

Fakr-al-dīn. His compassion and lack of prejudice earned him the respect of the Hindus, the majority of his subjects. The peace and comfort enjoyed during his reign attracted scores of scholars, poets, theologians, and spiritual leaders to Lahore, and trade, industry, agriculture, and education flourished ('Abd-al-Ḥaqq. *Akbār al-akẖyār*, pp. 29-37). He died in mid-Jomādā, 607/October, 1210, in Lahore from an accident at a polo game ('Eṣāmī, *Forūḡ*, p. 101).

His tomb with its impressive dome was built by his successor Šams-al-dīn Iltutmīš (*Tārīk-e mobāraksāhī*, p. 16) at the back of Anarkali Market. After the establishment of English rule in Punjab (1848), it served to house a library and a church (Jūzjānī, tr. Raverty, p. 529). It seems that the tomb was then neglected until the new government had it restored in 1947; in 1970 an imposing tomb was raised on the model of Kaljī and Slave Dynasty architecture.

Aybak is credited with the construction of the first two mosques in India, the Qowwat-al-eslām mosque in Delhi in 587/1191-92 (on a temple plinth), and another one at Ajmer at about the same time (actually a converted Hindu college). Both were built using materials taken from Hindu temples. After the additions made by Iltutmīš (Iltmīš), the Qowwat-al-eslām mosque had a total area, including courtyard, of about 50,000 sq ft, with gilded domes and pointed arches 52 ft high. In 602/1206 Aybak built the white palace which is mentioned in histories up to the reign of Giāt-al-dīn Balban (r. 664-86/1266-87).

The most famous of his architectural undertakings is the Qoṭb Menār in Delhi, originally meant to be a tower for the call to prayer. The tower was extended by Iltutmīš to the total height of 69.7 m. In 1794 it stood 242 ft high but later on the sixth and seventh storeys, damaged by an earthquake, were removed to avoid their possible collapse (sir Sayyid Aḥmad Khan, *Ātār al-šanādīd*, ed. S. Mo'in-al-ḥaqq, Karachi, 1966, p. 69).

Aybak was succeeded in Lahore by his adopted son Ārāmākš Shah, whom the nobility raised to the throne (Jūzjānī, tr. Raverty, pp. 529-30), but he was soon killed during a march on Delhi where Iltutmīš. Aybak's son-in-law, had been proclaimed king.

Aybak, like the other Turkish generals of Mo'ezz-al-dīn continued to uphold Ghurid policies and traditions in India (C. E. Bosworth, *The Islamic Dynasties*, Edinburgh, 1967, p. 185) and contributed to the spreading of Persian language and culture on the subcontinent.

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AYMĀQ (Turk. OYMAQ), a term designating tribal peoples in Khorasan and Afghanistan, mostly semi-nomadic or semi-sedentary, in contrast to the fully sedentary, non-tribal population of the area. The local dialects of the Aymāq are very close either to the Fārsī of east Khorasan province or to the Herātī idiom of Fārsī Darī. The Čār Aymāq in western Afghanistan live in contiguous areas from Bādġīs, north of Herat, to the south of Gūr. Their habitat is drained by the headwaters of the Koškāb, Harī-rūd, Morgāb, and Farāh-rūd. From northwest to southwest they comprise 40,000 Jamšīdī, 60,000 Aymāq-Hazāra, 100,000 Firūzkūhī, and 180,000 Taymanī.

These tribes are ethnic formations of the 10th/16th and 11th/17th centuries; their grouping as four is in consequence a more recent administrative measure. There is consensus as to the composition of this grouping, among its members as well as among the other Aymāq. Ethnic groups of Iranian, Čaġatāy, Uzbek, Qepčāq, Eastern Turkic, Arab, and other origins have been unified by chiefs who originated outside their area. Among the Jamšīdī it was a branch of the Kayānī from Sistān (tracing descent to the legendary hero Jamšīd, whence the tribal name has been derived), who had been invested as "Wardens of the Marches" in Bādġīs by Shah 'Abbās II (*Tadkerat al-molūk*, tr. V. Minorsky, p. 16). A Kākar Pashtun from Baluchistan, Tayman, formed a coalition in Gūr around 1650 (*Historical and Political Gazetteer of Afghanistan* III, Graz, 1975, p. 260; *Baluchistan District Gazetteer* I, Bombay, 1907, p. 69). The traditional chiefs of the northern Firūzkūhī, Zay Hākem, claim descent from Ačakzay Pashtun ancestors, whereas the tribe takes its name from Firūzkūh, the capital of the Ghurid dynasty. After the downfall of the Safavid power and during the struggle for Herat in the 12th/18th and 13th/19th centuries, Bādġīs was haunted by marauding Turkmen; and all Aymāq at one time or another were involved in these international affairs. Changing intratribal coalitions and opportunistic siding with either of the contending powers resulted in intertribal feuds which facilitated the centralizing efforts of Amir 'Abd-al-Raḥmān at the end of the 13th/19th century and led to the breakdown of the power of tribal aristocracies. A new type of charismatic leader arose whose descendants still are of paramount importance in local politics. Members of the former aristocracy are still high ranking in prestige, holding government positions at various levels.

The events of the past 200 years forced the northern Aymāq to lead a nomadic life. The Jamšīdī, forcibly moved from one exile to the other, became indistinguishable from Turkmen in their way of life (Yate, *Northern Afghanistan*, p. 122). During this period, small groups of Aymāq-Hazāra and Jamšīdī settled in Persian Khorasan and Turkmenistan. (They now number about

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