

SAHAT 7.

Camii

6332 MARÇAIS, G. Remarques sur la position des entrées latérales dans les Mosquées d'Orient et d'Occident. OCP 13 (Miscellanea G. de Jerphanion, 1947), pp. 572-587

Dopu ve Bek Camii hakkında yan fahrların durumu hakkında ihtibalar

SAHAT 7.

LAHORE

Camii

6833 ZAFAR HASAN, Maulvi. Moti Masjid or the Pearl Mosque in the Lahore Fort. Proc. Pakistan Hist. Conf. 2 (1952), pp. 8-16 (Suppl.)

Lahore Kalesisindeki Moti Mescidi ve Ince Camii

Holders of *tuyuls* and *soyurghals*, unless given immunity, were subject to the payment of *pīshkash*, as also were the leaders of *dhimmī* communities (cf. documents in A.D. Papazyan, *Persidskie dokumenti Matenadarana. 1. Ukazi, vīpusk pervi (XV-XVI vv.)*, Erivan 1956 and idem, *Persidskie dokumenti Matenadarana. 2. Ukazi, vīpusk vtoroy (1601-1650)*, and H. Busse, *Untersuchungen zum islamischen Kanzleiwesen*, Cairo 1959, 212-13). As in the case of other taxes and funds, drafts were sometimes drawn on *pīshkash* and collected locally. The *Dastūr al-mulūk* of Mīrẓā Rafīʿā (Muḥammad Taqī Dānīsh-pazhūh, *Dastūr al-mulūk-i Mīrẓā Rafīʿā wa Tadhkirat al-mulūk-i Mīrẓā Shafīʿā*, in *Tehran University, Rev. de la faculté des lettres et sciences humaines*, xv/5-6 [1968], xvi/1-6 [1968-9]) and the *Tadhkirat al-mulūk* (Persian text in facsimile, tr. and explained by V. Minorsky, London 1943) record late Ṣafawid practice and also the levy of commissions and fees on *pīshkash* made for various officials. Occasions for the exaction of *ad hoc pīshkash* were numerous. They included conquest of a town or district, the circumcision of princes, royal marriages, royal "progresses" and the progress of governors through their provinces. If the Shāh visited one of his subjects, his host was expected to give him a present in return (R. du Mans, *Estat de la Perse en 1660*, ed. C. Schefer, Paris 1890, 33). The grant of immunity from *pīshkash* is attested in a number of documents (cf. Sayyid Hosein Modarressi Tabatabaʿi, *op. cit.*, and Papazyan, *op. cit.*) and *farmāns* (cf. a *farmān* of Shāh Ṭahmāsp, dated 932/1526, engraved at the entrance of the Amīr ʿImād al-Dīn mosque in Kāshān (ʿAbd al-Ḥusayn Nawāʿī, *Shāh Ṭahmāsp-i Ṣafawī maḍmūʿa-yi asnād wa mukātabāt-i tārikhī*, Tehran 1350 *sh*/1971-2, 509).

The levy of "regular" *pīshkash* and *ad hoc pīshkash* continued under the Qājārs (cf. United Kingdom, Parliament. Accounts and Papers. Report on Persia, A&P 1867-68, quoted by C. Issawi, *The economic history of Iran 1800-1914*, Chicago 1971, 366, and also the agreement made between the Imām of Muscat and the Persian Government dated 1272/1886 in *Djahāngīr Kāʿim-Makāmi, Yak sad wa pandjāh sanad-i tārikhī*, Tehran 1348 *sh*/1969-70, 215-16. See also Muḥammad Djaʿfar b. Muḥammad Ḥusayn Nāʿīnī, *Djāmiʿ-i Djaʿfari*, ed. ʿIrāḍī Afshār, Tehran 1353 *sh*/1974-5, 592, 593-4; Afḍal al-Mulq, *Afḍal al-tawārīkh*, ed. Maṣūra Ittīhādīyya (Niẓām Māfi); and Sirūs Saʿd-wandīyān, Tehran 1361 *sh*/1982-3, 391, 435). Its levy pressed heavily on the population (cf. Lady Sheil, *Glimpses of life and manners in Persia*, London 1856, 393). Open criticism of the practice of the levy of *pīshkash* was not to be expected, but voices against it were sometimes heard. One such was that of Muḥammad Shafīʿ Kazwīnī, a hatter (*kulāh-furūshī*) of Ḳazwīn, who commented on the evils of *pīshkash* in an essay written between 1264/1848 and 1266/1850, which he sent to the Amīr Kabīr, Nāṣir al-Dīn's first minister (*Kānūn-i Kazwīnī*, ed. ʿIrāḍī Afshār, Tehran 1370 *sh*/1991).

