

of the strophic form *muwashshaha*, which in the hands of later poets enjoyed enormous success. Monroe has argued (Hispano-Arabic poetry, 131–3) that this is credible; others have suspected a confusion of names. No *muwashshahāt* by Ibn ‘Abd Rabbih survive.

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ANDRAS P. HAMORI

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Ibn al-Baladī

Kirsten Thomson

Sharaf al-Dīn Abū Ja‘far Aḥmad b. Muḥammad b. Sa‘īd **Ibn al-Baladī** (d. 566/1170) was the *wazīr* of the Sunnī ‘Abbāsīd caliph al-Mustanjid (r. 555–66/1160–70). Formerly the caliph’s overseer in Wāsiṭ, he was appointed *wazīr* in 563/1167–8 as a reward for his loyalty, in an investiture ceremony attended by many powerful figures at the Baghdad court. His appointment was seen also as a ploy by al-Mustanjid to put a buffer between himself and his increasingly over-mighty *ustādh al-dār* (palace major-domo) ‘Aḍud al-Dīn Muḥammad b. ‘Abdallāh (d. 573/1178), who had taken advantage of the caliph’s passivity to assume power on his own behalf.

Already a capable administrator, Ibn al-Baladī soon showed himself willing to tackle ‘Aḍud al-Dīn’s dominance, but, whilst the caliph warned him against imitating that dominance, ‘Aḍud al-Dīn himself remained in place, creating a dangerous power struggle between himself and Ibn al-Baladī. The latter seemed initially to gain the upper hand, when he forced ‘Aḍud al-Dīn to repay a huge sum of revenue that suggested the *ustādh al-dār* had been skimming off money. He then arrested two of ‘Aḍud al-Dīn’s relatives in 564/1168 and was later accused of persecuting the family, as well as other

28 Mars 2017

MADDE YAYIMLANDIKTAN SONRA GELSEN DOKUMAN

X MUSTEDI' (MÜSTEZİ') BİLLAH

- Ebû Muhammed el-Hasen b. el-Müstencid billah r

956.3013

H4D.M

Tarihul Umumi'l İslamiyye - 465

X MÜSTENCİD BİLLAH

- Ebû'l Muzafer Yûsuf el-Müstencid
billah b. el-Muktefî ~~billah~~ Liemrillah

956.3013

H4D.M

Tarihul Umumi'l İslamiyye - 464

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CHAPTER 6

AL-MUSTANJID BILLĀH AND AL-MUSTAḌĪ BI-AMR ALLĀH

(555-575/1160-1180)

Al-Mustanjid and the Umm Abī 'Aḏī Plot

Whereas the last chapter dealt with warfare on both the local and regional levels from which the caliphs ultimately emerged victorious, the present chapter deals with the personal battles of the next two caliphates; the question as to their ultimate success or failure in these endeavors remains open to interpretation. The reigns of al-Mustanjid billāh (555-566/1160-70) and al-Mustaḏī bi-Amr Allāh (566-575/1170-1180)¹ would be a retreat of sorts for the Caliphate both literally and figuratively. In comparison to the active roles played by their forebears as local and regional military-political allies, these two caliphs reverted to subordinated positions not unlike those of the caliphs from the mid-3rd/9th century, relegated to the caliphal palace and controlled by their officials and amirs.² Although this retreat did not include any great loss of lands obtained by such

¹*EP*², s.v. "al-Mustanjid" by Carole Hillenbrand: VII fascs. 125-26 (1992) 726-27; *Ibid.*, s.v. "al-Mustaḏī" by K. V. Zetterstéen: VII fascs. 125-26 (1992).

²Specifically I am referring to the caliphates from al-Mutawakkil to al-Muhtadī (247-256/861-870), the "Samarran Caliphate." This similarity has already been noted by Herbert Mason in his work on Ibn Hubayra and al-Nāṣir li-Dīn Allāh, Mason, *Two Statesmen*, 76-77.

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HISTORY OF ISLAM

(Classical Period 571–1258 C.E.)

Volume I

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Mustanjid - Billah

28 TEM 2008

67

Al-Mustanjid
1160-1170 C.E.

