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important of whom was the poet Hamdi [q.v.]. He also wrote several medical and şüfî works, which have not yet been published. In the history of the Bayrâmiyya, Ak Şhams al-Dîn seems to have played a fatal part, because a quarrel between him and some of his companions caused the great secession of the Malâmâtiyya, which could not fail to hamper considerably the development of the whole order.

Bibliography: Tâşhköprü-zâde, *al-Shakâ'ik al-Nu'mâniyya* (transl. O. Rescher, 145 ff.); Emir Hüseyin, *Menâkib-i Ak Şhams al-Dîn*, Istanbul 1301 (also used, on the basis of a MS, by Ünver); Gibb, ii, 138 ff.; Bursall Mehmed Tâhir, 'Othmânî Mü'ellifleri, i, 12 ff.; A. S. Ünver, *Ilim ve sanat bakımlından Fatih devri notları*, i, Istanbul 1947, 127 ff. ('Halk menakibine göre Ak-şemseddin ve İstanbul hakkında'; on his miracles, sayings, etc.); H. J. Kissling, *Aq Şems ed-Dîn. Ein türkischer Heiliger aus der Endzeit von Byzanz*, *Byzantinische Zeitschrift*, 1951, 322 ff. (with detailed justification of statements differing from views of earlier authorities). (H. J. KISSLING)

AK SHEHR, in modern Turkish orthography Akşehir, "White Town":

(i) Town in inner Anatolia situated at the foot of the Sulţân Dağh. In antiquity it was known as Philomelium (see Pauly-Wissowa, s.v.). In old sources the name of the town occurs as Akşhar, Akhshar or Akhshehir. It was under Saldjûk and Karamân-oghlu dominion and was annexed by Bâyezîd I. In the 16th-17th centuries it is mentioned by the travellers Ghazzî, Makkî and Ewliyâ Çelebi. The town, capital once of a *sandjak*, now of a *kadâ* in the *wilâyet* of Konya, gained its importance from its situation on the Istanbul-Baghdâd 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 *kadâ* 60,000. Its mosque was founded by Bâyezîd I, the Tash Medrese has an inscription of the Saldjûkid Kaykâ'ûs I (613/1216) but is of a later time. Other monuments are a *tekke* with an inscription of Şâhib 'Atâ from the time of Kaykâ'ûs II (659/1260-9); the tomb of Sayyid Maḥmûd Khayrânî, with an octagonal pyramid (621/1224; restored in the beginning of the 15th century); the Ulu Djâmi' (beg. of 15th century); Iplikçi Djâmi' (738/1337); and an *imâret*. The modern tomb of Naşr al-Dîn Khodja [q.v.] bears the date of 386/926.

Bibliography: V. Cuinet, *La Turquie d'Asie*, i, 803, 818; Cl. Huart, *Konia*, Paris 1897, 109-17; idem, *Epigraphie Arabe d'Asie Mineure*, *Revue Sémitique*, 1894, 28-34; Fr. Sarre, *Reise in Kleinasien*, 21 f.; Ch. Texier, *Asie Mineure*, 435; Ainsworth, *Travels and Researches in Asia Minor*, ii, 63; Hamilton, *Researches*, ii, 185; 'Alî Djewâd, *Memâlik-i 'Othmâniyyenin Ta'rihî ve-Djoghrafiyâ Lughatî*, 21; Ewliyâ Çelebi, ii, 15 ff.

(CL. HUART-F. TAESCHNER)

(ii) **AK SHEHIR** (also **AKSHAR** or **ASHKAR**; Piz-zigani, 1367, writes Azcar), town in north-east Anatolia, on the Kelkit İrmağ between Koylu Hişâr and Sushehri; it is often mentioned by early authors, and occurs as late as in Kâtib Çelebi's *Djihân-nümâ*, 627. It is probably identical with the modern village of Güzeller or Ezbider. 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. Taeschner, *Das anatolische Wegetz*, ii, 2 (with further references).

(F. TAESCHNER)

AK ŞU (T.), "white water", (1) technical term for the original bed of a river (also *ak daryâ*), from which a canal (*kara şu* or *kara daryâ*) is derived; (2) 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 Amû Daryâ [q.v.], also called Murghâb [q.v.] or the "River of Kûlâb"; (ii) the "southern" Bug (in Ukrainian: Boh) in the Ukraine (so regularly in the Ottoman historians), which forms at its issue into the Black Sea a common estuary with the Dnieper; (iii) a rapid mountain stream in Eastern Turkistân (Sin-kiang), which, coming from the T'ien-shan, flows in a S. E. direction towards the Tarim (Yârkand Daryâ) and reaches it somewhat above its junction with the Khotan Daryâ near Sil. The town of Ak Şu (see next article) receives its name from this stream. (B. SPULER)

AK ŞU, town in Eastern Turkistan (Sin-kiang), about 6 km. to the north of the river of Ak Şu (see preceding article), approximately opposite to its junction with the Tawshkan Daryâ; 1006 m. above the sea, 41°14, 7' N, 80° E; on the northern caravan route, between Maralbashl and Kuçâ. 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.nçül (B.nçük ?) of the *Hudûd al-'Âlam* (ed. Minorsky, 98) and Gardîzi (in Barthold's *Ottâr o poyezdkye v Srednyuyu Aziyu*, 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 Hsüan-tsang, Po-huan in the T'ang period; al-Idrisî's "Bâkhuwân"). Chinese merchants in Ak Şu are mentioned already about 1400 (Nizâm Shâmî, *Zafar-nâma*), but even in 1475 its importance was small in comparison with other towns of Eastern Turkistân (W. Barthold, 12 *Vorlesungen*, Berlin 1935, 220); according to Haydar Mirzâ's *Ta'rih-i Rashîdî*, 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 Yârkand, Kâshghar and Turfân) lay in its role as a commercial centre and a junction of roads between China, Siberia, Eastern and Western Turkistân, Kashmîr, 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 1716, no old buildings have been preserved. By the travellers of the 19th century (A. N. Kuropatkin, 1876-7; N. M. Prževal'skiy, 1885-6; 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 metalwork, cotton materials of very good quality (*bazz*), saddles, bridles, jewellery and the breeding of camels, horses

and cattle. Between 1867 and 1877 Ak Şu belonged to Ya‘kūb Beg [q.v.] of Kāshghar, since 1877 again to China (Chinese name: Wōn-su-chow); the Chinese chose the town for the residence of the president (tao-t'ai) of the "Four Eastern Towns" (Ak Şu, Kučā, Kara Şhahr and Üč Turfān). In the 20th century it shared the changing fortunes of Eastern Turkistan. The number of the inhabitants (presumably mostly Sunnī Eastern Turks) is at present given as between 20,000 and 40,000, who occupy themselves also with carpet weaving.

