

Kabul
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Kabul [Kābul]. Capital of Afghanistan. With its excellent location on the Kabul River in a fertile plain surrounded by mountains and hills, Kabul is a natural strategic site and has a history of settlement dating back 3000 years. In pre-Islamic times Buddhism flourished in the region. Despite earlier Muslim raids, Islam began to be established only in the 9th century under the Saffarid dynasty of Sistan (r. 867–c. 1495). Under the Ghaznavids (r. 977–1186) Kabul served as a military depot for the army and had a strong citadel and prosperous commercial quarter. The city gradually developed as Ghazna declined, and from 1504 with the arrival of the Timurid prince Babur it flourished. Babur created numerous gardens, such as the quartered Bagh-i Vafa ("Garden of Fidelity") to the south of the city overlooking the river. He also used Kabul as a staging point for his campaigns into India, where he became the first Mughal emperor. On his death in 1530, Babur was interred at Agra, but in 1597 his remains were conveyed to the Bagh-i Naw ("New Garden") southwest of Kabul, and the site became known as the Bagh-i Babur ("Garden of Babur"). The site houses a marble mosque (rest. 1964–6) built in 1646 by the Mughal emperor Shah Jahan (r. 1628–58) to celebrate his capture of Balkh. Kabul remained an important center under the Mughals (r. 1526–1858); gold and silver coinage, for example, was minted there until the reign of 'Aziz al-Din 'Alamgir (1754–60). In 1738 Kabul was captured by the Afsharid ruler Nadir Shah (r. 1736–47) on his way to India, but after his death it passed to Ahmad Shah Durrani of Qandahar (r. 1747–73). His son Timur Shah (r. 1773–93) made Kabul the capital of the Durrani empire, and his unfinished tomb is a massive octagonal structure modeled on Mughal tombs in India.

The city suffered in various wars, including the second Anglo-Afghan War (1878–80). The old citadel, Bala Hissar ("High Fort"), was destroyed and was replaced by a new palace, the Arg, built by 'Abd al-Rahman (r. 1880–1901). His tomb in Zarnigar ("Adorned with Gold") Park in the center of the city is a small private palace, the dome and minarets of which were added by his son Habib Allah (r. 1901–19) after the building was transformed into his tomb. Habib Allah also finished the 'Id Gah ("Praying Place"), the large mosque outside the city used for public holidays (see MUSALLA). Some six miles to the

southwest of the city center, Aman Allah (r. 1919–29) had a new capital, Dar al-Aman, laid out; the parliament building was designed by ANDRÉ GODARD. Nearby is the Afghanistan National (Kabul) Museum, which housed an impressive collection of artifacts from such sites as Begram and Ai-Khanum, Kafir statues from Nuristan and a superb numismatic collection. Extensive bombing and looting during the civil war in the 1990s, however, laid waste to the city and the collection. Since the restoration of the Afghan government in late 2001, the city has slowly been rebuilt and the museum reconstituted. The Aga Khan Trust for Culture in collaboration with the Deutsches Archäologisches Institut (DAI) began restoring the Bagh-i Babur in 2002.

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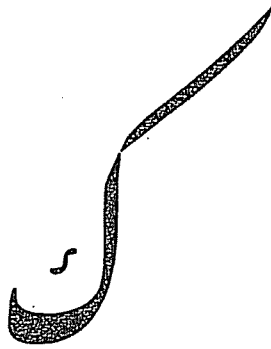
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Kadiasker Mustafa İzzet. See MUSTAFA İZZET.

Kadjar. See QAJAR.

Kairouan [al-Qayrawān; Qairouan]. City in Tunisia. It was founded in 670 by 'Uqba ibn Nafi', the Arab

MACDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

اداره می‌شد. مقارن ضعف صفاریان از کوهستان شرقی کابل یک قوم دیگر بنای سلطنت را در کابل گذاشت که سرکرده‌شان را کالاله می‌گفتند و تا به عصر غزنویان باقی بودند، تا این که در سال ۳۴۴ ق ضمیمه سلطنت غزنوی شد. در عهد غزنویان، شهر غزنه بتدریج اهمیت یافت و کابل عقب ماند. در لشکرکشی‌های چنگیز، کابل نیز دست خوش چپاول گردید. همچنین معماری و شهرسازی کابل بسیار زیبا و دقیق است و یکی از شهرهایی است که با وجود آن که قدیمی است، حساسیت زیادی در شهرسازی آن به کار رفته است. بعد از آن کابل بدست تیمور و حکم داران او بود تا آن که دولت تیموری هرات قوت گرفت. بعد از سقوط تیموریان، بایر در این جا مستقر گردید و کابل دوباره رونق یافت و تا سال ۹۲۳ ق پایتخت بود و به تعمیر و آرایش آن پرداخت. بابر به کمک مردم این شهر، هندوستان را فتح کرد و پایتخت خود را از کابل به آگره نقل داد و کابل مرکز ولایت شد. آرامگاه این پادشاه هم در همین شهر است. وقتی که سلطنت به احمدشاه دُرّانی رسید، وی توجه به کابل نمود و خواست آن را مرکز دولت خود قرار بدهد. چنان که برای همین مطلب در سال ۱۱۴۴ ق امر به احداث یک دیوار بزرگ را در شهر داد. این دیوار در ظرف ۴ ماه آباد گردید. نادرشاه افشار، در ۱۱۵۰ ق در کابل سکه زد. تیمورشاه پس از تنظیم قندهار در سال ۱۱۹۵ ق رسماً کابل را پایتخت ساخت و از آن تاریخ تا امروز کابل مرکز و پایتخت افغانستان است.

از طرفی دیگر کابل یکی از قدیمی‌ترین شهرهای دنیا است. از تاریخ یونان چنین برداشت می‌شود که اُر و سپانه یا کابل مرکزی عمده و اصلی در منطقه بوده، که بعداً در دوره تسلط یونان، هرات که اسکندریه افغان بود جای آن را اشغال کرد که بعدها شاهزادگان هندوساک آن را بار دیگر احیا کردند.

کابل در طول تاریخ بارها زیر تهاجم بیگانه قرار گرفت و به گشت‌های متمادی، ویران و آباد گردید، تا بالاخره در سال ۱۷۷۶ م توسط خاندان دُرّانی و قلمرو افغانستان جاگیر شد و تیمورشاه پس از احمدشاه ابدالی، مرکز امپراتوری خود را از قندهار به کابل انتقال داد که پس از آن کابل تا امروز به صفت خانه مشترک و مرکز یگانگی تمام افغان‌ها پابرجا می‌باشد.

کابل، پایتخت کشور افغانستان، به عرض ۳۴ درجه و ۳ دقیقه شمالی و طول ۶۹ درجه و ۱۸ دقیقه شرقی. مساحت آن ۴۴۶۲ کیلومتر مربع. جمعیت آن ۳۳۱۴۰۰۰ نفر. زبان آن: فارسی دری و پشتو. این شهر در دامنه کوه آسمایی و شیر دروازه، به هر دو طرف رود کابل آباد شده و از سطح دریا قریب شش و نیم هزار فوت یا ۳۳۰۰ متر ارتفاع دارد. در زمان قدیم در گرداگرد شهر کابل دیوارهای استواری موجود بود که ارتباط شهر با نواحی آن با هفت دروازه صورت می‌گرفت، امروز هم آثار دیوارهای شهر بر کوه آسمایی و شیردروازه شاهد استحکام سابقه آن است. کابل شهری تاریخی و بسیار کهن است که حوادث روزگار را بسیار دیده و چون بر چهار راه تجارتهای شرق و شمال و جنوب و غرب واقع شده، اهمیت تجارتهای آن خیلی زیاد است. کابل از حیث قدمت با قدیمی‌ترین شهرهای بلخ و بامیان هم سری داشته و در کتاب ریگودا، نام «کیسبها» برای کابل استعمال شده است. تجارت و شهرت بازرگانی کابل در زمان‌های خیلی قدیم معروف است، چنان که در اثنای حملات اسکندر نیز موقعیت مهم تجارتهای خود را داشته و راه‌های تجارتهای از هر طرف به آن وصل است. در آثار مورخان عهد اسکندر و در جغرافیای بطلمیوس از آن به نام «قابوره» و «اورتوسپانه» یاد شده است. در ادبیات پهلوی، نام این شهر «کابل» قید شده است، که نزدیک به تلفظ امروزی آن است. نام این شهر را «کابل» و «کاوول» و «کاوول» نیز گفته‌اند. همچنان بعضی مورخین یونانی آن را «کابورا» و «کارورا» نیز گفته‌اند. دیوارهای کابل که امروز نیز بقایای آن به سر کوه‌های شیر دروازه و آسمایی دیده می‌شود از طرف شاهان کابل بنا شده بود تا در برابر هجوم‌های بزرگ بتوانند مقاومت کنند. در شاهنامه فردوسی، مکرر از کابل و کابلستان نام برده شده است.

ز زابل به کابل رسید آن زمان

گزاران و خندان دل و شادمان

در سال ۸۱ قمری وقتی مسلمانان به شهر کابل حمله کردند شهر را از طرف ده مزنگ شکافتند، مسلمانان عرب فاتح شدند و شاه کابل به گزدریز رفت، اما تشکیل دولت‌های صفاری و طاهری نفوذ عرب‌ها را از کشور کم کرده و کابل نیز به دست حکم رانان محلی

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

them. Others attribute the feud to economic concerns: When Muḥammad set apart part of Medina as a new marketplace, Ka'b cut the ropes delineating the area; according to Lecker, he wanted to prevent the establishment of a market that would have competed with the one owned by the nearby Jewish → Banū Qaynuqā'. Still other sources maintain that Ka'b plotted with other Jews to kill Muḥammad or else entered into an alliance with the Quraysh. There is some disagreement about the exact date of the assassination, but the scholarly consensus places it shortly before the expulsion of the Banū Nadr from Medina in August 625. They were still mourning Ka'b's death when they either made a treaty with Muhammad or were ejected from Medina.

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SHARI LOWIN

Kabul

Kabul in eastern → Afghanistan has been an important crossroads on the route to India and the Khyber Pass since antiquity and has been the capital of Afghanistan since 1773. End of 2009, its population of approximately 2.5 million included only one Jew.

There were apparently Jews living in Kabul in their own quarter as far back as the twelfth century. The Arab geographer al-Idrīsī (d. 1166) wrote in his *Nuzhat al-Mushtāq fi 'khtirāq al-*

Āfāq that the Muslim population of the city was so large that there was a special quarter for the Jewish "infidels." Many Jews served in the army of the Ṣafavid ruler → Nādir Shah (r. 1736–1747) and accompanied him to India. Some settled in Kabul as Nādir Shah's treasury guards. Aḥmad Shah (1747–1773) brought 250 Jews from → Mashhad to Kabul. The missionary Joseph Wolff, who visited Kabul in 1832, found fifty Jewish families and one synagogue. When Benjamin the Second (Joseph Israel, 1818–1864) visited Kabul in the mid-nineteenth century, there were just a few Jews of Bukharan origin. Another traveler, Ephraim Neumark (b. 1860), who visited at the end of the 1880s, found six Jewish families. Neumark reported that until 1885 the Jews were exempted from taxation, but then Amīr 'Abd al-Raḥmān Khān (r. 1880–1901) imposed heavy taxes on them. In 1886, he accused the Jews who distilled alcohol for use in manufacturing gunpowder of price-gouging and tax evasion. He confiscated their property and exiled them to the northern city of Tashkurghān, known also as Khulm, situated about 100 kilometers (62 miles) from Termez (Uzbek. Tirmiz) in southern Uzbekistan. From there they moved to → Samarqand, which was under Russian rule.

