

1138 JACKSON, P. Sultān Raḍiyya bint Iltutmish. *Women in the medieval Islamic world: power, patronage, and piety*. Ed. G.R.G.Hambly. Basingstoke: Macmillan, 1998 (The New Middle Ages, 6), pp.181-197 (Şultān of Delhi.) *Raziya bint Iltutmish*

170201

2

37

201

TTM

20033 Roy, Nirode Bhusan. *Raziyya*.  
IHQ 8 (1932), pp. 449-461

• Raziyya

19 ARALIK 1993

170201

RAZIYYE

bint Iltutmish

muq

94 BRIJ-BHUSHAN, Jamia, *Sultan Raziya, Her Life and Times: A Reappraisal* (13th-Century Ruler, India). New Delhi: Manohar Publications, 1990, 165pp. Rs.150.00

# ENCYCLOPAEDIA OF INDIA

Vol. II

RAZIYE bnd İLTUTMUŞ  
(342-343)

P.N. CHOPRA  
PRABHA CHOPRA

Türkiye Diyanet Vakfı İslâm Ansiklopedisi İstanbul	
Kayıt No :	8542-2
Tasnif No. :	954 CHO.E

lecturer at UCLA, California (1965); appointed professor emeritus of music at California University (1965); came into contact with the world famous violinist, Yehudi Menuhin; appointed visiting professor of music at City College, New York; renderings on the *sitar* took western world by storm; famous pop group, the Beatles, used the instrument for their songs as did other singers and instrumentalists (folk, jazz, classical and others); with Yehudi Menuhin played a *sitar* duet at Bath Music Festival and on 10th anniversary of Human Rights Day; his great love for (Indian) classical music and for the *sitar* and his zeal for making both understood and appreciated in the world, made him take successful steps to achieve his object; has written a book, *Music Memory*, and a number of articles.

Sangeet Natak Academy, Who's Who of Indian Musicians.

**Ray, Prafulla Chandra** (Sir) (1861-1944)—Born in rich orthodox zamindar family in district Khulna (now in Bangladesh); given a liberal education by liberal-minded father; educated at Calcutta; read deeply of English literature and read at least 3 newspapers (in Bengali and English); after passing Entrance examination, joined Metropolitan Institution but attended chemistry classes at Presidency College; as Gilchrist scholar went to Edinburgh University (1882); B.Sc. degree (1885) and D.Sc. (1887); awarded Hope Prize scholarship (1887-88); on return joined Presidency College as lecturer in chemistry (1889); devoted himself to research in Ayurveda; with well-known French chemist, Berthelot's help, made search for mss. on chemistry; published *History of Hindu Chemistry* (1902); gave up educational career to found Bengal Chemical and Pharmaceutical Works (1892) with 2 lakh rupees, which progressed phenomenally; sent by Government to visit research laboratories in Europe (1904); as representative of Calcutta University, attended Congress of the Universities in England (1912); joined College of Science (Calcutta University) as first Palit Professor of Chemistry (1916); attracted and inspired by his wonderful personality a generation of scholars (among whom were such stalwarts as Meghnad Sah); pleaded for State aid before Indian Industrial Commission (1916); Knighted (1919); elected president Indian Science Congress (1920); in forefront of constructive (public) activities, social work and uplift of masses but did not take part in politics; active in Khulna and north Bengal famine relief work (1922); visited many parts of country in support of starting schools of national type, cottage

industries and use of khadi (1921-26); always dressed in and used khaddar; president Bangiya Sahitya Parishad (1931-34); retired from chair of Palit Professor (1936); continued his social work advocating widow marriage, opposing untouchability, etc., and guiding his Chemical Concern till his death; greatly honoured in his life-time for his sincerity and simplicity and as a great scientist, rationalist thinker and for his enterprise in building up a modern chemical industry in times when this was no easy task for an Indian; published numerous articles on science and literature in learned journals; led a very simple—almost austere life; did not marry and gave away his savings for social and uplift work; known as *acharya* and greatly esteemed in the country.

