

of attack. Situated on the main strategic route of the Upper March, Lārida was an obligatory transit point of armies and a site of the utmost importance in the defensive system of the Marches. Conquered by the Muslims at some time after the capture of Saragossa and Tarragona (whose inhabitants capitulated without resistance, if al-Rāzī is to be believed), the territory of Lārida underwent pillage and destruction, in the 2nd/3th century, at the hands of Franks—the armies of Louis—and of Cis-Pyrenean Christians and renegades. Governed by *wālis* granted military prerogatives on account of its distance from Cordova, it succeeded on many occasions in eluding the authority of the *amīrs*. The Banū Kaṣī, the Banū Mūsā or Banū Lubb on the one hand, the Banū ‘Amīrūs, and the Banū Shabrīṭ or Banū Ṭawīl, on the other, as well as the Banu ‘I-Muhādīr or Tuḍjībī [q.v.], dominate the entire history of Lārida and its region in the 3rd-4th/9-10th centuries.

The name of Ismā‘īl b. Mūsā b. Mūsā b. Kaṣī who, in 270/883-4, reconstructed and fortified Lārida and its surrounding territory, deserves a special mention. His sons were obliged, in ca. 277/890, to fight against Muḥammad al-Ṭawīl of Huesca, who vied with them for possession of the Barbitania (Barbastro and Litera, in the Ribagorza). The *wālis* of Lārida, with their own troops or with reinforcements from Cordova, fought on more than one occasion with the Christians of Pallars and of the Barcelona region. The superb Grand Mosque built by Lubb b. Muḥammad b. Kaṣī in the upper part of the fortress dates from the beginning of the 4th/10th century. In the final third of the 4th/10th century, the role of *ḥā'id* appears to have been occupied by Raṣhīd al-Barghawāṭī, who was instructed to restore to Hāshim b. Muḥammad b. Hāshim al-Tuḍjībī the district of Lārida, which continued to be controlled by his family for a number of years. In the 5th/11th century, the fate of Lārida and its region was linked to that of the Arab family of the Banū Hūd [see ḤŪDŪS], who in 431/1039 replaced the Tuḍjībī family in controlling the valley of the Ebro and in the *ḥā'ifas* of Saragossa and Lārida. Yūsuf b. Sulaymān b. Hūd al-Muẓaffar—like the *ḥādīb* Mundhīr at a later stage—governed the town, from a time prior to the death of his father (438/1046) and was in disagreement with his brother Aḥmad al-Muḥtadīr of Saragossa, who held him responsible for the loss of Barbastro in 456/1064 [see BARBASHTURŪ]. Under the control of members of the family of the Banū Hūd, sometimes dependent on Saragossa and in a precarious state in the 6th/12th century in the face of the Christian advance, the town survived under the authority of *wālis*. It was compelled, when the fortresses of the defensive perimeter were taken, and Armengol VI of Urgel and Ramon Berenguer IV of Barcelona entered into alliance with other Catalan chieftains, to capitulate on 19 Djumādā II 544/24 October 1149, when it was at that time being governed by the *wālī* al-Muẓaffar b. Sulaymān.

Bibliography: The most important sources are: *Crónica del moro Rasid*, ed. Diego Catalán et M^a Soledad de Andrés, Madrid 1974, 42-6, 295-6; Ibn Ghālib, *Farḥat al-anfus*, partial ed. Luṭfī ‘Abd al-Badī, in *RIMA*, i/2 (1955), 286; ‘Udhri, *Fragmentos geográfico-históricos de al-Masālik ilā djamī ‘al-mamālik*, ed. ‘Abd al-‘Azīz al-Ahwānī, Madrid 1965, index, tr. F. de la Granja, *La Marca Superior en la obre de al-‘Udhri*, in *Estudios de Edad Media de la Corona de Aragón*,

