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important of whom was the poet Ḥamdī [q.v.]. He also wrote several medical and ʿāʾilī works, which have not yet been published. In the history of the Bayramiya, ʿAḵ Shams al-Dīn seems to have played a fatal part, because a quarrel between him and some of his companions caused the great recession of the Ottomans, which could not fail to hamper considerably the development of the whole order.


(H. J. KISSLING)

**AK SHEHR,** in modern Turkish orthography Akceğihir, "White Town":

(i) **Town in Inner Anatolia situated at the foot of the Sultān Dağh.** In antiquity it was known as Philemolum (see Pauly-Wissowa, s.v.). In old sources the name of the town occurs as Akšar, Akšar or Akhschehr. It was under Saljūq and Karamān-oghlu dominion and was annexed by Bāyezid I. In the 16th-17th centuries it is mentioned by the travellers Ghazī, Makki and Ewliya Celebi. The town, capital one of a sandjak, now of a kadı in the wilāyat of Konya, gained its importance from its situation on the Istanbul-Bağdād road (now on the railway line), and is also an agricultural centre; in 1935 it had 10,335 inhabitants (some of them immigrants from Greece and Yugoslavia): the kadı 60,000. Its mosque was founded by Bāyezid I, the Tāsh Medrese has an inscription of the Saljūq king Kayqūwats I (613/1216) but is of a later time. Other monuments are a tekke with an inscription of Şahib ʿAbbās from the time of Kayqūwats II (652/1256-9); the tomb of Sayyid Mahmūd Khayrān, with an octagonal pyramid (621/1224; restored in the beginning of the 15th century); the Ulu Dīvānī (beg. of 15th century); Ilpikī Dīvānī (727/1327); and an ʿumārî. The modern tomb of Naṣr al-Dīn Khodja [q.v.] bears the date of 386/926.

**Bibliography:** V. Cuinet, La Turquie d’Asie, i, 803, 818; Cl. Huart, Konî, Paris 1897, 109-17; idem, Épigraphie Arabe d’Asie Mineure, Revue Sémitique, 1884, 24-34; Fr. Sarre, Reise in Klein-Asien, 21 ff.; Ch. Texier, Asie Mineure, 435; Alsow, Travels and Researches in Asia Minor, i, 63; Hamilton, Researches, ii, 185; Ali Djezmad, Memâlik-i ʿOṯmānîyeinin Ta’rîh ve Digrafiyâ Lughati, 21; Ewliya Celebi, ii, 15 ff.

(CL. HUART-F. TAECSCHER)

(ii) **AK SHEHR (also AKEKAR or AŞKAR); Puzigani, 1387, writes Azez:** Town in north-east Anatolia, on the Kelkit İrmak between Koynūş and Sughur; it is often mentioned by early authors, and occurs as late as in Kātib Čelebi’s Ujikan-nâmâ, 627. It is probably identical with the modern village of Guzeller or Ezberler. The name was preserved, even longer than for the town, for the plain (Ak Shehir Owasi), which is regularly mentioned in the itineraries of the Ottoman armies on their campaigns against Persia and Georgia.

**Bibliography:** F. Taechncher, Das anatolische Wegeknot, ii, 2 (with further references).

(F. TAECSCHER)

**AK ŞU (T.),** "white water"; (i) technical term for the original bed of a river (also ʿak šu), from which a canal (kara şu or kara darya) is derived; (ii) name of several rivers in Turkish-speaking countries; they are sometimes better known under other names. The following are some of the rivers that bear in Turkish the name of Ak Şu: (i) one of the source rivers of the Amū Darya [q.v.], also called Murgâb [q.v.] or the "River of Kūlb"; (ii) the "southern" Bug (in Ukrainian: Boh) in the Ukraine (so regularly in the Ottoman historians), which forms its issue into the Black Sea a common estuary with the Dnieper; (iii) a rapid mountain stream in Eastern Turkestan (Sin-kiang), which, coming from the Tien-shan, flows in a S.E. direction towards the Tarim (Yarkand Darya) and reaches it somewhat above its junction with the Khotan Darya near Sil. The town of Ak Şu (see next article) receives its name from this stream.

(B. SPOLEK)