**Ray, Satyajit** (1921)—Born in Calcutta of an artistic ancestry; grandfather was noted for his drawings and as writer of children's books and stories; father well-known for his writings and artistic talent; family closely connected with Rabindranath Tagore; started as a commercial artist in a publicity firm at Calcutta; kept on doing this work when he started making his own films; went to Hollywood, California, to see how films were produced there (1948); on return founded the Calcutta Film Society; produced the famous film, *Pather Panchali*, the first of his celebrated trilogy (1953), which broke new ground in the Indian film world; instead of the usual song, melodrama, dance or extravaganza type of film, its story was set in ordinary village life in its authentic atmosphere in poverty, beauty and sincerity; at the Cannes Festival (1956) it was declared "the best human document"; the next film of the trilogy, *Aparajito*, with *Pather Panchali*, won 12 international awards (the highest number won by any two films); the third *Apur Sansar*, was also highly acclaimed; among the other films directed and produced by him which have become famous are *Kanchenjunga*, *Charulata*, *Nayak*, *Tin Kanya* and *Asania Sanket*; he becomes intensely and closely involved mentally and emotionally with his art and films which have never been tarred with commercialism; he ranks among world's greatest film makers and has won highest number of awards of any one film director.

India's Who's Who 1985, New Delhi, 1985.

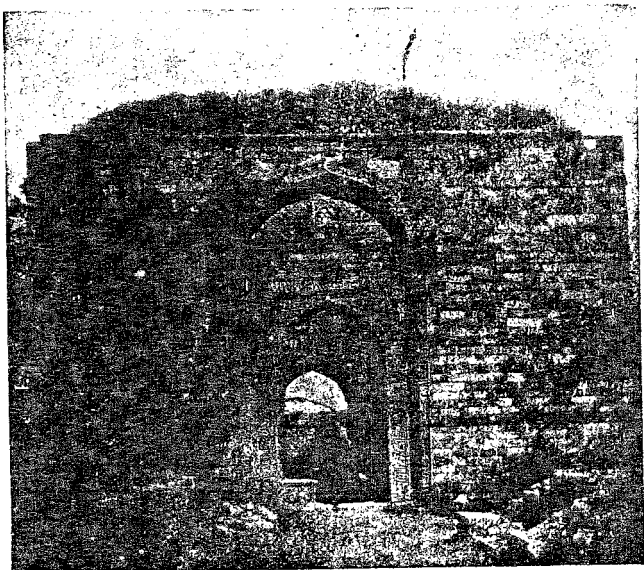
Rangoonwala, Firoze, Indian Cinema—Past and Present, New Delhi, 1983.

Sarkar, Kobita, Indian Cinema Today, New Delhi, 1975.

**Razia Begam, Sultan**—(Ruled 1236-40); daughter of third ruler of dynasty of Khari Turks, Shamsuddin

to the follies of youth: none of them is fit to be king and rule this country, and you will find there is no one better able to do so than my daughter."

Raziya sat on the throne of Delhi for only three years and a half (1236-40). She did her best to prove



TOMB OF ALTAMISH AT DELHI.

herself a man, wore manly dress, and showed her face fearlessly as she rode her elephant at the head of her troops. But nothing could convince the Turkish chiefs that a woman could or should lead them. The Arabian Prophet had truly said that "the most precious thing in the world is a virtuous woman," but he had also said that "the people that makes a woman its ruler will not find salvation." Raziya was clearly impossible, and her preference for the Abyssinian Yakut, though

# HISTORY OF INDIA

(IN 9 VOLUMES)

EDITED BY

A.V. WILLIAMS JACKSON

*Raziya bint Altamish*  
77-80

VOL-III

MEDIAVAL INDIA FROM THE  
MOHAMMEDAN CONQUEST  
TO THE REIGN OF  
AKBAR THE GREAT

Stanley Lane-Poole

Timeline 1236-1240



8587-1  
954.09  
HIS.1

ASIAN EDUCATIONAL SERVICES  
NEW DELHI, 1987

perfectly innocent so far as any evidence goes, roused the jealousy of the dominant Turks.

The slave system had grown stronger by the successful careers of Aybek and Altamish. The latter had formed a corps of Turkish mamluks known as "the Forty," and these men, profiting by the removal of their sovereign's hand, shared among themselves the wealth and power of the kingdom. The free-born men who had served Altamish with great ability in various offices were removed, and all control was in the hands of "the Forty." These Turko-Afghan nobles, called khans, or "lords," were not likely to endure the insult of seeing an Abyssinian set over them by a partial woman. They rose in rebellion, and though at first the gallant queen made head against them, she was finally taken prisoner by the rebel governor Altuniya, in 1240. Even then she subdued her captor and became his queen, and the two set forth to regain her throne. But her brother was already proclaimed in her stead; her army was beaten; and Raziya and her husband, deserted by their troops, fled into the jungles and were killed.

