

boat sank near Baṣra, and he was drowned with other passengers on board; most writers place this in 1183/1769.

His poetical output is represented principally by his *dīvān* of some seven thousand verses (*Cat. Bankipore* III, no. 411). In addition, he is the author of various *maṭnawīs*, the most celebrated of which is perhaps the one dealing with the tragic love of ‘Alīqolī Khan Wāleh Dāğestānī, author of *Riāz al-šo‘arā’*, for his first cousin Qādīja Solṭān (*Maṭnawī-e Wāleh Solṭān*, Karachi and Dacca, 1971; tr. M. Mahomed and C. Spring-Rice as *The Story of Valeh and Hadījeh*, London, 1903). The poem, reportedly written at the instance of Wāleh Dāğestānī himself (Šafīq, p. 282), contains 3,230 couplets and was completed in 1160/1747. Faqīr Dehlavī’s other *maṭnawīs* include *Toḥfat al-šabāb* (Ethé, *Cat. Ind. Off.*, no. 1710), *Dorr-e mahnūn* (ibid.), and *Šams al-zohā* (*Cat. Bankipore* III, no. 414), the last dealing with the praise of the Shī‘ite Imams. These were composed in 1143/1730, 1169/1755, and 1173/1759 respectively. Of Faqīr Dehlavī’s prose works, the best known is the *Ḥadā’eq al-balāga* (Lucknow, 1263/1847), on rhetoric, prosody, and rhyme, composed in 1168/1755.

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FĀRĀB (Pārāb, Bārāb; *Ḥodūd al-‘ālam*, ed. Sotūda, p. 117, tr. Minorsky, p. 118; Ešṭakrī, p. 346, tr. pp. 307, 360; Moqaddasī/Maqdesī, pp. 26, 48), a small district on the middle Syr Darya (Nahr al-Šāš, Sayḡūn) in Transoxania, at the confluence of that river with its right-bank tributary, the Arys, which flows down from Esfījāb (q.v.), and also the name of a small town within it. The site of both of these now lies within the modern Republic of Kazakhstan.

The main center of the district was originally Kadar (Ešṭakrī, p. 346; Ebn Ḥawqal, ed. Kramers, p. 523-24,

tr. Kramers, p. 499). According to Moqaddasī/Maqdesī (p. 273), Fārāb was a large fortified town with a citadel and several market places, the largest of which was located outside the city. It had a warlike population, which Moqaddasī/Maqdesī puts at about 70,000 (p. 273; *Ḥodūd al-‘ālam*, ed. Sotūda, p. 117, tr. Minorsky, p. 118). A village of the district was Vasīj, which was, according to Ebn Ḥawqal (p. 510, tr., p. 488), the birthplace of the philosopher Abū Našr Fārābī (q.v.). The lexicographer Abū Našr Ḥammād Jawharī (d. 393/1003?), the author of *Tāj al-loġa wa šeḡāḡ al-‘arabīya*, was born in Fārāb. The terrain thereabouts was marshy, with salt-flats which were liable to flooding, but agriculture was possible along the river banks (Ebn Ḥawqal, pp. 511-12, tr. Kramers, p. 488; Mas‘ūdī, *Tanbīh*, p. 66; Ešṭakrī, tr., p. 360). Fārāb is not mentioned much in the historical sources, and cannot have become Muslim before the Samanid conquest of Esfījāb in 225/840. For long it was a frontier post, facing the pagan Turkish steppes, and had some commercial significance as the starting-point of a route which went northward via Deh-e Nowr or Yangīkent to the lands of the Kimek (Kīmāk) Turks on the Ishim and Irtysh (Erteš) rivers (Gardīzī, ed. Ḥabībī, pp. 258-59; Mas‘ūdī, *Tanbīh*, pp. 66, 181; *Ḥodūd al-‘ālam*, tr. Minorsky, comm. pp. 306-09).

It seems that Fārāb was replaced by the more important and more historically significant town of Otrār, whose ruins now lie some 6 miles from the Syr Darya; Otrār is mentioned from Qarakhanid times onwards.

Today Fārāb is also the name of a rural district in the *šahrestān* of Rašt and a village in the *šahrestān* of Arāk in Persia; in about 1950 they had populations of 11,000 and 273, respectively (Razmārā, *Farhang* II, p. 197).

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FĀRĀBĪ, ABŪ NAŠR, Muslim philosopher of the 4th/10th century.

- i. *Biography*.
- ii. *Logic*.
- iii. *Metaphysics*.
- iv. *Fārābī and Greek Philosophy*.
- v. *Music*.
- vi. *Political Philosophy*.

i. BIOGRAPHY

The sources for the life of Fārābī are such as to make the reconstruction of his biography beyond a mere outline nearly impossible. The earliest and more reliable sources, i. e., those composed before the 6th/12th

Farab (Zek)