**AK ŞU, town in Eastern Turkestan (Sin-kiang), about 6 km. to the north of the river of Ak Şu** (see preceding article), approximately opposite to its junction with the Tashkhatan Darya; 1066 m. above the sea, 41°14', 70°, 80° E.; on the northern caravan route, between Maralbash and Kuča. A little upstream from the modern town lies another settlement called Ak Şu, and N. E. of both is the "Old Town", which possibly both correspond to older settlements with Chinese names of their own (see below). Ak Şu is first mentioned with its Turkish name in the 8th/14th century only; the usual identification (current since Deguignes) with Auzakia in Ptolemy is therefore more than doubtful. Its identification with various Chinese toponyms is not yet finally settled. W. Barthold had identified it (mainly on the basis of its present Chinese name, see below) with the Wön-su of the Han period and the B. nocol (B.nők ?) of the Hsiu-sa (ed. Minorsky, 98) and Gardizi (in Barthold’s Oltet o poyezdye v Srednyuyu Asiyu, St. Petersburg 1897, 91); later, however, he gave up this view. P. Pelliot identified Ak Şu with the Ku-mo of the Han period (Pa-lu-kia in Hsün-tsang, Po-huan in the T'ang period; al-Idrisi’s "Bâkhūwān"). Chinese merchants in Ak Şu are mentioned already about 1400 (Niẓām-Shāmi, Zalar-nāma), but even in 1475 its importance was small in comparison with other towns of Eastern Turkestan (W. Barthold, 129 Verlesungen, Berlin 1925, 220); according to Haydar Mirza’s Ta’rīkh-ı Ragıdil, however, it was about 1547 one of the capitals of the country. In modern times the importance of the town (which did not reach, however, that of Yarkan, Kākāhār and Tūfān) lay in its role as a commercial centre and a junction of roads between China, Siberia, Eastern and Western Turkestan, Kishmir, Ladakh and India. It had also a military importance. It is said that at one time the town had 6000 houses, six caravansarays, five madrasas, and a wall with four gates. As the town was almost completely destroyed by an earthquake in 1776, no old buildings have been preserved. By the travellers of the 19th century (A. N. Kuropatkin, 1876-7; N. M. Przeval’skiy, 1883-6; Carey, 1885-6; F. E. Younghusband, 1886; Sven Hedin, 1895) it is described as having about 15,000 inhabitants and being about 2 km. in circumference. The livelihood of the inhabitants was based on metalworking, cotton materials of very good quality (bazz, saddles, bridles, jewellery and the breeding of camels, horses.
and cattle. Between 1867 and 1877 Ak Šu belonged to Ya'qūb Beg (q.v.) of Kāshgār, since 1877 again to China (Chinese name: Wō-su-šouchn; the Chinese chose the town for the residence of the president (tāo-fāi) of the "Four Eastern Towns" (Ak Šu, Kučā, Kara Šahr and Ül Turfan). In the 20th century it shared the changing fortunes of Eastern Turkistan. The number of the inhabitants (presumably mostly Sunni Eastern Turks) is at present given as between 20,000 and 40,000, who occupy themselves also with carpet weaving.


(A. Spuler)

**Ik Su (Akh Šu), village near Šemakh, Russian Shemakh, in Soviet Ähbarbasjyan, with a mosque, a bazar and with the ruins of "New Shemakh, q.v."**

(A. Spuler)

**Akh Sunkur, "White Falcon", the name of many Turkish officers, of whom the following are the most important:**

1. **Akh Sunkur B. 'Abd Allah Kasim Al-Dawla, known as Al-Hādīsh, mamūl of Malik-Shāh (q.v.), who appointed him to the government of Aleppo in 1780. He at first supported the efforts of the Saldūj prince Tūṭgh (q.v.) to establish himself in Syria, but after Malik-Shāh's death he, with the other governors in northern Syria and the Dijża, declared for Bārīyārūk, and was defeated and executed by Tūṭgh near Aleppo in Djumādā I, 18/1 May 1094. He was the father of Zanki (q.v.), afterwards atābeg of Mosul, and is highly praised for his justice and good government.


2. **Akh Sunkur al-Ahmādī, q.v. (see Ahmādī).**

(A. R. Ghir)

**Akh Sunkur al-Bursukī (Abū Sa'id Sayf al-Dīn Kasim Al-Dawla), originally a mamūl of Bursuk (q.v.), and one of the principal officers of the Saldūjīk sultans Muhammad and Maḥmūd. He became prominent firstly through his activities as military governor (ṣīḥa) of al-'Irāk, and later, at the end of his life, as governor of Mosul, office he held simultaneously with the former. Appointed ṣīḥa in 488/1105, his main task was to oppose the Māzaydīt Arabs of Durbays (q.v.), who were infesting the environs of Baghdad. In his first government of Mosul (497/1126) his chief duty was the organization of the Holy War in the name of the sultan against the Franks in Syria, combining with this an effort to restore the Saljuq authority in Dīyr Bakr and up to the Mediterranean. After several setbacks, due essentially to the suspicions aroused by these ambitions, and which led to his spending the years 509-512/1116-8 in partial disgrace at his lieu of al-Rabba in the Euphrates, he finally succeeded, after saving Aleppo from an attack by the Crusaders supported by Durbays, in taking over the government of the entire province (518/1123), by agreement with the leading citizens of Aleppo. He thus realized that union of a part of the Dijża with northern Syria which had served as the basis of Hamānid power, and brought about the deposition of Zanki (q.v.). His life was cut short by the Hājinīs of Alamīn, one of whose allies he had opposed in al-`Irāk, in 519/1126, before he could display his abilities, and it fell to Zanki to realize, with greater solvity, the task thus begun. But already al-Bursukī had combined, as Zanki was also to do, Saljuqīk legitimism, represented by his dignity as atābeḵ of a prince, with an almost complete de facto autonomy at Mosul, and had effected that reinforcement of Muslim north Syria by the forces of the Dijża which was to permit the former to break the Frankish encirclement and explains its readiness, despite its particularism, to accept his authority.


