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PREPARED BY A NUMBER OF LEADING ORIENTALISTS

EDITED BY

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LEIDEN
E.J. BRILL
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OF ISLAM	
HS AND CH. PELLAT RIT	

Il. 239 f.; these biographical dates include remarks (nukat) on Dismis all 1-Nazia's (Brockelmann. II. 199/254) of the Mälk, a commentary on the Urdizza al-Yziaminys on the Saliri shala and la-Yziaming to wide learning, stands scholar of wide learning, stands (al. 951/1544) belonging to of the Makhrama family. Sickness of the Makhrama family. Sickness of the Makhrama family Sickness of the Makhrama family Sickness of the Makhrama family Sickness of the Makhrama family. Sickness of the Makhrama family Sickness of the In the Kilida are biographies of the In the Kilida are biographics of the In the Kilida are hold rannaw terween Tarim famous Suff scholar and poet. Having juridico-theological training in Aden in Wadf Hadramaw terween Tarim famous Suff scholar and poet. Having juridico-theological training in Aden in Wadf Hadramaw terween Tarim famous Suff scholar and poet. Having juridico-theological training in Aden in Wadf Hadramaw terween Tarim famous Suff scholar and poet. Having juridico-theological training in Aden in Wadf Hadramaw terween Tarim famous Suff scholar social spiritual leader and became a local spiritual leader in the local saint Abū Bakr al-Aydaris in Secional suffering in the Suff Suff Suff Suf ng:

Dīn Asu 'L-Tayyıs 'Aso Allāh 8.

Dīn Asu 'L-Tayyıs 'Aso Allāh 8.

Drahim Bā Makhrama al-Himyari al
ral-Saybān?) al-Hadjarānī al
janī, b. 833/1430 in Hadjarayn [q.o.],

lden, where he was appointed kadī by

b. Tāhir but resigned after four

b. Tāhir but resigned after four resigned after four

..Din 'Aso Allah s. 'UMAR b. 'Abd 3.), b. 907/1501 in Shibr, d. 972/1565 re be finished his legal career as major

and was buried at the side of his father and his under al-Tayyjb close to the manuscleam of the Sulf Djawchar al-Yayib close to the manuscleam of the Sulf Djawchar al-Yayib close to the manuscleam of the Sulf Djawchar al-Yayib Choley (April Dalpy 'Adact and 'Abd Allah b. Ahmad Bā Surimi al-Yahibr' (d. 943/1536-7) he was kaif in Shibr wrice, became a great authority (wards) on Jah, and was consulted from all parts of the Yaman and Hadarnaww. A will be seen from the litt of his writings, he was not only be seen from the litt of his writings, he was not only be seen from the litt of his writings, he was not only be seen from the litt of his writings, he was not only be seen from the litt of his writings, he was not only be seen from the litt of his writings had a washid (and 'sail a 'yata' ha 'stash), at 'Makinghi Hadara 'Al-Annaw' (Bi ov. in Anbr. NF D 256), Urigizal | at Rashiyps (16 vv. in Anbr. NF D 256), Urigizal | at Rashiyps (16 vv. in Anbr. NF D 256), Heldick at almahar and hadara and the little of the t

tain judicial districts in the Ottoman Empire were referred to as making manularitym [see MEMLEWITET]. The name derived from a common attribute of the judges appointed to these districts. All were judges 'going out' to their first appointment after teaching in schools, madrate [s.e.]. The judges who had completed this appointment and were awaiting assignment to a higher ranking judicial district were called making manulari.

In inheritance law, makhredj was the term for the denominator which was used to divide an inheritance of a deceased woman, for example, where her husband deceased woman, for example, where her husband In is w, the term makhredi had two meanings. Certain judicial districts in the Ottoman Empire were referred to as makhredi metukeniyen [see MAKHRAMA — MAKHZAN

and daughter each received one-fourth of the inberitance and her son received two-fourths, the
melting of the inheritance would be four.

