

and caves. Ghosts of the dead, especially if they were vile persons, are also called *'afrit* in some Arabic dialects. Many Islamicate languages have borrowed the term to refer to local spirit types, as with the Malay *jinn afrit*, a class of spirits from whom Englishmen—or, more generally, white people—are thought to have originated (Walter William Skeat, *Malay magic*, London 1965, 97).

While the Qur'ān frequently refers to spirits, the only occurrence of the term *'ifrit* is in 27:39, where it is called a subtype of jinn (*'ifrit min al-jinn*). *Hadīths*, however, frequently mention encounters with *'afārīt*, often using the same phrase as in the Qur'ān and specifying the supplications that can ward off their mischief. In one *hadīth*, an *'ifrit* tries to divert the Prophet's attention from prayer; in another, an *'ifrit* molested him with a flame during his nocturnal journey to heaven.

Although often invisible, *'afārīt* may appear in the form of various animal species as well as in human form. In the latter case, they are often portrayed as having monstrous deformities, such as seven heads, claw-like or thorny hands, or red eyes that shine like flames. People often imagined that they appeared in the form of a black animal or person. Reflecting the belief that such spirits may be female as well as male, most Arabic dialects have a corresponding feminine form *'afrita*. Unlike the *ghūl*, which prefers desolate places, the *'ifrit* tends to lurk near human habitation, and a person who is alone is thought to be in greater danger from it than are people in a group. The main method of averting its evil was blood sacrifice. In Hama (Syria), a ram was slaughtered every year as a sacrifice to the *'ifrit* residing in the biggest water-wheel, to prevent it from killing people.

Similar annual sacrifices of animals and other offerings were made by the Berbers of the High Atlas to *'afārīt* inhabiting certain caves. Somewhat incongruous with the malevolence attributed to the *'ifrit* yet quite common is the belief that it may be recruited to help humans in certain tasks. For instance, the *'ifrit* mentioned in the Qur'ān offers its help to Solomon; Moroccan folk beliefs attributed to the agency of *'afārīt* the transport of heavy building materials to the imperial city of Miknās; and, in the Egyptian *shabshaba* rite, the female magician summoned the *'ifrit* to help bring back the unfaithful husband of her customer.

BIBLIOGRAPHY

- Taufik Canaan, *Haunted springs and water demons in Palestine*, Jerusalem 1922; Taufik Canaan, *Dämonenglaube im Lande der Bibel*, Leipzig 1929; al-Damīrī, *Ḥayāt al-ḥayawān al-kubrā* (Cairo 1398/1978³), 2:32–7; Toufic Fahd, *Anges, démons et djinns en Islam*, in *Génies, anges et démons* (Paris 1971), 153–214; Joseph Henninger, *Beliefs in spirits among the pre-Islamic Arabs*, in Emilie Savage-Smith (ed.), *Magic and divination in early Islam* (Aldershot UK and Burlington VT 2004), 1–53; Constance Padwick, *Notes on the jinn and the ghoul in the peasant mind of Lower Egypt*, *Bulletin of the School of Oriental Studies* 3 (1924), 421–46; 'Abd al-Mun'im Shumays, *al-Jinn wa-l-'afārīt fī l-adab al-sha'bī al-Miṣrī*, Cairo 1976; Edward Westermarck, *The nature of the Arab ḡinn*, illustrated by the present beliefs of the people of Morocco, *Journal of the Anthropological Institute* 29 (1899), 252–69.

ZOLTAN SZOMBATHY

'Imād al-Mulk

Mīr Shihāb al-Dīn **'Imād al-Mulk** Ghāzī al-Dīn Khān (c. 1148–1215/c. 1735–1800), of the Āṣaf Jāhī family, held high office at the late twelfth-early

21039 BANERJI, Brajendranath. Some information relating to the last days of Ghazi-ud-din Khan, Imad-ul-Mulk. *BPP* 37 (1929), pp. 118-124

Ghaziuddin Imadul-mulk

21039 BANERJI, Brajendranath. Some information relating to the last days of Ghazi-ud-din Khan, Imad-ul-Mulk. *BPP* 37 (1929), pp. 118-124

~~Ghaziuddin~~ Imadul-mulk (ITM)

ITU 1560

Imadulmulk Gaziddinhan

Firuz sang

1115/1100

21037 BANERJI, Brajendranath. The last days of Ghazi-ud-Din, Imad-ul-Mulk. *BPP* 42 (1931), pp. 117-119

Gaziuddin Imadul-mulk

26 Ocak 2009

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

2809 UMER, Mohd. Imadul Mulk Ghaziuddin Khan: his rise and fall. *Sufis, sultans and feudal orders: Professor Nurul Hasan commemoration volume*. Ed. Mansura Haidar. Delhi: Aligarh Muslim University & Manohar Publishers, 2004, pp.211-247.