**Al-`Akbār, a mountain-road, or a place difficult of ascent on a hill or activity. There are many places of this name: the best-known is that between Minā and Mecca. Here, according to traditional accounts, Muhammad had secret meetings with men from Medina at the pilgrimages of the years 621 and 622 A. D. In 621, at "the first Akbaba", twelve were present, and they gave to Muhammad the undertaking known as the pledge of the women (bay`at al-nasīr); at the second Akbaba, seventeen men and two women promised to defend Muhammad, if necessary, by arms, in what is known as the 'pledge of war' (bay`at al-karb). Some Western writers have held that there was only one meeting at al-`Akbaba, since only one is mentioned by al-Tabari (i, 1224 f.), and since the wording of the 'pledge of the women' in the extant sources is based on Kūrān, ix, 12, which is admitted later (cf. F. Buhl, *Muhammed*, Leipzig 1930, 186). It is likely, however, that the delicate negotiations involved would require more than one meeting. (For the stone-throwing that takes place at al-`Akbaba as part of the pilgrimage, see Al-`Akbaba and Mecca.)


(W. Montgomery Watt)

**Al-`Akbaba, the sole seaport of the Ḥajjimite Kingdom of Jordan, lying on the eastern side of the head of the Gulf of `Akbaba at the foot of the Ḥdjbalumm Nusayla.**

Al-`Akbaba is the successor of Ayla (q.v.), from which it developed as the town grew further to the southeast. The name al-`Akbaba is a shortened form of `Akbabat Ayla, "the Pass of Ayla", which refers to the pass through the Ḥdjbalumm Nusayla traversed by the route from al-`Akbaba northeast to Maṣāfn through the Wādī Ithm and the Wadi Hiasm. This pass, which was improved under the Tūlūnīs Khumarawwāy (884-95), ultimately gave its name to the town itself. The term `Akbabat Ayla appears as early as the time of al-Idrīsī (d. 1116), but the town was still generally known as Ayla. Ibn Battūta
superseding both Karâ and Djuawnpûr in importance. Most of the Indian writers and European travellers visiting India during the 17th and 18th centuries testify to its importance. In 1736 the Mahrattas conquered it. After 1750 it changed hands several times, but till the British garrisoned the citadel in 1798 and the town in 1801.

Monuments: The citadel built by Akbar (with Asôka’s pillar and its famous inscription), and the Khusraw Bâgh, with the tombs of Prince Khusraw, his mother and his sister, are the chief monuments of the Mughal period.

Bibliography: Akbar-nâmâ (Bib. Ind.), ii, 296; iii, 88, 414, etc.; A‘în-i Akbari (tr. Sarkar), ii, 94, 169; Tabâkâh-i Akbari (Bib. Ind.), ii, 211, 286, 379, etc.; De Laet 62; Bernier (1891), 457; Tavernier (1925), i, 15, 95; Thevenot, 92; Nevill, Allahabad, a Gasteller. (NURUL HASAN)

AL-LAHUMMA is an old Arabic formula of invocation: “Allâhu”, for which also Lahumma is found (cf. Nöldeke, Zur Grammatik d. class. Arab., 6). Whether, as Wellhausen supposes in his Reisearabischen Heidentums, it was originally meant for the god Allâh, higher than and different from the old Arabian gods, is rather doubtful, because every god might be invoked as “the God” (just as “the Lord”). It was used in praying, offering, concluding a treaty and blessing or cursing (see Goldziber, Abhandlungen z. arab. Philol., i, 35 f.; cf. also the expression Allâhumma kâyi, much good may it do you, al-Akhtal iii, 7). The phrase bismika ‘llâhumma, said to have been introduced by Umayya b. Abi l-Salt (according to a statement in Aghâni, iii, 187) and used as an introduction in written treaties, has been replaced by others by Muhammad as being a heathen expression (Ibn Highâm, i, 747; Wellhausen, Skizzen u. Vorarb., iv, 104, 128). The simple Allâhumma (Lâhumma), on the other hand, was retained as inoffensive (e.g. Kurâân, iii, 26, xxi-xii, 10; Al-Bukhârî, “wa’lâhumma ‘llâhumma, x, 10), and in the same way allâhumma na’tâm = “certainly!”, being in fact the answer on being conjured to tell the truth (al-Tabarî, i, 1723). For the peculiar formula allâhu mimina wa-ilayka (or laka) used at the family-offering, cf. Goldziber, in ZDMG, 1894, 93 f. (IHRUL BULH)

AL-LÂ’AKHâ, name of a wâdi in Lower Nubia between the Nile and the shore of the Red Sea, 62 miles south of Aswân.

In the Middle Ages, this small valley resembled a large populous and flourishing town, because it was a gold mining area, using black slave labour. “The nuggets of gold”, wrote al-Ya‘kûbî, “appear in the form of sulphide of arsenic, and are made into bars”. Al-Idrîsî gives more curious information. The prospectors, he tells us, took up their positions at night in order to see the gold dust glistening in the darkness and to mark the sites so that they could be recognised the next day. The prospectors then proceeded to collect and transport the auriferous sand and to wash it in tubs of water to extract the metal, which was then blended with mercury and smelted.

These gold mines, exploited in early times, were abandoned at the end of the Middle Ages. The old workings can still be seen. Gold mining has recently been resumed in the area (Umm ‘Gharayât).


ALLÅMÌ [see ARD ‘I-FADL].

ALLÂN [see ALÂN].

ALMA-ATA (formerly VERKHI), town, capital of the Soviet Socialist Republic of Kazakhstân since 1929 and administrative centre of the oblast (province) of the same name. Established in 1854 on the site of a Kazakh settlement called Almaty, in 1867 it became the administrative centre of the Russian military governorate of Semirechia. By 1871 it had been largely rebuilt on Russian lines and had become a thriving trade centre with a mixed population of 12,000 composed of Kazakhs, Dungsans, Uyghurs, Tatars, Russians and Chinese. The population rose to 45,000 in 1926 and to 230,000 in 1939. Among the many educational and cultural establishments in the city are the Academy of Sciences, 50 schools, 4 theatres and 13 cinemas.