Bibliography: P. Pelliot, *La ville de Bakhouan dans la géographie d'Idrīṣī, T'oung-pao*, 1906, 553-6; idem, *Notes sur les anciens noms de Kučā, d'Aq-su et d'Üč-Turfān, T'oung-pao*, 1923, 126-32; the materials are put together in *Hudūd al-‘Ālam*, 293-7, cf. also 27 f. and the map, 279; Brockhaus-Efron, *Entsiklopedičeskij slovar*¹, St. Petersburg 1890, i, 307 f.; A. Herrmann, *Atlas of China*, Cambridge (Mass.) 1935, 24, 37, 58, 60; *Bol'shaya Sovyetskaya Entsiklopediya*², 1950, i, 617 f.

(B. SPULER)

AK ŞU (AKH ŞU), village near Shemākhi, (Russian Shemakhā) in Soviet Ādharbaydjān, with a mosque, a bazar and with the ruins of "New Shemākhi" [q.v.].

(B. SPULER)

AK SUNKUR, "White Falcon", the name of many Turkish officers, of whom the following are the most important:

1. AK SUNKUR B. ‘ABD ALLĀH KĀSĪM AL-DAWLA, known as AL-ĤĀDJIB, mamlūk of Malik-shāh [q.v.], who appointed him to the government of Aleppo in 480/1087. He at first supported the efforts of the Saldjūk prince Tutush [q.v.] to establish himself in Syria, but after Malik-shāh's death he, with the other governors in northern Syria and the Djazira, declared for Barkiyārūq, and was defeated and executed by Tutush near Aleppo in Djumādā I, 487/May 1094. He was the father of Zankī [q.v.], afterwards atābeg of Moşul, and is highly praised for his justice and good government.

Bibliography: Ibn al-Kālānīsī (Amedroz), 119-26, trans. Le Tourneau, *Damas de 1075 à 1154*, Damascus 1952, 15-27; Ibn al-Athīr, x, 98, 149-51, 157-8; Ibn Khallikān, no. 99; Ibn al-‘Adīm, *Ta'rikh Halab*, ii, Damascus 1954, index.

2. AK SUNKUR AL-AĤMADĪLĪ [see AĤMADĪLĪ].

(H. A. R. GIBB)

AK SUNKUR AL-BURSUQĪ (ABŪ SA‘ĪD SAYF AL-DĪN KĀSĪM AL-DAWLA), originally a mamlūk of Bursuq [q.v.], and one of the principal officers of the Saldjūk sultans Muḥammad and Maḥmūd. He became prominent firstly through his activities as military governor (*shihna*) of al-‘Irāk, and later, at the end of his life, as governor of Mosul, which office he held simultaneously with the former. Appointed *shihna* in 498/1105, his main task was to oppose the Mazyadite Arabs of Dubays [q.v.], who were infesting the environs of Baghdād. In his first government of Mosul (507/1113) 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 Saldjūk authority in Diyār 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 fief of al-Raḥba on the Euphrates, he finally succeeded, after saving Aleppo from an attack by the Crusaders supported by Dubays, in taking over the government of the entire province (518/1125), by

agreement with the leading citizens of Aleppo. He thus realized that union of a part of the Djazira with northern Syria which had served as the basis of Ḥamdānid power, and was to support that of Zankī [q.v.]. His life was cut short by the Bātinīs of Alamūt, one of whose allies he had opposed in al-‘Irāk, in 519/1126, before he could display his abilities, and it fell to Zankī to realize, with greater solidity, the task thus begun. But already al-Bursuqī had combined, as Zankī was also to do, Saldjūk legitimacy, represented by his dignity as atābek 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 Djazira which was to permit the former to break the Frankish encirclement and explain its readiness, despite its particularism, to accept his authority.

Bibliography: C. Cahen, *La Syrie du Nord à l'époque des Croisades*, Paris 1940; R. Grousset, *Histoire des Croisades*, i, Paris 1934; S. Runciman, *A History of the Crusades*, ii, Cambridge 1952; Ibn al-Kālānīsī (Amedroz; tr. Le Tourneau, index, s.v. al-Borsoqī); Ibn al-Athīr, x, 272, 290, 350-3, 374, 378-80, 415, 439-40, 446-7; Ibn Khallikān, no. 100; Ibn al-‘Adīm, ii, Damascus 1954, index; Ibn Abī Ṭayy; and, among non-Muslim authors, Matthew of Edessa; other sources quoted by Cahen, *op. cit.*, introduction. (CL. CAHEN)

AL-‘AĞABA, a mountain-road, or a place difficult of ascent on a hill or acclivity. There are many places of this name: the best-known is that between Minā and Mecca. Here, according to traditional accounts, Muḥammad had secret meetings with men from Medina at the pilgrimages of the years 621 and 622 A. D. In 621, at "the first ‘Ağaba", twelve were present, and they gave to Muḥammad an undertaking known as 'the pledge of the women' (*bay‘at al-nisā*); at "the second ‘Ağaba" seventy-three men and two women promised to defend Muḥammad, if necessary, by arms, in what is known as 'the pledge of war' (*bay‘at al-ḥarb*). Some Western writers have held that there was only one meeting at al-‘Ağaba, since only one is mentioned by al-Ṭabarī (i, 1224 f.), and since the wording of "the pledge of the women" in the extant sources is based on Qur‘ān, lx, 12, which is admittedly later (cf. F. Buhl, *Muḥammad*, 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-‘Ağaba as part of the pilgrimage, see AL-DJAMRA and ḤADĪDĪ.)

Bibliography: Yāqūt, iii, 692 f.; Ibn Hishām, 288-300; Ṭabarī, i, 1209-27; G. Mélamède, in *MO*, xxviii, 17-58; Montgomery Watt, *Muḥammad at Mecca*, Oxford, 1953, 144 ff.

(W. MONTGOMERY WATT)

AL-‘AĞABA, the sole seaport of the Ḥāshimite Kingdom of Jordan, lying on the eastern side of the head of the Gulf of ‘Ağaba at the foot of the Djabal Umm Nuşayla.

Al-‘Ağaba is the successor of Ayla [q.v.], from which it developed as the town grew further to the southeast. The name al-‘Ağaba is a shortened form of ‘Ağabat Ayla, "the Pass of Ayla", which refers to the pass through the Djabal Umm Nuşayla traversed by the route from al-‘Ağaba northeast to Ma‘ān through the Wādī Ithm and the Wādī Ḥismā. This pass, which was improved under the Ṭulūnid Khumārawayh (884-95), ultimately gave its name to the town itself. The term ‘Ağabat Ayla appears as early as the time of al-Idrīsī (d. 1166), but the town was still generally known as Ayla. Ibn Baṭṭūta

superseding both Kaḥā and Djawnpūr 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 Mahrattās conquered it. After 1750 it changed hands several times, till the British garrisoned the citadel in 1798 and the town in 1801.

