

by his family, including his fathers and uncles, as the most suitable candidate for the Zaydī imāmate. Between 270/884 and 275/889 he visited with his family Āmul in Ṭabaristān, then under the rule of the Zaydī 'Alid Muḥammad b. Zayd, evidently in order to seek the support of the adherents of the doctrine of his grandfather al-Ḳāsim b. Ibrāhīm [q.v.] there. His activity soon aroused the suspicions of Muḥammad b. Zayd and he was forced to leave precipitately. He also seems to have visited Baghdād briefly. In 280/893-4 he came to northern Yaman for the first time, invited by tribes in the region of Ṣa'da who were hoping that he might put an end to their feuds. He led a campaign as far south as al-Ṣharafa near Ṣan'ā', but meeting much disobedience among his followers, decided to return to al-Fara', a day's trip southwest of al-Madīna. Three years later, he was again urgently invited and on 6 Ṣafar 284/15 March 897 entered Ṣa'da which became his capital and permanent base of operation. Shortly after his arrival, he issued his formal call (*da'wa*) for support as the *imām* and assumed the title *amīr al-mu'minin* with the caliphal name al-Ḥādī ila 'l-Ḥakḳ.

After consolidating his control over the area of Ṣa'da, he extended his rule over Nadīrān in Djumādā II 284/July 897, where he concluded a special treaty with the large community of Dhimmīs. In the following year he conquered the towns of Khaywān and Athāfit south of Ṣa'da. His efforts to gain possession of Ṣan'ā' were only temporarily successful. The town was voluntarily turned over to him by its ruler, Abu 'l-'Atāhiya of the Āl Ṭarīf, who had already previously supported him, and he occupied it for the first time on 22 Muḥarram 288/19 January 901 and then pushed his conquests south as far as Dhamār and Djayshān. The opposition of the Āl Yu'fir and the Āl Ṭarīf, who had been entrenched in these regions, was strong, and he quickly lost them again and definitely relinquished Ṣan'ā' in Djumādā II 289/May 902 in a state of severe illness. A year later, a new campaign to take the town ended in failure and the capture of his son Muḥammad by the enemy.

In Djumādā II 293/April 906 he again entered Ṣan'ā', invited by a coalition of Yamanī chiefs opposed to the Ḳarḡaṭī leader 'Alī b. al-Faḍl. After a quarrel with As'ad b. Abī Yu'fir, he left voluntarily in Muḥarram 294/November 906, and the Ḳarḡaṭīs took possession of the town. Only during a campaign of 'Alī b. al-Faḍl to Tihāma, an army of al-Ḥādī once more occupied Ṣan'ā' from 19 Raḍjab - 12 Shawwāl 297/7 April - 23 June 910. Also abortive was a campaign of al-Ḥādī to Tihāma, probably early in 293/autumn 905. Even his rule in northern Yaman was shaken by numerous tribal rebellions, especially in Nadīrān, where the Banu 'l-Ḥārith revolted on every occasion. In 296/908 they succeeded in killing his governor, and al-Ḥādī, already plagued by illness, was apparently unable to restore his rule over the province. His most loyal supporters were, besides members of his family and various other 'Alids, a small troop of "Ṭabarīs", i.e. Zaydī volunteers from Daylamān and Kalār who arrived in two groups in 285/898 and 289/902. He died on 19 Dhu 'l-Ḥijja 298/18 August 911. His tomb in the mosque of Ṣa'da became a place of pilgrimage for the Zaydīs.

Al-Ḥādī's doctrine in *fiḥh*, laid down chiefly in his unfinished *K. al-Aḥkām* and the *K. al-Muntakhab* collected by his follower Muḥammad b. Sulaymān al-Kūfī, became authoritative among the Zaydīs in Yaman as well as part of the Caspian Zaydī community. It was based on the doctrine of his grandfather al-Ḳāsim b. Ibrāhīm, though in some points

al-Ḥādī adopted more strictly *Shi'i* views, and was further elaborated, in Yaman, by al-Ḥādī's sons Muḥammad al-Murtaḍā (d. 310/922) and Aḥmad al-Nāṣir (d. 322/934), and, in the Caspian community, by the *imāms* al-Mu'ayyad bi'llāh (d. 411/1020) and Abū Ṭālib al-Nāṭiḳ (d. 424/1033). In his theological works, al-Ḥādī generally espoused the doctrine of the Mu'tazilī school of Baghdād rather than that of his grandfather. It is unlikely, however, that he ever was a student of Abu 'l-Ḳāsim al-Balkhī, the contemporary head of this school, as some late sources state. Concerning the imāmate, he took a radically *Shi'i* position, sharply condemning Abū Bakr and 'Umar as usurpers.

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— HADJ [see ḤĀDJDJĪ].

○ HADJDJĀM [see FAṢṢĀD, in Suppl.]

HADJI [see ḤĀDJDJĪ].

