

Istanbul in 1268/1852–3, 1284/1867–8, and 1290/1873–4, and it was partially translated into English by E. J. W. Gibb in 1884 and Andreas Tietze in 1948. Besides the *Mukhayyelāt*, ‘Alī ‘Azīz Efendi authored a mystical work, *Vāridāt* (“Inspirations”), composed a *divān*, and wrote additional poems in Turkish and Persian. Reportedly, he also authored a treatise on European science, which is not extant. Ahmed Schmiede suggests it might be based on ‘Alī ‘Azīz Efendi’s correspondence with the Prussian ambassador in Istanbul, the orientalist Friedrich von Diez.

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‘AZİZ MİŞR

‘Azīz Mişr (lit., “the mighty one of Egypt”) is the most common Arabic name for the Biblical Potiphar. The name is based on the title *al-‘azīz* (“the mighty one”) given in the Qur’ān to the person who bought the prophet Joseph (Q 12:30, 51). He is mentioned in the Qur’ān (12:21) as the one “that bought him, being from Egypt” and entrusted him to his wife, telling her to “treat him hospitably” (Q 12:21). Joseph rose to a high-ranking position. His brothers came to Egypt and appeared before him, and without recognising him, they addressed him as *al-‘azīz* (Q 12:78, 88), suggesting that the term was used to designate Pharaoh’s chief minister or governor.

Later Muslim traditions usually call the man who bought Joseph “Qıftır,” or “İtfır,” or other variants derived from the Biblical “Potiphar,” and add only a few particulars about him and his life. Potiphar was childless; because he had no children, he bought Joseph and entrusted him to his wife Zulaykha. According to other reports, Potiphar was not attracted to women but was in some way attracted by Joseph’s handsomeness, as was his wife. After Potiphar died and Joseph had left prison, he married Zulaykha and found that she was still a virgin.

In some Arabic dictionaries *Azīz Mişr* is defined as the ruler of Egypt and Alexandria, and in some Ottoman texts the epithet is applied to the Mamlūk sultans of Egypt, although it does not appear to have been an official title.

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holders of an *ikhā'* [q.v.] and to charitable institutions such as mosque or *madrassa* as *wakf* [q.v.]; on land cultivation or irrigation (well inscriptions, or records of repairs to tanks and dams, often refer to the amount of land intended to be irrigated); on regional boundaries; on markets. Records on works of public utility may include a schedule of expenses or the wages to be paid to employees. Geographical details, including distances, occur in inscriptions relating to roads and bridges, which also provide information on their builders—besides recording the correct forms of place-names, which seem singularly liable to corruption by copyists of the chronicles. Building inscriptions often indicate the cost of construction as well as details of the architects; an unusual inscription in the tomb of Hūshang Shāh at Māndū [q.v.] records a tribute by visiting Mughal architects of the family of master-builders who were later responsible for the Tādī Maḥall. Gun inscriptions, as well as prescribing essential instructions on the quantity of charge and shot required, frequently provide information on gun founding and the gun-founders—often Turks or Europeans—involved in the industry.

The literary contribution of the inscriptions must not be overlooked. Many inscriptions are in verses composed *ad hoc*, some of considerable beauty and skill; but it must be admitted that the verse of a lot of inscriptions is no better than doggerel. This is especially the case with verses containing a chronogram, where taste is often sacrificed in favour of ingenuity. There are occasional quotations from well-known Persian poets, but frequently the authors are local poets not otherwise recorded. Specimens of Dakhnī poetry are preserved in some Deccan inscriptions. Some prose inscriptions also evince literary merit, and may contain traditions not found in the usual collections of *ahādīth*, such as the saying ascribed to Jesus in the *Djāmi'* masjid of Faṭṭur Sikrī (Persian), or the variations on a tradition (Arabic) in the mosque inscriptions of Bengal, basically: "The Prophet, God's peace be upon him, said 'He who builds a mosque to God, for him God builds a *ḥaṣr* in Paradise'". Sentiments expressed range from strict and self-conscious rectitude through quietist mysticism to wistful nostalgia.

There is also the linguistic contribution of inscriptions. The occurrence of local words (Hindī, Bengali, Marāṭhī, Guḍjarāṭhī, Urdū and Dakhnī in particular) is useful in reconstructing the history (and social conditions of use) of Indian languages. Bilingual inscriptions provide evidence on the extent of use of local languages and their place in communication of official instructions to the public, and the status of a particular local language in a border area; this is especially the case in the Deccan, where Muslim inscriptions in Kannada, Marāṭhī and Telugu are not uncommon besides the usual Persian and Dakhnī.

