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- 3163 SCHWARZ, Florian. Ein Maṭnawī von Šarīfī über die
Scheiche der Kubrawīya-Ḥusainīya im 16.
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بزرگ ساخته شده است. برخی مجموعه‌های وسیع با نام حسینیه که در برگزیده نقش مسجد و مرکز فعالیت‌های فرهنگی چون: کتابخانه، بریائی اجتماعات، سخنرانیها و مانند آنها می‌باشد حسینیه ارشاد معروفترین آنها است در چند دهه اخیر بنا شده‌اند. نکته قابل توجه بناهای فراوانی هستند که با نام حسینیه در کریلا و به‌طور عمده به وسیله ایرانیان بنا گشته است و نقش اصلی آنها عبارت است از «زائر سرا» و برای منزل کردن چند روزه زوار

حسینیه‌های قدیمی ایران دوران قاجاریه به دو دسته کلی: شهری و روستائی تقسیم می‌شوند که از نظر وسعت و بخش‌های مختلف با هم تفاوت دارند. معروف‌ترین حسینیه‌های ایران در شهرهایی چون: نائین- یزد- تفت- شیراز- کرمانشاه و برخی از نواحی شمال کشور قرار دارند. نائین از نظر تعداد حسینیه‌ها و نقش آنها در بافت شهر از جمله شهرهای معتبر به شمار می‌رود. در این شهر حسینیه‌ها در مرکز محله‌های مختلف شهر به عنوان کانون و بخش مهمی از کالبد معماری، حضوری چشم گیر دارند به نحوی که آنها را می‌توان مهم‌ترین نوع فضاهای شهری به شمار آورد. این حسینیه‌ها با توجه به حجم و فضائی که در برگرفته‌اند از گونه‌های شاخص بودن برخوردارند. همه حسینیه‌های این شهر دارای فضای سرپوشیده‌ای هستند که مهم‌ترین حجم سرپوشیده محله را تشکیل می‌دهند. حسینیه‌های مزبور که در مسیر دو یا سه راه قرار دارند به روشنی اهمیت کاربرد ارتباطی این فضاها را نشان می‌دهند. فضای به نسبت وسیع باز مرکزی آنها که بوسیله غرفه‌ها و طاقنماهای چهار جانب محصور شده است، چه در شکل دادن به بافت و ارتباط شبکه‌ها و چه در عرضه کردن فضاهای رو بسته و روباز نقش مهم بر عهده دارند. فضاهای بسته چون حسینیه گنبددار، مسجد و فضاهای سرپوشیده چون ایوان‌های شاه نشین، غرفه‌ها و رواق‌ها و گرداگرد فضای روباز را فرا گرفته‌اند. بدنه پنج حسینیه از هفت حسینیه نائینی دارای بنای دو طبقه غرفه‌ها هستند. بدنه‌هایی که ایوان بلند به بلندی هر دو طبقه را در بردارند از عظمت چشم گیری برخوردارند. از ویژگی‌های بی نظیر حسینیه‌های یزد توجه و تأکید بر پدیده سردر بزرگ و غرفه‌دار با مناره‌های بلند است که نمونه آن را در سردر شکوهمند حسینیه میرچخماق یزد شاهد هستیم. از دیگر ویژگیهای حسینیه‌های منطقه یزد وجود صحن گشوده و بدنه‌های چند طبقه پلکانی شکل است که نگاه بیننده را به فراز بنا جلب می‌سازد که از آن به عنوان تجلی عالی‌ترین شکل ترکیب در فضای «شاه ولی» تفت می‌توان دید. وجود «گلک» یا آتشدان در میان صحن برخی حسینیه‌های یزد یادآور پیوند دیدگاههای مذهبی دوران اسلامی با آئین‌های پیش از اسلام ایران است.

