

in fact comes sixth in the list of external broadcasters with 589 hours weekly in some 30 languages, including 13 African. This compares with 1381 hours from the USSR; 909 from the Voice of America; and 663, in about 40 languages, from the BBC. Iran, apart from local languages, broadcasts in Russian, French, English, Urdu, Turkish and Arabic. Pakistan and Turkey each broadcast in twelve or more languages. Of lesser powers, Somalia after acquiring two 50 KW transmitters from the USSR in 1960, three years after independence, set out "to make its voice heard in the world" with six hours of daily transmissions in Somali; 1½ in Arabic; ¾ in English; ½ hour each in Italian, Amharic and Swahili; 10 minutes in Galla, and occasional broadcasts in Danġali.

The example of broadcasting from abroad to Islamic lands was set by the great powers, just before and during the second world war. The Italian Fascist régime introduced broadcasting in Arabic in 1935. Great Britain did the same in January 1938 and Nazi Germany in mid-1938; the latter specialized in scurrilous and violent propaganda. Later the USA and, in 1943, the USSR added their voices. Broadcasts in Arabic from Paris began before 1939; they include dialect transmissions for Algerians in France. Those for overseas reached their maximum during the Algerian fighting, after France ceased to control local broadcasting in other Arabic-speaking countries of North Africa. Later they were much reduced. By 1966, 45 states, Muslim and non-Muslim, were directing broadcasts in Arabic to Arab countries; 20 in Persian to Iran; 17 in Indonesian to Indonesia. The BBC alone broadcast for 12 hours daily in Arabic (ten from April 1967) and received some 80,000 letters from Arab listeners in the course of that year. The first Arab state seriously to organize external broadcasting was Syria, under the Shishakli régime (1950-4). Syria and the UAR introduced Hebrew broadcasts to Israel, which in turn broadcasts in Arabic to its Arab minority and to its neighbours.

Professedly indigenous clandestine stations come and go, particularly during crises. A few have been genuine, but in general they have been directed from abroad by communist, Western or outside Muslim states.

The cost of installing and producing television has limited its introduction in the Muslim world, though in Asia, and in Africa north of the Sahara, most Muslim states had by 1966 at least some service, and many encouraged the purchase of sets by customs remissions or other means. Except in the UAR the service was virtually restricted to the capital or a few large cities. In Iran private companies supported by advertising revenue provided services in Teheran and Abadan. In certain areas (Saudi Arabia and Libya) American Forces or Oil Company transmissions were receivable locally before the introduction of national systems. The latter have been made possible by oil revenues and, in the former case, by the weakening of religious objections.

Bibliography: *World Radio and TV Handbook* (annually from 1947); *Statistical Yearbook* (UNESCO); *Internationales Handbuch für Rundfunk und Fernsehen*, Hamburg 1964; G. A. Coddling jr., *Broadcasting without barriers*, UNESCO 1959; *BBC Yearbook* (now *Handbook*), London (annually from 1928); *BBC Monitoring Service daily digest of world broadcasts 1939-1947* and *Summary of world broadcasts 1947-* (these contain selections of broadcasts from and about Islamic countries and, from 1949, of broadcasting

developments in them). N. Barbour, *Broadcasting to the Arab world*, in *MEJ*, v (1951), 57-69. No publications cover the Islamic world as such; information must be sought in the broadcasting publications of each country. (N. BARBOUR)

IDHADJ or MĀL-AMĪR, town of western Persia, situated on a tributary of the upper reaches of the Dudġayl or Kārūn river, in southern Luristān, at 49° 45' E. and 31° 50' N. In mediaeval times it was generally reckoned to be part of the province of al-Ahwāz or Khūzistān [q.v.], and under the 'Abbāsids was the capital of a separate administrative district or *kūra*. It lay on a plain at an altitude of 3,100 feet, and though reckoned by the geographers to be in the *garmsir* or hot zone, the nearby mountains gave it a pleasant and healthy climate; the winter snow from these mountains was gathered and exported from Idhadj to the torrid, low-lying parts of al-Ahwāz (cf. Muġaddasī, 414; Yāġūt, *Buldān*, i, 416; Mustawfi, *Nuzhal al-ġulūb*, tr. Le Strange, 74). The district was also frequently subject to earthquakes.

Idhadj (the vocalisation Aydhadj is also found) was a populous and prosperous place in pre-Islamic times. There are many Elamitic remains in the vicinity, mostly dating from the end of the second millennium B.C. (see the detailed description of pre-Islamic antiquities by M. Streck in *EI*¹, s.v. MĀL AMĪR). In Sāsānid times, the district was included in the territories of the Ispahbadh of Fārs (Ya'ġūbi, *Historiae*, i, 201). A fire-temple of the local Zoroastrians remained in use till the time of Hārūn al-Rashīd; V. Minorsky surmised that this may have been the Parthian sanctuary of Shāmi, to the north of Idhadj (*Abū-Dulaf Mis'ar ibn Muhalhil's travels in Iran* (circa A.D. 950), Cairo 1955, text 27, tr. 60, 108).

When the Arabs invaded al-Ahwāz in 17/638, they penetrated via Rāmhurmuz to Idhadj and made peace with the local lord, Tirawayh, leaving him in possession of power. But the town had to be conquered again in 21/642 after the battle of Nihāwand, and in 26/646-7 a rising of the people of Idhadj and the local Kurds had to be suppressed by the governor of Baṣra, Abū Mūsā al-Ash'ari (Balādhuri, 382; Ṭabarī, i, 2553, 2614, 2829). During 'Abd al-Malik's caliphate, there was a revolt there by one Khurrazādh b. Bās (Balādhuri, 383). Towards the very end of the Umayyad period, Abū Dġa'far, the later caliph al-Manṣūr, was governing Idhadj on behalf of the 'Alid pretender 'Abd Allāh b. Mu'awiya [q.v.]. Al-Manṣūr's son, the later al-Mahdī, was born there of a local woman, and some later descendants of al-Mahdī retained the *nisba* of "al-Idhadjī". In 270/883 a force of local volunteers, cavalry and infantry, was raised by the governor of Idhadj, Aġmad b. Dinār, to reinforce al-Muwaffaq's army for the final assault on the Zanġj rebels (Ṭabarī, iii, 527, 2085; Sam'āni, *Ansāb*, 54b; Yāġūt, *Buldān*, i, 416). In 295/907-8 the region was the theatre of operations during the rebellion against al-Muktafi of the governor of Fārs and Kirmān, 'Abd Allāh b. Ibrāhīm al-Misma'ī; it was probably during these campaigns that al-Misma'ī destroyed a famous bridge near Idhadj which carried the road to Isfahān, thus impeding the advance of the caliphal general Badr al-Hammāmī. This important bridge, which was doubtless originally of Sāsānid construction, was later rebuilt at great cost by one of the viziers (apparently Abū 'Alī al-ġummi or Abū 'l-Faġl b. al-'Amīd) of the Būyid Rukn al-Dawla (Minorsky, *Abū-Dulaf Mis'ar ibn Muhalhil's travels in Iran*, text 27, 30-1, tr. 60, 64-5, 108, 114-18; Ibn al-Athīr, viii, 9; Yāġūt, *Buldān*, iv, 189, s.v. "Kaṡarat Khurrazādh", based on Abū