ALMA-DAGH [see ELM-A-DAGH].

ALMADA [see AL-MA‘DIN].

ALMADEN [see AL-MA‘DIN].

ALMAGEST [see BATÂLAMIYÛS].

ALMALÎGH, capital of a Muslim kingdom in the upper II (q.v.) valley, founded in the 7th/13th century by Özâr (Djuwayni, i, 37) or Bûzûr (Dijâmûl Karâshî, in W. Barthold, Turkestân, Russ. ed., i, 135 f.), who is said to have previously been a brigand and horse-thief. According to Dijâmûl, he assumed the title of Tophûrân Khân as ruler. Almalîgh is first mentioned as the capital of this kingdom, and later as a great and wealthy commercial city. We owe our information about its site mainly to the Chinese (Breternolzer, Med. Researches, i, 69 f., ii, 33 ff. and index); it lay south of Lake Sâyram and the Tâlik pass, north of the II, probably northwest of the modern Kul’dja.

Like other rulers of these regions, the king of Almalîgh had dealings with Cîngiz Khân, (whose hunting-ground was near Almalîgh: Djuwayni, i, 21). He was surprised and killed while hunting by Kûltûl, the governor of the kingdom of the Kârâ Khûtây (q.v.); but Kûltûl failed to capture the town of Almalîgh. Özâr’s son and successor Sûnkhân (or Sughân) Tîgin married a granddaughter of Cîngiz Khân (a daughter of Diüel). On his death (581/1235-4, cf. Djuwayni, i, 38; 648/1250-1 in Dijâmûl Karâshî) he was succeeded by his son whose name (Dijâmûlmand Tîgin) like the names of the other rulers of this line are given only by Dijâmûl Karâshî (Barthold, Turkestân, i, 140 f.). Almalîgh in his time (beginning of the 8th/14th century) was still ruled by this dynasty. How long this line continued to reign is not known. The silver and copper coins struck at Almalîgh in the 7th/13th century apparently belong to them. After Cîngiz Khân’s death the territory of Almalîgh was under the suzerainty of Câghatay, cf. B. Spuler, Mongolen in Iran, 277, note 3. The whole province (to which belonged also the old Kûr Ordû = Bâlâtshân) was called in the 13th-14th centuries Târgû (cf. also the wîsa Ilargûwî in Barthold, Turkestân, i, 138-10). Near Almalîgh was situated the “hord” of Câhagatay and his successors, such as Ergene Khûtûn and Târmashirfîn (Djuwayni, ii, 241, 243, 272 f.; iii, 97; Wâsat, lith. Bombay, 50; Ibn Batûtâ, iii, 41, 49 f.

As a great commercial city on the main route through Central Asia to China, Almalîgh is frequently mentioned by European travellers and missionaries (see I. Hallberg, L’Extreme Orient etc., Göteborg 1906,
almalih — alp

diamonds heavier than 1 mithkal. The sources differ widely about the places where diamonds are found.
—Al-Tīfāsh and al-Kazwīn relate that the pieces obtained through smashing the stone are all triangular (observation of the octagonal scissure?), and the former also says that the diamond attracts little feathers.—It is generally mentioned as being used for cutting and piercing other stones. Aristotle is said to have used it for destroying stones in the blander. The powder of it must not touch the teeth; applied externally it is a good cure for colic and stomach-ache.


almee [see al-ṣilma].

almerva [see al-mawriyya].

almigantar [see mukantarat].

almowdvar [see al-mudawwar].

almogavares, or Almegulares, a name, apparently derived from the Arabic al-mughabitār "one who makes hostile incursions", which was given at the end of the Middle Ages to certain contingents of mercenaries levied from among the mountaineers of Aragon, a tough, sober but undisciplined race. Zurita (Anales, iv, 24) gives a picturesque description of them. These were the troops, fighting on foot, in the service of the Kings of Aragon and Castille, who cut to pieces the French army of Philip III the Bold during his campaign of 1285, at Roussillon, and who later, under the name of the Grande Compagnie Catalane, made daring raids in the Eastern Mediterranean.


almohads [see al-muwahhidūn].

almoravids [see al-murabitūn].

almunecar [see al-muçcak].

alp (τ), heros, a noun which played a great role in the warlike ancient Turkish society; synonyms: hatur (bahādūr [q.v.], sōkmen, čapar [q.v.]). (Turkish heroic tradition survived in an Islamicized form and appears in Anatolia in the stories of Dede Korkud [q.v.] as well as in the poetry of ʾAshīk Pasha and the history of Yakhirğolu; cf. Fuad Köprüli, Bibli.). The word alp, used since ancient times among the various Turkish peoples either as an element in compound proper names or as a title, occurs frequently in proper names also of the Islamic period (cf. the various persons called Alp Tīgin, the Saldžiķ amīr Alp Kūsh, Alp Ağa bdīl, Alp Argu, the Saldžiķik Alp Arslan, etc.). Another form is Alp (cf. the Artuḳḳds Nadīm al-Dīn All Alp, l'īmād al-Dīn Alpl); the word alpahū (yilpahū,
return of Ulysses). The Özbek hero Alpamışh of the Kungrat tribe repairs to Kalmık territory in search of his fiancée and cousin Barcin. Alpamışh triumphs over his Kalmık rivals, marries Barcin and brings her back to his tribe. The second part is the account of a further expedition on the part of Alpamishh to Kalmık territory to rescue his wife's father. Alpamışh is captured and held prisoner for seven years by the Kalmık Khan, and is finally aided to escape by the Khan's daughter; he returns to his native land the very day on which his wife is about to marry—against her will—the son of a slave who has usurped his authority. Alpamışh kills the usurper and regains his position as head of the tribe.