حسینیه‌های واقع در برخی از روستاهای کهن و بزرگ

به «قلب عالم امکان یعنی ائمه اطهار» و «کشتی» را ولایت اهل عصمت و طهارت و «صوفی» را به «وجود شریف نبوی» و می‌را به «ولایت حقه» تعبیر نموده است، و گوید: «صوفی باید اثنی عشری باشد» البته این رساله از فوائد ادبی و عرفانی دیگر هم خالی نیست و نمونه‌ای از طرز فکر حاکم بر حوزه‌های عرفان شیعی و همچنین ادب حوزوی در آغاز قرن سیزدهم را نشان می‌دهد. تاریخ تصنیف و چاپ رساله ۱۳۱۶ ق است.

منابع: الذریعة، ۲۳۸/۱۱؛ رشف العسل و کشف الغزل، مشهد، ۱۳۱۶؛ تفسیر شیعی از بیک غزل حافظ، مندرج در مجله معارف مرکز نشر دانشگاهی، ۱۳۶۹، ۸۲.

حسینی المؤمنین، سید یحیی (صنعا ۶۶۹- ذمار ۷۴۵ ق) فرزند حمزه از ذراری حضرت حسین بن علی (ع) و ملقب به المؤمن بالله از ائمه زبیده یمن و از اعظم علما و متکلمان عصر خود بود وی در شهر صنعا پس از اخذ مقدمات و فنون ادب مدارج عالی اجتهاد را پیمود و در علوم عقلی و نقلی تبحر یافت و کرسی تدریس و تألیف و رهبری را به خود اختصاص داد. وی پس از وفات محمد بن المطهر حسنی ملقب به المهدي داعی امامت زبیده گردید و تمام شیعه زبیده یمن با وی بیعت کردند. شوکائی می‌نویسد... مؤلفات وی بالغ بر بیش از یکصد عنوان کتاب است و نیز نقل کرده‌اند تعداد جزوه‌ها و مؤلفات وی بیش از تعداد روزهای عمر اوست. وی از اعظم ائمه، کریم الوعد، سلیم النفس و مستجاب الدعوة و متعبد و به صاحب کرامات مشهور بود. سید احمد حسینی اشکوری پنجاه و هفت عنوان از مؤلفات او را نام برده است.

منابع: اعلام، ۱۴۳۸؛ ایضاح المکتون، ۲۶۶/۱ به بعد؛ البدر الطالع، ۳۳۱/۲؛ بلوغ المرام، ۵۱ به بعد؛ کشف الظنون، ۱۷۹۵/۱؛ معجم المؤلفین، ۱۹۵/۱۳؛ مفتاح الكنوز، ۴۰۱؛ مؤلفات الزبیده، ۵۰/۱ به بعد؛ هدیة العارفين، ۸۲۰/۱.

حسینیه، در ایران و میان شیعیان به طور عموم به جایگاهی گفته می‌شود که در آن محل مراسم روضه خانی و عزاداری مراسم عاشورای حسینی برپا می‌گردد. با عنوان حسینیه از دوران صفویه به بعد برخورد می‌کنیم و در بسیاری موارد تکیه‌ها به نام حسینیه نیز خوانده می‌شوند. تکیه گذشته از پیوندی که با اهل تصوف و درویش داشته است، تفاوت کلی‌اش با حسینیه در این بوده که تمامی تکیه‌ها در میان دارای سکونی بوده‌اند که بر فراز و گرداگرد آن تعزیه‌گردانی صورت می‌گرفت. گذشته از روضه‌خوانی، سینه‌زنی و عزاداری دهه محرم و صفر، تعزیه‌خوانی هم در حسینیه‌ها صورت می‌گرفت. در چند دهه اخیر حسینیه‌های سرپوشیده با عملکرد مسجد نیز در برخی شهرها و روستاهای

terms of these loans set off a spiral of indebtedness that placed Tunisia firmly in the grasp of its European creditors.

An intense competition between France and Great Britain for the economic and political domination of the country marked the quarter century between Aḥmad's death and the imposition of the French protectorate, with the Ḥusaynids trying in vain to maintain their autonomy. The eagerness of many Tunisian officials to enrich themselves by collaborating with foreign governments and business interests produced a debilitating atmosphere of graft and corruption. In the hope of appeasing the powers, the Ḥusaynids consented to demands for such "reforms" as the *'ahd al-amān* and the constitution of 1861, but this agenda served primarily the Europeans' purposes and failed to promote either political or economic stability. When the European powers reached an agreement on the disposition of Tunisia at the Congress of Berlin (1878), a French occupation became inevitable.

