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(Dirāsāt fī makānat al-ustādh fī al-turāth).

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"Nadwat Makānat al-Ustādh fī al-Turāth al-'Arabī wa-hiya al-nadwah al-khāmisah lil-'ām al-dirāsī al-ḥālī"--P. 5.

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all of which passed through the towns of Sābāt and Zāmīn; the name of the latter place still survives. The principal town—in which in the 4th/10th century the governor lived—was in all probability called Nawmandjkath—this must be the basis of the more or less uncertain readings of a number of manuscripts (cf. especially al-Balādhurī, *Futūh*, 420); the form Bundjikat given by Yākūt (i, 744; but see also iv, 307, where the name is Kunb) and adopted by Barthold is a late corruption; it lay a little to the south of the great road and was identified in 1894 by W. Barthold with the ruins called *Shahristān* to the south of the present town of Ura Tube; these ruins were examined a little later by P.S. Skvarki. The geographers describe the town in detail. Two other towns of some importance were the above-mentioned Zāmīn and Dīzak, and a number of other places are recorded; there were also rural areas without towns, while al-Ya'kūbī (*Buldān*, 294) says that there were 400 fortresses in the country. In the 4th/10th century there was an important market-place called Marsamanda. There is some further geographical information about the country in the *Bābur-nāma*.

At the time when the first Arab invasion of the country took place under Kutayba b. Muslim [q.v.] (94-5/712-14), Ustrūshana was inhabited by an Iranian population, ruled by its own princes who bore the title of *afshīn* (Ibn Khurradādhbih, 40). The first invasion did not result in conquest; in 119/737 the Turkish enemies of the governor Asad b. 'Abd Allāh al-Ḳasrī fell back on Ustrūshana (al-Ṭabarī, ii, 1613). Naṣr b. Sayyār [q.v.] subdued the country incompletely in 121/739 (al-Balādhurī, 429; al-Ṭabarī, ii, 1694), and the Afshīn again made a nominal submission to al-Mahdī (al-Ya'kūbī, *Ta'rikh*, ii, 479). Under al-Ma'mūn, the country had to be conquered again and a new expedition was necessary in 207/822. On this last occasion, the Muslim army was guided by Ḥaydar, the son of the Afshīn Kāwūs, who on account of dynastic troubles had sought refuge in Baghdād. This time the submission was complete; Kāwūs abdicated and Ḥaydar succeeded him, later to become one of the great nobles of the court of Baghdād under al-Mu'taṣim, where he was known as al-Afshīn [q.v.]. His dynasty continued to reign until 280/893 (coin of the last ruler Sayr b. 'Abd Allāh of 279 [892] in the Hermitage in St. Petersburg); after this date, the country became a province of the Sāmānids and ceased to have an independent existence, while the Iranian element was eventually almost entirely replaced by the Turkish.

Bibliography: The information of the mediaeval Arabic geographers was utilised by Barthold in his description of the region, *Turkestan down to the Mongol invasion*³, London 1968, 165-9, to which should now be added *Hudūd al-'ālam*, tr. Minorsky, 115, comm. 354. See also Le Strange, *The lands of the Eastern Caliphate*, 474-6. (J.H. KRAMERS*)

USTĀDĀR (p.), the title of one of the senior *amīrs* in the Mamlūk sultanate (1250-1517), who headed the *Dīwān al-ustādārīyya* that was responsible for managing expenditure on the sultan's household supplies, including the sultan's kitchens and beverage house (*sharāb khāna*) and various other needs, such as clothing for those living in the household, his *mamlūks* and others. The *Ustādār* was in charge of the food tasters (*al-djāshankārīyya*) even though their head, like himself, might be an *Amīr* of a Hundred. The *Ustādār* was also responsible for the court retinue and the servants [*al-hāshīyya wa 'l-ghilmān*] in the sultan's palace and even had judicial authority over them.

