

PALABYIK, Mustafa Serdar. The Sultan, the Shah and the King in Europe: the practice of Ottoman, Persian and Siamese royal travel and travel writing. *Journal of Asian History*, 50 ii (2016) pp. 201-234. A comparative analysis of the travels of the Ottoman sultan Abdülaziz, Shah Naser al-Din of Persia and King Chulalongkorn of Siam to Europe at the zenith of European imperialism in the late 19th century. These royal visits "were primarily designed as platforms for 'self-projection', as a means of demonstrating that these monarchs were 'civilized'".

Sultan  
182352

Şah  
181543

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

00997 SCHRÖDER, Günter, hrsg. *Schah und Schia: Materialien zur Geschichte von Religion und Staat im Iran*. Giessen: Initiative für ein Sozialistisches Zentrum (1979). (Reihe Internationalismus-Informationen, 3.)

- Şia  
- Şah  
- iran

113 EKİM 1993

193 EKİM 1993

- Iran

- Şah

- Eğitim-öğretim

14175 WATSON, K. *The Shah's White Revolution - education and reform in Iran. Comparative education* 12 (1976), pp. 23-36.

0159 Garthwaite, Gene R. *Khans and Shahs: a history of the Bakhtiyari tribe in Iran* / Gene R. Garthwaite. - London; New York: I.B. Tauris, 2009. - XXIII, [6] p. de lám., 215 p. : il., mapas; 24 cm. Bibliografía: p. 197-209 ISBN 978-1-84835-096-5 1. Tribus - Irán I. Titulo. 397(55) ICMA 4-33999 R. 68566

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MADDE YAYIMLANDIRTAN SONRA GELEN DOKÜMAN

MADKUNG, W.

The assumption of the title *Shahānshāh* by the *Būyids* and "The Reign of the *Daylam* (*Dawlat al-Daylam*)"

JNES 28 (1969), pp. 84-108

195 HAZİRAN 1992

- Iran

- Şah (Şehinşah)

5033 KABIR, Mafizullah. The assumption of the title of *Shahānshāh* by the *Buwayhid* rulers. *J. Asiat. Soc. Pakistan* 4 (1959), pp. 41-48

BUVEYHİLER  
Şehinşah (Üvan)

Buwayhid yöneticilerinin  
Şehinşah ünvanını almaları

Şah

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06272 SAIKAL, Amin. *The rise and fall of the Shah*. Princeton, N.J.: Princeton University Press, 1980.

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- Şah

- ŞAH

06244 LAING, Margaret. *The Shah*. London: Sidgwick and Jackson, 1977.

06186 ASHRAF PAHLAVI, Princesse. *Visages dans un miroir. La soeur du Shah témoigne*. Trad. de l'américain par Marie-Josée Tubeuf et Robert Bré. Paris: P.Laffont, 1980.

Mawlāy Ibrāhīm's sister, Sayyida al-Hurra, married the *kā'id* of Tetuan al-Mandrī and, after becoming a widow, became the wife of the Waṭṭāsīd sultan Aḥmad. She played a leading role in the politics of the region, and Mawlāy Ibrāhīm himself distinguished himself in warfare against the Portuguese of Aṣīla before succeeding his father as *kā'id* of Shafshāwan. As a splendid and faithful warrior, Sidī Brāhīm/Mawlāy Ibrāhīm compelled the admiration of his enemies, who did not cease to heap praises on his great deeds and generosity (Bernardo Rodrigues, *Anal de Arzila*, ed. D. Lopes, Lisbon 1915-20; R. Ricard, *Moulay Ibrahim, caid de Chefchaouen*, in *Sources inédites de l'histoire du Maroc, Portugal*, Paris 1948, iii, 146-57, and the same article in *al-And.* [1941]). But his family fell victim to the conflicts between the last Waṭṭāsīds and the Sa'dīds. After Abū Hassūn's capture of Fās in 961/1554, Shafshāwan was besieged by the minister Abū 'Abd Allāh Muḥammad 'Abd al-Kādir in the name of the sultan al-Ghālīb, and the Banū Rāshīd fled in Safar 969/October 1562 and disappeared from the political scene.

Shafshāwan played an essential role in the fight against the Portuguese installed at Ceuta, Tangiers and Aṣīla, and Leo Africanus states that its citizens were "freed from taxes because they serve as cavalrymen and infantrymen in the fight against the Portuguese". The 9th/15th century was its most brilliant one, when it produced several renowned scholars, such as Abū Muḥammad 'Abd Allāh al-Habṭī (d. 963/1556) and Ibn 'Askar, the author of the *Dawḥat al-nāshīr*, banished by the Banū Rāshīd. Once occupied by the Sa'dīds, the town lost its importance and, henceforth, is hardly ever mentioned. Mawlāy Ismā'īl built a *kaṣba* there. It was in turn held by al-Raysūnī, al-Khaḍīr Ghaylān and then by the *pasha* Aḥmad al-Rifī (d. 1146/1743), and in October 1920 was occupied by Spain. During 1922-6 'Abd al-Krīm made it a base of operations for the war in the Rif [q.v.].