The Bardo Treaty, signed after France invaded Tunisia in 1881, left Muḥammad al-Ṣādiq (r. 1859-1882) on the throne, but without real authority. For the next seventy-five years, the Ḥusaynids reigned but did not rule, their powers circumscribed by the protectorate bureaucracy. This long period of political impotence, the lack of interest in, or sympathy for, the nationalist movement on the part of the beys (with the possible exception of Munṣif [r. 1942-1943]), and the enormous popularity of the nationalist leader, Habib Bourguiba, all contributed to the ease with which al-Amīn Bey (r. 1943-1957) was deposed and the monarchy abolished in 1957.

[See also Tunisia.]

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sedentary and nomadic peoples in rural Tunisia in the Ḥusaynid era.

KENNETH J. PERKINS

HUSAYNĪYAH. A special site where ritual ceremonies commemorating the life and martyrdom of Imam Ḥusayn are held, *ḥusaynīyah* can be a temporary tent set up especially for the Muḥarram mourning ceremonies or a permanent building that is also used for religious occasions throughout the year.

Ḥusaynīyahs are found in all Shī'ī communities throughout the world and are known as such in Iran, Iraq, and Lebanon. In Iran the terms *ḥusaynīyah* and *takīyah* are used interchangeably, with local custom determining the relative usage. Among the Shī'ī of Bahrain and Oman, such sites are called *ma'tam*, while among the Shī'ī of India the terms *imāmbārah*, *'āshūr-khānah*, *'azā-khānah* are used. Indian Shī'ī who were brought as indentured laborers to Trinidad also use the term *imāmbārah* (lit., "enclosure of the imam").

The apparent precedent for the *ḥusaynīyah* comes from tenth-century Baghdad, when a ruler of the Shī'ī Būyid dynasty (932-1055) ordered that tents be set up in public areas on the tenth of Muḥarram ('Āshūrā'), to allow mourners to commemorate the martyrdom of the third imam, Ḥusayn (d. 680). It was not until the Ṣafavid dynasty (1501-1722) established Shiism as the state religion of Iran in the sixteenth century, however, that these mourning ceremonies became fully integrated into popular religious practice. The most common sites for these early ceremonies were public areas, such as town squares or main crossroads, which were covered by a black cloth. Later, temporary *ḥusaynīyahs* were also set up in caravansaries, the courtyards of private houses, and mosques. By the eighteenth century, permanent *imāmbārah* structures were built in India, and only later in that same century do we find evidence for permanent *ḥusaynīyah/takīyah* buildings in Iran.

In Shī'ī Muslim cities, town and village *ḥusaynīyahs* are as common as mosques in popular religious practice, with the number of *ḥusaynīyah* in each community often quite large. Lucknow is said to have had about two thousand *imāmbārahs* in the early 1800s; Tehran in the late 1960s is reported to have had around 630 *ḥusaynīyah/takīyah*. Usually each neighborhood has its own *ḥusaynīyah* and minimally there is at least one *ḥusaynīyah* in each quarter of the city. Most often they have been built by wealthy individuals—village landlords,

qa'da 676/1277 in the *Kafšgarān* (shoemakers) district of Balkh, approximately 66 years after the Arabic original had been composed (Ḥosayni Balki, p. 390). His patron and mentor in this endeavor was the governor of Balkh Abu Bakr 'Abd-Allāh b. 'Otmān b. Zawālwarzir (or Abi'l-Wazir, or Abi'l-Farid), who was born and brought up in Balkh, where his ancestors had been the rulers.

The Persian translation of this book exhibits literary features typical of its age, which in the history of Persian prose is considered to be a turning point between the pre- and post-Mongol periods. The translator fulfilled his task of translation so well that the impact of the Arabic language is hardly evident. It does not contain long, multi-layered sentences, and he generally avoids the verbose and flowery formal language which is so typical of post-Mongol prose. The reader is informed that he worked directly from an Arabic text in Wā'ez-e Balki's own handwriting, and that he deliberately omitted the detailed documentation of sources, deeming it sufficient to mention only the name of the original narrator (Ḥosayni Balki, p. 107).