Bibliography to C. Ergin, Itanhul adappin w itin, terbys we are a misteted deputid Terbys nearly
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promising an annual paye e charter given by Nu 'aym raymughan of Dunbäwand, of ople of Dunbäwand, of in) and of Shirriz." This extent of the sway of the same included the country of and stretched down the Ray (al-Tabaristān. The land occupied by) the rm part of Tabaristān. The th Ray (al-Tabaristān. The old ay have been at Mandān, reakh, 275-7); but as we re conquest, Ray and Dunterent dynasties. The old ay have been at Mandān, Fakh, Armāř'll had built a debony, which in the reign as taken to pieces and In the Arab period there bāwand, se. Wīmā and ked on Stahl's map to the of Damāwand, which lies 'amāwand, should be Rayna, which must corre-Haddādīn. (Ibn al-Fakh's in) in which worked the st refer to the chambers Rayna; cf. E. Crawahay-Rainat, in JRAS [1904], . puts these events as late as ay, Siyawakhsh b. Mihran ceived reinforcements from but when he was defeated.

u Muslim in 131/748-9 to was attacked by the account of the difficult it bildith) was forced to v, 304; cf. Hāfiṣ-i Abrū,

ď,

conquered until 141/758dissensions in the family
b. al-Masmughān quarvent over to the caliph alusion (al-Tabarī, iii, 130).
Li 'li, '228, testifies to his
Liwandiyya and calls him
Dinār, madit of Dunbâviālik) had enjoyed conding to Ibn al-Faķih, the
Liā' as commander of the
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n him since the trouble
ans of this "Khurramī"
fi, Murāģi, vi, 188 = §

brother of Abarwiz who sawand was at war with spakind Khurshid of rd that the forces sent by way to Tabaristan, he ation with his adversary thir, v, 386).

ign against Tabaristan of his father al-Mansur

are very contradictory, as is shown by their very detailed analysis in Vasmer, sp. cit., in Bibl. After the defeat of the ispahbad, the Arabs conquered the masmussism and captured him and his daughters Bakhtariyya (?) and Smyr (? or Shakla). Of these princesses, one became the wife of al-Mahdī b. al-Manpūr and the other the smm usdad of Alī b. Rayta. According to a story in Ibn al-Fakih, 314, Khālid b. Barmak (Vasmer, sp. cit., 100, thinks that his expedition was sent especially against the lord of Dunbāwand) sent the masmussism and his wife and his two daughters to Baghdad, but in another passage, 275, the same writer says that the masmussism obtained smān from al-Mahdī and came down from the mountain of al-'Ayrayn (?). He was taken to Ray, and there al-Mahdī ordered him to be beheaded.

After the death of the masmussism (hauseiyse) and became like wild beasts (al-Tabarī, iii, 186). According to Ibn al-Fakih (276), however, the deacendants of the masmussism (a smill-known.

well-known.

Spiegel's and Marquart's hypotheses. Yāküt, i, 244, interprets manmughān as kubir al-magjūs, 'the great one of the magji' (mat 'great'), N.W. Iranian form). Spiegel thought of connecting this dynasty with the prince-priests of Ray, whose existence is known from a well-known passage in the Avesta (Yana, ix, 18, tr. Darmesteter, i, 170; cf. Jackson, Zamatar, 202-5). In spite of Marquart's criticisms, who says it is impossible to quote the authority of Avestan traditions which relate to much earlier state of affairs, Spiegel's suggestion is still of interest. We have cartainly to deal with vague memories and not with astual facts. In the time of the Arab conquest, the descendants of Bahrám Cubin were ruling in Ray, but the Arabs (al-Tabarf, i, 2653-6) installed there a certain al-Zaynabī, son of Kūla and father of al-Faruhhān. It remains to be seen if this family of Zaynbafi "whom the Arabs call al-Zaynabī' (al-Balādhuri, 317) is connected with Dunbāwand. Their stronghold in Ray was called 'Ārīn (?), which resembles the name of the mountain al-Yaynabī from which the last marmughās came down (cf. the note by de Goçje in Ibn al-Fakīh, 275). Marquart wanted to connect the marmughās of the Bāwandid dynasty, the eponymous ancestor of which Bāw, a descendant of Kawita, browher of Khurraw I, is said to have lived in the time of the later Sāsānids [see sāwano]. This Bāw was a man of piety, and after the fill of Yazdagird III had retired to his father's fire-temple. Marquart regards him as a "magus" and identifies him with the father of the Christian marry Anastasius, who bore this name (Baš) and was a "master of Magian lore". Latrly, he quotes the fact that the Bāwandids appeared in 1617/183-6 only after the disappearance of the marmughās (after 141), as if to continue their line. Unfortunately, several details of the ingenious argument are not accurate: our sources (Ibn Isfandiyār, Zahīr al-Dīn, 204-5) give not the slightest suggestion that Bāwandids; refers to the cousin of Marylar of the fact of the cousin

Kārinid dynasty [q.e.], which is quite different from the Bāwandids (cf. below). The Kārinid maşmughāns. It is curious that neither Ibn Isfandiyār nor Zabīr al-Dīn speaks of the

thy inventories of household economic transactions.

