

ABDĒLĪ (AḠ.) BK. LAHĪC

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389. AUBIN, J., «Révolution chiite et conservatisme. Les soufis de Lāhejān. 1500-1514 (Études safavides, II)», *Moyen Orient et Océan Indien*, I (1984), pp. 1-40.

Complétant une étude fondamentale sur la classe politique persane sous le règne de Šāh Esmā'īl I^{er}, 1501-1524 («Šāh Ismā'īl et les notables de l'Iraq persan», in *JESHO*, II, I (1959), pp. 37-81), cet article, basé sur une large documentation de sources persanes primaires éditées et manuscrites, retrace les tentatives de refonte du pouvoir poursuivies par la nouvelle oligarchie *qezelbās* des «soufis de Lāhejān» de 1501 à 1508, suivies de son élimination de 1509 à 1514 par une faction composite qui eut la caution de Šāh Esmā'īl.

Après une analyse des sources et des travaux, l'A. présente en détail: l'équipe dirigeante du mouvement *qezelbās* qui partagea l'exil du jeune futur Šāh Esmā'īl au Gilān de 1493 à 1499; son influence jusqu'au tournant politique de 1508-1509; la disgrâce des soufis de Lāhejān et leur exil au Xorāsān, où certains retrouvent des commandements prestigieux jusqu'à ce que l'administration persane reprenne (fin 1510) son influence comme elle l'avait fait en Iraq persan en 1503-1504. La nomination des trois premiers compagnons de route du Chah (Dede Beg, Lele beg, Bayram Beg) à de vastes gouvernements (Herat, Marv, Balx) n'était en fait qu'un limogeage qui va accélérer l'élimination des soufis de Lāhejān. Le «naufirage» de Lele Beg, étudié en détail, est à cet égard exemplaire. J. C.

- LEHIC?
- SAFEVILEA
- KIZILBAŞ
- ŞAH ISMAİL

25 MARS 1992

~~DEGEN~~
LEHIC

al-'Abdāī, Ahmad Faḍl ibn 'Alī Muḥsin.
Hadīst al-zaman fi akhbār mulūk Labīj wa-'Adan
/ ta'īf Ahmad Faḍl ibn 'Alī Muḥsin al-'Abdāī. —
Cairo : al-Maṭba'ah al-Salāfiyah wa-Maktabatuhā,
1351 [1932 or 1933].
319 p. : ports., facsim., general tables ; 25 cm.
Arabic
I. Title.
DS247.A25A6 58-42968 neb 7-26216
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with the cenotaph, carved in bold relief, at the middle. The tomb of Āṣaf Khān (d. 1051/1641 [q.v.]) at Shāhdara has a single octagonal chamber, and a semi-domed arched recess on each external face around it. The reveals once had dados of square painted tiles, unique in this reign, and the squinch nets were enhanced with mosaic tile; the tall bulbous dome, now stripped of its white marble, was contemporary with that of the Tādī Mahall. The cenotaph is modelled on that of Dījahāngīr, below a *munabbat-kārī* vault. 'Alī Mardān Khān's tomb (ca. 1650), built for his mother, is similar in plan, but is crowned with a dome of the earlier type on a tall drum, balanced, Sūrī-style, by a *ḥatīrī* set above every angle of the octagon. Once more the veneers have been stripped by the Sikhs, but there are traces of a floral marble inlay on the dome. The Mausoleum of Sharaf al-Nisā' Bēgam (d. 1158/1745), called Sarwālā Maḡbara, is a low tower, square in plan, whose walls are relieved by a frieze of cypress trees (*sarw*) 2.2 m high in glazed tilework around a tomb chamber at the upper level, surmounted by a *ḥadīdjā* and a hipped square dome. That of Sir Muḡammad Iqbāl, designed by Nawwāb Zayn Yārdjāng Bahādūr in 1951, is a severe orthogonal cell with battered walls, set off by mouldings around a strong plinth and *ḥadīdjā*, and deep openings, reminiscent of Tughluḡ building yet somewhat Germanic; the white marble interior is carved in ornamental relief and lines from his *Zabūr-i 'Adjam*.

