

esoteric exposition into the importance of various prophets and their lives in divine revelation.

Little is known about any possible direct disciples al-Farghānī, but it is clear that his works influenced the Ṣūfī scholars who came after him. The famous later Ṣūfī poet ‘Abd al-Raḥmān Jāmī (d. 898/1492), from Herat, described al-Farghānī as being among the “most perfect masters of gnosis and greatest of those with spiritual taste and ecstasy.” In his words, “no one has articulated the sciences of reality more eloquently than him” (Jāmī, 559). Al-Farghānī’s *Manāḥij al-‘ibād* gained a wide readership through Quṭb al-Dīn Shīrāzī (d. 710/1310), another of al-Qūnawī’s students, who included the work in his *Durrat al-tāj* (“The pearls of the crown”).

Al-Farghānī’s two major works, *Mashāriq al-darārī* and *Muntahā al-madārik*, highlight the author’s contribution to Ṣūfism and to Islamic thought more generally. Some Western scholars, such as Scattolin, have seen Ibn al-Fāriq’s works as experiential mystical poetry that stands in contrast to Ibn ‘Arabī’s more philosophical expositions. As Chittick has pointed out, however, this theoretical and technical presentation of the Andalusian mystic’s ideas should not be thought original to his own works. Rather, this philosophising stance is a result of a thorough later process of systemisation that began with Ibn ‘Arabī’s foremost disciple, al-Qūnawī, and then flourished with al-Farghānī and other, later followers of the “Greatest Master.” As Jāmī pointed out, al-Farghānī’s *muqaddima* in his *Muntahā al-madārik* “articulated the science of reality” in such a novel way as to render al-Farghānī a pivotal figure in the philosophical systematisation and recasting of Ibn ‘Arabī’s mystical theosophy.

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16 Ekim 2016

ALI HUSSAIN

Fārūqīs

The **Fārūqīs** ruled the small sultanate of Khandesh, in the northwestern Deccan, from 772/1370 to 1009/1601. The Fārūqīs briefly claimed independence but were compelled to recognise that they could not wield as great a sovereignty as their neighbours. They employed the title Khān, which did not denote independent sovereignty, rather than Sulṭān, which did.

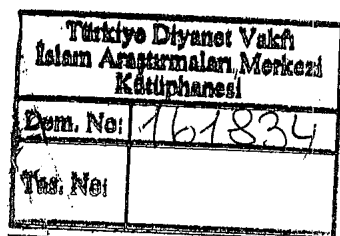
ÉCRIT ET CULTURE EN ASIE CENTRALE
ET DANS LE MONDE TURCO-IRANIEN,
X^e-XIX^e SIÈCLES



WRITING AND CULTURE IN CENTRAL ASIA
AND THE TURKO-IRANIAN WORLD,
10th-19th CENTURIES

SOUS LA DIRECTION DE

FRANCIS RICHARD ET MARIA SZUPPE



ASSOCIATION POUR L'AVANCEMENT DES ÉTUDES IRANIENNES

PARIS 2009

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CENTRE NATIONAL DE LA RECHERCHE SCIENTIFIQUE, PARIS

TEXTES ET LIEUX : L'APPORT
DES DYNASTIES MINEURES DE L'IRAN
ORIENTAL À L'HISTOIRE DES SCIENCES

RÉSUMÉ

Des princes des dynasties mineures de l'Iran oriental (Farighounides, Simjourides, Āl-i Muhtāj et Shaybanides) sont dédicataires de textes scientifiques importants, en arabe comme en persan. Pour le X^e s. on analyse ici des textes d'astrologie et de médecine, et des encyclopédies ; pour le XVI^e s., des textes de cosmographie populaire et d'imagerie astrologique. Dans ce contexte dynastique, la nécessité d'étudier les activités et la production écrite en sciences en relation avec la ville où elles s'exercent, est par ailleurs soulignée.

Mots clés : Iran oriental ; Farighounides ; Simjourides ; Mohtajides (Āl-i Muhtāj) ; Shaybanides ; astrologie ; médecine ; encyclopédisme ; cosmographie populaire ; villes.

SUMMARY

The princes of the minor dynasties of Eastern Iran (Farighunids, Simjurids, Muhtajids and Shaybanids) were the recipients of important scientific treatises, in Arabic and Persian alike. The article analyses some of the texts produced for royal patrons belonging to these dynasties. These texts consist in works on astrology and medicine, and encyclopediae, dating from the 10th c., as well as in two texts on popular cosmography and astrological imagery, from the 16th c. The paper also highlights the necessity to study both the scientific activities and writings in relation to the specific cities in which they were carried out.

Keywords: Eastern Iran; Farighunids; Simjurids; Muhtajids (Āl-i Muhtāj); Shaybanids; astrology; medicine; encyclopedism; popular cosmography; cities.



