

# صَبْحُ الْأَعْشَى

في

صِنَاعَةِ الْإِنْسَانَا

Hartmann (453-454)  
Georgene تَأَلِيفُ

أحمد بن علي القلقشندني

المتوفى ٨٢١ هجرية - ١٤١٨ ميلادية

شَرَحَهُ وَعَلَّقَ عَلَيْهِ وَقَالَ نَسَبُهُ

محمد حسين شمس الدين

الجزء الرابع

- شُيِّلَتْ وَقُوِّمَتْ عَلَى طَبْعَةِ دَارِ الْكُتُبِ الْمِصْرِيَّةِ  
وَعَلَى الْمَسَادِرِ الْأَسَاسِيَّةِ لِتَصَوُّرِ الْبُحْتَابِ .  
- مُدْبِلَةٌ بِاسْتِدْرَاكَاتٍ وَتَصْوِيَّاتٍ وَهِيَ أَمْشَقُ تَهْنِئَةٍ .  
- مُسْتَفِيدَةٌ مِنَ الذِّمَامَاتِ وَالْأَجَاثِ الَّتِي كُنْتُ حَوْلَ  
هَذَا السُّقْفِ الْقَيْسِ مِنْ مَكْتَبَتِكَ الْعَرَبِيَّةِ .

دار الكتب العلمية

بيروت - لبنان

070288

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وقاعدة المملكة بها ( صراي ) . قال في « تقويم البلدان » : بفتح الصاد والراء المهملتين وألف وياء مثناة تحتية . ووقع في « مسالك الأبصار » بالسين المهملة بدل الصاد - وموقعها في الإقليم السابع من الأقاليم السبعة . قال في « تقويم البلدان » : وهي مدينة عظيمة في مستو من الأرض على شط نهر [ الأثل ]<sup>(١)</sup> من الجانب الشمالي [ الشرقي ]<sup>(٢)</sup> غربي بحر الخزر وشماله على مسيرة نحو يومين ، وبحر الخزر شرقيها بجنوبيها ، ونهر الأثل عندها يجري من الشمال والغرب إلى الشرق والجنوب حتى يصب في بحر الخزر . وهي فُرْصَةٌ عظيمة للتجار ورقيق التُّرك . وذكر في « مسالك الأبصار » عن عبد الرحمن الخوارزمي الترجمان : أنها بناء بركة بن طوجي بن جنكرخان ، وأنها في أرض سبخة بغير سُورٍ ، ودار الملك بها قصرٌ عظيم على علياته هلالٌ من ذهب زنته قطاران بالمصري ، ويحيط بالقصر سُورٌ وأبراج فيها الأمراء ، وبهذا القصر يكون مَشْتَاهِمٌ ؛ والسراي مدينة كبيرة ذات أسواق وحمامات ووجوه برٍّ ، مقصودة بالإجلاب ، وفي وسطها بركة ماءها من نهر الحل ماؤها<sup>(٣)</sup> للاستعمال . أما شربهم فمن النهر يسقى لهم في جرار فخار ، وتُصَفُّ على العجلات وتجر إلى المدينة وتباع بها . قال : ويُعدها عن خوارزم نحو شهر ونصف . قال في « تقويم البلدان » : وقد بنى بها السلطان أربك مدرسة للعلم . قال في « مسالك الأبصار » : وهم في جهد من قَشَفِ العيش لأنهم ليسوا أهل حاضرة ، وشدة البرد تُهْلِكُ مواشيهم . قال : وهم لشدة ما بهم من سوء الحال إذا وجد أحدهم لحماً صلقه ولم يُضَيِّجْه وشرب مرقه ، وترك اللحم ليأكله مرة أخرى ، ثم يجمع العظام ويعاود صلقتها مرة أخرى ويشرب مرقها ، وقس على هذا بقية عيشتهم . ونقل عن جمال الدين عبد الله الحصني التاجر : أن ليس كثير منهم الجلود : مُدْكَاةٌ كانت أو مَيْتَةٌ ، مدبوغة أو غير مدبوغة ، من حيوان طاهر أو غيره ، ولا يعرفون في المآكل ما يُعَافُ مما لا يُعَافُ ، ولا التحريم من التحليل ؛ وأنهم يبيعون أولادهم في بعض

(١) الزيادة عن «تقويم البلدان» .

