

Méditerranée orientale, Paris 1994; D. Warriner, *Land reform in principle and practice*, Oxford 1969; Publications and documents of the relevant states and organisations, as well as those of international and regional institutions, in particular: International Co-operative Alliance (1895-), Geneva; Organisation Arabe pour le Développement Agricole (League of Arab States, 1970-), *Khartūm*. (J. COULAND)

TA'AWWUDH (A.) means the use of the phrase *a'ūdhu bi 'llāhi min . . .* "I take refuge with God against . . .", followed by the mention of the thing that the utterer of the phrase fears or abhors. The term *isti'ādha* "seeking refuge", is often used as a synonym. The phrase, with variants, is well attested in the *Qur'ān*, in particular in the last two sūras which each consist of one extended *ta'awwudh* [see *AL-MU'AWWIDHATĀN*]. The litany-like enumeration of evil things in the first of the two foreshadows similar strains in a number of Prophetic invocations recorded in the *Hadīth* collections (see e.g., several *abwāb* in the *kitāb al-dā'awāt* of al-Bukhārī's *Ṣaḥīḥ*, which actually have the terms *ta'awwudh* or, less frequently, *isti'ādha* in their titles). With such precedent it is not surprising that *ta'awwudh* becomes a clearly recognisable subgenre of *du'ā'* "invocation", in the devotional literature (see C.E. Padwick, *Muslim devotions*, London 1961, 83-93). Remarkably, *ta'awwudh* here often forms part of a two-pronged prayer in which the praying person asks for the good in the thing that is the object of the prayer and takes refuge against the evil in that very same thing (*ibid.*, 89). If it is God's wrath (*ghadab*) that the praying person wants to guard against, refuge can only be taken with God's good pleasure (*ridā*), which leads to the mysterious formula "I seek refuge from Thee with Thyself" (*ibid.*, 90-2).

More specifically, *ta'awwudh* is also used to denote the formula *a'ūdhu bi 'llāhi mina 'l-shayṭāni 'l-radīim* which usually precedes any *Qur'ānic* recitation (and thus also the *ṣalāt*) as a safeguard against misspeaking, omission of words, and other such mistakes. It is the counterpart of the formula *ṣadaqa 'llāhu 'l-azīm* which follows any formal recitation. The works on *Qur'ānic* readings [see *KIRĀ'ĀT*] have extended chapters on the *ta'awwudh*, dealing with its exact wording, its correct delivery, and its legal status (see e.g. Ibn al-Djazarī, *al-Nashr fi 'l-kirā'āt al-ashr*, ed. 'A.M. al-Dabbā', 2 vols., Cairo n.d., i, 243-59).

Bibliography: Given in the article.

(W.P. HEINRICHS)

TABAĀ (A., pls. *ṭibāk* or *atbāk*), a term of Mamlūk military organisation. The *ṭibāk* were the barracks in the Cairo Citadel, *Ḳal'at al-Djabal*, where the Mamlūk sultans (648-922/1250-1517) had their Royal Mamlūks quartered and which also housed the military academies where newly-bought *mamlūks* received their training. We first learn of the *ṭibāk* during the reign of al-Zāhir Baybars who "established . . . barracks for the *mamlūks* which overlooked the great al-Dirka gate, and inside the al-Ḳarāfa gate he put up . . . a large building with small halls for the *mamlūks*' quarters, and above them barracks for those who were married" (Ibn Shaddād, 341, 343). According to the sources, there were seventeen *ṭibāk* during the third reign of al-Nāṣir Muḥammad (709-41/1310-41 [q.v.]), but their number may have varied, as old ones were habitually demolished to make room for new ones and barracks could bear more than one name. The historian al-Zāhirī speaks of twelve barracks in the next century, each of which could house 1,000 *mamlūks*. Some of the better-known *ṭibāk* were *ṬabaĀt al-Rafraf*, *ṬabaĀt al-Zimām* or al-Zimāmiyya, *ṬabaĀt*

al-Hawsh, *ṬabaĀt al-Tāziyya*, *ṬabaĀt al-Muġaddam*, *ṬabaĀt al-Ṣandaliyya* and *ṬabaĀt al-Ashrafiyya*.