Bibliography: Haphazard references to *pīshkash* are to be found in historical texts and documents. See also A.K.S. Lambton, *Pīshkash: present or tribute?*, in *BSOAS*, lvi (1993).

(ANN K.S. LAMBTON)

PĪSHPEK, a settlement of early and mediaeval Islamic times in the Ču [q.v.] valley of the Semirečye in Turkestan, during the Soviet period forming the city of Frunze (lat. 42° 54' N., long. 74° 36' E.). The region of Pīshpek and nearby Tokmaḳ is known to have been in mediaeval Islamic times a centre of Nestorian Christianity, and inscribed grave stones, the oldest of which date back to the time of the Qara

Khīṭay [q.v.] (6th/12th century), have been found there (see W. Barthold, *Zur Geschichte des Christentums in Mittel-Asien bis zur mongolische Eroberung*, Tübingen and Leipzig 1901, 1-2, 37-8 et passim).

In the early 19th century, the Khāns of Khokand [q.v.] founded a fort at Pīshpek, captured in 1862 by the advancing Russians, who then founded in 1878 a town there. When the Kirghiz SSR was created as part of the Soviet Union in 1926, Pīshpek became its capital and was re-named Frunze after the Bolshevik commander M.V. Frunze, sent by Lenin in 1919-20 to Central Asia in order to combat the Basmāčī fighters there for local independence. In 1970 Frunze had a population of 431,000. With the break-up of the former Soviet Union, the city has now been re-named Bīshkek, within the Kyrgyzstan Republic.

Bibliography: See also BSE², xxviii, cols. 316-19. (C.E. BOSWORTH)

PĪSHṬĀK (پ), literally, "the arch in front", hence the portal of an important building, the term being appropriate to the advancing of the structure, at least in its developed form, forward from the plane of the façade: it is formally typified by this projection, and the articulation of receding planes to the entrance within. Though initially used throughout the Middle East and Hindūstān, the portal came to be most typical of Perso-Indian architecture. The Persian concept appears to be connected with the Arabic *dihlīz* as the palace vestibule where the ruler appeared for public audience, as at ʿAmman [q.v.]. It draws on the images of pre-Islamic wonders, particularly on the great Sāsānid Tāk-i Kisrā [q.v.] at Ctesiphon (3rd century A.D.), as extolled by, for example, al-Buḥṭurī [q.v.] in the 3rd/9th century (*loc. cit.* in *Bibl.*), and ultimately on Solomon's buildings, with which the Bāb Djayrūn became identified (see Soucek, *op. cit.* in *Bibl.*). As Golombek and Wilber have pointed out, the scale of the portal appears to reflect the status of the founder (*op. cit.* in *Bibl.*, 206-7), height, *irtifāʿ*, being a standard metaphor for exaltation; it often displayed his name conspicuously. It is also suggested (Bloom, *op. cit.* in *Bibl.*, 26) that portals may have symbolised a source from which *baraka* might emanate (cf. *Bāb* in *Encycl. Iranica*), especially in a Shīʿī context; this may have extended to some tombs. In mosques their inscriptions often identify them as entrances to the world of prayer, and ultimately paradise. Hillenbrand has also inferred that in some later tomb towers, as at Baṣṭām (700/1301), it may have had a cultic significance (*op. cit.* 1982, in *Bibl.*, 249). Mosque entrances remained flush until the Fāṭimids introduced the projection in the early 4th/10th century.

The features characteristic of the developed portal include a rectangular front taller than its width, surrounded by successive architrave friezes of running ornament and inscriptions, some in different planes, or comprising superimposed arched niches, enclosing an archway whose spandrels are set off with bosses, panels, or later with arabesque designs; its recessed rear wall in turn houses a smaller arch, later joined to it by a semivault, either through *muḳarnas* [q.v.] or squinch netting, leaving a tympanum over the doorway. Both arches may have round angle shafts. As such the organisation is close to that of the *mīhrāb* [q.v.], and appears to have developed in parallel with it. The format also applies, especially in the Perso-Indian context, to the handling of *iwān* fronts [q.v.], here used in the arthistorian's sense.

In the pre-Islamic phase, the *iwān* arch at Ctesiphon is flush with the screen wall on either side, to which it relates much as that at the Parthian palace at Assur, itself derived from Roman prototypes, as

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