

artistic forms associated with the generation of independence and with pre-French protectorate society. *Malhūn* has come to appeal to most Moroccan publics, including audiences fluent in French and/or the Amazigh languages. *Malhūn* has a unique position in the literary and musical arts of Morocco. Its broad appeal results from its long written history, its preference for language (especially spoken Arabic) over musical accompaniment, and its wide range of subgenres. Moroccan Arabic connotes vernacular culture and associations with the Arab world. *Malhūn*'s origin in Tafilalt, the birthplace of the royal family, and its appeal to multiple social classes provide additional influence.

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MELANIE MAGIDOW

al-Malik al-Ashraf Khalīl

Al-Malik al-Ashraf Ṣalāḥ al-Dīn **Khalīl**, the eighth Mamlūk sultan (r. 7 Dhū l-Qa'da 689-12 Muḥarram 693/11 November 1290-13 December 1293), ascended the throne on the death of his father, al-Malik al-Manṣūr Sayf al-Dīn

Qalāwūn (r. 678-89/1279-90), with the apparent consent of most of the leading Mamlūk *amīrs* (officers; Baybars al-Manṣūrī, 278). His reign, though short, was significant for his military successes against the Crusaders and Mongols, for his commercial policy (aimed at advancing Egypt's primacy), for his religio-political program, and for his efforts to establish a strong, centralised sultanate independent of the oligarchy of Mamlūk *amīrs*.

Qalāwūn had groomed his son al-Malik al-Ṣāliḥ 'Alī (d. 687/1288), Khalīl's elder brother, as his successor, but 'Alī predeceased his father, so the *wilāyat al-'ahd* (succession) passed to Khalīl. Although Khalīl was named in the *khuṭba* (Friday sermon) with his father and was left in charge when Qalāwūn departed Egypt in early 688/1289 to besiege Tripoli (among other indications of his status as heir apparent), Qalāwūn reportedly opposed Khalīl's succession and, for reasons that remain unclear, never signed his *taqlīd* (letter of appointment). In response, Khalīl proclaimed that although his father had not bestowed the succession on him, God had (Ibn 'Abd al-Zāhir, *al-Altāf*, ed. Moberg, 2; Ibn al-Furāt, 98-9; Northrup, 143, 247-9), implying his rule was divinely ordained. Indeed, legitimacy of rule emerges as a prominent theme in the narratives of Khalīl's reign.

Described by the renowned eye doctor, poet, author of shadow plays, and court jester Ibn Dāniyāl (d. 710/1310) as "fun-loving and pleasure-seeking" (Guo, *Performing arts*, 61), Khalīl proved himself to be an energetic, skilful, goal-oriented, and determined commander. Qalāwūn had died as he set out to conquer Acre ('Akkā), the seat of the last Crusader principality along the Syrian coast. Khalīl hastened to complete the conquest, seizing Acre

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