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SAADIAH GAON

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ŠĀBUHR I

other fields, including that of music theory. His wide erudition is particularly evident in *Doctrines* in his discussion of diverse creation theories, those held by Plato, Aristotle, and other Greek thinkers, as well as by Hindu, Persian (Zoroastrian), and Muslim theologians. The intellectual vitality of tenth-century Baghdad is reflected in Saadiah's composition, though his purpose is partisan, to defend and promote the "traditional" (that is, Rabbinic) Jewish faith, both in its broad principles and in its specific commandments. Ironically, the compositions of the Mu^ctazila, the Islamic rationalists, serve as his model for this purpose, both stylistically and, to a lesser degree, substantively. Like them, he is concerned primarily with establishing the createdness of the world and the oneness and goodness of its creator, and in asserting man's freedom and the rationality of his faith alongside God's omniscience and omnipotence; though unlike the Mu^ctazila, Saadiah does not adopt atomism or occasionalism. Saadiah's approach is nondogmatic for the most part, and in the attempt to integrate rabbinical beliefs and an ultimately Greek philosophy, an attempt that characterizes much of medieval Jewish philosophy, Saadiah is again a pioneer.

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[See also Apocalyptic Literature and Movement, Jewish; Bible; Exegesis, Jewish; Gaonic Period; Hebrew Language, Jewish Study of; Hebrew Poetry; Jewish Communal Self-Government; Islamic World; Jews in the Middle East; Judaism; Philosophy and Theology, Jewish; Islamic World; Schools, Jewish; Talmud, Exegesis and Study of.]

SABĪL (Arabic, "way," "path," whence Turkish *sebil*), a sheltered public fountain established by a pious donor, usually on an urban street. Such fountains were particularly characteristic of Mamluk and Ottoman cities. The earliest example to survive into this century, in the ^cAmāra quarter of Damascus, was dated 1077/1078. Already in 1150/1151 the Qaşṭal (water tower) al-Shu^caybiyya in Aleppo was attached to a madrasa.

The fully developed type consisted of a roofed chamber containing a reservoir or basins fed through pipes from an aqueduct; passersby drew water through grilled windows. In fifteenth-century Cairo it became customary to place an elementary school (*kuttāb*) above the *sabīl*, whether free-standing or not; the first known instance was in the madrasa complex of the sultan al-Nāṣir Faraj before 1409/1410.

In İstanbul the *sebil* was a primary focus for development of the "Turkish baroque," constituting some of the most elegant examples of eighteenth- and nineteenth-century Ottoman architecture.

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ESTELLE WHELAN

ŠĀBUHR I (Shapur) (d. 270 or 273), Sasanian king of Iran. He assisted his father (or possibly his elder brother), Ardešīr I, founder of the dynasty, to overthrow the Parthian Arsacids; he is shown on coins as co-regent and was crowned *šāhan-šāh* (king of kings) probably in 242. His son Hormizd reigned one year and was succeeded by another son, Bahrām I.

Successful wars against Rome characterize Šābuhr's reign: in 243 the Roman emperor Gordian III advanced against the Persians, who were at first on the defensive, but the tide turned and Gordian fell, by treachery or in battle, in 244. Philip the

Glasgow 1993 (cf. *JAL*, xii [1994]); plus a master's dissertation by E. Kapyrina-Koroleva, Moscow 1994. Whilst the first two works concentrate mainly on the abundant historical sources of the *Dhakhīra*, the remaining two deal directly with the intrinsic literary value of the famous anthology.

During the period of Christian domination, the Muslim *Mudjāres* [q.v.] were by no means concentrated exclusively within the *mourariās* of Santarém, and they devoted themselves to the general economic activities of the *mouros* of the Kingdom of Portugal.

Combining the Arabic geographical texts and the mediaeval Christian sources, the configuration of the town in Islamic times can be approximately reconstituted. There was a strongly defended fortress (*hiṣn*, *kaḥ'a*), with ramparts and towers, perched on an inaccessible rocky spur. The *madīna* was there, as also the congregational mosque (very likely built by al-Ḥakam I, 180-206/796-822), later turned into the church dedicated to the Virgin Mary in the heart of the Christian Alcáçova (< *al-kaṣaba*). At the foot of the mountain, on the banks of the river, there was a suburb attested at least since the middle of the 4th/10th century; this is the modern Ribeira quarter, formerly also called *Sesserigo* and the location of one of the two Muslim quarters. Certain traces could possibly reveal the existence of another urban nucleus *extra muros*, in the eastern part, around the Marvila quarter, which was the heart of the Christian town and to the north-west of which was located the second and more lasting *mouraria*. The modest suburb called Alfange (< *al-ḥanaṣh* "serpent"), which grew up, like the Ribeira suburb, on the banks of the river but on the other side of the projecting elevation, to the south, does not necessarily date from the Islamic period. As elsewhere in al-Andalus, this place-name could refer to a simple gate giving on to the ravine and the tortuous pathway leading up to it (*Bāb al-ḥanaṣh*). Moreover, the *Ermida da N.S. do Monte*, from its strategic position, its dominating role and its ancientness, could well represent the later evolution of a little *rābiṭa* or *zāwiya*.

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(A. SIDARUS)

SHĀPŪR (p.), the NP form of MP *Shāhpūr* "king's

son", usually Arabised as *Shābūr*, *Sābūr*, Syriac *Shābhōr*, Greek Σαβώρης or Σαβουρ (see Justi, *Iranisches Namenbuch*, 284 ff.), the name of various monarchs of the Sāsānid dynasty in pre-Islamic Persia. For the detailed history of their reigns, see *SĀSĀNIDS*. Here, only such aspects as impinged on the Arabs will be noted.