It is difficult to determine accurately the date of the composition of Alpamışh, although it cannot be before the beginning of the 16th century, or later than the end of the 17th. In the dâslâm, the Kungrat tribe lives a nomadic existence around Lake Baysun north of Tûrmân (now the Surkhân Darya 2 district of southern Özbekistan). The Kungrat only moved into this area with the armies of Shaybânî Khaân, about 1500. Moreover, in the three versions, Özbek, Kazakh and Karakalpak, Alpamishh and the Kungrat are called Özbek, which postulates an origin later than the Shaybânî conquests. On the other hand, the main theme of the epic, the struggle of the Muslim Turkish nomads against the "infidel" Kalmiks, places it between the 16th and 17th centuries, the period when the Kalmiks of the Oyrat Empire were making a series of bloody raids in Central Asia.

Zîrmanûskî and Zarîlov believe that they can detect, beneath the existing versions of Alpamışh, an older version, now lost, dating back to the 15th century, a period when the ancestors of the Kungrat were nomads near the Aral Sea (analogy with the Oguz poem Bansî-i Bayreck or to still earlier times when they dwelt in the fringes of the Altai (analogy with the Mongol poem Khân Kharaqân)....

The Kazak version (2nd part only) was published by Shaykh al-Islâmî at Kazân in 1896, and the complete text was edited by Gavvaev at Tashkent in 1922, and re-edited some years later at Alma-Ata in 1933. It appears under the title Alpamys-h Bâtyr in the anthology Batyrlar Zhyra, Alma-Ata 1939, 249-96.

The Karakalpak version (1st part only, with Russian translation) is based on the text of Djinya Murád Bek Muhammadov, bakhchî of Törtûk (A. Divaev, Alpamys-Bâtyr, Etnografîskî materjaly, fasc. vi in Sbornik materjaly dlya statistikî Syr-Daryinskoy oblasti, ix, Tashkent 1901). The complete Karakalpak version was published in Moscow in 1937 and again in 1941 at Törtûk and Tashkent, under the title "Ainbet uyl Kâyy: Alpamys-h.

In addition there exist two versions, the Bashkir and Altai, which are radically different from the central Asian versions. The Bashkir version, Alpamys-k Khaan Barsyn Kâyyluu, was published by N. Dimitriev, with Russian translation by A. G. Bessonov, in Bashkirskie Narodnye Skazki, fasc. 19, Ufa 1941.

The text of the apparently earlier Altai version Alp-y-Nusâh, established by N. U. Ulagashev, appears in Altay Bulat (the Ogry national epic), published by A. Koptev, Novosibirsk 1941, 79-126.

The longest version, that of Fazyl Yuldas, comprises 14,000 stanzas; the Kazakh and Karakalpak versions are shorter and comprise 2,500 and 3,000 stanzas respectively.


ALPHARAS [see NURUJ].

ALPUENTE [see AL-BUNT].

ALPUJARRAS [see AL-MUGHARRAT].

ARUSCA [see ROJKANS].

AL-SHÎ, now ElOche, a small town in the Spanish Levant (Sharq al-Andalûs) 12 m. S-W of Alicante, noted for its palm groves, which still exist to-day, and which were described by Muslim authors such as Ibn Sa'id and al-Kazwîni.


(E. LÉVI-PRÉVOST) ALTAI, mighty, ca. 1000 miles long mountain system in eastern Central Asia, stretching from the Saisan Sea in the southwest to the upper Selenga and the upper Orkhon, with the sources of the Obi, the Irtish and the Yenisei. Here, and in the adjacent country to the north-east as far as the present-day Mongolia, was the oldest home of the Turks and the Mongols and their ancestors. The Turks had here for a long time after their "refuge" in the Oiûkân (g.v.) mountains. The oldest Turkish designation for the southern Altai, as it appears in the inscriptions of the Orkhon, is Altyn-ylsh ("gold mountains"), in Chinese Kin-shan (same meaning). The name of Ektag, however, mentioned by the Greeks (probably Ak Tagh, "white mountain"), seems to refer to the Tên-shan (E. Chavannes, Documents sur les Tou-kieu occidentaux, 236 f.). It is uncertain whether the modern name, which appears for the first time in the Kalmuck period, is connected with the Mongol allan, "gold"; the local population explains it by a false etymology as allii ay, "six month". 
ALTAIANS is a name of a Turkish tribe in the Altai mountains, particularly professing, or more or less nominally, Orthodox Christianity, partly Shamanistic; though Islam is not to be found amongst them, they had some contact, though possibly not an immediate one, with Islamic civilization (as attested by loan words such as küday, "God"; şaylan, "the devil"). (Cf. for them G. Teich and H. Rübel, Völker ... der UdSSR, Leipzig 1943, 28-43, 137 f., 142; W. Radloff, Proben aus der Volksliteratur der türkischen Stämme Süd-Sibirien, i; idem, Aus Sibirien, i, 250 f.; Bol'shaya Sovetskaya Entsiklopediya*, i, 126-51.)

