less reliable tradition has it by means of a tricky bargain in which that of Jacobs and Esau, which used to be with (Abd) Qâdhijan, or with Hubâb, or only some more distant relative of his (cf. Ibn Durâdî, al-Ghazî, 177, 72, with 282, line 2; the two complete genealogies are given in the source used by Ibn Durâdî, the *Ja'mhûrîat al-Mu'allâbî of Ibn al-Kalbî). The detailed narrative of the events which brought Kusair to fame is given in the article KUSAIRA in *A'ara*.

Becoming master of Mecca and guardian of the Ka'bah, Kusair rebuilt the latter and organised its worship; he united the clans of the Ka'bah, who were previously scattered, into a solid body which assured them the mastery of the town for the future; indeed it is even said that it was on this account that the name Kusairah (from *kusr*), to combine, replaced the old name Bâ-release. Kusairah is said to have been called *Ma'dhab*, the 'to-unite'. On his death the sacred offices that had become his patrimony were inherited by his sons: 'Abd al-Dîr, 'Abd al-Mu'tasim, 'Abd al-Urazî, 'Abd Kusair, the second of whom through his son al-Hishâm was a direct ancestor of the Prophet. The house which Kusair had built himself quite close to the Ka'bah was henceforth the centre of the civil and religious functions of the Ka'bah under the name Dār al-Nawâd (q. v.); the interesting description of the working of the Dār al-Nawâd that goes back to Muhammad b. Qatîr b. Mu'tâm, c. 100 (cf. Spruner, Leben und Werk d. Mohammad, ii. 265), to Kusair is also attributed the discovery and digging of the well of al-'Aqâl (Kâth al-Thîl in *Crem. Stadt Mecca*, ed. Wüstenfeld, li., p. 107 infra; aulâla, *Paläst.,* ed. de Goeje, p. 28; *Yûsuf, Mahjûm*, iii. 19 sqq.; Bakî, p. 646, cf. 366). From what has been said above it is evident that the Ka'bah revered Kusair as their true founder and the founder of the Ka'bah. The antiquity of this tradition is attested by a verse of al-Abbâs (Bakî, p. 459) and by several of Husayn b. Tabîbî. Later historiography has tried to harmonise this old native tradition with the genealogical system which later became established and according to which Kusairah = Fhîr b. Ma'dhab b. al-Nawâd (Wüstenfeld, General Tabellen, 67) as well as...
as with the tradition quite different in origin and character of the Abrahamic cult of the Ka’ba (q. v., ii, p. 587?) and its vicinages under the Qur’ān [3, v.] and the Kūsān; Kūsāi is therefore to Mecca “what Theseus was for Athens and Romulus for Rome” (Catastān). In the present state of our knowledge it is impossible to say whether he should be regarded as a historical personage transformed into a hero in the mythological transfiguration of a hero. His name is found, although by no means commonly, in the Arab onomatopoeia: a. Nabiḥ b. Kūsāi al-Sanā‘ī, a contemporary of Muhammad, is mentioned by Ibn al-Mālik, ibid. v. 14–15; Ibn Ḥadjar, al-‘Āzārī, ed. Cairo, v. 257; another contemporary of Muḥammad, whom Ibn al-Mālik, ibid. v. 205 calls Kūsāt (v.) and Ibn Ḥadjar, al-‘Āzārī, v. 312, 313 Khuffār al-Kūsāt. Mention the Jāmī‘ah al-‘Aṣārī of Ibn Khallikān in the Sīra of the latter as Kūsāi. Lastly the same work (M.S. British Museum, f. 162 v.) mentions a tribe Kūsāti b. Makkī b. Tālha b. Būshīr b. Sulaym. The fact that this name is to be recognized in the Vega of the Nabataean inscriptions and probably also in the Kronos of a parchment from Dura on the Euphrates (cf. Camont, Les sources de Dura-Europos, Paris 1926, p. 320) does not justify us in concluding that it is of northern origin, since as we have seen, it is found among different tribes. The tradition which makes Kūsāi pass his childhood in Syria is in favour of the hypothesis which makes the worship of the Ka’ba introduced, or at least renewed, as a result of influences from the north; perhaps in some statements of tradition (e.g. al-Kalbī quoted by Ibn Sa‘d, i/1, 39, 1–11) we have the record of an actual fact, namely, that on the old cult of Hubal, the "idol of the Ka’ba" (cf. Ibn al-Kalbī, A. al-Husaynī, p. 28), there was super-imposed that of al-‘Adhān and al-Malān-Malān, for which we have definite evidence in Northern Arabia in particular.

In any case the figure of Kūsāi soon became legendary; his history, as we have seen, has the characteristic features of the legends of eponymous heroes; his alleged sons are only symbols of the part played by Kūsāi in the religion of Mecca. If it is not quite true that he was the object of regular divine worship (the name Abū al-Kūsāi borne by one of his sons does not necessarily imply the divine character of the father), he was undoubtedly venerated according to the ancestor worship, which certainly existed in pre-Mu‘āmmadan Arabia, although we know very little about it. The eponymous hero of the people of al-‘Adhān Thakīfī is analogous in character to Kūsāi. The latter's memory remained particularly associated with the Dār al-‘Aṣār, which Lammena, denouncing the suggestion by M. Hartmann, has shown was not the "house of Kūsāi", as tradition has it, but rather a place for the celebration of rites, essentially social and religious in their origins, its proximity to the Ka’ba, with which it is however never confounded, suggests that it was one of these private dwellings built beside Sencitt temples, which, without being identified with the temple itself, came in time to acquire a religious character and certain religious functions. We have an example of this type of house in the "house of Lyseus" in the precincts of the temple of the Palmyrene deities at Dura (Camont, Les sources de Dura, p. 36–37).

Whatever the origins may be, it is certain that at the beginning of the sixth century A.D. the control of the Ka’ba and of the Ka’ba was in the hands of a clan claiming descent from Kūsāi and that the Ka’ba were agreed that he was the founder of their tribal unity. It is to be noted on the other hand that even if this clan included among its members some of the recognized chiefs of the Kūsāi, among others the Banū Umayya, it was far from having complete political and financial control in its hands; the Banū Makhtum for example, one of the most powerful families in Mecca, were not descended from Kūsāi. It seems probable that the Moslem republic was constituted on the initiative and under the direction of the Banū Kūsāi, but that they were forced to admit in their social organization other clans having the same rights and privileges as themselves, although the prestige of noble blood and supremacy in religious matters always remained the exclusive prerogative of the Banū Kūsāi; it is a process which presents striking analogies with that which may, we think, be noted in the formation of national unity among the Israelites, as a result of the fusion of the tribes of Judah and Levi with the Ephraimitic tribes.


KUŞDAR, or KUSZAR, is the name of a town in 37° 40' N. and 66° 37' E. and of the district which it is situated in, a long, narrow valley, important by reason of its central position at the point of convergence of roads from Kafr on the north, Kafzûz and Bela on the south, Kuştî on the east, and Makrān and Khārām on the west. Yākā describes it as a small town in a fertile district, which he calls Turāq, producing grapes, wines, olives, and other fruits, but not dates. It is a city of India, or rather, he says, of Syria, situated at a distance of eighty stades from Bust. It was conquered by the ‘Arabs shortly after their conquest of Makrān, and Ibn Hawkal says that it was governed by an ‘Arab residing at Kaškûn, who admitted the name of the Abūnād Khudhī in the public prayers, but Yākā quotes a traveler who describes the district as the abode of the Khudhīs and its capital as the seat of their Khudhīs. In A.D. 977–978 it was taken by Subukgī, and its ruler was captured, but was restored on condition of his agreeing to pay tribute and causing the Khudhī to be restored in Subukgī’s name. At a later date he was again attacked by Subukgī.
owing to his failure to remit tribute. Kusair is now the principal town of the Jhalwar division of the Rajputana Pr. District.

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KUSHAIR, an Arab tribe forming part of the great group of the Banū 'Amir b. Sa'āda [q. v.], whose fortunes we find almost continuously shifting in the period before as well as after Isām. They had particularly close associations with the tribes of 'Uqayl and Dā'ā [q. v.], whose genealogical table makes them brothers. Their genealogy is Kusair b. Ka'b b. Rabia b. 'Amir b. 

Kusair, or Kesair, a branch of the tribe of the Banu Sulaim [q. v.]. During the pre-Muhammadan period, the Banu Kusair settled in al-Yamān and were involved in all the wars of the Banu Sa'āda, especially in those against the Tamū, the Shibānī, whose chief Ḥājjib b. Zārāra was made praiser by Makkī b. Salama al-Ẓair al-Makari, called Ubu 'l-Ra'ebah, at the battle of Dā'bala, and against the kings of al-Iltis. (See Nāfārī, ed. Bevan, p. 70, 404–405.) After Muhammad's success in Central Arabia, the Kusair joined the other tribes of the Banu 'Amir in sending him envoys and coming to an arrangement with him; it is to this time that tradition dates their conversion to Isām (cf. the texts in Caemini, Annals dell'Islam, i, 667 [4 a. 60, § 75]). Later they took part in the holy war against themselves in the wars of conquest in Syria and the Ḥazāran, and settled particularly in the eastern parts of the Arab empire. In the Omaniyāt period, they were very numerous and powerful in Kūhrān, of which several Kusairi were governors (among others Zara'a b. 'Uqba whose family possessed a very highly esteemed bœc of horses). This Kusairi colony had as its founder and common ancestor Ḥatib b. Mā'awiyah b. Kusair, a half-mythical personage who is said to have lived to a fabulous age and to have had a thousand descendants (Ibn Ḥajar al-Isbāhānī, al-Ma'mun, in Goldziher, Abhandlungen zur arak. Phil., ii. 97). On the other hand, we find in Muslim, ed. Wright, p. 273, a similar longevity attributed to Ubu 'l-Ra'ebah, the Kusairi chief mentioned above, and indeed almost all the Kusairi of note settled in Kūhrān, recorded by history, belonged to the clan of Salama al-Ṭair, to which Ubu 'l-Ra'ebah belonged, and which seems to have been the aristocracy of the tribe.