I. RÉDACTIONS DU IV^e/X^e SIÈCLE ET LEURS COPIES

Le mécénat scientifique des dynasties principales de l'Iran oriental à l'époque pré-mongole est un sujet bien connu à l'heure actuelle. Il suffit de rappeler quelques noms de savants illustres qui y étaient

25 Ocak 2014

MADE YAYIMLANDIKTAN
SONRA GELEN DOKUMAN

٢٢١ - الفارابي، احمد بن يوسف بن علي (٥٧٢هـ - ١١٧٦م)
(بروكلمن، الدليل الاول ٥٦٩ - كفاية ٢٢١)

تاريخ ميا فارابين (قسم السولة الروائية)

نشره : بدوي عبد اللطيف عوض
مقدمة ١٧ ص + النص ٤٩ - ٢٨٧ + اللوحات والفهارس
٢٨٩ - ٣٥٥ + مقدمة انكليزية في ٦٢ ص
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madde: Farukiler

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B. L. : c.VII, s. 8978-79

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M. L. : c. (V), s. 123

T. A. : c.XVI, s. 518

KHALİL SULTĀN AND THE

“WESTERNERS”

(1405-1407)*

Farukiler

Khalīl Sultān b. Mīrānshāh b. Temūr (r. 1405-9) is a neglected figure. If he is recalled at all, it is as a rather foolish individual, reputed to have depleted Temūr's treasury and ruined the core provinces of his grandfather's Empire because of his inordinate passion for his wife Shād Mulk.¹ The present paper is not meant as an attempt at rehabilitating Khalīl Sultān.² Khalīl's fate will instead be analyzed as a case study to illustrate some of the central problems of any nomadic army, namely the questions of loyalty and efficiency.³

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* This is the expanded version of a paper presented at the round-table meeting “Nomadic and Sedentary Armies in Iran, 1000-1800”, held at Vienna, December 5-7, 2005. I wish to thank the organisers of the conference, and in particular Prof. Bert Fragner and Dr. Giorgio Rota, for their hospitality, and the participants for their comments. The research for this paper was conducted in the framework of the Cooperative Research Centre (*Sonderforschungsbereich 586*) “Difference and Integration”, based at the universities of Halle and Leipzig. Thanks to Wolfgang Holzwarth, Kurt Franz, Ulrike Berndt and many others for all the discussions we had over the complexities of “nomadic rule in a sedentary context”. Special thanks to Thomas Welsford who accepted to go through the English of the final draft. Needless to say, all mistakes and inaccuracies are my own.

¹ See the standard accounts by Hans Robert Roemer (ROEMER 1989) and the English version of this work (ROEMER 1986).

² The role of Khalīl in the succession struggles after Temūr's death has been described in some detail and without comments of the Roemer type by Beatrice F. Manz in MANZ 1989: 128-37, and also in MANZ 2007: 16-27.

³ This is a reference to TILLY 1990.

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HISTORY OF ISLAM

(Classical Period 1206–1900 C.E.)

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Khandesh
1501–1601 C.E.

Daud Khan

At the dawn of the sixteenth century Adil Khan II was on the throne of Khandesh. He was the greatest ruler of the dynasty and had already ruled for 43 years. He died in 1501 C.E. Adil Khan had no issue and his death led to succession dispute. At the instance of the Sultan of Gujarat, Adil Khan had nominated a Faruqi prince Alam Khan as his successor. Alam Khan was a great grandson of Hasan, who had retired to Gujarat when expelled by his brother Nasir from Khandesh. Since then the family of Hasan had resided in Gujarat, and was patronised by the king of Gujarat. Before Alam Khan could come over from Gujarat, Daud Khan a brother of Adil Khan II captured the throne of Khandesh. The Sultan of Gujarat was not in the position to secure the throne of Khandesh for his candidate Alam Khan, and chose to remain quiet. Daud Khan did not give a good account of himself. He was reckless and followed policies which lowered the prestige of the state. He came in conflict with the Nizam Shahi ruler of Ahmad Nagar. The forces of Ahmad Nagar invaded Khandesh, and in order to repel the invasion Daud Khan had to seek the help of Malwa. The attack of Ahmad Nagar was repelled with the assistance of the forces of Malwa, but Khandesh had to bear the humiliation of becoming the vassal of Malwa, and reading the Khutba in the name of the Sultan of Malwa. Daud Khan did not live long and died in 1508 C.E. after inglorious reign of seven years.

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5. *The Delhi Sultanate* : V. D. Mahajan.
6. *Medieval India under Muhammadan Rule* : Stanley Lane-Poole.
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370-272

132139

History of the Rise of the
Mahomedan Power
 in
India

Till the Year A.D. 1612.

Translated from the
 Original Persian of
 Mahomed Kasim Ferishta.

by
John Briggs, M. R. A. S.
 Lieutenant-Colonel in the Madras Army.