Accession of Al-Mustanjid

Muktafi was succeeded by his son Abul Muzaffar Yusuf. He was the son of an Armenian lady Tacos. At the time of the death of Muktafi, a concubine of Muktafi conspired that her son Abu Ali should succeed Muktafi. Abul Muzaffar Yusuf was called to see his dying father, and there some maids hired by the mother of Abu Ali fell on him with daggers. Abul Muzaffar Yusuf escaped the attack. The maids who had attacked him were executed. Abu Ali and his mother were arrested and lodged in prison. On ascending the throne Abul Muzaffar Yusuf assumed the surname of "Al-Mustanjid". He was forty-five years old at the time of coming to the throne.

Main events of the reign of Al-Mustanjid

Although by this time the Abbasid Caliphs had overthrown the yoke of the Seljuk Sultanate, the rule of the Caliph had come to be confined to a part of Iraq. Elsewhere other Amirs ruled over various parts of the country, and although they owed allegiance to the Abbasid Caliph, they were for all intents and purposes independent. Thus the main events which took place on the fringes of the Muslim dominions concerned the local Amirs, and the Abbasid Caliph merely watched such events from a distance.

Within Iraq proper administration had to deal with the revolts of two Arab tribes, Banu Khafaja and Banu Asad. The revolts were suppressed. In an action by the Abbasid troops Banu Khafaja had the upper hand. They beat the Abbasid troops but sought terms which were allowed on status quo basis. The Banu Asad proved to be more refractory. They were expelled from Iraq.

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أمير المؤمنين المستنجد بالله

هو أبو المظفر ، يوسف بن المقتدى لأمر الله . بويع له في يوم الاثنين ثاني ربيع الأول سنة خمس وخمسين وخمس مائة وهو اليوم [الثالث] من وفاة أبيه بمد الجالوس للعزاء على العادة وتولى أخذ البيعة على الناس عون الدين أبو المظفر يحيى بن محمد بن هبيرة وزير أبيه وابن رئيس الرؤساء (٧٠٨) أستاذ داره ، ودخل إليه الفقهاء والقضاة وسائر أرباب الدولة والناصب . وكان عمه الأمير هارون بن المستظهر بالله واقفاً . وكان يوماً مشهوداً .

واستوزر المستنجد بالله عون الدين أبا المظفر يحيى بن محمد بن هبيرة وزير أبيه . ومات الوزير عون الدين المذكور في جمادى الآخرة سنة ستين وخمس مائة . وكانت وفاة سديد الدولة ابن الأنباري قبله بسنة وذلك في سنة تسع وخمسين وخمس مائة .

ولبمدى عن العراق وطول غيبتي عنها لم أتحقق من أخبارها شيئاً أؤرخه والله تعالى العالم بما يتجدد بمد ذلك ، والحمد لله أولاً وأخيراً وباطناً وظاهراً ، والصلاة على سيدنا محمد النبي وآله وأصحابه وأزواجه الطاهرين الأكرمين الطيبين ، صلاة دائمة أبداً سرمداً إلى يوم الدين وحسبنا الله ونعم الوكيل .

وكان الفراغ منه على يد العبد الفقير إلى الله أبو بكر بن عبد الله [عرف بابن الجوخى ؟] في الرابع من شهر شوال سنة اثننتين وثمانين وست مائة ، أحسن الله خاتمتها ورحم من دعا له بالمغفرة (١) [١١٦ ب] .

(١) ف : « وكان الفراغ من نسخه في العشرين من ذي الحجة سنة إحدى وعشرين

نشریات المعهد الهولندی للأثار المصرية والبحوث العربیة

المشاهرة : ١

الإنبياء في تيارخ الخلفاء

جَمَعَ

محمد بن علي بن محمد المعروف بابن العمري

المتوفى في حدود سنة ٥٨٠ هـ

Handwritten signatures and notes in Arabic script, including names like 'Mustafa Bilal' and 'عقيلي'.

وتقديم وترجمة
الدكتور قاسم السامرائي

Handwritten notes at the bottom of the page, including 'لا بد من' and '٢٩٧٢'.

