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Gordon, Sophie; Khān, Ahmad 'Alī, photographer ; 'Alī, Abbās, photographer
A city of mourning: the representation of Lucknow, India in nineteenth-century photography .--
2006 ISSN: 0308-7298 : History of Photography, vol. 30 i pp. 80-91, (2006)

است.

تاریخ لکنهو را براساس افسانه‌هایی به «لکشمین تیل» نسبت می‌دهند و آن قلعه‌ای نظامی بود که در قرون پیش از تاریخ توسط لکشمه، برادر راما، پادشاه ایوذه ساخته شده بود اما تاریخ مستند لکنهو را باید از قرن سیزدهم میلادی - حدود قرن ششم هجری شمسی - دنبال کرد. هنگامی که شهر از سوی شیخ‌ها به تصرف درآمد، یکی از جانشینان آنها به نام شیخ محمد که به تاه مینا معروف بود در میان مردم قداست فراوانی یافت و مرقد وی که در محدوده بنای تاریخی بون قرار دارد هنوز زیارتگاه مردم است. در بحران‌ها و جنگهای طولانی نیمه اول قرن پانزدهم، لکنهو بخشی از قلمرو پادشاهی شرقی جونپور قرار گرفت و پس از چند بار دست به دست شدن از سوی حاکمان مختلف دهلی و یورشگران افغان، سرانجام تحت حاکمیت همایون و بابریان درآمد. اکبر شاه که در زمان وی ناحیه لکنهو بخشی از قلمرو ایالت اوذه (نام قدیم اوتاربرادش) به شمار می‌رفت، توجه و علاقه خاصی به این شهر داشت. ابوالفضل علامی مورخ دربار اکبر شاه، از محیط شاد، آب و هوای دلپذیر و گلها و میوه‌های زیبا و خوشمزه این منطقه و نیز برنج‌های متنوع و عالی آن یاد می‌کند و این نشان از ارزش اقتصادی آن دارد.

در زمان جهانگیر، لکنهو به صورت یکی از مراکز بزرگ تجاری درآمد. اورنگ زیب در دیدار خود از این منطقه، با بنای یک مسجد بزرگ بر بالای تپه لکشمین تیل، یادگاری اسلامی از خود برجای نهاد. با ضعف و زوال امپراتوری باپری، رونق و شکوه لکنهو نه تنها کاسته نشد بلکه افزونتر شد. سعادت خان که از سوی امپراتور محمد شاه، در سال ۱۷۲۲م به عنوان صوخته دار (فرمانروای ایالت) منصوب شده بود، سلسله «نواب اوده» را بنا نهاد و بیشتر افتخارات گذشته لکنهو مرهون سلطنت او است. در دوره حکومت آصف‌الدوله، چهارمین فرمانروای این سلسله، لکنهو به اوج پیشرفت و ترقی رسید. او خرج زیادی می‌کرد و دروازه رومی و مسجد مجاور آن و ده‌ها بنای تاریخی این شهر بازمانده او است. وی حسینیة باشکوهی در شهر به وجود آورد که سالن مرکزی آن، یکی از بزرگترین سالن‌های ناقدار جهان است و اوج معماری هند در این دوره به شمار می‌رود.

از سال ۱۸۱۹ م وقتی که لرد هستینگز، هفتمین و آخرین نواب وزیر یعنی غازی الدین حیدر را به عنوان نخستین پادشاه اوده منصوب کرد، لکنهو در ردیف شهرهای سلطنتی درآمد و در سال ۱۸۵۶م ضمیمه کمپانی هند شرقی گردید. عمر فرمانروایان آن

فرزندم اگر در مرگ شک داری خواب را از خود بردار و نخواهی توانست؛ و اگر در زنده شدن پس از مرگ شک داری بیدار شدن را از خود بردار، که آن را نیز توانی؛ پس بدان که تو در اختیار خودت نباشی و در اختیار دیگری زندگی می‌کنی و خواب به منزله مرگ و بیداری به منزله زنده شدن پس از مرگ است». نصایح لقمان به فرزندش آنگونه که در قرآن آمده است عبارت است از: شرک نوزیدن به خدا، سپاسگزاری از خدا و احترام به پدر و مادر، برپا داشتن نمازها، به معروف، نهی از منکر، صبر در برابر سختی، گردن افرازی نکردن در برابر مردم، و اعتدال در رفتار و گفتار (لقمان، ۱۳-۱۹).