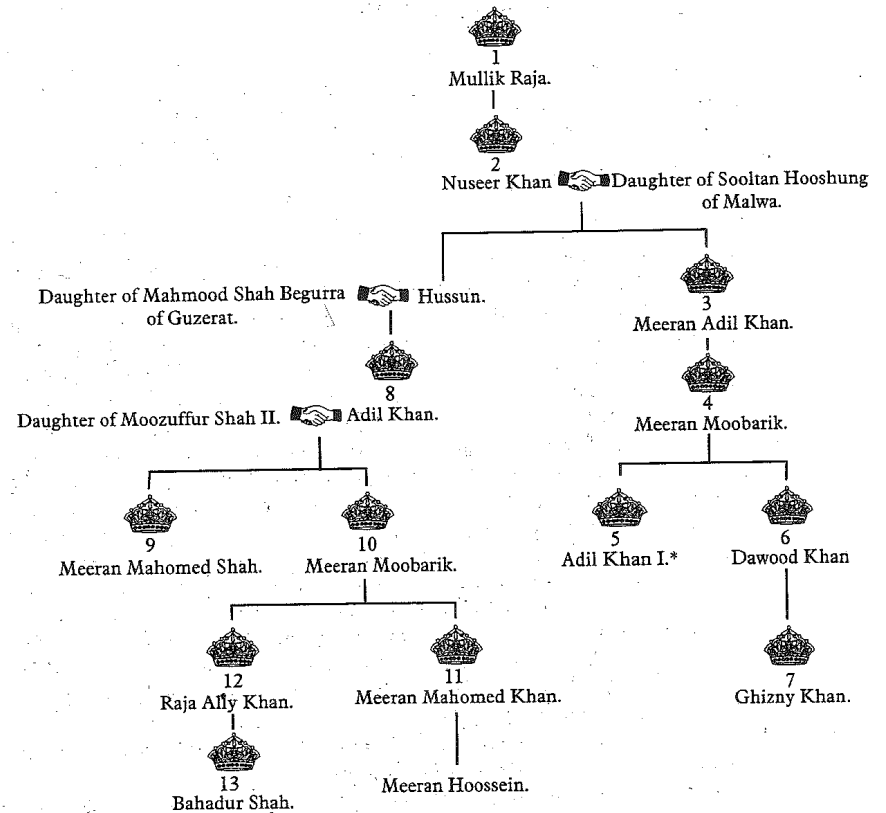
To which is added
 An Account of the Conquest,

by the Kings of Hyderabad
 Türkiye Diyanet Vakfı
 İslâm Araştırmaları Merkezi
 Kütüphanesi

Dem. No:	132 139
Tas. No:	954 FER. H.

Sang-e-Meel Publications
 25, Shahrāh-e-Pakistan, (Lower Mall) Lahore - Pakistan. 2004

Farooki
 Genealogy of the
Kings of Kandeish,
 entitled **Farooky.**



* Adil Khan is supposed to have had a son called Azeez, from whom Shah Shums-ood-Deen Farooky claims descent. Vide note, Vol.IV. p. 810.

804-822

these, as in the numerous Şafawid examples, the Ka'ba is omitted, only the Prophet, now veiled, and accompanying angels being shown. Perhaps the finest of all is in the great Nizāmī of Shāh Tahmāsp (British Library Or. 2265, fol. 195a) which is almost certainly the work of Sulţān Muḥammad, and probably represents his swan-song.

Exceptional portrayals are occasionally encountered. Thus in the Topkapı Nizāmī of 844/1441 (H. 774), probably of western Indian origin, the Prophet is depicted as a golden disc inscribed with his name; and in the British Library copy of 1075/1665 (Add. 6613, fol. 3b) the ascent is made against a background of concentric circles with the symbols of the planets revolving round the sun.

In post-Şarawid painting, the theme becomes somewhat vulgarised; Burāk may sport a peacock's tail and a clumsy Kādījār crown, and the Prophet is sometimes reduced to a sort of shapeless bundle. But on a fine painted lacquer mirror-case of 1288/1871 in the Bern Historical Museum, Muḥammad Ismā'īl depicts the scene in traditional manner, though on a miniature scale.

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MİRĀN MUḤAMMAD SHĀH I, of *Khāndēsh* [*q.v.*] in western India, was the eleventh prince of the Fārūkī dynasty (regn. 926-43/1520-37). He belonged to the younger branch of that line, which had taken refuge in Guḍjarāt, and his ancestors had lived in that kingdom and had married princesses of the Muẓaffarī family until Maḥmūd I of Guḍjarāt [*q.v.*] had, on the extinction of the elder branch of the Fārūkīs, placed 'Adil *Khān* III, Muḥammad's father, on the throne of *Khāndēsh*. Muḥammad, who was, through his mother, the great-grandson of Maḥmūd, and the grandson of his son, Muẓaffar II, succeeded his father in *Khāndēsh* in 926/1520, and in 933/1527 incautiously intervened in the cause of 'Alā' al-Dīn 'Imād *Shāh* of Berār [*q.v.*] by aiding him against his enemy, Burhān Nizām *Shāh* I of Aḥmadnagar [*q.v.* and NIZĀM-SHĀHĪS]. He was defeated and driven back into *Khāndēsh*, but succeeded in persuading his uncle, Bahādur of Guḍjarāt, to intervene, and with him invaded the kingdom of Aḥmadnagar. The campaign was only partially successful, but Muḥammad was indemnified by Burhān I for his losses. He accompanied his uncle in the campaign which ended, in 937/1531, in the capture of Māndū [*q.v.*] and the annexation of Mālwa to Guḍjarāt, and on Bahādur's death in 944/1537, was summoned, in his mother's right, to the throne of Guḍjarāt, but died on his way to Aḥmadābād.