These inventories are often organization. headings en organised under subject clothing, or food expenses,

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chynasty of the marmagian of Dunbäwand, perhaps because they do not include this region in Tabaristian proper. On the other hand, they mention a mamagian (madragian) * marmagian) Walkill, who was the marmakes [4, 2, 10 ft Miylan-du-rid (Zahir al-Din, 42, 1837 that this cannon was near the Sair between the rivers Kalkrud and Mihribán and that on the cast it adjoined Karaunghán; Miylan-du-rid (Zahir al-Din, 42) lived in the time of Djanisspid Farrulphān the Great (709-722) and belonged to the elder branch of the Karinude descended from Zarmih b. Siikhi. (it is unclear why Justi, Israilar Allon, 430, taket this Walkid to be the son of the last marmagian of Dunbäwand). The Karinid Wandid Hurmuzd (of the younger line, descended from Karin, brother of Zarmihi) his irining against the caliph (al-Mahdi, 158-65/775-63) had combined with the ipsabled Sharwin (772-97) and the marmagian Walkid of Miylan-du-rid. This latter (Ilm Isfandiyir, 126; Zahir al-Din, 153) seems to have been one of the successor of the marmagian Walkid the walkid of Miylan-du-rid. This latter (Ilm Isfandiyir, 126; Zahir al-Din, 153) seems to have been one of the successor of the marmagian Walkid Umder 224/838 al-Tabari (iii, 1294) mentions a cousin of the Kārinid Mikayār, who was called Shahiriyār b. al-Marmughān. According to this, al-Marmughān would be identical with Wandid Ummid, uncle the year 250/864, al-Tabari, iii, 1529, mentions a Marmughān (b. Juni, 430). On the other hand, under the year 250/864, al-Tabari, iii, 1529, mentions a Marmughān b. Wandid-Ummid and his son, but the form of the designation of the latter (su.-a. with out he arrively would rather show that the title had become a simple proper name (Browne was thus wrong in translating "the Marmughān").

To sum up then. Alongaide of the marmagian of the designation of the latter (su.-a. with the control of the surface of

MAŞMUGHAN — MAŞRAF DEFTERI

purchases of household goods from merchants and artisans, salaries of household members, or gifts given and received during religious holidays. Each entry of the inventory usually contains a description of the transaction, the price, quantity and the names of the people involved in the transaction. No systematic study of these books, hundreds of which are to be found in the Topkaps and Ottoman Sasa archives, has yet been undertaken.

MASRAH (A.), "scene", increasingly employed as "the atte" (in the same sense as "Bühne" in German); frequently synonymous with hydro (from the Italian)

(talian).

In the Arab East.

Primarily an artistic and literary phenomenon of the last two centuries, the Arab theatre has it roots in local performances of passion plays [see xANAOZI], mimicry and other popular farces, and was affected by the then contemporary (rather than the classical) foreign theatre as well. Although some popular open-air plays in Arabic have occasionally been presented publicly since the 12th/18th century, if not earlier, an Arabic theatre in the modern sense of this term has been in existence only since the mid-19th century. It was in 1847-53 that Mārūn al-Nakkāth [q.v.], under the impact of the Italian theatre, wrote and produced several plays, chiefly adapted from Molière, before select audiences in Beirut. His plays arabicised the locale, the names of the drematic personae and certain elements of the plot, in order to increase the appeal; with the same intent, the language combined the literary with the vernacular, and both vocal and instrumental music was added. To moderate possible opposition from religious circles, men and boys acted the female parts (later on, non-Muslim—and afterwards, Muslim—women joined theatre troupes). These features, which remained characteristic for some time, were introduced into Egypt by Syrian-Lebanese immigrant actors, who soon rendered Egypt (and, most particularly, Cairo) the centre of Arab theatrical activity. Performances continued in Syria as well, and gradually spread to other Arab lands in the Middle East and North Africa. Most troupes were made up of amateurs, e.g. students, or at most, of semi-professionals; gradually, however, the number of the professionals; gradually, however, the number of the professionals; gradually, however, the number of the professionals; gradually, however, the number of the professionals actors increased, although they had to await the establishment of semi-ndependent states, following World War I, in order to benefit from the public funds which were vital for their unhampered