Toward the beginning of the twentieth century Jews from → Herat began to settle in Kabul, but they returned their dead to Herat for burial, a distance of 1,000 kilometers (621 miles). The assassination of King Ḥabīb Allāh Khān in May 1919 led to the outbreak of riots in Kabul. The Jews gathered in the synagogue and hid their property in wells. There was another attempted coup in 1929. Most of the rebellions and coup attempts were the result of British, Russian, or German meddling. The Jews, caught in the middle, feared for their lives and property. They habitually took refuge in the synagogues.

In the 1930s several thousand Jews from Soviet Uzbekistan fled to Afghanistan after the termination of the New Economic Policy (NEP). Most of them settled in Kabul and worked in businesses of various kinds. Their success aroused the envy of local Shi'i, Sunni, and Hindu merchants, who inflamed the rabble against them with blood libel tales and rumors

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MADDE YAYINLANDIKTAN
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ISLAMIC ASIA

Iran - Afghanistan - Pakistan

EUGENE FODOR
WILLIAM CURTIS

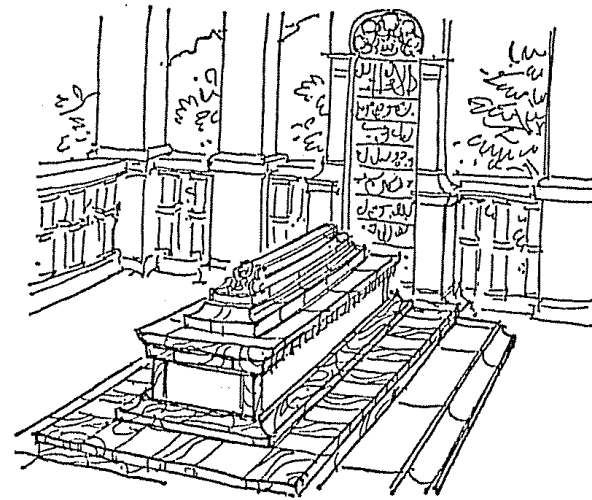
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HODDER AND STOUGHTON



KABUL

The Capital and its Surroundings

According to storytellers, Kabul is a dewdrop (*ab*) in the heart of a rose (*G-ul*). If the wordplay is somewhat farfetched, it is nonetheless true that the charms of the town have moved poets throughout the ages to flights of fancy. The tulips blooming in every garden and marketplace in the month of March have become its emblem; the fruit brightening the stalls all year round (but mostly in September) is its living art. The very dust raised by the summer wind, gilding the town with a sunlit powder, the nipping cold of the icebound months of snow, all delight the heart of its inhabitants. Foreign princes have conquered it, only to be conquered by its charm. Ahmed Shah gave up India for its sake, and Babur ended his days mourning for his lost Eden. Blow hot, blow cold, the climate has indeed an odd attraction. The town itself, however, though some 5,000 years old, has strangely few traces of times past. History has not been kind to it, destroying its legacy to the future, putting it in the shade of short-lived rival townships, often for hundreds of years. As it is today, it offers few attractions, beyond its fruit, its flowers, its mountains and its people.

PRACTICAL INFORMATION FOR KABUL AND ENVIRONS



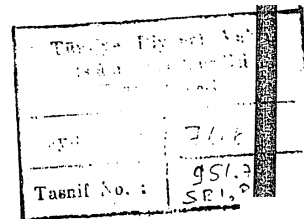
WHEN TO GO. *June, July and August* are the hottest months, but the heat is not unbearable. The air is dry and sometimes dust-laden. *May* is very pleasant, in its fresh springtime green, in spite of a few showers. *September, October and November* are sunny, but often cool, and the

POLICIES OF THE GREAT MUGHALS

-Kabul



M. P. SRIVASTAVA M.A., Ph.D.



CHUGH PUBLICATIONS

frequented by merchants from various parts of Asia for the exchange of commercial commodities."¹

Before Babur became master of Northern India, he had occupied the fortress of Kandhar and made proper arrangements for guarding the vulnerable point of Hindukush Range, north of Herat. Thus he provided for the safety of Afghanistan and Hindustan from external aggression. But the *uzbegs* were in Babur's day a formidable power and contended for supremacy with the Timurids and the Shah of Persia in central Asia. They had been hereditary enemies of the Mughals for many years. The *uzbegs* broke up into clans in 1510 when their great leader Shaibani Khan died. But Abdulla Uzbek who was originally a minor, chieftan developed into a formidable leader and by his conquests built up a large empire for himself. He became the chief Khan of the *uzbegs* and conquered a large part of a Khorasan, Khwarizm Balkh, Tashkind, Andijan and the entire province of Badakhshan. It was for this reason that Akbar had dealt leniently with his brother Hakim in 1581, for he knew that too much pressure was likely to drive him into the camp of Abdulla Khan. He was also aware of the fact that Abdulla, if he ever invaded Hindustan, would be welcomed by the orthodox Sunnis who had already expressed their disapproval of the Emperor's policy.² The Pathans in the north and Beluchis in the south were other elements of danger who lived all along the north-west border. They had embraced Islam but it failed to tame their fierce and lawless spirit. They knew nothing of organisation or discipline except for purposes of plunder and followed their chiefs as it suited their convenience to do so. Their restlessness always caused disturbance on the frontier and Akbar was the first to curb their unruly habits. Neither Babur nor Humayun evolved a scientific policy towards the tribes in the north-west frontier.

It is evident that the task, though extremely difficult, was accomplished when Mughal arms were reinforced by Rajput

1. Dr. A. L. Srivastava, *The Mughal Empire*, p. 511.
2. Dr. Ishwari Prasad, *The Mughal Empire*, p. 260.

valour and skill in the reign of Akbar. "The Emperor's aim was two fold; he wished to bring all the frontier countries under his effective control and to prevent the possibility of their being exploited by Abdulla for his own purposes; secondly, he cherished the ambition of recovering all his ancestral lands in central Asia and to establish his sway over countries, once included in the empire of Timur but this he was never able to realise on account of his difficulties in Hindustan during the years 1600-2 A. D."

Annexation of Kabul, 1585: After the death of Mirza Hakim in 1585, the kingdom of Kabul quietly passed under the imperial control. Akbar marched against the ruler of Kabul, Mirza Hakim and vindicated his claim to sovereign power. This claim was established by the force of arms and Kabul was treated as a part of the Empire. After Hakim's death we find that there was no one left, his children being all minors, to offer resistance to Man Singh who was sent by the Emperor to establish order and peace in the country. Hakim's sons and his maternal uncle Faridun, waited upon the Emperor at Rawalpindi where he was encamped at the time and were received with kindness. Faridun was treated with clemency and was after some time asked to proceed on pilgrimage to Mecca. Raja Man Singh of Amber was given the charge of Kabul government and efforts were made to reduce the whole country. Raja Bhagwant Das was sent to effect the conquest of Kashmir and Ismail Khan was sent against the Beluchis, while Zain Khan Koka marched against the Afghans of Swat and Bajaur.

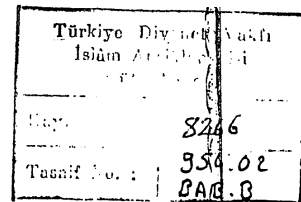
Under the compelling situation it was necessary for Akbar to put down the frontier tribes in order to block the way of Abdulla Khan *uzbeg*. Emperor's first attention was attracted towards *Roshanias*, the followers of Bayazid, a certain religious enthusiast who preached doctrines subversive of the religion of the Prophet of Arabia. The *Raushnias* preached a special form of Islam and hostility to non-Muslims. They were against the authority of Mughal Emperor. Akbar, realising the importance of effectively

BABUR-NAMA

-Kabi-

Translated from the original Turki Text
of
Zahirud-din Muhammad Babur Badshah Ghazvi
by
ANNETTE S. BEVERIDGE

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SANG-E-MEEL
PUBLICATIONS

CHOWK URDU BAZAR LAHORE (PAKISTAN)

-Konu 199-227 sayfaları arasındadır

198

KĀBUL

Leaving that camp we went, with one night's halt, to the Chālāk-meadow, and there dismounted. After counsel taken, it was decided to lay siege to Kābul, and we marched forward. With what men of the centre there were, I dismounted between Haidar *Tāqīs*¹ garden and the tomb of Qul-i-bāyazīd, the Taster (*bakāwal*);² Jahāngīr Mirzā, with the men of the right, dismounted in my great Four-gardens (*Chār-bāgh*), Nāṣir Mirzā, with the left, in the meadow of Qūtlūq-qadam's tomb. People of ours went repeatedly to confer with Muqīm; they sometimes brought excuses back, sometimes words making for agreement. His tactics were the sequel of his dispatch, directly after Sherak's defeat, of a courier to his father and elder brother (in Qandahār); he made delays because he was hoping in them.

Fol. 127.

One day our centre, right, and left were ordered to put on their mail and their horses' mail, to go close to the town, and to display their equipment so as to strike terror on those within. Jahāngīr Mirzā and the right went straight forward by the Kūcha-bāgh;³ I, with the centre, because there was water, went along the side of Qūtlūq-qadam's tomb to a mound, facing the rising-ground;⁴ the van collected above Qūtlūq-qadam's bridge,—at that time, however, there was no bridge. When the braves, showing themselves off, galloped close up to the Carriers-gate,⁵ a few who had come out through it fled in again without making any stand. A crowd of Kābulis who had come out to see the sight raised a great dust when they ran away from the high slope of the glacis of the citadel (*i.e.* Bālā-ḥiṣār). A number of pits had been dug up the rise between the bridge and the gate, and hidden under sticks and rubbish; Si. Quli *Chūnāq* and several others were thrown as they galloped over them. A few braves of the right exchanged sword-cuts with those who came out of the town, in amongst

Fol. 127A.

¹ The name may be from Turki *tāq*, a horse-shoe, but I.O. 215 f. 102 writes Persian *naqīb*, the servant who announces arriving guests.

² Here, as immediately below, when mentioning the Chār-bāgh and the tomb of Qūtlūq-qadam, Bābur uses names acquired by the places at a subsequent date. In 910 AH, the Taster was alive; the Chār-bāgh was bought by Bābur in 911 AH, and Qūtlūq-qadam fought at Kānwāha in 933 AH.