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(T.W. HAIG*)

MĪRĀNDJĪ [see MIYĀN MĪR, MIYĀNDJĪ].

MĪRĀNSHĀH b. *TĪMŪR* (ca. 768-810/ca. 1367-1408), the third son of *Tīmūr* [*q.v.*] (Tamerlane), born of a concubine named Mengliček. Due to his marriage to two Činggisid princesses, he bore the title *güregen* ("royal son-in-law"). In 782/1380-1, he was appointed governor of *Khurāsān*, shortly before its full conquest. He shared power there with several of *Tīmūr*'s senior commanders, and spent much of his time outside the province, accompanying *Tīmūr* to western Persia in 786-7/1384-5, to *Kh*^w*wārazm* and the *Ķīpčak* steppe in 790/1388-9 and 792-3/1390-1, and on the "five-year campaign" to Persia in 794-8/1392-6, returning to *Khurāsān* only to put down local rebellions.

In 795/1393 *Mīrānshāh* became governor of *Ādharbāyḍjān* and western Persia. He did not immediately transfer his dependents, but first campaigned with *Tīmūr* in the *Ķīpčak* steppe in 797-8/1395-6. As governor, he executed the founder of the *Hurūfī* sect [see *HURŪFIYYA*], Faḍl Allāh Astarābādī, in 796/1394. The *Hurūfī* considered him an anti-Christ and referred to him as *Mārānshāh* ("snake king"). During *Tīmūr*'s Indian campaign of 800-1/1398-9, *Mīrānshāh* remained in *Ādharbāyḍjān*, and according to the histories, fell from his horse and became temporarily insane; this was probably an attempt at independence. He distributed public money, besieged *Baghdād*, destroyed buildings in *Tabrīz* and *Sulţāniyya*, and persecuted his wife and *amīrs*. In documents of this period he apparently omitted *Tīmūr*'s name. *Tīmūr* removed *Mīrānshāh* from his position, kept him close to himself and meted out severe punishment to his retinue. In *Shawwāl* 806/April-May 1404, *Tīmūr* allowed *Mīrānshāh* to leave for *Baghdād* with his son *Abā Bakr*.

Mīrānshāh and his sons were active in the succession struggle after *Tīmūr*'s death. His son *Khālīl* Sulţān held *Transoxania* until 811/1409; *Abā Bakr* and *Mīrānshāh* disputed *Ādharbāyḍjān* with 'Umar b. *Mīrānshāh* and the *Ķaraḳoyunlu* Turkmen. *Mīrānshāh* died fighting with *Ķara Yūsuf* *Ķaraḳoyunlu* in 810/1408.

Sidī Aḥmad b. *Mīrānshāh* married *Ruḳiyya* Sulţān bt. *Ķara 'Uthmān Akḳoyunlu*, and his descendants remained in *Ādharbāyḍjān* as the *Mīrānshāhī* clan, holding an important position within the *Akḳoyunlu*. *Mīrānshāh*'s grandson *Abū Sa'īd* b. Sulţān Muḥammad gained power over the northeastern *Tīmūrid* realm in 855/1451; *Abū Sa'īd*'s grandson, *Bābur* b. 'Umar *Shaykh* [*q.v.*], founded the *Mughal* dynasty in 932/1526.

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(BEATRICE FORBES MANZ)

MIR'ĀT (A.) "mirror", pl. *marā'ī*, the noun of instrument from *ra'ā* "to see".

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HISTORY OF ISLAM

(Classical Period 1206–1900 C.E.)

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66

Khandesh
1388—1501 C.E.

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Malik Raja

The kingdom of Khandesh was founded by Malik Raja in 1388 C.E. He rebelled against the authority of the Bahmanids, fled from the Bahmanid court, and established himself at Thalner on the Tapti. He claimed to be a descendant of Hadrat Umar Faruq, and the dynasty that he founded came to be known as the Faruqis. As a ruler he took over the title of "Khan", and the country under his rule came to be known as "Khandesh"—the country of the Khans. He was a good ruler, and enjoyed popularity. He ruled for eleven years and died in 1399 C.E.

