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MADDE YATIRILAN DOKÜMAN  
SONRA GELEN DOKÜMAN

29 ARALIK 2006

- 393 EPHRAT, Daphna & KABHA, Mustafa Daud. Muslim reaction to the Frankish presence in Bilād al-Shām: intensifying religious fidelity within the masses. *Al-Masāq: Islam and the Medieval Mediterranean*, 15 i (2003) pp.47-58. Also online at <http://www.ingentaselect.com>

- 394 HÄMEEN-ANTTILA, Jaakko. Mesopotamian national identity in early Arabic sources. *Wiener Zeitschrift für die Kunde des Morgenlandes*, 92 (2002) pp.53-79.

02 EYLÜL 2006

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02 EYLÜL 2006

IFRANDC ya da FRANDC kelimesi Franklar için olan Arapça terimdir. Müslümanlara muhtemelen Bizanslılar yoluyla ulaşan bu isim aslında Charlamagne imparatorluğu sakinleri hakkında kullanıldı ve daha sonra genellikle Avrupalılara doğru genişletildi. Bu terim Orta çağ zamanlarında normalde İspanya hristiyanlarına (bakınız Andalus, Djillikiyya ve aşağısı), Slavlara (bakınız Sakaliba) ya da Vikinglere (bkz. Madjus, ii) verilmedi fakat öte yandan Kıta Avrupası ve İngiliz adaları hakkında adeta geniş bir şekilde kullanıldı. Frankların ülkesi IFRANDJA (Farsca ve Türkçe'de Frenkistan) diye isimlendirildi.

Batı Avrupa'nın coğrafi görünüşü ile ilgili Müslümanlara ait ilk bilgiler Ptolemy'nin Harizmi tarafından yapılan Arapça uyarlamada gayet iyi bilinen *Geographiké Hyphégésis* 'nden alınmıştır. İlk devir Müslüman coğrafya yazarlarının buna ekleyeceği fazla bir şeyi yoktu. İbn-i Hürrezbih (ca. 232/846) Ifrandja'nın diğer 'polytheism (müşrik) adaları' ile birlikte İspanya'ya bitişik (*tücvir al-Andalus*) (B. G. A., vi, 90) ve Arûfa (a.e., 155) diye isimlendirdiği Avrupa'nın parçası olduğunu bilmektedir. Akdeniz boyunca gelen ithal malları içerisinde Frank esirleri ve mercandan bahseder (a.e., 92) ve buna ilaveten Ifrandja ve Orta-Doğu limanları arasında ticaret ettiği söylenen Râdhâniyya.[bk.] diye isimlendirilen bir grup Yahudi tüccar hakkında da dikkat çeken ve sık sık bahseden izahat vermektedir. (a.e., 153-154). C. Cahen, "Y a-t-il eu des Rahdhanites?", *REJ*, iv• sér, iii (cxxxiii), 1964, 499-505 ise bu hikaye hakkında gerekçeli bazı şüpheleri ifade eder). İbn Rusta (ca. 290-300/903-13) İngiliz adalarını (B.G.A., vii, 85) zikrettiği ve Roma hakkında tam olarak bir çok izahat verdiği halde (a.e., 127-30: ayrıca bk. RÛMIYA) diğer ilk devir coğrafyacıları da benzer şekilde Ifrandja üzerinde muhtasardılar. Bu, Roma ile ilgili tasvirine Ifrandja ve İngiltere ile ilgili kısa bir not ekleyen Harun b. Yahya (bk.) adındaki geri dönen bir savaş tutsağının verdiği bilgiye dayanmaktadır. Daha sonraki (yani İngiltere) yedi kral tarafından yönetilmektedir -açık bir şekilde görülmektedir ki halihazırda ilga edilmiş bulunan Anglo-Sakson heptarchy'si (yedi kişiyle olan yönetim) ile ilgili geç kalınan bir anlatıdır. Bundan daha tam bilgi Franklara hem *Muruc* (iii, 66-7, 69-72; ed. ve trc. Ch. Pellat, §§ 910-1, 914-6) ve hem de *Tevbih* (B.G.A., viii, 22 ff.; 176 vd., vb.) adlı eserlerinde işaret eden Mesudi'ye mümkün olmuştur. Mesudi'nin dediğine göre Franklar Japhet (Nuh peygamber'in üçüncü oğlu) soyundan gelmeydiler,; onlar geniş ve birleşik bir ülke (krallık) ile sayıca çok, cesur, iyi organize edilmiş ve disiplinlidirler. Başkent olan Bawira (? Bariza) ile birlikte 150 şehre sahiptirler. Zamanının müslüman yazarları yanı sıra Mesudi kendinin söylediği gibi 328/938 yılında Endülüs veliahtı (daha sonra halife olan) el-Hakem için bir hristiyan piskopos tarafından hazırlanan bir kitaba dayalı olarak Clovis'ten Louis IV'e kadar olan Frank krallarının da bir listesini verir. Kendisi 336/947 yılında Mısır'da bu kitabın bir kopyasıyla karşılaşmıştır.