There is no need to dwell upon the brief and inglorious reigns of Bahram and Mas'ud, the one a brother, the other a nephew, of Raziya. The former is described as "a fearless, intrepid, and sanguinary man: still he had some virtues—he was shy and unceremonious, and had no taste for gorgeous attire." His two years of power were spent in plots and counterplots, treacherous executions, and cruel murders, and he was killed after a siege of Delhi by the exasperated

# MUNTAKHABU-T-TAWĀRIKH

BY

'ABDU-L-QĀDIR IBN-I-MULUK SHĀH

KNOWN AS

AL-BADĀONI.

VOLUME I

TRANSLATED FROM THE ORIGINAL PERSIAN  
AND EDITED BY

GEORGE S. A. RANKING, M.D. (CANTAB.), M.R.A.S.

Surgeon-Lieutenant-Colonel, Indian Medical Service  
Secretary to the Board of Examiners, Fort William,  
Fellow of the Calcutta University.

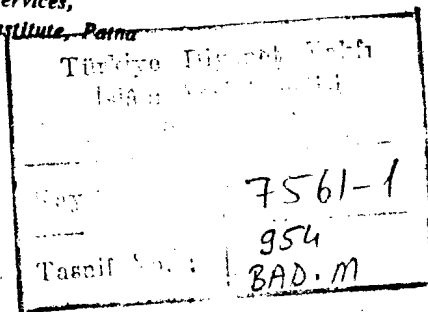
Revised and enlarged  
with Introduction containing

THE LIFE AND WORKS OF BADĀONI

BY

BRAHMADEVA PRASAD AMBASHTHYA, M.A.,

Bihar Educational Services,  
K. P. Jayaswal Research Institute, Patna



RENAISSANCE PUBLISHING HOUSE  
DELHI-110051

[ 119 ]

For your armour and shoes, when did the wolf-natured sky  
select tears and skin from the elephant and lion and  
rhinoceros ?

For that purpose again and again,<sup>1</sup> this old wolf from the  
elephant and lion and the rhinoceros, brings as an offering  
its hide and skin and teeth as a present of rare value.

The she-wolf drives away the he-lion<sup>2</sup> as a good omen,  
If in hunting it comes in sight of your rhinoceros-conquering  
elephant.

Elephant-bestower, I desire a desert place in Badāon,  
Even though these regions are the abodes of the wolf and  
rhinoceros and the lion.

As long as the lion and the elephant are co-partners in awe,  
and the wolf and the rhinoceros are alike in writing<sup>3</sup> so  
long may your wolf-crafty enemy, Oh rhinoceros-destroyer  
and elephant-like in strength,<sup>4</sup> be humbled in the dust  
before the lion of your portico.

May your enemies bereft of life become like the lions and  
elephants and wolves and rhinoceros at the end of the  
stony line in the public baths.<sup>5</sup>

#### SULTĀN RAZZĪYAH BINT SULTĀN SHAMSU-D-DĪN

Came to the throne in the year 634 H. (1236 A.D.), and followed  
the path of equity and the principles of justice; set in order the  
affairs which had remained in confusion, and set before her the pur-  
suit of beneficence, (which is as great a fault in women as stinginess  
is in men) as the object of her ambition, and made Nizāmu-l-Mulk

84.

<sup>1</sup> MS. (A) نونو MS. (B) has توتو.

<sup>2</sup> Text and MS. (B). MS. (A) has درسكون. To sight a jackal when going  
to the chase is considered a good omen a snake or a sheep is considered a  
bad omen. The she-wolf is held to represent craft and cunning while the  
lion represents strength. The meaning seems to be the triumph of stratagem  
over force.

<sup>3</sup> گریک and گریک. These words are exactly alike in writing.

<sup>4</sup> MSS. (A) and (B) پیل ایستاد.

<sup>5</sup> The custom of ornamenting the walls of the public baths with frescoes  
of animals and other subjects obtains at the present time in Persia, as it did  
in ancient in the public baths of Greece and Rome. The walls and ceilings  
of the baths at Pompeii are an example of this.

[ 121 ]

ah, and on the way the Turki Amirs witnessing her  
behaviour, rebelled, and seized both Sultān Razzīyah  
u-d-Din Yāqūt the Abyssinian, who had risen to be the  
r,<sup>1</sup> and confined them in the fortress of Tabarhindah.<sup>2</sup>

not fidelity to its promise from the indolent world. 85

his old woman is the bride of a thousand lovers.  
There is no sign of faithfulness to promise in the smile of  
a rose.

