

ez-Zāfir bi-amrillāh

(12. Fatimi kalifesi)

3646.

Muhib b. Ali b. Hawarad
Alisam unilanti - basni libend

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treatise to describing the techniques for verifying the authenticity of this simple (*imtihān al-zāfarān*) (*Minhādī*, 159). Most of the falsifications were done by using the curcuma rhizome (sc. that of *Curcuma longa* L., *kurkum*) or the bastard saffron (*Carthamus tinctorius* L., 'usfur), because of their close resemblance to genuine or medicinal saffron.

Bibliography: 1. Sources. Ibn Sīnā, *al-Kānūn fi 'l-ṭibb*, Cairo 1877, 159; Bīrūnī, *K. al-Saydana*, Tehran 1950, 311-13; *Tuḥfat al-albāb. Glossaire de la matière médicale marocaine*, ed. H.P.J. Renaud and G.S. Colin, Paris 1934, 69-70; Maimonides, *Sharḥ asmā' al-'uḳkār* (*L'explication des noms de drogues*), un glossaire de matière médicale, ed. and tr. M. Meyerhof, Cairo 1939, 66; Ibn al-'Awwām, *K. al-Filāḥa*, tr. J.-J. Clément-Mullet, *Livre de l'agriculture*, Paris 1864-7, i, 116-18; Kōhēn al-'Aṭṭār, *Minhādī al-dukkān wa-dustūr al-aḡyān*, Cairo 1870, 159; Nuwayrī, *Nihāyat al-arab*, xii, Cairo 1937, 125-6; Dāwūd al-Anṭākī, *Tadhkirat uli 'l-albāb*, Cairo 1864, repr. Beirut n.d., 178-9.

2. Studies. A. Issa Bey, *Dictionnaire des noms de plantes*, Cairo 1930, 60; E. Ghaleb, *al-Mawsū'a fi 'ulūm al-ṭabī'a*, Beirut 1965, i, 490; N.H. Henein and Th. Bianquis, *La magie par les Psaumes*, Cairo 1975, 121-2; Ahmad, G. Honda and W. Miki, *Herb drugs and herbalists in the Middle East*, in *Studia Culturae Islamicae*, v, Tokyo 1979; F. Sanagustin, *Contribution à l'étude de la matière médicale traditionnelle chez les herboristes d'Alep*, in *BEO*, xxxv (1983), 84.

(F. SANAGUSTIN)

AL-ZAFAYĀN, 'AṬĀ' B. USAYD (OR ASĪD) ABU 'L-MIRKĀL AL-'UWĀFĪ AL-SA'DĪ, Umayyad *raḍī'az* poet, fl. ca. 80/700. His *Dīwān*, collected by Muḥammad b. Ḥabīb, has been only incompletely preserved (ten fragmentary poems, 230 verses) and published by W. Ahlwardt (*Sammlungen alter arabischer Dichter*, ii, 1903, lx-lxv, 91-100; with four additional fragments, 30 verses). The *Dīwān* was in better condition when used by al-Ṣaghānī in the 7th/13th century.

Further fragments (41 verses), with corrections to the edition of Ahlwardt, have been collected in J. Hämeen-Anttila, *al-Zafayān and his place in literary history*, forthcoming in *Asiatische Studien*, where the history of al-Zafayān's *Dīwān* is discussed in detail.

Al-Zafayān is rarely quoted in philological literature and almost nothing is known of his life. One of his poems (no. 8) refers to the defeat of Abū Fudayk in 73/693 and another (no. 6) is dedicated to a Marwānid caliph with typical Marwānid propagandistic themes such as are also found in poems by Ḍjarīr [q.v.]. The poems of al-Zafayān resemble those of his contemporary, al-'Adjīdī [q.v.], and show the development towards polythematic *urḍūzas* [see *RADJAZ*]. Some of his poems exhibit the lexicographical orientation of the Baṣran *raḍī'az* poets, whereas in others al-Zafayān uses a simple and straightforward language.

There seems to have been another *raḍī'az* poet of the same name, al-Zafayān b. Mālik b. 'Awāna, living in Baṣra a century later (Yāqūt, *Udabā'*; ii, 130-1), but almost nothing is known of his works.

Bibliography: In addition to references given in the article, see Sezgin, *GAS*, ii, 370.

(J. HÄMEEN-ANTTILA)

AL-ZĀFIR BI-A'DĀ' ALLĀH, ABŪ MAṢŪR ISMĀ'ĪL, twelfth Fāṭimid caliph and the ninth to reign in Egypt (born mid-Rabī' II 527/February 1133, r. 544-9/1149-54).

