

85. Hâce-i Cihân Maḥmūd b. Muḥammad al-Gilānī 63

— *Manāzir al-inṣā*

Baş : يا مبدى الأبناء بسط نور الوجود ...

Fatih nr. 4122/2 (yap. 242^b-334^b, ist. 915 h.).

— *Riyāz al-inṣā* (*Manāzir al-inṣā*, HĤ, s. 935)

Baş : يا من توحد ببداية الابداع والانشاء أما بعد حين كويد...

Fatih nr. 4122/1 (yap. 1 b-241 a, ist. 886 h.), 4123 (178 yaprak, ist. XI. asır).

Kütahya, Vahid Paşa nr. 642 (yap. 1 b-160 b, ist. 906 h.),

Dârende nr. 3072/20 (336 yaprak, ist. IX. asır),

Tire, Necib Paşa nr. 444 (139 yaprak, ist. X. asır),

Muğla, Hoca Mustafa nr. 111 (150 yaprak, ist. X. asır),

Rağb Paşa nr. 1116 (230 yaprak, ist. 947 h.).

most suitable for them. But to argue from this that Islam separates the temporal from the spiritual, and has no political traditions, is to misunderstand the very message of the Prophet.

According to him, Ṭāhā Ḥusayn's work is at fault because it denigrates the Arab-Muslim heritage, and even that of Islam. Again following the same plan as the original author, al-Khaḍīr tries to show that the former, the follower of Descartes and Margoliouth, expressly passes over in silence the methodical spirit of an al-Ghazālī or Ibn Khaldūn, with the manifest aim of discrediting the great figures of Islamic civilisation. Did not the old *ruwāt* themselves express doubts about some pre-Islamic poetry?

In 1926, al-Khaḍīr founded the *al-Hidāya al-Islāmiyya* society and became editor of its journal, bearing the same name. The editorship of the journal *Nūr al-Islām*, founded in 1929 and which in 1955 became the journal of the Azhar, *Madjallat al-Azhar*, was also entrusted to him. In 1932 he became an Egyptian subject and was made a member of the Cairo Academy, of which he remained a permanent member until his death. He began to lecture at the Azhar, and his career reached its culmination in 1952 when he became rector of this celebrated institution. He left this post in 1954, after the ejection from power of General Nadjīb (Neguib), and died in Cairo four years later, on 13 Radjab 1377/2 February 1958.

The list of his works is very long. Several articles and lectures, published in Tunis or the east in the form of epistles, have been collected together into books as part of a general edition under his nephew, 'Alī Riḍā al-Tūnisī. One may cite here: *Khawāfir al-hayāt (dīwān)*; *Naḥd K. al-Islām wa-uṣūl al-hukm*; *Naḥd K. Fi 'l-shi'r al-djāhili*; *al-Shari'a al-islāmiyya*; *Balāghat al-Kur'ān*; *Tūnis wa-Djāmi' al-Zaytūna*; *Muḥammad Rasūl Allāh*; *al-Kiryās fi'l-lughā al-'arabiyya*; *al-Khiṭāba 'ind al-'Arab*; *'Ulamā' al-Islām fi 'l-Andalus*; *al-Khayāl fi 'l-shi'r al-'arabi*.

Bibliography: Mabdi 'Allām, *al-Madjma' iyyūn*, Cairo 1966, 158; Fāḍil b. 'Ashūr, *Arkān al-nahda al-adabiyya*, 39; H. H. 'Abd al-Wahhāb, *al-Mudjil fi 'l-adab al-Tūnisī*, Tunis 1968, 333; Sh. Ghirbāl, *al-Mawsū'a al-'arabiyya al-muyassara*, Cairo 1965; A. M. Kerrū, *A'lām mansiyyūn*, in *al-'Amal*, Tunis (supplement of 21.2.69 to 18.4.69).

(J. MAJED)

X KH^WĀDJĀ (P.), a title used in many different senses in Islamic lands. In earlier times it was variously used of scholars, teachers, merchants, ministers and eunuchs. In mediaeval Egypt, according to Kaḥḥāshandī, *Ṣubḥ*, vi, 13, it was a title for important Persian and other foreign merchants (cf. CIA, *Égypte*, i, no. 24). In Sāmānid times, with the epithet *buzurg* "great", it designated the head of the bureaucracy; later it was a title frequently accorded to wazirs, teachers, writers, rich men, and merchants. In the Ottoman Empire it was used of the *ulema*, and in the plural form *Kh^Wādjegān* [q.v.] designated certain classes of civilian officials. In modern Turkey, pronounced *Hodja* (modern orthography *hoca*) it designates the professional men of religion, but is used as a form of address for teachers in general. In Egypt and the Levant (pronounced *Khawāga* or *Khawādja*), it was used for merchants, then more particularly for non-Muslim merchants, and then as a more or less polite form of address for non-Muslims in general. In India it designates those Ismā'īlīs who follow the Agha Khān.