The Kusairi did not number many poets of note among them; the best known is Yūsuf ibn al-Ṭahārīya, who lived between the end of the Omaniyat period and the beginning of the Aḥṣāba period.

The genealogical sources and in particular the al-Khalisi also mention other ethno-linguistic groups bearing the name Banu Kusair, two of which belonged to the southern tribes of the Asmac and the Am (And).


KUSAI, Abu 'l-ʿĀṣim Abū al-Qāsim b. Hāwān b. Ṭāhir b. Muhammad, born in 370 (981), died in 455 (1062), was in dogmatic theology the pupil of the Ṣaḥhāra Abū Bakr b. Ṣa'īd and in mysticism a follower of al-Salami and Abū ʿAbd Allāh al-Dā'ūsī, whose daughter Fāṭima (d. 505 = 1062) he married. He was persecuted by the other Ṣaḥhāras, by Ibn Ḥaṣbān and the Ṣaḥhāra official from 440 (1048) to 455 (1062). His best known works are the two treatises, the Ṣaḥhāra istīlāḥat al-rifa'īyin al-tafṣīliyin, written in 458 (1065) to adapt Sālim to Ṣaḥhāra metaphysics, and the Ṣaḥhāra istīlāḥat al-ʿuṣūrin min al-khuluṣin min al-Maṣnūn written in 445 (1054) to clear the memory of al-Ṣaḥhāra from the charge of heterodoxy laid against his nominalist metaphysics (publ. in Subki, Tabaqāt, first ed. Cairo, a. d., iv. 276–288). We also have from Kusairi's pen a mystical commentary on the Qur'an entitled Lajūf al-ṣawārat and a manual of mystic paths, Tavākh ʿal-Mushāhid, the esotericism of which is deliberately obscure. The Ṣaḥhāra, a classical manual of Muslim mysticism was criticised from the Imamī point of view by Ibn al-Ḍā'ūsī (Ṭardī, lith. Teherān 1312, p. 405–406) and published with the Sāḥr al-Anṣaṣ at Cairo in 1930 in 4 volumes. — This is the only useful edition; the little editions in one volume (1318 a.h.) are swarming with typographical mistakes.


KUSKUSS (Kouskous), a dish prepared with semolina. Throughout northwest Africa (Tripolitania, Sahara, Tunisia, Algeria, and Morocco) it is the basic of the food of the people. It is sometimes called jetum, etc., food par excellence. The Berbers of Eastern Algeria also call it me'mun, which has the same meaning; those of Western Algeria, Mrūq; those of the South and of the Sahara, Alāq, also with the same sense. In Tunisia, the name jetum has even become applied to sauces at which this dish is particularly used, known elsewhere as amāda (Eastern Algeria), mubāde (Western Algeria) and mawzun (Morocco). In the Judaeo-Arabic of Africa kuskuss is called kouskous. Kuskuss may be prepared at any time. Some however prepare it in the nights of Monday and Friday, which according to the na'ma are peculiarly auspicious nights. The ceremony of preparation, which has been given a kind of religious character, at which certain rites have to be performed, always begins with an invocation or prayer formula. The women preparing it must not hear or see anything which might be a bad omen. These near her avoid speaking of anything except saints or agricultural prosperity, the wealth of the produce of the land or of the family in which she is.

To make kuskuss, the woman sits on the ground, puts in front of her a wooden dish called gafna or zanar according to the district. Beside her is the bag of semolina and a vessel of slightly salted water. Some add to the water two, three, or four drops of water of Nisān (the rain that falls at the beginning of May), which is kept in a flask) which
has peculiar virtues. She then takes a handful of semolina, puts it in the ḍjasna, sprinkles salt water over it with the hollow of her hand and rolls it under her fingers in the dish to right and left until little pellets are formed, which, like lead drops, she goes on in this way, handful by handful. From time to time she stirs the ḍjasna to separate the little pellets from the large and rolls the latter to make them smaller.

In the meanwhile she is boiling on a brazier, in the ḍhra (a kind of earthenware sacepan) water and meat, if the kuskus is to be prepared with meat, or vegetables (chick peas, turnips, wild-chard) if it is to be made with vegetables, water alone if it is to be with sugar. Finally the required quantity of semolina for the kuskus having been prepared, the woman shuts it up for some time in a bag or bottle of leather. In this little pellets run together as they dry up and form a kind of rough grained paste. The cook then cuts out this paste into a special sieve and taking up her pestle crushes it through the sieve. The round grains that pass through the sieve are the real grains of kuskus; the grains too large to go through are used to make barfūbi (cf. below) or semolina takes called masjīf.

In the meanwhile the ḍhra half filled with water has been boiling on the brazier. The cook then takes the kekhar, a kind of earthenware pot shaped like a funnel without a neck and pierced with little holes in the bottom. The kekhar is placed on the ḍhra, the edges of which are wrapped in cloth to prevent the steam escaping between the vessels. The kekhar is filled with grains of kuskus. The steam in order to escape has to pass through the holes in the bottom of the kekhar and through the grains of kuskus which it cooks. From time to time the cook puts her finger in the middle of it to see if it is done to a nicety. When it is she pours the grains into the ḍjasna, rolls them again with her hand to prevent them forming a paste or clotting, then stews them again in the kekhar. This time as soon as the kuskur begins to give off steam, she puts it finally in the ḍjasna.

Now if the cook wishes to make masjīf or sweet kuskur she powders it with sugar and puts here and there little pieces of butter which melt and impregnate the little pellets of semolina under the influence of the heat. The water is thrown from the ḍhra. If the kuskur is to be made with meat or vegetables the woman adds water to the ḍhra so that the bouillon or ḍjasna may go farther and a little salt. This bouillon is used to sprinkle on dishes before they are served.

Whatever be the number of courses to a meal, the kuskur is always served last. According to the manner of its preparation the kuskur has different names, which vary also in the different linguistic areas. To those already mentioned may be added: 1. masjīf, very fine grained with sugar, 2. ma'war, very fine grained with meat, 3. ṭukkūṭ (Tunia, Constantin) fine grained, eaten cold with butter or fat of any kind, sprinkled with butter milk, in the west called ṭitīl, 4. ma'āsmaya, kuskur with very large grains, 5. barfūbi or barakhab or marquid of large grains swollen by steam and cooked in bouillon or milk — called suk in Southern Algeria, 6. ṭartīb, made with barley-semolina, in place of wheat semolina — in the west called ṭitīl.


KUSUF, KUSUF, eclipse of the sun or of the moon. As regards linguistic usage, it may be noted that al-husuf is used alike for the eclipse of the moon (husuf al-ḥammar) and for that of the sun (husuf al-shams), e.g. in al-Farghānī, Kusuf b. Liğ, al-Bakrī, al-Burānī, but they are often distinguished as al-husuf, eclipse of the moon, and al-husuf of the sun; e.g. by al-Kanzari (on the linguistic usage), it should be noted that according to the Masīfī al-Ulim, ed. van Vloten, the vith form should not be used, although this is very often done; e.g. by al-Kanzari and others).

The eclipse of the sun and of the moon have from the earliest times attracted the livelitest attention. Prolemy, following Hipparchus, studied the theory of eclipses, and following him the Arabs and Syrians, etc. We shall deal first with the eclipse of the moon. It must be premised that the apparent path of the moon — we must adhere to the geocentric view — cuts the ecliptic in two opposite points, which however in course of time come on to the ecliptic. These points are called al-ṣaṣṣawār (Persian ṣaṣṣawār, globe-shape); they are also called al-tinnin, "dragon" (see below). All the planets have of course such ẓaṣṣawār; without an addition the word always refers to the moon. Their positions are given in the Ephemerides. The massive ball into which according to Ibn al-Haibīn the moon is inserted, and which carries it along as it moves, is called ṭafṣ al-ẓaṣṣawār.
The eclipse of the moon is caused, as was early recognised, by a dark body coming between the sun and the moon. It was at one time thought that this was a dragon, which ended at two opposite points on the globe of the heavens and had the same motion as the nodes of the moon. Eclipses occur when we cannot see the moon, because the head or tail of the dragon comes between us and the moon. From this idea comes the name for the crescent and waning nodes, i.e. the points where the moon passes through the elliptic, "head, abortis" and "tail, al-Quwātah", which were retained long after the "dragon" had disappeared. The sign a" for the length of the node is a distorted dragon. The astronomers credited this dragon with certain influences on the horoscope. But several scholars (c. 650) (1 S. Nau, "Notices d'Astronomie Syriane," T. A. J. S. 10, 1910, vii, p. 15) long ago denied this, as there was no dragon and the calculations in question referred to the movements of the nodes. But we still find in al-Britani's Ta'ifim, etc., the assertion that head and tail have separate natures. The head is hot, suspicious, and indicates increase (of property, etc.). The tail is cold, brings misfortune, and indicates diminution of wealth, etc. Eclipses of the sun or of the moon are caused by the earth coming between the sun and moon or the moon coming between the earth and the sun. Instead of tawârîf or we often have the word "node" (k'alt) and "wala' al-wajh", also in combination with "wâl'da" and "dâ'iru".

The shadow of the earth arising in the first instance, because the sun is considerably larger than the earth, consists of a moon-shaped convergent shadow (the shadow) on one side and a divergent shadow (penumbra) on the other. Only in the shadow is there absolute darkness. As the diameter of the shadow at the place of the moon's path is considerably greater than that of the moon at the same time, under certain conditions, the moon may remain some time in the shadow and therefore be perfectly eclipsed for the period. Ibn al-Haitham, for example, investigated these conditions very fully (F. Wiedemann, Beiträge zur Geschichte der Schatten, 1907, xxxii., p. 226).

If earth, sun and moon were very small bodies, no eclipse would only take place when the sun and moon were exactly in the nodes. But as they are large, eclipses also occur when these bodies have passed beyond the nodes, i.e. they have experienced an alteration in latitude and longitude. A total eclipse occurs when the breadth is smaller than the difference between the diameter of the shadow and that of the moon, a partial eclipse when it is larger than the latter but smaller than the sun of the diameter; if it is however equal to the latter, there is only a contact but no eclipse.