These developments were parallelled by playwriting. At first, most plays were written by people of
other professions. Mārūn al-Naķlātā was a clerk and
merchant; his successors were journalists or, even
more often, troupe directors, stage managers or
actors. Only much laser did the writing of plays
become a full-time profession. Adaptations, mostly
from the French, came first, as al-Naķlātā 'literary
output indicates. An even more prolific writer was
Muhammad 'Uthmān Djalāl (1829-98) of Egypt, who
adapted into Arabic French tragedies and comedies;
introducing appropriate changes, chiefly in the latter;
in general, the former were performed in literary
Arabic, the latter in the vernacular. Increased education and changes in taste led to more literal translations (although adaptations did not disappear for
some time). One typical translator was the Beirutborn Nadjīb al-Ḥaddād (1867-99), who wrote in
Egypt. Although he changed the names of the plays
and some of the characters and added music, alHaddād usually remained faithful to the originals

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original playwrights, whose output continued simultaneously with active translation work (and, initially at least, adaptations). These cover the entire gamut of dramatic writing, contributing to the répertoire of farces, historical plays, melodramas, dramas, tragedies, comedies, political and symbolic plays, as well as works pertaining to the theatre of the absurd. One of the most deservedly-famous of these (mostly translated from the French); his works served as a model for the strictly literal translators which soon followed. These generally translated from French or English and, to a lesser extent, from Italian and other languages. There followed an impressive number of

One of the most deservedly-famous of these playwrights, who successfully tried his hand at several of these genres, is Tawfit al-Hakim (born in ?1902), one of Egypt's prominent 20th century men-of-leaters. There was evident interaction between dramatic output and the further development of the troupes. While the musical theatre continued to attract crowds, the acting, the stage-directing and theatrical crinicism achieved gradual professionalisation: the number of theatre halls increased, and troupes performed an increasing variety of plays to a steadily growing public of diverse interests and tastes. Of all the troupe directors and actors in Egypt after World War I, perhaps the ones with the most impact were Djürdj Abyad [q.s. in Suppl.] who, having studied acting in the Paris Conservatoire, promoted an Arabic classical theatre in the grand style; Yusuf Wahhi (1893-1981), promoter of the often tear-jerking medodrama with social background; and Nadjib al-Rhāni (1891-1949), nichnamed "The Oriental Molière", whose comedies amused the crowds while criticising the social mores of his time. Numerous other troupes have joined these during the later War period and since World War II, particularly in Egypt, Lebanon, Syria and Trak, less so in Jordan, and hardly at all in the Arabian Peninsula Most are ephemeral unless supported by public funds, while usually means government allocations. Obviously, schools for the dramatic arts and theatre halfs are dependent on such funds. All this has, again, led to a certain politicisation of the Arab theatre, differing from one country to the other. This process has been evident from the early days of the Arab theatre, e.g. in the plays of ya 'this Sanit' Abdi Naddara [q.s.] in the Egyps of the 1870s; since World War II, however, it has acquired an obvious social content, often fully committed and startly realistic. Theatrical criticism, too, has become increasingly ostopolæn, with critics generally vying among each other in their caustic remarks on play-writing, acting and stage-di

Bibliography: Few bibliographies are devoted exclusively to the Arab theatre, e.g. Salith Djawidd al-Tu 'ma. Bibliographyse at-adab al-Yarabi at-americi at-kachli. 1945-1965, Baghdad 1969; or at-marrati at-kachli. 1945-1965, Baghdad 1969; or at-marrigi and 'marratiyya at-mathips fi masini at-Kalins mendiga and 'mali hati at-a, in at-Kalis at-Yarabi, atv (April 1969), 60-63. For a list of plays in Arabic (both original and translated), see Dar at-Kutuh. Ka'ina 'sa at-tamahiiyyali at-Yarabiya asa 't-mathiyyali at-Yarabiya asa 't-mathiyyali at-Yarabiya at-yarabic (both original and translated), see Dar at-Kutuh. Ka'ina 'sa at-tamahiiyyali at-Yarabiya asa 't-mathiyyali at-Yarabiya at-yarabic (barabiyali at-Yarabiya at-yarabic (barabiyali at-yarabiyali at-yarabiyali

After the attack of King Dawid of Nubia on (Ayshābi in 671/1272, the power and independence of Mukurra was curraited, and Mamilik interference brought a Muslim king to the throne by 717/1316. Arabic sources generally refer to al-Mukurra as al-Nüba [qx.] or Dunkula (Dongola), but a Copite letter to Mark III of Alexandria (1166-89) from Kasr Ibrim, refers to Nobadia, Makuria, and Alodia as being under his jurisdiction. In the 14th century A.D. the kingdom stems to have broken up into smaller regions, with royal seats at Daw and Dongola, and a possible splinter kingdom around Djabal Adda called Dotawo is known from a leather document from Bibal Adda as late as 1484.