موضوع لقمان و نصایح او دستمایه‌ای قوی در ادبیات فارسی است و اشعار و امثال بسیاری را پدید آورده است. سعدی و مولوی حکایت لقمان را به شعر باز گفته‌اند. اشعار و امثال زیادی نیز از شاعرانی چون ناصر خسرو، خاقانی، رشیدالدین و طواط و دیگران در باب لقمان آمده است؛ از قبیل: ناصر خسرو:

اگر از خانه، از اهل جدا ماندم
جفت گشتم با حکمت لقمانی
رشید و طواط:

نکنم باور که احکام خراسان این است
گر چه صد هژوس و لقمان به خراسان بینم

مشهورترین حکایت لقمان در ادبیات فارسی حکایتی است که سعدی نقل کرده است: لقمان را گفتند: ادب از که آموختی؟ گفت: از بی ادبان، هر چه از ایشان در نظرم ناپسند آمد از انجام آن پرهیز کردم.

منابع: قرآن، ترجمه و توضیحات بهاء‌الدین خرمشاهی و تفسیر کشف الاسرار و عده الابرار، رشید الدین میبدی و تفسیر المیزان، محمد حسین طباطبایی و بحار الانوار، علامه مجلسی و گلستان سعدی و معارف و معاریف، مصطفی دقتی و دایرة المعارف فارسی، غلامحسین ثصاحب؛ تفسیر مجمع البیان، طبرسی و سیره رسول الله، ابن هشام؛ دایرة المعارف اسلام لین.

لکنهو، نام شهری در هندوستان که لکنهو، لکنهور، لکناهو، و لکناو نیز نوشته و خوانده می‌شود. مرکز ایالت اوتاربرادش در شمال مرکزی هند، جمعیت ۲۵۴۱۱۰۱ نفر در سرشماری سال ۲۰۰۶م، از مراکز بزرگ فرهنگ و ادبیات فارسی، معارف شیعی و از قدیم‌ترین مراکز نشر کتابهای فارسی

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Leknow

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al-Hīra came to an end. In so doing, Parvīz destroyed the shield that protected Persia's flank against the Arabs of the peninsula. Some two years after the death of al-Nu'mān, the battle of Dhū Kār [q.v.] was fought, in which the Arab tribe of Bakr scored a victory over the Persians, a foretaste of more dramatic victories in the thirties by the Muslim Arabs. Dhū Kār foreshadowed al-Kādisiyya [q.v.], both of which were splendid justification of Lakhmid al-Hīra as a bulwark for Persia against the Arabs of the Peninsula.

After the death of Nu'mān, al-Hīra was ruled by an Arab from Ṭayyī', Iyās b. Kabīša, assisted by a Persian, al-Nahīragān, for some nine years, 602-11. After this it became a Persian possession directly ruled by the Persians until it fell to Khālīd b. al-Walīd in 633. The last Lakhmid prince known to the sources in this period is al-Nu'mān, nicknamed al-Gharūr ("the deluder"), who took part in the *riḍḍa* war in Baḥrayn and was defeated by al-'Alā' b. al-Ḥaḍramī in 633.

2. Culture. The geographical location of their capital al-Hīra and their special relationship to Sāsānid Persia determined for the Lakhmids the direction that their history took. In spite of a certain independence which they enjoyed, they were vassals of the Sāsānids, for whom they performed the following important functions: (a) they were their shield against the inroads of the nomads from the Arabian Peninsula; (b) they watched over their sphere of influence in Arabia, especially the Arabian littoral of the Persian Gulf, including Baḥrayn and 'Umān, which they ruled for them; (c) they were their spear against Byzantium and the latter's client-kings, the Ghassānids; and (d) they protected their trade interests in the Peninsula, especially the caravan-route that connected al-Hīra with South Arabia.