Taking into consideration the shadow alone, the mudhrâ' (core) or iımâmüh (pupils) are the nodes. Thus we call it dâr al-fâtîmât al-nilât - we enter the following: the entrance into the shadow is called bâd al-bâdîfi, beginning of the eclipse; the phase from the beginning of the eclipse to the beginning of totality, called isâqâq (falling, the hûlân of Philemon), the middle of the path covered in shadow is called mawir (middle). The phase which corresponds to complete emergence is called mudâm al-îndîlât (the completion of disappearance); al-makht (stop, stay) means the phase in which the moon is eclipsed; in a partial eclipse there is no such stop. A hâsîf, hâsîf al-makht, a total eclipse without a stop is said to occur when the moon's path is such that the darkened moon touches the cone of the shadow at only one point; thus a total eclipse exists at this point only. In the case of total eclipse, the place where it begins is called waqât al-makht and where the moon begins to emerge from the shadow, âshir al-makht.

A diminution of light but no complete extinction also occurs when the moon moves through the half-shadow. In his classical work on the shadow Ibn al-Haitham (see above) discussed the theory of this question and checked it by observation. In very rare cases, however, the whole of the eclipsed moon does not appear quite black but shows different colours, especially a dark red; this was observed by various early astronomers and minutely described by Ibn al-Haitham (his statements agree with modern observations, e.g. J. Müller, "Liber de arcis," 1992, p. 9, p. 96). Even al-Britani further studied these colours (al-Khatnâb al-Masâ'ûl, ishârâya, bãl, fi sâb, fi jât, fi jât); he also examines critically earlier works and particularly Indian ideas on the astrophysical explanation of the colours (e.g. E. Wiedemann, "Über die verschiedenen bei der Mondfinsternis auftretenden Färbungen nach Britan," in Efter Jahresber für Photographie, etc., 1914).

This light on the completely eclipsed moon is explained by the fact that the sun's rays are diverted in passing through the earth's atmosphere and thus enter the shadow and illuminate the moon. According to the amount of moisture in the atmosphere, these diverted rays are more or less coloured. For the possibility of a solar eclipse, the conditions are the same as for a lunar one.

Solar Eclipse. As the angle at which the moon appears to us is smaller, although only slightly, than at which the sun appears, the moon can never completely cover the sun. Therefore even at a so-called total eclipse of the sun, even if the centre of sun and moon and earth all lie on a straight line, a narrow rim of light still remains. Bright formations, the corona and the protuberances radiate from this. They are described by al-Britani in al-Khatnâb al-Masâ'ûl, ishârâya, viii, xxxi, xi (e.g. E. Wiedemann, "Erscheinungen bei der Dämmerung und Sonnenfinsternis, in Arch. f. Gesch. d. Med., xv, 1920, p. 433). The local times at which the same lunar or solar eclipse appears at different places is obtained from the difference of their geographic longitudes. The calculations are made difficult by the fact that these bodies show considerable parallelism. This partly explains the great differences between the calculated and true values.

It would take too far to go into the details of the theoretical considerations, for example when such eclipse begins, how long it lasts, its periodicity, etc. In the works of al-Farghani, Fushû s. i, 1058, al-Kāshâni, al-Diramîn, al-Ishfak, and particularly in that of Abu 'l-Faradî, Le Livre de l'observation de l'esprit, ed. F. Nau, Paris 1849, also in the Khiitâb Tabîhûni, etc. of al-Britani we find more or less full general descriptions while the works in astronomical theory, like the Dâ'îf (tales) of al-Khârîtûnî, of al-Britanî, the Qâmûs al-Masâ'ûl
To obtain a standard for measuring the amount of the eclipse, the diameter of the sun or of the moon, was divided into twelve equal parts, called “fingers” (iskā or ‘a‘īl al-kāfī). and the number of these that were eclipsed was calculated. In the West one spoke of “digits”. In the same way the surface is imagined to be divided into 12 equal parts and it is calculated how many of these are eclipsed. The latter may be calculated from the former which refer only to length. Al-Battani, for example, gives tables in connection with this. The dioptr of Hipparchus was used to measure the size of a lunar eclipse. Two rods are fixed at right angles, 18 by 10 cm. The one with a small round hole is fixed and the other with a larger round hole can be moved towards the other. The second hole is so placed that at an appropriate distance from the other the moon is seen to fill it exactly. A dark plane is pushed in front of the second hole. The amount of the shifting of its edge from one side of the hole, which bounds the dark side of the moon, to the edge of its bright part, is measured, and the magnitude of the shifting over the whole surface of the moon and their relation expressed as $a : b$. The amount $g$ in fingers of the eclipse is $g = \frac{a}{b}$. (E. Wiedemann)

**KUTA.** [See §411.]

**KUTÅHIYA** (the ancient Cotyasmus), a town in Asia Minor, the capital of a sandjak in the province of Khudovendjik, on the river Pınarçik, which enters the Sakarya, near it. It is 3,000 feet above sea-level, has 22,266 inhabitants, of whom 4,000 are Greek Orthodox and 3,000 Aramian; it contains 24 mosques, 21 madrasas, 2 libraries, 16 Armenian monasteries, 4 churches, 9 caravanserais, 11 baths, 12 potteries. It is a station on the Bagdad railway. In the sixth century it was the capital of the Gomulioghi; the mosques of this period are in ruins; other notable buildings are the Medrese Medrese (764 = 1364), the Karaman-ı Džami (1364 = 1369), another mosque (1372 = 1431), the mosque of Vâkidz Cezeli (837 = 1433-1444); the great mosque, Üt-Džami, the building of which is attributed to the Gomulioghi, but is not earlier than Bayazid I. It has an old cistern in ruins built on a height. The marble lion and the Byzantine sarcophagi mentioned by Teixier no longer exist. There are tombs called Ak-sita, Sulaim ibn-i Kebisti, Selim-i Saha Bayazid Baghch ö, there are hot springs in the neighbourhood. It was once an important centre for the manufacture of glazed pottery with floral decorations (the so-called: Rhodian: pottery); no attempt has been made to revive this industry but the recent products are not so good as the old ones.

The town formed the dowry of the daughter of the Gomulioghi who married Bayazid I; it was taken by Timurt after the battle of Ancyra (1402). The conqueror left his son Şahbâr there as governor, while he advanced on Ephesus (H. A. Gibbons, The foundation of the Ottoman empire, Oxford 1916, p. 156, 158).

**KUTA,** an independent district (suburba) in Eastern Borneo, belonging to the

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trade. The numbers of the Bandjarmas immigrants from the south of Borneo are also increasing; their main industry is the collection of forest products. The Buljan come from the Sulak Islands; they used to be pirates but now they have permanent settlements at the mouth of the Mahakan where they live by fishing. The heterogeneous composition of the population is reflected in the language situation. Malay is the official language and by far the most widely spoken; but there is a considerable variety of Malai; one feature is the large number of Javanese words that occur in it. The first contact of the Dutch with Kutai took place in 1635, when the Dutch East India Company made their first treaty with the chief. By treaties of the years 1825 and 1844, the Sultan recognised Dutch suzerainty. The Sultan governs with the help of four notables. The Dayaks are under their own chiefs, whose rank is hereditary with the approval of the Sultan.


(W. H. KAREKES)

KUTAIBA b. MUSLIM, Abd Hafiz al-KUTABI, an Arab general. Kutai was born in 49 (669/670). In the war against Abd al-Rahman b. Muhammad b. al-Aswah (q. v.), al-Hajdajjir recognised his ability, and when the caliph Abd al-Malik in 55 (708) had to fill the vacant governorship of Eberistan, he gave the command to Kutai on the advice of al-Hajdajjir, to whom the government of Khorasan were subordinated. After his arrival in Merw, Kutai was able to make full use of his military gifts and by a series of successful expeditions against the neighbouring Turkish tribes, he extended the frontiers of the Arab caliphate to such an extent that he must be reckoned one of the greatest conquerors of the Umayyad period. In 56 (709) he undertook his campaign against Tughratir, where the lord of Ahriran and Shumshina bought peace. According to some historians, Kutai first attacked Shumshina, the king of which surrendered at once, and next tughratir from which he returned to Merw. In the following year he turned his attention to Bukhara. After he had succeeded in concluding a peace with Nizak, king of Khabdagh, against whom the previous governor of Khorasan, Yazid b. al-Muhallab had continued his campaign, he crossed the Oxus and advanced on Balkh. The people of the town, however, sought help from the adjoining states: the latter barred the routes and for two months Kutai was completely surrounded. He finally succeeded in defeating the enemy and the town had to surrender. But, as soon as he had gone, the people rebelled and killed the governor appointed by him, whereupon Kutai returned and stormed the town. After he had put down all resistance he returned to Merw. In 58 (707/708) a campaign against Bukhara was undertaken, in which he took the towns of Nushkakhat and Kamshana. Fighting was renewed next year but seems to have been indecisive. In any case Kutai returned in 59 (708/709) and defeated the people of Bukhara after a stubborn resistance and the king of Sogdiana had to sue for peace. Nizak then rebelled, imprisoned his son, the king of Tughratir, and called upon several neighbouring tribes to join him against Kutai. As winter was approaching, the latter himself could do nothing more, and sent his nephew Abd al-Rahman to occupy Balkh. In 60 (710/711) he took the field again, and after bringing the troops to terms, advanced on Nizak. The latter fought his way to Farghana, and entrenched himself in the citadel of al-Kurk. After a two months siege, Kutai captured him through treachery and had him put to death, although he had definitely promised him a pardon. In the same year he conquered Shumshina, which had rebelled against him, along with Kais and Nasaf, and installed a king loyal to him in Bukhara (q. v.). In 61 (710/711) Kutai is said to have undertaken an expedition against Seistan, but the ruler there sought peace, and he returned without a blow being struck. Next year he helped the king of Khorasan against his rebellious brother. He then advanced on Shirmak, defeated the forces of al-Shahib and Farghana, which had banded to the help of the Sogdians and seized the town, which was occupied by his troops in spite of the terms of peace. In 63 (714/715) he was sent an army against al-Shahib and advanced most vigorously as far as Khojas and Khabdagh in Farghana. In the summer of 64 (716) he had advanced as far as Khabdagh or Kharun, when the news of the death of al-Hajdajjir reached him. He therefore returned to Merw but in 65 (717) he began a new campaign of conquest against Farghana. Here he heard of the death of the caliph al-Walid and as Kutai feared the vengeance of his brother Sulaiman (q. v.) because he had supported the plan of excluding the latter from the succession, he decided to pay homage to the new caliph. This never incited his troops to mutiny and in 66 (718) Kutai returned to his military quarter. He was killed by the mutinous soldiers (cf. Farighma).