Since the Arabic text of the *Fazā'el-e Balk* is now lost, Ḥosayni Balki's Persian translation is in itself an important historical source for the political and intellectual history of the region. It describes Balkh during the five centuries before the Mongol invasion as one of the most important centers or the study of Hadīth (q.v.), jurisprudence (see FEQH), and Sufism; and it contains the biographies of many of the prominent figures in these fields.

The complete text of Ḥosayni Balki's translation, based on three manuscript copies of the text (Bibliothèque Nationale, Paris, and the two mss. at the library of the Academy of Sciences, St. Petersburg), was published in Tehran as volume 107 of the *Bonyād-e Farhang-e Irān Series* (1971). In addition to the text, it includes a substantial introduction, notes, appendices, indices, as well as an explanation of the unusual grammatical features and vocabulary.

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(‘ABD-AL-ḤAYY ḤABIBI)

HOSAYNI DAŠTAKI ŠIRĀZI, See DAŠTAKI, AMIR JAMĀL-AL-DIN.

HOSAYNIYA, buildings specifically designed to serve as venues for Moḥarram ceremonies commemorating the martyrdom of Hoṣayn b. 'Ali (q.v.), and to accommodate visiting participants (Dehḵodā, *Loḡat-nāma*, s.v.). This name has also been used for certain branches of early Shi'ism and as a place name. Hoṣayniyas had been built in the major cities of Baghdad, Aleppo, and

Cairo by the end of the third/tenth century, originally in the form of annexes to mosques (Ayoub, p. 154). They served as the starting-point for local 'Āšurā (q.v.) processions. There is no evidence of the building of *hoṣayniyas* in Persia before the Safavid period, during which their history remains poorly documented. 'Āšurā processions could start and end in any religious building or next to shrines, and therefore did not require a building specifically designed for this purpose. However, it is reported that from the early 17th century the Portuguese Augustinians were based near the Maṣjed-e Jāme' in Isfahan, in a district called "the Hoṣayniya quarter," which suggests the presence there already of a *hoṣayniya* of some kind by this time (see Richard, I, p. 26).

In the 1780s, the development of dramatized Moḥarram rituals led to an increase in the building of venues for them (usually called *takias*), particularly in Caspian areas of Persia (see Peterson, pp. 65 ff., 72). The functions of *takias* and *hoṣayniyas* thus began to overlap (Homāyuni, p. 287). The Maydān-e bozorg at Zavāra near Ardestān (q.v.), "built" under Āgā Moḥammad Khan or during the early years of Faṭḥ-'Ali Shah's reign, is considered to be the first *hoṣayniya* of the Qajar period. This *hoṣayniya* had both covered and open areas in order to enable the performance of Moḥarram ceremonies in all seasons (Homāyuni, pp. 72 ff., 120; see the photograph of the covered arena of the Hoṣayniya-e kučak at Zavāra, in Peterson, p. 72). Although the building of *hoṣayniyas* now increased rapidly all across Persia, only those with intrinsic architectural or artistic importance, such as the Hoṣayniya-ye Mošir (q.v.) in Shiraz and the Hoṣayniya-ye Amini in Qazvin (Fontana, p. 44, n. 67), have received a significant amount of attention.

Hoṣayniyas are generally built according to a similar design as that of a *kārvānsarā*. Their basic requirement is a large amount of space, open or covered, in which to perform the Moḥarram ceremonies, and lodgings for visiting participants. Thus the lodgings are built around a courtyard (*maydān*), which contains the stage, in the form of a square or circular platform (*saku*). Expenses for the maintenance and running of the *hoṣayniya*, such as for the invitation and housing of visiting participants and feeding the poor, have normally been met by charitable contributions and endowments (*waqf*).