³ The Kūcha-bāgh is still a garden about 4 miles from Kābul on the north-west and divided from it by a low hill-pass. There is still a bridge on the way (Erskine).

⁴ Presumably that on which the Bālā-ḥiṣār stood, the glacis of a few lines further.

⁵ Cf. f. 130.

910 AH.—JUNE 14TH 1504 TO JUNE 4TH 1506 AD. 199

the lanes and gardens, but as there was no order to engage, having done so much, they retired.

Those in the fort becoming much perturbed, Muqīm made offer through the begs, to submit and surrender the town. Bāqī Beg his mediator, he came and waited on me, when all fear was chased from his mind by our entire kindness and favour. It was settled that next day he should march out with retainers and following, goods and effects, and should make the town over to us. Having in mind the good practice Khusrāu Shāh's retainers had had in indiscipline and longhandedness, we appointed Jahāngīr Mirzā and Nāṣir Mirzā with the great and household begs, to escort Muqīm's family out of Kābul¹ and to bring out Muqīm himself with his various dependants, goods and effects. Camping-ground was assigned to him at Tīpa.² When the Mirzās and the Begs went at dawn to the Gate, they saw much mobbing and tumult of the common people, so they sent me a man to say, "Unless you come yourself, there will be no holding these people in." In the end I got to horse, had two or three persons shot, two or three cut in pieces, and so stamped the rising down. Muqīm and his belongings then got out, safe and sound, and they betook themselves to Tīpa.

Fol. 128.

It was in the last ten days of the Second Rabi' (Oct. 1504 AD.)³ that without a fight, without an effort, by Almighty God's bounty and mercy, I obtained and made subject to me Kābul and Ghazni and their dependent districts.

DESCRIPTION OF KĀBUL⁴

The Kābul country is situated in the Fourth climate and in the midst of cultivated lands.⁵ On the east it has the

¹ One of Muqīm's wives was a Timūrid, Bābur's first-cousin, the daughter of Ailigh Beg *Kābulī*; another was Bibi Zarif Khātūn, the mother of that Māh-chūchūq, whose anger at her marriage to Bābur's faithful Qāsim Kūkhildash has filled some pages of history (Gulbadan's H.N. i. v. Māh-chūchūq and Erskine's B. and H. i. 348).

² Some 9 m. north of Kābul on the road to Aq-sarāi.

³ The Hai. MS. (only) writes First Rabi' but the Second better suits the near approach of winter.

⁴ Elph. MS. fol. 97; W.-i-B. I.O. 215 f. 102b and 217 f. 85; Mems. p. 136. Useful books of the early 19th century, many of them referring to the *Bābur-nāma*, are Conolly's *Travels*, Wood's *Journey*, Elphinstone's *Candahar*, Burnes' *Candahar*, Masson's *Narrative*, Lord's and Leech's articles in JASB 1838 and in Burnes' *Reports* (India Office Library), Broadfoot's *Report* in RGS Supp. Papers vol. I.

⁵ f. 18 where Fāghāna is said to be on the limit of cultivation.

Kutüphanesi
İslâm Ansiklopedisi

HUMĀYÜN-NĀMA

(THE HISTORY OF HŪMĀYUN)

89-93
Kutub (le ilgili kütüphaneler)
Diyadin
Tevazuh
Mebri

GUL-BADAN BEGUM

Türkiye Diyanet Vakfı İslâm Ansiklopedisi	
Tarih: 8247	
Tashif No.: 954.02	
	BEG.H

Translated with Introduction & Notes
BY
ANNETTE S. BEVERIDGE, M.R.A.S.

SANG-E-MEEL
PUBLICATIONS
CHOWK URDU BAZAR LAHORE (PAKISTAN)

interest. They set forth to him the inconvenience of winter, and said: 'Wait till it is over, and we will fight the Uzbegs.' But they could not in any way settle about the war. Eighty years' long had Sultān Husain, Mirzā kept Khurāsān safe and sound, but the mirzās could not fill their father's place for six months. When his Majesty saw that they were careless² about his expenses and revenue, he went to Kābul on the pretext of seeing the places he had assigned to himself. (5b) Much snow had fallen that year. They took the wrong road. His Majesty and Qāsim Beg chose one³ because of its shortness, but the amirs had given other advice, and when this was not taken, they all left him without a thought for him. He and Qāsim Beg and his sons made a road in two or three days by removing the snow, and the people of the army followed. So they reached Ghūrband. Some Hazāra rebels having met his Majesty here, there was fighting; and cattle and sheep and goods without number belonging to the Hazāra fell into the hands of his people. Then they started for Kābul with their enormous booty.

At the skirts of Minār Hill they heard that Mirzā Khān⁴ and Mirzā Muhammad Husain *Gūrkān*⁵ had rebelled and

¹ A well-rounded number. Sultān Husain was born 842H. (1498), and died 911H. (1506). Bābar calls the joint-kingship of his sons a strange arrangement and one never heard of, and quotes Sa'di's well-known couplet as applicable—'Ten darvishes can sleep on one rug, but one climate cannot hold two kings.'
² While on the Murgh-ab, Bābar agreed to winter in Khurāsān, and he went with the joint-kings to Herāt in order to see the 'sights' of that renowned city. He certainly worked hard, for he names some fifty-two which he saw in twenty days. The invitation to winter was repeated, but neither quarters nor suitable conveniences (? revenues) were allotted. Bābar delicately says he could not explain his real motive for not remaining, and left under pressure of necessity on December 24th, 1506, after snow had fallen along a route which was a month's ordinary journey.
³ It was during this absence from Kābul that he married Māham, Humāyūn's mother.
⁴ Through the Aimāq and Hazāra country, and south of his route to Herāt.
⁵ Sultān Wais, a son of Bābar's paternal uncle, Mahmūd, and his maternal aunt (i.e., his mother's half-sister), Sultān Nigār Khānam.
⁶ Father of Haidar Mirzā *Dughlāt*, author of the *Tārīkh-i-rashidi*. He married Khūb-nigār, full-sister of Bābar's mother.

were holding Kābul. His Majesty sent a comforting and cheering letter (to his friends in the fort), and said: 'Be of good heart! I too am here. (6a) I will light a fire on the Hill of the Moon-faced Lady; do you light one on the Treasury, so that I may be sure you know of our coming. In the morning we will fall on the enemy, you from that side and we from this.' But he had fought and won before the people of the fort came out.

Mirzā Khān hid himself in his mother's house; she was his Majesty's maternal aunt. Mirzā Muhammad Husain was in his wife's house. She was his Majesty's younger maternal aunt. He flung himself down on a carpet, and in fear of his life cried to a servant, 'Fasten it up!' His Majesty's people heard of this. They took him out of the carpet and brought him to the presence. In the end, his Majesty forgave the mirzās their offences, for the sake of his aunts. He used to go, in his old fashion, in and out of his aunts' houses,¹ and showed them more and more affection, so that no mist of trouble might dim their hearts. He assigned them places and holdings in the plain-country. (6b)

God the most High, having freed Kābul from the power of Mirzā Khān, committed it to my royal father's care. He was then twenty-three years old² and had no child and greatly desired one. In his seventeenth year a girl³ had been born to him by 'Ayisha Sulṭān Begam, a daughter of Sultān Ahmad Mirzā, but she had died in a month. The most high God blessed the taking of Kābul, for after it eighteen children were born. (1.) Of my Lady (*Akām*)⁴ who was Māham Begam there were born his Majesty the Emperor

¹ Text, *khāna khāli khālahāvi*. This I do not understand, as there were certainly no mothers' brothers present in Kābul now.
² He was twenty-three when he took Kābul from Muhammad Muqim Arghūn in 1504. Mirza Khān's rebellion took place two years later.
³ Fakhru-n-nisā', the Glory of Women. 'She was my first child, and I was just nineteen. In a month, or forty days, she went to the mercy of God.' (Mems. 90.)
⁴ Written sometimes *Akām*, and sometimes *Akam*. The Türki *Aka* is used as a title of respect from a junior to a senior. It has also the sense 'elder brother,' which makes application to a woman doubtful.

نهائية الأرب

في

فتوح الأرب

Sicistan (425-726)

ألفها: أطفا
تأليف

شهاب الدين أحمد بن عبد الوهاب التويري

٦٧٧-٥٧٢٢

الجزء التاسع عشر

تحقيق

محمد أبو الفضل إبراهيم

١٤٠٤ هـ

١٤٠٤ هـ



دار الفاروق

ذكر فتح سجستان وكابل وغيرها

قد ذكرنا^(١) أن عبد الله بن عامر استعمل على سجستان الربيع ابن زياد الحارثي وسجستان من الفتوحات في سلافة عمر ، ولما تقضى أهلها ، سار الربيع وقطع المازة حتى حصن زائي : فأغار على أهلها في يوم ومهران وأخذ الدهقان ، فافتدى نفسه بأبن ركز^(٢) عترة^(٣) وعمرها ذهبا وفضة ، وصالحه على صلح فارس ، ثم أتى بلدة يقال لها : كركويه فصالحه أهلها ، وسار إلى زرنج فنزل على مدينة رويشت بقرب زرنج ، فقاتله أهلها وأصيب رجال من المسلمين ، ثم انهزم المشركون وقتل منهم مقتلة عظيمة ، وأتى الربيع ناسرود ففتحها ، ثم أتى سارواذ فغلب عليها ، وسار منها إلى زرنج فبازلها ، وهاتله أهلها ، وأصيب رجال من المسلمين ، ثم انهزم المشركون ، وقتل منهم مقتلة عظيمة .

وأتى الربيع ناسرود ففتحها ، ثم سارواذ فغلب عليها ، وسار إلى زرنج فبازلها أهلها ، فهزمهم وحصرهم ، فأرسل إليه مرزبانها ليصالحه واستأمنه ليحضر عنده ، فلمنه ، وجلس الربيع على جسد من أجساد القتلى ، وأتاكأ على آخر ، وأمر أصحابه ففعلوا مثله . فلما رآهم المرزبان هاله ذلك ، فصالحه على ألف وصيف مع كل وصيف جام من ذهب ودخل المسلمون المدينة .

ثم سار منها إلى سنارود ، وهو واد ، فبهره ، وأتى القرية التي بها

(١) ابن الأثير ٣ : ٦٤ .

(٢) ك : « عرز » .

(٣) العترة : ربيع بن العاصم والربيع ، في رجع .

ذكر فتح كرمان

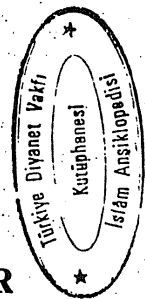
قال^(١) : لما سار عبد الله إلى خراسان استعمل مجاشع بن مسعود السلمى على كرمان كما ذكرنا ، وأمره أن يفتيحها ، وكان أهلها قد نكثوا وغلبوا ، ففتح مجاشع همدان عترة ، واستبقى أهلها وأمنهم ، وبني بها قسرا يُعرف بقصر مجاشع ، وأتى السيرجان ، وهي مدينة كرمان فأقام عليها أياما يسيرة ، وقد تحصن أهلها فقاتلهم وفتحها عنوة . فجلا كثير من أهلها .

