

Selim III'ün Velaht'iken Fransa Krah Lü XVI ile muhaberelevi, in *Belleleten*, ii [1938], 191-246; S. Munir, *Louis XVI et le sultan Selim III*, in *Revue d'Histoire diplomatique*, xxvi [1912], 516-48). Similarly, 'Abd ül-Medjīd (1839-61) was to allow a free hand to his brother 'Abd ül-'Azīz (he fathered a son before becoming sultan, Yūsuf 'Izz ül-Dīn, born in 1857) and having ascended the throne (1861-76) the latter showed the same latitude towards his nephews, having two of them accompany him on his journey to Paris and London in 1867 (Alderson 34-5).

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(G. VEENSTEIN)

AL-KAFF (A.), verbal noun of the verb *kaffa* in the sense of "to abstain, desist [from s.th.]" and "to repel [s.o. from s.th.]" (see *WbKAS*, i, *Letter Kāf*, 236-9), in a religio-political context refers to the quiescent attitude of some Khārijīte [*q.v.*] groups in early Islam, called *ka'ada* "those who sit down", i.e. stay at home, in abstaining from overt rebellion and warfare against the ruling authority. See further *ku'ūd*. (Ed.)

KĀHĪ (late 9th century-988/late 15th century-1580), the *takhallus* [*q.v.*] or pen-name of an Indo-Muslim poet, Nađīm al-Dīn Abu 'l-Kāsim Muḥammad, who wrote at the courts of the Mughal emperors Humāyūn and Akbar [*q.vv.*].

According to most writers he was born in Transoxania at Mīyānkāl, a district situated between Samarqand and Bukhārā, but stayed a long time in Kābul, whence he is also known as Kābulī. When fifteen years old he is said to have visited Djamī (d. 898/1492 [*q.v.*]) at Harāt, and spent some seven years in the poet's company. Subsequently he went to India on two separate occasions, once in ca. 936/1530 and then in 961/1554. In his first visit he travelled to Bhakkar in Sind to meet the Sūfī mystic Shāh Djahāngīr Hāshimī (d. 946/1539-40) of Kirmān, author of the Persian *mathnawī* *Mazhar al-āthār*, and lived in Guđjarāt writing for Bahādur Khān and Muḥammad Khān, who ruled that state from 932-43/1525-36 and 943-61/1536-53 respectively. In ca. 956/1549 he returned to Kābul and entered the service of prince Akbar. It was as a member of Akbar's entourage that he made his second visit to India, spending the remaining years of his life in that country. His patrons this time included, in addition to Humāyūn and Akbar, the noblemen of Banāras and Djawnpūr, Khān Zamān and his brother Bahādur Khān, who were both slain in their abortive revolt against Akbar in 975/1567. From 969/1561-2 onward he lived in Āgra, where he died in 988/1580 at an advanced age of 110 or 120 years.

Kāhī was an important figure of Akbar's reign, noted for his poetry as well as other attainments. Besides writing *kaşidas* and *ghazals*, he displayed special skill in composing chronograms and riddles. He is also said to have written a *mathnawī* on the model of Sa'dī's *Būstān* entitled *Gul-afshān*. His other accomplishments included the study of Qur'ānic exegesis, scholastic theology, music, astronomy and mysticism.

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2. Studies. T.W. Beale, *An oriental biographical dictionary*, London 1894; *IC*, xxvii/2-4 (1953); *Indo-Iranica* (Calcutta), viii/1, 4 (1955), and xxi/4 (1968); J. Rypka, *History of Iranian literature*, Dordrecht 1968, 723-4. (MUNIBUR RAHMAN)

KAHTĀNITE, QAHTANITE, a name which has been proposed for designating the ensemble of graffiti found in pre-Islamic South Arabia but whose use has not yet become generalised.

The numerous written documents found in Arabia and dated from pre-Islamic times, may be classed under three headings: (1) monumental inscriptions on stone or other durable materials, meant to be exposed and using varieties of the Arabian alphabet (South Arabian, Dedanite, Liḥyānite and Ḥasaeen) or foreign scripts (Aramaic, Greek, Latin and Ge'ez); (2) private documents (correspondence, contracts, lists or writing exercises), written in cursive South Arabian script on wooden sticks or palm stalks, all of these having been found in Yemen; and (3) very numerous graffiti written on rocks in various forms of the Arabian alphabet.

The monumental inscriptions and the documents in cursive South Arabian script can be divided into several groups, to be defined by ranging over provenance, dating and the political, linguistic, religious and tribal information given in the text. For designating these ensembles, Western scholars have devised names derived from the political groupings where these writings have originated, or failing that, from the region where they have been found. Thus in South Arabia, there have been accordingly classified the Sabaic inscriptions (from the kingdom of Saba' [*q.v.*]; the Madhābic (from the region of the Wādī Madhāb), previously called Mīnaean [see MA'IN]; Katabānic (from the kingdom of Katabān [*q.v.*]; and Ḥađramitic (from the kingdom of Ḥađramawt [*q.v.*]). In the oasis of al-'Ulā (ancient Dedan) and of Madā'in Şāliḥ (ancient Ḥegra/al-Ḥiđjr [*q.v.*]) are recognised two successive ensembles, called Dadanitic (after the ancient name of the oasis) and Liḥyānite (after the ancient tribe [see LIḤYĀN]), which Michael Macdonald has recently suggested should be grouped under the single term Dadanitic (Macdonald, 2000, 29). Finally, on the Arabian shores of the Perso-Arabian Gulf, a group of some 50 texts has been called Ḥasaitic, after the name of the region al-Ḥasā' [*q.v.*] or al-Aḥsā'.

It is more difficult to classify the graffiti, which number tens of thousands, because their content, often poor and uninformative, gives hardly any indications of their language or tribe or cults. Contributing to