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

Bibliography: *Akbar-nāma* (Bib. Ind.), ii, 296; iii, 88, 414, etc.; *Ā'in-i Akbarī* (tr. Sarkar), ii, 94, 169; *Ṭabakāt-i Akbarī* (Bib. Ind.), ii, 211, 286, 379, etc.; De Laet 62; Bernier (1891), 457; Tavernier (1925), i, 15, 95; Thevenot, 92; Nevill, *Allahabad, a Gazetteer*. (NURUL HASAN)

ALLĀHUMMA is an old Arabic formula of invocation: "Allāh!", for which also Lahumma is found (cf. Nöldeke, *Zur Grammatik d. class. Arab.*, 6). Whether, as Wellhausen supposes in his *Reste arabischen Heidentums*², 224, it was originally meant for the god Allāh, 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 Goldziher, *Abhandlungen z. arab. Philol.*, i, 35 ff.; cf. also the expression *Allāhuma hayyi* = much good may it do you, *al-Akḥṭal* iii, 7). The phrase *bi'smika 'llāhumma*, said to have been introduced by Umayya b. Abi 'l-Ṣalt (according to a statement in *Aghānī*, iii, 187) and used as an introduction in written treaties, has been replaced by others by Muḥammed as being a heathen expression (Ibn Hishām, i, 747; Wellhausen, *Skizzen u. Vorarb.*, iv, 104, 128). The simple Allāhumma (Lāhumma), on the other hand, was retained as inoffensive (e.g. *Qur'ān*, iii, 26; xxxix, 46; *subḥānaka 'llāhumma*, x, 10), and in the same way *allāhumma na'am* = "certainly!", being in fact the answer on being conjured to tell the truth (*al-Ṭabarī*, i, 1723). For the peculiar formula *allāhumma minka wa-ilayka* (or *laka*) used at the family-offering, cf. Goldziher, in *ZDMG*, 1894, 95 f.

(FR. BUHL)

AL-'ALLĀKĪ, name of a wādī in Lower Nubia between the Nile and the shore of the Red Sea, 62 miles south of Aswān.

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'kūbī, "appear in the form of sulphide of arsenic, and are made into bars". Al-Idrīsī 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 *Gharayāt*).

Bibliography: Ya'kūbī, *Buldān*, 33-336; Fr. trans. Wiet, 188-192; Ibn Rustah, 183, Fr. trans. Wiet, 211; Idrīsī, (Dozy and de Goeje), 26-7; Mez, *Renaissance*, 415; Baedeker, *Égypte*, 1908 ed., 379, 381. (G. WIET)

'ALLĀMĪ [see ABŪ 'L-PADL].

ALLĀN [see ALĀN].

ALMA ATA (formerly VERNYI), town, capital of the Soviet Socialist Republic of Kazakhstān 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, Dungans, 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.

Bibliography: S. Djusunbekov and O. Kurnetsova, *Alma-Ata*², Alma-Ata 1939; D. D. Boragin and I. I. Beloretskovskiy, *Alma-Ata*, Moscow 1950; and see KAZAKHISTĀN. (G. E. WHEELER)

ALMA-DAGH [see ELMA-DAGH].

ALMADA [see AL-MA'DIN].

ALMADEN [see AL-MA'DIN].

ALMAGEST [see BAṬLAMĪYŪS].

ALMALĪGH, capital of a Muslim kingdom in the upper Ili [*q.v.*] valley, founded in the 7th/13th century by Ūzār (Djuwaynī, i, 57) or Būzār (Djamāl *Ḳarshī*, in W. Barthold, *Turkestan*, Russ. ed., i, 135 f.), who is said to have previously been a brigand and horse-thief. According to Djamāl, he assumed the title of Toghrlī *Khān* as ruler. Almaligh 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 (Bretschneider, *Med. Researches*, i, 69 f., ii, 33 ff. and index); it lay south of Lake Sayram and the Talki pass, north of the Ili, probably northwest of the modern Kuldja.

Like other rulers of these regions, the king of Almaligh had dealings with Čingiz *Khān*, (whose hunting-ground was near Almaligh: Djuwaynī, i, 21). He was surprised and killed while hunting by Küčlük, the governor of the kingdom of the *Ḳara Khitāy* [*q.v.*]; but Küčlük failed to capture the town of Almaligh. Ūzār's son and successor Suḳnāk (or Sughnāk) Tigin married a granddaughter of Čingiz *Khān* (a daughter of Djuči). On his death (851/1253-4, cf. Djuwaynī, i, 58; 648/1250-1 in Djamāl *Ḳarshī*) he was succeeded by his son whose name (Dānišmand Tigin) like the names of the other rulers of this line are given only by Djamāl *Ḳarshī* (Barthold, *Turkestan*, i, 140 f.). Almaligh 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 Almaligh in the 7th/13th century apparently belong to them. After Čingiz *Khān*'s death the territory of Almaligh was under the suzerainty of Čaghatay, cf. B. Spuler, *Mongolen in Iran*, 277, note 2. The whole province (to which belonged also the old *Ḳuz Ordu* = Balāsāghūn) was called in the 13th-14th centuries *Il Arghū* (cf. also the *nisba* *Ilarghawī* in Barthold, *Turkestan*, i, 138-40). Near Almaligh was situated the "hord" of Čaghatay and his successors, such as Ergene *Khātūn* and Tarmashīrīn (Djuwaynī, ii, 241, 243, 272 f.; iii, 97; Waṣṣāf, lith. Bombay, 50; Ibn Baṭṭūṭa, iii, 41, 49 f.).

As a great commercial city on the main route through Central Asia to China, Almaligh is frequently mentioned by European travellers and missionaries (see I. Hallberg, *L'Extrême Orient etc.*, Göteborg 1906,

17 f.: Almalech). In 1339 some Franciscan friars were murdered in the town (cf. A. van den Wyngaert, *Sinica Franciscana*, i, 510-1; G. Golubovich, *Biblioteca Bio-Bibliografica*, ii, 72, iv, 244-8, 310-1). Here was the seat of a Roman Catholic missionary bishop and, probably, of the Nestorian metropolitan (cf. Bretschneider, *Med. Res.*, 38; Barthold, *Očerki istorii Semiryec'ya*, Vyerniy 1898, 64-7; V. Rondalez, in *Neue Zeitschrift für Missionswissenschaft*, 1951, 1-17; S. Dauvillier, in *Mélanges F. Cavallera*, Toulouse 1948, 305-7).