Imadulmulk

21037 BANERJI, Brajendranath. The last days of Ghazi-ud-Din, Imad-ul-Mulk. *BPP* 42 (1931), pp. 117-119

~~Gaziuddin~~ Imadul-mulk (ITM)

(notably Hilāl al-Ṣabi' and al-'Utbi). In the same style and on a wider scale, he wrote the most remarkable of his works, *al-Fath al-Kussī fi'l-fath al-ḥudsi* ("Kussī eloquence [see *ḥuss* v. *sā'idā*] on the conquest of Jerusalem"; ed. Landberg, Leiden 1886; ~~the~~ Cairo 1322 (French trans. by H. Massé, in the press) beginning, as he says in his introduction (text p. 3) "at the beginning of 583"/ 13 March 1187; while admiring the author's verbal virtuosity, it ~~must~~ be admitted that the complications of style and vocabulary (antitheses, synonyms, phrases with double meanings, conceits, archaic expressions, and allusions, says de Slane, *H.O.C.*, iv, v) often mar this masterpiece, the narrative and documentary merits of which are undoubted; it is the work of an eye-witness—embracing warlike operations, the authority, the activities and the qualities of the sultan, and the role that 'Imād al-Dīn played by the writing of his diplomatic letters (several of which he inserts verbatim in his book). "His account has the value of a first-hand source, by an eye-witness or by an archivist who makes use of chancery documents" (G. Wiet).

In addition to *al-Fath al-Kussī*, 'Imād al-Dīn's historical works are as follows:—

1. *Nuṣrat al-fathā*, the first history of the great Seljūqs. The nucleus of the work was the lost Persian memoirs of Anūsharvān b. Khālid (d. 738/1137: cf. Brown, ii, 36 and index), which 'Imād al-Dīn rendered into Arabic, with much additional material and stylistic embellishment. Completed in 579/1183, it survives only in an abridgement made in 623/1126 by al-Bundārī [q.v.], and published by T. Houtsma in *Revue*, ii.

2. *al-Barq al-Shāmī* (562/1166-589/1193), an autobiographical account of the wars of Saladin, whom he served as secretary. Two parts only survive in manuscript, both in the Bodleian. They are part iii, covering the years 573/1177-575/1179, and part v, covering the years 578/1182-579/1183. An abridgement by al-Bundārī of the first (?) half, entitled *Sanā al-Barq al-Shāmī*, exists in a unique manuscript in the Esad Efendi collection in Istanbul, and will shortly be published in an edition by Dr. R. Şeşen. It covers the years 562/1166-583/1187. There are extensive and numerous citations from the *Barq*, in an abridged form, in the *Rawḍatayn* of Abū Shāma [q.v.].

3. Continuations after the death of Saladin, up to ? 597 are cited as *al-'Utha wa'l-Ukba* (Abū Shāma, ii, 228-31), *Nihāyat al-Rihla* (*ibid.*, ii, 231-2), *Khatfat al-Bārīḥ wa'atfat al-Shārīḥ* (*ibid.*, ii, 233-45). They are also mentioned by al-Bundārī in his introduction to the *Sanā*, as three volumes on three years.

Bibliography: Brockelmann, I, 314-5; SI, 548-9; Ibn Khaldūn, no. 715; *H.O.C.*, iv, pp. III-V; Wüstenfeld, *Die Akademien der Araber*, no. 62; H. A. R. Gibb, *Al-Barq al-Shāmī the history of Saladin by the Kātib 'Imād ad-Dīn al-Isfahānī*, in *WZKM*, li (1953), 93-115; J. Kraemer, *Der Sturz des Königreichs Jerusalem (583/1187) in der Darstellung des 'Imād ad-Dīn al-Kātib al-Isfahānī*, Wiesbaden 1952; Lewis and Holt, *Historians*, index. (H. MASSÉ)

○ 'IMĀD AL-DĪN ZANKĪ [see ZANKĪ].

