

He also controls the wide plateau Arḍ Markha, where Nisiyyīn bedouins live in Wāsīt, Haḍjar and Hudjayr. The main wādīs are: 'Abadān, Durā, Khawra, Markha. In the NW, not far from Bayhān al-Ḳaṣāb, are rich salt-mines at Khābt. The other great tribal federation, the Ma'n or Ma'an (cf. Ma'n, Ma'an "Minaeans"), is grouped round the old town (Sūk) Yeshbum, in the SE part of the territory. Here resides the second chieftain, the *shaykh* of Upper 'Awāliḳ, who like the Sultan always is chosen from the Ma'n. Their sub-tribes are: Madhīdī, Bū Bekr, Bā Rās, 'Atīḳ, Sulaymān, Ṭawsala, Mikraḥa and Ṭhawbān. For the most part these tribes are independent *ḳabilīs*, they are fond of fighting and often enlist for service abroad. Treaties with the British were signed in 1903 by the *shaykh* of Yeshbum, Muhsin b. Farīd, and in 1904 by the Sultan of Anṣāb, 'Awaḍ b. Šāliḥ. There is an aerodrome at Anṣāb.

2. Lower 'Awlaḳī territory (ca. 80,000 sq.km., 12-15,000 inhabitants) is for the most part arid and barren; there is seldom rain enough in the mountains to make the wādīs flow. The most important valley-system is that of W. Aḥwar (also called 'Uḥrub), formed by the junction of W. Dīahr, coming from Daḥīna, and W. Dēka (Laika), which starts S of Habbān [q.v.] and passes through the highland of Munḳa'a. Here live Ḥimyaritic clans (*mashā'ikh*), the Ḳumūsh in W. Labākha and Ahl Šam'a in Maḥfid S of Yeshbum; they exercise a certain authority over the primitive bedouins of the tribe Bā Kāzīm, who are scattered all over the W and S parts of the territory. Other towns in W. Dēka are: Khabr, Shaḍīma and Ḳullīyya. On the coast are small villages, inhabited by fishermen. The Sultan resides at Aḥwar (Ḥawar), ca. 5 km from the coast and a little E of the wādī. Just as Abyan and Laḍḍī, Aḥwar properly denotes the district, then its centre, al-Madḡabī (acc. to Landberg II, 273, 326, 1834), which is a series of villages rather than a town. The population (ca. 5,000) is chiefly agricultural. A treaty with the British of 1888 was renewed in 1944 by Sultan 'Aydarūs b. 'Alī (murdered in 1948). The adviser agreement has resulted in better security and a revival of agriculture and trade. There is an aerodrome and a wireless station. One sub-grade and one indigenous school are reported in the district.

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Ṭ. AWLIYĀ ATA, (T., "holy father") is the old name of the city called since 1938 Dīambul after the Ḳazakh poet Džambal Džabaev (1846-1945), which lies on the left bank of the Ṭalas in the Ḳazakh SSR. Until 1917 it was the capital of the district of the Sīr Daryā in Russian Turkistān and obtained its name from the grave of the holy man Ḳara Khān (which is mentioned as early as the 17th century; see Mahmūd b. Walī, *Baḥr al-Asrār*, MS India Office 545, fol. 119r). His mausoleum dates from the 19th century and bears no inscription. On the other hand the grave of the "little holy one" (*Kīčīk Awliyā*) there is an inscription of 660/1262; the grave is that of the prince Ulugh Bilge Iḳbāl

Khān Dā'ūd Beg b. Ilyās. (The inscription is published in *Zap. Vost. Otd. Imp. Russk. Arkheol. Obšč.*, xii, V.)—The city of Awliyā Ata which came into being only in the 19th century, was conquered by the Russians in 1864, became a fortress, and contained, in 1897, 12,006 inhabitants; it was famous for its fruit growing and its cattle and wool trade. In the surrounding district of Awliyā Ata (71,097 sq.km., with 297,004 inhabitants) ancient Turkish inscriptions were found in 1896 (*Zap. etc.*, xi).

The present day city of Dīambul lies on the Turksib line just north of the frontier of the Kirgiz SSR, and contained in 1926 19,000 and by 1939 as many as 62,700 inhabitants. It possesses a sugar, a meat processing, and other factories, and is besides a centre of trade. The district of Dīambul (since 1936) contains 138,600 sq.km. and is mountainous in the south; in the north there lies the Bad Pak Dala steppe.

Close to Awliyā Ata—Dīambul lay evidently the city of Ṭarāz [q.v.], which may be regarded as its precursor.