Their fruitful association with Persia is reflected in the various forms of their military, political, and social life, and in their material culture: (a) the sources speak of five units in their army—al-Shahbā', al-Dawsār, al-Waḍā'i', al-Ṣanā'i', and al-Rahā'in, the first of which are said to have consisted of Persian troops; besides, there was the *Khandaq Sābūr*, "Shāpūr's Ditch", rebuilt by Khusrāw Anūshīrvān, a *limes* of some sort protecting al-Hīra and extending down to where al-Baṣra was to be in Islamic times; (b) the crowns of the Lakhmids were apparently bestowed on them by the Persian kings and with the crown came the word itself for crown, *tādī*, as a loanword into Arabic from Persian; and (c) the various aspects of their material culture must also have been dominated by the Persians in such areas as architecture, dress, food, drink, and music.

Zoroastrian Persia was also the determining factor in the attitude of the Lakhmids towards Christianity. The Sāsānids understandably frowned on their adoption of a missionary religion with universalist claims, especially after the conversion of their secular enemy, Rome, to that religion. The second Lakhmid ruler, Imrū' al-Qays, adopted Christianity, which fact must at least partly explain his defection to the Romans. Only the last Lakhmid king, al-Nu'mān, adopted it openly; but since it was the Nestorian form of it, in opposition to the Chalcedonian one adopted by Byzantium, it was acceptable to the Sāsānids. And yet their capital, al-Hīra, became the great centre of Arab Christianity and of its transmission to the Arabs of the Peninsula. The city was adorned with churches and monasteries, was the seat of a bishopric, and the refuge for many a persecuted ecclesiastic.

Important as their role was in the political and military history of the Arabs and of the Near East, it was their development of al-Hīra itself as the great Arab urban centre in pre-Islamic times that must be considered the major and enduring contribution of the Lakhmids. In the 3rd century A.D., the Arab cities of Hatra, Edessa, and Palmyra fell in rapid succession, and the rise of al-Hīra as the capital of the Lakhmids, almost immediately after the fall of Palmyra, ensured a certain continuity in Arab urban life in the Fertile Crescent.

For almost three centuries, al-Hīra stood almost alone as a metropolis radiating higher forms of culture to the Arabs of the Peninsula; and of all the elements of culture that mattered, the most important was undoubtedly the development of the Arabic script and of written Arabic, called for by the demands of an organised and stable urban life in al-Hīra [see 'ARABIYYA. A. The Arabic language (ii) (I)].

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LAKHNAW, conventional English spelling Lucknow, the capital city of the Indian state of Uttar Pradesh (the United Provinces of British India). It is situated on the south bank of the winding Gumti river at lat. 26° 52' N. and long. 80° 52' E. It is the eleventh largest city in the country (population, 1971 census: 750, 512) and the second largest town of the State. Besides being the seat of the State government, the city also serves as the administrative headquarters of Lakhnaw district and division.

1. History. Though legend connects the origin of Lakhnaw to a mythical local mound called Lakshman Tilā, a pre-historic stronghold built by Lakshmana, brother of Rama, king of Ayodhya, the known history of the city can be traced to the beginning of the 13th century A.D. when it was colonised by the *Shaykhs*, one of whose descendants *Shaykh* Muhammad, better known as Shāh Minā, attained