Like the towns on the Cū [q.v.], the Talas and elsewhere, Almaligh was completely ruined by the constant civil wars and other fighting in the 8th/14th century (cf. Bābur, ed. Beveridge, 1; Mīrzā Muḥammad Ḥaydar, *Ta'rikh-i Rashīdī*, tr. E. D. Ross, 364). Muḥammad Ḥaydar mentions the ruins of the tomb with the tomb of Tughluq Tīmūr Khān (d. 764/1362-3; cf. DUGHĪAT); these ruins (at present called Alimtu) lie between the Khorgos, the boundary river between the Soviet Union and China and the village of Mazār and have been fully described by N. Pantusov, *Kaufmanskiy Sbornik*, Moscow 1910, 161 ff. Inscriptions from graves of Nestorian Christians have also been found there (see especially P. Kokovtsov, in *Zap.*, xvi, 190 ff.).

A. N. Bernstamm (*Pamyatniki stariny almaatinskoy oblasti po materialam ekspeditsii* 1939g., *Izvestiya Akad. Nauk Kazakh. SSR*, Archeol. series, i, Alma Ata 1948, 79-91) identifies Almaligh with a town (also called Alimtu = Chinese A-li-t'u) near the modern Alma Ata; but in reality this is another, different, town having the same name (as an appellative, "apple town"); it is mentioned in 1390 in connection with Tīmūr's campaign against Mughulistān (Yazdī, *Zafar-nāma*, i, 466 ff.; cf. F. Pétis de la Croix, *Histoire de Timur-bec*, ii, 66 ff.).

(W. BARTHOLD-[B. SPULER and O. PRITSAK])

ALMANAC [see ANWĀ'; TA'RĪKH].

ALMANZOR [see AL-MANŞŪR].

ALMĀS—frequently regarded as a noun defined by the article (*al-mās*; correctly *al-Almās* according to Ibn al-Aḥīr, in *LA*, viii, 97: the 'l belongs to the root as in *Ilyās*), a corrupt form from the Greek ἄδάμας (l.c.: "*wa-laysat bi-'arabiyya*"),—the diamond. According to the pseudo-Aristotelian *Kitāb al-Aḥdīār* which, on the basis of cognate Greek sources, agrees in the main with the statements of Pliny, the diamond cuts every solid except lead, by which it is itself destroyed. On the frontier of Khurāsān is a deep valley in which the diamonds lie guarded by poisonous snakes whose looks alone are enough to kill. Alexander the Great procured some of them by a trick: he had mirrors made in which the snakes saw themselves and died; then he had the flesh of sheep thrown down into the ravine so that the diamonds stuck to it and were brought up by vultures who seized the pieces of flesh. This story, already found in Epiphanius *De XII gemmis*, is generally known in the East (*Arabian Nights*). Al-Bīrūnī ridicules this story and asks why the snakes did not die when looking at one another, but only when seeing themselves in the mirrors. He takes the opportunity to make fun of other stories about the diamond, and also of stories recounting the death of people who looked at certain animals and stones. On the other hand, he has many valuable notices on the qualities, mining and use of the diamond. He also tells of a piece which Mu'izz al-Dawla Aḥmad b. Būya presented to his brother Rukn al-Dawla al-Ḥasan weighing 3 *mithkāl* (12, 75 or even 14, 16 g). But al-Dīmaḥḥī knows of no

diamonds heavier than 1 *mithkāl*. The sources differ widely about the places where diamonds are found.—Al-Tifāshī and al-Ḳazwīnī 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 bladder. The powder of it must not touch the teeth; applied externally it is a good cure for colic and stomach-ache.

Bibliography: J. Ruska, *Das Steinbuch des Aristoteles*, 1912; Ḳazwīnī (Wüstenf.), i, 236-7; Tifāshī, *Azhār al-Aḥkār*, transl. by Reineri Biscia, 2nd ed., 53-4; Clément-Mullet, in *JA*, 6th series, xi, 127-8; Bīrūnī, *al-Djamāhir fi Ma'rifa al-Djawāhir*, 1355, 92-102; Ibn al-Akfānī, *Nuḥḥab al-Dhakhā'ir fi Aḥwāl al-Djawāhir*, 1939, 20-25 (with many valuable remarks by the editor, P. Anastase-Marie de St.-Élie, transl. by E. Wiedemann, *SB Phys. Med. Soz. Erlangen*, vol. 44, 218 f.); Dimashḥī, *al-Ishāra ilā Maḥāsin al-Tidjāra*, 1318, 15 f. (transl. by E. Wiedemann, *ibid.*, 233 f.); J. Ruska, *Der Diamant in der Medizin*, *Festschr. f. Herm. Baas*, 1908; B. Laufer, *The Diamond*, 1915; *al-Machriq*, vi, 865-78.

(J. RUSKA-M. PLESSNER)

ALMEE [see 'ĀLIMA].

ALMERIA [see AL-MARIYYA].

ALMICANTARAT [see MUḲANṬARĀT].

ALMODOVAR [see AL-MUDAWWAR].

ALMOGÁVARES, or Almogávares, a name, apparently derived from the Arabic *al-mughāwir* "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.

Bibliography: Dozy and Engelmann, *Glossaire des mots espagnols et portugais dérivés de l'arabe*, Leiden, 1869, 172, s.v.; R. Fawtier in *Hist. du moyen âge* of G. Glotz, vi/1, Paris 1940, 188-9, 283; P. Aguado Bleye, *Manual de historia de España*, i, Madrid 1947, 908-9.

(E. LÉVI-PROVENÇAL)

ALMOHADS [see AL-MUWAḤḤIDŪN].

ALMORAVIDS [see AL-MURĀBIṬŪN].

ALMUÑECAR [see AL-MUNAKKAB].

ALP (τ.), hero, a figure which played a great role in the warlike ancient Turkish society; synonyms: *hatur* (*bahādur* [q.v.], *sökmen*, *çapar* [qq.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 'Aḥīḳ Pasha and the history of Yazdījloghlu; cf. Fuad Köprülü, *Bibl.*). 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 Tigin, the Saldjūk amīrs Alp Ḳush, Alp Aghadīl, Alp Argu, the Saldjūkid Alp Arslan, etc.). Another form is Alpl (cf. the Artukids Nadīm al-Dīn 'Alī Alpl, 'Imād al-Dīn Alpl); the word *alpaghu* (*yilpaghu*,

return of Ulysses). The Özbek hero Alpamış of the Kungrat tribe repairs to Kalmık territory in search of his fiancée and cousin Barçin. Alpamış triumphs over his Kalmık rivals, marries Barçin and brings her back to his tribe. The second part is the account of a further expedition on the part of Alpamış to Kalmık territory to rescue his wife's father. Alpamış is captured and held prisoner for seven years by the Kalmık Khān, and is finally aided to escape by the Khān'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. Alpamış kills the usurper and regains his position as head of the tribe.