(K. V. ZETTERBERG)

AL-KUTAMI, epithet ("spatule-like") of the Arab poet 'Umar b. Shayaqin b. Aam of the clan of Taim b. Usama of the Taghlib, a contemporary and fellow-tribesman of the poet al-Akhshash and like the latter played a part in the feud which raged in the second half of the first century A. D. between the tribes of Taghlib and the Kais Allam. His own experiences in battle and the glorification of the exploits of his tribe in war form the main themes of his poems. In contrast to al-Akhshash however he does justice to his opponents, while venting particular hatred on the Yamani. His panegyrics are mainly devoted to the Umayyads, c. e. one to Walid I. The date of his death is not known; according to al-Hajdajjir, iii. 5619, he died in 610 A. D. According to several sources he was a cousin of the Khazaria by Irama, but in his poems he shows himself a thorough Beduin, always ready for a fight, anxious about his property in animals, not averse to wine drinking, and looking down upon the townsmen with the haughty pride of the nomad.

The name al-Kutami is also borne by two otherwise little known or quoted poets, one of the tribe of Kallb and the other of the tribe of Dubani, but in practically all references al-Kutami without further names means the Taghibi first mentioned.

Bibliography: Kasw anas, xx. 128; Hamza, ed. Freytag, p. 179; much quoted in lexicographical and Arab works; his Odes with the commentary of an unknown writer was edited by J. Barth, Leyden 1886, mainly from the Berlin MS., Ed. 559. Allahbadi, Kasaw, ed. 348.

(II. M. BARR)

AL-KUTB, the pole (Latin: polem), in addition to the usual meanings also has the following: 1. a circle: the pole lies on the perpendicular erected in its centre then the pole of the
The medical textbook *Dhahhib al-Khayrāmshah* by Djinḍulis [q.v.] is dedicated to him (cf. Nisa, *Cant. Par. MSS.*, p. 406). [754] In a *Deposition* of 21 Dec. 1387, he is also given above *Dhahhib al-Khayrāmshah*, námahī, from the Catalogue of the Veheli Djinḍul that this work is extant in two Arabic MSS. (N. 915 and 916) is probably due to a mistake by the author of the Turkish Catalogue, especially as the title is also given there in the above Persian form, impossible in Arabic.


**Kūtb al-Din al-Nairawālī** [See al-Nairawālī]

**Kūtb al-Din,** al-Shirāzī, Mahmūd b. Maṣʿūd b. Muḥammad b. Muṣṭafā (1277–1350), was born in Sīfār 634 (1236) in Sīrāz and died in Tabris on 17th Jamād al-akhir 710 (1311). Like many Muslim medical men, Kūtb al-Din belonged to a family of distinguished physicians; at the same time however, he was not only a prominent medical man, at least as regards his writings but he distinguished himself in astronomy, philosophy, and the treatment of religious problems. This versatility induced Abu l-Fida'ī to give him the name al-muwafaqīnī (*experienced in many fields*). He received his medical training with his father Diyaʾ al-Dīn Masʿūd al-Kūtri, i. e. of Kūtrūn (a town west of Sīrāz), in the hospital of Sīrāz. He lost his father at the age of 14 and then became a pupil of his uncles Kamāl al-Dīn Khair al-Kūtri and Shahr al-Dīn al-Zakī al-Rūshānī (Surūdī hāsī; Rukṣīhāni) and Shams al-Dīn al-Kūtrūn; he then went to Naqī al-Dīn al-Fārābī, studied with him and surprised everyone. It was probably Naqī al-Dīn al-Fārābī who stimulated him to study astronomy. While still quite young he conceived the idea of editing the *Kulliyāt*, the first theoretical part of the *Fusūs* of Ibn Sīnā. He next sought instruction with the physicians in Sīrāz and then studied deeply the works of earlier scholars. He then travelled in Kūtrūn, the two ʿIrāq, Peraia, Asia Minor, and Syria. Everywhere, as he tells us in the introduction to the commentary on the *Kulliyāt*, he sought the acquaintance of scholars. It was probably after these journeys that he became associated with the Tatars rulers of Perse, the Il-Khāns; in what year and under which ruler this happened, we do not know. In any case in 681 (1283–84) he was Kūtbul of Sīrāz and of Malatya (in Asia Minor) under Alpajun (Nikander, 680–687 = 1281–1284). There he was still engaged on the *Kulliyāt*; he must have played a part in politics, as Alpajun sent him with his uncle Kamāl al-Dīn to Egypt to the Mamlik Sūfān al-Mansūr Sāf al-Dīn Khulāsī (678–689 = 1279–1290). He was sent to report the farmer's conversion to Islam, no doubt the result of Kūtb al-Dīn's influence and to conclude a peace between Muslims and Tatars. The latter part of his mission was a failure. In Egypt also he collected material for the *Kulliyāt*. He dedicated the work, probably finished shortly after his return from Egypt, to Muhammad Sa'd al-Dīn, Ahmad Khān's vizier, and calls it *Tabīsī al-Sādiqīya, the present truth*, or *Naḥbat al-Iṣkāmiya, muṣāliku wa-khabārī, a fine style of writing and a gem of the physician*. In his latter years Kūtb al-Dīn retired to Tabrīz. Towards the end of his life he ardently studied Hadith and made critical notes on the subject.
KUTB AL-DIN - KUTB AL-DIN MUBARAK


One work entitled Sherk al-Tadjibra al-Najrīya. As an appendix to the Nihayat, Kutb al-Din wrote the Fi Harakat al-Dharraya wa l-Niyaa bi-ha al-mustawf wa Jamaliyya, "On the motion of rolling and the connection between the straight and the crooked". Other works are al-Tafsir al-I'Ha'a w a work with a very peculiar title: Kuth al-fudud al-ta'lam al-I'Ha'a, "Work on astronomy; I have composed it but blame it not".

Besides the works by Kutb al-Din already mentioned there are also recorded a treatise on diseases of the eye and a commentary on the Urfat al-Ibn Sidh; also commentaries on the work, mainly grammatical of al-Sakhkak and on a work of Ibn al-Hajjih.

After his death Zain al-Din Ibn al-Ward wrote verses on Kutb al-Din, in which he expresses surprise that the skill (fāqih) of knowledge still turns after it has lost its axis (kuth).


KUTB AL-DIN MUBARAK, the fifth and last king of the Khali dynasty of Dihl, was the third son of 'Ali al-Din Muhammad. When his father died, on Jan. 2, 1316, the minister Malik Na'bāt raised to the throne Mubarak's youngest brother, Shihāb al-Din 'Abd al-Rahim, a child of six, blinded his two elder brothers, Kutb al-Din and Shāh Khān, and the soldiers sent to perform the task to put Malik Na'bāt to death. He assumed the regency, but on April 1, 1316, blinded his infant brother and ascended the throne as Kutb al-Din Mubarak Shah. He began his reign by releasing all prisoners, by remitting all the harsher odicuts of his father, including the compulsory tax, and by restoring confiscated lands. He was addicted to the grossest indiscipline and appointed his vile favorites, a scavenger who had been named Hāmīn on his nominal conversion to Islam, and was entitled Khurram Khan, minister of the kingdom. Mubarak sent an officer to restore the royal authority in Godārā, and marched to Derawī, where he slew the rebellious Harpāl, restored order throughout the Dihl and the Peninsulas, and built the...
great mosque. During his absence a conspiracy was formed, with the object of putting him to death and raising to the throne a son of his brother, Khidr Khan, but he discovered the plot, executed the conspirators, and on his return to the capital put all his relatives, including his blind brothers, to death, and married Khidr Khan’s widow, the beautiful Devi of Gujrat.

His court was a scene of the most disgusting debauchery and buffoonery, and he arrogated to himself the style of Caliph and the pontifical title of al-Walid ibn ‘Abd.

Rebellions broke out in Gujrat and Deccan, but were suppressed, and Khurram Khan, absent on an expedition to Madura, mediated rebellion in the region, but abandoned the design as hopeless and, returning to the capital, succeeded in persuading the king that he had been falsely accused.

Mambrin’s infatuation permitted Khurram Khan to surround himself with a large body of troops and to acquire supreme power in the state, and on the night of April 14, 1530, the favourite caused his master to be assassinated in his palace, seized the throne, and married Devi Devi.

The usurper, who assumed the title of Naseer al-Din Khurram Shah, was defeated and slain on Sept. 5, 1530, by the warden of the north-western frontier, Ghayath al-Din, entitled Ghazi Malik, who, on the following day, ascended the throne as Ghayath al-Din Taghkhun Shah.