١ - كتاب عن مدينة لكنو

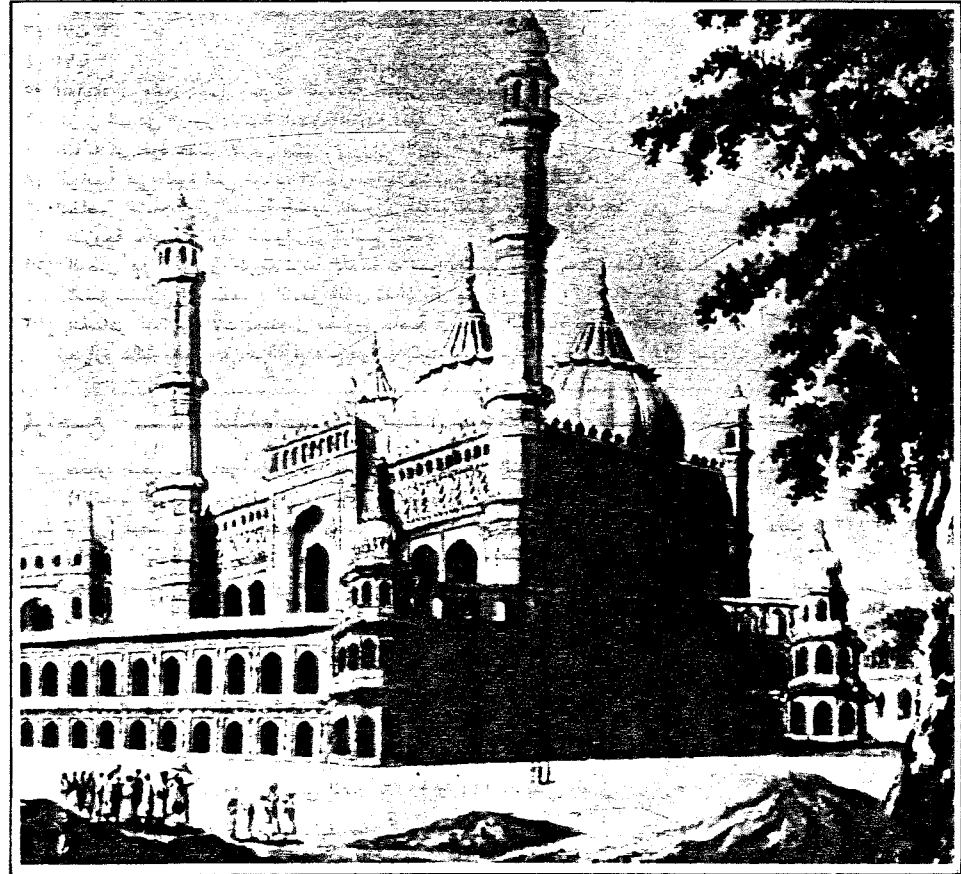
ليس الكتاب الذي وقع بين يدي مؤخراً، والذي يتحدث عن مدينة لكنو الهندية، حديثاً. فهو كتاب وضعه مؤلفه حكيم عبد الحلیم شرر (١٨٦٠ - ١٩٢٦) قبل نحو سبعين سنة. كتبه مقالات بالأردية، نشرت أصلاً في الحصف الأدبية التي كانت تصدر في لكنو (وفي غيرها)، على مدى سنوات طويلة، إذ كان المؤلف ينقطع عن الكتابة بسبب انشغاله أو تغيبه عن لكنو. وقد جمعت المقالات ونشرت بعد وفاة كاتبها، ويبدو أنها نشرت في طبعات متعددة. وأخيراً تولى اثنان ترجمتها إلى الانكليزية والتعليق عليها بحواش غنية مفيدة. وصدرت الطبعة الانكليزية سنة ١٩٧٥.

أما المؤلف فهو مولانا (حكيم) عبد الحلیم شرر، وقد جاءه لقب (شرر) من الاسم المستعار الذي استعمله لما بدأ الكتابة في الصحف المختلفة. وقد تعلم عبد الحلیم في البيت أولاً، وكانت مادة الدراسة المبكرة القرآن الكريم واللغتين العربية والفارسية. ثم أخذ نفسه، استجابة لرغبة أبيه، بدراسة الطب (العربي) اليوناني (ومن هنا جاءت صفة حكيم)، لكنه لم يستمر في هذه الدراسة بل وجه همه إلى العناية بالموضوعات الإسلامية - تفسيراً وحديثاً وفقهاً وما إلى ذلك. وقد تولى عبد الحلیم مناصب متعددة بعضها في حيدر آباد الدكن، وقد حملته وظيفته هناك إلى انكلترا حيث قضى خمسة عشر شهراً (١٨٩٥ - ١٨٩٦)، أفاد منها كثيراً في اطلاعه المباشر على الحياة الأوروبية وتحسين لغته الانكليزية. لكن القسم الأكبر من حياة عبد الحلیم قضاه الرجل يعمل حرراً في حقل الصحافة، والأدبية منها خاصة، والاهتمام بالمجتمع ومشكلاته.

