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Ebu Dawudiler ~~Dirhams~~  
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of the Straits of Gibraltar. Bérard thought it the home of the Homeric Calypso's cave. Its Roman precursor has been named as Exilissa.

In Islam the area's history may well have begun with Mūsā b. Nuṣayr [q.v.], who is said to have crossed to Algeciras in 93/712 from what became Marsā Mūsā, later within the orbit of Balyūnash. Lévi-Provençal (*Hist. Esp. mus.*, ii, 260) associates the emergence of Balyūnash proper with a palace built among gardens by Ibn Abī 'Āmir (Almanzor) and protected by a fortress on the shore. In the 5th/11th century Balyūnash was certainly known to the geographer al-Bakrī as a large, fertile and populous place. Thereafter its importance grew with that of Ceuta. In 1342 it witnessed a battle between ships from a Marinid-Naṣrid fleet and vessels from a Castilian fleet covering Alfonso XI as he besieged Algeciras. The heyday of Balyūnash—lauded as an Eden by poets from the 6th/12th century onwards—apparently came with the 8th/14th century. Details of its buildings, water resources, the range of its horticulture, arboriculture, etc. have been left by al-Anṣārī, a native of the area until 1415 when the Portuguese occupation of Ceuta brought about its desertion. In 1418 Balyūnash was briefly the estate of one João Pereira, a Portuguese courtier from Ceuta.

Mediaeval Ceuta, a relatively barren, isolated and arid peninsula, can be seen as the *raison d'être* of Balyūnash. A resort for princes and the rich, who had fortified villas there, the latter was certainly a rich source of fresh food and above all flowing water, which, in Marinid times at least, must have been fed directly to Ceuta as indeed it is today. Ruins still to be seen there bear marks of Andalusian architectural and artistic influence.

*Bibliography*: L. Torres Balbás, *Las ruinas de Belyunes*, in *Tamuda*, v (1957), 275-96 (contains translation of al-Anṣārī's description, for Arabic text of which see *Hespéris*, xii (1931), *Tetudán* (1959), and ed. A. Ben Mansour, Rabat 1969; see also J. Vallvé's tr. in *Al-Andalus*, xxvii (1962)); B. Pavón Maldonado, *Arte hispanomusulmán en Ceuta*, in *Cuadernos de la Alhambra*, vi (1970), 69-107 plus plates; G. Ayache, *Belionech et le destin de Ceuta*, in *Hespéris-Tamuda*, xiii (1972), 5-36; R. Ricard, *Études sur l'histoire de Portugais au Maroc, passim*; G. S. Colin, *Étymologies magribines*, in *Hespéris* (1926), 59 f. (on the name).

(J. D. LATHAM)

**BĀNĪDJŪRIDS** or ABŪ DĀWŪDIDS, a minor dynasty, probably of Iranian but conceivably of Turkish origin, which ruled in Tukhāristān and Badakhshān, sc. in what is now Afghan Turkestan, with a possible parallel branch in Khuttal, sc. in what is now the Tadzhik SSR, during the later 3rd/9th and early 4th/10th centuries.

The genealogy and history of the Bānīdjūrīds are very imperfectly known, despite the attempts of J. Marquart, in his *Ērānshāhr*, 300-2, and R. Vasmer, in his *Beiträge zur muhammedanischen Münzkunde*. I. *Die Münzen der Abū Dāwūdīden*, in *Numismatische Zeitschr.*, N.F. xviii (1925), 49-62, to elucidate them through the sparse historical references and the meagre numismatic evidence. It seems that they sprang from one Bānīdjūr, a contemporary of the early 'Abbāsīd caliphs al-Manṣūr and al-Mahdī, who had connections with Fārgāna, and his son Hāshim (d. 243/857-8) was ruler of the mountain districts of Wakhsh and Halāward on the upper Oxus. But the first member of the family known with any certainty is Dāwūd b. al-'Abbās, who was