Shāpūr I, son of Ardashīr Pāpakān (r. 239 or 241 to 270 or 273) is known in Arabic sources as *Shāpūr al-Djunūd* "Sh. of the armies" (e.g. in al-Ṭabarī, i, 824, tr. Nöldeke, *Gesch. der Perser und Araber*, 28). In the Arabic sources, he is particularly connected with the capture from the Romans and the sack of the Arab city-state of northern 'Irāk, Hatra (Ar. al-Ḥaḍr), which had been under Parthian cultural and political influence. Around this event was woven a romantic story (found in the *Khudāy-i nāma* transmitted by Ibn al-Muḳaffa' [q.v.] and in an Arabic tradition by Ibn al-Kalbī) that the city was betrayed to the Persians by the local ruler's daughter, who had become enamoured of *Shāpūr* (for details, see *AL-ḤAḌR*, and C.E. Bosworth, ch. *Iran and the Arabs*, in *Camb. hist. Iran*, iii/1, 595-6). This *Shāpūr* is also credited by the Arabic geographers and historians with the foundation of various cities and towns of Persia, with compound names which included his own, such as *Djundīshāpūr* [see *GONDĒSHĀPŪR*] (these are listed in *EI* art. *SHĀPŪR*, at IV, 314a).

Shāpūr II, son of Hormīzd II (r. 309-79), was one of the greatest of the Sāsānid emperors, and had considerable contacts with the Arabs in his endeavours to protect the fringes of his Mesopotamian provinces from desert Arab marauders. According to Arabic authorities (including Ibn Kutayba, al-Ṭabarī, al-Mas'ūdī, al-Tha'ālībī, etc.), he led a punitive expedition into eastern Arabia against such tribes as the 'Abd al-Qays and the Iyād, although the story that he penetrated as far as *Medīna* must be fictitious. Arab captives had their shoulders pierced or dislocated, whence *Shāpūr*'s nickname in the Arabic sources of *Dhu 'l-Aktāf* "the man of the shoulder-blades". He is likewise described as constructing a line of defensive forts, walls and trenches (the *khandak Sābūr*) in 'Irāk, along the desert borders, and as garrisoning them, in the fashion of the Romans and their *limitanei*, with Arabs against the other Arabs within the desert (cf. also the role there of buffer-states like that of the *Lakhmids* of Ḥīra [q.v.]). Again, the building of various cities and towns, where Roman captives were settled, is attributed to him (see *EI* art. *SHĀPŪR*, at IV, 314b-316a).

Shāpūr III, son of *Shāpūr II* (r. 383-8), figures little in the Arabic sources, and what details are ascribed to him are probably due to confusion with the preceding *Shāpūrs*.

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SHĀPŪR, the name of a river of Fārs in southern Persia and also of the mediaeval Islamic town of Fārs which was the chef-lieu of the district of *Shāpūr Khūra*.

1. The river.

This is also called the *Bishāwur* (in Thévenot, *Suite du Voyage de Levant*, Paris 1674, 295: Bouschavir; 296: Boschavir), and river of Tawwadj. It must be identical with the antique *Granis*, mentioned by Arrian, *Indica*, 39; Pliny, *Nat. hist.*, vi, 99. The lower course, the proper river of Tawwadj, is formed by the junction of two streams, the *Shāpūr* and the *Dalakī Rūd*, rising both in the southwestern border mountains of the

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and other languages), physical description, literary sources, provenance, medical uses, and varieties.

Because of the several languages quoted by Bīrūnī, it has been contended that he knew these languages. But from his own statement in the introduction concerning the dictionaries that he used, and other instances in the *Masudic Canon* and *Chronology*, one can say only that Bīrūnī may have been able to read the alphabets of several languages, and knew enough of them to use a dictionary.

Moreover, this book has given rise to a controversy concerning Bīrūnī's national origin and allegiance. The controversy is a result of modern politics, and he has been claimed by several nations: the Soviet Union because he was born in what is now Soviet Central Asia; Iran because he spoke Khwarazmian, a kin dialect of Persian; Pakistan and Afghanistan because he lived a good part of his life in Sind and near modern Kabul; the Arab nations because he wrote most of his works in Arabic. As a result his millenary celebrations in 1973 were held in more than one country, and he was honored as the national scientist of each. It is in the introduction of the *Pharmacology* that Bīrūnī speaks of himself as being first and foremost a Muslim who thinks that of all the languages he spoke or learned, Arabic is the most suitable for scientific discourse, and that Persian is good only for evening entertainments.

BİRÜNİ AND PHILOSOPHY

Although Bīrūnī's education and intellectual production is all philosophical, in the sense of medieval natural philosophy, he was not especially keen to dwell on philosophical issues. Only once did he correspond with his contemporary Ibn Sīnā; and from a close reading of the contents of the questions that he asked Avicenna and the responses that he supplied, one feels that Bīrūnī's heart and talent were somewhere else. This disdain of philosophical questions was also apparent in his quick dismissal of the motion of the earth as mathematically insignificant, and it explains why Bīrūnī never produced an astronomical text of the type written by his contemporary Ibn al-Haytham or the later astronomers of Marāgheh. The Ptolemaic philosophical problems that gave rise to objections and disputations by almost every Islamic astronomer of any repute, and later by Copernicus and others, never attracted the attention of Bīrūnī as far as we can tell. A mathematical description of astronomical phenomena of the highest possible precision seems to have satisfied him.

BISHAPUR

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[See also Arabic Numerals; Astrology/Astronomy, Islamic; Historiography, Islamic; Mathematics; Sīnā, Ibn.]

BISAT. See Rugs and Carpets, Islamic.

BISHAPUR (medieval Bishavur, Sabur, or Shapur), in southern Iran, was founded in 266 by the Sasanian king Shapur I (240/241-272), according to inscriptions excavated at the site. The archaeological re-