viii (1966); Bakrī, *The geography of al-Andalus and Europe from the Book ‘al-Masālik wa-l-Mamālik’*, ed. ‘Abd al-Rahmān ‘Alī al-Ḥādīdī, Beirut 1387/1968, index; Zuhri, *Kiṭāb al-Djā-rāfiyya*, ed. M. Hadj-Sadok, in *BEO*, xxi (1968), 225; Idrīsī, *Maghrib*, text, 176, 190, tr., 211, 231; Yākūt, s.v.; Himyarī, *al-Rawḍ al-mi‘ār*, text, 168, tr. 202 and index; Fagnan, *Extraits*, index; Ibn Sa‘īd, *Mughrib*, ii, 436, 459; Maḳḳarī, ed. Iḥsān ‘Abbās, Beirut 1968, index; Ibn Ḥayyān, *Muḥtabis*, ed. Antuña, Paris 1937, 87; *Anales palatinos del califa de Córdoba al-Ḥakam II, por ‘Isā b. Aḥmad al-Rāzī* (tr. of the *Muḥtabis* by E. Garcia Gómez, Madrid 1967), 192, 207, 264-6; Ibn ‘Idhārī, ii, 100, 144, iii, 9, 145, 179, 192, 222, iv (ed. Iḥsān Abbās, Beirut 1967), text, 40, 54, 95, 144, tr., 96, 130, 218; tr. A. Huici, in *Textos medievales*, 8, Valencia 1963; Ibn al-Khaṭīb, *A‘māl*, 170, 171, 209; Ibn al-Aṭhīr, tr. Fagnan, index. In addition to the *Hist. mus. d’Esp.*, of Dozy, ed. E. Lévi-Provençal, index, see Lévi-Provençal, *Hist. Esp. mus.*; A. Prieto y Vives, *Los Reyes de Taifas*, Madrid 1926; F. Codera, *Mohamed Ataul, rey moro de Huesca—Los Tochibles en España; noticias de esta familia tomadas de Abenhazam—Noticias acerca de los Benihud, reyes de Zaragoza, Lérida, Calatayud y Tudela*, in *Estudios crit. de Hist. ár. española*, Saragossa 1903; J. M. Millás Vallicrosa, *Aspectos de la dominación árabe en la región ilerdense*, Lérida 1948; R. Pita Mercé, *Lérida árabe*, Lérida 1974. (J. BOSCH VILÀ)

LARIN (P., *lārī*), a silver coin current in the Persian Gulf and Indian Ocean in the 16th and 17th centuries. It takes its name from the town of Lār [q.v.], the capital of Lāristān at which it was first struck; cf. Pedro Texeira (*Travels*, Hakluyt Soc., London 1902, 341): “There is also the city of Lār... whence are called laris, a money of the finest silver, very well drawn and current throughout the East”, and Sir Thomas Herbert speaking of Lār in 1627 (*Some years’ travels*, London 1665, 130): “near this byzar the larnes are coyned, a famous sort of money.” The larin weighed about 74 grains (4.9 grammes) and had a high reputation for the purity of its silver. It was worth ten pence in English money (Herbert) or one-fifth of a French crown (Tavernier) or 60 Portuguese reis.

The larin is in shape quite unlike any other coin. It is a thin silver rod about 4 inches long, doubled back and then stamped on either side with inscriptions from dies like any other coin. It is admirably described by William Barret in his account of the moneys of Baṣra in 1594 (Hakluyt, *Principal voyages*, Glasgow 1904, vi, 12): “The sayd larine is a strange piece of money, not being round like all other current money of Christianitie, but is a small rod of silver of the greatnesse of the pen of a goose feather where with we use to write and in length about one eighth part thereof, which is so wrested that the two ends meet at the juste halfe part and in the head thereof there is a stamp Turkesco and these be the best current money in the Indies and six of the larines make a ducate”.

The kingdom of Lār ceased to issue these coins after its conquest by Shāh ‘Abbās the Great of Persia (Chardin, *Voyages*, Amsterdam 1735, iii, 128), but its popularity led to this type of coin being adopted by other states of the Indian Ocean. The kings of Hormuz of the latter half of the 16th century issued larins, as did the Shāhs of Persia at Shīrāz and the Ottoman Sultans at Baṣra. In India, they