During the constitutional revolution of 1905-11, Moḥarram gatherings began to take on a political character, a tendency which was later revived by opponents to the rule of Moḥammad-Rezā Shah Pahlavi. In 1965, an institute called the Hoṣayniya-ye Eršād was established in Tehran, where lectures were held between 1967 and 1973, most famously by 'Ali Šari'ati (1933-77; see Momen, p. 258), who is considered to have been a major influence behind the Islamic Revolution.

In India, the most common equivalent term for a *hoṣayniya*, and for a *takia* as well, is *imambāra* (*emāmbāra*, also sometimes called *'āšur-kāna* and *'azā-kāna*). The Hoṣayniya (or Hoṣayni) Dālān built at Dacca in 1052/1642 is considered to be the oldest *imambāra* in the Indian subcontinent (Hassan ul-Ameene, IV, p. 198 ff.).

With the impact of Western colonialism in the late nineteenth century, these patterns (specifically, accepted "active" homoeroticism, subject to the same strictures on behavior as obtained with regard to extramarital heterosexual relations) began to change in most Islamic societies. The Western construction of the "homosexual"—often, however, misinterpreted as representing only the traditional pathological adult "passive"—has imposed itself with increasing force. Legal sanctions on homosexuality in various Islamic countries today vary considerably, as does their degree of dependence on traditional pronouncements of Islamic law. Societal attitudes have become more negative, and increasingly dominated by the new, imported paradigm of what "homosexuality" is (for both males and females); but recent liberalizing shifts in attitude in the West are also having their effect, and the entire subject is currently a nexus of considerable conflict.

See also **Eunuchs; Gender.**

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Everett K. Rowson

HOSAYNIYYA

Hosayniyya is a rather recent name for public buildings in Iran, Iraq and Lebanon that are used by the Shi'a for mourning ceremonies, especially during the months of Muharam and Safar (the first two months in the Muslim calendar) wherein the martyrdom of Imam Husayn b. 'Ali, grandson of the Prophet, is mourned. Their counterparts in India and Pakistan are called *imambara* or *'azakhana*, and in some places, *'ashurkhana*, *dargah*, and *'alawi*. Although mourning ceremonies have been common since the Buwayhid era, no definite date can be set for the emergence of the name *hosayniyya* before the last part of eighteenth century. Until that time these ceremonies were held in royal palatial halls, spacious houses, in streets, and open spaces. Apparently, from the second half of the Safavid era the *tekkeyyeh* and *khaneqa* (also *khanakha*), buildings that originally served as establishments of the dervishes, were gradually transformed into *hosayniyyas*, often assuming this name from the latter part of the Zand and

early Qajar periods onward. Starting in the mid-1950s, buildings serving similar religious purposes have been named after other imams and Shi'ite saints. For instance, in 1996 there were 1358 *hosayniyya*, 148 *tekkeyyeh*, 34 *fatimiyya*, 32 *mabdiyya*, and 57 *zainabiyya* in the Khorasan province. Scores of such buildings built during the last few decades of the twentieth century in the city of Mashhad bear such names as *sajjadiyya*, *baqiriyya*, *sadiqiyya*, *kazimiyya*, *radawiyya*, *jawwadiyya*, *naqawiyya*, *'askariyya*, *mabdiyya*, *fatimiyya*, *nargisiyya*, and *zaynabiyya*.

Apparently, the religious influence of the Safavid era (1501–1736) led to the building of the *ashurkhanas* of the Deccan during the reign of the Shi'ite Qutb-shahi dynasty, and Mir Muhammad Mu'min Astarabadi (d. 1625), an eminent religious and political figure, is known to have built several of them in and around the city of Hyderabad, establishing a tradition that later spread to the north and other parts of India. The magnificent *imambara* of Asaf ad-Dawlah at Lucknow is perhaps the most impressive of this kind of structures ever built.

See also **Rawza-Khani; Ta'ziya (Ta'ziye).**

Rasool Ja'fariyan

HOSPITALITY AND ISLAM

Generous hospitality extended to family, friends, and strangers is one of the best-known feature of Muslim societies, whether pastoral, rural, or urban. This tradition of hospitality goes back to ancient times in the Middle East, an arid region where trade early became more important than in other regions and where the need for travelers to rely on the kindness of strangers was correspondingly greater. In Arabia, the pre-Islamic chieftain Hatim al-Ta'i represents the ideal generous host, and has remained a symbol of exuberant hospitality to this day.