أ وفتح جيرفت عنوة ، وسار إلى كرمان فلوخ أهلها ، وأتى القفص وقد تجه له خلق كثير من الأعاجم الذين جلتوا ، فقاتلهم . فظفر بهم وظهر عليهم ، وهرّب كثير من أهل كرمان ، فركبوا البحر ولحق بعضهم بسرّكان ، وبعضهم بسجستان ، فأقطعت العرب منازلهم وأراضيتهم . واحتفروا لها القنى في مواضع منها ، وأدوا العشر منها . والله تمال أعلم . وصلى الله على سيّدنا محمد وصحبه وسلّم .

(١) ابن الأثير ٣ : ٦٤ .

THE TŪZUK-I- JAHĀNGĪRĪ

OR
MEMOIRS OF JAHĀNGĪR



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Kabul 116-121
في
افغانستان
بازاری

Türkiye Diyanet Vakfı İslâm Ansiklopedisi İstanbul	
Tasnif No.:	7541 954.02 JAH-T



Munshiram Manoharlal
Publishers Pvt. Ltd.

As I had experienced the excellencies of Kabul, and had eaten most of its fruits, in consequence of important considerations and the distance from the capital, on Sunday, the 4th Jumādā-l-awwal, I gave an order that they should send out the advance camp in the direction of Hindustan. After some days I left the city, and the royal standards proceeded to the meadow of Safid-sang. Although the grapes were not yet fully ripe, I had often before this eaten Kabul grapes. There are many good sorts of grapes, especially the Šāhibī and Kishmishī. The cherry also is a fruit of pleasant flavour, and one can eat more of it than of other fruits; I have in a day eaten up to 150 of them. The term *shāh-ālū* means *gīlās*¹ (cherry), which are obtainable in most places of the country, but since *gīlās* is like *gīlās*, which is one of the names of the *chalpāsa* (lizard), my revered father called it *shāh-ālū*. The *zard-ālū paywandī*² is good, and is abundant. There is especially a tree in the *Shahr-ārā* garden, that Mirzā Muḥammad Ḥakīm, my uncle, planted, and is known as the Mirzā'i. The apricots of this tree are quite unlike the apricots of other trees. The peaches also are very delicious and plentiful. They had brought some peaches from Istālif. I had them weighed in my presence, and they came exactly in weight to 25 rupees, which is 68 current *misqāl*. Notwithstanding the sweetness of the Kabul fruits, not one of them has, to my taste, the flavour of the mango. The parganah of Mahāban was given as jagir to Mahābat Khān. 'Abdu-r-Raḥim, paymaster of the Ahadis, was promoted to the rank of 700 personal

¹ *Gīlās* is a cherry in Kashmiri. See Blochmann's *Āyin*, p. 616. Abū-l-faḥl mentions in the *Āyin* (Blochmann, p. 66) that Akbar called *gīlās shāh-ālū*.

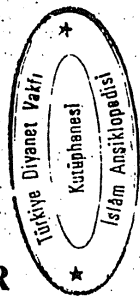
² *Paywandī* means 'to graft,' and possibly this is the meaning here, but Steingass gives *paywandī* as part of the name of a plum. The text seems to be corrupt, and perhaps what Jahāngir wrote was "the *zard-ālū* resembles the *khūbānī*."

and 200 horse. Mubārak Khān Sarwānī was appointed to the faujdarship of the sarkar of Ḥiṣār. I ordered that Mirzā Farīdūn Barlās should have a jagir in the Subah of Allahabad. On the 14th of the aforesaid month I gave Irādāt Khān, brother of Āṣaf Khān, the rank of 1,000 personal and 500 horse, and presenting him with a special robe of honour and a horse, bestowed on him the paymastership of the Subah of Patna and Ḥājipur. As he was my *qurbegī*, I sent by his hand a jewelled sword for my son (*fārzand*) Islām Khān, the governor of the aforesaid Subah. As we were going along I saw near 'Alī Masjid and Ḥarīb-khāna a large spider of the size of a crab that had seized by the throat a snake of one and a half gaz in length and half strangled it. I delayed a minute to look on at this, and after a moment it died (the snake).

I heard at Kabul that in the time of Mahmūd of Ghazni a person of the name of Khwāja Tabūt¹ had died in the neighbourhood of Zuhāk and Bāmiyān, and was buried in a cave, whose limbs had not yet rotted asunder. This appeared very strange, and I sent one of my confidential record writers with a surgeon to go to the cave and, having seen the state of affairs as they were, to make a special report. He represented that half of the body which was next the ground had most

¹ Text has Yāqūt, but it is clear from the Iqbāl-nāma, p. 25, and from I.O. MS. 181 that the name is Khwāja Tabūt, 'the coffin Khwāja.' The author of the Iqbāl-nāma was the person sent to make the inquiry, and he gives a long account of what he saw. A surgeon was sent with him, as the Khwāja was said to have been martyred, and it was necessary to report on the wounds. The coffin story is mentioned in the *Āyin*, i, 194. See Jarrett, ii, 409-10, but the translation is not quite accurate, I think. The punctuation of the text seems to me to be correct. It is characteristic of Jahāngir and the author of the Iqbāl-nāma that they take no notice of the colossal figures at Bāmiyān, though Abū-l-faḥl does. See Jarrett's note. It is stated in the Iqbāl-nāma that Khwāja Tabūt was said to have been killed in the time of Chingiz Khān. If so, the Sulṭān Mahmūd mentioned by Jahāngir must be Sulṭān Mahmūd Ghori.

THE TŪZUK-I- JAHĀNGĪRĪ OR MEMOIRS OF JAHĀNGĪR



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Türkiye Diyanet Vakfı İslam Ansiklopedisi Kütüphanesi	
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activity that I had shown in the presence of my revered father when I was 30. On this day I perambulated seven of the famous gardens of Kabul. I do not think that I ever walked so far before.

First of all I walked round the Shahr-ārā (city-adorning), then the Mahtāb (moonlight) garden, then the garden that Bika Begam, grandmother of my father, had made, then passed through the Ūrta-bāgh (middle garden), then a garden that Maryam-makāni, my own grandmother, had prepared, then the Şurat-khāna garden, which has a large chanār-tree, the like of which there is not in the other gardens of Kabul. Then, having seen the Chārbāgh, which is the largest of the city gardens, I returned to my own abode. There were abundance of cherries on the trees, each of which looked as it were a round ruby, hanging like globes on the branches. The Shahr-ārā garden was made by Shahr-bānū¹ Begam, daughter of Mirzā Abū Sa'id, who was own aunt to the late king Bābar. From time to time it has been added to, and there is not a garden like it for sweetness in Kabul. It has all sorts of fruits and grapes, and its softness is such that to put one's sandalled² feet on it would be far from propriety or good manners. In the neighbourhood of this garden an excellent plot of land came to view, which I ordered to be bought from the owners. I ordered a stream that flows from the guzargāh (ferry, also bleaching green) to be diverted into the middle of the ground so that a garden might be made such that in beauty and sweetness there should not be in the inhabited world another like it. I gave it the name of Jahān-ārā (world-adorning). Whilst I was at Kabul I had several entertainments in the Shahr-ārā garden,

¹ There was also a Shahr-bānū who was Bābar's sister. Bika Begam was Bābar's widow and the lady who carried his bones to Kabul.

² Bakāsh-yūy, which Erskine renders 'with slippers on' and Elliot 'with his shoes on.'

sometimes with my intimates and courtiers and sometimes with the ladies of the harem. At nights I ordered the learned and the students of Kabul to hold the cooking entertainment,¹ bughra, and the throwing of bughra, together with arghushatak dances.

To each of the band of Bughrā'iyān I gave a dress of honour, and also gave 1,000 rupees to divide amongst themselves. To twelve of the trust-worthy courtiers I ordered 12,000 rupees to be given, to be bestowed every Thursday, as long as I was in Kabul, on the poor and needy. I gave an order that between two plane-trees that were on the canal bank in the middle of the garden—to one of which I had given the name of Farāh-bakhsh (joy-giver) and the other Sāya-bakhsh (shade-giver)—they should set up a piece of white stone (marble?) one gaz in length and three-quarters of a gaz in breadth, and engrave my name thereon (and those of my ancestors) up to Timūr. It was set forth on the other side that I had done away with the whole of the customs dues and charges of Kabul, and whichever of my

¹ Bāyazid Biyāt describes Humāyūn as holding a cooking festival in Badakhshān. See A.N., i, translation, p. 496, n. 2. They cooked bughra, which appears to be macaroni. The text wrongly has raqz az 'ishq (love-dances). The real word, as the MSS. show, is arghushatak, which is a kind of dance (not a child's game as in Johnson). It is described in Vullers, s.v., in accordance with the account in the Burhān-i-qāṭi. It is a dance by girls or young men, and is accompanied with singing and with clapping of hands, etc. Probably it is the dance described by Elphinstone in his account of Kabul, i, 311, where he says: "The great delight of all the western Afghans is to dance the Attun or Ghoombor. From ten to twenty men or women stand up in a circle (in summer before their houses and tents, and in winter round a fire); a person stands within the circle to sing and play on some instrument. The dancers go through a number of attitudes and figures; shouting, clapping their hands, and snapping their fingers. Every now and then they join hands, and move slow or fast according to the music, all joining in chorus. When I was showed this, a love-song was sung to an extremely pretty tune, very simple, and not unlike a Scottish air." Erskine's translation is: "Custards and confections were presented, and the amusements of dancing girls and arghustak were introduced."