Bibliography: Wali’s Diya al-Din Baran, Tarikh-i-Firuz Shahi: Nizam al-Din Ahmad, Tabakat-i-Akbar; Khidr Khan, Munibhat al-Tabarissi, and translation by G. S. A. Rankine (all in the Bibl. Ind. Series of the A. S. B.); Muhammad Khan Firdousi, Gulshan-i-Ishqam, Bombay 1838. (T. W. Hare)

KUTB MINAR, a lofty tower of red sandstone, said by Ferguson (ii. 206) and Dicé (p. 165) to be one of the most beautiful buildings of its kind in the world, is situated about 1.5 miles from the modern city of Delhi [q. v.], in the ruins of the first city of that name, — about 160 feet from the great mosque which was erected by Kutb al-Din Albeck [q. v.], in 1193, just after the capture of the city from the Hindum king, Prithviraj. Like the Minaret at Ghazna [q. v.], the Minaret at Kutub at Koll (no longer in existence), it is an isolated structure, from which the sun could give the call to prayer, and is 238 feet in height; it is not attached to the mosque, but stands in the S. E. corner of the southern outer court, which was added in 1225 to Albeck’s mosque by Ilutmish [q. v.]; it is not straight, but tapering, and divided into five stories, above each of which (with the exception of the lowest story) are boldly projecting balconies, with richly-sculptured bands of inscriptions below them. The basement story appears to have been built while Albeck still recognised the overlordship of Malik al-Din (i.e. before 1205); the second, third, and fourth stories were built by Ilutmish, but during the reign of Firuz Shah [q. v.], the building was surrounded by a high wall, and this king in 1298 had it repaired and added a fifth story. The two uppermost stories, both of which in their present form are probably the work of Firdosh Shah, have a plain surface, chiefly of white marble, with bands of red sandstone; but the rest of the surface of the tower is entirely of red sandstone, and is not round but made up of buttresses, which in the base-

ment story are alternately round and angular, in the second rounded only, and in the third angular only. The line of each fluting is carried up unbroken through each story. The inscriptions are partly historical in character and partly made up of quotations from the Koran; they have been reproduced and translated in Epigraphia Indica-Mooslemica, 1911-12.

The tower derives its name from the saint Khusraw Khat al-Din Baktiyar Kakh, who was held in high honour by Ilutmish; he died at Delhi in 1253 and his tomb is not far from the Minaret.


KUTB MINAR, one of the five independent Muslim dynasties of the Dakan, which arose on the ruins of the Bahmani Kingdom, named, like the others, from the title (Kutb al-Mulk) borne under the Bahman kings by its founder, Sultan Kafi, a Khalji, the son of Sultan Kulu, and, after the accession of Muhammad III, was entitled by his son, Mahmu, Khawas Khan. When, in 1490, the provincial governors of Ahmadnagar, Bijapur, and Berar proclaimed their independence of Bidar, Sultan Kafi was still at Mahmu’s court. After the death of Kafi al-Mulk in 1495, the Dakan, before Dakhmeh in 1495, Sultan Kuli received his title, captured the fortress from the rebels, and in 1495 was rewarded with the government of Telangana. He maintained a semblance of loyalty to Delhi until 1522, when he declared himself independent in Golkonda, but never assumed the royal title, though historians usually style him Sultan Kali Kutb Shah. He was assassinated in 1543 at the instance of his son Dzamal Shah, who succeeded him. The names of the Kings of his house, with the dates of their succession, are as follows:

<table>
<thead>
<tr>
<th>Sultan Kali Kutb Shah</th>
<th>1531</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dzamal Shah</td>
<td>1543</td>
</tr>
<tr>
<td>Sultan Kali</td>
<td>1550</td>
</tr>
<tr>
<td>Ibrahim</td>
<td>1550</td>
</tr>
<tr>
<td>Muhammad</td>
<td>1580</td>
</tr>
<tr>
<td>Mahmu</td>
<td>1612</td>
</tr>
<tr>
<td>'Abd al-Latib</td>
<td>1626</td>
</tr>
<tr>
<td>Abu 'l-Hasan</td>
<td>1672</td>
</tr>
</tbody>
</table>

Each was distinguished by the title Kutb Shah, which, however, was never accorded to them by the Mogul emperors, who invariably addressed them as Kutb al-Mulk. All were Shi‘is, and their religion, the grievances of Mir Dzamal, and the licence accorded to Hindus were Awanjabad’s pretexts, if any were needed, for the destruction of the independent state of Golkonda, effected by the capture of the fortress and the imprisonment of Abu 'l-Hasan Kutb Shah in 1687.
Golkonda was the third in importance of the five independent kingdoms of the Dakan.


(T. W. HAN)

**KUTHA** is a very old town in the *Iraq,* one of the canals joining the Euphrates and Tigrius. The town as well as the canal are often mentioned in cuneiform inscriptions (cf. the references in M. H. U. S.), *Babylonien und Assyrien,* 1920-1925; Indices, v. v. Cata or Kuth and the map by Schwimmer in the first volume). The town is said to be identical with the place mentioned in Kings ii, 24, from which came a part of the people whom the king of Assyria settled in Samaria in place of the deported Israelites. The course of the canal, at least for its eastern part, coincides with that of the modern Kutha Hirtham; on the most recent maps (e.g., J. Carte von Mesopotamien [temporary edition for official use only]), prepared by the Map Dept. of the German General Staff, Dec., 1947, 1:400,000, Sheet 5d) the Hahl Hirtham ends in the Shag-al-Nai; the Arab geographers make no reference to this but make this canal flow direct into the Tigrius (cf. G. W. in *Strongs, The Lands of the Eastern Caliphate,* Map ii.). In other respects also the statements of the geographers regarding the canal vary considerably; and when Streck, *Die alte Landtafel Babylonien,* 1, 28, in his description of the canal relies solely on Ibn Serapion, it must be pointed out that it is not for example (B. A., i, p. 85) makes such confused statements about the canal that one is forced to assume that in the period of the Caliph the canals were not changing, but the canals and their courses in three centuries had a history which is reflected in the contradictory statements of the geographers and has to be reconstructed. But little progress can be made in this direction without archaeological research.

The Arab geographers distinguish two places called Kutha in al-`Iraq, Kutha Rabha and Kutha al-Ta'ir but only give further information about the former. The distances from other places are collected in Streck, *ibid.,* p. 11. The geographers also mention the bridge of boats over the canal at Kutha and the Hirtham legends, which are associated with the town; al-Muqaddasi (B. A., ii, iii, p. 121) actually calls the town Minlat Hirtham and to this day the ruins of the town are located in the Tell Hirtham which lies approximately on the site of the ancient Kutha, and the name of the town comes from that of his maternal great-grandfather. When his mother (her name is very variously given) Yakut writes Bintin Karnaha b. Kutha al-Tamn, *Babha hirah, 910,* *Babha hirah,* 910, *Babha hirah,* 910, *Babha hirah,* 910, *Babha hirah,* 910, *Babha hirah,* 910, *Babha hirah,* 910, and for other names see Eisenberg, *Arheology and the Land of Persia,* p. 66; *Arheology and the Land of Persia,* ibid., *1912,* p. 9 note) was about to give him birth, she had to take refuge from Nimrod in a cave outside the town. Later Nimrod threw her into a fiery furnace; therefore in the time of the Arab geographers, many heaps of ashes were still pointed out which came from this fire.

Kutha is also the name of the *faahra* around the town in the district of Ardaghie Hilqah and is in turn divided into two *faahra.* According to al-Muqaddasi (Tomara, B. A., ii, 209), Ur Kuthah (the Biblical Ur Kasdim) from which Abraham migrated is a place min biyda Kutha.

The nissa from Kutha is Kuth or Kuthan. Besides Kutha in Mesopotamia Yakut and al-Bakri also mention a place of pilgrimage of this name in Mecca.


(M. FLENNER)

**KUTHAYIR** R. *`Abd al-Rahman Abu Sa`ibah al-Khuwa`* also called *Ibn An`i al-Dhum* after his maternal grandfather, one of the great poets of the `Umayyad period. From his beloved *`Aza* whose praise he sang was he called *Kuthayir* *Azza.*

He lived as a rule in Medina but also in the *Madqam.* A member of the *Khuwai* he was fond of connecting himself with al-Salt b. al-Nadr b. Khusn, a group which, according to al-Yaqubi (i, 368, 8-11), had joined the Khuwa. He was on this account dispossessed by some. His unpleasing, dwarflike figure also readily provoked ridicule. His stupidity and foolishness are also said to have people caused to ridicule him.

He held extreme *`Azam* views and under the influence of his friend the poet Khidif followed the doctrines of the *kayf* (q. v.) and transmigration (rami mliq, q. v.); but his utterances on these matters seem hardly to have been taken seriously by his contemporaries. He professed loyalty to the son of the *`Alids* as the "little prophet." The Imam (Mahdi) was for him *Muhammad b. al-Hasan* (q. v.) and he was one of those *Kaisains* who expected his return from concealment in the mountains of Radda (q. v.) (see *KAYSINA, KHASABAYAH, KURASYAH*).

But his opinions did not prevent him addressing panegyrics to the Marwanids. The Caliph *`Abd al-Malik* thought highly of his poetry and several times rewarded the poet richly. He devoted an elegy to the Caliph on his death. After a long period of waiting he was admitted to the poet he was able to strike the right note with him also. *`Abd however is said to have distrusted those *Alids* who showed sympathy with Kuthayir. The Muhallabids were also patrons of the poet.

There are contradictory anecdotes about *Kuthayir's* relationship to *`Aza,* whom he mentions in many verses. Critics asserted that, in contrast
to his love was not a real passion but a simulated one.

Kuthaiyir was the sūniah of Djamil, whom he regarded as the greatest of poets and took as his model. The sūniah of Kuthaiyir was Sāleh b. Dāhkūn (e.g., al-shakht, xi. 18, 5; xiv. 155, ḍī bāb, xi. 30 in arru: al-shâb b. al-Jahān al-Sūlī). Kuthaiyir died in the reign of Yūsuf II in 105 (7523), as is often mentioned, on the same day as the theologian Dhrīmah (cf. however Ibn Ḥadījīr, Tahdhib al-Taḥdīhib, Hadhrathshī, 1325—1327, vii. 271). Some scholars of the liūd (nīṣīḥ) century regarded Kuthaiyir as the greatest poet of Islam. Ibn Ḥadījīr (ibid. 1327) said that the people of the Ḥijāz regarded him as the greatest of poets while he was less esteemed in al-Fāṣīh. According to some his talent was best displayed in the panegyric (māshūd), according to others in the part of the poem dedicated to his beloved (nāsīlū) although Djamil surpassed him in this. Many of Kuthaiyir's poems were set to music and sung.