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In addition to the 'slimpye member of the Rumeli and Anadolu kādī 'acker [qx]. To document their attendance, they recorded their names in the register of Rümeli, Ebu 1-Su'dal Edendi, instituted the practice of leeping at register for milizarins, i.e., the candidates, and notifying each 'slimpye memb

they were preparing for important administrative posts which came by way of reward for their services to the sultan. As the Ottoman army was reorganised during the 19th century, the term müläzim came to apply to the lowest two ranks of officers, corresponding to the rank of "lieutenant".

In the Ottoman Palace, müläzim referred to the reserves among the 40 subordinate valets in the retinue of the Head Valet, Bath Cuhadār. The first 20 valets were accoutred with finery supplied from the treasury of the sultan; the second twenty, regarded as their mülazims, i.e. candidates for succession to their posts, had to supply their own.

In the Ottoman guild system, müläzim alluded to the reserves among the 31 men who were under the command of the Inspector over the Guild Affairs, the multasib. Of the 31 men, 15 were referred to as the Privileged, gedikli, since they held posts by virtue of a privilege which was hereditary; in the event of a gedikli dying without a son, their posts were filled by the seniors among the other 16 men, who were called mülazim.

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[MOUAZIM] (A.: Turkish form: mulazim), an Ottoman administrative and military term (e. g. denoiting in later times a licurenant in the army), the most notable use of which was to designate a candidate for office in the Ottoman learned hierarchy (the 'sliniyye [q.v.]) whether at the beginning of his career (in which case he was, strictly, a mūlazim-i new) or at any later stage when he was awaiting a post; in this last respect, the former usage is by far the more commonly met with in the literature (usually without the addition of new), since attaning the status of a mulazim, or of mūlazama (mūlazemet [q.v.]), was an essential step in the qualification of a (usually young) scholar for entry into the learned career.

Once a student had completed, or nearly completed, his studies, it was necessary for him to secure the sponsorship of the holder of one of a number of high-ranking posts in the learned harzethy—for example, the Sāaylis al-Islām [q.v.], the kādī of an important city such as Istanbul, or the mūlaemi of an important city such as student though performing a service for a metablished scholar, such as a singht to become amūlazīm was often, though for a kadī 'saker [t. in in the rin

ruption but for the lean projections of door frame and mitration and the metloned parapet. Later tombs comply with a format in three zones, the lower having battered walls with few openings, the next a tall octagonal drum with an opening on each face, and the third a hemispherical dome pierced in a panelled frieze around the base. In that of Bahā' al-Din Zakariyyā (Bahā' al-Hakk) (d. 661/1262 or 666/1267 [9.1]), the base is a massive square chamber left completely plain, and relieved only by the strong projection of a psilada of full height around the doorway which, like the preceding example, is framed by paired rectangular fillets, and houses successively recessed arches; the octagon of half the height, whose windows with four-centred arches set in shallow panels echo the doorway, affirms its stable proportions, and the blind melons at both levels have guidasta at the angles. The recessed base of the donne is set with repeated small niches. Damage repaired after the siege of 1849 appears not to have affected these lines. The small onb of Shāh Dānā Shāhīd, martyred in 668/1270, largely unaltered, is similar, as is that of Shāms al-Din Sabawari (misnamed Tabrizi) (ac. 1300 but rebuilt 1780), though more ormate. A model for this combination is to be found in Khurāsān, in such tombs as those of Abū Saf'da that Mayhana [a.w.] (d. 440/1049) and of 'Alambardār near Karki (d. 394/1004); domestic architecture in the Marw region had long combined a central dome with a square plan and strongly battered walls as a response to the limitations of mud as a material.

The great tomb said to have been built by Chiyāh al-Din Tughluk for himself ca. 715/1315, but later devoted to Shāh Rush; 'Alam by Frīnz Shāh, differs in that the lower story is octagonal instead of square, with tapered round buttresses at the angles which enhance the batter, and like the angles of the octagonal drum above, are crowned with small domes surrounding the main one, which is now lightly four-centred. This form so of my have come from the surface, as voussoired arches, and the semi-dome of the mihrāb all represent the earliest structural precedents yet recognised on the sub-continent, in a fully assured technique. In the city itself, the possibly earlier tomb of Shāh Yūsuf Gardīzī, said to date from 547/1152-3, has been extensively rebuilt. Its flat-roofed orthogonal mass is enhanced by the Iranian expedient of tile sheathing, here both flat and in relief, with no inter-

MÜLTEZIM

(A., mullazim), the term which denoted a tax-farmer who, from mid-16th century on, collected taxes and dues on behalf of the Ottoman Treasury; on its application in the Arab provinces of the Ottoman empire, see 11.172AM.

The officials who collected revenues for the Ottoman empire, see 11.172AM.

The officials who collected revenues for the Ottoman empire, see 11.172AM.

The officials who collected revenues for the Proceeds while drawing a salary, or could buy the right to retain the proceeds themselves by paying the Treasury an agreed sum in advance; it was the latter system that was known as the illizim. Illizim differed from the other term used for a tax-farm, muladia [q.v.] in that it referred to the collection of revenues from the Imperial Domains, kinucaisy i himalyin. Mukdia's was applied to the collection by contract of other revenues. In the case of illizims, the contractor was called mukdia'sdji. The origins of the illizim system are thus located in the revenue collection from the Imperial Domains. This collection had originally been executed by salaried officials called mins and then leased yearly to officers who had distinguished themselves in war. The latter paid the Ottoman Treasury a fixed sum which was determined in relation to the normal yields of the lands concerned; in return, they asked in war. The latter paid the Ottoman Treasury a fixed sum which was determined in relation to the normal yields of the lands concerned; in return, they are fixed to the right to collect, for their own benefit, all the tithes and taxes legally due from the inhabitants. Although they were not empowered to exact more than the amounts authorised by law from the inhabitants, their contracts allowed them a sufficiently wide margin of profit and some exercise of authority over the peasantry.

The first usage of the tax-farming system by the Ottoman sultans is unclear; it may have been in existence as early as the reign of sultan Mehemmed II Fathi [q.v.] when the reference to millezims appears in connection

farmers in arranging tax-farms; farms were put up to auction. Only bidders who had appointed a banker or money-changer to guarantee the payment on their behalf to the Treasury of the sums due to it could participate. These bankers, in turn, had to be approved by the Inner Treasury, it khazine, to assume this responsibility; upon approval, they were furnished with an official license, called kuynuklu berat, and were then entitled to deal with the Treasury over tax-farm and other official business. The actual conduct of mültezims depended on the source of the contracts; if they had contracted with a fiefholder or a proprietor, they were obliged to be circumspect, owing to the interest of such persons in their property and its pros-

Pribuitkova. Pamyatniki arkhitekturui XI veka v Turkmenii, Moscow 1955, figs. 20-36 and 84-5, pp. 28 and 65; also G.A. Pugačenkova, Puti razvitiya arkhitekturui yuzhnogo Turkmenistana porui rabovladeniya i feodalizma, Moscow 1958, 292 ff.; for general sources, see HIND. See also učći. on sequence and related monuments, see Ahmad Nabi Khan, The mausoleum of Saig 'Alā' al-Dīn at Pākpatan (Punjāb), in East and West, xxiv/3-4 (1974), 311-26; for comparisons with Khurāsān, see A.M.

MÜLTEZIM — MULŪK AL-ṬAWĀ'IF

much out of the peasantry as possible in order to render their bargains profitable.

As tax-farming extended to almost every variety of land-holding, it exploited both the land and the peasantry, thereby undermining the preservation of Ottoman sources of revenue. As matters further deteriorated toward the end of the 17th century, a system of life-leases called malikāne [q, v] was introduced; by giving the contractor a life interest in the yield of whatever revenue source he was empowered to tap, this system improved the taxpayer's position relatively until it got beriddled with its own problems. The illitain system was abolished in 1839 as the Tanzimāt altered the Ottoman taxation system. Yet it was later reinstated and reformed by laws and regulations promulgated in 1855, 1838, 1861 and 1871. From 1897 onwards the system was gradually phased out and abolished in 1905; the duties of a millezim were then left to cadastral officers.

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MULŪK al-TAWĀ'IF (A.) 1. In pre-Tslamic Persia.