It is difficult to determine accurately the date of the composition of Alpamış, although it cannot be before the beginning of the 16th century, or later than the end of the 17th. In the *dāstān*, the Kungrat tribe lives a nomadic existence around Lake Baysun north of Tirmidh (now the Surkhān Daryā district of southern Özbekistān). The Kungrat only moved into this area with the armies of Shaybānī Khān, about 1500. Moreover, in the three versions, Özbek, Kazak and Karakalpak, Alpamış and the Kungrat are called Özbek, which postulates an origin later than the Shaybānid conquests. On the other hand, the main theme of the epic, the struggle of the Muslim Turkish nomads against the "infidel" Kalmıks, places it between the 16th and the 17th centuries, the period when the Kalmıks of the Oyrat Empire were making a series of bloody raids in Central Asia.

Žirmunskiy and Zarifov believe that they can detect, beneath the existing versions of Alpamış, an older version, now lost, dating back to the 11th-12th century, a period when the ancestors of the Kungrat were nomads near the Aral Sea (analogy with the Oghuz poem Bamsi-Bayrek) or to still earlier times when they dwelt in the fringes of the Altai (analogy with the Mongol poem *Khān Kharangui*).

All the Central Asian versions of *Alpamış* are in verse, the prose passages serving only to mark the divisions between the various episodes of the poem. The versification is simplified. The repetition of the same rhyme divides the verses into stanzas of different length (2, 4, and up to 10 and 15 verses). This simple poetic form is perfectly suited to the way in which the poem is transmitted, whether recited by a *bakhshī* ("bard"), or chanted by a *shā'ir* ("minstrel") with accompaniment on the *qobuz* (two-string violin).

Several versions of *Alpamış* exist: Özbek, Kazak, and Karakalpak, which correspond fairly closely to one another, but have occasional but obvious differences of detail. The best and the most popular is the Özbek version of the *bakhshī* Fāḍil (Fazyl) Yuldash (born in 1873 at Kīshlāk Layk in the district of Bulungur near Samarkand), the text of which was published for the first time by Hāmid 'Alimdjān at Tāshkent in 1939, in a slightly abridged form, under the title "Yuldash oghly Fazyl: *Alpamysh*". The first part of this work in an abridged form has been translated into Russian verse by V. V. Deržavin and A. S. Kočetov, and the second, *in extenso*, by L. M. Pen'kovskiy. These two translations, based on 'Alimdjān's text and with a preface by V. M. Žirmunskiy, were published at Tāshkent in 1944 under the title: "Fazyl Yuldash: *Alpamysh*". Finally, in 1949, L. N. Pen'kovskiy published at Tāshkent the first complete translation of the Yuldash version, with the title *Alpamysh, uzbekskiy epos*. There are other Özbek versions, by other *bakhshīs*, which are still unpublished, and which differ in certain details.

The Kazak version (2nd part only) was published by Shaykh ul-Islāmov at Kazān in 1896, and the complete text was edited by Divaev at Tāshkent in 1922, and re-edited some years later at Alma-Ata in 1933. It appears under the title *Alpamys Batyr* in the anthology *Batyrlar Žyry*, Alma-Ata 1939, 249-96.

The Karakalpak version (1st part only, with Russian translation) is based on the text of Djiya Murād Bek Muḥammedov, *bakhshī* of Törköl (A. Divaev, *Alpamys-Batyr, Etnograficheskie materiyaly*, fasc. vii in *Sbornik materiyalov dlya statistiki Syr-Daryinskoy oblasti*, ix, Tashkent 1901). The complete Karakalpak version was published in Moscow in 1937 and again in 1941 at Törköl and Tāshkent, under the title "Aimbet uly Kally: *Alpamys*."

In addition there exist two prose versions, Bashkir and Altai, which are radically different from the central Asian versions. The Bashkir version, *Alpamysh hem Barsyn Kh'yлуу*, 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 *Alyp-Manash*, established by N. U. Ulagashev, appears in *Allay Buçay* (the Oyrat national epic), published by A. Koptelev, Novosibirsk 1941, 79-126.

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

Bibliography: V. M. Žirmunskiy and Kh. T. Zarifov: *Uzbekskiy Narodniy Geroičeskij Epos*, Moscow 1947; *Antologiya Uzbekskoy Poezii*, edited by M. Aibek, etc., Moscow 1950.

(A. BENNINGSEN and H. CARRÈRE D'ENCAUSSE)

ALPHABET [see AL-HIDJĀ', ḤURŪF-].

ALPHARAS [see NUDJŪM].

ALPUENTE [see AL-BUNT].

ALPUJARRAS [see AL-BUSHARRĀT].

ALRUCCABA [see RUKBA].

ALSH, now Eloche, a small town in the Spanish Levant (*Sharḥ al-Andalus*) 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'īd and al-Kazwinī.

Bibliography: Ibn 'Abd al-Mun'im al Himyarī, *Péninsule ibérique*, no. 26, text, 31, trans., 39; H. Pérès, *Le palmier en Espagne musulmane*, in *Mélanges Gaudesfroy-Demombynes*, Cairo 1938, 225-39; Lévi-Provençal, *Hist. Esp. mus.*, iii, 283-4.

(E. LÉVI-PROVENÇAL)

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 Ob', the Irtiśh and the Yenissei. 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 Ötükan [q.v.] mountains. The oldest Turkish designation for the southern Altai, as it appears in the inscriptions of the Orkhon, is Altin-yiśh ("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 T'ien-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 *altan*, "gold"; the local population explains it by a false etymology as *alti ay*, "six month".

Bibliography: Cotta, *Der Altai*, Leipzig 1871; J. Granö, *Les formes du reliefs dans l'Altai russe*, Helsingfors 1917; P. Fickeler, *Der Altai*, 1925; *Bol'shaya Sovetskaya Entsiklopediya*², ii, 136-51. For its role in Turkish civilization, cf. A. von Gabain, *Steppe und Stadt im Leben der ältesten Türken*, *Isl.*, 1949, 30-62 and TURK.

(B. SPULER)

ALTAIANS is the name of a Turkish tribe in the Altai mountains, partly professing, 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 *kuday*, "God"; *shaytan*, "the devil"). (Cf. for them G. Teich and H. Rübeler, *Völker . . . der UdSSR*, Leipzig 1943, 28-43, 137 f., 142; W. Radloff, *Proben aus der Volksliteratur der türkischen Stämme Süd-Sibiriens*, i; idem, *Aus Sibirien*, i, 250 ff.; *Bol'shaya Sovetskaya Entsiklopediya*², 141 f.).

The name Altai has been substituted since about 1874, and more especially in the 20th century, following a proposal of M. A. Castrén, for the term Turanian [q.v.], coined 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-Altäische Jahrbücher*, Wiesbaden, since 1952; J. Benzing, *Einführung in das Studium der altaischen 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.