21 Eylül 2014

Under the Ayyūbids and the Mamlūks, they belonged to the state and were only rented out to Europeans, who could keep pigs there, sell wine, and have a chapel; during the night and holidays these buildings were locked to prevent the Christian travellers from meeting local Muslims.

In Venice the word *fondaco* meant warehouse. The Venetian merchant family's headquarters and residence grew out of the *fondaco* tradition. In this city there existed a *Fondaco dei turchi* to lodge Muslims (opened in 1575 and moved to another building in 1621) and a *Fondaco dei tedeschi* for German merchants (established in the thirteenth century, rebuilt in 1505). The former was created in response to a petition made by Ottoman merchants; it had a prayer room and was locked during the night; the last Ottoman who lived there was compelled to leave in 1838. Persian merchants always refused to lodge in this *fondaco*, preferring other places such as the so-called *Fondaco dei persiani*, a huge private complex near Rialto for merchants coming from different countries.

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MARIA PIA PEDANI

## Franks

The **Franks** (Arabic *Frānj* or *Ifrānj*) were originally a Germanic people who migrated from the East into the Western Roman Empire, beginning at the

end of the third century CE, and gradually became the dominant political force in Western Europe. The term probably came into Arabic through the Byzantine Greek term *Frangoi*, which itself came from the Franks; it was used by mediaeval Muslims as a generic term for all the Latin Christians of Europe, despite their knowledge of more specific ethnic terms, such as English, French, German, and Slav. It was often used in contradistinction to *al-Rūm*, the Byzantines, who were the other major Christian power of the time. The first known use of the term comes from the second/eighth century, and the word continued to be used into the Ottoman period, when it was supplanted by “European” (Arabic *Urubbī*), although an altered form of the term does survive in several modern Muslim-majority languages to denote foreigners.

Early interactions between the Islamic world and the Franks—in the forms of diplomacy, such as the delegation sent by ‘Abd al-Raḥmān III of Umayyad Spain (r. 300–50/912–61), to the German emperor Otto I (r. 936–73), in about 342/953; trading activity in the western Mediterranean; and military campaigns, such as the Muslim raids into France and Italy in the second/eighth and third/ninth centuries—were sporadic, and it was only from the fifth/eleventh century that encounters between Muslims and Franks became more regular. During the two centuries of the Crusades, however, interaction increased greatly: hundreds of thousands of Franks went to the Holy Land, where they lived close to Muslims; diplomacy increased, as Frankish polities grew in size and influence; and pilgrim traffic to the Holy Land became significant. Trade between Muslims and Franks grew during this period as well, the result of increasing activity by trading states in

in Cairo, which he then passed on to his son Bahā' al-Dīn (Ibn Ḥaǧǧar al-'Askalānī, *al-Durar al-kāmina*, Cairo 1966-7, i, 225-6; Ibn Taghribirdī, *al-Manhal al-sāfi*, Cairo 1984, i, 409)—indicating that scholars, as well as sultans and viziers, had learned how to play the game of patronage. Another member of the Subkī family, Tādǧ al-Dīn 'Abd al-Wahhāb, was critical of scholars holding professorships in two or more schools (*Mu'īd al-ni'am wa-mubīd al-nikam*, ed. D.N. Myhrman, London 1908, 164), but in fact the practice was common, and led to the frequent appointment of substitutes to fulfill the duties of an absent or over-burdened *mudarris*. Alternatively, a lucrative professorship might be divided among several different scholars; the sources frequently report that some individual "held half the professorship" (*lahu nisf al-tadrīs*) in a given institution. Moreover, the financial lure of a well-paid *tadrīs* could be deleterious to the quality of instruction by attracting unqualified individuals. Tādǧ al-Dīn al-Subkī worried about lazy professors who would simply memorise two or three lines of a text, deliver them to the assembled class, and leave; such individuals, he said, were "not fit for a professorship [of law]" (*ghayr sālih li 'l-tadrīs*) and did not deserve a professor's stipend (*ibid.*, 153). Such problems did not necessarily pose a serious threat to the transmission of knowledge in mediaeval Islamic societies, but they did result from the transformation of *tadrīs* into an institutionalised and remunerative office.