Oh heart-reft nightingale, for here is cause for com-  
plaint.

N MU'IZZU-D-DIN BARRĀM SHĀH<sup>4</sup> IBN SHAMSU-D-DIN.

ascended to the throne, and came to Delhi. At this time  
Ilyās-u-d-Din Altūniyah<sup>5</sup> the ruler of Tabarhindah having  
deposed the Sultān Razzīyah, and having gained over certain of  
the nobles and a body of the Jats<sup>6</sup> and Khūkhars, and all the land-  
brought an army towards Delhi. Sultān Mu'izzu-d-Din  
hāh, sent the Malik<sup>7</sup> Balban the younger (who even-  
ame Sultān Ghiyāsu-d-Din) with a vast army to oppose  
and a battle ensued in which the forces of Razzīyah were  
She then went to Tabarhindah, and a second time col-  
forces and rallied her scattered troops, and arrived in  
bourhood of the village of Katihal<sup>8</sup> with the intention of  
g. Delhi, and again being defeated at the hands of the

<sup>1</sup> s-Safā calls him Chief Commander of troops. For subsequent  
death of Razzīyah see *Tabaqāt-i-Nāṣiri*.

<sup>2</sup> i-Nāṣiri states that they put Jamālu-d-Din to death.

<sup>3</sup> Ode beginning *بیا ۵۵ قصر اہل سخت سست بنیادست*

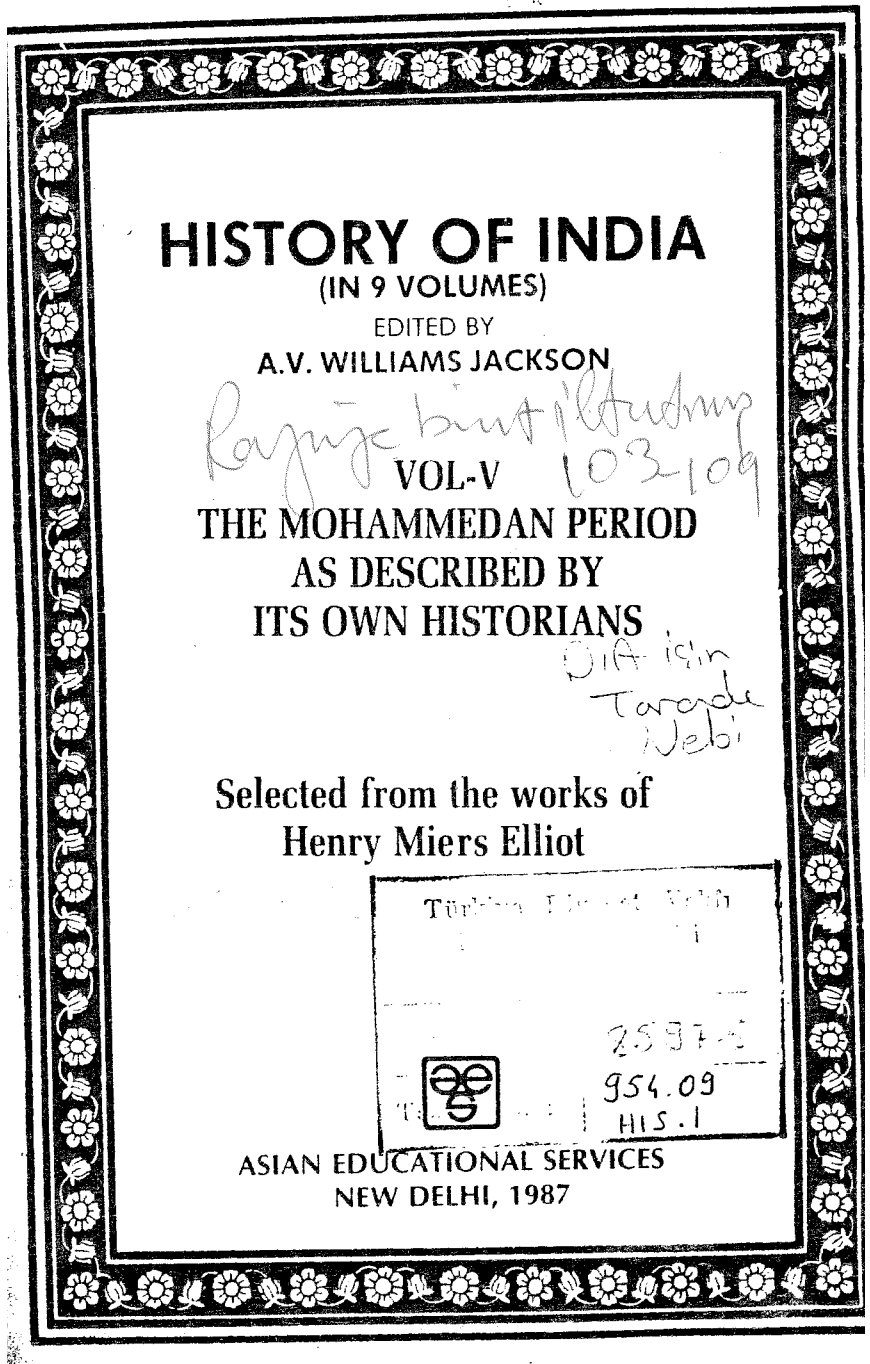
Hafis Rosenweig-Schwannau I, p. 30.

