

BIBLIOGRAPHY

SOURCES

Abū l-Ḥasan ‘Alī b. Ismā‘īl al-Ash‘arī, *Maqālāt al-islāmīyīn wa-ikhtilāf al-muṣallīn*, ed. Muḥammad Muḥyī l-Dīn ‘Abd al-Ḥamīd, 2 vols., Beirut 1999; Aḥmad b. Yaḥyā al-Balādhurī, *Ansāb al-ashraf*, ed. Suhayl Zakkār and Riyāḍ Zarkakī, 13 vols., Beirut 1996; Abū Qāhir b. Tāhir al-Baghdādī, *al-Farq bayn al-firaq*, Beirut 1987; Patricia Crone, A statement by the Najdiyya Khārijites on the dispensability of the Imamate, *SI* 88 (1998), 55–76; Ibn Dhakwān, *The epistle of Sālīm Ibn Dhakwān*, trans. and ed. Patricia Crone and Fritz Zimmerman, Oxford and New York 2001; Ibn Ḥazm, *al-Faṣl fī l-māl wa-l-ahwā’ wa-l-niḥāl*, 3 vols., ed. Aḥmad Shams al-Dīn, Beirut 1999²; Abū l-‘Abbās Muḥammad b. Yazīd al-Mubarrad, *al-Kāmil fī l-luḡa wa-l-adab*, ed. Muḥammad Abū l-Faḍl Ibrāhīm, 4 vols., Beirut 2002; al-Shahrastānī, *al-Mīlāl wa-l-niḥāl*, ed. ‘Abd al-‘Azīz Muḥammad al-Wakīl, Beirut n.d.; Muḥammad b. Jarīr al-Ṭabarī, *Tārīkh al-rusul wa-l-mulūk*, ed. M. J. de Goeje, 12 vols., Leiden 1879–1901; Van Ess, *TG*.

ADAM R. GAISER

Naşır al-Dīn, Chirāgh-i Dihlī

Naşır al-Dīn Maḥmūd Dihlavi (d. 757/1356), nicknamed **Chirāgh-i Dihlī** (“The Lamp of Delhi”), was a prominent *khalīfa* (deputy) of the influential Şūfī master Nizām al-Dīn Awliyā’ (d. 725/1325), the founder of the Nizāmī subbranch of the Chishtī brotherhood (the Chishtiyya probably originated in Chisht, near Herat, towards the end of the sixth/twelfth century, and was introduced into India by Mu‘īn al-Dīn Sijzī, d. 627/1230. From the ninth/fifteenth and twelfth/eighteenth centuries on, respectively, two large branches developed, the Şābirīyya, followers of ‘Alā’ al-Dīn Şābir Kaliyarī, d. 690/1291, and the Nizāmīyya, followers of Nizām al-Dīn Awliyā’ from Delhi,

d. 725/1325; the order expanded greatly in and beyond India). Naşır al-Dīn upheld his predecessor’s ideals of poverty and avoidance of rulers. He was also a scholar of *fiqh* (jurisprudence).

Naşır al-Dīn was born in Awadh, in present-day eastern Uttar Pradesh, in about 675/1276–7. His father, Shaykh Yaḥyā, a wealthy wool merchant, died when Naşır al-Dīn was only nine years old. According to later hagiographical tradition, theirs was a family of *sayyids* (claiming descent from the prophet Muḥammad). After completing his studies, Naşır al-Dīn took up a solitary, ascetic lifestyle in his twenties. At the age of forty-three, he travelled to Delhi, where Nizām al-Dīn Awliyā’ immediately accepted him into his circle of disciples. Naşır al-Dīn was drawn to a solitary life, but his master ordered him to live amongst the people of Delhi (Amīr Kh‘urd, 226–42; Rizvi, 184–5.)

In 724/1324, Nizām al-Dīn named Naşır al-Dīn one of his *khalīfas* and, shortly before his death, bequeathed to him, as a sign of special favour, the objects he had inherited from his Şūfī elders. After Nizām al-Dīn’s death, Naşır al-Dīn moved to what is now a South Delhi neighbourhood called, after him, Chirag Delhi.

During the reign of Muḥammad b. Tughluq (r. 725–52/1325–51), Naşır al-Dīn was persecuted by the ruler. Contemporary sources are silent about the details of the events, but Rizvi suggests that the reason was probably the Şūfī master’s refusal to bless the sultan’s oppressive policies (Rizvi, 175–6, 185–6.) Naşır al-Dīn also managed to remain in Delhi when the sultan forcibly removed most of the elite of the city to his new capital, Dawlatābād, in the Deccan.

