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~~TAYLASAN~~
SUYUTI

→
A critical study of Isnad as mentioned in Jalal ad-Din ibn Abd ar-Rahman ibn Abi Bakr as-Suyuti's (849-911/1446-1506) al-Ahadith al-Hisan fi Fadl at-Taylasan.

Notes on Costume from Arabic Sources

By REUBEN LEVY

DOZY'S *Dictionnaire des Noms des Vêtements*¹ long ago settled the meanings of the great majority of the terms used for clothes and clothing in Arabic. Texts not available at the time of its compilation have come to hand in the meanwhile, and, further, something still remains to be said on the social and historical aspects of the subject.

In general it may be said that the dress of Bedouin and town-dweller, except among the poorest, has as a rule differed, and that, whereas fashions have altered not infrequently amongst townspeople, the dress of the dweller in the desert has remained over long periods without much alteration. In the costume of the former also a distinction has usually to be made between the costume of the private individual and that of the official. It is proposed here to deal chiefly with the dress of the towns, as offering greater variety and also because the references available are more numerous, and to deal first with that of private individuals.

I

Tradition is naturally careful to record what the Prophet Muhammad wore, but in this, as in other matters, it is apt to be coloured by the predilections of the transmitters. The inclination of piety is to clothe him in the garb of asceticism; yet, apart from the statement that he disliked the wearing of silk,² it is by no means certain that he insisted upon simplicity in dress. He himself until the end of his life never wore wool³

¹ In the margins of the late Professor W. Robertson Smith's copy, now in the Library of Christ's College, there are a number of notes in his hand. Some of them have been used here and are marked by the initials "W. R. S."

² Ibn Sa'd, i, i, 151 f.

³ Md. Zayn al-'Abidin al-'Umari, *Kitāb al-Turuz* (B.M. MS. Or. 11,259 (2)), f. 49a.

A. Deal
Elbise

Rida
Cübbe
izār
ihram
Kamīs
Himār
Kalansuwa
Taylasan
Mest
Bürde
Hil'at

Males put the garment on when they reached puberty and "to flee on the *azr*" meant to become a *ghulām*, i.e. to grow up.¹ Boys as a rule wore a *qabā'* and a belt,² and when dressed for circumcision put on festive coloured clothes.³

The *izār*, however, was not specially a male garment, although it was regarded as the characteristic dress of Arabs.⁴ Women wore it,⁵ and if, in the privacy of their homes, they might wear a *ghilāla* (chemise) instead,⁶ nevertheless it was regarded as essential for wear out of doors. Thus Ṭabarī,⁷ describing the raids on private houses which took place on Mu'tamid's return from Samarra, says that the women were forced to flee into the streets without an *izār*. In later times the term came to be applied to an outer wrap worn exclusively by women, and it is possible, therefore, that the garment to which reference is made in the instance quoted had already developed into something more than the primitive waist-wrapper.

Like the *izār*, the *ridā'* also was worn by both men and women.⁸ It appears to have been a cape or cloak worn over the shoulders⁹ and covering the *qamīs*,¹⁰ although sometimes it might be put over the head for protection against the weather or for other reasons.¹¹ Doubtless the style of the garment, and obviously the manner of wearing, differed with the sex of the wearer.

The *qamīs*, which is mentioned as part of the Prophet's attire, was an addition to the indispensable parts of dress.

¹ *Naqā'id*, iii, 719.

² *Aghānī*, ix, 98, l. 8.

³ Ibn Qutayba, *'Uyūn*, i, 299.

⁴ *Rāghib*, op. cit., ii, 212.

⁵ *Aghānī*, iv, 68, l. 7; xiii, 131, l. 19 and 150, l. 16.

⁶ *Ibid.*, iv, 62. (They might, of course, wear other costume too. Cf. *ibid.*, v, 64.)

⁷ iii, 2122.

⁸ Cf. note 5, *supra*.

⁹ Ibn Qutayba, *'Uyūn*, i, 301; cf. *Naqā'id*, p. 547, l. 3.

¹⁰ Ibn Sa'd, vii (ii), 133, l. 6.

¹¹ Ṭabarī, i, 2736; *K. al-Turuz*, ff. 64b, 65a.

Not: Bu urakale elbise پوشیده شد.

الطيلسان

بلري محمد فهد
كلية الشريعة

ان البحث عن الطيلسان - شأن البحث عن الملابس العربية القديمة بصورة عامة - ليس بالأمر اليسير^(١) ، وقد حاولت أن أرسم له صورة مقربة على قدر توفر المادة الموجودة لدي . وكان أول رجوعي إلى المعاجم وكتب اللغة التي لم تنتهي شيئا . حيث وصف الطيلسان في بعضها بأنه كساء معروف ، وفي بعضها الآخر انه ضرب من الأكسية^(٢) . وفي طائفة ثالثة جاء وصفه مضطربا لا يفهم منه وجه معين^(٣) .

