

Râh b. Hâtim

Tarih-i Simali i f r i k i y y e , 188 - 193.

L. Baş! 3793

Cairo 1386/1968; Makrīzī, *Kitāb al-Mawāʿiz*; ʿAlī Mubārak Paṣḥa, *al-Khiṭaṭ al-djādida*, Cairo 1306/1888-9, xviii, 2-111. (O. WEINTRITT)

RAWḌA-KHʿĀNĪ, a Shīʿī Persian mourning ritual commemorating the suffering and martyrdom of Imām Husayn, the grandson of the prophet Muḥammad and other Shīʿī martyrs. The name of this public lamentation is derived from the title of a literary masterpiece called *Rawḍat al-shuhadāʾ* ("The Garden of the Martyrs"). This book, written in Persian but under an Arabic title, was composed by Husayn Wāʿiẓ Kāshifī [q.v.] in 908/1502-3 when Shīʿī Islam was being imposed as the state religion of Persia. *Rawḍa-khʿānī* literally means "recitation from the Garden [of the Martyrs]" and is popularly called just *rawḍa*. Originally, it was customary to recite or chant a chapter from *The Garden of the Martyrs* in public each day during the first ten days of the month of Muḥarram. Gradually, it was staged during the whole month of Muḥarram and the following month of Šafar, eventually to be performed all year round. Today, despite the fact that it is still called "the Garden Recitation", the original text has been almost abandoned as each *Rawḍa-khʿān* (person who does the recitation) tries his own creative skills in conjuring up the story.

All classes of society participate in the *Rawḍa-khʿānī*, which can be held anywhere from black tents set up for the occasion in the public square of a village or town, to a mosque or a courtyard of a private house, or even to special edifices built for the Shīʿī mourning rituals called *Ḥusayniyya* or *takiyya*. These buildings have been constructed in Persia from the end of the 18th century onwards.

Rawḍa-khʿānī belongs to the category of the stationary Shīʿī commemorative rituals which are collectively known at *maǧālis al-ʿazāʾ*. It starts with the chants invoking the prophet Muḥammad and other saints and is followed by a *rawḍa-khʿān*, a master story-teller, who recites and sings the story of Husayn and his family and followers at the bloody battle of Karbalāʾ while sitting on a *minbar* above the assembled crowd. His rapid chanting in a high-pitched voice alternates with sobbing and crying to arouse the audience to an intense state of emotion. The audience responds with weeping, chest beating, and body flagellation. The performance can last from a couple of hours to an entire day, well into the night as a succession of *rawḍa-khʿāns* are being used. The *rawḍa-khʿānī* ends with the congregational singing of *nawḥa* [see NIYĀḤA] (dirges).

The art of *rawḍa-khʿānī* depends on the ability of the *rawḍa-khʿān* to manipulate the assembled crowd, using his (or her, if the gathering is entirely female) choice of episodes of the tragedy as well as his or her use of body language and tonality. A successful *rawḍa-khʿān* is able to bring the audience to a state of frenzy in which the members of the audience identify with the suffering of Husayn and other martyrs. According to popular belief, participation in *rawḍa-khʿānī* ensures participants of intercession by Husayn on Judgement Day. Almost from its inception it has been a tradition that mixed the past with the contemporary, and *rawḍa-khʿāns* often make digressions into the political, social and moral issues of the day. This makes the *rawḍa-khʿānī* a very important political weapon.

Outside Persia, *rawḍa-khʿānī* has been used in India in its original form, but now exists in modified versions reflecting Indian cultural influences. In Bahrayn, the Persian model is still followed. Other Shīʿa communities also observe this public lamentation for Husayn and other martyrs according to local

traditions. The intensity of feeling discharged in these rituals, no matter where, is universal.