At the end of Muḥammad b. Tughluq’s rule, Naşır al-Dīn’s name was associated

26 Ekim 2023

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

in Damascus, which fell into the hands of Alftakīn (Alptakīn, d. 372/982), a Turkish officer supported by the Ḥamdānids. The latter took advantage of the Byzantines' incursions into Syria to extend his power and to provide an obstacle there to the Fāṭimids' penetration. Al-Mu'izz died probably on 18 Rabī' II 365/25 December 975 without having been able to seize Damascus permanently, nor to open up the route to the 'Abbāsīd capital.

Al-Mu'izz was one of the central figures of the Islamic world in the fourth/tenth century. Although he was unable to achieve the main goal of the Fāṭimid political project—the conquest of Baghdad and the universal rule of Islam—he enhanced considerably the power of his dynasty, and, by conquering Egypt and founding Cairo, he gave the Fāṭimid empire a solid basis for two centuries. Egypt, previously devastated by riots, famine, and plague, was pacified, and, after the reorganisation of its financial system, enjoyed a growing prosperity. The caliph stopped the Byzantine expansion in Syria and repulsed the Qarmaṭī threat. As Ismā'īlī Imām, he consolidated his religious community by promulgating the definitive 'Alid genealogy—hitherto undecided—of the dynasty, and by expanding Ismā'īlī propaganda (*da'wa*), which was successful even in distant India. Under his Imāmate, Ismā'īlī theology was given a standard form by the incorporation of the Neoplatonic cosmology developed by Ismā'īlī thinkers in Iran like Abū Ya'qūb al-Sijistānī (d. after 361/971).

BIBLIOGRAPHY

SOURCES

Idrīs 'Imād al-Dīn, *Uyūn al-akhbār*, vol. 5, ed. Farhāt Dachrāwī, *Ta'rikh al-da'wa al-Fāṭimīyya bi-l-Maghrib*, Tunis 1979, ed. Muḥammad

al-Ya'lāwī, *Ta'rikh al-khulafā' al-Fāṭimīyyīn bi-l-Maghrib*, Tunis 1985; Abū 'Alī Manṣūr al-'Azīzī al-Jawdhārī, *Sīrat al-Ustādh Jawdhār*, ed. Muḥammad Kāmil Ḥusayn and Muḥammad 'Abd al-Hādī Sha'ira, Cairo 1954, ed. and trans. Marius Canard, *Vie de l'Ustādh Jaudhar*, Algiers 1958, ed. and trans. Hamid Hājī, *Inside the immaculate portal*, London 2012; al-Maqrīzī, *Itti'āz al-ḥunafā'*, ed. Jamāl al-Dīn Shayyāl, Cairo 1967, trans. Shainool Jiwa, *Towards a Shi'ī Mediterranean empire*, London 2009; al-Qāḍī l-Nu'mān, *Da'ā'im al-Islām*, ed. Aṣaf b. 'Alī Aṣghar Fayḍī, Cairo 1951–69; al-Qāḍī l-Nu'mān, *Kitāb al-majālis wa-l-musāyarāt*, ed. al-Ḥabīb al-Faqqī, Ibrāhīm Shabbūh, and Muḥammad al-Ya'lāwī, Tunis 1978.

STUDIES

Farhat Dachraoui, *Le califat fatimide au Maghreb. Histoire politique et institutions*, Tunis 1981; Heinz Halm, *The empire of the Mahdī. The rise of the Fatimids*, Leiden 1996; Heinz Halm, *Die Kalifen von Kairo. Die Fatimiden in Ägypten 973–1074*, Munich 2003; Shainool Jiwa, *The founder of Cairo. The Fatimid imam-caliph al-Mu'izz and his era*, London 2013; Wilferd Madelung, *Fatimiden und Bahraingarmaten*, *Der Islam* 34 (1959), 34–88.

HEINZ HALM

Multānī, Ḥāfīz Jamāl Muḥammad

Ḥāfīz Jamāl Muḥammad Multānī

(d. 1811) was a prominent Indian Ṣūfī of the Chishtiyā order in Multān, Panjāb. He is known mainly as a *ḥāfīz* (one who has memorised the Qur'ān) and as a religious scholar, poet, and protector of the city of Multān. He was the first Ṣūfī to spread Chishtiyā activities in the region (the Chishtiyā probably originated in Chisht, near Herat, towards the end of the sixth/twelfth century and was introduced into India by Mu'īn al-Dīn Sijzī, d. 627/1230). From the ninth/fifteenth and twelfth/eighteenth centuries on, respectively, two

26 Ekim 2023

WAJDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN