

(d. 525/1130), before returning to Baghdad, where he became known as an authority on language, poetry, and belles-lettres. Al-Samʿānī (d. 562/1166) and ʿImād al-Dīn al-Iṣfahānī (d. 597/1201) were among his students; the latter included many of Ḥayṣa Bayṣa's poems in his *Kharīdat al-qaṣr* and also mentions a collection of his epistles that is now lost (al-Iṣfahānī, 1:202).

Ḥayṣa Bayṣa claimed to be a descendant of the pre-Islamic Arab sage Aktham b. Ṣayfī (Ibn Khallikān, 2:365), and was infatuated with the Bedouin heritage, an interest reflected in the lexicon, themes, and motifs of his poetry, as well as in his appearance: he dressed like a Bedouin and carried two swords (al-Subkī, 7:91). His voluminous *ḍiwān* has been published on the basis of a unique manuscript, Rampur, Raza Library 4314. The *ḍiwān* includes poems in all genres, including love poetry (*ghazal*), verse epistles to friends (*ikhwāniyyāt*), wine songs, and elegiac, ascetic and invective poems, along with panegyrics, which were his main domain. He composed panegyrics to the ʿAbbāsid caliphs al-Mustarshid (r. 512–29/1118–35), al-Muqtafī (r. 530–55/1136–1160), and al-Mustaḍīr (r. 566–75/1170–80), and to a number of the Saljūq sultans. He also enjoyed the patronage of the *wazīr* Anūshīrwān b. Khālīd (d. 533/1138–9) and his rival ʿAlī b. Ṭarrād al-Zaynabī (d. 538/1144), and praised many dignitaries of his time. His panegyrics are characterised by a special focus on traditional themes such as boasting, valour (*hamāsa*), and detailed descriptions of battles.

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BILAL ORFALI

Hudood Ordinances

Muhammad Khalid Masud

Hudood Ordinances refer to the legislation of penal laws in Pakistan entitled “Enforcement of Hudood Ordinances VI, VII, VIII and IX” on 10 February 1979, issued in English. In these ordinances, the “hudood” (Ar. pl. *ḥudūd*, penalties, sing. *ḥadd*) relate respectively to the offences of theft and robbery; adultery, rape and fornication (*zinā*); false accusation (*qazf/qadhf*) of *zinā*; and punishment by whipping (<http://cii.gov.pk/publications/h.report.pdf>; Council of Islamic Ideology 17–44). Ordinance IX, the last Ordinance, was enforced to provide the law required for the execution of the punishment of whipping prescribed in Hudood Ordinances. It was abolished in 1996. The Ordinance specified the nature of the whip and the procedure to be followed in the whipping. The exact number of stripes as punishment for specific offences is prescribed in the pertinent Ordinances.

The Hudood Ordinances mention only the following four offences (1) theft (2) haraabah (3) zina and (4) qazf. The

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21 Kasım 2017

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Pakistan, Islamic Republic of. Country in South Asia (see fig.) sharing its long eastern border with India and its western border with Afghanistan and Iran. The extreme north is dominated by the Himalayas and their offshoots, the Karakoram range in the northeast, which marks the border with China, and the Hindu Kush and Pamirs in the northwest. The Arabian Sea forms the southern border. Pakistan was created in 1947 when British India was partitioned on the eve of independence from colonial rule. It originally comprised two parts, West Pakistan and East Pakistan, separated by 1600 km of Indian territory. In 1971 East Pakistan became BANGLADESH. This survey focuses mainly on the arts produced since 1947.

I. Introduction. II. Architecture. III. Painting. IV. Sculpture. V. Carpets and textiles. VI. Other arts. VII. Art education. VIII. Museums and collections.

I. Introduction. Pakistan is a country of diverse geography and varied peoples. Some 97% of its population of 156.7 million (2007 estimate) are Muslim. Of its total area of some 800,000 sq. km, mountains and plateaux form about three-fifths, the remainder consisting of alluvial plain and desert. The country is divided into four provinces—Punjab, Sind, Baluchistan and the North West Frontier Province—plus the Northern Territories. Watered by the Indus and its five tributaries, the Punjab is Pakistan's most fertile and populous area. The capital, ISLAMABAD, and the historic cultural center, LAHORE, are the main cities in a predominantly agricultural region. Sind, the southernmost province, benefits economically from the fertile flood-plain of the Indus and the international commerce of the coastal city of Karachi. The Baluch tribes in the west are mostly nomadic, herding sheep, goats and camels in an area of barren mountains and plateaux with little rainfall. The Pathans populate the harsh, mountainous North West Frontier Province. Vast glaciers, deep blue lakes and lush valleys characterize the extreme north, home to the Kafirs and Kalash, two ethnically unique, non-Muslim nationalities, and to the people of Chitral, Gilgit and Hunza. The official language of Pakistan is Urdu; other important languages are Punjabi, Sindhi and Pushtu. Both languages and cultures have been influenced by numerous immigrant infusions from Iran, Afghanistan, India and Central Asia.

Muslim incursions began in 712 with the conquest of Sind by the Arab general Muhammad ibn Qasim. The remains of an early mosque were found at BANBHORE, a port town 65 km (40 miles) west of Karachi. After c. 1000, the GHAZNAVID ruler of present-day Afghanistan, Mahmud b. Sebüktingin (r. 998–1030), conducted nearly annual raids into the region; the Ghaznavids were succeeded in the late 12th century by the GHURIDS. With the establishment of a sultanate at Delhi at the end of the 12th century, the region came under the control of the Delhi sultans, of whom the TUGHLUQS were most involved in construction. Several mausoleums in Multan and Uchch date from these periods. In the 16th century much of the subcontinent was unified under the MUGHAL dynasty, and Akbar (r. 1556–1605) made LAHORE one of his capitals. The European mercantile involvement in the affairs of the subcontinent began in earnest in the 16th century; by 1900 most of present-day Pakistan, apart from the tribal territories, had come under British rule.

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