His four older brothers having predeceased their father, 'Abd al-Madīd al-Ḥāfīz, the latter appointed him, in writing, as heir to the caliphate. Al-Zāfir, at sixteen years of age, received the *bay'a* on Sunday, 4

Ḍjumādā II 544/10 October 1149, the day following the night of his father's death, at a time when Cairo was the scene of confrontation between Turkish cavalry and black military slaves. To pacify the troops, he distributed cash payments to them and promised to ensure their welfare. As soon as his vizier, Naḍīm al-Dīn Abu 'l-Faṭḥ Salīm b. Muḥammad Ibn Maṣāl al-Lukkī al-Afḍal or al-Mufaḍḍal [see *IBN MAṢĀL*], a native of Barqa, had eliminated the instigators of unrest in Sha'bān/November, al-Zāfir, a young man of exceptional beauty, was free to devote his time to recreation in the company of his concubines. There then erupted the rebellion of the governor of Alexandria, Sayf al-Dīn 'Alī b. al-Sallār (or Salār), who overthrew Ibn Maṣāl and had himself recognised by the Palace as vizier with the *laḳab* of al-'Ādil [see *AL-'ĀDIL B. AL-SALĀR*]. He then sent his stepson, 'Abbās b. Abi 'l-Futūḥ [q.v.] Yaḥyā b. Tamīm b. al-Mu'izz b. Bādīs al-Zīrī, accompanied by Ṭalā'ī' b. Ruzzīk [q.v.] to execute (on 19 Shawwāl 544/11 February 1150, at Ibn Maṣāl's refuge at Dillas) the deposed vizier and his ally, Badr b. Raḑī', who had been unable to protect the Arab tribes of the Delta.

A month earlier, in Ramaḍān 544/January 1150, Ibn Sallār had gathered together all the "cadets" of Cairo, *ṣibyan al-khāṣṣ*, sons of dignitaries and officers receiving military training. Hearing of a conspiracy amongst them against him, he executed the majority of them and sent the others to garrison the frontiers.

In Raḍjab 545/October-November 1150, a Frankish contingent attacked al-Faramā, which was sacked and burned. Less than a year later, Rabī' I 546/July-August 1151, al-'Ādil retaliated by sending a fleet to raid the Frankish coast, causing severe damage to Yāfā, 'Akkā, Ṣaydā, Beirut and Tripoli and slaughtering a large number of Christian pilgrims. The expedition cost the Fāṭimid treasury 300,000 dīnārs, and in Cairo it was necessary to suspend the free distribution by the *dīwāns* of clothing and various other items. Nūr al-Dīn b. Zangī [q.v.], then the prince of Aleppo, was tempted to support the efforts of the Egyptian fleet with a land attack on the Frankish positions, but concern about his relations with Abak, prince of Damascus led him to decide against it (M. Yared-Riachi, *La politique extérieure de la principauté de Damas 468-549 h./1076-1154*, Damascus 1997, 229-30).

In Muḥarram 548/April 1153, concerned at the pressure being exerted by the Franks, Ibn Sallār appointed 'Abbās to conduct on his behalf the relief of the Egyptian garrison of 'Asḳalān [q.v.] in Palestine, a relief which took place every six months. While 'Abbās and his companions, including the renowned Usāma Ibn Munkidh [see *MUNKIDH*, *BANŪ*], were on the way, they became disenchanted with the idea of going and isolating themselves so far from Cairo in a fortress to which the Franks were laying siege. Arriving in Bilbays, they appealed to Naṣr, the son of 'Abbās and a very close friend of al-Zāfir, to go and persuade the latter to appoint his father vizier in place of Ibn Sallār. The young man obtained the agreement of al-Zāfir, who refused him nothing, then went to the house where his grandmother was cohabiting with Ibn Sallār, beheaded him with a single sword blow and alerted his father by carrier-pigeon (Ibn Zāfir, *Akhbār al-duwal al-munkaṭī'a*, ed. A. Ferrā, Cairo 1972, 102-3). The next day, 12 Muḥarram 548/9 April 1152, 'Abbās arrived in Cairo. He negotiated with al-Zāfir's courtiers and the latter appeared in the *manzara* above the Bāb al-Dhahab (see A.F. Sayyid, *La capitale de l'Égypte jusqu'à l'époque fātimide. Al-Qāhira et Fustāt, essai de reconstitution topographique*, Beirut

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(Classical Period 571–1258 C.E.)

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Az-Zafir

1149-1154 C.E.

Zafir-Bismillah

Accession of Az-Zafir

Both the elder sons of Al-Haafiz had died during the civil war. On the death of Al-Haafiz his youngest surviving son Abul Mansur Ismail was elevated to the caliphate. On assuming office he took over the throne in the name of "Az-Zahir".

