

Deccan capital of the Tughluks, Dawlatābād [q.v.], the ancient Dēōgīrī, around or after 743-4/1333-4.

The value of the *Nisāb* lies in the fact that it is the first known Ḥanafī text on *ḥisba*, with its practical and theoretical approaches reflecting al-Sunāmī's dual functions as a lawyer and a *muhtasib*. The author tackles the common problems facing the *muhtasib* in accordance with the Ḥanafī *madhhab*, and his insights show the importance of local Indian customs and the practices of daily life, often denounced by him as *bida'*, within the formal framework of Islamic law.

*Bibliography*: M. Izzi Dien, *The theory and the practice of market law in medieval Islam. A study of Kitāb Nisāb al-ihtisāb of 'Umar b. Muḥammad al-Sunāmī (fl. 7th-8th/13th-14th century)*, GMS, Cambridge 1997.

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**SÜRĞÜN** (T., lit. "expulsion"), a term of Ottoman administrative and social policy.

It encompasses a wide range of practices employed by the Ottomans, not just to remove dissident elements from politically troubled provinces, but also more constructively to achieve vital state-defined economic and military objectives. The term is better translated as population transfer or strategic resettlement, and its purpose was fundamentally different from the purely punitive sentence of internal exile or banishment (*nefi*) temporarily imposed on individual members of the ruling élite who had incurred the sultan's disfavour. The use of *sürgün* forcibly to remove fractious elements such as uncooperative tribes or rebellious city populations from persistently troublesome areas is documented as part of the Ottomans' attempts to impose control over Anatolia, especially during the closing decades of the 8th/14th and the first part of the 9th/15th century. However, its use as a weapon for political suppression without concomitant social or economic benefits was frowned on in Muslim popular opinion (see Ibn Kēmal's remarks on the mass deportations from Lārende to Istanbul in 872/1467-8, as cited in *Bibl.*: . . . *etdi, Larendeye bir ish etti ki üzerine düşman-i bed-kışi dakhil gelse, böyle etmezdi*). In principle, *sürgün* was designed not to punish the source area which contributed a part of its labour force as emigrants but to provide some advantage to the target area to which they were being dispatched as immigrants. It had the real potential for providing the double benefit of relieving population and land pressure in the source territory while at the same time acting as a stimulus to the growth and development of the target territory. It also facilitated the transfer of groups with essential skills to the areas where they were most needed. The underlying purpose, whether it was the repopulating of Istanbul after its capture in 856/1453 by the transfer of population groups with specific commercial and artisan skills from provincial cities in Anatolia and (after 880/1475) the

Crimea, or the settling of rural populations as agriculturalists in newly-conquered territories in Rumelia, was essentially the same: the settlement and development (*ishkân wa 'imār*) of key strategic areas identified as either economically fragile or militarily insecure. This logic applied with particular force to the period of Ottoman territorial expansion in the Balkans lasting until the end of the 10th/16th century, but strategic resettlement of tribes and displaced peasants also formed an important dimension of Ottoman rural development initiatives in subsequent periods of territorial contraction. The creation of new settlements on the Upper Euphrates in the 1100s/1690s using tribes transferred from contiguous regions of Anatolia is just one example of the continuing use of *sürgün* in later centuries (see the study by Orhonlu cited in *Bibl.*, and, for developments in the 19th century following territorial losses in the Balkans and Russian expansion in Crimea and the Caucasus, see MUḤĀDJIR. 2.)

*Bibliography*: 1. Sources. Ö.L. Barkan (ed.), *Kanunlar*, Istanbul 1943, 272-7 (*Kanunname-i İvâ-i Siliştre*, 274, §8, on the tax and residence obligations of *sürgün* populations from Anatolia); idem (ed.), text and analysis of the *sürgün hükmü* sent in 980/1572 to districts of southern Anatolia to promote population transfers to Cyprus after its conquest in the previous year, *İktisat Fakültesi Mecmuası*, xi (1952), 550-3 (text transcription), 562-4 (facs. of *mühimme* document); Ibn Kēmal, *Tevarih-i Al-i Osman. VII. defter*, facs. ed. S. Turan, Ankara 1954, see esp. 290 ll. 6-8.

2. Studies. Barkan, *Osmanlı imparatorluğunda bir işkan ve kolonizasyon metodu olarak sürgünler*, 3 parts, in *İktisat Fakültesi Mecmuası*, xi (1951), 624-69, xiii (1953), 56-78, xv (1955), 209-37; M.T. Gökbilgin, *Rumelide yürükler, tatarlar ve evlād-i Fatihan*, Istanbul 1957; C. Orhonlu, *Osmanlı imparatorluğunda aşiretleri işkan teşebbüsü, 1691-1696*, Istanbul 1963; H. Inalcik, *The policy of Mehmed II towards the Greek population of Istanbul*, in *Dumbarton Oaks Papers*, xxiii-xxiv (1969-70), 231-49; Y. Halaçoğlu, *XVIII. yüzyılda osmanlı imparatorluğunun işkan siyaseti ve aşiretlerin yerleştirilmesi*, Ankara 1988; M.H. Şentürk, *Osmanlı devletinin kuruluş devrinde Rumelide uyguladığı işkan siyaseti ve neticeleri*, in *Bellelen*, lvii, no. 218 (1993), 89-112. (R. MURPHEY)

AL-SUWAYNĪ, SA'D B. 'ALĪ BĀ MADHĪDĪ (d. 857/1453), 'Alawī *sayyid* of Ḥaḍramawt. He was the student of 'Abd al-Rahmān Bā 'Alawī of Tarīm, from the Saqqāf branch of the *sayyids* [see BĀ 'ALAWĪ], and in turn the *shaykh* of Abū Bakr b. 'Abd Allāh al-'Aydārūs, the patron saint of Aden [see 'ADAN], d. 914/1508 [see 'AYDARŪS]. It was this last who was to compose the *manāqib* of al-Suwaynī.

*Bibliography*: See R.B. Serjeant, *The Sayyids of Hadramawt*, London 1957. (ED.)

## T

**TA'ALLUK** (A.), or more often **TA'ALLUKA**, literally "dependence, being related to, dependent on", a revenue term of late Mughal India, which meant a jurisdiction, a fiscal area from which a fixed amount of taxes was to be collected by a revenue

official called *ta'allukdār* or *ta'allukadār*. The word *ta'alluk* with this meaning appeared in the second half of the 11th/17th century during the reign of Awrangzīb [q.v.], in the context of increasing tax farming [see PARĪBA. 6. c]; it was distinguished from the older