Dr. İsmail
Tavakoli
f. Günel

Kābit

رئیس انجمن تفتیش و معاینه

Türkiye Diyanet Vakfı
Kütüphanesi

احمد جمعی

Kayıt: 7956

Tasnif No: 354

معارف نظارت جلدیه سنک خطبه AHM-H

افغانستان

چو د بک مطبعه منی سیب عالی جوړنده ابوالمعز جلیسته نومو ۱۳۰۰

۱۳۰۰

(۲۶۷)

وېرېشان و ۱۸۳۹ و ۱۸۴۲ میلادیه ده انکلیرل طرفندن تجزیت و ویران ایدلش ایسه ده الحاله هده سرای و جوامع و مدارس و فابریقه و قیشله کې برخیلجه انیه جسمیه ی مشتدر از جله افغان امیرنک (دیوان خاص) دیتلان سرایی شایان سیر و تماشا بر بنای لطیفدر افغانیر طبعاً جنسور و محن و مشاقه متحمل و صبور و سفک دما نه میال ایسه لده دیندار و سائر مناهیدن پر هیز کار ادملدر اهالی مذکورده کنبولرینی بر فاملیادن کوسترمک اوزره (بنی اسرائیل) نسلندن اولدقزینی ادعا ایدرلر ایسه ده (بدخشان) طرفنده بولنان اهالی ترک و (ماجور) قلعه سی اطرافنده کی ککش بر اووه ده ساکن اهالی عرب نسلارندن اولدقزینی و جهت مذکورده ده واقع یکریمی بش کروه طول و اون بش کروه عرضی بر ناحیه ساکن قبائل کنبولرینک اسکندر رومی نسلندن اولدقزینی ادعا ایلدکبری کی یارکنده طوغری هندوکش طاغرنک بعض اووه و تپه لرنده ساکن (سیه پوش) دیتلان اهالی به (کافر) و بر لرینه (کافرستان) دینور

اشو کافرستان ناحیه سی طاغراق و اورمانلق و صخر بر بر اولوب اهالیسی عوماً بت پرست اوله رق دائمأ اهل اسلامی قتل و غارت ایتک و وظائف دیندارندن اولدیفندن بارام کونلرنده بر ادم مدت عمرنده تقدر اسلام قتل ایتش ایسه هر رینه اشارت اولمی ایچون باشه اولدقز قوش یلکزی طاقار اهالی مذکورده اوائلده درت قیله دن عبارت اوله رق قده هارده ساکن بولمشلر ایسه ده بولردن اوج قیله شرف اسلامه مشرف اولوب یالکز بر قیله اسلامی قبول ایتدکرلرین ایچلرندن چقارلده کیدوب مذکور

(۲۶۶)

همجمنستان و جناب شمالدن ترکستان و جانب جنوبدن بلوچستان قطعه سنه منتهی اولدیغی کی مقدما داره جه اوج قیله منقسم اوله رق برینه (نفس افغانستان) ایکنجیسنه (هرات) اوچجیسنه (سیستان) دینور ایلی ایسه ده شهیدلر ده سیستان قطعه سی یوز الی کیلومتر و طولنده قومسال چولاردن عبارت اولوب داخلنده بولنان (جلال آباد) بلده قدیمه سندن ماعدا شایان ذکر و توصیف بر شیی اولدیفندن قطعه مذکورده شهیدکی حالده نفس افغانستان ایله هرات خانلغنه تقسیم اولوب هرات خانلغی افغان امیرنک ممالک ممتازه سی حکمنده بولنور افغانستان قسیمی جنوب شرقی طرفندن پیشاور جوارنده بولنان (جروت) قلعه سندن تا کاشغر حدودنده بولنان بدخشان ممالکی نهایتنه قدر تمتد اولور

کابل

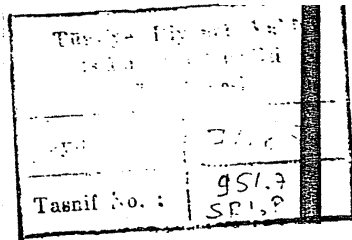
افغانستانک پایتختی سالف الذکر پیشاورک ایکیوز یکریمی کیلومتر و بعد غریبسنده و اوتوز درت درجه اون دقیقه عرض شمالنده کائن بناسی یکریمی عصر دن متجاوز اطراف و درونی باغ و بقیچه لرله مزین (کابل) شهیدلر که دوزوننده جریان ایدن کابل شهری دیگر (خطان) نامنده بر نهی برابر الهرق از قه و اسواقی طولاشور شهر مذکور بدنجی عصر هجریده هند پادشاهلغنک مقرر حکومتی بولدیغی زمان درجه ارتقاعده اولدیغی کی اون ایکنجی عصر هجری او اسطنده (نادر شاه) ایرانی طرفندن یغما

POLICIES OF THE GREAT MUGHALS



-Kabil-

M. P. SRIVASTAVA M.A., Ph.D.



CHUGH PUBLICATIONS

Allahabad : Cloth was beautifully woven at Banaras; Jalalabad and Mau; wollen carpets were manufactured at Jaunpur and Zafarwal.

Oudh : In the environs of Ayodhya gold was obtained by shifting dust.

Bihar : Stone ornaments were carved at Rajgir near Gaya. Good paper was made in this district. Gilt glass and various kinds of cloth were manufactured in this province.

Malwa : Cloth of the best texture was woven here. This province produced white and coloured cloth abundantly.

Bengal : Silk and sack-cloth (jute) were manufactured in Ghoraghat, ganga-jal cloth in Barbakabad, and fine muslin in Sonargaon. Bengal was famous for its mattresses.

Multan : Much printed cloth was made in this province, bows and arrows were also manufactured.

Kabul : This province abounds in good horses, called Turki also a large hairy camel and it has many good fruits, the equal of those of Europe.

Gujarat : A large number of artisans carried on painting, real engraving, and inlaying mother-of-pearl on boxes and ink-stands, stuff of gold embroidery, velvets and brocades were skilfully woven. Good cloth was manufactured at Patna and *Alchak* at Broach. Good swords, daggers, bows and arrows were made at Somnath. Rare perfumes at Nosari and salt was extracted from the Raun of Kutch.

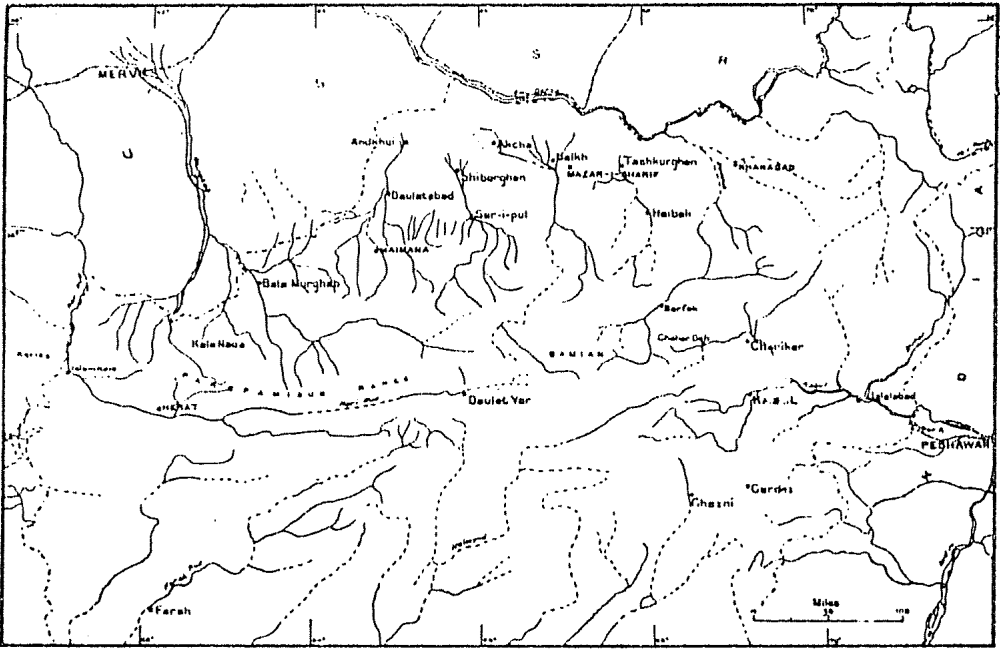
Punjab : Bajwara was famous for its cloth manufacture. At Sultanpore in the Jalandhar Doab, *chhint*, *dolai* and embroidered cloths were finely made. At Gujarat were manufactured swords and embroidered cloth.

Khandesh : Good cloth stuffs were woven in the province.

FROM HERAT TO KABUL

NOTES ON A LECTURE BY ROBERT BYRON

Lecture delivered at Burlington House, December 19, 1934, Sir E. Denison Ross in the Chair. The lecture was illustrated with a fine series of slides.



I HOPE you will be content to listen to a very amateur account of Northern Afghanistan. I am not a specialist on the country, but went there partly because the opportunity was too great to be missed, and partly for the chance to see some good buildings. We were not by any means the first travellers in this part of Afghanistan. From Herat to Balkh our predecessors were Burnes, Stoddart (who was afterwards murdered at Bokhara), Ferrier, Vambéry, and the members of the Anglo-Russian boundary commission of 1885. From Balkh to Kunduz we were on the road followed by Marco Polo, and, in more recent times, by Moorcroft, who died there, and by Wood, the dis-

coverer of the sources of the Oxus. From Khanabad to Baghlan the road was traversed by the fourteenth-century Arab geographer, Ibn Batuta. And, lastly, M. Hackin, of the French archaeological mission in Afghanistan, motored from Kabul to Herat by this route, but went a shorter way, avoiding Khanabad and Kunduz.

In the first half of the fifteenth century, when the son of Timur the Great ruled in Herat, the road from Herat to Balkh was the chief artery between the two halves of the Timurid dominions. Herat was the centre of civilization under the princes of the Timurid dynasty in the fifteenth century; along this road travelled their ministers of state, governors of provinces, architects, artists and craftsmen, merchants, pilgrims on their way to Mecca, and embassies to and from China. In course of time the splendour of Herat passed away, and to-day it is chiefly remembered as the city of Jami, the great mystic, and for the paintings of Bihzad. It is four and a half centuries now since these glories departed. The lands along the Oxus fell to petty Khans, who spent their time in raiding one another's territory. But when, in the last century, Russia began her advance into Central Asia, the Oxus frontier again became important. To maintain the integrity of Afghanistan became the great aim of British policy. In the last half of the nineteenth century the Amir Abdur Rahman consolidated his kingdom and established his authority in Afghan Turkestan. More recently, the unity of the kingdom seemed threatened with the downfall of Amanullah. But no disturbances followed the assassination of Nadir Shah, which occurred a week before I arrived in Afghanistan. That there should have been no disturbances surprised not only me, but many Afghans also.

It has been possible for some years to go by motor along the road from Herat to Kabul via Kandahar, but not until 1933 was a motor-road opened from Herat to Kabul via Mazar-i-Sherif. I tried this road in the winter, leaving Herat in November; the lorry was delayed a week, and when we finally crossed the Paropamisus range it got stuck in drifts caused by a snowstorm on the other side, in a small town called Kala Nao. Here I got dysentery. I went back to Herat and decided to try again in the spring. This I did.