○ HĀDJDJĪ AL-DABĪR, sobriquet of 'ABD ALLĀH MUḤAMMAD B. SIRĀDJ AL-DĪN 'UMAR AL-NAHRWĀLĪ B. KAMĀL AL-DĪN MUḤAMMAD AL-MAKKĪ AL-ĀṢAFĪ ULUGH KHĀNĪ, historian in Guḍjarāt under the Muẓaffarid dynasty. He was born in Mecca in 946/1540, the son of a Guḍjarātī official who had been sent there in 941/1535 with the treasure of the Muẓaffarid Bahādur Shāh Guḍjarātī [q.v.] and who returned to India in 962/1555, settling in Aḥmadābād. In 965/1559 Hādjdjī al-Dabīr entered the service of Muḥammad Ulugh Khan, a noble in the party of 'Imād al-Mulk, who opposed I'timād al-Mulk [see GUḌJARĀT]. After the invasion and conquest of Guḍjarāt by Akbar in 980/1572-3, his father was entrusted with the *wakfs* under the Mughal administration, and Hādjdjī al-Dabīr himself with the duty of conveying the funds to Mecca and Medina. He lost this post, however, in 983/1576, the year of his father's death. Subsequently we find him in the employ of another Guḍjarātī noble, Sayf al-Mulūk, in Khāndesh, and finally in that of the Khāndesh noble Fūlād Khān, who died in 1014/1605.

This is the latest date mentioned in his Arabic chronicle, *Zafar al-wāliḥ bi-muẓaffar wa-ālīḥ*, in two *daftar*s: (1) an account of the Muẓaffarids of Guḍjarāt and of the neighbouring rulers in Khāndesh and the Deccan, and (2) a general history of Muslim rule in northern India. Of the lost authorities he quotes, the most important is the *Ta'rikḥ* (or *Ṭabaḥāt*)-i Bahādurshāhī of Ḥusām Khān, which covered the period down to 940/1535. The date of composition of Hādjdjī al-Dabīr's own work is problematical, since he mentions the *Mir'āt-i Sikandarī*, which was presented to the world only in 1020/1611. Ross therefore hypothesised that he began to write in 1015/1606.

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## Hājjī l-Dabīr

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‘Abdallāh Muḥammad al-Makkī al-Āṣafī Ulughkhānī, called also **Hājjī l-Dabīr** (b. 946/1539–40), wrote an Arabic history of Gujarat titled *Zafar al-wāliḥ bi-Muzaffar wa-ālihi* (“The excellent victories of Muzaffar and his family”). The exact date of his death is unknown, but his text indicates that he was still alive in the third decade of the eleventh century/second decade of the seventeenth century. Most of our biographical information on Hājjī l-Dabīr comes only from his text. Hājjī l-Dabīr was born in Mecca to Sirāj al-Dīn ‘Umar al-Naharwālī b. Kamāl al-Dīn Muḥammad b. Farīd al-Dīn Muḥammad b. ‘Omar b. Ishāq b. Muḥammad b. Ḥasan b. Qāsim. His father, an official in the court of the Gujarat sultans, had

travelled to Mecca in 942/1535 with Āṣaf Khān (d. 962/1555), *wazīr* (high-ranking official) to Sulṭān Bahādur Shāh (r. 932–43/1526–37). They were in charge of transferring and safeguarding the sultan’s family and treasures as relations between Bahādur Shāh and the Mughal emperor Humāyūn (r. 937–47/1530–40 and 962–3/1555–6) became tense.

Having grown up in Mecca, Hājjī l-Dabīr removed to Gujarat with his father in 962/1555 and served various prominent nobles and slave administrators in various capacities. His first appointment was as a scribe to Muḥammad Ulughkhān, an Abyssinian general in Gujarat, after whom Hājjī l-Dabīr called himself Ulughkhānī. After the Mughal emperor Akbar (r. 963–1014/1556–1605) entered Gujarat in 980/1573, Hājjī l-Dabīr’s father was appointed to administer the *waqf* (religious endowment) dedicated to Mecca and Medina. At the same time, Hājjī l-Dabīr was entrusted with the responsibility of carrying the endowment to the Hijāz and distributing it there among the poor. From 983/1575 to 1001/1593 he served Sayf al-Mulūk Miftāḥ (d. 1001/1593), another important Gujarat noble. Hājjī l-Dabīr’s last employment concerning which we have information was with Fūlād Khān (d. 1014/1605), a leading noble of Khandesh.

Based on several earlier and contemporary works, *Zafar al-wāliḥ* discusses the history of the Gujarat sultans, particularly from the 840s/1440s to 980/1572, and of other regional Muslim polities of the Indian subcontinent from the sixth/twelfth to the tenth/sixteenth centuries. The text is interspersed with historical, biographical, and bibliographical notices covering the period following the emergence of Islam. Hājjī l-Dabīr’s history is significant also for providing insight into

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