

AHMAD KHATTŪ, also known as Aḥmad MAĠREBĪ, famous medieval Gujarati saint whose name is associated with the foundation of the city of Ahmadabad (b. Delhi, 737/1336; d. Sarkhej, 10 Šawwāl 849/9 January 1446). It is said that, born into a noble family, Aḥmad was separated from his parents by a cyclone and fell into the hands of Bābā Eṣhāq, a saint of the Maġrebī order, who brought him up and later initiated him into the *selsela*. He was educated in Delhi and then accompanied his spiritual master to Khattu, near Nagaur, in Rajasthan, where he lived till the latter's death in 776/1374-75. He then left to make a pilgrimage to holy places in Arabia, Iraq, and Iran. In 800/1398 when Tīmūr invaded India, he was living in Delhi and taken prisoner, but was later released when his spiritual qualities became known. Allegedly through his intercession Delhi escaped the wrath of Tīmūr (Badā' ūnī, I, p. 270), who took the saint with him back to Samarqand. When allowed to return to India, Aḥmad settled at Sarkhej, six miles southwest of the later city of Ahmadabad, where he attained his greatest fame. According to tradition, it was at his insistance that Sultan Aḥmad Shah I (813-46/1411-42) founded the city of Ahmadabad. Other rulers of Gujarat also treated him with respect. In addition to being a scholar of the traditional sciences, he wrote poetry in Persian (some is quoted in his *malfūzāt*) and had an aptitude for music. Aḥmad Khattū's magnificent mausoleum at Sarkhej and the complex of buildings surrounding it were begun by Moḥammad Shah II (846-55/1442-51) and completed by Qoṭb-al-dīn Shah (855-63/1451-58). Because of their deep attachment to him, Sultan Maḥmūd Begāra and Sultan Moḥammad II were buried in the shadow of his tomb.

Besides his poetry, the only extant writing of Shaikh

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claim any great originality and purely literary *diwāns* are rare. Poetry, as a rule—when it is not didactic (*urdjūza*)—is religious or mystic. At the courts, there were always a few literary men maintained by the princes, who were the panegyrists, often very extravagantly, of their patrons.

It is at the courts also, especially from the 8th/14th century, that we find the few historians who have given us original chronicles or compilations. Their works, planned on a singularly curious conception of history, have nevertheless the merit of giving us the only detailed information about the political history of the country in the period of the author or immediately preceding it. Those which date from the Middle Ages are, however, much the best. The kind of work not only did not improve later, but became simply dry chronicles in which events are related in a brief and colourless fashion.

The early historians of Morocco—if we except the Berber genealogists about whom we do not know very much—are contemporaries of the Almoravid dynasty. A little later, the Almohads find a historian in the person of a companion of the Maḥdī Ibn Tūmart, al-Bayḍḥaḳ [q.v.] al-Ṣanhādī, the interest of whose memoirs contrasts strikingly with many later chroniclers. Alongside of the work of al-Bayḍḥaḳ may be placed the chronicles of Ibn al-Kaṭṭān and of ‘Abd al-Wāhid al-Marrākushī [q.v.] as of high value. But it was in the Marinid period that the historian found most favour in Morocco. Leaving out Ibn Khaldūn, whom Morocco is not the only one to claim, we may mention Ibn ‘Iḍhārī [q.v.], a scholar of Marrākush, to whom we owe a history of North Africa and Spain, the *Bayān al-mughrib*; that of Ibn Abī Zar‘ [q.v.], author of a history of Fās and the Moroccan dynasties, *Rawḍ al-ḥirfās*; Ibn Marzūḳ [q.v.], author of the *Musnad*, a monograph on the sultan Abu ‘l-Ḥasan ‘Alī; Ibn al-Aḥmar [q.v.] of the family of the kings of Granada, author of the *Rawḍat al-nisrin*. Under the Sa‘dians, the principal historians were al-Fiṣṭālī and al-Ifrānī [q.v.], author of the *Nuzhat al-ḥādī*; finally, under the ‘Alawids, al-Zayyānī and Akansūs [q.v.].

Geography is represented in modern Moroccan literature only in the form of *riḥlas* [q.v.] or accounts of the travels of pilgrims, in which the description of the country passed through only occupies an insignificant place. Nevertheless, the geographer al-Idrīsī [q.v.] and the great traveller Ibn Battūṭa [q.v.] were of Moroccan origin.

The biographical literature of Morocco is considerable. The collections of *manāḳib* [q.v.] of saints, monographs dealing with families of *shorfā* or religious brotherhoods are abundant, especially in the modern period. There are also collections by town or century, some of which are of a certain interest, even from the point of view of history. All these biographies have been surveyed in E. Lévi-Provençal, *Les historiens des Chorfa*. The most notable biographers down to the middle of the 19th century are Ibn ‘Askar, author of the *Dawḥat al-nāshir*; Ibn al-Kāḍī, author of the *Durrat al-ḥidjāl* and the *Djadhwat al-iktibās*; the historian al-Ifrānī, author of the *Ṣafwat man inta-shar*; and al-Kādirī, author of the *Nashr al-mathānī* and the *Ilṭikāt al-durar*.

As to medicine and natural science, Morocco down to the 8th/14th century was closely dependent on Spain. The physicians of the Almoravid and Almohad princes were from Spain, like Ibn Bāḍja

(Avenpace), Ibn Ṭufayl and the celebrated Ibn Rushd (Averroes) and Ibn Zuhr (Avenzoar). In the modern period, we find at the courts of the sultans several physicians of Moroccan origin who have left works. The chief were, in the Sa‘dian period: Abū Muhammad al-Kāsim al-Wazīr al-Ghassānī, in the ‘Alawid period: Ibn Shukrūn, ‘Abd al-Wahhāb Adarrāk, Ahmad al-Dara‘ī, ‘Abd Allāh b. ‘Azzūz al-Marrākushī, Ahmad Ibn al-Ḥādīdī and ‘Abd al-Salām al-‘Alamī. Finally, two famous Moroccans studied the exact sciences in the 7th/13th century: Abū ‘Alī al-Ḥasan b. ‘Umar al-Marrākushī, author of a treatise on astronomical instruments, part of which has been translated by Sédillot, and Ahmad Ibn al-Bannā’ [q.v.], to whom we owe several works on arithmetic, geometry, algebra, astronomy, astrology and alchemy.

At the end of the 19th century, the reign of Mawlay al-Ḥasan was marked by a kind of renaissance in Muslim studies in Morocco, particularly characterised by the need which writers felt of getting their works printed to make them more widely known. The lithographic presses of Fās acquired a certain importance at this time and began to publish texts which had hitherto circulated only in manuscript. A little later, there appeared at Fās the three volumes of the *Salwat al-anfās* of Ahmad b. Dja‘far al-Kattānī [q.v.], an excellent biographical dictionary of the celebrities of the northern capital. At the same time, there was published in Cairo the great Moroccan history of Ahmad b. Khālīd al-Nāshirī al-Salawī [q.v.] entitled *Kitāb al-Istikhṣā li-akhbār duwal al-Maghrib al-aḳṣā*.

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(E. Lévi-Provençal)

AL-MAGHRIBI, AHMAD KHATĪB, famous medic-
val Gadhāfī saint. Born ca. 737/1336 in Dihlī