The citadel at Herat was built in the thirteenth century, was destroyed by Timur, and rebuilt by Shah Rukh in 1415. The tower at the north-west angle is rather peculiar, because the pattern is in glazed tiles, while the tower itself is built of sun-dried unburnt brick. The Masjid-i-Jami, the principal mosque, was built in 1200, and is

Kabat

تسلسل حكم ملوك آل كابيه وفترة حكمهم	
1 -	هيو كابيه Hugues Capet (987 - 996م)
2 -	روبرت الثاني Robert II (996 - 1031م)
3 -	هنري الأول Henri I (1031 - 1060م)
4 -	فيليب الأول Philippe I (1060 - 1108م)
5 -	لويس السادس الكبير Louis VI (1108 - 1137م)
6 -	لويس السابع Louis VII (1137 - 1180م)
7 -	فيليب الثاني أوغست Philippe II Auguste (1180 - 1223م)
8 -	لويس الثامن Louis VIII (1223 - 1226م)
9 -	لويس التاسع Louis IX (1226 - 1270م)
10 -	فيليب الثالث الجريء Philippe III (1270 - 1285م)
11 -	فيليب الرابع الوسيم (الجميل) Philippe IV (1285 - 1314م)
12 -	لويس العاشر Louis X (1314 - 1316م)
13 -	فيليب الخامس Philippe V (1316 - 1322م)
14 -	شارل الرابع Charles IV (1322 - 1328م)

محكمة أو غرفة مالية للفصل في المنازعات المالية التي تنشأ حول الضرائب، كما أسس مجلس الطبقات، وكان يستدعيه كلما احتاج إلى ذلك، وجعل لأصحابه رأياً استشارياً من دون أن يسمح لهم بالسيطرة على الحكم. بعد وفاة فيليب الرابع خلفه أكبر أبنائه لويس العاشر (1314-1316م)، ثم اعتلى العرش ابنه الآخر فيليب الخامس (1316-1322م) الذي دعا مجلس طبقات الأمة إلى الاعتقاد لإقرار أحقيته بالعرش. كان حاكماً نشيطاً ذكياً، عمل على تركيز الإدارة الملكية في مدينة باريس، وتحويل كثير من الضرائب الإقطاعية لمصلحة الملكية، ومنع الأمراء الإقطاعيين من الاحتفاظ بحاميات في قلاعهم، ما لم تكن تلك القلاع على الحدود، وأكثر من التشريعات التي بلغت بالنظم التي وضعها آل كابيه درجة الكمال، وصار مجلس طبقات الأمة في عهده أكثر تأثيراً في حكم فرنسا.

جديد. توفي ولم يترك وريثاً للعرش، فاختر مجلس طبقات الأمة سنة 1328م، فيليب فالوا ملكاً لفرنسا، فانتهى بذلك حكم أسرة آل كابيه، وبدأ حكم أسرة فالوا Valois.

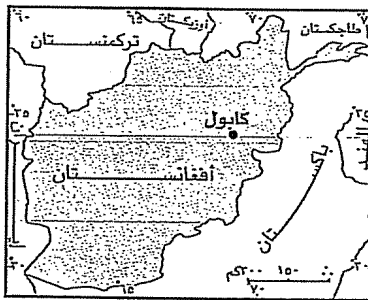
وأخيراً، تولى شارل الرابع (1322-1328م)، فعمل على فرض الضرائب والتلاعب في قيمة النقود، وعاد إلى حرب الفلاندرز التي لم يخمد نارها، ففتح باب النزاع مع إكلترا من

أمانة بيطار.

الموضوعات ذات الصلة:
الفرنجة - فرنسا - فيليب أوغست - فيليب الرابع - مراجع للاستزادة:
- سعيد عبد الفتاح عاشور، النهضة الأوروبية في العصور الوسطى وبداية الحديثة (القاهرة 1960م).
- سعيد عبد الفتاح عاشور، أوربا العصور الوسطى، التاريخ السياسي (القاهرة 1970م).
- ROBERT FAWTIER, The Capetian Kings of France (Macmillan 1920).

كابول

تكوين واحة خصبة هي واحة كابول، التي يوجد في أرجائها عشرات المراكز البشرية كدار الأمان والقنوت. ومما زاد في أهمية المدينة منذ غابر العصور وقوعها على مسار طريق الحرير الذي يربط عالم الحضارة الشرقي البعيد مع حضارات الشرق الأوسط الإسلامي والغرب المسيحي. والمدينة منفذ إلى شمالي الهند وباكستان وينطلق منها طريق إلى شمالي إيران وأقطار آسيا الوسطى.



Asmai وشيرداوازا Sherdawaza وقد وهبت الجبال هذه المدينة واقعاً مناخياً وبيئياً مميزاً وقروة اقتصادية جيدة، إذ أسهم نهر كابول والمجاري الأخرى في

كابول Kabul حاضرة أفغانستان وقد ذكرت في الأدبيات الفارسية باسم داري Dari. بنيت المدينة على الضفة اليمنى لنهر كابول، ومع الأيام امتدت المدينة إلى الضفة اليسرى. تقع المدينة قرب جيب حدودي باكستاني في شرقي البلاد، وهي مدينة جبلية تعلو عن سطح البحر نحو 1820م، وذلك في أحضان عقدة جبال هندوكوش Hindu kush، وتحف المدينة من كل الجهات مرتفعات جبال أسماي

province but more especially from the Arab settlers aiming to set aside important sections of the local non-Muslim aristocracy. The first Abbasid caliphs, dependent as they were on their Khurāsānian guards (*abnā' ad-dawla*), succeeded to a considerable extent in politically and economically integrating Khurāsān and the East with the central Islamic lands. Through the political influence and the financial support of the dihqans the state was gradually Persianized. The succession manoeuvres of Harun ar-Rashid were intimately bound up with the political situation in Khurāsān and aimed, again, at drawing the province closer to the centre of power by judicious coalition management. One of the caliph's sons, Al-Ma'mūn, emerged from a fratricidal struggle with the aid of new Khurāsānian forces. But in the process Khurāsān became a virtually independent province under the dynasty of the Tāhirids (821-73), founded by a Persian *maulā* who rose to favour under Al-Ma'mūn. The Tāhirids were succeeded by another dynasty of eastern-Persian origin, the Sāmānids (819-1005), whose power still largely rested on a community of interests with the dihqans. By 900 the Sāmānids had taken over the governorship of Khurāsān and Transoxania, and they became the greatest power in the Persian East. They extended their suzerainty as far as Sīstān (where the Ṣaffārids also retained a hold) and Khwārazm, as well as over various local dynasties in Afghanistan and on the frontier of al-Hind.

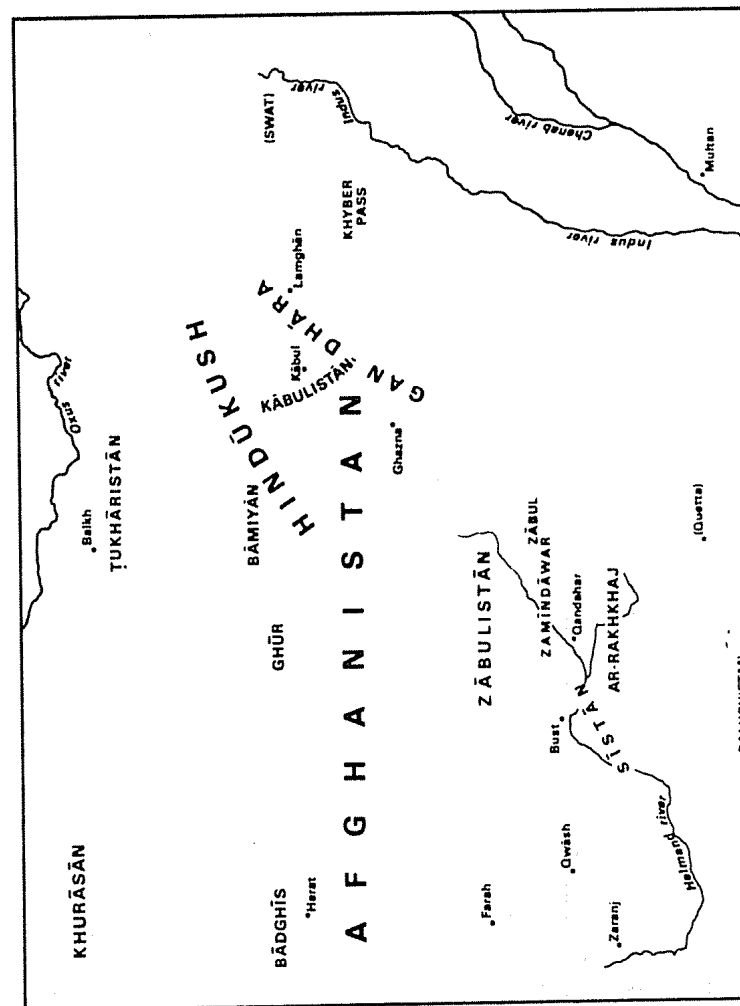
Khurāsān and the East, rather than metropolitan Fārs, thus contributed most to the emergence of a Persian order of society in Islam. The local aristocracy of the dihqans was largely responsible for its transmission. But these centuries were, nevertheless, a twilight for the dihqan class as a whole. By the eleventh century their military role was superseded by that of the Turks who had begun to arrive as *mamlūks* from the ninth century onwards.

Zamīndāwar, Zābul and Kābul

In southern and eastern Afghanistan, the regions of *Zamīndāwar* (*Zamīn-i-Dātbar* or 'Land of the Justice-giver', the classical Arachosia) and *Zābulistān* or *Zābul* (*Jabala*, *Kāpisha*, *Kia-pi-shi*) and *Kābul*, the Arabs were effectively opposed for more than two centuries, from 643 to 870 A.D., by the indigenous rulers, the Zunbils and the related Kābulshāhs of the dynasty which became known as the 'Turk-Shāhi'. With Makrān and Baluchistan and much of Sind this area can be reckoned to belong to the cultural and political frontier zone between India and Persia. It

Kabil

27 AGUSTOS 1994



Zamīndāwar, Zābul and Kābul.

Andre Vlink, al-Hind the Making of the Indo-Islamic World
 Vol. I, Early Medieval India and the Expansion of Islam 7th-11th Centuries, Leiden 1991

Kābil

Marinid). From a literary point of view these letters, models of the type prevailing at the period, are characterized by affectation, *sadj'*, and a wealth of metaphors, antitheses and borrowings from the Qur'an and *hadīth*. At times the striving for literary effects transforms some sentences into punning riddles. There is one striking oddity in this correspondence: a letter addressed to the Prophet, which is a sort of panegyric expressing an ardent desire to visit him at Medina. This letter is probably the oldest of its kind still in existence, for it antedates the two known letters of Ibn al-Khaṭīb (*Ṣubḥ al-a'shā*, vi, 469).

Bibliography: Ṣafadī, *Wāfi*, Ms. Paris no. 2064, fol. 22; Ibn Ḥādjār, *Durar*, Ḥaydarābād 1929-31, ii, 85; Ibn al-Kāḍī, *Durrat al-ḥidāīl*, Rabat 1939, no. 393; Maḥḥarī, *Nafḥ*, Cairo 1939-43, iii, 352. (M. H. EL-HILA)

✱ KĀBŪL [see BAY].

✱ KĀBUL. 1. A river of Afghānistān and the North-West Frontier region of Pākistān, 700 km. long and rising near the Unai Pass in lat. 34° 21' N. and long. 68° 20' E. It receives the affluents of the Pandjīr, Alingar, Kunar and Swat Rivers from the north, and the Lōgar from the south, and flows eastwards to the Indian plain, joining the Indus at Atak (Attock). The *Hudūd al-'ālam* (end of 4th/10th century) calls it "the River of Lamghān", and describes it as flowing from the mountains bordering on Lamghān and Dūnpūr, passing by Nangrahār (sc. the Djalālābād district) and running down to Multān and the ocean. Bīrūnī calls it "the River of Ghōrband", because one of the arms of the Pandjīr River rises near the Ghōrband Pass. From these and other statements in the geographers, it is clear that the Kābul River was at this time considered as the main course of the Indus. It is probable that the Kābul River (in Sanskrit Kubhā, one of the seven rivers of the Rīgveda) gave its name to the region and eventually the town of Kābul, see below.