*Bibliography:* G. Makdisi, *The rise of colleges. Institutions of learning in Islam and the West*, Edinburgh 1981; J. Berkey, *The transmission of knowledge in medieval Cairo. A social history of Islamic education*, Princeton 1992. (J.P. BERKEY)

**TADWĪN** (A.), the verbal noun from *dawwana* "to register", most probably a denominal verb from the Persian noun *diwān* [q.v.]. For *tadwīn* in the connotation of "drawing up lists for military and administrative purposes", see *DĪWĀN*. For its use as "gathering poetry of a certain poet or tribe", see *SHĪR*.

In the science of *ḥadīth*, the term indicates the collecting of traditions in writing in order to derive legal precepts from them and not as a mere memory aid, for which rather the terms *kitābat al-'ilm* or *k. al-ḥadīth* were used. The period of *tadwīn al-ḥadīth* is generally assumed to have started at the end of the 1st/7th century with the order issued by the Umayyad caliph 'Umar b. 'Abd al-'Azīz to Ibn Shihāb al-Zuhrī (d. 124/742) to repair to Medina and collect all the traditions he could lay his hands on. Another person receiving a similar order is Abū Bakr b. Muḥammad b. 'Amr b. Ḥazm (d. sometime between 110/728 and 120/738), cf. Ibn Ḥaǧǧar, *Tahdhīb al-tahdhīb*, Ḥaydarābād 1327, xii, 39, Suyūfī, *al-Wasā'il fi musāmarat al-awā'il*, ed. M.S.B. Zaghūl, Beirut 1986, 100. This resulted in as yet unstructured collections which differed from those made during the *kitāba* stage in that they aimed at completeness. The Meccan traditionist 'Abd al-Malik b. 'Abd al-'Azīz Ibn Dǧurayǧ (d. 150/767) is also mentioned as one of the first to collect 'ilm in this manner. Out of *tadwīn* there arose the *tabwīb*: there we see the first attempts at bringing the material together in chapters (Ar. *bāb*, pl. *abwāb*) under certain subject headings of gradually increasing detail and sophistication. Alongside this we find the first structural division of *ḥadīths* into collections ascribed to certain ancient individuals, Companions or Successors, which resulted in the first *musnad* [q.v.] collections, while the *tabwīb* gave rise to the first *muṣannaf* [q.v.] works.

*Bibliography:* For a detailed account of the

Muslim point of view, cf. Muḥammad 'Adǧǧādī al-Khaṭīb, *al-Sunna kaḥl al-tadwīn*, Cairo 1963, 293-382; G. Schoeler published on this subject four articles in *Isl.*, lxii (1985), 201-30; lxvi (1989), 38-67, 213-51; and lxix (1992), 1-43; G.H.A. Juynboll, *Muslim tradition. Studies on chronology, provenance and authorship of early ḥadīth*, Cambridge 1983, 21-2.

(G.H.A. JUYNBOLL)

**TAFARNUDJ** (A.), from Ifrandǧ [q.v.], lit. "adopting, imitating or aping the manners and customs of the Franks, i.e. the Europeans". The term was used by the pioneer journalist Khalīl al-Khūrī in his satirical novella *Way idhan lastu bi-Ifrandǧī* ("Alas then, I am not a European"), published in the magazine *Ḥadīkat al-Akhhbār* in 1860, and may be older. The Turkish *alafranga*[lik], from Italian *alla franca*, and the Persian *gharbzada*[gī], literally "West-struck[ness]", convey the same meaning. The latter term has been variously rendered as "Westosis" and "Westoxication".

During the 19th century, Muslims in significant numbers became aware of the culture, as well as of the political, military and commercial power of Europe, and reacted to it in various ways. Some responded eagerly, learning a European language, reading and even translating European books, and sometimes even adopting European dress and some European social usages. Others responded negatively, and called for the rejection of these alien and infidel innovations. *Tafarnudǧ*, with its equivalents in other Islamic languages, was a term used by the latter to designate—and denigrate—the former. The first European language to be widely used in the Middle East was Italian, followed by French and finally English. The stages of cultural penetration can be traced in the sequence and distribution of loanwords. Senate and Parliament in Ottoman Turkish are *Senato* and *Parlamento*, because it was in Italian that the Ottomans first heard of these physically and culturally remote institutions. It was not until late that Turks met senators, and that reports of parliaments reached the Arab provinces—hence Turkish *senatör* and Arabic *barlāmān*. By that time, French had replaced Italian as the European *lingua franca* of the Levant. In the late 20th century, both were being replaced by English, usually in its American form.