governor of Balkh from 233/847-8 onwards, being still there when the Saffārid Ya'qūb b. al-Layth captured the city temporarily in 258/872. Dāwūd fled to Samargand in Sāmānīd territory (sc. to refuge with his suzerains?) but returned to Balkh shortly afterwards and died there in 259/873 (Barthold, *Turkessian down to the Mongol invasion*, 77-8). It was probably this Dāwūd (thus according to Vasmer, *op. cit.*, 50, *pace* Marquart), and not the Dāwūd b. Abi Dāwūd of the Khuttal local rulers (see below), who at one point in his career made a raid south of the Hindu Kush against the local ruler Firūz b. Kabk, who was probably from the family of Zunbil of Zabulistān (Ibn Khurrādādhbih, 180; cf. Mas'ūdī, *Murūdj*, viii, 44, 227-8).

Dāwūd b. al-'Abbās's kinsman (? nephew) Abū Dāwūd MuḤammad b. Aḥmad ruled in Balkh from 260/874 onwards, after having already controlled Andarāba and Pandjīr in Badakhshān, the latter place important for its silver mines; during the years 259-61/873-5 Ya'qūb b. al-Layth took over Pandjīr and minted coins there, but in 261/875 Abū Dāwūd MuḤammad was once more able to issue his own coins from there (Vasmer, *Über die Münzen der Saffāriden und ihrer Gegner in Fārs und Hūrāsān*, in *Nam. Zeitschr.*, N.F. xxiii (1930), 133-4). If the information of the local historian of Bukhārā Narshakhī is correct, Abū Dāwūd MuḤammad was still ruling in Balkh in 285/898 or 286/899, when 'Amr b. al-Layth summoned him, together with the Farighunīd amīr of Gūzgān and the Sāmānīd Ismā'īl b. Aḥmad, to obedience (*Tārīkh-i Bukhārā*, tr. Frye, *The history of Bukhara*, 87, cf. Vasmer, *Beiträge*, 54-5).

A parallel line of governors ruled north of the Oxus in Khuttal at this time [see KHUTTALĀN], and Ibn Khurrādādhbih, *loc. cit.*, describes the ruler of Khuttal in ca. 272/885-6, al-Hārīth b. Asad, as the kinsman of Dāwūd b. al-'Abbās, governor of Balkh; on the evidence of certain extant coins of his, he was still ruling in 293/906-7. Nevertheless, Vasmer thought that the appellation of al-Hārīth b. Asad's line to the main stock of the Bānīdjūrīds was dubious. These Khuttal princelings minted coins in the early 4th/10th century, and the rebellious governor of Khurāsān Abū 'Alī Čaghānī in 336/947 received help from the amīr Aḥmad b. Dja'far, whom Vasmer, however, attached to the direct offspring of Abū Dāwūd MuḤammad b. Aḥmad (*Beiträge*, 59 ff.), cf. Gardizi, *Zayn al-akhbār*, ed. Nāzim, 36, ed. 'Abd al-Ḥayy Ḥabībī, 157, and Barthold, *Turkestan*, 248. We do not know how long the power of these putative Bānīdjūrīds in Khuttal lasted, although there was certainly a line of local rulers in Khuttal during the early Ghaznawid period, and a sister of Maḥmūd of Ghazna, the Hurra-yi Khuttalī of Bayhaḳī, was possibly married to one of these rulers, cf. Bosworth, *The Ghaznavids, their empire in Afghanistan and eastern Iran*, 138, 237, and idem, *The later Ghaznavids, splendour and decay. The dynasty in Afghanistan and northern India 1040-1186*, Edinburgh 1977, 148.

*Bibliography*: Given in the article. Vasmer, *Beiträge*, 53, has a conjectural genealogical table, followed by Zambaur in his *Manuel*, 202, 204.

(C. E. BOSWORTH)

**BARBER** [see ČELEBI; HALLĀK, in Suppl.].  
**BARDALLA, ABŪ 'ABD ALLĀH MUḤAMMAD** AL-'ARABĪ B. AḤMAD AL-ANDALUSĪ, prominent Moroccan *kādī* in the reign of Mawlay Ismā'īl [q.v.]. Born in Fās on 2 Dju'nādā II 1042/15 December 1032, he died there on 15 Radjab 1133/12 May 1721