Malik Nasir

On the death of Malik Raja, his son Malik Nasir inherited the eastern districts, while his second son Hassan inherited the western districts. Malik Nasir founded the city of Burhanpur, and made it his capital. Hassan established himself at Thalner. Khandesh was a small kingdom and its division into two principalities was a source of weakness. In 1517 C.E. Malik Nasir captured the territory under Hassan. Hassan fled to the court of Gujarat. The ruler of Gujarat invaded Khandesh, but Malik Nasir made peace with Gujarat, and convinced the Sultan of Gujarat that the division of Khandesh into two parts was neither in the interest of Gujarat nor that of Khandesh. The treaty with Gujarat estranged Khandesh from Malwa which was not on good terms with Gujarat. Malik Nasir sought an alliance with

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8. *History of the Deccan* : Gribble.
9. *History of the Deccan* : Charles Stewart.

264-265

"office-holder" (90 percent), followed by the "merchants" (86 percent) and the "clerics" (81 percent). Even for the relatively ambiguous category of "landowners" (see above), nearly three-fifths of fathers who could be placed in that category had sons whose principal means of livelihood and basis for high social standing was landownership. In general, the data suggest that, in spite of any formal barriers to social mobility and indeed many examples of exceptional careers from humble origins to the highest positions of power and privilege, members of notable families in 19th century Shiraz tended to remain within the same status or occupational groupings as their fathers.

The quantitative analyses presented here are illustrative of the unique value of Fasā'ī's *Fārs-nāma* for students of Persian social history and class systems in the 19th century.

See also CLASS SYSTEM v.; FĀRS iv.

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(AHMAD ASHRAF AND ALI BANUAZIZI)

FĀRŪQĪ DYNASTY of Khandesh (772-1009/1370-1601) "land of the khans" (< *khan* + Hindi *dēš* "land"), a small kingdom centered on the Tapti River valley on the northern border of the Deccan (q.v.), bounded on the north by Malwa and the Narmada River, in present-day Madhya Pradesh. The dynasty was established around 772/1370 by Malek Raja Fārūqī (see Table 1), a former vizier of the Bahmanid dynasty (q.v.) who had been granted a fief (*jāgīr*) in the Thalner region by Firūz Shah b. Toḡloq, sultan of Delhi (752-90/1351-88). He became independent around 784/1382 and proceeded to subdue local Rajput chieftains. Malek Raja claimed descent from the second caliph, 'Omar Fārūq (13-23/634-44), a claim that figured large in dynastic propaganda. His immediate successors styled themselves "khan" and followed a policy of playing off more powerful neighboring kingdoms (Gujarat, Malwa, Bidar, Ahmadnagar) against one another. The prosperity of Khandesh depended upon trade and the production of fine textiles.

Patronage of Češtī Sufism (see ČEŠTĪYA) was also an important element of Fārūqī state policy. Malek Raja regarded himself as a disciple of the Češtī shaiḫ Zayn-al-Dīn Šīrāzī (d. 771/1369), whose cloak (*kerqa*) was shown to Moḥammad-Qāsem Ferešta (q.v.) in 1013/1604-5, four years after the Mughal conquest of Khandesh, as a holy relic that had ensured the continuity of the dynasty (Ferešta, II, 277; tr. Briggs, IV, p. 171). The tombs of Zayn-al-Dīn and his master, Borhān-al-Dīn Ġarīb (d. 738/1337), in Rawza (modern Khuldabad) were endowed by the Fārūqīs, and after the Mughal conquest of Khandesh in 1009/1601 this support was continued by Akbar (q.v.; 963-1014/1556-1605) and Jahāngīr (1014-37/1605-27). Although Malek Raja's successor, Našīr Khan, founded the cities of Burhanpur (q.v.) and Zaynābād in honor of these two shaiḫs in about 835/1431-32, recently discovered Sufi documents indicate that royal chroniclers considerably exaggerated the role of the early Češtīs in support of the Fārūqīs (Ernst, pp. 207-15). One such source, a 15th-century revenue document from Koldābād (Ernst, pp. 264-72), indicates that shrine trustees, in order to secure additional endowment, also revised the early Češtī prohibition against seeking royal support. In another source, *Faṭḥ al-awlīā'* (a hagiography written in Burhanpur by an anonymous author in 1030/1620, Khuldabad library, ms., pp. 80-82, 89, 110-18, 123-30), the emphasis is on the reverence of the later Fārūqīs for contemporary Sufis; 'Aynā 'Ādel Khan (d. 907/1501) favored the Češtīs, especially Nezām-al-Dīn Bhakkarī (d. 897/1492) and his son Šāh Jalāl, whereas Mīrān Moḥammad Shah II (d. 984/1576) and successors were drawn to the Šaṭṭārī order. These reports confirm similar remarks by 'Abd-Allāh Moḥammad Ūlūḡkānī (I, pp. 53-54, 65, 67; tr., I, pp. 50, 61-63) and Moḥammad Ġawṭī (pp. 214, 263, 352, 359, 384, 413, 458, 469).