"The kings of the territorial divisions" is the Arabic phrase used by Muslim historians originally for the regional rulers of the Parthian or Arsacid period, and afterwards also for the rulers of principalities which arose on the ruins of the Umayyad empire of al-Andalus. In the 3rd-4th/9th-10th centuries, their information is said to have come from the lost works of Ibn Khurradādhbih, Músā b. 'Isā al-Kisrawi, the mābadhs of Shīrāz, (B)]shāpūr, and Fārs, the Akhbār al-Rurs of 'Umar Kisrā, the Sāāni of the Sasanian Avata. Some of this information may go back to a lost Arsacid king list or chronicle. This period lasted from the defeat of Dārā b. Dārā by al-Iskandar until the rise of the Sāsānid dynasty under Ardashīr b. Bābak. After Dārā's death, local rulers took over each district and were confirmed or appointed as kings by al-Iskandar, in some accounts at the advice of Aristotle, to keep them divided. After al-Iskandar the region from the Tigris to the Oxus, in some accounts, extending to al-Yaman. Syria and Egypt was divided among 70 to 100 independent Persian, Aramacan, Arab and Greek rulers (al-Tha ʿālibi anachronousiy includes the Hayāṇila [q.v.] of Tukhāristān and the Turks of Khurāsān). Each made chis position hereditary and sought to defend and expand his territory; none paid taxes to another. The Arab kings included Dhu 'l-Shanāūir, the powerful ruler of 'Umān, al-Baḥrayn, al-Yamāma, and the sea coasts, and Sāṭirūn of al-Ḥādr. The Greeks and their Persian wazīrs ruled Babylonia (the Sawād) for 54 years after al-Iskandar's death until Ashak b. Ashkān or Akhūrshāh (Pacoros), ruler of the Djibāl, defeated and killed Antiochos at al-Mawṣil and conquered al-'Irak, The other regional rulers recognised his precentience, called him king, and sent him gifts but not taxes, and he did not appoint or dismiss them. They honoured him because of his royal descent (from Dārā al-Akbar, Kay Kubādh, Kay Kawūs, or another king) and because he established the throne of the Ashkānī

dynasty at Tīsfūn (C world.

only the Ashkāniyyūn b their names, the order of their reigns. Over 200 do nine and as many as 19 the dynasty as short as Nor do these lists agree according to coins and Ginclude Sasanian royal didactic tales, and are history. Lewy identified eleven rulers that igno cessors and one with 19 and eight kings, that pro Ashkāniyyūn by anoth with a concern for chron of the mulik al-lauā if years) and tried to explength of the Ashkāni dates in the Seleucid eract the Shābūnkar, gives 5% Iskandar and Ardashir Ibrāhim al-Zandjāni the only counted the reigns only from when they fi Djibāl under their rule is the year Phraates 1 kings. Al-Mas Gidī, what al-lauā if, reports as "a of the Persians that Zo Aresta that the Persian shat Zo Aresta that the Persian of destroyed after 1,000 y came to power less than the death of Ardawān cutting the duration of order to lengthen the Lewy suggests that the (538 S.E.) was chan appearance of Zoroast years later, that left 28 which number occurs sources that depend on According to al-Yas'in not Madjūs [q. v.] but sun, moon, fire, and the wrote Aramaic. Al-Three covered the dirafshi-i loon medicine, astrono Iskandar had taken lincluding Kalīda wa-Dio to have been composee careers of Yahyā b. Z. are integrated with historians. The claim Muslim historians 1

f attacked Jerusalem to punish the Israelites for killing Yahyā may reflect the capture of Jerusalem in 40 B.C. by Pacorus, the son of Orodes II, 266 years before the accession of Ardashir. The version in which Djūdharz b. Ashkān attacked the Israelites for killing Yahyā may reflect the massacre of the Jews of Seleucia in ca. 40 A.D. during the civil war between Gotarzes and Vardanes. Otherwise, they report that Titus destroyed the Bayt al-Makdis. The image of the period of the mulūk al-taua²tj as a time of anarchy and cultural decay seems to be late Sasanian propaganda and may have contributed to Şā'cid al-Andalus''s comparison that after the Banū Umayya, al-Andalus was divided among a number of rulers "whose condition was like that of the mulūk al-taua²tj of the Persians'' (see 2. below).

Bibliography: Balādhurī, Futūh, 197; Dīnawarī,

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eport the dynastic succession of but admit of no agreement on r of succession or the length of dynastic lists count as few as	
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MUSAYLIMA — MŪSH

independent of Persia, Byzantium and Medina, especially in view of the decline of Persia and the likelihood that trade between the Yemen and Trak

with political and economic realities, it had a genuine religious basis, which is not entirely concealed by hostile Muslim propaganda. Many of the Banu Hanifa were Christians, and Musaylima had clearly been influenced by Christian ideas. He spoke of the kingdom of heaven, and taught belief in resurrection and the Judgement of the Last Day when people were judged according to their deeds. For his followers he prescribed formal prayers three times a day, fasting, and abstinence from wine; the contrary statement about wine (Ibn Hishām, 946) is to be rejected as Muslim propaganda. He also made use of sadje, rhythmic assonanced prose, as in the early sūras of the Kur²ān, and some examples of this have ostensibly heren preserved. would decrease.
While the movement led by Musaylima thus dealt