✕ 'IMĀD AL-MULK, GHĀZĪ 'L-DĪN KHĀN, FIRŪZ DJANG (III), was named Shihāb al-Dīn after his great-grandfather Ghāzī 'l-Dīn Khān, Firūz Djang I [see SHIHĀB AL-DĪN, xiv]. His mother was the daughter of the wazīr, Kamar al-Dīn Khān (d. 1161/1746). He was eight years old when his father, (Mīr) Muḥam-

mad Panāh [q.v.] died suddenly at Awrangābād in 1165/1752 during his abortive attempt to seize the viceroyalty of the Deccan. On his father's departure for the Deccan, Shihāb al-Dīn had been left behind at Delhi in the care of the minister, Abu 'l-Manṣūr Ṣafdar Djang [q.v.]. He seems to have been a precocious but cunning child, much older than his years, for he ingeniously obtained, early in life, the office of *Mīr Bakhshī* (Quartermaster-general) with the help of Ṣafdar Djang. Fired with ambition, he turned against his patron and in 1167/1754 called in the Marāthās, who deposed and blinded Aḥmad Shāh (1161-7/1748-54) and installed 'Alamgir II as emperor of Delhi. A born diplomat, he was well-versed in the art of statesmanship. In 1169/1755, on the death of his maternal uncle Mīr Mu'īn al-Mulk (Mīr Munnū) b. I'timād al-Dawla Kamar al-Dīn Khān, who was governor of the Panjāb, he captured Lahore and made it over to Ādinā Bēg Khān, the paramour of Mughulānī Bēgam, widow of Mīr Munnū. Aḥmad Shāh Abdālī [q.v.], furious at the rise of this upstart, at once marched on Lahore (1170/1756), expelled Ādinā Bēg Khān and soon thereafter went to Delhi with 'Imād al-Mulk in attendance. 'Imād al-Mulk now sided with the Durrani chieftain and took part in the operations against Sūrājī Mal Djāt of Bharatpur [q.v.] and Shudjā' al-Dawla of Awadh [q.v.]. His ingratitude earned the displeasure of the Abdālī, who appointed Nadjīb al-Dawla *Amīr al-Umarā'* of Hindustan. On Aḥmad Shāh's departure from India 'Imād al-Mulk, seeking revenge, besieged Nadjīb al-Dawla in the fort of Delhi and had the effete emperor 'Alamgir II murdered in 1173/1759. This enraged the Abdālī, who marched out to India and succeeded in inflicting a crushing defeat on the Marāthās, allies of 'Imād al-Mulk, at the third battle of Pānipāt in 1175/1761.

'Imād al-Mulk's game of power-politics was now practically over. Afraid of his powerful adversaries, he sought protection among the Djāts and stayed for a time with Sūrājī Mal; on his death in 1177/1763 he went to live with Aḥmad Khān Bangash, Nawwāb of Farrūkhābād (d. 1185/1771). Two years later, he went to the Deccan and received some land in Kālpi from the Marāthās in consideration of his past services. Feeling insecure there, he went to Sūrāt to live with the British; he was seen by Col. Goddard disguised as a pilgrim and was for a time put into confinement (cf. Mill, *History of India*, ii, 414). After his release he went on the Pilgrimage to Mecca, and was seen in Sind in 1195/1781, having returned to India via Baṣra and Kandahār. He subsequently sought service with Timūr Shāh Abdālī (reg. 1187-1207/1773-93) and was in the employ of Zamān Shāh (reg. 1207-16/1793-1801) when he invaded the Panjāb in 1211/1797. He lingered in obscurity for some time and died at Kālpi on 10 Rabi' II 1215/1 September 1800, aged 54 years.