Like the Frenchified fop in English, German and other European literatures in the period of French cultural ascendancy, the imitator of European ways became a figure of fun in Arabic, Persian and Turkish literature. Sometimes the attack is directed against any and every form of Western influence or borrowing. More often, in modern literature, it is concerned with the mindless imitation of everything Western, good, bad and indifferent alike.

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(B. LEWIS)

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modern Iſre owes its name not to Ifran but to Ifri—the eponym of this tribe, according to the traditions of the mediaeval Berber genealogists. Moreover, it is not impossible that the modern Spanish place-name derives, not from the name of the tribe of the Banū Ifran or its eponym, but directly from the Berber word *ifri* "cavern".

Sicily.—It is possible that some families of Ifranid origin may have lived in Sicily, which was closely linked with Ifrikiya from the 3rd/9th century, and that certain warriors belonging to the Banū Ifran and deriving from branches of the Marandjiša and the Banū Wārku may have made their way there with Aghlabid or Fātimid troops. Among the inhabitants of the town of Corleone mentioned in a mediaeval source, there is in fact a reference to a man bearing the name Ibn Abi Yafran and probably of Ifranid stock.

*Bibliography*: Bakrī, *Description*, 12, 70-1, 76, 79, 140, 141, 142 (tr. de Slane, Algiers 1913, 31, 145, 155, 160-1, 270, 271, 273); Dardjini, *K. Ṭabakāi al-mashāyikh*, MS 275 of the Cracow collection, fols. 113r. and 134r.; Ibn 'Abd al-Ḥakam, *Conquête de l'Afrique du Nord et de l'Espagne*, ed. A. Gateau, Algiers 1947, 136-7 and 173; Ibn Ḥawkal, *K. Šurat al-arḍ*, ed. Kramers, Leyden 1938, 89, lines 14-6 and 107, lines 5-8; Ibn 'Idhārī, *K. al-Bayān al-mughrib*, i, 75-6 198, 216 and ii, 219, 222; Ibn Khaldūn, *Berbères*, i, 36-7, ii, 11, 71, 130, 148, iii, 92, 185-7, 190, 193, 197-201, 212-23, 225-6, 229, 232, 237-41, 249, 251-2, 254, 270-1, 336, iv, 2, 560; Idrīsī, *Description de l'Afrique et de l'Espagne*, tr. Dozy and De Goeje, Leyden 1866, Ar. text, 120, 124, tr., 140, 146; Ibn al-Khaṭīb, *Histoire de l'Espagne*, ed. Lévi-Provençal, Rabat 1934, 139, 273; Masqueray, *Chronique d'Abou Zakaria*, Algiers 1878, 53-76, 226, 249; Nuwayrī, *apud* Ibn Khaldūn, *Histoire des Berbères*, i, 380-1; Shammākhī, *K. al-Siyar*, Cairo 1301/1883-4, 260, 355-6, 424; M. Canard, *Une famille de partisans, puis d'adversaires des Fātimides en Afrique du Nord*, in *Mélanges d'histoire et d'archéologie. Hommage à G. Marcais*, Algiers 1957, 43, 44, 48; C. Dubler, *Über die Berbersiedlungen auf der Iberischen Halbinsel*, in *Sache und Wort. Festschrift Jakob Jud*, *Romanica Helvetica*, xx (1943), 191; Ferrand, in *R. Afr.* 1886, 268; H. Fournel, *Les Berbers*, Paris 1875-81, i, 6, 12, 364, 371-3, ii, 5-6, 223, 288, 303, 317-8, 320; T. Lewicki, *Études ibādites nord-africaines*, Warsaw 1955, 45-6 and *passim*; idem, *Ibādītica I*, in *RO*, xxv/2 (1961), 107; idem, *La répartition géographique des groupements ibādites dans l'Afrique du Nord au moyen âge*, in *RO*, xxi (1957), 330-1 and *passim*; idem, *Les Ibādites en Tunisie au moyen âge*, Rome 1959, 13. (T. LEWICKI)

**IFRANDJ** or **FIRANDJ**, the Arabic term for the Franks. This name, which probably reached the Muslims via the Byzantines, was originally used of the inhabitants of the empire of Charlemagne, and later extended to Europeans in general. In medieval times it was not normally applied to the Spanish Christians [see **ANDALUS**, **ḌILLĪKIYYA** and below], the Slavs [see **ŠAKĀLIBA**] or the Vikings [see **MAḌJŪS** ii], but otherwise was used fairly broadly of continental Europe and the British Isles. The land of the Franks was called **IFRANDJA** (Persian and Turkish *Firangistān*).