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AWLONYA, Alb. Vlora, Valona, town in southern Albania. (see ARNAWUTLUḲ) Awlonya, usually called Valona, is today a town of about 10,000 inhabitants. It lies in the bay of the same name, and is some 2½ m. (4 km.) inland from the harbour. It played an important part in antiquity as Aulon (hence Avlona). Concerning its history in the Middle Ages, cf. Konst. Jireček, *Valona im Mittelalter*, in: Ludwig v. Thall-cözy, *Illyrisch-albanische Forschungen*, i, Munich and Leipzig 1916, 168/87. In June 1417, the Ottoman armies entered the area of Valona, and occupied the town, together with the fortress of Kanina and Berat. The general Ḥamza-Beg became commander-in-chief of Awlonya, and the Ottomans—who had never before possessed an Adriatic port—soon began to build ships there. In 1418, there was a vain attempt by the seignior of Venice to regain Awlonya for its former owner Rugina (the widow of Duke Mrkša), a citizen of Venice. Awlonya remained Ottoman property, admitted Christians as farmers of taxes, and was governed by a Sandīak-Bey; it was an important bulwark against the West. As late as the 14th century, the inhabitants (apart from Albanians and Slavs) were mostly Greeks, and deuoominationally belonged to the autocephalous archbishopric of Ohrid up to the 18th century. Awlonya was used twice during the 15th century by the sultan Mehmed II as a base for a raid on Apulia, Italian territory only 47 m. (75 km.) away. (Otranto, cf. F. Babinger, *Mehmed II. der Eroberer und seine Zeit*, Munich 1953, 430 ff. and Ital. transl., *Maometto II il Conquistatore, ed il suo tempo*, Turin 1956, 570 ff.). As governors, Valona had particularly capable civil servants who were devoted to the sultan, as for instance Gedik Aḥmed Paṣha, who maintained this as a base for ambassadors and emissaries sent to Italy. In the nearby fortress of Kanina, there were the Vloras, who had been there

ET. I. c., s. 767-768, 1960 (LEIDEN, E.J. BRILL)

507 KIEL, Machiel. The building accounts of the Castle of Vlorë/Avlonya (s.Albania) 1537-1539. *Proceedings of the Second International Symposium on Islamic Civilisation in the Balkans, Tirana ... 2003.* (Ed. Ali Çaksu). Istanbul: Research Centre for Islamic History, Art and Culture, 2006, (Sources and Studies on the History of Islamic Civilisation Series, 12), pp.3-31. [Great octagonal castle demolished in 1906 by order of the Ottoman authorities - a number of 17th-century plans and 19th-century drawings survive.]

Avlonya

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like all men of culture, 'Alī 'Askarī had to associate himself with a spiritual master and have a mystical undertaking. Having held several positions at court and in the government and after several periods of estrangement from the circles of power, 'Aqil Khān Rāzī became governor of the province of Delhi in 1092/1681, a prestigious post that he occupied for sixteen years, until his death.

His works, written exclusively in Persian, are of three sorts. First, literary writings: a collection of poetry (*dīvān*) and several *mathnawīs*, including *Mihr-o māk* ("The sun and the moon"), *Sham'-o parvāna* ("The candle and the moth"), and *Muraqqa'*. Then two mystical works: the first is entitled *Naghāmāt al-Rāzī* ("Melodious songs of al-Rāzī"), after his Šūfī master, Rāz-i Ilāhī. The second is a collection of the teachings of Rāz-i Ilāhī, entitled *Thamarāt al-hayāt* ("Fruits of life"). Finally, his most notable book is a chronicle of the succession struggles among the sons of the emperor Shāh Jahān (r. 1037–70/1628–59), written between 1078/1667–8 and 1108/1696–7 and entitled *Vāqī'āt-i 'Ālamgīr* ("Events during the reign of 'Ālamgīr (Awrangzīb's imperial title)") or *Zafar-nāma* or *Zafar-nāma-yi 'Ālamgīr* ("The book of victory of 'Ālamgīr"). In his introduction, 'Aqil Khān Rāzī says that he himself had not witnessed the events he relates but that, for the writing of his book, he had had access to political and official administrative documents and to the testimony of still-living protagonists from the period under study.

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Avlonya

Avlonya is the Ottoman Turkish name of the town of Vlorë in southern Albania, which is known as Valona in most Western languages and traces its origins to the ancient settlement of Aulon. It is situated on the shores of a magnificent bay that is protected against high seas by the island of Sasan. Throughout its multi-millennial history, it served as the chief harbour of southern Albania and was often used as springboard for military action in the Balkans or against Italy. In the Ottoman period (1417–1912), Avlonya was an important administrative centre—the capital of a *sancak* (*sancaq*)—a naval base, and a major shipyard.

In 1081, the town served as a bridgehead for Norman raids into the Balkan interior. It passed into the possession of the Hohenstaufens of Italy and then to the Byzantines. In 1345–6, it became part of the Serbian empire, and after 1378, it belonged to the Balsha (Balša) lords of Shkodër (İskenderiye). The Ottomans captured it in 1417, together with the