(٢) لعل هذا اللفظ زائد من النسخ .

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القاعدة الثانية

كُرْكُنْج

قال في « المشترك » : بضم الكاف وسكون الراء المهملة ثم كاف ثانية وألف ونون ساكنة وفي آخرها جيم . قال : ويلتقي فيها ساكنان ( يعني الألف والنون ) ولذلك يكتبونها كُرْكُنْج بغير ألف ، وتعرف بكُرْكُنْج الكُبْرَى ، والعرب تسميها الجرجانية - وموقعها في الإقليم الخامس من الأقاليم السبعة . قال في « الأطوال » و « القانون » حيث الطول أربع وثمانون درجة ودقيقة واحدة ، والعرض اثنتان وأربعون درجة وسبع وخمسون دقيقة . قال في « المشترك » : وهي على ضُمَّة جَيْحُونَ . قال في « القانون » من غربيه . وبها عدة مدن أيضاً :

( منها ) كُرْكُنْج الصغرى . وتعرف بالجرجانية أيضاً - وموقعها في الإقليم الخامس من الأقاليم السبعة أيضاً . قال في « الأطوال » حيث الطول أربع وثمانون درجة وخمس دقائق ، والعرض اثنتان وأربعون درجة وخمس وأربعون دقيقة . قال في « المشترك » : وهي مدينة قريبة من كُرْكُنْج الكبرى ، بينهما عشرة أميال ، وهي في غربي جَيْحُونَ .

( ومنها ) زَمَحْشَرُ . قال في « اللباب » : بفتح الزاي المعجمة والميم وسكون الخاء وفتح الشين المعجمتين وراء مهملة في الآخر - وموقعها في الإقليم الخامس من الأقاليم السبعة . قال في « الأطوال » حيث الطول أربع وثمانون درجة وثلاثون دقيقة ، والعرض إحدى وأربعون درجة وخمس وأربعون دقيقة . وإليها ينسب الإمام أبو القاسم محمود الزَمَحْشَرِيُّ<sup>(١)</sup> صاحب « الكشاف » في التفسير وغيره من المصنفات الفائقة النافعة .

( ومنها ) هَزَارَسَبُ . قال في « اللباب » : بفتح الهاء والزاي المعجمة وسكون الألف وفتح الراء وسكون السين المهملتين وباء موحدة في الآخر - وهي

(١) المتوفى سنة ٥٣٨ هـ .

*al-‘ashā’ir al-urdunniyya*, ‘Ammān 1987; F.H. Stewart, *Bedouin boundaries in central Sinai and the southern Negev*, Wiesbaden 1986 (on inter-tribal litigation); idem, *Schuld und Haftung in Bedouin law*, in *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte, Germanistische Abteilung*, cvii (1990), 393-407 (on the guaranty); idem, *The woman, her guardian and her husband in the law of the Sinai Bedouin*, in *Arabica*, xxxviii (1991), 102-29; idem, *Honor*, Chicago 1994; *Bedouin law*, special issue of *Ha-Mizrah he-‘Hadash*, xxxiii (1991) (in Hebrew); A. Layish, *Divorce in the Libyan family*, New York 1991; idem, *Legal documents on Libyan tribal society*, Wiesbaden 1997; I. Zilberman, *Palestinian customary law in the Jerusalem area*, in *Catholic University Law Review*, xlv (1996), 795-811. (F.H. STEWART)

**URFA** [see AL-RUHĀ].

**URFĪ SHĪRĀZĪ**, Persian poet of the later 10th/16th century (d. 999/1591); the earliest sources give his name as *Djāmāl al-Dīn Muḥammad Sīdī* (= Sayyidī).