وضع عبد الحلیم عدداً كبيراً من الكتب في الأدب والاجتماع والشؤون الدينية من حيث ارتباطها بالمجتمع؛ كما صنف عدداً لا يستهان به من القصص؛ وله مجموعات شعرية متنوعة. والكتاب الذي وقع بين يدي مؤخراً، وأردت ان أشرك قراء «تاريخ العرب والعالم» في بعض

«لكنو» مركز من مراكز الحضارة العربية الإسلامية في الهند

د. نقولا زيادة



□ جامع عساف الذولا، لوحة مائية تعود لحوالي ١٨٠٠م.

4/1/25, 1989 Amman

ما عرفته منه عن لكنو، أراد واضعه من أن يصور لقرائه الدور الذي قامت به لكنو في عالم الفكر والأدب وخاصة باللغة الأردية؛ لكنه توسع في ذلك فوصف الحياة اللكنوية من جميع نواحيها - الموسيقى والشعر العامي والحفلات والأبنية وأصول المجتمع الأدبية ومواكب الزواج ومضغ أوراق البتل والثياب ومناسباتها وقتال الطيور وتربية البيغاوات. ففي الواقع لم يترك عبد الحلیم شيئاً لم يتحدث عنه.

وتحضير الطبعة الانكليزية للنشر - ترجمة وتعليقاً وتقديماً - كان من عمل اثنين هما ا. س. هاركورت وفاخر حسين. وقد كان الأول ضابطاً في الجيش البريطاني في الهند، وعاش سنوات طويلة في لكنو. وبعد مغادرته الهند التحق بجامعة اكسفورد مدرّساً للغتين الفارسية والأردية. وقد توفي قبل الفراغ من إعداد الهوامش، فوقع هذا العمل بالذات على عاتق فاخر حسين. وهو لكنوي ولادة وتنشئة، ومتحدر من أسرة لها في الحياة الأدبية مشاركة كبيرة. وقد تخرج في جامعتي لندن والسوربون. وقد شغل منصباً تعليمياً في كلية الملكة ماري (جامعة لندن). وله مؤلفات كثيرة بالانكليزية والفرنسية والأردية.

ولكنو، التي يتناول هذا الكتاب شؤونها المختلفة واحدة من مدن الهند الكبيرة، التي تقع في الجهة الشمالية الشرقية من البلاد، في ولاية أثار برادش، وعلى نحو ٦٥٠ كيلومتراً إلى الجنوب الشرقي من دلهي. وتاريخ لكنو المبكر غير معروف، وقد لا يكون إلى معرفته سبيل إلا إذا تم النيش عن آثار المكان، وهو امر صعب. دوماً إذا كان المكان مأهولاً بالسكان مثل لكنو. لكن تاريخ المدينة الحديث، وازدهارها بالسكان، وإقبال الناس المتعلمين في الانتقال إليها يعود إلى أيام الامبراطور أكبر (١٥٥٦ - ١٦٠٥) وكذلك اسمها لكنو الذي لم يعثر عليه قبل هذه الفترة.

وأكبر، هو من أباطرة المغل الذين جاؤوا من أواسط أسية وأنشأوا لأنفسهم دولة إسلامية في الهند استمرت من سنة ١٥٢٦ إلى سنة ١٨٥٦، ولو أن الحضارة التي أقاموا بنينها في تلك البلاد بدت عليها إمارات التأخر في أيام

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It was to the advantage of the Fazara that Wallada bint al-'Abbās, one of the wives of 'Abd al-Malik and mother of the caliphs al-Walid and Sulayman was a descendant of Zuhayr b. Rawaha al-Fazari. When 'Umar b. Hubayra al-Fazari was viceroy of the East in 102/721–105/725 Al-Qays were again in the ascendancy.

After the downfall of the Umayyad Empire we hear little of the Ghatafan. The Fazara, Ashja, and Tha'laba are mentioned in connection with the revolt of the Bedouin tribes in 230/844–5 which was put down by Bugha al-Kabir. But the majority of the Ghatafan had left Arabia, and their lands were occupied by the Tayyi'.

There were apparently no Ghatafan groups among the Northern (Qays) Arabs settled by order of Hisham b. 'abd al-Malik in 107/725–6 in Egypt. Later on we find clans and families claiming descent from Ghatafan tribes in Egypt, Libya, the Maghrib and in Spain.