Bibliography: Husayn Wāʿiẓ Kāshifī, *Rawḍat al-shuhadāʾ*, Tehran 1341 Šh.; Mahmoud Ayoub, *Redemptive suffering in Islam*, The Hague 1978; P.J. Chelkowski (ed.), *Taʿziyeh: ritual and drama in Iran*, New York-Tehran 1979; G.E. von Grunebaum, *Muhammadan festivals*, New York-London 1958; G. Thaïs, *Religious symbolism in social change. The drama of Husain*, in Nikki R. Keddie (ed.), *Scholars, saints, and Sufis*, Berkeley, etc. 1972. (P. CHELKOWSKI)

RAWḤ B. ḤĀTIM b. Kaḇīša b. al-Muhallab b. Abī Šufra (d. 18 Ramaḍān 174/28 January 791) was the fourth governor from the Muhallabids [q.v.] of Ifrīkiya, where there preceded him successively a distant cousin, ʿUmar b. Ḥafṣ b. ʿUṭhmān b. Kaḇīša (151-4/768-71), his brother Yazīd (19 Djumādā II 155-18 Ramaḍān 170/27 May 772-13 March 787) and his nephew Dāwūd b. Yazīd who, on his father's death, took over in the interim until the arrival of his uncle Rawḥ on 1 Raddjab 171/16 December 787.

Rawḥ had first served in the army before rejoining, in 159/776, the group of governors. He is mentioned for the first time in 132/749-50, at the siege of Wāsiṭ, in the army of Abu ʿl-ʿAbbās al-Saffāh. Ten years later, in 142/759, he fought in Ṭabaristān in the service of al-Manšūr, and is then found subsequently acting as chamberlain for the latter caliph.

In 159/776 he was made governor of Sind by al-Mahdī. From then onwards, with intervals of varying length when he was available for service, spent probably at court, he was appointed governor of Kūfa, Bašra, Ṭabaristān, Armenia and Palestine, this being his last post in the east. In 166/782-3, when he was governor of Bašra, his son Dāwūd was accused of *zandaqa* and arrested, but freed once he had recanted. Recalled from Palestine, Rawḥ learnt in Baghdād of the death of his brother Yazīd at Kayrawān. The new caliph Ḥārūn al-Rašīd appointed him as Yazīd's successor.

He found a province left in a peaceful state by his brother, allowing him to govern there without incident. He had the good sense to make peace firm by establishing good relations with the Imām of Ṭahart. By then he was very aged, and it often happened, we are told, that he went to sleep during meetings. The officer in charge of the *barīd* [q.v.] (postal and intelligence service) informed al-Rašīd about this, who, in order to prepare for all eventualities, secretly appointed another Muhallabid, Našr b. Ḥabīb, to succeed Rawḥ on his death. Rawḥ, for his part, had left the power to his son Kaḇīša. In this way, probably with a deliberately theatrical gesture, during the investiture ceremony for Kaḇīša in the Great Mosque, the *šāhib al-barīd* exhibited al-Rašīd's diploma in favour of Našr. Those present acquiesced.

The evidence shows that the caliph was keeping a weather eye open, and did not want a dynastic tradition to become established in North Africa. After two years and three months, Našr was dismissed, and the interim authority entrusted to al-Muhallab b. Yazīd whilst the new governor, another son of Rawḥ, al-Faḍl, was awaited. Al-Faḍl entered Kayrawān in Muḥarram 177/April-May 793, the eighth and last Muhallabid governor in Ifrīkiya. Trouble broke out immediately, and in Šaʿbān 178/November 794, al-Faḍl was killed in a revolt by the *djund*.

With the Muhallabids, a dynastic tradition was appearing in the last province of the Maghrib still in caliphal hands. It was, however, abortive. Another period of troubles had to arise in order to convince the caliphs to relax their control, and this was, in 184/800,

فهم الفنى الأزدي اتلاف ماله وهم الفنى القيسى جمع الدراهم

ولاية روح بن حاتم على المغرب

ولا بلغ الرشيد وفاة يزيد بن حاتم - وكان أخوه روح واليا على فلسطين وكان أسن من يزيد - استقدمه وعزاه في أخيه وولاه على المغرب ، فقدم القيروان منتصف سنة احدى وسبعين ومائة ، وكان يزيد قبله قد أذل الحوارج ومهد البلاد كما قلنا ، فكانت أرض المغرب ساكنة أيام روح ، ورغب في موادعته عبد الوهاب بن عبد الرحمن ابن رستم صاحب تاهرت فوادعه قال ابن خلدون : « وفي أيام روح اتخذت شوكة البربر واستكنوا للغلب وطاعوا للدين ، فغضب الاسلام بجرانه وألقت الدولة المضرية على البربر بكلكلها » اه . كلام ابن خلدون .