The name Altai has been substituted since about 1874, and more especially in the 20th century, following a proposal of M. A. Castein, for the term Tuiran by F. Max Müller, as the designation of the assumed community of the Turkish-Mongolian peoples; the even wider concept of Ural-Altaians comprises also the Samoyeds, Finno-Ugrians and Tunguses. (Cf. e.g. Ural-Altaiische Jahrbücher, Wiesbaden, since 1952; J. Benzing, Einführung in das Studium der altsächsischen Philologie und der Turkologie, Wiesbaden 1953, with bibliography; W. K. Matthews, Languages of the URRS, Cambridge 1951). These peoples, however, with the exception of the Turks [q.v.], are not touched by Islam.


ALTAR [see TUTUMSUJ].

ALTAR, or AL'-TAH, is a town, to the north of Barbará and Sámara, on the eastern bank of the old course of the Tigris. As the course of the Tigris has changed (cf. Dİ Gilá), Altar is today on the western bank, on al-Shuqaytiya. The extensive ruins of the town are known as Altar up to the present day; they lie about 4½ m. N. W. of the modern town of Balad. The town is already mentioned by Ptolemy (v. 20) under the name of Altia. According to the medieval geographers the northern limit of the Sawkid or al-Šarkí was formed by Altar on the eastern, Harba on the western side of the Tigris. The town was a wašf for the benefit of the descendants of Ali b. Abi Talib (Yáku't) and some distinguished traditionists of the 6th and 7th centuries A. H. came from it. A stone dam was built over the Tigris near Altar, but no trace of it remains. Near Altar lay the convent called Dayr al-Altar or Dayr al-ʾAthárā, described, among others, by the poet Diâb Dîmh al-Barmakī.


ALTAR, [G. Awad]

ALTAR, or AL'-TAH (the word "six"), is always written ala in Chinese Turcistan, "six towns", a name for part of Chinese Turkistan (Sin-liang) comprising the towns of Kuâ, Ak Su, Üt Turfân (or Ush Turfan), Kâshghar, Yârkan and Khotan. It appears to have been first used in the 18th century (cf. M. Hartmann, Der Islamische Orient, i, 226, 278). Yangi Hesâb, the Kâshghar and Yârkan, is sometimes added as the seventh town (though it also frequently counted as one of the six, in which case either Kuâ or Üt Turfân is omitted). On account of this the country is often called in modern sources Djiti (or Yiti) Shahr, "seven towns"; cf. e.g. Ta'rīkh-i Amâniyye, written in 1321/1903 and printed by N. Pantasow, Kazan 1905. [See the articles on each of the towns and Turkistan.]

(ALMNIK) [see SIKKA].

ALTIN (or ALTUN, f.), Gold, also used of gold coins. The word is often met with in Turkish proper names of persons and places, e.g. Altn Köprü, Alntašt (Altuntaş). See also SIKKA.

(F. GABRIELI)

BALASAGHUN or BALASAGUN, a town in the valley of the Cu, in what is now Kirghizia. The medieval geographers give only vague indications as to its position. Barthold, Oeuvre a pousée en Srednia Aisya, St. Petersburg 1897, 39, suggests its identity with Ak-Peshin in the region of Frunze. A. N. Berestian, Gadyshaya dolina v Materiaux i istedovedovaniya arkeologii S.S.S.R., No 14 (1950), 47-55, agrees with Barthold and gives a description of the site. The town was a Sogdian foundation and in Kachkar's time, i.e., in the second half of the 12th century, the Sogdian language still survived alongside Turkish. According to Kachkar Balasagun was also known as Kuz-Ordü or Kuz-Uluz. The former name is also found in the Chinese account of the Kara-Khitay, and a variant of Kuz-Uluz — Kuz-Balgh or Ghuz-Baligh, balagh meaning "town" — was according to Djouwany still current in the 17th/18th century.

According to a story in the Sitysat-nama (ed. Schefer, 189) a religious war was planned around 330-1942-3 against the "infidel Turks" who had conquered Balasagun. These must have been the Kara-Khändīs immediately prior to their conversion to Islam. Balasagun afterwars became the headquarters of the first Kara-Khänd invasion of Mâ warfare al-Nahr under Bughrâ Khan b. Musâ (d. 388/992-3). Shortly after 410/1025-6 the ruler of Balasagun, Toghî Khan, brother of the Kara-Khänd ruler of Mâ warfare al-Nahr, Ali Tegin, was driven out of his territory by other members of the dynasty ruling in Kachkar. The poet Yusuf Khaşh-Hadjî, author of the Kutadghu Bûle, the oldest poem in the Turkic language, was born in Balasagun (462/1069-70); the Bughrâ Khan to whom it is dedicated must be Bughrâ Khan Hârûn, who ruled over Kachkar, Khotan and Balasagun, first with his brother, Toghî Khan, and then, for 29 years till 496/1103-4, alone.