About the end of the year 10 (beginning of 632)

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Mussylima is said to have written a letter to Muhammad suggesting some division of spheres of authority, but the suggestion was rebuffed by Muhammad. His following among Banú Hanífa increased greatly after Muhammad's death, and he was felt to be a serious threat to the nascent Islamic state. Abū Bakr therefore sent a large army against him under Khalid b. al-Walid. A fierce battle took place at al-'Akrabā' [q. v.] which came to be known as 'the garden of death' because of the numbers on both sides killed there.' The Muslims were victorious, but lost many kura' or Kur'an-reciters. Responsibility for the death of Mussylima was claimed by various men, including Wahshi, the Abyssinian slave who had killed Hamza. Shortly before this battle Musaylima is said to have married Sadjāh [q. v.], the prophetess of the tribe of Tamim. W.G. Palgrave, travelling in Nadjd in 1862, found Musaylima regarded as a prophet, and people quoted what Palgrave calls 'burlesque imitations' of the Kur'an, though he does not reproduce any.

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MUSELLEM (A.), an Oxtoman military term alluding to provincial landed cavalrymen who later became transformed into auxiliary forces no longer employed in actual fighting but in discharging duties such as dregging guns, levelling roads, digging trenches, earlying provisions and casting cannon balls. Then, as the Ottoman stat

populace. The müsellems were established in the 8th/14th century during the time of Orkhan Ghāzī [q.v.]. They were each initially granted, in return for their service, a small parcel of land [see Čifflik], on which they were excused from any dues or taxes, hence the name $m\ddot{u}sellem$ "exempt." What differentiated them from other Ottoman cavalrymen, the sipahis [q.v.], was that

the musellems worked their own land and dit receive funds from the collection of taxes as the s did. This special condition necessitated that they port one another when called up for military set the musellems were therefore organised into grouthirty men each called a "hearth" [see ODAK]. took turns in serving in the army; when five set

the other twenty-five in the hearth became "auxiliaries" [see yaakas], providing a sum of money for the expenses and sustenance of the five during the campaign. The amount they gave ranged from 50 to 60 akkes for the rich auxiliaries to 10 to 20 akkes for the poor ones. The mūsellens were under the command of troop leaders called kiribashis who were under the authority of the provincial governors. There were mūsellem holdings in both Rumelia and Anatolia, and these were recorded in registers called mūsellem defieri.

After the Janissary corps expanded in the 9th/15th century and started their own units, the mūsellem defieri. After the Janissary corps expanded in the 9th/15th campaigns as auxiliary labour teams. They discharged such duties as trench-digging and the hauling of cannon, often moving ahead of the main body of the Ottoman army with their spades and axes. Groups such as the gypsies of Rumelia were also organised into mūsellem hearths during this century, their status being reduced to paying taxes as they ceased to perform military duties. Towards the end of the 10th/16th century, some mūsellems were employed in Ottoman naval service but proved to be unsatisfactory, since their interests lay not in the sea but in their parcels of land. Because of this inadequacy, rather than serving in person, each mūsellem hearth was then asked to make a yearly contribution to the navy; this relegated them from being in the service of the state to giving taxes to the state as ordinary peasants. A factor which contributed to this transformation was the mūsellems which they then gave taxes on, or of leasing out their parcels to others to be farmed. Even though the mūsellems thus disintegrated as a provincial organisation in the early 11th/17th century, their name kept being used at a much later date for certain infantry charged with the upkeep of roads and military works, mostly in the garrisons of frontier for-

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juagu'en 1844, Paris 1844, i, 90-2juagu'en 1844, Paris 1844, i, 90-2vince of eastern Anatolia lying to the west of Lake
Van and Akhlāṭ [q.v.] or Khlāṭ (modern Ahlat). The
town lies in lat. 38° 44'N. and long. 41° 30'E. at an
altitude of 1290 m/4,200 feet in the foothills of the
valley which carries the Murad Su river—a fertile
plain on which wheat, tobacco and vines have long
been grown—and which in recent years has borne the
railway branch from Elâziğ [see ма'мūrat at-'azīz]
castwards to Tatvan on the shores of Lake Van.
In the pre-Islamic period, it was the principal town
of the Armenian district of Taraun (Hūbschmann,

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