Amongst the poets of the *Mu'allaqat* there are two belonging to the Ghatafan: 'Antara b. Shaddad al-'Absi and al-Nabigha al-Dhubyani. Lesser poets of the Ghatafan are 'Urwa b al-Ward and al-Hutay'a from the 'Abs. Al-Hadira and al-Shammakh from the Tha'laba b. Sa'd. Ibn Mayyada, from the Banu Murra b. 'Awf and Ibn Dara of the Banu 'Abd al-'Uzza, commonly called Banu 'l-Muhawwala because the Prophet changed their ancestor's name into 'Abd Allāh and 'Uwayf al-Kawafi from the Fazara.

Very little is known of the pagan religion of the Ghatafan. They worshipped like other tribes an idol called al-Ukaysir. They also had a sanctuary of al-'Uzza at Buss—misrepresented by Muslim writers as a rival institution to the Ka'ba at Mecca—which was destroyed in the first half of the 6th century by Zuhayr b. Janab al-Kalbi. Then there is Khalid b. Sinan al-'Absi, who according to a saying attributed to Muhammad was a Prophet whom his people let perish. The etymology of the name Ghatafan is unknown. Besides the well-known Ghatafan of the Qays-'Aylan there are also clans of the same name amongst the Juhayna, Judham, and Iyad. Ghatafan b. Unayf al-Kalbi was a poet of the 1st/7th century. One of the secretaries of Marwan b. al-Hakam had the *kunya* Abu Ghatafan.

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J.W. FUCK

Ghosi Muslim

Community of India

In Uttar Pradesh, the Ghosi are concentrated in the Lucknow, Kanpur, Sultanpur, Meerut, Bahraich, Gonda and Lakhimpur districts. Crook (1896) mentions that the Ghosi are converts like the Gaddi Muslim from the Ahir community. While Urdu is their mother tongue and they use the Perso-Arabic script, the Hindi language and the Devanagari script are used for intergroup communication. They are non-vegetarian, and their staple cereal diet consists of wheat and rice.

The Ghosi Muslim have endogamous divisions (shizre), namely Thena, Chauhan, Dogar, Chikarige and Ban. They claim to be superior to the Gaddi, Gujjar, Turkiya, Chikwa, Qasai, Kabaria, Mehtar and Bihishti communities. The *mehar* amount is fixed according to the status of the groom, that is, if his status is valued at Rs 50,000 then a half of that is fixed as *mehar*. The articles given at the time of marriage are exchanged in the event of divorce, but no divorce compensation is either fixed or paid. Widow, widower or divorcee remarriage is permitted. Both sexes have shares in property in accordance with the *Shariat*.

The Ghosi Muslim women have a role in rituals and at social functions. A *maulvi* whispers the *azan* in the infant's ear. Circumcision (*khatna*) is performed for male children on the sixth or seventh day after their birth. Latter, a learned person (*alim*)

in the palace in Cordova by some 'Amirid slaves on 8 Dhu 'l-Hijjā 400/23 July 1070. His first reign had lasted nine months, the second less than two.

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MAHDĪ 'ALĪ KHĀN, the most outstanding vizier of the later Nawwābs of Awadh.

He started his career from the early reign of Nawwāb Sa'ādat 'Alī Khān (1798-1814) as a *chakladār* (an officer of one of the revenue districts) of *chakla* Muḥammādī and then of Fayḍābād. His administration made the *chaklas* under his control exceedingly prosperous. He himself became fabulously rich and was made a minister. Early in the reign of Sa'ādat 'Alī Khān's successor Ghāzī al-Dīn Ḥaydar (1814-27), Mahdī 'Alī lost his position because of his resentments at the interference of the Awadh Resident Colonel Baillie with the Awadh administration. Much of his property was seized and he was imprisoned. After his release from prison, he moved to the British territory at Fathgāh in 1824 and began to live in a grand style. After the death of Ghāzī al-Dīn Ḥaydar in October 1827, his son Naṣīr al-Dīn Ḥaydar appointed Mahdī 'Alī as his *nā'ib* (chief minister). The Governor-General Lord William Bentinck was highly impressed by Mahdī 'Alī's administrative abilities and supported his schemes. Mahdī 'Alī reduced the salaries of undeserving favourites of the court, slashed the stipend of the ladies of the palace and even curtailed the expenses of the King. After four years of strong rule he was dismissed in 1832 on the pretext of behaving arrogantly towards the Queen Mother and an incompetent minister called Rawshān al-Dawla was appointed in his place. The reforms introduced by Mahdī 'Alī were speedily reversed and the prosperity of the kingdom declined. Mahdī 'Alī retired to Farrukhābād and died in obscurity.