Iyaltimish.

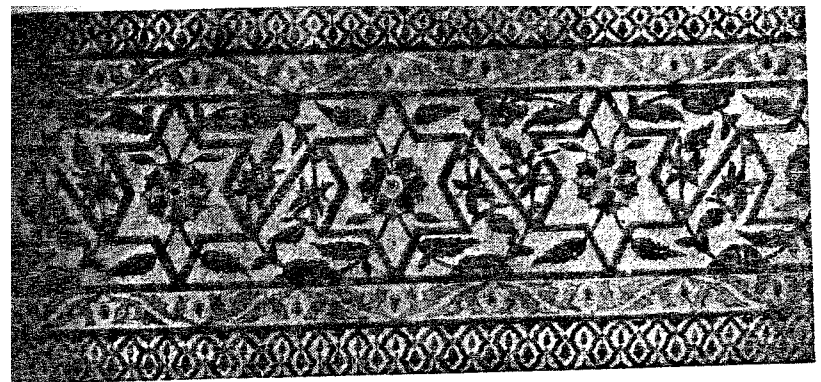
ah was appointed by Razzīyah as feudatory of Baran (Bulandshahr)  
y upon her accession, he was afterwards made feudatory of Tabar-  
he account in the text differs slightly from that of the *Tabaqāt*-  
Raverty 647, note 9.

I. 507. Tieffenthaler II. 206.

Badru-d-Din Sankar Rumi had become Amir-i-Hajib on the death  
u-d-Din. He was the patron of Ghiyāsu-d-Din Balban for whom  
d promotion to the dignity of Amir Akhūr. The account in the  
with that given in the *Tabaqāt-i-Akbari*, but see Raverty 648, n. 2.  
d Skr, Kapisthala. Lat. 29° 48' 7" N., Long. 76° 26' 26" E. 38 miles  
m Karnāl, and about 100 miles N. W. of Delhi. See Hunter, *Gaz.*



ing, the first of Sha'ban, was fixed by the astrologers for his entrance into Delhi, the seat of his government, and he entered the city in a howdah on the back of an elephant. His illness increased, and nineteen days later, on the twentieth of Sha'ban, 633 A. H. (end of April, 1236 A. D.), he departed from this perishable world to everlasting life. The length of his reign was twenty-six years.'



PAINTED DECORATION ON THE CEILING OF ITMAD-AD-DAULAH'S TOMB.

CHAPTER V

RAZIYA, THE MOHAMMEDAN EMPRESS OF INDIA

1236 - 1240 A. D.

UPON the death of Altamish in 1236, his good-for-nothing son, Firoz, succeeded to the throne, but died after a brief and dissipated reign of seven months. India then experienced a novel sensation in having a woman upon the throne of Delhi. By a curious coincidence, noted by Lane-Poole, "the only three women who were ever elected to the throne in the Mohammedan East, reigned in the thirteenth century. Shajar-ad-durr, the high-spirited slave-wife of Saladin's grand-nephew, the woman who defeated the crusade of Louis IX and afterwards spared the saintly hero's life, was queen of the Mamluks in Egypt in 1250. Abish, the last of the princely line of Salghar, patrons of Sa'di, ruled the great province of Fars for nearly a quarter of a century during the troubled period of Mongol

# THE COINAGE AND METROLOGY OF THE SULTANS OF DEHLI

INCORPORATING A CATALOGUE OF  
THE COINS IN THE AUTHOR'S CABINET  
NOW IN THE DEHLI MUSEUM

BY  
H. NELSON WRIGHT  
F.R.N.S., I.C.S. (Retd.)