Bibliography: Ḥasan al-Bāshā, *Alkāb*, 229-30; Dozy, *Supplément*, i, 410.

(Eḏ.)

X KH^WĀDJĀ-I DJAHĀN, title of high dignitaries in various sultanates of India, notably the sultanate of Dihlī, the Bahmanids, and the sultanate of Madura. It seems to have first been used during the time of Muḥammad b. Tughluḥ (724-52/1324-51), gradually replacing *ṣadr-i 'ālī* as the honorific title of the *wazir* (I. H. Qureshi, *The administration of the sultanate of Dehlī*, Karachi 1958, 85, with further references); the title was later accorded to other very high officials. Many such officials are known to history by this title (sometimes qualified by a *nisba* or *laḥab*) rather than by their personal names, of whom the most important are the following:

1. **Kh^Wādja-i Djahān Aḥmad Ayāz** (?668-752/?1270-1351), who early in the 8th/14th century had held office as *kōtwāl* of Sirī under 'Alā' al-Dīn and the later **Khaldjīs**, received the title of **Kh^Wādja-i Djahān** on Muḥammad b. Tughluḥ's accession in 724/1324 (Yaḥyā Sirhindī, *Ta'rikh-i Mubārak Shāhī*, ed. Bib. Ind., 98) and became his *wazir*, inferior in dignity only to the sultān's nephew Firūz b. Radjab [see Firūz **SHĀH TUGHLUḤ**]; although effective power in the *dīwān-i wizārat* was exercised (according to **Shams-i Sirādī** 'Afif, *Ta'rikh-i Firūz Shāhī*, ed. Bib. Ind., 394-6) by the *nā'ib wazir*, **Khān-i Djahān Tilgānī** [q.v.]. His period of office is most remembered for his "rebellion", which seems rather to have been a grave indiscretion, at the time of Muḥammad b. Tughluḥ's death: the whereabouts of Firūz were not known, and it was rashly assumed that he had been killed by the Mongols; the **Kh^Wādja** placed a boy of six, of unknown paternity, on the throne, asserting that he was a son of sultān Muḥammad. When the delayed news of Firūz's accession, on his campaign in Sind, reached Dihlī, the **Kh^Wādja-i Djahān** panicked instead of submitting immediately and delivering up the puppet. The other nobles, seeing the 84-year-old **Kh^Wādja-i Djahān** as the highest representative of the despotic reign of sultān Muḥammad, demanded his execution; whereupon the old man, anticipating his destruction, caused a friend to decapitate him privately. (Discussion in M. Ḥabīb and Afsar Begam, *Political theory of the Delhi sultanat*, 159 ff.).

2. **Malik Sarwar**, who had been *shāhna-i shahr* under Firūz b. Radjab and his successor Abū Bakr, supported Firūz's son Muḥammad against the latter and was given the title of **Kh^Wādja-i Djahān**, ca. 791/1389 (Sirhindī, *Ta'rikh-i Mubārak Shāhī*, 146), although when Muḥammad succeeded to the throne in 792/1390 **Kh^Wādja-i Djahān** were merely *nā'ib wazir*. He later succeeded to the wazirate, and retained it under 'Alā' al-Dīn Sikandar and Nāṣir al-Dīn Maḥmūd. The latter appointed him governor of **Djawnpur** in 796/1394, with the title of *sultān al-shark*, and when Maḥmūd fled before Timūr's advance Sarwar had the *khufba* read in **Djawnpur** in his own name. For his subsequent history see **SHARKIDS**.

3. **Kh^Wādja Surūr**, *kā'id al-baḥr* in the Madura sultanate in ca. 745/1344, was appointed *wazir* and entitled **Kh^Wādja-i Djahān** "after the fashion at Dihlī", according to Ibn Baṭṭūṭa (iv, 204), who adds that a fixed fine was prescribed for any who should address him differently.

4. The earliest instance of the title among the Bahmanids appears on the accession of Ismā'īl Muḥḥ as the first independent sultan of the Deccan in 747/1346, when it was bestowed on Nūr al-Dīn, one of the *amirān-i ṣala* of Dawlatābād ('Isāmī, *Futūḥ al-salāṭin*, 500 ff.). When Ismā'īl Shāh abdicated in favour of 'Alā' al-Dīn Ḥasan Bahman Shāh, the