About 1130 Balasagun was conquered by the Kara-Khitay [q.v.] and the ruler of the town, who had appealed to their leader (the Gür-Khân) for help against the Khanghel and Kârlâh nomads, was deposed. The real seat of the Kará-Khitay still remained the territory on the Cu while native princes ruled as vassals of the Gür-Khân in Mâ warfare al-Nahr and Kachkar as well as in the districts of Semirechye north of the Ili.

When the army of the Gür-Khân was defeated by Muhammed Kha'warizm-Shâh in Rabî' I 607/ August-September 1210, on the Talas, the inhabitants of Balasagun, expecting the speedy arrival of the victor, refused the defeated army admittance to the town. After a 15 days' siege it was taken by the Kara-Khitay and plundered for three days, during which time, according to Djouwany, "47,000 of the chief notables were counted among the slain."

Balasagun is seldom mentioned during the Mongol period. Barthold's assumption that it was taken without resistance by Cingiz-Khân's general Djebe in 1218, in the course of his operations against Kublai, the Nayan ruler of Kara-Khitay, is based on a misreading of the name Ghuz-Baligh as kho baligh "good town". In the account of Timur's campaigns Balasagun is never mentioned; like all the towns on the Cu, Ili and Talas it must have been destroyed during the endless wars and struggles for the throne in the 8th/14th century. Muhammad Haydar, writing about the middle of the 10th/16th century, knew about Balasagun only from books; of the town itself no trace was then to be found.


(B. WARTHOULD-[J. A. BOYLE])

BALAT (Ar.), a word with a number of varied meanings due to its dual etymology, Latin or Greek as the case may be. Deriving from palatum it means "palace" (Maṣūdi, al-Tanbih, 167; Ibn al-ʿAdim, Zubda, ed. Dahan, i, 142 and 145; Muḥaddas, 147, and Ibn Ḥavâli, 195, mentioning the Dâr al-Balâṭ at Constantinople; cf. M. Canard, Extraits des sources arabes, 2, Brussels 1950, 412, 423 and n. 2). Deriving from παλατία (through the intermediary of Aramaic), it has two principal meanings corresponding to those of the Greek term, denoting "a paved way"; an old Roman road for example (see Ibn al-ʿAdim, Zubda, i, 164), "flagging" or, in the form of the noun of unity balâds, a "planting" of any kind of material serving to pave the ground or to bear a monumental or memorial inscription (see for example, Mµjir al-Dîn al-Ulaymi, al-Ins al-Djâli, Cairo ed. 1253 AH., 372), whence the meaning of "stele", or "portico" or "colonnaded garden", more especially the "nave" of a mosque (see for example Ibn Djubayr, Rîba, ed. de Goeje, 190).

The word balat occurs in various rural and urban toponyms, both in the Muslim West (see infra) and East, where it is especially frequent in Syria-Palestine. The following are the main occurrences: the town of al-Balâṭ in Northern Syria, which was adjacent to a Roman highway (M. Canard, Histoire des États Islamiens, i, Algiers 1951, 218)—the al-Balâṭ quarter of Aleppo, the name of which recalled the old monumental thoroughfare (J. Sauvaget)—the former village of Bayt al-Balâṭ in the ghûla of Damascus—the village of Balâta or Bulāta in Palestine (the name of which could also derive from the Latin platanus)—the Bâb al-Balâṭ in Jerusalem (cf. J. Sauvaget, Les perles choisies, Beirut 1933, 99 n. 1)—the paved square of al-Balâṭ in Medina,—the quarter of Balat in Istanbul [q.v.],—the village of Balât, adjacent to the ruins of ancient Milet in Asia Minor and corresponding to the Saldjûkîd town of Palata (see Faulâ, under Miletos).

Bibliography: E. Quatremère, Histoire des sultans mamelouks, ii, Paris 1845, 277 n. 3, to be supplemented by J. Sauvaget, Alep, Paris 1941, n. 112 and La mosquée omeyyade de Mdine, Paris 1947, 69, n. 2. For the toponyms, see Yâkût, i, 709.

(D. SOURDEL)

BALAT, now a small village on the site of the ancient Miletos in Caria. The word Balât derives from "Παλάτια", the name used for this locality at least from the first years of the 13th century. Balât
separate treatment of the two groups continued under the Condominium until in 1928 a single chief (ndzir) was appointed over the whole tribe. The recent history of the Bishārī has been uneventful.

**Bibliography:** G. E. R. Sanders, *The Bisharī*, in *Sudan Notes and Records*, xvi/2, 1933-1934, 179-149.

Khartoum. See also under Bezda. (P.-M. Holm)

**Bishālī,** Bishālī, the Soğdian (?), Pandjikāt (both meaning 'Town of Five'), a town in eastern Turkestan frequently mentioned between the 2nd/8th and 7th/13th centuries (concerning the name, Minorsky in *Hudud al-ʿAlām*, 271 f. and 272). It was rediscovered in 1908 by Russian explorers, with the aid of information found in Chinese sources. Its position is 47 km. to the west of Kūghang (Chinese Ku-Čông) which was founded in the 18th century, and 10 km. north of Tsi-nu-sa, near the village of Hu-pao-tse. Its ruins (known as P'o-Čông-tse) have a circumference of 10 km. (B. Dolbevž in the *Iw. Russk. Kometita diya isčestveniya Srednyi i Vostochny Azii IX*, April 1909, 65 f.; Ed. Chavannes, *Documents*, 11; *Zap. Ak. Nauk XXIII*, 1915, 77-121; Sir Aurel Stein, *Innermost Asia*, 1928, 554-59).