Bibliography: M. A. Castrén, *Ethnologische Vorlesungen über die altaischen Völker*, St. Petersburg 1857; the partly fanciful works of H. Winkler, the last being *Die altaischen Völker und ihre Sprachenwelt*, Leipzig 1921; O. Donner, *Die uralaltaischen Sprachen*, *Finnisch-ugrische Forschungen*, i/1, 1901, 128; M. Cohen, *Les langues du monde*, Paris 1924, 153-243; P. Melioranskiy in Brockhaus-Efron, *Entsiklopedičeskij Slovar'*, xxxiv /A 862 f.; *IA*, s.v. (by M. Fuad Köprülü); O. Pritsak, *Stammesnamen und Titulaturen der altaischen Völker*, *Ural-altäische Jahrbücher*, 1953-4. Maps: A. Hermann, *Atlas of China*, Cambridge (Mass.) 1935, 66-7; *Völkerkarte der Sowjet-Union, Europ. Teil*², Berlin 1941. (B. SPULER)

ALTAIR [see NUDJUM].

ALTAMISH [see ILTUTMISH].

ALTH, or AL-ALTH, town, to the north of Baghdād, between 'Ukbarā and Sāmarrā, on the eastern bank of the old course of the Tigris. As the course of the Tigris has changed (cf. DIDJLA), 'Alth is today on the western bank, on al-Shuṭayṭa. The extensive ruins of the town are known as 'Alth 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 Altha. According to the medieval geographers the northern limit of the Sawād or al-'Irāk was formed by 'Alth on the eastern, Ḥarba on the western side of the Tigris. The town was a *wakf* for the benefit of the descendants of 'Alī b. Abī Ṭālib (Yāqūt) and some distinguished traditionists of the 6th and 7th centuries A. H. came from it. A stone dam was built over the Tigris near 'Alth, but no trace of it remains. Near 'Alth lay the convent called Dayr al-'Alth or Dayr al-'Adhārā, described, among others, by the poet Djahdha al-Barmakī.

Bibliography: Maḳdisī, 123; Yāqūt, iii, 711, ii, 679; Shābustī, *Diyārāt* (G. Awad), 62-3; Ibn 'Abd al-Ḥaḳḳ, *Marāṣid*, ii, 275; 'Umārī, *Masālik al-Absār*, i, 258 ff.; Suyūṭī, *Lubb al-Lubāb*, 181; *TA*, i, 634; A. Sousa, *Rayy Sāmarrā*, Baghdad 1948, 183-4, 218; J. F. Jones, *Memoirs*, Bombay 1857, 257; M. Streck, *Babylonien nach d. arab. Geographien*, ii, 224 f.; Le Strange, 50; M. Wagner, in *Nachr. d. Göttinger Ges. d. Wissensch.* 1902, 256.

(G. AWAD)

ALTĪ PARMĀK ("the man with six toes"), MUḤAMMAD B. MUḤAMMAD, Turkish scholar and translator. He was born in Üsküp, where he studied and joined the *ṣūfī ṭarīqa* of the Bayramiyya [q.v.], became a preacher (*wā'iz*) and teacher in Istanbul and later in Cairo, where he died in 1033/1623-24. (1) His main work is the *Dalā'il-i Nubuwwat-i Muḥammadi wa-Shamā'il-i Futuwat-i Aḥmadi*, a translation of the Persian *Ma'āridj al-Nubuwwa* by Mu'īn al-Dīn b. Shāraf al-Dīn Farāhī, known as Mullā Miskīn (d. 907/1501-02); there are numerous manuscripts in Istanbul, Cairo and elsewhere, and printed editions of Istanbul 1257 and Bülāḳ 1271 (see Storey, i, 188; Brockelmann, S II, 661). For a detailed account of the contents of this work, see Flügel, *Handschr. Wien*, ii, no. 1231. (2) He also translated from the Persian the *Nigāristān*, not the work of Djāmī (as in Brockelmann, ii, 590), but that of Aḥmad b. Muḥammad Ghaffārī (d. 975/1567-68; cf. Storey, i, 114); the translation bears the title *Nuzhat-i Djahān wa-Nādirat-i Dawarān*, and exists in several manuscripts in Istanbul. (3) A further work of his is the translation of the *Kitāb-i sittin*, *Djāmī' Latā'if al-Basātin*, a mystical interpretation, in sixty "sessions", of sūra xii by Abū Bakr b. Aḥmad b. Muḥammad b. Zayd Ṭūsī, an author of uncertain date (cf. Storey, i, 29, no. 10); a manuscript exists in the Köprülü Library in Istanbul. (4) Finally, there is his translation of a "commentary on an extract on rhetoric" (*Sharḥ Talkhīs al-Ma'āni*), with the title *Kāshif al-'Ulūm wa-Fātih al-Funūn*, preserved in a manuscript of the 'Umumī Library in Istanbul; this is presumably identical with his translation of the *Muṭawwal* (Ḥādīdjī Khalīfa, ed. Flügel, ii, no. 3541) by al-Taftāzānī (cf. Brockelmann, i, 354).

Bibliography: al-Muḥibbī, *Khulāṣat al-Aḥḥar*, iv, 174; Brusall Mehmed Ṭāhir, *'Uthmānī Mü'ellifleri*, i, 212 f.

(J. SCHACHT)

ALTI SHAHR, or ALTA SHAHR (the word "six" is always written *alta* in Chinese Turkistān), "six towns", a name for part of Chinese Turkistān (Sin-kiang) comprising the towns of Kuča, Aḳ Su, Uč Turfān (or Ush Turfān), Kāshghar, Yārkaṅd and Khotan. It appears to have been first used in the 18th century (cf. M. Hartmann, *Der Islamische Orient*, i, 226, 278). Yangi Ḥiṣār, between Kāshghar and Yārkaṅd, is sometimes added as the seventh town (though it also frequently counted as one of the six, in which case either Kuča or Uč Turfān is omitted). On account of this the country is often called in modern sources Djiti (or Yiti) Shahr, "seven towns"; cf. e.g. *Ta'rikh-i Amāniyye*, written in 1321/1903 and printed by N. Pantasow, Kazan 1905. [See the articles on each of the towns and TURKISTĀN.]

(W. BARTHOLD *)

ALTILIK [see SIKKA].

ALTĪN or ALTUN (T.), Gold, also used of gold coins. The word is often met with in Turkish proper names of persons and places, e.g. Altīn Köprü, Altīntash (Altuntash). See also SIKKA.

ed. Wright-De Goeje, *GMS*, v, 331-333; Idrīsī, ed. Amari and Schiaparelli, *L'Italia nel libro del Re Ruggero*, Rome 1883, 22-23 (text), 25-27 (trans.); G. M. Columba, *Per la topografia antica di Palermo*, in *Centenario Amari*, Palermo 1910, ii, 395-426; U. Rizzitano, *L'Italia nel Kitāb ar-Rawḍ al-mi'ār* (Arabic text), Cairo 1958, 146-8.

