

Hinz, *Islamische Masse und Gewichte (Handbuch der Orientalistik, Ergänzungsband 1, Heft 1)*, Leiden 1955, 2, 12-13; and the metrological text books, e.g., F. Noback, *Münz-, Mass- und Gewichtsbuch*; Kelly's *Universal Cambist*, etc.

(E. V. ZAMBAUR)

**HABBĀN**, a town in the Wāhīdī Sultanate of the former Aden Protectorate, situated in the *wādī* of the same name. It is very old and may be referred to as early as 400 B.C. in the inscription RES 3945. Many ancient graffiti have been copied in the vicinity and a subterranean water-conduit leading to a cistern within the city may be pre-Islamic. The population figure is not known but was estimated at 4,000 in the mid-nineteenth century. The town is dominated by the walled fortress of Maṣna'a Ḥākīr which stands on an isolated hill in the middle of the town and is the residence of the Sultan. As is usual in the Wāhīdī region the houses are strongly built like fortresses and up to five storeys high. There are nine mosques and an important library. The town is divided into four quarters: 1. that of the Ḥaḍārim and Ra'īyya; 2. that of the Jews, who have now either emigrated to Palestine or embraced Islam; 3. that of the prominent family of Faḳīh Muḥammad b. Ḥasan al-Shibli; and 4. that of the carpenters, who form a caste and are descended from the ancient carpenter family of al-'Awd, originally from Yaṣḥbum but now scattered all over South Arabia. It has been plausibly suggested that the Jews here may have been descendants of Ḥimyarite proselytes. They numbered about 200 in 1947 and, though subject to the usual taxes and restrictions, were well treated so that relations with the Arab population were good. They were divided into five sections (*kaṣabāt*) and came under the protection of the Sultan. They spoke Hebrew amongst themselves and had their own cemetery outside the town. By trade they were itinerant silversmiths. Ḥabbān is also known as a centre for the cultivation of incense but the chief crops are *dhura* and barley. The land is very fertile and can support up to four harvests in one year. Indigo provides the Ḥaḍārim with employment as dyers, and rubber has also been noted. The road from Bāl Ḥāf to Markha passes through the town and a caravan trade was conducted with Niṣāb and Mārib, principally in tobacco, cotton and cloth against coffee and salt.

*Bibliography*: E. Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg 1934; C. Landberg, *Arabica*, v, Leiden 1898; H. von Maltzan, *Reise nach Südarabien*, Brunswick 1873; R. B. Serjeant, *A Judeo-Arab house-deed from Ḥabbān*, in *JRAS*, 1953, 117-31; A. Grohmann, *Südarabien als Wirtschaftsgebiet*, Vienna and Brünn 1922-33, 2 vols., index. (J. SCHLEIFER-[A. K. IRVINE])

**HABESH**, Ottoman name of a province covering the African coastlands of the Red Sea south of Egypt as far as the Gulf of Aden, and including also the *sandījak* of Djidda; the principal *sandījaks* were Ibrīm, Sawākin, Arkiko, Maṣawwa', Zayla' and Djidda, so that its area corresponded approximately to the coastal districts of the present-day Sudan, Ethiopia, French Somaliland and the Zayla' district of the Somali Republic.

The province was founded with the intention of expelling the Portuguese, who, since the last years of the Mamlūk sultanate, had been endeavouring to obstruct the Pilgrimage and the spice trade from their bases along the Red Sea coast. These Portuguese attacks caused a reduction in the customs revenues of such ports as Djidda, Suez and Tūr; they also had

unfavourable repercussions throughout the Muslim world, since word of them was spread by pilgrims (see H. Inalcık, in *Belleten*, xxi/83 (1957), 503-5). As protector of the Holy Places [see ḤĀDİM AL-ḤARĀMAYN], the Ottoman Sultan was forced to action; but after the failure of five expeditions against the Portuguese (between 930/1524 and 961/1554), it was decided that these regions should be permanently occupied and constituted a province.

In 962/1555, therefore, Özdemiş Paṣha [q.v.] was appointed *beglerbegi* (Istanbul, Basvekālet Arşivi, Kepeci tasnifi, Divan-i Hümayun ru'us kalemi, no. 213, 212); with an army gathered in Egypt, he launched an offensive up the Nile, but the operation failed, owing to the obstacles which this route entailed (see C. Orhonlu, in *Altıncı Türk Tarih Kurumu kongresi tebliğleri*. Ankara 1961). In a second expedition Özdemiş Paṣha embarked his forces at Suez and landed at Sawākin. Using both land and naval forces, he conquered the whole region from Maṣawwa' to Zayla', the province being finally constituted in 964/1557 (C. Orhonlu, *XVI. asrın ilk yarısında Kızıldeniz sahillerinde Osmanlılar*, in *Tarih Dergisi*, xii/16, 1-24). In order to consolidate their position, the Ottomans extended their conquests inland until 966/1559, when Özdemiş Paṣha died. After his death, Ottoman power declined rapidly. The remoter districts were abandoned or separately administered [see BARĀBRA]. In 1789 Bruce found Maṣawwa' under the rule, not of an Ottoman governor, but of a tribal chief entitled *nā'ib*. The *kāshiflik* in Lower Nubia had become hereditary, and the descendants of the Ottoman garrison, intermarried with the local population, became a hereditary military caste.

Since one of the primary duties of the *beglerbegi* was to maintain order in the Holy Cities and the Yemen, the headquarters of the province was, from the last quarter of the 10th/16th century until the beginning of the 19th century, located in Djidda (Başvekālet Arşivi, Mühimme def., xxi, 311, xxvii, 235, 6, 92). Owing to the disturbances in this region, Medina was temporarily made the headquarters in the 12th/18th century.

By 1814, when Burckhardt visited Sawākin, Ottoman authority was reduced to the granting by the governor of Djidda of recognition to the local *amir*, and the appointment of a customs officer in the port. The Ottoman sultan finally transferred all claims on the African parts of the province to the paṣha of Egypt in 1830.

*Bibliography*: Seyyid Loḳmān, *Zubdat al-tawārikh* (MS); Rüstem Paṣha, *Ta'rikh*, abridged German translation by L. Forrer, Leipzig 1923; 'Abd al-Rahmān Sheref, *Özdemiş-oghli*? *Othmān Paṣha*, in *TOEM*, nos. 21-5; Ahmed Rāshid, *Ta'rikh-i Yemen wa Ṣan'ā*, i, Istanbul 1291; J. Spencer Trimmingham, *Islam in Ethiopia*, Oxford 1952; Wallis Budge, *A history of Ethiopia, Nubia and Abyssinia*, ii, London 1928; Ewliyā Čelebi, *Seyāhat-nāme*, x, Istanbul 1938, 931 ff.; James Bruce, *Travels to discover the source of the Nile*, vi, Edinburgh 1805; J. L. Burckhardt, *Travels in Nubia*, London 1819; Longworth Dames, *The Portuguese and Turks in the sixteenth century*, in *JRAS*, 1921; G. W. F. Stripling, *The Ottoman Turks and the Arabs, 1511-1574*, Urbana 1942, 96-8; P. M. Holt, *A modern history of the Sudan*, London 1963, 23-5. (T. İŞIKSAL)

**HABĪB B. 'ABD AL-MALIK AL-KURASHĪ AL-MARWĀNĪ**, great grandson of the Umayyad caliph of Damascus al-Walīd I. After the

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- Habib b. Abd al-Malik

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