وقد وردت عنه الاخبار انه كان من ملابس العرب في الجاهلية . حيث كان فرسانهم يلبسونه في المناسبات مثل مواسم الحج ، وعند انعقاد الاسواق كسوق عكاظ وذي المجاز^(٤) . واتهم ذكروه في أشعارهم ، وتأييدا لذلك أورد الجواليقي (٥٤٠ هـ) هذه الايات عن ثعلب :

كَلْبَهُمْ مَيْتَكِيرٌ لِّشَانِيهِ كَاعِيْمٌ لِّحِيَاهِ يَطِيلْسَانِيهِ
وَأَخِيرٌ يَزِفُ فِي أَعْوَانِيهِ مِثْلَ زَفِيفِ الْهَيْقِ فِي حَفَانِيهِ
فَإِنْ تَلَقَّاكَ بِهَيَوَانِيهِ أَوْ خَفَتْ بِعُضِّ الْجَوْرِ مِنْ يَلْطَانِيهِ

فأسجد لقرد البؤء في زمانيه

(١) لقد ذكرت في كتابي [الحياة ببغداد في القرن الخامس - الفصل الثاني (٢ - ملابس العامة)] والذي سينشر قريبا صعوبة البحث عن الملابس العربية القديمة وبينت اسباب ذلك فلتراجع وانظر ايضا مقالة الدكتور صالح احمد العلي عن الملابس في مجلة المجمع العلمي العراقي عدد ١٣ .

(٢) ابن دريد (مادة طلس) ، ابن منظور ٧ : ٤٣١ ، ابن سيده ٤ : ٧٨ .

(٣) ابن سيده ٤ : ٧٩ .

(٤) السيوطي : الاحاديث الحسان في الطيلسان - خط ورقة ٣٧ (ب) .

واين يعط جمل ألفيته في واحد وثلاثين بابا فقط نتيجة لتداخل الابواب النحوية في عنوان واحد الى غير ذلك من ملاحظات تحفظ بها لضيق المجال .

لماذا لم تسعد ألفية ابن معط كما سعت شقيقتها ؟
هناك اسباب كثيرة منها :

- ١ - لأن أحفظ عشرة أبيات لعشرين قاعدة خير من حفظها لخمس قواعد .
 - ٢ - شهرة ابن معط بالادب وتخصصه لتدريسه قلل من أهمية كتابه فاندثر .
 - ٣ - عكوف ابن مالك على تدريس النحو أكثر من تلاميذه الذين تنقفوا بكتبه فبت من ذلك طائفة تشرح وتنفذ فيجاءت الشروح الخمسون عليها تقريبا ووجدت الحواشي التي تمثل هيئة دفاع عن المصنف .
 - ٤ - منزلة ابن مالك العلمية وكثرة مؤلفاته وقوة إنتاجه وسبغة اطلاعه ويؤيدنا في ذلك أن الذي يطلع على كتب التأخرين يجدها متفقة بثقافته ابن مالك ولا تخلو مسألتها وشواهدا من آرائه وتأويلاته .
- هذه عجالة عابرة في الموازنة وبقيت ألفية السيوطي ومنظومات أخرى ترجو أن يتسع الوقت في فرصة أوسع لتوازن وتوازن كما تناول بقية مؤلفاته الأخرى بقدر ما تسمح الظروف والله المستول عن القبول .

TAYK^c

tributaries, in what is now northeastern Turkey. Tayk^c is an ethnic name and corresponds to that of the people called Daiaeni by the Assyrians (eleventh century B.C.), Diauehi by the Urartians (eighth century B.C.), and Taochoi (Taochi, in Xenophon) by the Greeks (fourth–fifth centuries B.C.). Tayk^c appears to have been acquired by the East Georgian kingdom of Iberia (fourth–third centuries B.C.), then by Artaxiad Armenia (second century B.C.), forming a part of Armenia until A.D. 772, that is, for nearly a millennium. During this period Tayk^c was ruled by the Armenian-Georgian house of Mamikonean and consisted of four districts lying west of the principality of Koł (Georgian: Kola) in a semicircle around the three districts that formed the Dimak^csid principality of Bołxa.