(F. GABRIELI)

BALĀSĀGHŪN or **BALĀSAKŪN**, a town in the valley of the Ču, in what is now Kirghizia. The medieval geographers give only vague indications as to its position. Barthold, *Očel o poyezdke v Sredniya Aziyu*, St. Petersburg 1897, 39, suggests its identity with Aq-Peshin in the region of Frunze. A. N. Bernshtam, *Čuyskaya dolina* in *Materiali i issledovaniya arkheologii S.S.S.R.*, No 14 (1950), 47-55, agrees with Barthold and gives a description of the site. The town was a Soghdian foundation and in Kāshgharī's time, i.e., in the second half of the 11th century, the Soghdian language still survived alongside Turkish. According to Kāshgharī Balāsāghūn was also known as *Quz-Ordu* or *Quz-Ulush*. The former name is also found in the Chinese account of the *Kara-Khitay*, and a variant of *Quz-Ulush* — *Quz-Baligh* or *Ghuz-Baligh*, *baligh* like *ulush* meaning "town" — was according to *Djuwaynī* still current in the 7th/13th century.

According to a story in the *Siyāsāt-nāma* (ed. Schefer, 189) a religious war was planned about 330-1/942-3 against the "infidel Turks" who had conquered Balāsāghūn. These must have been the *Kara-Khānids* immediately prior to their conversion to Islam. Balāsāghūn afterwards became the headquarters of the first *Kara-Khānid* invasion of *Mā warā' al-Nahr* under *Bughra Khān* b. *Mūsā* (d. 382/992-3). Shortly after 416/1025-6 the ruler of Balāsāghūn, *Toḡhan Khān*, brother of the *Kara-Khānid* ruler of *Mā warā' al-Nahr*, 'Alī Tegin, was driven out of his territory by other members of the dynasty ruling in *Kāshghar* (*Bayhaqī*, ed. Morley, 98 and 655, ed. *Ghanī* and *Fayyaḍ*, 91 and 526). Balāsāghūn seems afterwards to have belonged to the same ruler as *Kāshghar*. The poet *Yūsuf Khāṣṣ-Hādijib*, author of the *Kutadghu Bilig*, the oldest poem in the Turkī language, was born in Balāsāghūn (462/1069-70); the *Bughra Khān* to whom it is dedicated must be *Bughra Khān Hārūn*, who ruled over *Kāshghar*, *Khotan* and *Balāsāghūn*, first with his brother *Toḡhrīl Khān* and then, for 29 years till 496/1102-3, alone.

About 1130 Balāsāghūn was conquered by the *Kara-Khitay* [q.v.] and the ruler of the town, who had appealed to their leader (the *Gür-Khān*) for help against the *Kanghīl* and *Karīgh* nomads, was deposed. The real seat of the *Karā-Khitay* still remained the territory on the Ču while native princes ruled as vassals of the *Gür-Khān* in *Mā warā' al-Nahr* and *Kāshghar* as well as in the districts of *Semirechye* north of the *Ili*.

When the army of the *Gür-Khān* was defeated by *Muḥammad Khwārazm-Shāh* in *Rabi' I* 607/August-September 1210, on the *Talas*, the inhabitants of Balāsāghūn, expecting the speedy arrival of the victor, refused the defeated army admittance to the town. After a 16 days' siege it was taken by the *Kara-Khitay* and plundered for three days, during which time, according to *Djuwaynī*, "47,000 of the chief notables were counted among the slain."

Balāsāghūn is seldom mentioned during the *Mon-gol* period. Barthold's assumption that it was taken without resistance by *Čingiz-Khān's* general *Djebe* in 1218, in the course of his operations against

Küclüg, the *Nayman* ruler of *Kara-Khitay*, is based on a misreading of the name *Ghuz-Baligh* as *gho baligh* "good town". In the account of *Timur's* campaigns *Balāsāghūn* is never mentioned; like all the towns on the Ču, *Ili* and *Talas* it must have been destroyed during the endless wars and struggles for the throne in the 8th/14th century. *Muḥammad Ḥaydar*, writing about the middle of the 10th/16th century, knew about *Balāsāghūn* only from books; of the town itself no trace was then to be found.

Bibliography: In addition to the works quoted above: *W. Barthold*, *Turkestan*; *idem*, *Histoire des Turcs d'Asie Centrale*, Paris 1945; *Kāshgharī*, *Divanū Lāghat-it-Türk Tercümesi*, transl. B. Atalay, 3 vols., Ankara 1939-41; *Djuwaynī*, *The History of the World-Conqueror*, transl. J. A. Boyle, 2 vols., Manchester 1958; *Muḥammad Ḥaydar*, *The Ta'rikh-i Rashīdī*, ed. N. Elias, transl. E. Denison Ross, London 1895.

(W. BARTHOLD-[J. A. BOYLE])

BALĀṬ (Ar.), a word with a number of varied meanings due to its dual etymology, Latin or Greek as the case may be. Deriving from *palatium* it means "palace" (*Mas'ūdī*, *al-Tanbih*, 167; *Ibn al-'Adīm*, *Zubda*, ed. *Dahan*, i, 142 and 145; *Muḥammad*, 147, and *Ibn Ḥawḳal*, 195, mentioning the *Dār al-Balāṭ* at Constantinople; cf. *M. Canard*, *Extraits des sources arabes*, ap. *A. A. Vasiliev*, *Byzance et les Arabes*, ii/2, Brussels 1950, 412, 423 and n. 2). Deriving from *πλατεῖα* (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-'Adīm*, *Zubda*; i, 164), "flagging" or, in the form of the noun of unity *balāṭa*, a "flag-stone" of any kind of material serving to pave the ground or to bear a monumental or memorial inscription (see for example, *Mudjir al-Dīn al-'Ulaymī*, *al-Ins al-Djalil*, Cairo ed. 1253 AH., 372), whence the meaning of "stele", or "portico" or "colonnaded gallery", more especially the "nave" of a mosque (see for example *Ibn Djubayr*, *Rihla*, ed. de Goeje, 190).

The word *balāṭ* 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-Balāṭ* in Northern *Syria*, which was adjacent to a Roman highway (*M. Canard*, *Histoire des Hamdanides*, i, Algiers 1951, 218),—the *al-Balāṭ* quarter of *Aleppo*, the name of which recalled the old monumental thoroughfare (*J. Sauvaget*),—the former village of *Bayt al-Balāṭ* in the *ghūta* of *Damascus*,—the village of *Balāṭa* or *Bulāṭa* in *Palestine* (the name of which could also derive from the Latin *platanus*),—the *Bāb al-Balāṭ* in *Jerusalem* (cf. *J. Sauvaget*, *Les perles choisies*, Beirut 1933, 99 n. 1),—the paved square of *al-Balāṭ* in *Medina*,—the quarter of *Balat* in *Istanbul* [q.v.],—the village of *Balat*, adjacent to the ruins of ancient *Milet* in *Asia Minor* and corresponding to the *Saldjūkid* town of *Palatia* (see *Pauly-Wissowa*, under *Miletos*).