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MAHDĪ KHĀN ASTARĀBĀDĪ, Mīrzā (Muḥammad), court secretary and historian of Nādir Shāh of Iran (reigned 1148-60/1736-47), author of the *Ta'rīkh-i Nādirī* (also known as *Djahāngushā-yi Nādirī*).

Little is known for certain about the life of Mīrzā Mahdī Khān, not even the dates of his birth and death. The *takhalluṣ* by which he is sometimes called, Kawkabī, is likewise disputed (Shahīdī, pp. md). He was presumably born at Astarābād, the son of one Muḥammad Naṣīr, and apparently moved to the capital Iṣfahān during the twilight of the Ṣafawid dynasty or the Afghān occupation of Iran. According to documents in his collected official

correspondence (*Munsha'āt*; see Anwār, pp. sih, pandj; Shahīdī, pp. mdj), he wrote a formal congratulation to Nādir on his capture of Iṣfahān in 1142/1729. For the next seventeen years he served Nādir as head of the secretariat (*munshī al-mamālik*), then after his coronations as official historian (*wāḳi'a niwis*). In spring of 1160/1747 he was sent together with Muṣṭafā Khān Bīgdīlī Shāmlū on an embassy to the Ottoman court in order to ratify the peace treaty recently concluded by Nādir. They had gone no farther than Baghdād when the news of the Shāh's assassination overtook them, and the embassy was discontinued. Mīrzā Mahdī returned to Iran and spent the remainder of his life in retirement—whether at Mashhad, Tabrīz or elsewhere is uncertain—completing the historical and philological works which he had begun during his service with Nādir. He died some time between 1162/1749 and 1182/1768.

Mīrzā Mahdī is chiefly remembered for his two histories of Nādir Shāh, the *Djahāngushā-yi Nādirī* and the *Durra-yi nādīra*. The former is a detailed year-by-year record of Nādir's career, particularly of his military campaigns, though marred by an expeditious eulogy of his patron; it became the inspiration and model for several histories of the subsequent Afshārid and Zand periods, notably the *Ta'rīkh-i Gīli-gushā* of Mīrzā Šādīk Nāmī. The *Durra-yi nādīra* ("Rare pearl") treats the same material in the florid and abstruse style initiated by the Īl-Khānid historian Waṣṣāf, as a tour-de-force of forced metaphors and Arabic quotations. Mīrzā Mahdī also made valuable contributions to Turkish studies with his *Sanglākh*, a Persian dictionary of eastern Turkish (Çağhatāy) based on the poetry of Mīr 'Alī Shīr Nawā'ī, and with his Çağhatāy grammar, *Mabānī al-lughā*.

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AL-MAHDĪ LI-DĪN ALLĀH AHMAD, a title and name of a number of Zaydī imāms of the Yemen.

About 250 years after al-Hādī ila 'l-Haḳḳ Yahyā, the founder of the Zaydiyya in the Yemen, his direct descendant, al-Mutawakkil 'ala 'llāh Aḥmad, had, between 532/1137 and 566/1170, restored Zaydī territory to its extent in al-Hādī's time, with Ṣa'da, Naḍj-rān and, for a time, also Zabīd and Ṣan'ā'. A generation later (593-614/1197-1217) the mountainous region from Ṣa'da in the north to Dhamār, south of Ṣan'ā', was again ruled by the Zaydī al-Manṣūr bi'llāh 'Abd Allāh b. Ḥamza, not a direct descendant of al-Hādī, but of the latter's brother, 'Abd Allāh. Al-Manṣūr was twice able to enter Ṣan'ā', but his power was severely limited by the last Ayyūbid ruler of the Yemen, al-Malik al-Mas'ūd Yūsuf (612-26/1215-29). After the death of al-Manṣūr in