A *ḥāfiz*, a good scholar and a fine penman, he composed poetry in Persian, Arabic, Urdu and Turkish under the pseudonym (*takhalluṣ*) of "Āṣaf", which he later abandoned for "Nizām". His Persian *diwān* (MSS in British Museum and at Leningrad) was published in 1301/1883-4. His other poetical compositions include a poem in praise of 'Alī b. Abī Tālib (*Manḥabat-i Nizām dar madh-i 'Alī*), a *ḥaṣida* and some *mathnawīs* on the miracles of the saint Fakhr al-Dīn Āshī Shāh Jahānābādī, whose life also he wrote under the title *Manāḥib-i Fakhrīyya* (ed. Delhi 1315/1897). He had four sons, of whom Hamid al-Dawla entered the service of

Imad-ul-Mulk

- Firishita, *Gulshan-i Ibrahimi*, Bombay, 1831.
- Habibullah, A. B. M., *Foundation of the Muslim Rule in India*, Allahabad, 1961.
- Hardy, P., *Historians of medieval India*, London, 1960.
- Hasan Nizami, *Tadaj al-ma'athir*, ed. Andalib Shadani, 2 vols, still in MS.
- Isami, *Futuh al-salatin*, Madras 1948.
- Minhadj-i Siradj al-Djuzdjani, *Tabakat-i Nasiri*, ed. Abd al-Hayy Habibi, I, Kabul, 1963, 439-52, in 1964, 376-78
- Nizam al-Din Ahmad, *Tabakat-i Akbari*, Calcutta, I, 1927, 56-63.
- Nizami, K.A., *Salatin-i Dehli ke Madhhab-i Rudjhanat*, Delhi, 1958, 100-32
- Qureshi, I. H., *The Administration of the Sultanate of Delhi*, Lahore, 1944.
- al-Rahman, Sabah al-Din Abd, *Bazm-i Mamlukiyya*, Azamgarh, 1954, 61-134.
- Wright, H. Nelson, *The coinage and metrology of the Sultans of Delhi*, Delhi, 1936, 15-9.

Imad-ul-Mulk (18th Century)

Imad-ul-Mulk was made Mir Bakhsh of the Deccan.

Imad-ul-Mulk was the son of Amir-ul-Umara Firuz Jang who was the heir of Nizam-ul-Mulk Asaf Jah. He was the daughter's son of I'timad-ul-Daula Qamr-ud-Din Khan. His real name was Mir Shihab-ud-Din. When his father was appointed governor of the Deccan and hastened to that quarter, he was left at the Court as a deputy Mir Bakhshi, and was made over to Safdar Jang the *Vazir*. When the news of his father's death arrived from the Deccan, he took advantage of the time and so ingratiated himself with Safdar Jang that he was made Mir Bakhshi and got his father's title.

When the King's disagreement with Safdar Jang became acute, 'Imad-ul-Mulk in conjunction with his maternal uncle Khan-Khanan entered the fort of Delhi with a force and turned out Musavi

Khan who, as the deputy of Safdar Jang, was, with 400 men, carrying on the duties of *Mir Atish* (Chief of the artillery), and had the son of the Khan Dauran appointed to that office. Next day, Safdar Jang went to the King and complained about the appointment of the Mir Atish. But he did not succeed.

An order was issued that the (Musavi Khan) could have another appointment. He took the Mir Bakhshiship from 'Imad-ul-Mulk and gave it to Sadat Khan Dhulfaqr Jang. The King became displeased with Safdar Jang, 'Imad-ul-Mulk contended with the latter for six months and sent for Mulhar Rao Holkar from Malwa and Jai Apa from Nagor to help him. But before they came he made peace with Safdar Jang. Imad-ul-Mulk, Holkar and Jai Apa joined together and fell upon Suraj Mal the Jat. Bharatpur, Kumnher and Deeg, which were three of their strong forts, were besieged. As cannon were the best weapons for taking forest, Imad-ul-Mulk, at the request of the Mahratta leaders petitioned the King for artillery through his agent Aqibat Muhammad Khan Kashmiri. Intizam-ud-Daula *Vazir*, the son of I'timad-ud-Daula Qamr-ud-Din, opposed Imad-ul-Mulk, and urged that the artillery should not be sent.

Aqibat Mahmud Khan won over many of the *mansabdars* and the artillery men by promising that if Imad-ul-Mulk's time should come, they would get such and such favours, and wished to carry off Intizam-ud-Daula. One day it was arranged that an onslaught should be made on Intizam-ud-Daula's horses and that he should be seized. On that day the enterprise failed and 'Imad-ul-Mulk fled towards Dasna. There, he became a robber and attacked and plundered the royal estates, and the fiefs of the *mansabdars*.