He was born in *Shīrāz* in 963/1555-6 to an official of the provincial judiciary, *Zayn al-Dīn ‘Alī Balawī*, taking his *takhalluṣ* from his father’s work with matters of customary law (*urf*). ‘Urfī became a leading figure in the literary life of the city. *Awḥadī Balyānī* provides a first-hand account of the poetic circle of *Mīr Maḥmūd-i Ṭarḥī*, where ‘Urfī vied with poets such as *Ghayratī* (see *Gulčīn-i Ma‘ānī, Kārwan-i Hind*, ii, 959-69) in composing responses to the *ghazals* of *Bābā Fighānī* [*q.v.*]. ‘Urfī’s literary fame soon spread across Persia. His talent was recognised by *Muḥta-ṣham-i Kāshānī*, and he corresponded with *Wahshī-i Bāfī* [*q.v.*]. Like many of his contemporaries, ‘Urfī was attracted by the rich patronage of the Mughal courts and sailed for India in 992/1584. Although he proved his talent in the literary circle of *Aḥmadnagar*, his arrogance soon made him unwelcome, and he moved on to the imperial capital of *Fathpūr Sikrī*. There he was well received by *Fayḍī* [*q.v.*], the leading poet of Akbar’s court, whom ‘Urfī accompanied on campaign to the *Pandjāb* in 994/1585. Through *Fayḍī*, ‘Urfī became acquainted with *Masīḥ al-Dīn Ḥakīm Abu ‘l-Faṭḥ Gīlānī* (see *Gulčīn-i Ma‘ānī, op. cit.*, i, 13-15), who, until his death in 997/1589-90, was the poet’s principal supporter and patron. ‘Urfī then joined the entourage of the Mughal statesman, general, and patron of letters *Mīrzā ‘Abd al-Raḥīm Khān-i Khānān* [*q.v.*]. He held ‘Urfī in great esteem and introduced him into the service of Akbar and his son *Salīm* (later *Djahāngīr* [*q.v.*]). ‘Urfī did not enjoy his new status for long: he died of dysentery in *Lahore* in *Shawwāl* 999/August 1591. Some thirty years later, his remains were disinterred and reburied in *Nadjaḥ*.

Despite dying young, ‘Urfī had a great impact on his contemporaries through the force of both his personality and his poetry. Perhaps in part because he was disfigured by smallpox in his twenties, ‘Urfī was hypersensitive, quick to take offence and to return the same with a ready wit and sharp tongue. Massively self-conceited, ‘Urfī judged his poetry superior not only to that of his contemporaries but to that of the greatest masters of the past. Even the normally mild-mannered *Nazīrī* [*q.v.*] found occasion to condemn ‘Urfī’s arrogance. However exaggerated, ‘Urfī’s lofty estimation of his own talents was not unfounded. His poetry enjoyed great popularity in his lifetime throughout the Persian-speaking world and played a crucial role in the development of the *shīwa-yi tāza* (“fresh style,” now commonly called the “Indian style”). His style has been praised for its forceful, yet fluent diction, the invention of new expressions, con-

tinuity of theme, and innovative similes and metaphors.

