

equally in the 2nd/8th century, another holy woman called Rābī'ā bint Ismā'īl al-'Adawiyya. It is astonishing that the oldest attestation in the Islamic world goes back no further than the 8th/14th century when a French chronicler introduces the story a century earlier. In any case, the bishop J.-P. Camus (1582-1653) illustrates pure love by developing the story in question in a work called *La Carité ou le pourtrait de la vraye charité, histoire dévote tirée de la Vie de Saint-Louis*, Paris 1641.

Bibliography: 1. Sources. Makkī, *Kūt al-kuṭub*, Cairo 1310, i, 103, 156 ff., iii, 84; Kalābādihī, *Ta'arruf*, ed. Arberry, Cairo 1934, 73, 121; Ḳushayrī, *Risāla*, Būlāk 1867, 86, 173, 192, also ed. Maḥmūd and Ibn al-Šarīf, Cairo 1385/1966; Ibn al-Djawzī, *Šifat al-safwa*, Ḥaydarābād 1355-6/1936-7, iv, 17; Šarīshī, *Šarḥ*, ii, 251 ff.; 'Aṭṭār, *Tadhkirat al-awliyā'*, ed. Nicholson, i, 59 ff.; Ša'rānī, *al-Ṭabaqāt al-kuḫrā*, Cairo 1299, 56; Džāmī, *Nafahāt al-uns*, ed. Nassau Lees, 716 ff.; Husaynī, *K. Siyar al-saliḥāt al-mu'mināt al-khayyirāt*, ms. B.N. Paris 2042, fols. 26a ff.; M. Zihni, *Mashāḥir al-nisā'*, Lahore 1902, 225; Ibn Ḳhallikān, *Wafayāt*, ed. I. 'Abbās, ii, 285-8, tr. de Slane, i, 515-17; Munāwī, *al-Kawākib al-durriyya*, ms. B.L. Add. 23,369, fols. 50 ff. The sayings attributed to Rābī'ā have been collected together by 'Abd al-Rahmān Badawī, in *Šahīdat al-šikh al-ilāhī, Rābī'ā al-'Adawiyya*, Cairo n.d. [? 1952].

2. Studies. L. Massignon, *Essai sur les origines du lexique de la mystique musulmane*, Paris 1922, 193-5; idem, *Recueil de textes inédits*, Paris 1929, 6-9; Margaret Smith, *Rābī'ā, the woman saint*, in *MW*, xx, 337-43; eadem, *Rābī'ā the mystic and her fellow-saints in Islam*, Cambridge 1928; L. Gardet, *La connaissance et l'amour de Dieu...*, in *Revue Thomiste* (Jan.-March 1946), 143; idem, *Expériences mystiques en terres non-chrétiennes*, Paris 1953, 108-14; idem, *Dieu et la destinée de l'homme*, Paris 1967, 338-44; idem and G. Anawati, *La mystique musulmane*, Paris 1961, 166-70; Ch. Pellat, *Le milieu baḥrien*, 104-6, where one should suppress "bint Ismā'īl"; R. Casper, *Rābī'ā et le pur amour de Dieu*, in *IBLA*, cxxi/1 (1968), 71-95; J. Baldick, *The legend of Rābī'ā of Baḥra. Christian antecedents, Muslim counterparts*, in *Religion*, xx (1990), 233-47. On an interesting usage, see V. Loewenstein, *Saint Magdalene, or Bibi Rabi'a Basri in Mogul painting*, in *IC*, xiii (1939), 466-9.

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RABĪB AL-DAWLA ABŪ MAṢŪR B. ABĪ ŠHUDJĀ' MUḤAMMAD B. AL-ḤUSAYN, vizier of the 'Abbāsids and Salḍjūks. When the vizier Abū Šhudjā' Muḥammad al-Rūdhrawārī [q.v.] made the pilgrimage to Mecca in 481/1089, he appointed his son Rabīb al-Dawla and the *naḳīb al-nuḳabā'* Tīrād b. Muḥammad al-Zaynabī his deputies, and in 507/1113-14, on the death of Abū 'l-Ḳāsim 'Alī b. Faḳḫr al-Dawla Muḥammad b. Džahīr [see DŽAHĪR, BANŪ], Rabīb al-Dawla was appointed vizier of the caliph al-Mustazhir [q.v.]. In Dhū 'l-Ḥiǧdja 511/April 1118 the fourteen-year old Maḥmūd b. Muḥammad [q.v.] succeeded his father as Salḍjūk sultan and, when he was looking around for an able vizier, he was recommended to choose someone who had had the necessary training in the service of the caliph (*min tarbiyat dār al-ḫilāfa*), allegedly because there was no suitable man in the train of the young sultan. The choice therefore fell upon Rabīb al-Dawla who was at once summoned from Baḡdād to Iṣfahān but, as the nominee of the *amīrs* and great men of state, proved himself a somewhat ineffectual vizier until his death after a brief tenure of office in Rabī' I 513/June-July 1119; ac-

ording to another statement he died as early as 512/1118-19.