Abu-Zabār b. Ḳāḥir and Ḥaṭāf b. Būtham al-Mawjili collected information about Kuthaiyir (Abhrūr Kuthaiyir, Ibn al-Nadim, al-Fīhirī, p. 111, no. 142, 39). There was also a Kuthāb Kuthaiyir who was in circulation (ṣūr, q. c., p. 306, 11). MSS. of the Dīwān of Kuthaiyir, two parts of which al-Ḳātīl had sent in Ibn Dānāl (Ibn Khāṭīb, Fīhirī, etc., in B. A. E., x, p. 396, 9) and which is also mentioned by Kuthās Kuthaiyir (cf. ibid., viii. 360, 11) do not seem now to be known. The MS, Excerpta, no. 467 (H. D. Derenbourg, Les manuscrits arabes de l'Écrivoir, Paris 1884, p. 473) does not contain the Dīwān, but only one Kuthāb (see P. Schürer, Excerpta-Sammlung zur äußern Literatur- und Sprachkunde, Stuttgart 1923, 1, p. 1—17). A few Kuthaiyir's exist in MS, in Berlin (Ahlwardt, Persisch-n. Nr. 7524, 2; 855, 44; 847, 6).


Kuthaiyir, Kuthīyir, Kutlugh-Khan, t. s a dynasty in Kūrmān [q.v.], in the viii (nīṣīḥ) century, descended from the heathen Kāṣrā-Khāṭūl people [q.v.]. The dynasty, successively vassals of the Khwārizmshāhī, the Gūr Khāns, and the dynasty of Khān of Khān (Ilnūk), lasted from 619 (643) to 706 and never had more than local importance. It maintained close relations with the neighboring dynasties of the Aṭīrūg of Yūnān, the Salīmīs of Yūnīn and the Mīṣʿārīs [q.v.], and came into occasional contact with the Caliph and with India. The founder of the dynasty (from 619/620) was Nāṣr al-Dīn Yūnān wa-l-Dīn Abu 'l-Fawārid Kutlugh-Sultan, Dārūs-Ḫājjīm [q.v.], son of Kūrmānī, b. Abū Īlā, d. in 632. His title Kutlugh Sultan was given him by the Caliph, although his Islam was of a very recent date. He had a son Rukn al-Dīn Khān, Khāñqūh, (or Mahmuð-Khāñqūh), and four daughters, of whom Sawān, Turkan was married to Džagāhūrī Khān, Khān Turkan to her cousin Kuth al-Dīn and the two others to members of the family of the Aṭīrūg of Yūnān.

Burkū appointed as his successor his nephew and son-in-law Kuth al-Dīn Abu 'l-Fath Mūhammad Khan whose father Kāṣimīnī Tāṣūyī, b. Khājīr (variant, Khā.writeString(m), Tāṣūyī) is perhaps identical with the Kāṣrā-Khāṭūl chief captured by Kūrmānshāhī in 607 (1210) by Burkhart, Turkistan, ii. 391. Kuth al-Dīn at the end of a year had to retire into Mongolia on the approach of Rukn al-Dīn, son of Burūg and Dārūs-Khāmn, who after spending some time at the Mongol court received from Ugedi investiture for the heirs of Kūrmān and Narharūghe. He ruled for 46 years. He was not well disposed to the Tājde and men of letters (Sīnu al-ḥarbī). In 650 he had to turn to make way for Kuth al-Dīn who had in the interval been serving in China under Mūḥammad Wajwadī and upon whom Mangi after his accession conferred the purībī over Kūrmān. Kuth al-Dīn was authorised by the Kāṣrā to put Rukn al-Dīn to death as he was suspected of intriguing with the Caliph. He soon suppressed a rising by a pretender who claimed to be the Kūrmānshāhī Dārūs al-Dīn. He severely punished the Kāṣrā and the Badkš. His successors were attributed to the advice of his wife Kātla Khāna Khānut who whose wisdom is highly praised by the historians. Some doubts exist as to her origin; according to the Tājde's Ġūdi she had been the concubine (nīṣābī) of Burkū (according to the Daftar al-Ṣīyar, that of Dīnārī (al-Dīn al-Dīn, brother of the Kūrmānshāhī Dārūs al-Dīn) and another has the Tājde's person from Khār Kūrmān, daughter of Burūg; this fact might explain her feud with the son of Kuth al-Dīn.

Kuth al-Dīn died in 655. His son Hadžīhrī being a minor, the nobles asked the Kāṣrā to entrust the government to the widow of Kūrmān al-Dīn and Dārūs al-Dīn was 'l-Dīn Kutlugh Turkan, who ruled from 655—681 (in 665 her power was confirmed by Ilnūk; cf. Burghart, ed. Quatremerou, p. 402).

Hadžīhrī, when he grew up sought to get into touch with the sons of Ugedi and acted with little regard for Kutlugh-Turkan but the latter, strong in the support of her daughter Fāṭūhah-Khāṭū, married to Aḏāb-Khan, forced Hadžīhrī to retire to Delikt (666). Then the other son of Kuth al-Dīn Seyydmahmūd successfully disputed Turkan's
power and she went to Tabriz, where she died in 631. Her daughter Bint Khâlîfah, who had married the uncle Aqâl al-Din Khâlid, removed her remains to Kirmân. Marco Polo went through Kirmân (about 1272) in the reign of Kâtâb Turkan.

Djalal al-Din Abu Mazâfîr Szayyathâni (651-713) was a great contemporary of the Khâlid Ahlam but could not agree with his state in Pâddah-Khân. She had been brought up among her brothers under the name of Hâsan Shâh (cf. Mîrzâshânâ) to enable her to escape compulsory marriage with a Mongol prince. She became however the wife first of Ahrâz and after his death of his son Kâti Khâlîfah. The latter on coming to the throne in 690 gave Kirmân to Pâddah-Khân. The princess who was a poetess of talent was of a vindictive and passionate nature. At first Szayyathâni governed the province in the name of the Pâddah but she later threw him in prison. He was freed by his wife Khûlânâvidâ Kâderdân, daughter of Mungâ Timûr b. Hûla and the Salghûrân (q.v.) princess Ahrîb, ruler of Fârs, and by his daughter Shâh Alam Kâti Khâlîfah, however handed him over to Pâddah-Khân who had him strangled. His death was followed by the execution of his viceroy who was captured by Szayyathânî. In 694 Baldû, husband of Shâh Alam Khân, became king. Pâddah was handed over to the vengence of the wife and daughter of Szayyathâni. In the reign of Pâddah Marco Polo (cf. Vene-Cordina, p. 83, 91) passed through Kîrmân on his return journeys (c. 1293).

In 695 Muzaffâr al-Dîn Abu l-Ibrezî Mûhammad Szâh Sultan b. Hâlâlî succeeded his aunt by command of Shâh Shân but his brothers slew his viceroy and rebelled in Kirmân. The troops of Fârs and Irân besieged Kirmân for 18 months. Muzaffâr al-Dîn came from Tahtân, forced the town to surrender and executed the ringleaders. His methods must here been summarized, for his new viceroy left him in terror. Muzaffâr al-Dîn, who loved wine, died in 703 as a result of an excess.

His nephew Sultan Kâbat al-Dîn II Sâlah Djâhân b. Szayyathânî succeeded him and ruled for two years and a half (to 706 = 1306). As he was very aged and did not pay his dues regularly to the Mongol treasury, Uqilân depose him and appointed a simple governor to Kirmân. Nâzîr al-Dîn Muhammad b. Burkan Kâbat al-Dîn II retired to Shâhir to Kâderdân, wife of his father. His daughter Kutânâ ghân Khân (alâtâk al-Fâtâ) in 739 (1328/1329) married the wife of Muhîl al-Dîn Muhammad, the real founder of the Mûazzâmî dynasty, who later took possession of Kîrmân (in 744).

Before the earthquake of 1896 there still existed in Kîrmân Kûshân-ye-nâgî (corner of the Mihrân) bearing the date 640 (1243) (i.e. contemporary with Kâbat al-Dîn). This green manurevlâ was the family tomb, for the dynasty (cf. F. M. Strock, 'Ten Thousand Miles to Persia', London, 1902, p. 60-63, 694, 694). Turkan Khân founded the little town of Sar-Sâlay and Kâtûnî to which she brought a great supply. Szayyathânî built the madrasah of Darbî Naw, where he was buried.


(V. Mînorsky)

Kîtruk, means in Arabic geometry 1) the diameter of a circle or of any section of a cone and the diameter of a cone; 2) the diagonal of a parallelogram or of any quadrilateral; 3) in trigonometry, the hypotenuse of the so-called ubnâm triangle; as such it is either the secant or the cosecant of an angle, according as the side opposite it is the tangent or cotangent of this angle; in the last case it is called hâsât al-imâm (hypotenuse of the first imâm), in the second case hâsât al-imâm (hypotenuse of the second imâm).

(H. Sîfîr)


He studied grammar with Shûbak (q.v.) and Mu'azzâm doctrine with the celebrated al-Nâqûsî (q.v.). He was tutor to the children of Ablul少爷 al-Kâsim b. Içâ, who was viceroy under al-Mu'azzâm and was thus allowed to preach in the mosque, where he taught his heterodox views and read the commentary on the Kûr'ân which he had composed according to Mu'azzâm teaching.