Ibn-us-Salar

Az-Zafir nominated Ibn Masal as the Minister. The army did not accept this nomination, and the army's nominee Ibn-us-Salar overthrew Ibn Masal and became the Minister. Ibn-us-Salar was a Kurd and an orthodox Sunni. That upset the equation between the Fatimid Caliph and the Sunni Wazir. Of late the Caliph's body guard had developed into a great menace. They were guilty of numerous assassinations. Ibn-us-Salar took stringent measures to cut down the body guard to size. That created bitterness between the Caliph and the Minister.

Death of Ibn-us-Salar

During the years the Fatimids had progressively lost their possessions on the Mediterranean coast in Syria. Ascalon was the last outpost of the Fatimids in Syria. In their bid to throw out the Fatimids, the Syrian littoral, the Franks invaded Ascalon and besieged it. The citizens of Ascalon appealed to the Government of Egypt to come to their rescue. In response to this call, Ibn-us-Salar led a force to Syria. In the way a step son of Ibn-us-Salar killed Ibn-us-Salar. Abbas thereupon took over the command, and instead of marching to Syria returned to Cairo. Under the circumstances the Franks captured Ascalon, and the Fatimids lost all territory in Syria.

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3. *Interpretation of Fatimid History* : Bernard Lewis.
4. *History of the Fatimid Caliphate* : D.O' Leary.

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قتلا وأسرا وتخريبا ومع ذلك أثنى عليه ابن طباطبا في تاريخه الموسوم بالفخرى ثناء جما ومن ضمن ما وصفه به أنه كان يرى رأى الإمامية والظاهر أن هذا هو الذى حبه إلى المؤرخ المذكور .

بقى الناصر في أواخر أيامه ثلاث سنين عاطلا عن الحركة وقد ذهبت إحدى عينيه والأخرى يبصر بها إبصارا ضعيفا وفي آخر الأمر أصابته دوسنطاريا عشرين يوما وكانت بها منيته .

٣٥ - الظاهر بأمر الله

هو أبو نصر محمد الظاهر بأمر الله بن الناصر بوبع بالخلافة عقب موت أبيه وكان ولى هذه واستمر خليفته إلى ١٤ رجب سنة ٦٢٣ فكانت خلافته تسعة أشهر و ١٤ يوما . لما ولى أظهر من العدل والإحسان ما أعاد به سنة العمرين قال ابن الأثير فلو قبل إنه لم يزل الخلافة بعد عمر بن عبد العزيز مثله لكان التائل صادقا فانه أعاد من الأموال المنصوبة في أيام أبيه وقبله شيئا كثيرا وأطلق المكوس في البلاد جميعها وأمر بإعادة الخراج القديم في جميع العراق وأن يستط جميع ما جرده أبوه وكان كثيرا لا يحصى . ولما أمر بأخذ الخراج الأول من جميع البلاد حضر كثير من أهل العراق وذكروا أن الأملاك التي كان يؤخذ منها الخراج قديما قد يبس أكثر أشجارها وخربت ومتى طولبوا بالخرج الأول لا يبق دخل الباقي بالخراج فأمر ألا يؤخذ الخراج إلا من كل شجرة سليمة وأما الذاهب فلا يؤخذ منه شيء ومن أعماله أن الخزن كان له صنجة الذهب تزيد على صنجة البلد تصف قيراط يتبصون بها المال ويعطون بالعتجة التي للبلد يتعامل بها الناس فسمع بذلك فخرج خطه إلى الوزير وأوله (ويل للمظلمين الذين إذا اكتاوا على الناس يستوفون وإذا كالوهم أو وزنوهم يخسرون ألا يظن أولئك أنهم مبعثون ليوم عظيم) قد بلغنا كذا وكذا فتعاد صنجة الخزن إلى العتجة التي يتعامل بها المسلمون واليهود والنصارى فكتب بعض النواب إليه يقول إن هذا مبلغ كبير وقد حسبناه فوجدناه في السنة الماضية ٣٥ ألف دينار فأعاد الجواب ينكر على التائل ويقول لو أنه ٣٥٠ ألف دينار يطلق وكذلك أيضا فعل في إطلاق زيادة الصنجة التي للديوان وهي في كل دينار حبة - وتقدم إلى القاضي كان من عرض عليه كتابا صحيحاً بملك يعيده إليه من غير إذن ومنها أن العادة كانت في بغداد أن الحارس بكل درب ييكر ويكتب مطالعة في الخليفة بما تجدد في دربه من اجتماع الأصدقاء ببعض كل نزدة أو مباع أو غير ذلك ويكتب ما سوى ذلك من كبير وصغير فكان الناس من هذا في حجر عظيم فلما ولى الظاهر أتمه المطالعات على العادة فأمر بتطعها وقال أى غرض لنا في معرفة أحوال الناس في بيوتهم فلا يكب أحد لنا إلا ما يتعلق بمصالح دولتنا فتقبل له إن العامة تفسد بذلك ويعظم شرها