Bibliography: Ibn al-Aṭṭār, x, 111, 349, 373, 387, 394; Bundārī, in *Houtsma, Recueil*, ii, 115-26; 'Abbās Iḳbāl, *Wizārat dar 'ahd-i salāṭin-i buzurǧ-i salḍjūki*, Tehran 1338/1959, index; C.L. Klausner, *The Seljuk vazīrate*, Cambridge, Mass. 1973, 61, 87, 107.

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RĀBIḤ (Bandar Rābiḡh, Rābugh), a port in the Ḥiǧjāz province of Saudi Arabia, in lat. 22° 48' N., and long. 39° 1' E., half-way between Djudā [q.v.] and Yanbu'. It may perhaps be identified with Ptolemy's Ἀργα χῶμα (Sprenger, *Die alte Geographie*, no. 38). North of Rābiḡh lies al-Abwā' [q.v.], now called al-Ḳhurayba, the reputed burial place of the Prophet's mother Amina [q.v.]. In the past, the port had no proper harbour. Ships anchored at Šarm Rābiḡh, an inlet about 3 km long, which offered excellent anchorage (Hogarth, *Hejaz*, 29). From there cargoes were transferred on local sailing craft to Rābiḡh proper, a group of four hamlets and extensive date-groves, about 6 km from Šarm Rābiḡh. It used to be the place [see *mīḳāṭ*] where pilgrims to Mecca, coming overland from Syria, Egypt and the Maḡrib, put on the *iḥrām* [q.v.] (see Ibn Baṭṭūta, *Rihla*, i, 297, tr. Gibb, i, 186). As such, Rābiḡh had succeeded the village of al-Djuhfa which lies in a valley reaching the sea just south of the port. Pilgrims coming down the Red Sea entered into *iḥrām* as their ships passed Rābiḡh. It was the centre of the Banū Zubayd, a subsection of the Banū Masrūḡ who, together with the Banū Sālim, were the main sections of the Banū Ḥarb [q.v.], the dominant tribe in the area between Mecca and Medina (Hogarth, *Hejaz*, 38). Before an asphalt highway joined Mecca and Medina via Djudā, Rābiḡh and Badr, secondary routes (see Hogarth, *Hejaz*, 114-21) ran from Rābiḡh northward through the mountains to Medina, providing a more direct but more difficult approach than the *al-Ṭariḡ* (or *al-Darb* "narrow mountain pass") *al-Sulḡānī*, which follows the coast. In 1924 'Abd al-'Azīz Āl Sa'ūd, the future king of Saudi Arabia, sent the *Iḳhwān* [q.v.] to capture Rābiḡh, cutting the communications between Djudā and Medina. In 1925 he declared Rābiḡh an official pilgrim port.

Bibliography: See AL-ḤIǧJĀZ; MAKKA; D.G. Hogarth, *Hejaz before World War I, a handbook*, repr. Cambridge 1978; R. Baker, *King Husain and the Kingdom of Hejaz*, Cambridge 1979; *Western Arabia and the Red Sea*. Naval Intelligence Division, London 1939-45, 541-2; Ibn Baṭṭūta, *Travels A.D. 1325-1354*, tr. H.A.R. Gibb, Cambridge 1958-71.

(ED.)

RĀBIḤ B. FAḌL ALLĀH, an adventurer attached to the ivory and slave trader of the eastern Sudan, Zubayr Paṣḥa [q.v.]. After the fall of Zubayr in 1291/1874 and the subsequent death of his son Sulaymān, Rābiḡh assumed leadership of Sulaymān's followers. By 1305/1887 he had become associated with the Maḥdiyya [q.v.] movement in the eastern Sudan. Between 1309-10/1892 and 1310-11/1893 he attacked and defeated the sultanates of Baḡhirmi and Wadai.

There then followed a period during which Rābiḡh entered into an association with Hayatu ḡan Sa'īdu, a disaffected grandson of Muḥammad Bello [q.v.], first caliph of Sokoto, to conquer Borno [see BORNŪ] and then Sokoto [q.v.]. The conquest of Borno was accomplished at the battle of Ngala in 1311/1893, but at that point Hayatu and Rābiḡh quarrelled and the projected attack on Sokoto failed to develop.

Rābiḡh now moved south and occupied Dikwa,

Dergi / Kibep
Köln/Phanade Mevcutur

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