Raziyya mint. Ilutmish  
dehri parolaini in bh. = 76  
aym eser 40-43 s.  
aras 297.5 s.  
W.E.I.

ORIENTAL REPRINT



Oriental Books Reprint Corporation  
Book Publishers, 54 Ram Jhansi Road, New Delhi-55

1974

76

TURKS

**FIRUZ I** known. One of these is in the British Museum (from General Cunningham); the other in the Lucknow Museum was recently acquired from the cabinet of the late Mr. Longworth Dames. An unusual but commendable feature of this coin is the position assigned to the date and mint in the area instead of in the margin where they ran great risk of being obscured in process of striking. Another similar instance will be observed in the coinage of Mu'izzu-d-din Kaiqubad (No. 261).

The billon currency is confined to the three varieties of *jitals*—(a) the bull and horseman type of the old *Dehliwal*, (b) the northern India issue with its Arabic legend in place of the bull, and (c) the Central India coin with the rude Narwar reverse.

No copper coins are recorded.

**RAZIYYA**

RAZIYYA

Catalogue Nos. 161-171 B Pages 40-43  
No gold coins of Raziyya are traceable, though Mr. Gibbs in the *Num. Chron.* for 1885, Pt. III, p. 216, refers to two of which he had heard. Her silver *tankahs* are of three types—all very scarce. On No. 161 it will be seen that Raziyya uses her father's name to the exclusion of her own, the only indication that the coin is hers being the date and the *نمرة* in the last line of the reverse area. Three specimens only are known of the second type, which is of the Dehli mint (No. 161 A). The third, which is the least rare, is a Bengal issue. It is known of three dates—A.H. 634, 635, and 636. On this issue the Sultan is entitled *جلالة الدين* but on the second type and on her billon coins she appears as *رضية الدين*.

On her billon *jitals* Raziyya discards the bull obverse in all her types. The earliest issue is clearly that on which she calls herself *المعظم* and 'daughter of' (*بنت*) the Sultan. It is a little surprising to find her reviving the rayed circle copper type, if Nos. 170 and 171 were struck by her. Neither her predecessor nor her successor issued any coins of lower value than the *jital*. There can have been no scarcity of her father's copper currency.

**BAHRAM**

BAHRAM

Catalogue Nos. 172-187 Pages 43-46  
No gold coins of this Sultan have been found and his silver *tankahs*, of three varieties, are scarce. The third variety (No. 172 B—now in the Indian Museum, Calcutta) is known from a single specimen in a find in the Murshidabad district of Bengal.

Bahram's *jitals* are of several types. A special feature of interest is the substitution of the Sultan's name in Arabic over the horseman in place of the usual 'Sri Hamira' on what I have called the northern India

TURKS

77

issues. The insertion of the mint-name 'Dehli' on one variety of this **BAHRAM** type is to be noted as indicating its more southerly extension. No coins of smaller denomination seem to have been struck.

A single specimen of the *jital* (No. 176) which has been assayed gives a silver content of 3.10 grains, showing that Bahram carried on the *jital* of Ilutmish.

MAS'UD

MAS'UD

After a long break we again come to a gold currency. But it is represented by a solitary coin (No. 187 A). This was obtained in Calcutta in 1909 and is described by Mr. H. E. Stapleton in Pt. I of his 'Contributions to the History and Ethnology of North Eastern India' (*J.A.S.B.*, 1910, p. 149). It is the counterpart in gold of the silver *tankah* (No. 188 B) which was found at Gauhati (Assam) in 1880 (*J.A.S.B.*, 1881, p. 58) and is figured as No. 119 in the *I.M.C.* Its provenance and that of the silver *tankah* resembling it, together with the peculiar lettering (the distinctively Bengal rendering of the *امير* may be instanced), indicate that these coins were struck in Bengal rather than in the capital. The same may be said of Nos. 188 A and 188 C. No. 188 is clearly a Dehli struck coin. All these four types bear the name of the Khalifa Al Mustansir bi'llah, the latest date known being A.H. 641. Coins with the name of Al Must'asim who succeeded in A.H. 640, start from the same year. They are difficult to get with a clear date. Indeed the moneyer's art seems to have touched a very low point in this reign.