The gardens associated with these buildings, all but obliterated and requiring extensive restoration on Lord Curzon's initiative, have lost their original planting, but still display the *ṭārbāgh* layout, with causeways patterned in local brickwork set between regularly-spaced cypresses. The first, planted by Mirzā Kāmraṅ on the bank of the Rāwī (ca. 1530-40) has disappeared, but its summerhouse, a *bāradarī*, survives in midstream. Nūrdījahān's Bāgh-i Dīlkushā, adapted for her husband's tomb at the centre, has each of the four quarters subdivided into four square plots, with canals and tanks at the intersections, within a huge walled enclosure. The Bāgh-i Shālimār [see BUSTĀN. ii], completed in 1052/1642, and like its namesake at Dīhlī inspired by the eponym in Kashmīr [q.v.] was originally entered at the lowest terrace, allowing movement, as in the palace, through successively more private areas, past cascades backed by lamp-niches, a *takht-gāh* set in a tank, and 450 fountains. The Haḡūrī Bāgh, formerly a *sarāy* built by Awrangzīb, is apparently Sikh work.

Three gateways clad in mosaic tile have survived the gardens to which they once led. The Čawburdī (1056/1646), with four corner towers like those of Wazīr Khān's mosque, but more attenuated and lacking their *ḥatīris*, has cleanly-cut archways set in a gridded surface. The Gulābī Bāgh Gate (1066/1655) follows a similar scheme, but with angle-shafts in place of the towers, and with cusping of the upper arches. The undated gate at Nawānkōt (ca. 1650) has the panelled corners left unbroken as support for its twelve-pillared *ḥatīris*, remarkable for their gadrooned, green-tiled domes.

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(P. A. ANDREWS)

× LAHDJ, colloquially called Lahīdjī, a town and area of south-western Arabia, now situated in the second governorate of the People's Democratic Republic of Yemen. The town, also known as

jurisprudence (*'ilm uṣūl al-fiqh*) developed by al-Shāfi'ī. 'Abd al-Rāziq considers several of al-Shāfi'ī's approaches as "philosophical," such as subordinating individual cases to general rules, establishing definitions and judgements on this basis, and employing logical reasoning that excludes contradictions (ibid., 27, 76, 98, 122–3, 230–45; cf. idem, *al-Imām al-Shāfi'ī*, 88–9). He also demonstrates ties between theology (*'ilm al-kalām*) and philosophy (*Tamhūd*, 27, 123, 268–94) and emphasises the contribution of early, indigenous Islamic mysticism to Islamic ethics (*'ilm al-akhḫāq al-islāmī*; Māsīnyūn and Muṣṭafā 'Abd al-Rāziq, 67). By distinguishing between *dīn*, as immutable dogma, and *sharī'a*, as practical rules of life given by God as basic guidelines, he explicitly leaves it to humans to elaborate on the latter by reasoning according to need (Muṣṭafā 'Abd al-Rāziq, *Tamhūd*, 112–123, 138–90, 270; cf. idem, *al-Dīn*, 96–103).

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ANKE VON KÜGELGEN

'Abdalī

'**Abdalī** (pl. 'Abādila) is the term that refers to the tribe of Khawlān b. 'Amr b. al-Khāf b. Quḍā'a, consisting of two principal clans, Sallāmī and 'Uzaybī. The 'Abdalī became the prominent tribe of South Yemen, centred at Lahj in the territory of Aden, which they dominated from 1740, when they expelled the *dawla* who governed in the name of the *imām* of Ṣan'ā', until World War I. The first chief and ruler of the area, 'Abd al-Karīm Faḍl (r. 1915–47), adopted the title of sultan and erected a fort at Bi'r Aḥmad. In the early nineteenth century the tribe was in control of the key port of Aden and prospered from transit trade, customs collection, and what produce they gained from limited agricultural pursuits. The arrival of the