As their appellation indicates, many of the *ṭibāk* were named after the eunuchs who had the overall responsibility for their administration. The *ṭibāk*'s staff of teachers and instructors, too, was mainly composed of eunuchs, according to a strict hierarchy: at the bottom were the *tawāshīyya*, or *khuddām al-ṭibāk*, responsible for training small groups of *mamlūks* only; placed above them were the *muġaddamū 'l-ṭibāk*, each of which stood at the head of a *ṭabaĀ*, and at the apex stood the *muġaddam al-mamālīk al-sultāniyya*, who carried the responsibility for all Royal Mamlūks. Then there were religious scholars (*ḡaḡīh*, pl. *ḡaḡāhā*) who were charged with the religious education of the *mamlūk* trainees. One of the adult *mamlūks* of each *ṭabaĀ* was appointed as leader (*aghā*, pl. *aghāwāt*, lit. "elder brother") of the younger *mamlūks* (*inī*, pl. *inīyyāt*, lit. "younger brother") whose task it was mainly to help them acclimatise to the life and discipline of the *ṭabaĀ*. Ties between guardian and trainee were often kept up long after the period of training at the *ṭibāk* had come to an end. Upon entering the military academies, *mamlūks* were divided into peer groups, according to age and ethnic origin, and further split up into smaller groups so as to make their instruction as efficient as possible. Two principal stages characterised a *mamlūk*'s education: the first lasted into adolescence and concentrated on religious studies, e.g., reading the *Qur'ān*, the Islamic prescriptions and the *sharī'a*, so as to make him a Muslim, while the second began at adolescence and was only concluded when the young *mamlūk*'s professional skill in the arts of war was deemed to have reached the highest level of accomplishment. The period of training at the *ṭibāk* culminated in a special ceremony (*itk*) during which *mamlūks* of one and the same age group (*khawḡ*) were released from servitude and became members of the Mamlūk household of the Sultan at the Citadel.

Bibliography: Ibn Shaddād, *Ta'rikh al-Malik al-Zāhir*, ed. A. Ḥuṭayt, Wiesbaden 1983, 341, 343; Maḡrīzī, *Khīṭat*, Cairo 1987, ii, 213-14; Khalīl al-Zāhirī, *Zubda*, Paris 1894, 27; D. Ayalon, *L'esclavage du Mamelouk*, in *Oriental Notes and Studies*, i, Jerusalem 1951, 9-22, repr. in *The Mamlūk military society*, Variorum, London 1979, no. I; A. Levanoni, *A turning point in Mamlūk history*, Leiden 1995, 14-19.

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TABAĀT (A.), pl. of *ṭabaĀ*, "everything which is related to another and which is similar or analagous to it, which comes to mean a layer of things of the same sort (Flügel, *Classen*, 269, n. 1). From this a transition can be made to the idea of a "rank, attributed to a group of characters who have played a role in history in one capacity or another, classed according to criteria determined by the religious, cultural, scientific or artistic order etc." (Hafsi, i, 229; cf. al-Tahānawī, *Kashshāf*, 917). In biographical literature it is the "book of classes" of characters arranged by "categories" and organised into "generations".

A. Lexicography and literature.

1. This term does not appear in the *Qur'ān*, but two other expressions approaching it do: *ṭabaĀ* and *ṭibāk* "analagous things which follow each other" (in a temporal or qualitative sense) or "placed on top of each other" (in a spatial sense); "You shall surely ride stage after stage" (LXXXIV, 19, tr. Arberry: *ṭabaĀ* "an *ṭabaĀ*" from one state to another, or from one calamity to another; see al-Tabarī, *Tafsīr*); "[God] who created seven *ṭibāk*" (the ranks or stages of the heavens, LXVII, 3; LXXI, 15). The common point

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