Mas'ud's billon currency provides another example of dated coins, presumably *jitals*, (Nos. 190 A and 191) of the type noticed in the reign of Ilutmish (Nos. 67 and 67 A) No. 207 A on which the bull faces to the right is a rare coin. Of the northern India issues there is an earlier type on which the Sultan is entitled *المعظم* and a later one on which is *الاعظم*. An assay of six coins of these last two varieties by Mr. Plenderleith gives a resultant average of 2½ grains of silver per coin. A further assay of four specimens of No. 211 at the Royal Mint yields an approximately similar result (2.31 grains). Thus it is clear that Mas'ud made no attempt to retain the standard of Ilutmish and we may, I think, conclude that the billon coins were seldom intended to be more than tokens which it was open to the Sultan to debase or not as circumstances or fancy dictated.

In this reign again we find no coins of smaller value than the *jital*.

Catalogue Nos. 187 A-218 A Pages 46-52



being moved in a few weeks either to the line of the Balkans or to any other point in the empire." According to Bianchi (*Guide de la conversation*, 1852, 230), the organised reserve (*müretteb redif*) was then 150,000 men compared with 300,000 of the regular army.

\*Hüseyn 'Awnī Pasha's law of 1869, more clearly French in character (Aristarchi, iii, 514; Engelhardt, ii, 37 ff.), provided for 4 years' active service and one of *ihtiyāf* or in the active reserve, a period of 6 years in the *redif* in two bands (*şinf-i mukaddem and şinf-i tālī*) of 3 years each (according to Engelhardt, of 4 and 2 years respectively). In practice, in 1877 there were 3 bands, the third (*şinf-i thālith*) being represented by the territorial army (*mustahfiz*) then mobilised (Zboiński, 98). A conscript who obtained a lucky number in the draw was drafted directly into the *redif* army (art. 17).

The law of 27 Şafar 1304/13 Teshrīn-i thānī 1302 (25 November 1886; résumé by Lamouche, 77, and Young, ii, 394) prepared by a commission of reorganisation which included Muẓaffar Wālī Ridā Pasha and von der Goltz Pasha, fixed the period of *redif* service at 9 years, but was soon afterwards followed by a special law (*redif kanunu*) of 10 Muḥarram 1305/28 September 1887. According to this, which was, however, not put into force till 1892, the period of *redif* service was 8 years. The ranks in the *redif* were the same as in the regular army from general of division down to sergeant-major. These officers formed at the same time the personnel of the recruiting offices for the whole army.

According to the law regulating the uniforms of the army on land (*elbise-yi askeriyye nizam-nāmesi*) of 29 Djumādā I 1327/5 Ḥazirān 1325 (18 June 1909), the *redif* soldiers wore as distinctive badge a dark green (*neftī*) piping (*zih*, Pers. *zih*, Ar. *zik*) at the bottom of the collar (*yaqa*) of the tunic (*djaket* or *djeket*, modern spelling *caket*, *ceket*). The officers wore a piece of cloth of the same colour 7 cm in length fastened on the collar of the undress tunic (*ceket*) or the full dress tunic (*setre*, older *setri*; cf. Pers. *sudre*) (*Düstūr, Tertīb-i thānī*, i, 276; A. Biliotti and Aḥmad Sedād, *Législation ottomane*, Paris 1912, 171 ff.).

The *redif* system was abandoned by the Young Turks. The law of 18 Ramaḍān 1330/18 Aghustos 1328 (31 August 1912), without proclaiming the dissolution of the corps, ordered the formation of units of *mustahfiz* with elements furnished by the battalion depots in the second inspection (*müfettişlik*) or *redif* (*Düstūr, Tertīb-i thānī*, iv, 615). The Young Turks were reproached for this measure, and some even saw in it the cause of the Turkish defeat in the Second Balkan War.

*Bibliography*: L. Lamouche, *L'organisation militaire de l'Empire Ottoman*, Paris 1895; H. Zboiński, *Armée ottomane (loi de 1869)*, Paris 1877; L. von Schölzer, *Das türkische Heer*, Leipzig n.d.; Ubcini, *Lettres sur la Turquie*, Paris 1853; E. Engelhardt, *La Turquie et le Tanzimat*, Paris 1882; Aristarchi Bey, *Législation ottomane*, publ. by Démétrius Nicolaïdes, part 3, Constantinople 1874; G. Young, *Corps de droit ottoman*, ii, Oxford 1905; M.Z. Pakalın, *Osmanlı tarih deyimleri ve terimleri sözlüğü*, Istanbul 1946-54, iii, 21. (The collections of Turkish laws or *düstūr* generally refrain from including the principal laws relating to the army and the two works of Aristarchi and Young contain only a very few.)