From the 2nd century A.D. onwards, Bishālī was mentioned in Chinese sources as the residence of local princes. From 658 onwards, it was the centre of a Chinese administrative area (with a Chinese or Turkish governor). This was due to its position as capital of a 'Five-Town Area', and as one of the Chinese 'Four Garrisons'. The town is also mentioned in the Orkhon inscriptions (II, E. 28; Kuli-Cur-Inscription; cf. Wilhelm Thompson in the *ZDMG* 1924, 153; A. N. Bernstamm, *Social'no-ekonomicheski stroi okhonno-yeniesskikh Tyuruk VI-VIII vekov* (The social and economic structure of the Orkhon and Yenisey Turks from the 6th to the 8th century), Moscow and Leningrad 1946, index. The Chinese names Kinman, and in particular, Pei-'tīng (northern court) for Bishālī, appear from this time onwards.

According to the T'ang-schu (Chavannes, *Doc.*, 96-99) the Scha-t'ao ('people of the Sandy Desert'; cf. below) lived near Bishālī between 712 and 818. After long disputes (cf. Chavannes, *Doc.* 113 f.; Kābghī, *China*, I, 103-34; Ed. Brockelmann, 242; Marwazi, 73; *Hudud al-ʿAlām*, 227, 272) the town fell into the hands of the Tibetans in 797 (Chavannes, *Doc.*, 305), and later it became the residence of the Turkish Basmil princes, whose inheritance was taken over (with the title of Idūk Kūt, 'Holy Majesty') by the Uighurs in 860. According to a report by a Chinese mission in the year 982 (for list of translations cf. Wittfogel, 104), the town possessed more than 50 Buddhist temples, a Buddhist monastery, Manichaean shrines and one (artificial ?) lake. Some inhabitants, making use of the artificial irrigation, made their living by growing vegetables, others bred horses and did metalwork. The only early Islamic mention of the town (in *Hudud al-ʿAlām*, 17 a, trans. 94) dates from the same year. It is mentioned as being the residence of the ruler of the Toghuqzūz (q.v.). Concerning this, and a comparison between the Toghuqzūz and the Scha-t'ao, cf. V. Minorsky in *Hudud al-ʿAlām*, 260/72, 481. The mention of it made by Idrisī, (q.v.), 491, 502, is presumably based on a different report, namely that of Tamīm b. Baqr al-Muṭawwī (cf. bibliography).

As the northern residence of the ruler (Idūk Kūt, Iḍī Kūt, or Iḍū'ūt) of the western Uighur part of the state, Bishālī came under the Kara Khiyât (q.v.) (there is mention of a Chinese work on this by Wang-Kuo-wel in Wittfogel 615, bottom left). In 1209, the Uighur ruler handed the town over to the Mongols of his own free will, and took part in their campaigns. Bishālī came in close contact with the Islamic world within the Mongol Empire, and Islam gradually penetrated into the town in the 7th/13th century, despite the resistance offered by the Uighurs, who realised that they would thereby lose their spiritual leadership of the Mongol Empire. After the Mongol governor of Central Asia, Maṣʿūd b. Māhmūd Yalavāč ('Ambassador'), had taken up his office in Bishālī in 1252/53, the Idūk Kūt is said to have issued a secret order in September 1258, for the murder of all Muslims in the town. By order of the Grand Khan Möngke, he was taken and executed, but his dynasty remained (*Djuwayni*, ii, 34 f., 88; iii, 60 f.; Rashīd al-Dīn (ed. Blochet), ii, 304 f.; Hamd Allah Mustawfī Kāzvīnī, *Taʾrīkh-i Gūstā*, 577; B. Spuler, *Die Mongolen in Iran*, Berlin 1955, 239).

After 1260, the town appears to have enjoyed a period of independence between the empire of the Grand Khan and the Caghatay state. It repulsed an attack from the west in 1275. At that time, Bishālī was the starting point of the postal route from China to Central Asia (Bretschnieder, Not. 206). The region of Bishālī then apparently belonged to the state of Caghatay. Nothing is known about the subsequent fate of the town itself. It apparently vanished at the same time as the dynasty of the Idūk Kūt, in the 14th century. The Chinese used the name Pei-‘ting only as a regional designation for an area which (according to Muḥammad Ḥaydār Dūghlāt, *Taʾrīkh Raʾisī*, trans. E. Denison Ross, London 1895, 365) was known as Moghūštān in the 16th century, and in which Islam was now firmly established. There is no further mention of Bishālī itself.


**AL-BISHIR**, scene of a battle in eastern Syria in 73/692-3 between the Arab tribes of Sulaym and Taghib. Khālid b. al-Walid campaigned here in 12/633 (Tabari, i, 2068, 2072-3). Yāḵūt describes it as a range of hills stretching from ʿUrd near Palmira to the Euphrates, corresponding to the modern Djebel el-Bighir. The battle is also sometimes called after al-Rahib, a local water-course.

The "Day of al-Bishir" was the climax of several clashes between the two tribes. This strife lay to some extent outside the Kays-Kalb tribal feud of the period; both tribes were accounted North Arabian, and its immediate cause was Sulaym's encroachment on Taghib's pastures in al-Dajair. 