The earliest Muslim notions of the geographical configuration of Western Europe were derived from Ptolemy's *Geographikē Hyphthēsis*, best known in the Arabic adaptation by al-Khūwārizmī. The earlier

Muslim geographical writers have little to add to this. Ibn Khurradādhbih (ca. 232/846) knows that Ifrandja, with other 'lands of polytheism', adjoins Spain (*tuḍjāwir al-Andalus*) (*B.G.A.*, vi, 90), and is part of Europe, which he calls Arūfa (*ibid.*, 155). He mentions Frankish slaves and coral among imports arriving across the Mediterranean (*ibid.*, 92) and, in addition, gives a curious and often cited account of a group of Jewish merchants called Rādhāniyya [*q.v.*], who are said to have traded between the ports of Ifrandja and of the Middle East (*ibid.*, 153-4. C. Cahen, *Y a-t-il eu des Rādhānites?*, in *REJ*, iv<sup>e</sup> sér, iii (cxxxiii), 1964, 499-505, expresses some well-grounded doubts about this story). Other early geographers are equally brief on Ifrandja, though Ibn Rusta (ca. 290-300/903-13) mentions the British Isles (*B.G.A.*, vii, 85) and gives the fullest of several accounts of Rome (*ibid.*, 127-30: see further **RŪMIYA**). This is based on the report of a returned prisoner of war called Hārūn b. Yaḥyā [*q.v.*] who, to his description of Rome, appends a brief note on Ifrandja and Britain. The latter 'is ruled by seven kings'—obviously a belated allusion to the already defunct Anglo-Saxon heptarchy. Rather fuller information was available to Mas'ūdi, who refers to the Franks both in the *Murūdj* (iii, 66-7, 69-72; ed. and tr. Ch. Pellat, §§ 910-1, 914-6) and in the *Tanbih* (*B.G.A.*, viii, 22 ff.; 176 ff., etc.). The Franks are, he says, descended from Japhet; they are a numerous, courageous, well-organized and well-disciplined people, with a vast and unified realm. They have some 150 cities, with Bawira (? Bariza) as capital. Alone among Muslim authors of his time, Mas'ūdi gives a list of the Frankish kings from Clovis to Louis IV, based, he tells us, on a book prepared by a Christian bishop for the Andalusian heir-apparent (later Caliph) al-Ḥakam in the year 328/939. He came across a copy of this book in Egypt in 336/947.

Diplomatic contacts between the Franks and the Caliphate were few, and have left little trace. The famous exchange of embassies between Charlemagne and Hārūn al-Rashīd is known only from a Frankish source; if it happened at all, it was of insufficient importance to attract the attention of the Arabic chroniclers, since they make no mention of it. Barthold has indeed rejected the whole story as inauthentic (*Solineniya*, vi, Moscow 1966, 342-64, = *Khristianskiy Vostok*, i (1912), 69-94; for an opposing view see F. W. Buckler, *Harunu 'l-Rashid and Charles the Great*, Cambridge 1931; cf. F. F. Schmidt in *Isl.*, iii (1912), 409-11; Barthold, *Soč.*, vi, 432-61 = *Khrist. Vostok*, iii (1915), 263-296; W. Ebermann, in *Islamica*, iii (1927), 233-5; S. Runciman, *Charlemagne and Palestine*, in *English Historical Review*, l (1935), 606-19; Maḍjīd Khaddūri, *al-Šilāt al-diplūmāṭikiyya bayna Hārūn al-Rashīd wa-Šarlamān*, Baghdad 1939; G. Musca, *Carlo Magno ed Harun al-Rashid*, Bari 1963). The first definite report of a Frankish embassy to Baghdad dates from the year 293/906 when, according to *al-Dhakhā'ir wa'l-tuhaf*, by al-Awḥādī, an embassy arrived at the court of al-Muktafi from Bertha, daughter of king Lothair II of Lorraine and wife of Adalbert the Rich, Marquis of Ivree (M. Hamidullah, *Embassy of Queen Bertha to Caliph al-Muktafi billah in Baghdad 293/906*, in *J. Pak. Hist. Soc.*, i (1953), 272-300; idem, in *Islam Tetkikleri Enstitüsü Dergisi*, ii (1956-7), 115-45; G. Levi Della Vida, *La corrispondenza di Berta di Toscana col Califfo Muktafi*, in *Rivista Storica Italiana*, lxxvi (1954), 21-38 = idem, *Aneddoti e svaghi arabi e non arabi*, Milan-Naples 1959, 26-44). The envoy, a