The Indian sub-continent has been fortunate in the attention which has been paid to Muslim inscriptions for well over a century. Hundreds are recorded in orientalist publications, besides those in specialist journals devoted to epigraphy alone; and India has been well served by highly competent Government Epigraphists appointed specially to oversee Arabic and Persian inscriptions, of whom Ghulam Yazdani and Ziauddin Desai are pre-eminent. The work of exploration, interpretation and publication is still active.

Bibliography: A complete bibliography would be enormous in view of the great corpus of Indian

Muslim epigraphs published so far. Inscriptions which relate to particular regions of India are listed under regional articles on History. In the 19th century epigraphs were mostly published, usually with translations and notes, in *JASB*. From 1907 the invaluable *Epigraphia Indo-Moslemica* appeared, which continued until the independence of India and Pakistan. Pre-*EIM* inscriptions are listed in J. Horovitz, *A list of the published Mohamedan inscriptions of India*, in *EIM* (1909-10). Since the cessation of *EIM*, Muslim inscriptions of India have appeared in *Epigraphia Indica Arabic and Persian Supplement*, and valuable comments appear also in *Annual Report on Indian Epigraphy*. Articles and studies are recorded in Creswell, *Bibliography*, and its Supplement, and in Pearson and Supplements. Many of the earlier *EIM* articles collect the epigraphs of individual sultans, but recent discoveries have rendered many of these out-of-date. V. S. Bendrey, *Studies in Muslim inscriptions*, Bombay 1944, extracts some historical information from epigraphs published in *EIM* to that date, but since the author knew no Arabic or Persian many significant details were not appreciated, and the work suffers from the limitation of its corpus. There is a valuable chapter on Arabic and Persian epigraphy in the Deccan by Z. A. Desai in H. K. Sherwani and P. M. Joshi (eds.), *History of medieval Deccan*, ii, Hyderabad 1974. (J. BURTON-PAGE)

—KITĀBKĤĀNA [see MAKTABA]

—KITĀMIYYA [see SHĀDHILIYYA]

ⓀKITĪFĪR, one of the most common names for the biblical Potiphar in Islamic tradition. It is probably a corruption of *Fitfir*, based upon an early scribal error. Other forms of the name based on confusions of similar letters in Arabic script are *Kitfin*, *Kit'in*, and *Kit'in*. The form *Kitfir* is frequently corrupted further to *Itfir* (so generally in Ṭabarī, *Tha'labī*, *Zamakhsharī*, *Bayḍawī*, and others), and in some manuscripts *Itfin*. He is given the patronymic *Ibn Ruhayb* (also *Ibn Ruḥayb* and *Ibn Rūhīt* in mss.). There is considerable confusion regarding his name, and Ṭabarī, for example, uses several forms. *Kisā'ī* alone calls him *Ḳūṭīfar*, which is closest to the original Hebrew. In the *Kur'ān*, he is merely referred to by his title *al-'Azīz* (XII, 30, 51).

Kitfir was the treasurer of Egypt. Because he immediately discerned *Yūsuf's* [q.v.] fine qualities, he is considered one of the three most insightful individuals (*afraṣ al-nās*) in the judging of men, along with *Shu'ayb's* daughter, who asked her father to hire *Mūsā*, and *Abū Bakr*, who chose 'Umar as his successor (Ṭabarī, *Tha'labī*, *Zamakhsharī*, *Bayḍawī*).

Several reflections of the Haggadic Potiphar are found in Muslim legends. *Kitfir* dies after *Yūsuf's* release from prison. *Yūsuf* in most Muslim sources marries *Kitfir's* wife and finds her a virgin. This is never explained by the fact that *Kitfir* was a eunuch, as is common in the Judaeo-Christian tradition (based on a later interpretation of *Bibli. Heb. sārīs*), but rather that he was a homosexual as in some Jewish midrashim (comp. Ṭabarī, i, 396, with *Soḍa*, 13b, and *Genesis Rabba*, lxxxiii, 3). According to *Kisā'ī*, *Kitfir* had been unable to have sexual relations with his wife because he was an alcoholic (*'annāb*). *Yūsuf's* marrying *Kitfir's* wife probably reflects the association of Potiphar with Potiphara (*Gen. xli*, 45) in the midrash.

Kitfir is a minor character about whom little is related in Islamic tradition.