For Muslims, the ideal of hospitality derives first from the Qur'an itself, which requires that hospitality or charity be offered to travelers: "It is righteous to believe in God; [and] to spend of your substance, out of love for Him. For your kin, for the needy, for the wayfarer, for those who ask," (2:177; 2:215; 4:36; 8:41; 9:60; 17:26; 30:38; 59:7) and to the poor (5:89; 22:28, 36; 58:4; 74:44; 76:8–9; 90:14–18, 93:10; 107:3). The Qur'an also mentions rules relating to the hospitality of relatives and friends (24:61), and portrays the Prophet Abraham as offering hospitality to the visiting angels by slaughtering a calf (11:69–70; 51:24–27). Refusing to offer hospitality is reproved (18:77), as is treating guests insultingly or threatening them (11:77; 15:68). Indeed, such behavior is considered a great shame.

The prophet Muhammad's own well-attested hospitality included reluctance to ask guests who had stayed too long to

The Sancak of Jerusalem
Between Two Invasions (1798-1831)
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'ADEL MANNA'

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without wishing to go back to an ancient phoneme *ē* (see H. Fleisch, *Traité philol. ar.*, i, § 7 j-k).

Bibliography: in the text; in addition: chapters 477-82 of Sibawayhi (Paris, ii, 279-94; Cairo, ii, 259-81) are essential; the case of *r* is dealt with in chapters 481-2. Arab grammarians reworked the data; see: the "six causes" of Ibn al-Sarrāḍī, *Mūzādī*, Beirut 1385/1965, 139-40; verses 899-913 of the *Alfiyya* of Ibn Mālik (*Sharḥ* of Ibn 'Aqīl, ii, 407-13, 6th ed. by Muḥyī al-Dīn 'Abd al-Ḥamid); §§ 626-39 of the *Mufaṣṣal* of Zamakhsharī (2nd ed. J. P. Broch) (*Sharḥ* of Ibn Ya'īsh, 1252-68, ed. G. Jahn); Raḍī al-Dīn al-Astarābādī, *Sharḥ al-Shāfiya*, iii, Cairo 1358/1939, 4-30. On the Arab grammarians: M. T. Grünert, *Die Imāla, der Umlaut im Arabischen* (in *SB Ak. Wien*, phil.-hist. Cl., lxxxi, 447-542); J. Cantineau, *Cours de phonétique arabe* (reissued, *Memorial J. C.*, Paris 1960) deals (96-100) with the *imāla* in Classical Arabic and the situation in the modern dialects, and gives the modern bibliography (97). (H. FLEISCH)

IMĀM [see IMĀMA, MASJID].

IMĀM A'ZAM [see KHALĪFA].

AL-IMĀM AL-A'ZAM [see ABŪ ḤANĪFA].

IMĀM AL-ḤARAMAYN [see AL-DJUWAYNĪ].

IMĀM AL-HUDĀ [see ABU 'L-LAYTH AL-SAMAR-KANDĪ].

IMĀM-BĀRĀ, literally "enclosure of the Imāms", is a term used in India for the buildings where the Shi'is assemble during Muḥarram and recite elegies on the martyrdom of Hasan and Husayn and in which the *ta'ziyas* [q.v.] are stored. The *Imām-bārā* is an Indian institution, whose beginnings may be traced to the 18th century, when many of the Shi'ī institutions and practices took their ritualistic form. Šafdar Dīang (1708-54) constructed a building in Delhi for the purpose of the Muḥarram rituals; it was not known as *Imām-bārā*, but may well be considered its forerunner. An almost similar building constructed by his grandson Āṣaf al-Dawla in Lucknow, however, became known as "Imām-bārā-i Āṣafi". After that it became a practice with the Nawwābs of Awadh to build *Imām-bārās*, which came to be used also as the final resting-places of the heads of the families to which they belonged. The *Imām-bārā* of Husaynabād built by Muḥammad 'Alī Shāh (1837-47) shows the influence of European architecture. According to Dīa'far Sharīf, the *Āshur-khāna* of Southern India is replaced in the north by the *Imām-bārā*.