As regards language, his authority is rather disputed; nevertheless, as Ibn Kadhîkkân observes, he was the first to compose a work on Arabic words of the same form, which change their meaning according as they are pronounced with one or other of the three vowels. Out of some twenty works attributed to him, we only know the following: 1. Kîtr al-Miûthâfiqân, a collection in press of thirty words which may be read in three different ways and change their meaning with each vocalisation, i.e. kûn-'saw', kûn-'wounded', kûn-'rocky', each group is followed by a philological commentary and examples taken from the Kûr'ân and very often from pre-Islamic poets (Paris Bibl. Nat., No. 845, Tr. Lajoud, Cat. Cod. Aráb., i, No. 483, Berlin, 7077-7073; two copies belonging to the author). The Miûthâfiqân was sent by several scholars, among them Ablul少爷 al-Wâhûhî b. al-Ha'in al-Mu'azzâm al-Mahâlîh al-Râzûnî, whose poems has been published several times in Cairo and edited and translated with a Latin commentary by Ed. Vilmar. (Carmen)
KUTUBI — AL-KUWAIT

AL-KUTUBI, SALAH (or PARID) AL-DIN MUHAMMAD B. SHAMS AL-HALAWI, Arab historian and biographer. The only known sketch of his life is in the Kitab al-Durar al-ahwami fī 'Alayhi al-Ma'ālim al-Mukhli‘a, by Ibn Husayn al-Azami [q.v.] still unpublished, but used by Brockelmann in his edition of Ibn Khallikan's Ta'rikh. Kutubi studied in Hala‘, Aleppo, and Damascus, and made a considerable fortune as a bookseller; he died in Ramadan 764 (June-July 1363), but the best known and the only one printed of his works, a continuation of Ibn Khallikan's Wafayat al-Sulh with the title Wafayat al-Wafayat (Bulaq 1823, 1890), contains a biography which gives the year of his death as 775, which made the editors of the Bulaq edition to write a note on this doubtful point. The contradiction had already been satisfactorily explained in Wustenfeld, Die Geschichts- und Literaturschichte der Araber und ihre Werke (repr. from A. G., H. Gott, 1882, xxvii, 54, p. 178) in the biography the date should read 773.


KUTUZ AL-MALIK AL-MU‘AFAF SAFI AL-DIN AL-MUT‘AZI (so called after Sulaym al-Malik al-Mu‘a‘afa Ailsak), the third Bahri Sulaym (cf. RAMIL) ascended the throne of Egypt towards the end of 687 (1259). He is said to have been a nephew of the Khwarizmshah Qusayr al-Din Khwarizmshah and to have been originally called Malik b. Mandas; he was captured in war with the Tatars, sold in Damascus and purchased and brought to Cairo by Sulaym Ma‘bar al-Din Alshak. In 680 (1282) Sulaym Alshak appointed him his deputy (Na‘ib al-Sulaim). When the Sulaym was murdered in 693 (1295) by his wife Shajar al-Durr [q.v.], the Mamiliak placed his son Nuar al-Din ‘Ali on the throne; Kutuz remained deputy and administrator of the kingdom and guardian of the young prince. These first Mamiliak sulayms were continually threatened by the danger of attack from the Ayyubid Sulayms of Syria who regarded themselves as the legitimate successors of their relatives in Cairo. The Ayyubid Sulaym of Karak, al-Malik al-Muqad, tried to invade Egypt with the help of the Mamiliak of the late Egyptian Sulaym Nadjar al-Din Ayyub. Kutuz collected his forces and met the enemy at Shibliyya near Cairo. Although some of his men over to the representative of the old dynasty, he completely routed the king of Karak and forced him to retreat. Meanwhile, the great danger was threatening from the east, the advance of the Tatars under Huldag [q.v.]. In this difficult situation the ambitious Kutuz thought he had better assume the reins of government for fort which he already held a fort. He deposed the boy sulaym and seized the throne without meeting with serious resistance. During his short reign he won great renown by breaking the power of the Tatars in Syria and saving Egypt from being laid desolate. Huldag had conquered Syria, installed his governors everywhere and demanded the submission of Egypt through his envoys in an arrogant letter which is preserved by the historians. Kutuz, determined to resist to the last, executed the envoys to make negotiations impossible. For the fear of the Tatars was so great that the emirs only reluctantly obeyed him and were inclined to negotiate, although the example of the devastation of Syria was sufficient warning to them. In Shibliyya 686 (1289) Kutuz led his troops to Shibliyya and revived their failing courage. Balkar [q.v.] afterwards Sulaym commanded the vanguard and met the Tatar army at Druze. He was killed in battle on 23 May 688 (1290) where they met the Tatars, commanded by Kerdagh, governor of Damascus. At first the Tatar left wing was driven back. In this critical moment the Sulaym himself took command; inspired by the splendid example of his bravery, the Egyptian forces called for a tremendous attack and put the Tatars to flight. The defeat was decisive. Kerdagh and other Tatar princes fell in the battle; defeated in further fighting as they retreated, the Tatars were forced to leave Syria. The whole country was occupied by the Egyptians and the principalities given back to their owners as fiefs. Aleppo alone, the ruler of which remained in Huldag’s camp, was given to Malik al-Salih, son of Bakr al-Din Lasta of Mual, one of the few princes who had preferred leaving his country to acknowledging the suzerainty of Huldag. But this gave the occasion to Kutuz. He was invited by Balkar to Aleppo himself and now disappoited, planned vengeance. On the homeward journey through Syria, while hunting, he murdered Kutuz with the help of a few fellow-companions. He was then elected Sulaym. In spite of his bravery Sulaym Kutuz was not popular. The needs of his army led to great expenditure and he had to raise the money by harsh taxation and levies. Therefore, according to Makrizi, there was another indignation war, mourning at his assassination. Ibn Taghribirdi tells a different story. He says that the corpse of Kutuz lay unburied for three days and then was interred in Kair by his Mamiliak. The tomb was visited like a place of pilgrimage and his assassination deeply lamented. Sulaym Balkar therefore had the body dug up and buried secretly in another place, which was not made known. Thus he became gradually forgotten.


AL-KUWAIT, a seaport on the Arabian coast of the Persian Gulf, capital of the
ominate of the same name, which lies along the coast from Khor Zubesir; it is bounded on the north by the former Turkish province of Irin and on the south by al-Hassan and stretches for 120 miles. The greatest breadth is nominally 160 miles but the authority of the data does not extend much more than a day's journey in any direction. The soil north of the Gulf of Al-Kuwait is friendly, south, partly sandy, and partly loose; only a small strip is fertile on which the chief vegetation is date-palms and a few fruit-trees of different kinds. The only perennial water-course, a small river, affords the necessary irrigation to the impoverished soil. The coast is low; reefs and shallows are found up to 30—50 miles out and make it difficult for ships of any size to approach Al-Kuwait and Bahrain are however the only good harbours in this part of the Persian Gulf and Al-Kuwait is a harbour capable of taking large steamers. The bay has a broad entrance, leading from the north-west corner of the Persian Gulf; it is 30 miles long and half as broad and there is good anchorage in most of it. The depth of the water in the harbour varies from 8 to 40 fathoms and varies at the top of the Gulf from shallows to a depth of 6 fathoms. Ships of over 30 feet draught have to anchor 2 miles from the town. The town covers a wide area; the streets are clean. Since 1928 the town has been enclosed by a wall 2 miles long and 12 feet high, which was built out of fear of Ibn Salhi and is defended by 5 large and 57 small towers. The climate is hot but not unhealthy; the supply of drinking-water alone leaves something to be desired. It has to be brought by ship from Basra, 3 days' journey distant, and is an article of trade. Coral also is imported. Wool, cotton-tow and hides are exported.

Al-Kuwait is also an important emporium for the coffee caravans which come via Najaf from Yemen and the port from which the fine horses from Najil (Iskyl) are exported to India. The town is therefore of great importance for the commerce of Ghiyath Shamsar and the ruling house of Ibn Hashib as a port for imports and exports. It is the natural port of the interior, and it is in this sense that 'the ruler of this extensive hinterland has always endeavoured to be as good as the ruler of Al-Kuwait. The number of inhabitants is not certainly known. The estimates vary between 18,000 and 35,000; the latter must be too high; when we reflect that the whole coast of Kuwait only contains 37,000 settled inhabitants and 13,000 Bedouins. The former include about 2,000 Persians, who were domiciled here before the conquest of Sawabi by the Turks. The harbour is not only frequented by several hundred smaller ships of its own but has a regular steamship connection with India. Manama, the former capital, and the harbour of Al-Bahrain, offers strong competition with Al-Kuwait for the trade of the interior, but the latter has undoubtedly a great future, especially when it has been connected by railway with Basra, as well as by Al-Bahrain, it is the only important port for the export trade of the Wahhabite kingdom.

We know nothing definite about the foundation of the town, although we are on historic ground: for in the Gulf of Khuzistan little sailing boats now lie to shelter from the winds. terminated the great ditch which Surah Ibn Idris 7-Akif of Hit dug through the territory west of the Euphrates to protect the Sawabi from Arab raids.

In 12 (633) there was a battle here between the Arabs under Khalid b. al-Wahid and the Persians under Hurmaz, in which the latter were defeated. In the xvith century, the Portuguese established themselves on the coast here and the remains of a castle built by them can still be seen, but they never mention the name of Kaykask. Whether the name of the place, al-Kuwait means "the little castle"— owes its origin to this building seems doubtful. It is in any case interesting that the Persians call the place al-Kren, as Niebuhr tells us. Al-Kuwait was therefore presumably only founded at the beginning of the xixth century, whether by members of a central Arabian tribe or by Salah Khan of Khour 'Abd Allah is not certain. The former version, which has much in its favour, is found in the records of the Baniyayn government and the plans of the Turkish general Mubarak Pasha.

In any case the town grew very rapidly. In the beginning of the xixth century, according to Niebuhr, it had 800 ships and 10,000 inhabitants, who were mainly engaged in pearl-fishing and fishing. It grew rapidly and became famous, especially as after the conquest of all-Basra by the Persians in 1776, Indian trade with Baghdad, Aleppo, Smyrna and Constantinople no longer went by Basra but by Al-Kuwait. In 1793 the English transferred their factory from all-Basra to Al-Kuwait, and at the first very modest part at some time afterwards considerable importance for England's position and policy in the Persian Gulf. As early as 1805 Great Britain was to take the Sheikh of Al-Kuwait under her protection to defend him from aggression by the Wahhabites, but the plan came to nothing. In 1815 the British resident in all-Basra moved to Fathiah which belonged to Al-Kuwait. Even then we and Al-Kuwait share a hostile attitude to the Porte and it seems to have been fairly independent. In 1829 the lord of Al-Kuwait had his alliance with the sovereignty of Turkey and to pay tribute, a circumstance which later led to a closer association with the waliyat of Baghdad. The mutual confidences and good relations between the Porte and the Sheikh of Al-Kuwait found expression in the latter's flying the Turkish flag and undertaking the defence of the harbour of Al-Basra in return for a subsidy (1845) and in 1853, placing himself directly under the protection of Turkey and in 1865 and 1866 Al-Kuwait undertook the defence of the mouth of the Shatt al-Arab. In 1861 the lord of Al-Kuwait, 'Abd Allah b. Sahab, in order to join him with Jawal, the chief of the Mawilis, in his expedition against al-Hassan, in which the young Mubarak b. Sahab took part as leader of the land forces, the result of this joint enterprise was the conquest of the territory of al-Hassan, which became a Turkish administrative area under the name Najil. But soon the position of the Porte changed when al-Kuwait was drawn into the new developments of central Arabian politics.