The surrounding region, despite its steep slopes, is fertile and well-watered and produces cereals and fruit (grapes, figs, pomegranates etc.), but the water-mills and the presses which gave the town its fame survive only vestigially. The activity recorded by G. Colin in the earlier decades of this century (*EP* art. s.v.) is only a memory, and Shafshāwan lives essentially off tourism, with many tourists attracted by the climate and the beauty of its site, and with handicrafts: textiles (*drāza*), pottery, leatherwork and copper ware. The fortified town has walls pierced by eleven gates. Its clearly individual quarters, its numerous mosques, its *kaṣba* and the shrine of Sidī 'Alī Ben Rāshīd, bear witness to a past era now completed, for the town now suffers from its cramped site. It remains a modest place, and its eccentric position and the poverty of the region have not encouraged the growth of population which characterises other urban centres of Morocco. It is thought to have had between 3,000 and 7,000 inhabitants before 1918. In 1953 the census counted 11,500 Muslims, 2,500 Spanish and 15 Jews. The population reached 16,850 in 1969, but did not go beyond 24,000 in 1982.

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*einer marokkanischen Stadt*, in *WI*, xiv (1973), xiv (1976) (important bibl. and illustr.); Kādirī, *Nashr al-mathānī* (trads. Archives Marocains, XXI), Rabat 1977, i, 33, 220; G. Ayyache, *Les origines de la guerre du Rif*, Rabat 1981; 'Abd al-Kādir al-'Atīyya, *al-Hayāt al-siyāsiyya wa 'l-idjtimā'īyya wa 'l-fikriyya bi-Shafshāwan wa-aḥwāzihā*, Mohammadia 1982. (HALIMA FERHAT)

**SHĀH** "king", and **SHĀHANSHĀH** "king of kings", two royal titles in Persian.

They can be traced back to the Achaemenid kings of ancient Persia, who, from Darius I (521-486 B.C.) onwards, refer to themselves in their inscriptions both as *xšāyathiya* "king" (from the root *xšay-* "to rule", cognate to Sanskrit *kṣayati* "possess" and Greek *κτάομαι* "acquire") and as *xšāyathiya xšāyathiyānām* "king of kings". Even earlier the title "king of kings" had been used by the rulers of Assyria and of Urartu (in the Caucasus) and it is not unlikely that the Persians adopted it from the latter (see O.G. von Wesendonk, *The title "King of Kings"*, in *Oriental studies in honour of Cursetji Erachji Pavry*, London 1933, 488-90). The implication of this title would seem to have been, not that the Achaemenid monarch was the chief king over other sub-kings (there is no evidence that there were any other "kings" within the empire), but rather that he was the king *par excellence*. We have thus to do with a rhetorical figure which might be called the superlative genitive, as also in the Biblical "vanity of vanities" (*h'bel h'ḥālīm*).

The same two titles, in their Western Middle Iranian forms *shāh* and *shāhān shāh*, occur in the inscriptions of the Arsacid and Sāsānid kings. In inscriptions in the Parthian language these are represented by the Aramaeograms MLK<sup>3</sup> and MLKYN MLK<sup>3</sup> respectively; Middle Persian uses the Aramaeogram MLK<sup>3</sup> (also MRK<sup>3</sup> and in books occasionally the "phonetic" spelling *šh*) for the former and the "semi-phonetic" spelling MLK<sup>3</sup>-n MLK<sup>3</sup> (and variants) for the latter (for references, see Ph. Gignoux, *Glossaire des inscriptions Pehlevies et Parthes*, London 1972, 28, 57, and add the new Arsacid inscription discussed by E. Lipiński in *Orientalia Lovaniensia analecta*, xlviii [1993], 127-34). The Sāsānid inscriptions refer to the emperor consistently as *shāhān shāh*, and use *shāh* as a title for other members of his family: the emperors appointed their sons as "kings" of the outlying provinces, assigning them the royal titles of the former rulers of those regions (e.g. *Kushān shāh* "king of the Kushāns"), in much the same way that the heir to the English throne bears the title "Prince of Wales". However, in a contemporary Manichaean text (published by W.B. Henning, *Mani's last journey*, in *BSOS*, x/4 [1942], 941-53) the Sāsānid Wahrām I is referred to merely as "the king" (*shāh*). It would thus appear that, although in official protocol the ruler was always *shāhān shāh*, in everyday speech he could be simply *shāh*. The distinction between the "king of kings" and the subordinate "kings/princes" is mirrored by the title "queen of queens" (Middle Persian *bāmbishnān bāmbishn*, written MLKT<sup>3</sup>-n MLKT<sup>3</sup>), borne by the monarch's principal wife, to distinguish her from the other queens in the royal household, and similarly further down the hierarchy, with the *mowbed ī mowbedān* "priest of priests", and so forth. It is not unlikely that Islamic titles like *kādī 'l-kudāt* continue this Iranian tradition.

