

Akhî Evren. Thus the effects of his cult stretched as far as Turkestan.

In the course of the 19th century, with the influx of European goods and the expansion of the European type of commerce, the guild-organizations fell into decay in all states of the Islamic Orient. For this reason it has been gradually abolished in all countries of the Islamic world. In Turkey, it was discontinued in Young Turk times, and replaced by chambers of commerce (by a law of 13 February 1325 mâli/26 Feb. 1910; chambers of commerce were instituted in 1943). A few surviving features were abolished in the time of the Turkish Republic. With this, therefore, the organization of the *futuwwa* also came to an end.

In the Arabic dialect of Egypt, *futuwwa* means "ruffian"; cf. the *Mudhakkirât futuwwa*, 2nd ed., Cairo 1927, written in colloquial Arabic.

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— AL-FUWAṬĪ [see IBN AL-FUWAṬĪ].

× FUYÜDJ, pl. of FAYḌĪ, (from Persian *payk*), is the name not only of the couriers of the government *Barid* [q.v.], but also of the commercial mail serving the population at large. This term was common all over North Africa and Egypt during the 5th/11th and 6th/12th centuries, while on the Egypt-Syria route the word *kutubi*, letter-bearer, was used. Occasionally, *rasûl* appears in the same sense, although the latter is more regularly applied to special messengers (see below).

Since only a few letters written in Arabic script on paper have been published, for the time being our information about the *fuyüdj* is derived exclusively from the letters of the Geniza [q.v.], which are written in the Arabic language but in Hebrew script.

In addition to carrying letters between the cities of a country, the *fuyüdj* provided the international mail services during the winter, when the sea was closed, and in midsummer, since the ships used to sail in convoys in spring time and in the autumn. As with the *Barid*, one and the same man would carry the dispatches entrusted to him from the starting point to the final destination, e.g., from al-Kayrawân to Cairo, or even from Almeria, Spain, to Alexandria. For the task of the *fuyüdj* was of a confidential nature. The names of the *fuyüdj* (mostly Muslim, some Jewish) are often referred to in a way which indicates that they must have been personally known to the addressee, albeit coming from a distant country.

No traces of any guild organization of the *fuyüdj* have been found thus far, but the times for their departures and arrivals must have been more or less fixed. The Geniza letters suppose that there was a weekly service between Cairo and Tyre (and presumably also other Syro-Lebanese-Palestinian cities, see below), while that between Cairo and al-Kayrawân also was regular, but dependent on the caravans, which, in normal years, seem to have made the double journey three times during one winter.

As to the speed of this service, the way between Cairo and Alexandria required four days approximately. A letter from the Egyptian capital to Ascalon, Palestine, took twelve days, while those carried between Tunisia and Egypt required from one to

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