During the rule of al-Zāhir Barḳūk and with the establishment of the *dīwān al-mufrad*, the office of the *Ustādār* was further strengthened. Barḳūk appointed the *Amīr* Ḍjamāl al-Dīn Mahmūd b. 'Alī as *Ustādār* while also putting the administration of state matters in his hands. Ḍjamāl al-Dīn took over the authority that had previously been in the hands of the Vizier and the Supervisor of the Private Fisc, who now became his subordinates. Thus the *Ustādār* took over the management of the sultanate's treasury. During the reign of Barḳūk's son, al-Nāṣir Farādī, the *ustādārīyya* was given to Ḍjamāl al-Dīn Yūsuf al-Bīrī al-Bidjāsī, again together with the administration of all the sultanate's affairs. From that time onwards, it became accepted practice that the administration of the sultanate was in the hands of the *Ustādār* who acted as the Grand Vizier had done during the 'Abbāsīd caliphate in Baghdad. Yet in the 9th/15th century, this relative elevation of the *Ustādār's* status was offset by the general decline of the *amīrs'* status that followed the rise in status of the rank-and-file *mamlūks*. As the man in charge of the treasury, the *Ustādār* now became subject to pressure from these latter *mamlūks*; it could even happen that he was beaten by them and had his home looted when there were delays in payments due to them, or he might even be held hostage until their claims had been met.

Bibliography: Umārī, *Masālik al-absār*, Beirut 1986, 118; Ḳalkashandī, *Ṣubḥ al-a'shā*, iii, 457, iv, 20, v, 457; Maḳrīzī, *Khīṭat*, ii, 222; Zāhirī, *Zubdat kashf al-mamālik*, Paris, 1894, 106-7; Ibn Taghrībirdī, *Nudjūm*, xv, Cairo 1971, 50, 410, 414, 433, xvi, Cairo 1972, 84, 96, 130, 138; Suyūṭī, *Husn al-muḥādara*, ii, Cairo 1881, 112; D. Ayalon, *Studies on the structure of the Mamluk army*, in *BSOAS*, xv (1954), 61-2; P.M. Holt, *The structure of government in the Mamluk sultanate*, in idem (ed.), *The Eastern Mediterranean lands in the period of the Crusades*, Warminster 1977, 58. (AMALIA LEVANONI)

USTĀDH, USTĀD (A., pls. *ustādhūn*, *asā'idha*), a term used from early Islamic times onwards to denote a person eminent and skilful in his profession. The word is clearly non-Arabic in origin, as was early recognised, see al-Ḍjawālīkī, *al-Mu'arrab*, ed. A.M. Shākīr, Cairo 1361/1942, 25; Lane, *Lexicon*, 56c). In fact, the word is Iranian, Pahlavi *awestād* "master (craftsman)", see D.N. McKenzie, *A concise Pahlavi dictionary*, London 1971, 14 (also occurring in Manichaean MP as 'wyst'd). Through its usage in the Muslim West, it may have given Spanish *Vd.* = *Usted*, though Hispanists usually reject this; a possible compromise has been suggested by G. Krotkoff, *A possible Arabic ingredient in the history of Spanish Usted*, in *Romance Philology*, xvii (1963), 328-32.

1. In Arabic

In classical Arabic, the term has a wide range of meanings since it designates, at one and the same time, an intelligent and highly-esteemed person, a master (in the sense of professor, maestro, especially in music) and also master craftsman. There is also the developed sense of "eunuch", a synonym of *khāsī* [q.v.]. The feminine form *ustādha* is attested for a musician or female master-musician. In its different senses, *ustādh* corresponds, *grosso modo*, to the Arabic word *shaykh*. It is thus applied to a person who has perfectly mastered an art or science and is therefore capable of teaching and transmitting his knowledge to pupils or disciples. Thus 'Aḍud al-Dawla, e.g., called Ibn al-'Amīd [q.v.] *al-ustādh al-ra'īs*. In the Fāṭimīd caliphate, a certain number of high officials serving the ruler had this title, such as the crown-bearer, the master

Ustād
(Turk)