Bibliography: J. Humlum *et al.*, *La géographie de l'Afghanistan, étude d'un pays aride*, Copenhagen 1959, 46; Pauly-Wissowa, *Real Encyclopädie*, Reihe 1, xi, 1361-2, s.v. Kopphen, Kophes.

2. The name of a region, and then of a town, in eastern Afghānistān, the city of Kābul being now the capital of that kingdom. The city lies in lat. 34° 30' N. and long. 69° 13' E. at an altitude of 1,750-1,800 m. on the Kābul River in a fertile and well-watered plain surrounded by chains of mountains and hills. Its excellent position as a communications centre, where the route up the Kābul River valley meets the various routes across the Hindū Kush and the route from Ghazna and the south, made it a place of importance at an early date.

In pre-Christian times, the Kābul region formed part of the Hellenized Bactrian states-system, but early in the Christian era it was overrun by invaders from the steppes to the north such as the Kushans and Kidarites and then the Hephthalites [see HAYĀTILĀ]. Buddhism flourished there and in the whole of the Gandharan region, as the numerous stupas surviving in the Kābul valley attest, and as the travel narrative of the Chinese Buddhist pilgrim, Hiuen-Tsang, who knew Kābul as Kao-fu, likewise shows. Yet the diffusion of cultural influences from the Hindu Gandharan kingdom, based on Udabhāṇḍapur or Wayhind, favoured the indianisation of the Hephthalite rulers of Kābul and the replacement of Buddhism by Indian cults. At this period, Kābul remained the name of the whole district of the upper Kābul River valley rather than a specific town [see KĀBULISTĀN]. Hence a Muslim geographer like Ya-

'qūbī, *Buldān*, 290-1, tr. Wiet, 106-7, gives as the chief town of the region the cryptic حروس, and the capital of the Kābul-Shāhs as the fortress of حرویدن, possibly to be identified with the citadel of Kābul itself (Wiet reads these names as applying to a single place, Djarwīn, following Marquart's Djarwīn in *Ērānsahr*, 277-89).

The name Kābul was known to the Arabs even in pre-Islamic times. The Djāhili and Muḥammadī poets (sc. those of the intermezzo between the pre-Islamic and Islamic periods) use the phrase *Turk wa-Kābul* as a synonym for remoteness, an *Ultima Thule*; see T. Kowalski, *Die ältesten Erwähnungen der Türken in der arabischen Literatur*, in *KCSA*, ii (1926-32), 38-41. However, first-hand knowledge of eastern Afghānistān came only with the expansion of the Arabs from their basins in Sistān and at Bust eastwards into Zamīndāwar and Zābulistān [q.v.], the territories of the Zunbils, epigoni of the southern branch of the Hephthalites. These local rulers strongly resisted the Arabs for over two centuries, barring the way to the Kābul valley, and the fact that these Zunbils seem to have been related to the Kābul-Shāhs made for solidarity against the Muslim raiders.

During Mu'āwiya's caliphate, the governors of Sistān, 'Abd al-Rahmān b. Samura and al-Rabī' b. Ziyād, raided as far as Kābul, compelling the local rulers there and in Zābulistān to pay tribute. The main product yielded by the raids through these inhospitable regions was, of course, slaves. 'Abd al-Rahmān brought back slaves captured at Kābul to his house at Basra, where they built for him an oratory in the Kābuli architectural style (Balādhuri, *Futūḥ*, 397). The famous Syrian *mawlā* scholar Maḥḥūl al-Dimashqī, teacher of al-Awzā'ī (d. 118/736), had been captured at Kābul during the first Muslim raid there (Ibn Sa'd, vii/2, 161; Ibn Khallikān, tr. iii, 437). Yet the political effects of these and subsequent raids were invariably transitory, and in 'Abd al-Malik's caliphate, a Muslim army under 'Ubayd Allāh b. Abī Bakra suffered a grievous defeat in the Kābul region (78/697-8); it was to retrieve the Muslim position that the famous "Peacock Army" was sent out under Ibn al-Ash'ath [q.v.]. In Hārūn al-Rashīd's time, the governor of Khurāsān, al-Faḍl b. Yaḥyā al-Barmakī, sent expeditions into northern and eastern Afghānistān which strengthened the hold of Islam on certain parts of the region. In 179/795 the general Ibrāhīm b. Djabrīl attacked Zābulistān and then penetrated to Kābul, at that time under the rule of the Turk-Shāhī dynasty; and under al-Ma'mūn there was a further raid entailing the capture of the ruler of Kābul and his adoption of Islam. For some time under the governorship in Khurāsān of 'Abd Allāh b. Ṭāhīr (213/828-230/845), the Kābul-Shāh paid tribute to the Muslims in the form of 1½ million *dirhams* annually plus 2,000 Oghuz Turkish slaves (Ibn Khurradādhbih, 38).

Only under the Ṣaffārids of Sistān [q.v.] was real headway made by the Muslims. Thus Ya'qūb b. Layṭh's expedition of 256/870 via Balkh to Bāmiyān, Kābul and the silver mines of Pandjīr brought about the first lengthy Muslim occupation of Kābul. Arab historians record the wonder excited in Baghdād by the presents of elephants and pagan idols from the Kābul valley forwarded by the Ṣaffārids (Ṭabarī, iii, 1841; cf. Mas'ūdī, *Murūdj*, viii, 125-6). The islamisation of the Kābul region progressed considerably under Alptigin and the Turkish slave governors of Ghazna in the later decades of the 4th/10th century; under the Ghaznawids [q.v.], Kābul seems to have been a depôt for the army's force of elephants

Kabil

E. B. Macdougall and R. Ettinghausen, eds., *The Islamic Garden*, Washington, D.C., 1976, pp. 69-85. E. Porada, *Ancient Iran: The Art of Pre-Islamic Times*, London, 1965. L. I. Ringbom, *Gratempel und Paradies*, Stockholm, 1951. A. Šafarī, "Bāḡ wa bāḡ-ārāyī dar Īrān," *Faṣl-nāma-ye honar*, no. 11, 1365 Š./1986, pp. 198-255. A. Serajuddin, "Architectural Representations in Persian Miniature Painting during the Timurid and Safavid Periods," Ph.D. diss., University of London, 1968. N. M. Titley, "Gīāhān wa bāḡhā dar honar-e Īrān," *Mūzahā*, no. 7, 1365 Š./1987, pp. 9-17. Idem, *Plants and Gardens In Persian, Mughal, and Turkish Art*, London, 1979.

(LISA GOLOMBEK)

✓ **GARDĪZ** (Gardēz), a city in the Solaymān Mountains of eastern Afghanistan, 122 km south of Kabul.

- i. *Geography and History*.
- ii. *Monuments*. See Supplement.

i. GEOGRAPHY AND HISTORY

Gardīz is the capital of the province of Paktiā and serves as the summer residence of the provincial governor, who resides in Kōst during the winter. This practice of alternating headquarters is one of the last vestiges in Afghanistan of the once common seasonal migration of administrative authorities, directly moulded on nomadic traditions.

The city is situated at 2,300 m above sea-level, in a large intramountainous depression watered by the upper course of the Rūd-e Gardīz, which ends in the Āb-e Īstāda lake (q.v.). It commands the junction between two roads, the old but difficult and tortuous one linking India to Ġaznī via the Korram valley and Paywār pass and another one linking Kabul to Kōst via the Lōgar valley and Altamūr pass (2,694 m). The surface of the depression is broken by several hills which constitute natural fortified positions as the ones on which the town was initially located and on which still stands an important military fortress (Bālā Heṣār). At its foot spreads the old town, divided into four quarters (Bāzār-e Kohna, Qarya-ye Āhangarān, Qarya-ye Arjalkēl, Nawābād), and the extensive geometrical new town with a bāzār, an administrative center, and residential quarters (Nāhez, p. 417; Wiebe, 1979, p. 211).

The population of the city was put at 9,550 inhabitants in the 1358 Š./1979 census. They were mainly Fārsiwān Tājīks, Gardīz belonging to a network of old isolated Tājīk settlements sparsely distributed in southeastern Afghanistan that are remnants of a time when Pashto had not yet reached the area. There was also a significant community of Hindu and Sikh shopkeepers who altogether ran 9% of the shops in the bāzār, mostly specializing in jewellery and cloth (Wiebe, 1982, p. 76).

During the 1970s, Gardīz experienced an economic boom as a result of the German-funded Paktiā Development Authority, established in 1344 Š./1965, and of the asphaltting of the road to Kabul. While the number of shops in the bāzār increased greatly from 117 in 1344 Š./1965 to more than 600 in 1956 Š./1977 (Wiebe, 1979, p. 213), a complex of small industries was burgeoning in the framework of a Handicraft Promotion Center that opened in 1350 Š./1971 (machinery repair, carpentry and concrete products). Social services included a sixty-bed hospital, four schools (three for boys with 1,950 students, and one for girls with 650 students in 1355 Š./1976), one teacher training institute (324 students), one madrasa (Madrasa-ye Rōšānī, 139 students), two hotels, forty mosques, two Hindu temples (*daramsāl*; Radojicic; Nāhez, p. 417). Not much must have remained of these as the province of Paktiā has lost almost all its population in the 1980s owing to the civil war.

The history of Gardīz is poorly documented, although it is undoubtedly an old settlement that has retained its name since its appearance in the sources. Various archeological remains have been discovered in its vicinity, including Indo-Greek, Hephthalite and Turki Shahi coins, and several Hindu marble statues dating back to the 1st-2nd/7th-8th centuries (Ball, no. 337). In this connection, the mention in the *Tārīk-e Sīstān* (p. 24) of the foundation of the city by the Kharijite rebel Ḥamza b. ‘Abd-Allāh (or Āḍarak/Atrak) Šārī (d. 213/828) probably emphasizes nothing more than the first implantation of Islam in the area. In any case, Gardīz became for one and a half centuries the center of a Kharijite petty principality under the local dynasty of the Aflahids, more or less connected with the Lawīks of Ġaznī. It suffered several attacks by anti-Kharijite military chiefs pursuing a personal career in this distant eastern corner of the ‘Abbasid empire. As early as 256/870, its ruler, Abū Mansūr Aflaḥ b. Moḥammad Kāqān, surrendered to the first Saffarid ruler, Ya‘qūb b. Layṭ, and agreed to become his vassal (Gardīzi, ed. Ḥabībī, p. 139). One century later, in 364/974-75, Bilgetigin (q.v.), the Turkish slave governor of Ġaznī, was killed under the walls of the town he was besieging. Gardīz was soon incorporated into the Ghaznavid empire, probably during Sebūktigin’s rule, while the converted Aflahids entered the Ghaznavid nobility (*Ḥodūd al-‘ālam*, ed. Sotūda, p. 71, tr. Minorsky, p. 91; Bivar; Bosworth, 1965, pp. 17 ff.) It is in this new context that Kharijism was eventually eradicated from the area. In 570/1162 Mo‘ezz-al-Dīn Moḥammad Ġūrī took Gardīz for the Ghurids (Bosworth, 1977, pp. 125, 145).