وفي أيام روح أيضا اجتاز الامام ادريس بن عبد الله ببلاد مصر وافريقية ناجيا من وقعة فنج التي كانت بمكة لآل العباس على آل على بن أبي طالب رضى الله عنهم ، ودخل مدينة ولى من المغرب الاقصى سنة اثنتين وسبعين ومائة كما سيأتي ان شاء الله .

قال ابن خلكاز . « كان روح بن حاتم من الكرماء الاجواد ولى خمسة من الخلفاء السناح والمنصور والمهدى والهادى والرشيد . ويقال أنه لم يتفق مثل هذا الا لابي موسى الاشعري رضى الله عنه فانه ولى لرسول الله صلى الله عليه وسلم والخلفاء الاربعة رضى الله عنهم » قال : « وكان روح واليا على السند ولواه عليها المهدى بن المنصور فلما مات أخوه يزيد بالقيروان ودفن بباب سلم قال أهل افريقية : ما أبعد ما يكون بين قبري هذين الاخوين ! فان أخاه بالسند وهذا هنا فاتفق أن الرشيد عزل روحا عن السند (١) وسيره

(١) هذا مخالف لما تقدم عند المؤلف اول الترجمة من أنه كان واليا على فلسطين واستقدمه الرشيد منها وأسند له أمر افريقية في التاريخ

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كتاب الاستقصا لأخبار دول المغرب الاقصى ،
مج ١ ، ص ١٣٤-١٣٥ ، ١٩٥٤ الدار البيضاء

Ruh b. Hatim

وسبعين ومائة .
بعد ذلك التباعد رحمهما الله .
ثم ولى المغرب من قبل الرشيد حبيب بن نصر المهلبى ثم عزله سنة سبع وسبعين ومائة .

وولى على المغرب الفضل بن روح بن حاتم وقتله عبد الله بن الجارود منتصف سنة ثمان وسبعين ومائة وانقرضت بانقراضه دولة آل المهلب من المغرب .

ثم ولى الرشيد على المغرب هرثمة بن أعين فبنى القصر الكبير بالمنستير (١) وبنى السور على طرابلس من جهة البحر ، ولما رأى هرثمة ما بالمغرب من كثرة الثوار والخلاف استعفى الرشيد من ولايتها فأعفاه لستين ونصف من ولايته .

ثم ولى الرشيد على افريقية محمد بن مقاتل العكي - وكان رضيعا له - فاضطربت عليه افريقية ، وبلغ الرشيد ذلك .

وطلب أهل افريقية من ابراهيم بن الاغلب - وكان من عمال محمد بن مقاتل أن يكتب الى الرشيد فى الولاية عليهم ، فكتب الى الرشيد فى ذلك على أن يترك المائة ألف دينار التي كانت تحمل من مصر الى افريقية اعانة للولاية بها ، وعلى أن يحمل هو من افريقية الى الخليفة أربعين ألفا ، وبلغ

المذكور . والرواية الاولى لابن خلدون وابن الاثير ، والثانية لابن خلكاز ، ولعل الرواية الاولى هى الصحيحة . والمقالة التي قلت فى بعد قبريها فقت قلت يوم ولايتهما لافريقية والسند زمن المنصور .

(١) المنستير بضم اوله وفتح ثانيه وسكون السين المهملة وكسر التاء بين المهديه وسوسة بأفريقية وهو موضع فيه خمسة قصور يحيط بها سور واحد ويسكن هذه القصور قوم من أهل العبادة والعلم قاله ياقوت .