Neo-Persian *shāh* (also *shah*) is the usual word for "king" in that language, and is used either by itself or else in conjunction with a personal name. In the latter case it can precede the name (e.g. *shāh Maḥmūd*), follow it in an *idāfa*-construction (*Maḥmūd-i shāh*), or be appended directly to the name and form an accen-

SAH

(KARACHI)

Bellhi Sur kantarindas  
Sūritan (Afghan) kantarindas  
Babur  
Khan  
Humayun  
Mubāriz  
Mubāriz

MUHAMMAD 'ADIL SHAH

By

DR. A. RAHIM, M.A. PH. D. (LOND.), UNIVERSITY OF KARACHI

The death of energetic Islām Shāh and the minority of his son Firūz gave the Afghān chiefs an opportunity to reassert their position in the sultanate. The attempt of 'Adil Shah to follow Islām Shāh, however, revived the conflict between the king and the chiefs culminating in the dissolution of the sultanate and the Afghān loss of sovereignty in Northern India.

Murder of Firuz

On October, 30, 1553, on the death of Islām Shāh, his son Firūz, a boy of twelve, was placed on the throne at Gwalior by the supporters of the late king. Tāj Khān Karranī, to whom the dying king had entrusted the guardianship of his minor son, became his wazīr<sup>1</sup>. But the disaffection which Islām Shāh's strong monarchy and centralised government had created among the Afghān chiefs proved too strong for the boy king and his guardian minister and on the third day of his accession<sup>2</sup>, Firūz was killed by his maternal uncle Mubāriz Khān Sur, the son of Sher Shāh's younger brother Nizām Sūr, who had the support of Pahār Khān Sarwānī, Ibrāhīm Khān Sūr, Shamsūr Khān, the younger brother of Khwās Khān, and other disaffected Afghān chiefs<sup>3</sup>.

In his life time Islām Shāh had foreseen that such a calamity might befall his successor and he wanted to ensure his safety by executing Mubāriz, who formed the centre of the conspiracy of the Afghān chiefs against him. His wife Bibī Baī, however, prevented him from executing her brother, saying that he was given to music and pleasures and was not interested in the throne. Islām Shāh was disgusted and remarked that she would live to see the consequences of her folly. Badāyūnī writes that the prophesy of Islām Shāh came true and, in spite of her entreaties, Mubāriz murdered her son in her very presence<sup>4</sup>. With the consent

<sup>1</sup> *Shahi*, 272-74.

<sup>2</sup> Badayuni, I, 416; *Tabaqat*, II, 118; *Firishta* I, 438.

All the contemporary historians, except Ahmad Yadgar, say that Firuz was killed within a few days of his accession, the general statement being 3 days.

<sup>3</sup> *Waq'iat-i-Mushtaqi*, 76b.

<sup>4</sup> Badayuni, I, 416.

Net

Bo makalenin asli 'BABURUN' CER Posetindan

214. TREADWELL, Luke. « *Shāhānshāh* and *al-Malik al-Mu'ayyad*: The Legitimation of Power in Samānid and Būyid Iran », in: F. Daftary and J. W. Meri, eds., *Culture and Memory in Medieval Islam. Essays in Honour of Wilferd Madelung*. Londres, Tauris, in association with the Institute of Ismaili Studies, 2003, pp. 318-337.

Dans la suite des études de W. Madelung sur la titulature des Bouyides, l'A. montre, à partir de la numismatique, comment les Samanides ont utilisé le titre *al-malik al-mu'ayyad* et plus tard celui de *shāhānshāh* pour asseoir leur autorité dynastique, notamment face à leurs rivaux bouyides. Une lecture précise des sources (Ibn al-A'īr, Miskawayh) permet d'éclaircir le contexte historique, et notamment l'épisode où pendant quelques mois, Nūḥ b. Naṣr a perdu puis repris son trône, face à un prétendant appuyé par les Bouyides. Nūḥ et ses successeurs n'ont pas utilisé ces titres de façon régulière et suivie, et seulement sur des monnaies issues de certains ateliers (ceux de l'ouest) ou destinées à une circulation restreinte. Si, au contraire des Bouyides, les Samanides ne se sont pas franchement proclamés roi et empereur, c'est dû en partie, remarque l'A., à leur passé de guerriers *gāzī* défenseurs de l'islam, à qui ne seyait pas le titre de roi, tenu en suspicion au début de l'époque musulmane.

M.G.

Shāhānshāh