Bibliography: *E. Quatremère*, *Histoire des sultans mamelouks*, ii/1, Paris 1845, 277 n. 3, to be supplemented by *J. Sauvaget*, *Alep*, Paris 1941, n. 112 and *La mosquée omeyyade de Médine*, Paris 1947, 69, n. 2. For the toponyms, see *Yākūt*, i, 709.

(D. SOURDEL)

BALĀṬ, now a small village on the site of the ancient *Miletos* in *Caria*. The word *Balāṭ* derives from "Παλάτια", the name used for this locality at least from the first years of the 13th century. *Balāṭ*

separate treatment of the two groups continued under the Condominium until in 1928 a single chief (*nāzir*) was appointed over the whole tribe. The recent history of the Bishārīn has been uneventful.

Bibliography: G. E. R. Sandars, *The Bisharin*, in *Sudan Notes and Records*, xvi/2, 1933, 119-149, Khartoum. See also under *BEDJA*. (P. M. HOLT)

BISHBALĪK, Beshballk, the Soghdian (?) *Pandjikath* (both meaning 'Town of Five'), a town in eastern Turkestan frequently mentioned between the 2nd/8th and 7th/13th centuries (concerning the name cf. Minorsky in *Hudūd al-ʿĀlam*, 271 f. and 271^b). 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 Kūshang (Chinese Ku-č'öng) which was founded in the 18th century, and 10 km. north of Tsi-mu-sa, near the village of Hu-pao-tse. Its ruins (known as P'ö-č'öng-tse) have a circumference of 10 km. (B. Dolbežev in the *Izv. Russk. Komiteta dlya izučeniya Sredney i Vostočnoy 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, Bishballk 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; Küli-Čur-Inscription; cf. Wilhelm Thomson in the *ZDMG* 1924, 153; A. N. Bernstamm, *Social'no-ekonomičeskiy stroj orkhono-yeniseyskikh Tyurok 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-t'ing (northern court) for Bishballk, appear from this time onwards.

According to the T'ang-schu (Chavannes, *Doc.*, 96-99) the Scha-t'ö ('people of the Sandy Desert'; cf. below) lived near Bishballk between 712 and 818. After long disputes (cf. Chavannes, *Doc.* 113 f.; Kāshgharī, *Diwān*, i, 103, 317, (ed. Brockelmann 242); Marwazī, 73; *Hudūd al-ʿĀlam*, 227, 272) the town fell into the hands of the Tibetans in 791 (Chavannes, *Doc.*, 305), and later it became the residence of the Turkish Basmil princes, whose inheritance was taken over (with the title of Iduḳ Kut, 'Holy Majesty') by the Uigurs 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, Manichaeian 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 *Hudūd al-ʿĀlam*, 17 a, trans. 94) dates from the same year. It is mentioned as being the residence of the ruler of the Toghuzghuz [q.v.]. Concerning this, and a comparison between the Toghuzghuz and the Scha-t'ö, cf. V. Minorsky in *Hudūd al-ʿĀlam*, 266/72, 481. The mention of it made by Idrīsī, i, 491, 502, is presumably based on a different report, namely that of Tamīm b. Baḥr al-Muṭawwi'ī (cf. bibliography).

As the northern residence of the ruler (Iduḳ Kut, Idi Kut, or Idu'ut) of the western Uigur part of the state, Bishballk came under the Kara Khitay [q.v.] (there is mention of a Chinese work on this by Wang-

Kuo-wei in Wittfogel 615, bottom left). In 1209, the Uigur ruler handed the town over to the Mongols of his own free will, and took part in their campaigns. Bishballk 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 Uigurs, who realised that they would thereby lose their spiritual leadership of the Mongol Empire. After the Mongol governor of Central Asia, Mas'ūd b. Maḥmūd Yalavač ('Ambassador'), had taken up his office in Bishballk in 1252/53, the Iduḳ Kut 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 Khān Möngke, he was taken and executed, but his dynasty remained (*Djuwaynī*, ii, 34 f., 88; iii, 60 f.; *Rashīd al-Dīn* (ed. Blochet), ii, 304 f.; Ḥamd Allāh Mustawfī Ḳazwīnī, *Ta'rikh-i Guzida*, 577; B. Spuler, *Die Mongolen in Iran*², Berlin 1955, 239).

After 1260, the town appears to have enjoyed a period of independence between the empire of the Grand Khān and the Čaghatay state. It repulsed an attack from the west in 1275. At that time, Bishballk was the starting point of the postal route from China to Central Asia (Bretschneider, *Not.* 208). The region of Bishballk then apparently belonged to the state of Čaghatay. Nothing is known about the subsequent fate of the town itself. It apparently vanished at the same time as the dynasty of the Iduḳ Kut, in the 14th century. Thereafter, the Chinese used the name Pei-t'ing only as a regional designation for an area which (according to Muḥammad Ḥaydar Dūghlāt, *Ta'rikh Rashīdī*, trans. E. Denison Ross, London 1895, 365) was known as Moghūlistān in the 16th century, and in which Islam was now firmly established. There is no further mention of Bishballk itself.

Bibliography: Chinese reports in K. A. Wittfogel and Fēng Chia-Shēng: *Hist. of the Chinese Society Liao*, Philadelphia 1949, 95, 104, 107, 636, 655; E. Bretschneider, *Mediaeval Researches . . .*, 2 vols., London 1910, i, 65 f., ii, 27-33, and a map; idem, *Notices of the Mediaeval Geography*, in *JRAS*, North China Branch, N.R. X (1876) 75-307. Marwazī, *China, the Turks and India*, ed. V. Minorsky London 1942, Index; *Hudūd al-ʿĀlam*, index s.vv. *Panjikath* and *Pei-t'ing*. Barthold, *Turkestan*, index; idem, *Orta Asya Türk Ta'rikhi hakkinda dersler*, Istanbul 1927 (German version, *12 Vorlesungen über die Geschichte der Türken Mittelasiens*, Berlin 1935; French version, *Histoire des Turcs d'Asie centrale*, Paris 1945); V. Minorsky, *Tamīm ibn Baḥr's Journey*, in *BSOAS* xii/2, 1948 275-305; idem, in *BSOAS* xv/2, 1955, 263. maps: in O. Pritsak, *Karachanidische Studien*, Thesis Göttingen 1948 (typescript); A. Herrmann, *Atlas of China*, Cambridge Mass. 1935, 34-39.

(B. SPULER)

AL-BISHR, scene of a battle in eastern Syria in 73/692-3 between the Arab tribes of Sulaym and Taghlib. Khālid b. al-Walīd campaigned here in 12/633 (Ṭabarī, i, 2068, 2072-3). Yāḳūt describes it as a range of hills stretching from 'Urḍ near Palmyra to the Euphrates, corresponding to the modern *Djebel el-Bishrī*. The battle is also sometimes called after al-Raḥūb, a local water-course.

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