Among ‘Urfī’s works, his *kaṣīdas* have met with the greatest critical acclaim. They have perhaps unjustly overshadowed his *ghazals*, which often demonstrate a powerful command of language and subtlety of thought and imagery. His *diwān* also includes *kiṭ‘as* and *rubā‘īs*. ‘Urfī composed a short *sākī-nāma* and began work on two other *mathnawīs*, *Madjma‘ al-abkār* and *Farḥād wa Shūrīn*, but both remained unfinished at his death. He also wrote a short prose treatise entitled *Nafsiyya*. Despite his talent and significance, the text and contents of ‘Urfī’s *diwān* remain unsettled. ‘Urfī collected and disseminated his own works in 996/1588. On his death, he handed his manuscripts over to the library of ‘Abd al-Raḥīm Khān-i Khānān, and these were assembled and edited by the poet *Sirādjā-yi Iṣfahānī* and disseminated with an introduction by ‘Abd al-Bākī *Ṭāhāwandī* in 1024/1615. *Muḥammad ‘Alī* has cast doubt on the authenticity of many of the *ghazals* in this version of the *diwān*; his judgement is based on literary quality and not on philological grounds and has been questioned by *Gulčīn-i Ma‘ānī* (*Maykhāna*, 215 n. 2) and *Muḥammad al-Ḥaḥḥ Anṣārī*. In an important series of essays, *Anṣārī* has uncovered a number of previously unpublished works and laid the foundation for a scholarly edition of ‘Urfī’s works.

*Bibliography*: For a list of *tadhkīra* sources, see *Dh. Ṣafā, Tārīkh-i adabiyāt dar Irān*, Tehran 1364 *sh.*/1985, v/2, 799-814. The most important of these sources are collected and quoted at length in *A. Gulčīn-i Ma‘ānī, Kārwan-i Hind*, Mashhad 1369 *sh.*/1990, ii, 872-90 (including the otherwise unpublished notices on ‘Urfī from *Awḥadī Balyānī*’s *Arafāt al-‘ashīkīn* and *Ṭaqī Kāshī*’s *Khulāṣat al-shu‘arā*). See also *Fakhr al-Zamānī Ḳazwīnī, Tadhkīra-yi Maykhāna*, ed. *Gulčīn-i Ma‘ānī*, Tehran 1340 *sh.*/1961, 215-34. Among the secondary sources, see *Browne, LHP*, iv, 241-9; *M. Shīblī-Nu‘mānī, Shīr al-‘Adjām*, tr. *M.T. Fakhr-i Dā‘i Gīlānī*, Tehran 1334 *sh.*/1955, iii, 66-111; *Muḥammad ‘Alī, ‘Urfī of Shīrāz*, in *IC*, iii (1929), 96-125; *Rypka, Hist. of Iranian literature*, 299; and *M. al-Ḥ. Anṣārī, ‘Urfī Shīrāzī*, Lucknow 1974 (in Urdu). For a listing of the many, widely dispersed manuscripts of ‘Urfī’s works, see *A. Munzawī, Fihrist-i nuskhahā-yi khatṭī-yi Fārsī*, iii, 1881-3 (*kulliyāt*) and 2437-42 (*diwān*). His *diwān* and *kaṣā‘id* have been frequently lithographed in India; for a full listing, see *Fihrist-i kitābhā-yi ḥāḍiriyi Fārsī*, i, col. 1550, and ii, cols. 2533-4. A printed edition of the *diwān*, edited by *Ghulām Ḥusayn Djawāhirī Wadjdī*, was published in Tehran in 1339 *sh.*/1960. (P.E. LOSENSKY)

**ÜRGENÇ**, a city in the delta region of the *Amū Daryā* [*q.v.*] or *Oxus river* of *Kh‘ārazm* [*q.v.*] which was for some four centuries, from Mongol times onwards, the capital of the province.

After the Mongols had totally destroyed the former capital of *Kh‘ārazm*, *Gurgandj* [*q.v.*] in 618/1221, the conquerors founded a new city on a nearby site, presumably that of “Little Gurgandj”, three *farsakhs* from the old capital. Under the *pax mongolica*, *Ürgenç* speedily became a populous and flourishing commercial centre (see *Barthold, Turkestan down to the Mongol invasion*, 457; idem, *A short history of Turkestan*, in *Four studies on the history of Central Asia*, i, Leiden 1956, 44). The Great *Khān Ögedey*’s governor of *Khurāsān*, *Čin Temür*, had previously been *başkaḥ* or governor of *Kh‘ārazm* with his seat at *Ürgenç* (*Djuwaynī-Boyle*, ii, 482, 491). European travellers at this time speak of *Ürgenç*’s brisk trading activity, and it was also a cultural centre, where *Mu‘tazilī* scholars worked until

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Gürgenç  
⊕

in this office until his death in the latter part of Rādjab 983/1488. He is buried in the mosque he built in the quarter of Istanbul which still bears his name.