مسالك الأَبصار في ممالك الأَمصار

تأليف

ابن فضل الله العمري
شهاب الدين أحمد بن يحيى
(توفي ٥٧٤١هـ)

132713

يصدرها

فؤاد سزكين

Mustencid Billah

187-188

سلسلة ج

عيون التراث

المجلد ٢٤/٤٦

السفر الرابع والعشرون

يصدره

فؤاد سزكين

بالتعاون مع

علاء الدين جوخوشا، إيكهارد نوبياور

Türkiye Diyanet İşleri İslam Ansiklopedisi İstanbul	
Kayıt No. :	9378-16
Tasnif No. :	910.297 FRZ.M

مسالك الأَبصار في ممالك الأَمصار

السفر الرابع والعشرون

طبع بالتصوير

عن مخطوطة ١٥/٢٧٩٧ (ص ٢٢٨-١)، أحمد الثالث

طوبقايي سراي، استانبول

١٤٤٠هـ - ١٩٨٩م

معهد تاريخ العلوم العربية والإسلامية

في إطار جامعة فرانكفورت - ألمانيا الاتحادية

به خمسة عشر يوماً ومات في يوم الاحد ما في ربيع الاول سنة خمس
وحسن وخمسائه ودفن ما في يوم وصلى عليه ابراهيم بن وهب
حكى انه كان قد اخرج عشر حباب اطلق لتطير من الحزن المقنوق
فصلت الى المطري ولم تنبت في دساتر الدوان وشهوا عنها حتى
طلبت في السنة الثالثة فاحضر المطري وتوعد وهدد فاعترف انه
باعها وجمعها بنين له فكتب الى المعنى فوقع له لاذن للذنب
حيث افترس وانما الذنب للراعي حيث نعس والذنب صرفها المطري في
حقه احق من اربابها فيفرج عنه ولا يفرض اليه والسلام قال
ابن واصل كان المعنى فاضلاً حسن العقده وله شعر حسن من جمله
قالت اجبك قلت كاذبة ثم يدا من لسن بنتقد
قالت فما ادراك قلت لها الشيخ ليس محبه احد

شردول المستند بالله الى المطرف سرف

ابن عبد الله المعنى كان ابو اخفراوزارها واحققت سلمتها
وازارها لم هب ان هجر الفخا اوزارها ولاخاف مهاججه الاسود
اوزارها تخلي بالعدك ولزمته ونجلي في البول كالا زمه فلم يزل يكفر
سببات تلك الذنوب ويعسل ادناس تلك العيوب ما لذنوب
الى ان تسبت المروح واسبت المروح وتداول الناس شكر المستند
وحدث به المغير والمجد فكانما بعث لداد وار مسيحا ومن الاوار
من يحا ولا لا يمتحا وكان يتامل القصص وتوقع عليها بيد الحق تحفة
بكلماته وباطل بطله بازاله طلا ماته يقوم الليل ويحبه بتحمده
ولا يسقل الامن موضع سره الى مسجده لا يعبد ويحبه ولا يعبد ما ملك
ممنه مع انصاره وقصوطه واختصاره لا يطلب الدنيا الا ليد لها

الا النصر قال الوزير ابو غالب حتى كان الفرس الجيد باع
بعداد بد سار والبغل الجيد بد سار من فاما الغنم بلغت كل عشر
شاه بد سار ودامت بهذا الرخص والكثرت نحو شهرين ثم عاد الخليفة
وقد خشع بصر الاعدا لهابته والسع امله ما عتراه على العدو
وامانته برية سنة خمس وخمس مائه وصل سلمان شاه بن مجد شاه الي
خدمه المعنى ملتجياً اليه فآرمه ووسع ضيافته وصدق في قبوله
بفرسه وعيافته ومالا الخليفة الي ملكه ولم تكن ذلك سر راى
ال هيبوع وعاود الخليفة فيه سر را وقال هذا المرء مع الله عن الخليفة
شبه وكشفت عن هرضه فلا تجد ما اطمانت الفرس على تعطيله وسكنت
لا ما جهدت في تبطيله فقال الخليفة هذا قد جاء لنا وسلك
غير مذاهب اهل دينه في الاستكانه والخصوع ولو اذ جمع عنكرا
وساد في الارض لقد رعليه وحيث قد اتى الامر من باه فلا بد من اجابته
فاستدعى لبادار الخلفه وطلب له الخليفة جلوسا عام ما في مجلس عظم
حصره ارباب الدوله والمناصب والامراء والحكام والقراء والفقهاء
كلهم متاهيون بالسواد وجلس الخليفة من وراء شبك وقام ذلك
الجمع من يديه سماطين طويلين ووقف الوزير ابراهيم على كرسي يربك
الخليفة وحصر سلمان شاه فقبل الارض ثم عدل به الى بيت امضت عليه
الخلع فيه بالطوق والسواربين والناج والخلع النامه وقدم له فرس
الخليفة مركبه وقلد لسيفين وعقد له لوان واعمت له الخطبه
على منابر ولا يه الخليفة كلها وبعث بغيثا الدنيا والدين قسيم امير المؤمنين
وعاد الى دار السلطنة التي باع لابعداد وحمل الخليفة اليه من الثياب والمال
والخيل والبغال والجمال والاعلام والسلاح ما لاحدله وكذلك حمل اليه
الامراء وكانت وفاه المعنى بعلمه التراقي وهو خراج من كتبه ملك

محاضرات تاريخ الامم الإسلامية

(الدولة العباسية)

Mustencid - Billah

تأليف المرجع
اشيخ محمد الخصري بك
المفتش بوزارة المعارف
ومستشار الشيخ ابي عبد الله الجليلي

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Ülke Dizini	
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دار المعرفة
بيروت - لبنان

٣٣ - المستضيء بالله

هو أبو محمد الحسن بن المستنجد بالله وأمه أم ولد أرمنية تدعى غضة . بويج بالخلافة بعد وفاة أبيه وكان عادلاً حسن السيرة في الرعية كثير البذل للأموال غير مبالغ في أخذ ما جرت العادة بأخذه وكان الناس معه في أمن عام وإحسان شامل وطمانينة وسكون لم يروا مثله وكان حليماً قليل المعاقبة على الذنوب محياً للعفو والصفح عن المذنبين . فعاش حميداً ومات سعيداً . وكانت وفاته ثانياً ذى القعدة سنة ٥٧٥ هـ

وفي عهده انقضت الدولة الفاطمية بمصر وظهرت الدولة الأيوبية بهمة مؤسسها المتقدم صلاح الدين الأيوبي يوسف بن أيوب الذي ظهر في كنف محمود نور الدين الشهيد وكان ذلك في محرم سنة ٥٦٧ حيث قطعت خطبة الخليفة العاضد لدين الله واستيفاء ذلك في تاريخ مصر والذي خطب له من العباسيين هو المستضيء بالله .

وفي عهده توفي خوارزمشاه ايل أرسلان بن أتنز وملك بعده ابنه سلطان شاه بتدبير أمه ولما علم بذلك أخوه الأكبر علاء الدين تكش جمع العساكر وقصد خوارزم فاستولى عليها واستقل بالملك .

وفي عهده توفي الرجل العظيم ذو القدم الثابتة في فعال الخير وفي جهاد الإفرنج وهو محمود نور الدين بن زنكي وكان قد اتسع ملكه جداً وخطب له بالحرمين واليمن ومصر وسوريا وقد طبق ذكره الأرض بحسن سيرته وغدله قال ابن الأثير في تاريخه : وقد طالعت سير الملوكة المتقدمين فلم أر فيها بعد الخلفاء الراشدين وعمر ابن عبد العزيز أحسن من سيرته ولا أكثر تحريماً منه للعدل ، وله أخبار حسان ألفت فيها الكتب خاصة .

عهد المنتصر إلى الآن إلا أن يكون المعتضد وكان شجاعاً مقداماً مباشراً للحروب بنفسه وكان يبذل الأموال العظيمة لأصحاب الأخبار في البلاد حتى كان لا يفوته منها شيء وكان حليماً كريماً عادلاً حسن السيرة من الرجال ذوى الرأي والعتل الكبير

٣٢ - المستنجد بالله

هو أبو المظفر يوسف المستنجد بالله بن المتقي لأمر الله وأمه أم ولد اسمها طابوس رومية ولد سنة ٥٥٥ وبويج بالخلافة عقب وفاة والده واستمر خليفة إلى أن مات في تاسع ربيع الآخر سنة ٥٦٦ . فكانت خلافته ١١ سنة وشهراً وأسبوعاً .

المستنجد معلود من خيرة الخلفاء العباسيين ومن مآثره أنه لما ولي أزال المكوس والمظالم ولم يترك بالعراق منها شيئاً وكان شديداً على أهل العيب والفساد والسعاية بالناس قبض مرة على خبيث كان يسعى بالناس فأطال حبسه فشفع فيه بعض أصحابه المختصين بخدمته وبذل عنه عشرة آلاف دينار فقال الخليفة أنا أعطيك عشرة آلاف دينار وتحضر إلى إنساناً آخر مثله لأكف شره عن الناس ولم يطلقه ورد كثيراً من الأموال على أصحابها أيضاً .

ومن أعماله أنه حل المقاطعات وأعادها إلى الخراج وهذا عمل حسن إلا أن بعض العلويين بالعراق تضرروا به ومن أجل ذلك يعدون هذا العمل من عيوبه وهو صلاح للجمهور . وكان ملك السلاجقة لعنده أرسلان شاه بن محمد بن ملكشاه ولم يكن له شيء من السلطان في بلاد العراق نفسها بل استبد الخليفة بأمرها منذ عهد أبيه .

ADDITIONAL NOTES

I may utilize a spare page for one or two additional notes upon matters which have arisen in what precedes:—

(1) *ye-myig* (*myeg*) left untranslated above, p. 81, occurs in M.I. viii, 4, *de . phan . chad . sna . ra . dan . phyi . ra . ye . myig . cher . bgyis . nas*, "thence onward making great . . . before and after," and M. Tagh. b. i, 0094, *ye . myig . dan . rim . gro . cher . htshol*, "great . . . and service (attendance) are required." It is clear that the general sense of "exertion", which would admirably fit the passage p. 81, is in these two occurrences also very apposite. Hence we can hardly err in taking *ye . myeg* (*myig*) as an old equivalent of *ye-med* "leisureless", "continually at work".

(2) For *dbyoñs* (p. 72) the meaning "interview" (cf. *lbyon . pa* "arrive", *hdir . lbyon* "come here") seems also to fit M.I. vii, 46, *spyan . gis . dbyoñs . dkyigs . la . gsol . cig*, a request for a personal meeting.

(3) *bkañ . gyöd*, understood (p. 56) as "evade orders", occurs in the Lha-sa inscription, *JRAS.* 1910, p. 1281, ll. 24-5: the sense might be "show disaffection".

(4) *ñam . drod* "troubles (?)" (p. 82), is found in a wooden document M.I. xiv, 0011 (*sug*) . *lasu . bgyag . ñam . drod . kyañ . mtshal*.

(5) *zabs . kyis . bcags* "trampled under foot", "disciplined" (p. 822). Compare the *Me-loñ*, *blun . zñ . mthah . khob . ston . pas . zabs . ma . bcags* "stupid savages not disciplined by the teacher".

(6) As regards *dam . zag* "a fixed date" (p. 838) we may take note of M.I. viii, 92, *gla . ni . hphral . zag . du . tha(ogs) . las* "having got (?) wages on the present day", and M.I. xliv, 8, *dam . zag . tu . mdzad . du . gsol* "I beg you to do it on the fixed date".

(To be continued.)

Mustanjid-Billah

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MISCELLANEOUS COMMUNICATIONS

A GOLD COIN (DINAR) OF MUSTANJID

It is well known that coins of the later Abbasid Caliphs are rare, and, so far as I have been able to ascertain, none bearing the name of Mustanjid (555-566 A.H.) has hitherto been published. Professor Langdon has recently found one in his excavations at Kish, of which I give a photographic reproduction. It is a Dinar, of which the gold weighs 2.36 grammes. The following are the legends:—

Obv.



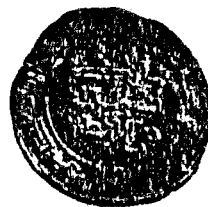
لا اله الا الله
وحد، لا شريك له
المستنجد بالله
امير المؤمنين

Inner rim ضرب هذا الدينار بمدينة السلام سنة اربع وستين وخمسةائة

Outer rim

فستد كرون ما اقول

Rev.



محمد
رسول الله
صلى الله عليه

Rim

ارسله بالهدى ودين الحق

The obverse after the words "There is no god but Allah, alone without associate" has the name "Al-Mustanjid billah, Prince of Believers". The inner rim states that "This Dinar was struck in Madinat al-Salam (Baghdad) in the year four

It is generally assumed that the majority of transmitters of Prophetic traditions could read and write but, in the long run, the steadily-growing bulk of the transmitted material made the employing of secretaries imperative. It was then that the function of *mustamlī* became established, the earliest representatives of this professional class emerging in the course of the first half of the 2nd/8th century.

The task of the *mustamlī* can be gleaned from the lexical meaning of the word. In the first place, the *shaykh* would order his *mustamlī* "to write the traditions down from dictation". This task is more or less the same as that of a *kātib* (secretary) or *warrāk* (copyist). In the second place, the *mustamlī* would assist the *shaykh* in the actual communication (*tablīgh*) of the traditions to pupils who, it is alleged, were often so numerous that the *shaykh*'s voice could not possibly reach all of them from the spot where he taught. Thus the *mustamlī(s)* had to reiterate the traditions in a way audible for all concerned. With respect to this activity also, the term *mu'īd* is found, as well as *mulkī* and *muktib*. However, not every *mustamlī* mentioned in the sources is to be understood as having fulfilled both functions, that of *warrāk* and that of *muballigh*, but either one or the other.

Accounts of mass meetings during which hundreds, even thousands, of pupils are alleged to have gathered at a certain mosque or a *shaykh*'s private quarters to hear traditions, meetings which would have necessitated the recruitment of dozens of *mustamlīs*, are found all over the sources, but have met with little credulity on the part of western historians (with the exception of a few, e.g. N. Abbott, *Studies in Arabic literary papyri*, ii, Chicago 1967). In Islam, however, these accounts are cherished as indelible proof of mediaeval pious interest in Prophetic tradition and its transmission. The latest references to *mustamlīs* in active service date to the 10th/16th century.

Bibliography: The most comprehensive study, which includes a chronological list of *mustamlīs* with their alleged *shaykhs* gleaned from a host of mediaeval Islamic sources, is M. Weisweiler, *Das Amt des Mustamlī in der arabischen Wissenschaft*, in *Oriens*, iv (1951), 27-57; for an Arabic source almost exclusively devoted to the function of *mustamlī*, see 'Abd al-Karīm b. Muḥammad al-Sam'ānī (d. 562/1167), *Adab al-implā' wa 'l-istimplā'*, *die Methodik des Diktatkollegs*, ed. M. Weisweiler, Leiden 1952.

(G. H. A. JUYNBOLL)

AL-MUSTANDJID (I) BI'LLĀH, ABU 'L-MUẒAFFAR YŪSUF, 'Abbāsīd caliph in Baghdād, born on 1 Rabī' II 510/13 August 1116, the son of al-Muktafi [q.v.] and a Byzantine concubine called Ṭāwūs or Nardjis, died 566/1170.

He was nominated *walī 'ahd* as early as 542/1147 and became caliph after his father's death on 2 Rabī' I 555/12 March 1160. His accession was not, however, secured until he had foiled a plot engineered by a favourite slave of al-Muktafi to instal her son, Abū 'Alī, as caliph. The reign of al-Mustandjīd was dominated by powerful viziers and court officials and it is difficult to disentangle from the sources the caliph's own rôle in political events. On his accession, al-Mustandjīd confirmed the famous Ḥanbalī vizier, Ibn Hubayra [q.v.], in his post, promising him that he could remain in it for life (Ibn al-Djawzī, *Muntazam*, x, 193). Although the two men did not enjoy the close relationship which had existed between Ibn Hubayra and al-Muktafi, they coexisted relatively harmoniously, if at arm's length (Ibn Khallikān, tr. iv, 119). Ibn Hubayra was later ousted and poisoned by his rivals (12 Djumādā I 560/27 March 1165). Having