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Letnev

LUCKNOW, in Arabic script Lakhnaw, Lakhna'u, a historic city of mediaeval Islamic North India, situated on the south bank of the winding Gumti river, which flows into the Ganges, in lat. 26° 53' N., long. 80° 52' E., and notable as one of the main centres of Shi'ism in the subcontinent. It was the capital of the United Provinces in British India and is now the capital of the Uttar Pradesh State in the Indian Union, being also the administrative centre of a District and Division of the same name.

I. HISTORY

Though legend connects the origin of Lucknow to a mythical local mound called Lakshman Tilā, a pre-historic stronghold built by Lakshmana, brother of Rama, king of Ayodhya, the known history of the city can be traced to the beginning of the 13th century A.D. when it was colonised by the *Shaykhs*, one of whose descendants Shaykh Muḥammad, better known as Shāh Mīnā, attained great saintly renown, and his shrine, located with the confines of the historic Machhi Bhavan, is a place of pilgrimage for devotees all the year round, apart from being the oldest epigraphic monument of the city. During the Delhi Sultanate period, Lucknow figured prominently in connexion with the revolt of Ā'in al-Mulk, son of Māhrū, governor of Awadh, against Sulṭān Muḥammad b. Tughluq. Between 1394 and 1478, Lucknow became part of the Sharqi kingdom of Jawnpur. After changing hands several times between different occupants of the Delhi throne, Lucknow finally passed into the Mughal dominion under Humāyūn, after suffering from frequent Afghan incursions. The Emperor Akbar, under whom the district of Lucknow formed part of the *sarkār* of that name in the *shāba* of Awadh, had a special fascination for Lucknow, whose delightful surroundings, pleasant climate, flowers and fruits and different varieties

of rice are highly spoken of by his court chronicler, Abu 'l-Faḍl. During Jahāngīr's reign, Lucknow blossomed into a *magnum emporium*. Awrangzīb's visit to the place is commemorated by a mosque which he built on the top of the said Lakshman Tilā, the oldest site of the city.

As the fortunes of the Great Mughals dwindled, those of Lucknow rose, until a new and independent kingdom sprang up as an offshoot from the decayed tree of the Empire. The governors henceforth paid only nominal allegiance to the titular Delhi king, Sa'adat Khān, who was appointed *sābadār* by the Emperor Muḥammad Shāh in 1134/1722, became the founder of the dynasty of the Nawwābs of Awadh or Oudh, with whose régime most of Lucknow's glorious past is intimately connected. The period of the fourth ruler, Nawwāb Āṣaf al-Dawla, marks the greatest height of Lucknow's prosperity. The extravagance and munificence of his court passed into a byword, and could be rivalled only by the Imperial court of Delhi. Along with the Rūmī Darwāza and the adjacent mosque, the great Imāmbārā, whose central hall is one of the largest vaulted rooms in the world, forms the apotheosis of his building achievements. Lucknow was raised to the rank of a royal city in 1819 when Lord Hastings transformed the seventh and the last Nawwāb Wazīr, Ghāzī Dīn Ḥaydar, into the first king of Awadh. The puppet monarchy came to an end in 1856 when the territory was annexed to the East India Company territories and Wājīd 'Alī Shāh, the last king, was exiled to Calcutta, where he lived a pensioner's life under British supervision till his death in 1887.

To Britons, however, Lucknow is best known as the city where a regiment of British troops under Sir Henry Lawrence, joined by the local British inhabitants, put up a gallant defence of the Lucknow Residency for twelve weeks against heavy odds during the Sepoy Mutiny of 1857, when the city witnessed some of the fiercest fighting. The history of the Lucknow district after its annexation by the British is a history of a long chain of administrative changes caused by the exigencies of situations obtaining at different times. Later on, Lucknow had a conspicuous role to play in the political movements of British India, for the famous Lucknow Pact resulting from meetings held there in December 1916 between the Indian National Congress and the All-India Muslim League led to the Hindu-Muslim co-operation in the *khitāfat*