The independence of mind which he exhibited in his public life is also to be found in his works. Thus, in his commentary on the Qur'ān entitled *Ghāyat al-amānī*, etc. (completed in 867/1463) he often takes issue with Zamakhsharī and Baydāwī (Brockelmann, II, 228, S II, 319; Hādīdjī Khalifa, ii, 1190), and in his commentary on the *Ṣaḥīḥ* of Bukhārī entitled *al-Kawthar al-djārī*, etc. (completed in Edirne in 874/1469) he even refutes his former master Ibn Hādjar (Brockelmann, I, 159, S I, 262, S II, 319; Hādīdjī Khalifa, i, 553). Several of his works are on Qur'ānic readings (*ḥirā'a*): under the title of *al-ʿAbkārī* he compiled his notes on the *Kanz al-maʿānī* of al-Djaʿbarī, the famous commentary on al-Shāṭibī's *Hirz al-amānī* (Brockelmann, S I, 725; Hādīdjī Khalifa, i, 646); his *Kashf al-asrār*, etc. (not completed in 890/1485 as Hādīdjī Khalifa, ii, 1487, says, for a ms. of it in the Süleymaniye, No. 47/2, is dated 874/1469-70) is a commentary on al-Djazari's *al-Durra al-mudī'a*, etc. (Brockelmann, II, 202); the same Süleymaniye ms. also contains another work by him on this subject, the *Lawāmi' al-ghurar fī sharḥ sawā'id al-Durar* which, from its title, may be a commentary on the *Durar al-afkār*, a work by al-Djaʿbarī not recorded in Brockelmann (Hādīdjī Khalifa, ii, 1319). On *fikh* he wrote a commentary to al-Subkī's *Djam' al-djawāmi'* entitled *al-Durar* (or *al-Budūr*) *al-lawāmi'* which Hādīdjī Khalifa (i, 596) implies is a spiteful attack on the *al-Badr al-ṭālī'*, also a commentary on the *Djam'* by al-Mahallī, his successor at the Barḳūkiyya (Brockelmann, S II, 106, 319). A few other minor works are also attributed to him.

**Bibliography.** The two basic sources for his biography are al-Sakhāwī, *al-Daw' al-lāmi'*, Cairo 1353, i, 241-3 and Tashköprüzāde, *al-Shakā'ik al-nu'māniyya*, Arabic text in the margins of Ibn Khallikān, *Wafayāt al-a'yān*, Bülāk 1299, i, 143-51; Turkish version by Mejdī, Istanbul 1269, 102-11; German translation from the Arabic by O. Rescher, Istanbul 1927, 48-53 (see also 114). Despite his fame and importance, he is scarcely mentioned in the historical works of the period: see the bibliography to the article by Ahmed Ateş in *IA*, viii, 406-8, and add: Beligh Efendi, *Güldeste-i riyād-i ʿirfān*, Bursa 1302. For his buildings in Istanbul and elsewhere, see Ḥusayn Aywānsarāyī, *Hadīkat al-djawāmi'*, Istanbul 1281, i, 187, 207, and Ekrem Hakkı Ayverdi, *Fātih devri mimarisī*, Istanbul 1953, Nos. 73, 85, 90, 171, 199, 244, 384 and 486. He figures in a miniature among the illustrations to Sāmiha Ayverdi, *Edebi ve Manevi Dünyası içinde Fatih*, Istanbul 1953, 10.

(J. R. WALSH)

— GURĀNĪ [see Supplement]

× GURDJISTĀN [see KURDJ].