Bibliography: W. Knighton, *The private life of an Eastern king together with Elihu's story*, Oxford 1921, 90 f.; G. A. Herklots, *Islam in India*, Eng. tr. of Dīa'far Sharīf's *Kānūn-i Islām*, Oxford 1921, 146; J. Fergusson, *History of Indian and eastern architecture*, London 1891, 605; Mrs. Meer Hassan Ali, *Observations on the Mussulmans of India*, i, London 1832, 32-9; H. G. Keene, *Handbook of Lucknow*, Calcutta 1875, 102-3; J. H. T. Walsh, *History of the Murshidabad District*, London 1902, 76-7. (K. A. NIZAMI)

IMĀM SHĀH, IMĀM AL-DĪN 'ABD AL-RAḤĪM B. ḤASAN (b. 856/1452; d. 919/1513), was a saint (*pir*) of an Ismā'īlī sect known as Imāmshāhis, and better known as *sat-panthis* (followers of truth). *Sat-panth* (the true path) was a term applied originally to Eastern Ismā'īlism in India. Later the *sat-panthis* denied all connection with the *Khodjas*, although there is a great similarity in their doctrines. His tomb is at Pirāna (near Aḥmadābād, Gujarat), where Imām Shāh lived and taught. It is greatly venerated by his

followers, who are also to be found in Madhya Pradesh, near Burhānpūr, where a sizeable community still exists. Their doctrines and ritual are mostly Hindu; they believe in *karma* (incarnation) and although they confess to faith in the Kur'ān, they hold that their Imām is the tenth incarnation of the Hindu God, Viṣṇū. 'Alī was the first of the Imāms and the possessor of the Divine Light. The Kur'ān was in 40 *pāras* (parts), of which only 30 are preserved. The true interpretation (*ta'wīl*) of the faith is called *alankār*. The Imāmshāhis are generally vegetarians. Their devotional poetry, known as *gnāns*, of which there are several collections, is beautiful and touching, and fully deserves study and publication. The *gnāns* are greatly revered by the sectarians, who pay greater reverence to them than to the Kur'ān. The best account of the sect is by W. Ivanow, *The Sect of Imām Shāh in Gujarat*, in *JBRAS*, xii (1936), 19-70.

Bibliography: S. C. Misra, *Muslim communities in Gujarat*, Bombay 1964, 54 and index; *Gazetteer of the Bombay Presidency*, iv, 287-290; ix, (Part ii), 76-7; R. E. Enthoven, *Tribes and castes of Bombay*, 3 vols., Bombay, 1920.

(A. A. A. FYZEE)

IMĀMA, the imāmate in the meaning of "supreme leadership" of the Muslim community after the death of the Prophet. The present article will deal with the theological and judicial theory. For the institutional development see KHALĪFA.

Early development. The establishment of Abū Bakr after the death of Muḥammad as *Khalīfat Rasūl Allāh*, "Vicar of the Messenger of God", affirmed the continued unity of the Muslim community under a single leader. It favoured a preferential right to the imāmate for the early Meccan, Qurayshite Companions of the Prophet and implicitly denied any right on the basis of blood relationship with him. Although these principles did not remain unchallenged from the beginning, broad theoretical discussion of the imāmate was opened by the crisis of the caliphate beginning with the rebellion against 'Uṭhmān. At the end of the civil war, which left Mu'āwiya as *de facto* ruler, the community remained deeply divided in its beliefs concerning the rightful imāmate. The upholders of 'Uṭhmān as a just caliph, commonly known as the 'Uṭhmāniyya, repudiated the revolt and the caliphate of 'Alī resulting from it. The 'Uṭhmāniyya comprised besides the partisans of Mu'āwiya the upholders of the principles of the early caliphate, i.e., in particular the right of the families of the non-Hāshimite early Companions of the Prophet, now mostly living in Medina. Although criticism of 'Uṭhmān had been wide-spread among the latter during his caliphate, they had not looked with favour upon the succession of 'Alī, and accepted the verdict of the arbitrators appointed at Šiffin that 'Uṭhmān had been killed unjustly. They did not favour Mu'āwiya, since he did not belong to the early Companions, but accepted him for the sake of unity. The partisans of 'Alī, commonly called his *shī'a*, upheld the justice of the revolt against 'Uṭhmān, who in their view had lost his title to the caliphate by his unjust acts. As against the claim of Mu'āwiya to the caliphate as the avenger of the murdered 'Uṭhmān, they looked for leadership from the clan of Muḥammad, especially among the sons of 'Alī, in order to re-establish the rightful imāmate. Their support of the claims of the family of the Prophet (*ahl al-bayt* [q.v.]) to the imāmate did not imply a repudiation of the first two caliphs Abū Bakr and 'Umar. The belief that

