

who forgave him and reinstated him, only to have the Shabānkārid leader rebel again. Faḍlawayh was captured and imprisoned at Iṣṭakhr before being executed in 461/1069 (*CHI*, 5:59; Ibn al-Athīr, 13:229–230).

Little is heard of the Banū Faḍlawayh after Faḍlawayh's death. Ibn al-Balkhī states that leadership of the Rāmānī was assumed by Ibrāhīm b. Razmān, whilst command of the Shabānkārids passed to Niẓām al-Dīn Ḥasan (d. c. 470/1077–8) of the Karzūbiyān tribe, who were loosely related to Faḍlawayh through their shared ancestor, Muḥammad b. Ismāʿīl (Shabānkāraʿī, 153). Niẓām al-Dīn's successors took advantage of the instability following the Seljuk sultan Malikshāh's (r. 465–85/1073–92) death in 485/1092 to re-establish themselves in the old Shabānkārid heartland, constructing a new fortress at Īg (also Īj; central Fārs), whilst expanding their control over Nayrīz and Sīrjān. Shabānkārid power reached its apogee in the first half of the seventh/thirteenth century under the rule of Malik Muẓaffar al-Dīn Muḥammad (r. 624–59/1227–61), who extended his rule to the outskirts of Hormuz (Shabānkāraʿī, 158; Vaṣṣāf, 253). The death of Muẓaffar al-Dīn at the hands of the Mongols in 659/1261 and the subsequent subjugation of the Shabānkārids to the Īlkhānate saw the decline of their fortunes and the eventual absorption of their territory by the Īnjūids in 725/1325 (Shabānkāraʿī, 181; Kutubī, 35).

#### BIBLIOGRAPHY

##### SOURCES

- Ibn al-Athīr, *al-Kāmil fī l-taʾrīkh*, ed. ʿUmar ʿAbd al-Salām Tadmūrī, vol. 8, Beirut 2012;  
Ibn al-Balkhī, *Fārsnāma*, ed. Guy Le Strange and Reynold A. Nicholson, London 1962;

Mahmūd Kutubī, *Tārīkh-i Āl-i Muẓaffar*, ed. ʿAbd al-Ḥusayn Navaʿī, Tehran 1985;  
Muḥammad b. ʿAlī Shabānkāraʿī, *Majmaʿ al-ansāb*, ed. Mīr Hāshim Muḥaddith, Tehran 1985;  
Vaṣṣāf-i Haḍrat, *Tahrīr-i tārīkh-i Vaṣṣāf*, ed. ʿAbd al-Muḥammad Āyatī, Tehran 1968;  
Muʿīn al-Dīn Aḥmad Zarkūb Shīrāzī, *Shīrāznāma*, ed. Ismāʿīl Vāʿiẓ Javādī, Tehran 1971.

#### STUDIES

- Denise Aigle, *Le Fārs sous la domination Mongole. Politique et fiscalité (XIII–XIV<sup>e</sup> s)*, Paris 2005;  
Jean Aubin, *Emirs Mongols et vizirs Persans dans les remous de l'acculturation*, Paris 1995;  
Clifford Edmund Bosworth, The political and dynastic history of the Iranian world (A. D. 1000–1217), *CHI* 5:1–202.

MICHAEL HOPE

## Fakir

A **fakir** is a Muslim mystic who lives in poverty. The word used in most Western languages derives from the Arabic *faqīr* (pl. *fuqarāʾ*), which means “poor, destitute”; *faqr* means “poverty.” Appearing twelve times in the Qurʾān and in several *ḥadīths*, the word means, amongst other meanings that are more numerous and literal and synonymous with *miskīn* (pauper), the human condition of being in need of God—human beings are ontologically indigent, whereas God alone is self-sufficient (Q 35:15, 47:38)—a sense that inspired the Ṣūfī conception of the fakir (Eskicioğlu; Nūrbakhsh, 9–40). Both material and symbolic poverty—that is, having nothing of one's own and being devoid of selfhood—were a cardinal virtue amongst Ṣūfīs, from mediaeval ascetics (*zuhhād*, sing. *zāhid*) to modern-day dervishes, as destitution corresponded to the most authentic condition for a human being before God (Uludağ; Sajjādī, 623–7). The term *faqīr* has been and still is