'Abd al-Rahman b. Sahab, the ruler of al-Rijal, defeated by Muhammad b. Rashid, had taken refuge in 1831 in al-Huruf, where he placed himself under Turkish protection and later went to Baghdad and Constantinople. He returned laden with gifts to al-Basra but had soon to renounce his hope that the Turks would restore him to his throne; would not be realized. He therefore decided to settle at the court of Mubarak b. Sahab;
lord of al-Kuwait. His enemy Muhammad b. Rashid, whose kingdom in 1894 comprised over two-thirds of Arabia, but nowhere touched the coast and had therefore no harbor, had hitherto been dependent on the favor of the lord of the various coast-towns, and of the Turkish officials in al-\(\text{H}u\text{m}a\), Mesopotamia and Syria. Most of his arms came from al-Kuwait and from the little Turkish harbour of al-\(\text{A}\text{\textnt{z}}y\) (al-\(\text{U}k\text{\textnt{a}ir} \text{)} in the district of al-\(\text{H}a\text{\textnt{z}}\). But since Abu al-Rahman b. Sa\text{\textnt{d}}\text{\textnt{a}id} had settled in Constantinople, and had settled in al-Kuwait, great difficulties were put in Muhammad's way in both harbors so that he decided he must possess a harbor of his own. As he did not wish to irritate the Turks, on whose goodwill he was dependent for trade with Mesopotamia, he decided to attack al-Kuwait, which suited his purpose better from its geographical position and the fact that from the end of the 17th century it had been the terminus and starting-point for the trading-caravans of al-Riyadh. In addition the Shaikh of al-Kuwait had recently shown himself insubordinate to the Porte on several occasions, so that it was hardly to be expected that Turkey would interfere seriously on his behalf. In 1895 war broke out between Muhammad b. Rashid and Abu al-Rahman b. Sa\text{\textnt{d}}\text{\textnt{a}id} which was to prove fatal for the latter. The Shaikh had made a treaty with the Shaikh of al-Kuwait in early 1897. In 1897 Muhammad b. Rashid was poisoned, but the war with al-Kuwait did not cease but continued under his successor Abu al-\(\text{A}\text{\textnt{z}}y\) b. Rashid, especially as the banished prince of al-Riyadh, Abu al-Rahman b. Sa\text{\textnt{d}}\text{\textnt{a}id}, was working against him in al-Kuwait. Abu al-\(\text{A}\text{\textnt{z}}y\) b. Rashid found support for his campaign against al-Kuwait in the Turkish government, which would have liked to depose the untrustworthy Shaikh Muhammad b. Sa\text{\textnt{d}}\text{\textnt{a}id}, who although appointed Turkish K\text{\textnt{a}m\text{\textnt{a}m} in 1897, paid no attention to his superior officer, the governor of al-Basrah, but under pressure of circumstances asked England to assume a protectorate over his territory, from which he also hoped to gain material advantages. His request was refused at the time. But when in connection with the proposed Bagdad railway the proposal was made to link up a branch-line to the Persian Gulf from the new town of Kerbala, Na\text{\textnt{j}af and Zulfiqar, to Baghdad, and Turkey an allotted line from the Persian Gulf, England, who, in view of her interests in India was attentively watching the development of the Bagdad railway project, took measures to meet eventualities. Lord Curzon, the Viceroy of India, who pursued with all his influence and energy the policy of allowing no other power than England to gain influence on the Persian Gulf, gave the English resident in Basrah, Colonel Meade, authority to construct a treaty with the Shaikh of al-Kuwait, the contents of which were at first secret, but it contained the important clause that the lord of al-Kuwait bound himself not to let or otherwise cede any part of his territory to other governments or subjects of other governments than England, and to receive no representatives of foreign powers without being authorized to do so; for this concession he received a subsidy and was assured of the good offices of the British government, which soon found expression in considerably increased imports of arms and munitions from England and France. The treaty was concluded on Jan. 25, 1899, when at the beginning of 1890

the German Consul-General Steenich arrived from Constantinople to negotiate, as head of the surveying commission of the Bagdad railway, with the Shaikh of al-Kuwait about the terminus and to obtain a concession at Riss Kupana (Kishnam in English maps) on the Gull, the Shaikh had to refuse to enter into negotiations in view of the treaty concluded with England.

In the spring of 1900 the war between Muhammad b. Sa\text{\textnt{d}}\text{\textnt{a}id and Ibn Rashid flared up again. The former fell upon a large caravan of the Shammar and captured several thousand camels. In the autumn of the same year this game was to be repeated on a large caravan, which the prince of the Shammar was sending to Mesopotamia to secure from al-Samawi food, clothing, and munitions for the whole winter. Muhammad's plan failed however. Turkish troops defended the caravan until Abu al-\(\text{A}\text{\textnt{z}}y\) b. Rashid came up with reinforcements and brought the caravan without any loss to Hiyal. In January, 1901, Muhammad b. Sa\text{\textnt{d}}\text{\textnt{a}id took the offensive again, having been joined by a number of places in the south of Ibn Rashid's kingdom as well as by several tribes who wished to shake off the yoke of the prince of the Shammar. But when a body of the rebels was defeated at the end of February, 1901, the rebellious tribes had again returned to their allegiance and Ibn Muhammad b. Sa\text{\textnt{d}}\text{\textnt{a}id's main force in the lurch, the latter was wiped out at al-Satt in March 17, 1901 by the warships of Abu al-\(\text{A}\text{\textnt{z}}y\) b. Rashid. Abu al-\(\text{A}\text{\textnt{z}}y\) then advanced upon al-Kuwait with a large force but halted at al-Hafar on the caravan road from al-Najaf to al-Kuwait, when the news reached him of a general rising in the south of his kingdom from which the garrisons had been withdrawn for the war with al-Kuwait. He was therefore forced to return. A Turkish convoy, which had already appeared in the roadstead of al-Kuwait with Turkish soldiers to join in the fighting had to return without doing anything, as the Indian government sent a warship to protect the lord of al-Kuwait and its commander forbade the landing of Turkish troops. Besides the news of the rising in his rear, another circumstance contributed to the failure of the campaign and the retreat of Abu al-\(\text{A}\text{\textnt{z}}y\) b. Rashid. This was the information that there were English ships in the harbor of al-Kuwait and English troops occupying a post 18 miles inland. No further advance could be made without an open breach with England, especially as Turkey in Sept. 1901 had agreed to the status quo and promised not to send troops to al-Kuwait so long as England did not occupy the place or declare it a British protectorate. But, when in the following year (1902) Turkey instituted military posts in Umm Kafir, Safwan and on the island of Habbah, the result was a diplomatic and military intervention by England, as the Shaikh of al-Kuwait claimed the territory, which was of importance for the development of the Bagdad railway as well as the country up to a point 20 miles N.E. of Khor Abu al-\(\text{A}\text{\textnt{z}}y\).

In 1907 another treaty with England was concluded by Muhammad b. Sa\text{\textnt{d}}\text{\textnt{a}id, and in 1913 an agreement was come to between England and Turkey, articles 6 to 10 of which declared the territory of al-Kuwait, more minutely defined in articles 5 and 7, an autonomous khanate of the Turkish empire and the validity of the treaties concluded with England by the Shaikh of al-Kuwait was
confirmed. Turkey was permitted to have a representative at the court of the Shaikh. At the same time the question of the continuation of the Baghdad railway was discussed and it was agreed that the Baghdad Railway Company should take over the stretch from Baghdad to al-Basrah, but that the branch line to al-Kuwait should be built by an English company. The outbreak of the World War prevented the ratification of this treaty as well as that of another on the Baghdad railway, Mesopotamia and other questions. On the outbreak of war England declared al-Kuwait an independent kingdom under British protection. The points in dispute with 'Abd al-Aziz b. Sa'id, who as Lord of Central Arabia had no less interest in al-Kuwait than the Shammar prince 'Abd al-'Aziz b. Rashid whom he had conquered, were settled in a treaty concluded between Muharrak and Ibn Sa'id in Dec. 26, 1915; Ibn Sa'id withdrew any claim to al-Kuwait and the surrounding country for a breadth of 70 miles and this region was recognized as belonging to the emir of al-Kuwait. Muharrak b. Sabbath died on Jan. 3, 1916 and left three sons, Dhibir, Salim and Najir who began to fight about the succession. Najir gained the support of the settled people of al-Kuwait, Salim of the nomad tribes and with their help fought his brothers and their followers. Dhibir was however regarded as the real successor of his father. After his death at the end of 1916, Salim was recognized as his successor, although his brother Najir had the support of England. In the Great War, Salim was a Turkophile and showed this by facilitating the caravan traffic of the prince of Shammar who was as ally of the Turks. In September, 1917, a caravan of 3,000 camels succeeded in getting through from al-Kuwait to Hayil in spite of the English blockade. Salim died on Feb. 2, 1921. He was succeeded by Dhibir's son Ahmad, who had represented al-Kuwait on Oct. 31, 1919 when the Arab kings were received at the English court.

### Genealogical Table of the Amirs of al-Kuwait

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<tr>
<th>Dhibir</th>
<th>Salim</th>
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<td>(d. end of 1916)</td>
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Ahmad

### Bibliography


KUWAIT. [See Quetta.]