Našīr Khan's capture of the massive fortress of Āsīr, which made possible the foundation of Burhanpur, encouraged the Fārūqīs to undertake military

Table 1
THE FĀRŪQĪ RULERS OF KHANDESH

Malek Raja Fārūqī	772-801/1370-99
Našīr Khan	801-41/1399-1437
'Ādel Khan I	841-44/1437-41
Mīrān Mobārak Khan I	844-61/1441-57
'Aynā 'Ādel Khan II	861-907/1457-1501
Dāwūd Khan	907-14/1501-8
Ġaznī Khan	914/1508-9
'Ādel Khan III	914-26/1509-20
Mīrān Moḥammad Shah I	926-43/1520-37
Aḥmad Shah	943/1537
Mobārak Shah II	943-74/1537-66
Mīrān Moḥammad Shah II	974-84/1566-76
Hasan Shah	984/1576
Raja 'Alī Khan 'Ādel Shah IV	984-1005/1576-97
Bahādor Shah	1005-09/1597-1601

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it does not obscure the factual contents of his text (cf. Storey, i, 104-9, 1237 f.; Bregel', 383-93, 1399; Munzawi, vi, 4127-46).

The last work of Kh'āndamīr is the *Kānūn-i Humāyūnī* or *Humāyūnnāma*, a description of institutions, ordinances and buildings introduced or erected at the order of that ruler, made at the latter's request and completed probably in 940/1534 (cf. Storey, i, 536, 1313; ed. by M. Hidayat Hosain, Calcutta 1940).

In the introduction to the *Habīb al-siyar*, Kh'āndamīr claims also to have made an abridgement of the general history of Waṣṣāf [q.v.], but there are no manuscript copies of this known to exist.

The historiographical tradition of Kh'āndamīr's family was continued by one of his sons, Amīr Maḥmūd, who wrote a history of the reign of the early Ṣafawids (cf. Storey, i, 304, 1279; Bregel', 854-5, 1468).

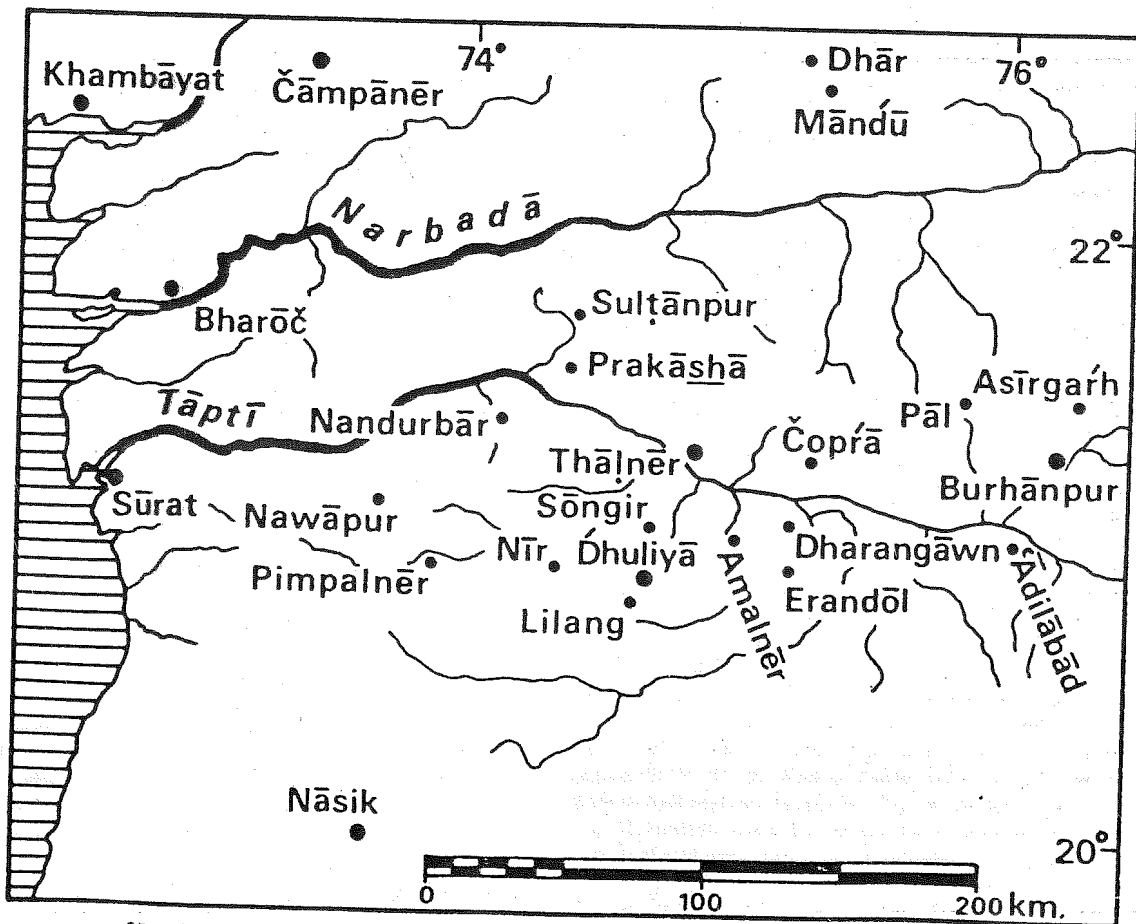
Bibliography: In addition to the references given in the article, further references to manuscripts, editions and translations of Kh'āndamīr's works as well as to secondary sources may be found in the works of Storey and Bregel' mentioned above and in the introductions to text-editions, notably those by M. Hidayat Hosain to the *Kānūn-i Humāyūn*, i-xxxvi, and the introduction by Djalāl al-Dīn Humā'ī to the edition of Tehran 1333/1954 of the *Habīb al-siyar*, i, 2-43.