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مصطفى مراد الدباغ

القبائل العربية وسلاسلها
في بلادنا فلسطين

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المؤسسة العربية
للدراسات والنشر
الطبعة الثانية
١٩٨٦

الناصرية وقراها وفي يافا وحيفا وطوباس والسلط وجبل عجلون وبيروت وغيرها . و«الزعبية» تعتبر أقوى وأكبر حمولة في ناحية الرمتا كما وانها اكثر عشائر حوران عددا .

وتنسب الى الحسن السبط ، عن طريق الجيلاني ايضا ، عائلة زيد الكيلاني الفلسطينية والدمشقية والحموية وعشيرة المكاوية في محافظة اربد وأبناء عمهم في حيفا وفي بعض قرى الناصرة وبيت المقدس وغيرهم كثيرون (٢) .

ومن أشهر الحسينيين الفلسطينيين نذكر «ظاهر العمر ١١٠٦ - ١١٩٦ هـ ١٦٩٥ - ١٧١٢ م» الذي ينتسب الى حمولة الزيادة من أعقاب الحسن بن علي . وهؤلاء الاعقاب منتشرون في الناصرة وفي بعض قرى الجليل ومنهم جماعة في «ياصيد» من عمل نابلس وفي منطقة «المعارض» من محافظة اربد وغيرها .

ومن الحسينيين نذكر عائلة (ابو الرب) في بلاد جنين و«آل البرقاوي» في ديرة طول كرم والوحيدي من ترايين بئر سبع . وعائلات «الشرطي» في عكا و«العلماء» في جباليا و«السمامقة» في الفالوجي .

هذا والعائلتان المالكتان اليوم في الاردن والمغرب من أحفاد الحسن رضي الله عنه . والحسينيون منتشرون في أقطار المشرق والمغرب .

الحسينيون : هم بنو الحسين السبط بن امير المؤمنين علي بن ابي

٢ - لعل بعض هؤلاء الذين يذكرون نسبتهم للحسن عن طريق الجيلاني اتت عن اتباعهم طريقته الصوفية .

الحسينيون والحسينيون

الجنة لمن أطاعني ولو كان عبدا حبشيا ،
والنار لمن عصاني ولو كان شريفا قرشيا

- حديث شريف -

الحسينيون (١) : هم بنو الحسن السبط بن امير المؤمنين كرم الله وجهه ، ومنهم الأدارسة الذين كان منهم ملوك المغرب الاقصى وكان منهم «بنو حمود» ملوك الاندلس بعد بني أمية .

هذا وعائلة «الدباغ» في يافا تعود بنسبها الى الأدارسة عن طريق السيد عبد العزيز الدباغ بن مسعود الادريسي الحسيني المعزي رأس الطريقة الخضرية ومن كبار المتصوفين والاولياء .

ومن الجماعات والعائلات الفلسطينية التي تعود بنسبها الى الحسن السبط ، عن طريق عبد القادر الجيلاني نذكر : «الزعبية» المنتشرون في

١ - كان للحسن رضي الله عنه من الاولاد خمسة ذكور . وقيل كانت له بنت تسمى أم الحسن .