(J. DENY)

**RADIYYA**, in full, Raḍiyyat al-Dunyā wa 'l-Dīn, female sultan of Dihlī during the period of the Slave Kings (634-8/1236-40) and daughter of the Sultan Iltutmush [q.v.] by a daughter of Kuṭb al-Dīn Aybak. She was the only female ruler in mediaeval

Islamic India, and her rule was a source of wonder to later Indo-Muslim historians.

In 629/1231 she was appointed by her father Iltutmush to govern Dihlī whilst he was away campaigning against Gwalior [see GWĀLİYĀR], and shortly afterwards he nominated Raḍiyya as his heir. However, when in 634/1236 he died, the army commanders and courtiers disregarded his wishes and raised to the throne one of his sons, Rukn al-Dīn Fīrūz. Fīrūz wasted his time in riotous living, all power being in the hands of his mother Shāh Turkān. The latter's excesses led to a popular revolt. Raḍiyya appeared in red garments before the Dihlī populace, and they and a section of the army raised her to the throne, despite traditionalist objections to a woman ruler. She was astute enough to steer a course between the factions of the Turkish commanders, favouring instead the *Habashī* Malik Djamāl al-Dīn Yākūt, the *amūr-i ākhur* [q.v.]. Only towards the end of her reign did she appear in men's clothing and unveiled.

Eventually, the Turkish *amīrs* rebelled against her rule, and deposed and imprisoned her, replacing her by her half-brother Bahrām Shāh (Ramaḍān 638/March-April 1240). However, the governor of Bhattiṇḍa [q.v.], Iḳhtiyār al-Dīn Altuniya, to whom she had been entrusted, decided to espouse her cause and married her. The two of them advanced towards Dihlī with their forces, but were defeated by the new sultan, Bahrām Shāh, near Kaithal, captured, and both put to death (Rabīʿ II 638/December 1240), Raḍiyya having reigned three-and-a-half years.

*Bibliography*: The only contemporary, in part eye-witness, source for her reign is Djūzjdjānī's *Ṭabaḳāt-i Nāṣiri*, ed. Ḥabībī, Kābul 1342-3/1963-4, i, 457-62, tr. Raverty, i, 637-48; see also 'Iṣāmī, *Futūḥ al-salāṭin*, ed. A.S. Usha, Madras 1948, and Yaḥyā b. Aḥmad Sirhindī, *Taʾrīkh-i Mubārak-Shāhī*, ed. Hidāyat Ḥusayn, Calcutta 1931. Of secondary sources, see M.A. Ahmad, *Political history and institutions of the early Turkish empire of Delhi (1206-1290 A.D.)*, Lahore 1949; A.B.M. Habibullah, *The foundation of Muslim rule in India*, Allahabad 1961.

(M. ATHAR ALI)

**RADIʿA** (A.) (or *karra*), lit. "return", a term that has several distinct meanings in the doctrines of Shīʿī groups:

- (1) The passing of the soul into another body either human or animal (i.e. metempsychosis), or
- (2) the transmigration of the spirit of holiness from one Imām to the next. Both are more usually referred to as *tanāsukh*. It was mainly members of various *ghulāt* sects [q.v.] that believed in them.
- (3) Return of power to the Shīʿa (see further under no. 5).

(4) Return from concealment, usually of a particular Imām at the end of his occultation (*ghayba* [q.v.]). Already 'Umar is said to have initially denied Muḥammad's death, arguing that he had gone into temporary concealment, like Moses before him. Belief in the return of an Imām is first attested among various chiliastic movements in the Umayyad and early 'Abbāsīd periods. A group of Sabaʿīs, the followers of 'Abd Allāh b. Sabaʿ [q.v.], for example, reportedly held that 'Alī was not dead and would return to install a reign of justice; similarly, Abū Karib, founder of the Kuraybiyya subsect of the Kaysāniyya [q.v.], denied that Ibn al-Ḥanafiyya had died and predicted that he would return to wreak vengeance on the Umayyads. These beliefs are reflected in the poetry of Kuthayyir [q.v.] and later of al-Sayyid al-Ḥimyarī [q.v.]. Belief in the disappearance and future return of the Imām as Mahdī is characteristic of many Wāqifi sects. It some-

11 SUBAT 1994