In the 10th/16th century Gardīz was the headquarter of a Mughal *tūmān* and renowned for its multi-storied houses (probably *qal‘a*; *Bābor-nāma*, tr. Beveridge, p. 220; *Ā‘īn-e akbarī*, tr. Blochmann, II, p. 411). Nothing is known of the town during the subsequent centuries and no building remains.

MADEE YAYINLAMA MERKEZİ
SONRA GELİR DOKÜMAN

From the latter the British Indian Persian Gulf mail steamers sail weekly to Karachi and Bombay.

In so much excellence such trifling omissions as the mention of the railway rest house and refreshment room at Rohri, and a certain amount of unnecessary duplication on pages xc and xcvi, and pages xciii-v and xcvi-xcix of the section on Architecture, are but minor blemishes. On page xix a word of warning should be given not to land cars at Karachi with the idea of proceeding thence by road. There is as yet no practicable road for a great part of the distance from there to Lahore, and the car would have to put upon a train.

This handbook is to be recommended for careful perusal on the journey out to India. The traveller can be trusted to re-read it with sharpened interest on the journey home.

DOROTHY MACKAY.

KABUL

The Kabul Magazine Year Book. By the Kabul Magazine Literary Society. Printed in Persian with numerous photographic illustrations and coloured plates. 10½" x 8". Pp. 322.

This volume is indeed a very ambitious effort, and the Kabul Literary Society is to be congratulated on its first effort in the compilation of a National Year Book. It is evident that some pains have been taken, not only to educate the people of Afghanistan as a whole in regard to information relating to their own country, but also by giving them a rough survey of events in the world generally.

The book, which is in Persian, is perhaps a trifle unwieldy in its present form with its thick but artistic paper cover in colour, and I would suggest that if possible the next issue should be of smaller dimensions with an improved form of binding and stouter covers. About two-thirds of the book is devoted to matters concerning Afghanistan, the remainder being a summary of recent events in the outer world; a good deal of attention is paid to the political happenings in other countries. The Afghan can be justly proud of the country's splendid financial recovery during the past four years, thanks to the magnificent work done by the late ruler, H.M. King Nadir Shah, who has lifted the country from its practically bankrupt state following the abdication of ex-King Amanullah to its present sound financial status. One gathers that Afghanistan is fast becoming air-minded, since much interesting data is given of progress in this direction, mention being made of the now world-famous Zeppelin and the world's greatest flying-boat, the D.O-X. There is also included in this section a comparative chart showing the strength of the various air forces of the world.

Another chapter deals with railway engineering from Stephenson's "Rocket" to the massive locomotives of to-day. Also reference is made to the mountain railways of Switzerland, which is interesting. There is no doubt that the authorities are anxious to build railways in order to develop the mineral and other resources of the country, which would do much to increase trade and commerce with the outer world.

Like all Year Books, it would be impossible to touch upon every section, and I can only again say that the publication of such a book is a credit to Modern Afghanistan. I hope that it will be published annually, and that an edition in either English or French be issued for circulation in Europe.

R. M. S. MORRISON.

ASIAN AFFAIRS C. VIII. (S. J.), S. 29. 48.1921 (February)

KABUL
GOVERNMENT
**THE FEDERATION OF THE CENTRAL
 ASIAN STATES UNDER THE KABUL
 GOVERNMENT.**

A MEETING of the Central Asian Society was held at 74, Grosvenor Street, London, W.1, on Wednesday, November 10, 1920, when Sirdar Iqbal Ali Shah delivered an address on the Federation of the Central Asian States. General Sir Edmund Barrow (in the absence of Lord Carnock) presided.

The CHAIRMAN, in opening the proceedings, said: Ladies and Gentlemen,—I regret to say that Lord Carnock is unable to attend this afternoon owing to indisposition; and I particularly regret it, because I shall have to take the chair in his place, and I am afraid I do not even know what the lecturer is going to talk about. I will now introduce to you Sirdar Iqbal Ali Shah, who will soon enlighten you on that point.

THE LECTURE.

The question of a federation of Central Asian States of which I shall speak to-day is no novel one. Its origins are probably to be referred to an amalgamation of the Pan-Islamic and Pan-Turanian movements. Both of these movements are religious as well as racial in character, but when they effected a junction and developed into the ideal of a federation of the States of Central Asia, they took on a colour more purely political. So long ago as 1863, in the reign of Amir Dost Mohammed Khan, Syed Jamaluddin, "The Afghan," posed as the protagonist of a Pan-Islamic doctrine, and his most powerful argument on behalf of the cause he advocated was that the Moslem Powers should ally themselves for the consolidation of Islam, and should in future possess a common political aim.

However reasonable in itself was the ambition of Syed Jamaluddin, it soon became evident that he was merely the instrument of forces whose aims were by no means so idealistic as he would have had his hearers believe. It was observed that during his travels in Egypt, India, and Persia, his exhortations were marked by studious moderation, but that when he reached Turkey they became more militant in tone. It then became apparent that Sultan Abdul Hamid was using him as an agent for the promotion of his own private and less innocent Pan-Islamic doctrines throughout the

29

render it of as much practical utility as possible. He had been a witness of the virtual ruin of Khiva and the fall of Bokhara; he had marked the course of the Russian overtures to Persia, and had seen the results of the Muscovite treachery at Panjdeh. The rulers of the new allies had no illusions as regards the intentions of Russia towards their several States. The Russian policy was one through which the Islamic kingdoms in Asia would assuredly suffer a slow but certain disintegration. This was to be effected in three different ways: first by force of arms; secondly by false alliance with the several Islamic States, by which the territorial expansion of Russia might be aided; thirdly by the creation of political difficulties between the Islamic countries of Asia and the British and French, with the intention of weakening the Asian countries so that they might more easily fall a prey. No stone, indeed, was left unturned to arouse anarchy and unrest. For example, it has now been proved to the hilt that Russia was primarily responsible for the origin and continuance of the Armenian massacres. These massacres were not due to religious movements, but political, and history bears witness that that political move was of Russia and Russia alone. That move was directed towards Turkey, so that Islam should have a bad name for those massacres. It is known, too, that the quarrel between Britain and Amir Sher Ali was brought about through Russian intrigue. If it be hoped that this malevolent policy has disappeared with the rise of Bolshevism, that hope must speedily be dispelled in view of the overwhelming evidence regarding the Bolshevik operations in Central Asia, which, if they were responsible for nothing else, were certainly the cause of the Anglo-Afghan War of last year. The character of a people does not alter with a change in the form of their government.

That Russia had always aimed at the destruction of Islam is demonstrated, amongst other things, by a letter which General Kaufman dispatched to his Government through Count Schouvaloff, the Russian Minister in London in 1875. It pretended to set forth that the mission of Russia in the East was a civilizing one, and that the true enemy of the Western nations was Islam. It suggested that Afghanistan and the Central Asian States generally should be divided into Russian and British spheres of influence. Kaufman was perfectly correct in his statement that Russia had a dangerous foe in Islam, and not without reason; for the entire Mohammedan world fiercely resented the constant aggression of the Muscovite upon its boundaries.

When the late Amir of Afghanistan, Habibullah Khan, came to the throne, he at once attempted to bring the scheme of his illustrious father into the sphere of practical politics. He recognized that, if the States of Central Asia were to save themselves from the hungry

Bu makale "Afghanisten" posefindedir.

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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Historic Cities of the Islamic World

edited by

C. Edmund Bosworth

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KABUL, in Arabic script Kābul, older English forms Cabul, Caubul, a city of eastern Afghanistan, now the capital of Afghanistan.

The city lies in lat. 34° 30' N. and long 69° 13' E. at an altitude of 1,750–1,800 m on the Kabul River in a fertile and well-watered plain surrounded by chains of mountains and hills. Its excellent position as a communications centre, where the route up the Kabul River valley meets the various routes across the Hindu Kush and the route from Ghazna and the south, made it a place of importance at an early date.

In pre-Christian times, the Kabul region formed part of the Hellenised Bactrian states-system, but early in the Christian era it was overrun by invaders from the steppes to the north such as the Kushans and Kidarites and then the Hephthalites. Buddhism flourished there and in the whole of the Gandharan region, as the numerous stupas surviving in the Kabul valley attest, and as the travel narrative of the Chinese Buddhist pilgrim, Hiuen-Tsang, who knew Kabul as Kao-fu, likewise shows. Yet the diffusion of cultural influences from the Hindu Gandharan kingdom, based on Udabhāṅ-dapur or Wayhind, favoured the indianisation of the Hephthalite rulers of Kabul and the replacement of Buddhism by Indian cults. At this period, Kabul remained the name of the whole district of the upper Kabul River valley rather than a specific town. Hence a Muslim geographer like al-Ya'qūbī, *Buldān*, 290–1, tr. Wiet, 106–7, gives as the chief town of the region the cryptic حروس, and the capital of the Kābul Shāhs the fortress of حروبدين, possibly to be identified with the citadel of

Kabul itself (Wiet reads these names as applying to a single place, Jarwīn, following Marquart's Jurwin in *Erānshahr*, 277–89).

The name *kābul* was known to the Arabs even in pre-Islamic times. The Jāhili and Mukhaḥḥarānī poets (sc. those of the intermezzo between the pre-Islamic and Islamic periods) use the phrase *Türk wa-kābul* as a synonym for remoteness, an *Ultima Thule*; see T. Kowalski, *Die ältesten Erwähnungen der Türken in der arabischen Literatur*, in *KCSA*, ii (1926–32), 38–41. However, first-hand knowledge of eastern Afghanistan came only with the expansion of the Arabs from their basins in Sistān and at Bust eastwards into Zamīndāwar and Zābulistān, the territories of the Zunbils, epigoni of the southern branch of the Hephthalites. These local rulers strongly resisted the Arabs for over two centuries, barring the way to the Kabul valley; and the fact that these Zunbils seem to have been related to the Kabul-Shāhs made for solidarity against the Muslim raiders.

During Mu'āwiya's caliphate, the governors of Sistān, 'Abd al-Rahmān b. Samura and al-Rabī' b. Ziyād, raided as far as Kabul, compelling the local rulers there and in Zābulistān to pay tribute. The main product yielded by the raids through these inhospitable regions was, of course, slaves. 'Abd al-Rahmān brought back slaves captured at Kabul to his house at Basra, where they built for him an oratory in the Kābulī architectural style. The famous Syrian *maulā* scholar Makhūl al-Dimashqī, teacher of al-Awzā'ī (d. 118/736), had been captured at Kabul during the first Muslim raid there. Yet the political effects of these and subsequent raids were invariably transitory, and

553. Hirsh, Mary Elizabeth

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