At this time Suraj Mal Jat, who had escaped in a wretched condition from the hands of the besiegers, begged assistance from the King. The latter came out of Delhi, ostensibly to hunt, and to arrange the Antarbed (the Duab), but really to

help the Jat. He encamped at Sikandra. He sent for Aqibat Mahmud Khan, who was then making a disturbance in the neighbourhood, and he came alone from Khurja and waited on the King, and then returned to Khurja.

One of the Divine decrees was that Holkar became impressed with the idea that Ahmad Shah was delaying the delivery of the guns. Now that he had come out, it was fitting that his supplies of food and forage should be stopped. Also he thought that in this way he might get hold of the guns. He wished to carry out this plan without any partners, and so he made a night-march without giving notice to Imad-ul-Mulk or to Jai Apa. He crossed the Jumna at the Mathura ferry, and on the night when Aqibat Mahmud Khan had waited on the King and gone back to Khurja, Holkar came near Ahmad Shah's camp and during the first part of the night discharged some rockets.

People thought that Aqibat Mahmud Khan was discharging them out of mischief on his way back and did not prepare for battle. Nor did they think of flying. At the end of the night it became certain that Holkar had come. They all lost their heads and could neither fight nor fly. Ahmad Shah, his mother and Samsam-ud-Daula the *Mir Atish*, son of Amir-ul-Umara Khan Dauran, left their honour and their property and ran away to the Capital with a few followers. Their inexperience resulted in a great disaster. Holkar came and plundered the whole of the royal property. Malika-i-Zamaniya, the daughter of Muhammad Farrukh-siyar who was the wife of Muhammad Shah, and other ladies were made prisoners. Holkar treated them with honour. When 'Imad-ul-Mulk heard about it, he abandoned the siege and hastened to the Capital.

When Jai Apa saw that these two leaders had gone, he too abandoned the siege and went off to Narnol. Suraj Mal without effort was freed from the pressure of the siege. 'Imad-ul-Mulk by the help of Holkar and with the co-operation of the Court officers, especially Samsam-ud-Daula

13 AUGUSTOS 2001
MAD
SON

Mir Atish deprived Intizam-ud-Daula of the *Vazarat* and appropriated it himself, and gave the office of Amir-ul-Umara to Samsam-ud-Daula. On the day he assumed the *Vazarat*, he, in the morning put on the robe of honour, and at mid-day imprisoned Ahmad Shah and his mother. On 10th Sha'ban, Sunday, 1167 A.H. (2nd June, 1754 A.D.) he seated 'Aziz-ud-Din, the son of Mu'izz-ud-Din Jahandar Shah upon the throne, and gave him the title of 'Alamgir II. After a week's imprisonment, he blinded Ahmad Shah and his mother—who was the origin of the whole confusion.

After a while, he went to Lahore to settle the province of the Panjab, which after the death of Mu'in-ul-Mulk's widow. He left 'Alamgir II in Delhi, took with him 'Ali Gohar for appearance's sake (*batuzaki*), and went by way of Hansi and Hisar to Lahore. When he came near the Sutlej, Adina Beg Khan sent a force under the charge of Saiyid Jamal-ud-Din Khan *Sipah Salar* and Hakim 'Ubaid Ullah Khan Kashmiri, who his factotum and had been raised to the rank of 6,000 and the title of Baha'ud-Daula, by night to Lahore. They proceeded there with great alacrity. Eunuchs were sent into the harem and they roused the lady who was sleeping there and imprisoned her. They brought her out and gave her a place in a tent. She was the wife of Imad-ud-Mulk.

Imad-ul-Mulk gave the government of Lahore to Adina Beg Khan and fixed 30 lacs of rupees in lieu of *peshekash* and returned to Delhi. When Shah Durrani heard this news, he was much troubled, and marched quickly from Qandahar to Lahore. Adina Beg Khan fled from Lahore to Hansi and Hisar. Shah Durrani came rapidly within 20 *kos* of Delhi. 'Imad-ul-Mulk had no recourse but to submit and wait upon the Shah. At first he was censured, but on the recommendation of the above-named lady and the exertions of the *Vazir* (of Shah Durrani) he was saved and was made *Vazir* on condition of payment of a *peshekash*.