At the Byzantine-Persian partition of Armenia in 387, Tayk^c became Persian, and its western border formed a part of the boundary between the two empires. In 591, however, the Persian frontier was pushed much further east, and Tayk^c passed to the Byzantines, who apparently added to it Koł and Bołxa to form the province of Armenia Interior (*Armenia profunda*). This, with its eight districts, corresponds to the greater Tayk^c of medieval Armenian sources. After 772 Georgian sources refer to Upper or Thither Tao (southwest Tayk^c) and Lower or Hither Tao (northwest Tayk^c), the former of which had recently passed into Bagratid hands, while the latter was held by the Iberian Guaramids. By 813, however, both Taos were Bagratid and thereafter remained in the Iberian rather than the Armenian sphere of influence. By the tenth century Bagratid Tao/Tayk^c and a part of neighboring Klarjet'i formed a vassal state of the Byzantine Empire, whose Georgian Bagratid ruler Dawit^c (David) the Great of Tao (*d.* 1000) was styled *curopalate*; but, by 1008, Tayk^c was an integral part of the united Bagratid Kingdom of Georgia.

A rugged, mountainous region, early Tayk^c had no cities, the residence of its princes being first at Eraxani, then at the fortress of Tayoc^c K^car, and then at the village of Iṣḥan. The population of Tayk^c was of mixed Armenian and Georgian origin, toponyms in both languages being found there as well as a number of Georgian, that is, Greek Orthodox, monasteries (for example, Oski and Bana), along with those of the Armenian church (for example, Iṣḥan and Vac^cejor). Other forts in Tayk^c included Bołxa, Ok^cate, Tortum, Azord, and Berdagrak. In the golden age of Georgia, from the eleventh to the thirteenth century, Tayk^c became

TAYLASĀN

very prosperous. Trade routes developed to the Black Sea, and commercial towns, such as Artvin, Ardahan, and especially Ardanuṣ, arose. Greater Tayk^c, later called Mosḫika (Meschia), has been Turkish since the sixteenth century, but the local population is still largely composed of Georgian Muslims.

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[See also Armenia, Geography; Armenia: History of; Bagratids, Armenian; Bagratids, Georgian; Curopalates; David of Tao; Georgia: Geography and Ethnology; Georgia: Political History; Trade, Armenian.]

TAYLASĀN, a large, dark shawl or mantle worn by men in the Muslim world over the turban and down on the back and shoulders. It either was left flowing or was gathered in front to create a cowl or hoodlike effect. Sometimes, it was merely worn on the shoulders.

The *ṭaylasān* was originally a Persian winter garment (although the traditionalist al-Bukhārī mentions a headcovering by this name worn by the Jews of Khaybar in Muḥammad's time). It was considered so typically Iranian that a common insult for Persians was *ya 'bn al-ṭaylasān* (O son of the *ṭaylasān*).

During the Abbasid caliphate, the *ṭaylasān* was adopted by Arabs and was worn from Spain to the borders of India. However, the question was raised from time to time by jurists of the Hanbalite and Malikite schools whether or not wearing it was to be considered an act of *bid^ca* (heretical innovation). The great Egyptian Shafi^cite scholar

وكان الطيلسان يلبس فوق سائر الالبسة الاخرى للتجمل به ، ويذكر
الازدي (١٧٧) ، عن الرجل اذا دخل دار الاكابر يلبس طيلسان قد اسبل
طرفه على جبينه وغطى شطر وجهه *
واستمر الزام اهل الذمة على ارتداء ملابس معينة تميزهم عن سواهم
من المسلمين ، وكان من بين هذه الملابس ، الطيالس ، ففي سنة (٢٣٦هـ) أمر
الخليفة المتوكل « اهل الذمة الا يلبسوا العنائم والطيلسان الا المصبوغ
وبه رقاع مخالفة للون ثيابهم » (١٧٨) ، كما امرهم بلبس الطيالس
العسلي (١٧٩) .

وكان الناس يلبسون الطيلسان مع الجبة (١٨٠) ، او مع الازار (١٨١) او
مع القيص (١٨٢) . وكان الفقهاء يرخون طيالسهم عند دخولهم الى مكان
مقدس احتراماً له فيذكر ابن جبير (١٨٣) انه في سنة (٥٨٠هـ) اثناء زيارته
لبغداد شاهد الفقيه الامام الواحد جمال الدين أبي الفضائل بن علي يصعد
المنبر ويرخي طيلسانه على رأسه تواضعا لحرمة المكان .
وقد بلغ من قيمة الطيلسان لدى العلماء والفقهاء ، انهم كانوا لا
يرغبون لعامة الناس في ارتدائه ، خاصة الطبقات الفقيرة من المجتمع ،
واعتبروا لبسه من قبل الحمالين والكناسين والشرطة تركا للمروءة (١٨٤) .

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Paylasan
٢٧٢-٢٧٤
الملابس العربية للذكور في العصر العباسي الثاني

مِنَ الْمَصَادِرِ التَّارِيخِيَّةِ وَالْأَثَرِيَّةِ

الدكتور

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