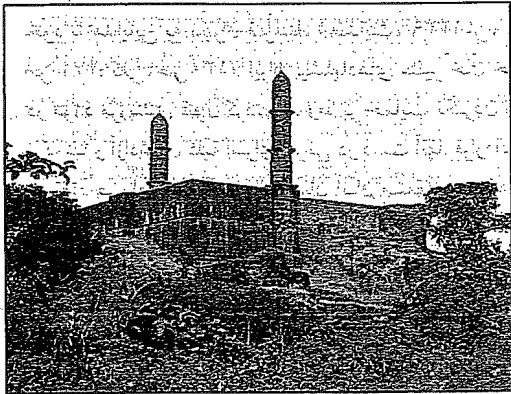
(H. BEVERIDGE — J. T. P. DE BRUIJN)

KHĀNDĒSH, a region of west-central India lying to the north-west of the Deccan [see DAKHAN], the upper valley of the river Tāptī (also called Tāpī), and the surrounding plain and forest country bounded on the north by the Satpuṛā hills and the river Nardā, on the west separated from mainland Guḍjarāt

[q.v.] by the northern ranges of the Western Ghāts, on the south by the Sātmālā hills which separate it from the Deccan tableland, and on the south-west by the Laling and Gālnā hills which divide it from the Nāsik district of Mahārāshṭra. There is no well-marked eastern natural boundary, and the governed district, whether under the Dīhli sultanate, the Fārūkī rulers, the Mughals, or the Marāthās, has frequently included territories outside the natural boundaries. The region owes its name to the Fārūkī rulers who, not being admitted by their more powerful neighbours of Guḍjarāt, Mālwā and the Deccan to the status of sultans, were known by the lesser title of Khān; but it has been suggested that the name Khāndēsh is a convenient Islamicisation of an older form. The Mughal *ṣūba* of Khāndēsh was for a time renamed Dāndēsh after Sulṭān Dāniyāl [q.v.], youngest son of Akbar.

The Tāptī, an ancient river flowing in a deep bed, is of no value for navigation or irrigation, although perennial; but its tributaries, all the more important of which lie on the left bank, provide irrigation water, and there is an abundance of wells in the central region. This is a 250 km. stretch of rich alluvial plain, ideal for cotton and foodgrains. The northern tract is hill forest, inhabited chiefly by Bhils; the west and south-west are also well forested. In Mughal times the region was famous for its sugar-cane, indigo, the snow-white rice of Nawāpur, and its fine cotton and the cloth trade, especially the gold and silver brocaded cloth produced at Burhānpur (J. de Thevenot, *Voyages . . . en Asie*,² Paris 1727, v, 212 ff. — J. B. Tavernier, *Voyages . . . aux Indes*, Paris 1676; although Bernier points out that the labour was exacted almost by force and that the labourers were wretchedly poor). Much of its prosperity derived





جامع اسیرگه

احتمالاً مأخوذ از عنوان حاکمان فاروقی ناحیه است (مهاجن، ص ۱) و در دوره‌های مختلف تاریخی، خاندیس (← فرشته، ج ۲، ص ۲۸۷؛ نهارندی، ج ۲، ص ۳۷۸) و دانش/دندش (عالمی، ج ۲، ص ۱۰۶؛ مهاجن، ص ۸۸) خوانده شده است. این ناحیه میان نواحی قدیمی مالوه در سراسر مرزهای شمالی، احمدنگر در جنوب و جنوب غربی و برار در جنوب و جنوب شرقی قرار داشت (← شیم، همانجا؛ مهاجن، ص ۲). تاریخ کهن ناحیه خاندیش چندان مشخص نیست. احتمالاً راجوتها به صورت پراکنده در این سرزمین ساکن بودند و از قرن پنجم بعد از میلاد، قبایل بومی شبه‌قاره در آنجا حکومت‌های محلی تشکیل دادند (← شیم، ص ۲).