replaced him briefly by his son 'Izz al-Dīn, al-Mustandjīd next appointed Ibn al-Baladī, the *nāzīr* of Wāsiṭ, as vizier. This proved an unpopular choice, especially with the *ustādḥ al-dār*, 'Aḍud al-Dīn [q.v.], and the latter years of al-Mustandjīd's reign were marked by bitter rivalry between Ibn al-Baladī and 'Aḍud al-Dīn. Fearing for their own safety at the hands of the caliph and Ibn al-Baladī, 'Aḍud al-Dīn and his associate, the caliph's *mamlūk*, Kuṭb al-Dīn Kaymāz, murdered the caliph and his vizier. Al-Mustandjīd was taken forcibly to his bath where he was locked in until he died (9 Rabī' II 566/20 December 1170).

The ten-years' reign of al-Mustandjīd saw the successful continuation of vigorous policies, begun under preceding caliphs, notably al-Muktafi, and now pursued by or on behalf of al-Mustandjīd. These policies aimed at the exclusion of the Saldjūks from Iraq and at maintaining a strong territorial "caliphal state". Early in his caliphate, in 558/1163, al-Mustandjīd despatched an army to Hilla and finally disposed of Mazyadid resistance there (Ibn al-Aṭhīr, xi, 195). To the east the Saldjūks were in full decline and the main threat to caliphal authority during al-Mustandjīd's rule was posed by Shumla, a Turcoman of the Afshār tribe, who had held Khūzistān since ca. 550/1155 (Ibn al-Aṭhīr, xi, 133; Bundārī, 286-7; Ibn al-Djawzī, x, 161, 255). Shumla had designs on the lower Euphrates area but when the caliph's army defeated forces sent by Shumla in 562/1166-7 the latter withdrew to Khūzistān.

To the west the caliph maintained close relations with Nūr al-Dīn [q.v.]. The Ḥanbalī historian Ibn Raḍjab goes so far as to say that Ibn Hubayra had written spurring on Nūr al-Dīn to conquer Fātimid Egypt and that the *khutba* had been pronounced in the name of al-Mustandjīd on Shīrkūh's third campaign into Egypt (*Dhāyl*, i, 258). Although the sources generally agree that the 'Abbāsīd *khutba* was finally declared in Cairo in 567/1171, there is, however, good reason to assume that under the influence of Ibn Hubayra and other Ḥanbalīs there had been encouragement from al-Mustandjīd for Nūr al-Dīn's activities in Egypt. According to Ibn Khallikān, 'Imād al-Dīn al-Isfahānī [q.v.] was sent by Nūr al-Dīn on a mission to al-Mustandjīd's court (iv, 301).

The reign of al-Mustandjīd witnessed the continuing flowering of Ḥanbalism. Al-Mustandjīd is praised by Ibn al-Djawzī [q.v.] for his honouring of 'Abd al-Kādir al-Djīlānī [q.v.] and himself (x, 194, 233). Indeed, a lost work of Ibn al-Djawzī on preaching was entitled *Kitāb al-Mustandjīd* (Sibt Ibn al-Djawzī, 487-8). The caliph held an annual festivity in Raḍjab to which religious notables and Ṣūfīs were invited, and on one such occasion he married the daughter of his paternal uncle Abū Naṣr b. al-Mustazhir (*ibid.*, 251, 267-8). Al-Mustandjīd is blamed, however, in the sources for the death of the scholar Ibn Ḥamdūn (d. 562/1166 [q.v.]), who had served as his *ṣāhib dīwān al-zimām*. Ibn Ḥamdūn fell from grace because of alleged anti-caliphal comments in his writings (Ibn Khallikān, iii, 91). Al-Mustandjīd is described as brown-skinned, of average stature, with a long beard (Ibn al-Aṭhīr, xi, 236; Sibt, 284). He was famous as a poet and for his first-hand knowledge of astronomy. His scholarly reputation is confirmed by Benjamin of Tudela, who visited Baghdād in the 1160s and praises al-Mustandjīd for his erudition and his tolerance towards the Jews.

Bibliography: 1. Sources. Benjamin of Tudela, *The Itinerary of Rabbi Benjamin of Tudela*, tr. and ed. by M. N. Adler, London 1907, 35-42; Bundārī,