× GURGĀN, Old Persian VRKĀNA, Arabic DJURDJĀN, the ancient Hyrcania, at the South-east corner of the Caspian Sea.

The province, which was practically equivalent to the modern Persian province of Astarābādh [*q.v.*] (now part of *Ustān* II) forms both in physical features and climate a connecting link between sub-tropical Māzandarān with its damp heat and the steppes of Dihistān in the north. The rivers Atrak [*q.v.*] and Gurgān, to which the country owes its fertility and prosperity, are not an unmixed blessing on account

of their inundations and the danger of fever which results.

Gurgān played an important part in the Sāsānid period, being the frontier province against the nomads pressing in from the north. The fortresses of Shāhristān-i Yazdgird and Shāhristān-i Pērōz (see Marquart, *Erānshahr*, 51, 56) were built as a defence against the nomads of the Dihistān steppes; a long wall was built along the northern frontier to defend the lands.

Safīd b. al-ʿAṣ is said to have levied tribute from the "Malik" of Gurgān as early as the year 30/650-1; but the real conquest of the country was the work of Yazīd b. al-Muhallab (98/716-7). At that time the ruler of Gurgān was a Marzbān but the real power seems to have been in the hands of the Turkish chief Şul.

After punishing the unruly population of the valley of the navigable Andarhāz, the modern Gurgān river, Yazīd founded the town of Gurgān, which henceforth was the capital of the province. It must have been a very prosperous place in the 3rd/9th and 4th/10th centuries. The gardens around it, irrigated by the waters of the river, were famous; its chief product was silk. Gurgān was also a station on the caravan route to Russia. The town was divided in two by the river, which was crossed by a bridge of boats; on the eastern side was the town proper or Shāhristān, whose nine gates are detailed by Muḳaddasī, and on the western, the suburb of Bakrābādh (called after a settlement of the Arab tribe?). The prosperity of the town seems to have been early threatened by internal dissensions. ʿAlid propaganda had found a congenial soil in the lands along the Caspian, and the ʿAlid dynasty of Ṭabaristān included Gurgān in its sphere of influence. In Gurgān itself the tomb of Muḥammad b. Djaʿfar al-Ṣādiq, commonly known as Gūr-i Surkh (the Red Tomb) was an object of great reverence. The constant unrest in these lands enabled Mardāvīdj b. Ziyār in 316/928 to found a kingdom of his own in Gurgān with the help of the Daylamites: it survived for over a hundred years, although nominally dependent on the Sāmānids and later the Ghaznawids [see ZIYĀRIDS]. The dome-shaped tomb (Gunbadh-i Kābūs [*q.v.*]) of the ruler Kābūs b. Washmgīr (366/976-7 - 403/1012-3) still exists as a memorial of this period.

The population was massacred at the time of the Mongol invasion and Mustawfī (transl. *Le Strange*, 156) writing in the 8th/14th century describes the town as a heap of ruins. Timūr is said to have built a palace in 795/1392-3 on the bank of the river, but Gurgān never again attained its former prosperity. Hādīdjī Khalifa (*Djihān-numā*, Istanbul 1145/1732, 339), however, mentions Gurgān, which had been rebuilt since the Mongol period, as inhabited by fanatical Shiʿīs.

The position of Gurgān in the angle formed by the confluence of the Gurgān River and the Khurmā-rūd is marked only by extensive mounds, which have not yet been investigated. The very name of the town has recently been transferred to Astarābādh. Only the Gunbadh-i Kābūs, about 2 miles to the north-east and about a mile away from the river, has withstood the ravages of time.

**Bibliography:** As in the article ASTARĀBĀDH. (R. HARTMANN [- J. A. BOYLE])

× GURGANDJ, called by the Arabs Djurdjāniyya, and also in the period about 600/1200 described as Khʿarizm (like the country round), the economic centre of the Khʿarizm [*q.v.*] area and for a long period also the political capital of the territory, lay to the west of the lowest reaches of the Oxus (Āmū