نخستین اطلاع ما از دوره اسلامی در خاندیش به اواخر سده هفتم و اوایل سده بعد می‌رسد که علاءالدین خلجی (حک: ۷۱۵-۶۹۵) قلمرو خلجیان دهلی را تا ناحیه خاندیش گسترش داد و سپس در نیمه اول سده هشتم، محمد بن تغلق‌شاه (دومین حاکم سلسله تغلقیه*) تغلقیان را بر این ناحیه مسلط کرد (← همانجا؛ نیز ← خلجیان*). با این حال، اعتبار ناحیه خاندیش از زمان به قدرت رسیدن فاروقیان* در آنجاست که از نیمه دوم سده هشتم تا اوایل سده یازدهم بر خاندیش حکومت کردند. معتبرترین گزارشها از وضع خاندیش در زمان حکام فاروقی را فرشته در تاریخ فرشته (مقاله ششم) و به‌ویژه نهارندی در مآثر رحیمی (ج ۲) ارائه کرده‌اند. نظام‌الدین احمد هروی (متوفی ۱۰۰۳) در طبقات اکبری (ج ۳، ص ۱۹۹-۲۳۵)، وضع خاندیش و برخی حکام فاروقی را در طبقه سلاطین گجرات بیان کرده است.

۱۳۴۴ ش؛ محمد تقی بن محمد علی سپهر، ناسخ‌التواریخ: تاریخ قاجاریه، چاپ جمشید کیانفر، تهران ۱۳۷۷ ش؛ شمس بخارانی، تاریخ بخارا، خوقند و کاشغر، چاپ محمد اکبر عشیق، تهران ۱۳۷۷ ش؛ محمد علی خان غفور، روزنامه سفر خوارزم، چاپ محمد حسن کاوسی عراقی و محمدنا در نصیری مقدم، تهران ۱۳۷۳ ش؛ امین‌الله گلی، تاریخ سیاسی و اجتماعی ترکمن‌ها، [تهران] ۱۳۶۶ ش؛ هنری موزر، سفرنامه ترکستان و ایران: گذری در آسیای مرکزی، ترجمه علی مترجم، چاپ محمد گلین، تهران ۱۳۵۶ ش؛ رضاقلی بن محمد هادی هدایت، سفارت‌نامه خوارزم، چاپ علی حصری، تهران ۱۳۵۶ ش؛ همو، ملحقات تاریخ روضة‌الصفای ناصری، در میرخواند، تاریخ روضة‌الصفای، ج ۸، ۱۰۸، تهران ۱۳۳۹ ش.

Armin Vambéry, *Voyages d'un faux derviche dans l'Asie centrale*, traduit de l'anglais par E. D. Forgues, Paris 1865.

/ سپهرداد مجدزاده /

خاندیش، ناحیه‌ای قدیمی در مغرب هندوستان. این ناحیه که در شمال غربی فلات دکن قرار داشت، امروزه شامل قسمتهایی از شمال غربی ایالت مهاراشترا و جنوب شرقی ایالت گجرات در مشرق خلیج خمبایت* است. این ناحیه به طول حدود ۲۵۰ و عرض حداکثر ۱۱۰ کیلومتر، تقریباً میان ۷۳° تا ۷۶° طول شرقی و ۲۰° تا ۲۲° عرض شمالی واقع است و بر این مینا، بخش عمده و مهم خاندیش در ایالت مهاراشترا قرار دارد. مرزهای شمالی ناحیه خاندیش به دامنه کوه‌های نه‌چندان مرتفع در جنوب غربی ایالت مادیاپرادش می‌رسد (اطلس جامع جهان تایمز^۱، نقشه ۲۸-۲۹؛ شیم^۲، نقشه پیوست).

محیط طبیعی خاندیش کوهستانی با دشتهای محدود میان‌کوهی است و بخش اصلی آن در حوضه آبریز رود تاپتی / تاپی^۳ قرار دارد که با جهت شرقی - غربی، از فلات دکن سرچشمه می‌گیرد و در شمال شهر سورت* به خلیج خمبایت می‌ریزد (← مهاجن^۴، ص ۲؛ اطلس جامع جهان تایمز^۱، همانجا). ناهمواریهای ناحیه خاندیش مانند ست‌پوره^۵ با امتداد شرقی - غربی در شمال ناحیه و سات‌مالا^۶ در مرز ایالات مهاراشترا و مادیاپرادش ارتفاع زیادی ندارند و به‌طور کلی می‌توان گفت از مشرق به مغرب، از ارتفاع ناحیه کاسته می‌شود (← اطلس جامع جهان تایمز^۱، همانجا).

نام خاندیش مرکب از خان و دیش به معنای کشور خان و

1. *The Times comprehensive atlas of the world*

2. Shyam

3. Tāptī/Tāpī

4. Mahajan

5. Satpurā

6. Sāmālā