

book on the whole field of Arabic rhetoric, al-'Askari devoted a long section to the explanation of *badī'* and the enumeration of its kinds and categories. Al-Rummānī (296-386/908-996), a Mu'tazilī rhetorician, considers *balāgha* [q.v.] or eloquence as one of seven directions in which *ḵur'ānī* *'dīās* can be seen, and without mentioning *badī'*, he includes some of the figures of speech as categories of *balāgha*. But the Sunnite al-Bāḳillānī (d. 403/1013) in his *I'dīās al-Ḵur'ān*, devotes a long chapter to the *badī'* of speech, maintaining that *badī'* could help to appreciate, but could not sufficiently explain *'dīās*. Ibn Rashīk, the author of *al-'Umda*, "On the Excellencies and Requirements of Poetry", illustrates in his book more than sixty categories under the heading 'The Invented and the *badī'*'. Ibn Ḵhaldūn points out that Ibn Rashīk's *'Umda* had a great influence in the Muslim West, in North Africa and Spain, where the use of *badī'* was highly appreciated and practised. The turning point however in the history of Arabic rhetoric in general, and of *badī'* in particular, as a separate science of stylistics came at the hands of al-Sakkākī (555-626/1160-1228), who in his book *Miftāḥ al-'Ulūm* built a logical system for the classification of the instrumental sciences of literature, making use in the section on rhetoric of the solid philosophical foundations laid down earlier by 'Abd al-Ḵāhīr al-Djurdjānī (d. 471/1078). From al-Sakkākī's time down to the present, books on Arabic rhetoric have revolved round the compact text of his book, its abbreviations and the long and detailed commentaries on those texts. Notable among the epitomisers and the commentators of the *Miftāḥ* were al-Ḵhaṭīb al-Ḵazwīnī (666-739/1267-1338) and al-Taftāzānī (722-793/1322-1390). This period was characterised in literature by ingenuity in using ornaments of style and by love for the art of *badī'*. Some poets of the period delighted in using all kinds of figures of speech in one and the same poem. Such poems, called *badī'īyya*, were composed by Ṣaḥī al-Dīn al-Ḥillī and others. In that period, the sciences of rhetoric were clearly and rigidly delineated. Thus, aspects of literary structure became the domain of the science of *ma'ānī* or "Concepts", while figures such as metaphor and simile, having to do with ways of literary expression, were relegated to the science of *bayān* or "Exposition". The artifices of the ornamentation and embellishment of speech remained the instruments and categories of *badī'*.

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bayān; Ibn Rashīk al-Ḵayrawānī, *Al-'Umda*, Cairo 1353/1934. (M. KHALAFALLAH)

AL-BADĪ' AL-ASTURLĀBĪ, HIBAT ALLĀH B. AL-ḤUSAYN B. AḤMAD (also YŪSUF), ABU 'L-ḴĀSĪM, illustrious Arab scholar, physician, philosopher, astronomer and poet, who distinguished himself particularly for his knowledge and construction of the astrolabe and other astronomical instruments. The date of his birth is not known. In 510/1116-17, we find him at Iṣfahān in intimate contact with the Christian physician Amīn al-Dawla Ibn al-Tilmīdh. Later he lived in Baghdād, where the exercise of his art, so it is said, brought him a considerable fortune under the Caliph al-Mustarshīd. According to Abū 'l-Fidā', astronomical observations were made under his direction in 524/1130 in the palace of the Saldjūkid sultans at Baghdād. It is probable that the tables of Maḥmūd composed by him and dedicated to the Sulṭān Abū 'l-Ḵāsim Maḥmūd b. Muḥammad (1118-31) are the result of these observations. He died at Baghdād in 534/1139-40 and it is said (Abū 'l-Faradj is the sole source of this tradition) that he was buried in a state of coma. As regards his poetical works, Ibn al-Ḵifṭī maintains that they were "beautiful and excellent", Ibn Ḵhallikān that they reached the limits of lechery and obscenity. Ibn Ḵhallikān and Ibn Abī Uṣaybi'a give examples of his best pieces. In addition to a *Diwān* of his own poems, al-Badī' al-Asturlābī published a selection of the poems of Ibn Ḥadīdjādī in one volume, divided into 141 chapters and entitled *Durrat al-Tādī min Shi'r Ibn Ḥadīdjādī* (Brockelmann, S I, 130). The praise which the Arab biographers liberally bestow on al-Badī' al-Asturlābī, should not lead us to place his merits too high. The historians and biographers of the 7th/13th century possessed too little mathematical and astronomical knowledge to enable them properly to appreciate the really eminent services which the scholars of the 3rd-5th/9th-11th centuries rendered these sciences. They thus frequently fell into the error of extolling to excess the work of scholars closer to them in time, to the detriment of the works which mark the zenith of Arab science. Nowhere are the praises of al-Battānī, Abū 'l-Wafā' and al-Bīrūnī sung so eloquently as those of al-Badī' al-Asturlābī, though the former are scholars of much greater distinction than the latter.

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BADĪ' AL-DĪN, surnamed Ḵutb al-Madār (axis of the Universe) and popularly known as Shāh Madār, is the Methuselah of Indian hagiological literature and one of the most celebrated saints of India. He is said to have been born at Aleppo in 250/864, and to have been descended from Abū Hurayra [q.v.], one of the companions of the Prophet. The statement in the *Mir'āt-i Madārī* that he was a Jew and embraced Islam at al-Madīna is not supported by other authorities. Like his descent, his date of birth is also controversial, the *Tadhkirat al-Muttaḥin* gives it as 1 Shawwāl 442/16 Feb. 1051; the *Mir'āt-i Madārī* has 715/1315, which is most probable. According to the *Kitāb-i A'wās* and *Mīr-i*

Djāhānshāh his father Sayyid 'Alī was a descendant of Muḥammad al-Bākīr [q.v.].

Among his numerous spiritual mentors was Ṭayfūr al-Dīn, a Syrian mystic. He received a good education but was specially well-versed in various occult sciences such as alchemy and natural magic.

A widely-travelled person, Shāh Madār performed the pilgrimage to Mecca several times, once in the company of Ashraf Djāhāngīr al-Simnānī [q.v.]. During his travels he visited al-Madīna, Baghdād, Naḡjaf and Kāzīmāyūn before sailing for India when he met with a shipwreck. In India he travelled from place to place and ultimately settled at Makanpūr, a village 40 miles from Cawnpore, where he died on 10 Djumādā 1, 844/7 October, 1440.

In spite of the bitter controversy that *kādī* Shihāb al-Dīn Dawlatābādī [q.v.] carried on with him, Shāh Madār was held in great esteem by Ibrāhīm Shāh Shārkī (804/1401-848/1444), the sultan of Djawnpūr, patron of the *kādī*.

He was a person of great beauty and kept his face veiled for fear that people, dazzled by his appearance, would prostrate themselves before him. To this day his imposing mausoleum built by Ibrāhīm Shārkī, attracts a very large number of people who, from all parts of India, march to Makanpūr, on the occasion of his *urs*, carrying tall bamboos draped with colourful bunting and rags called "*Shāh Madār ki ṣarīyān*".

Strange and supernatural feats, are ascribed both to the saint and his followers, known as Madārīs, who are generally seen performing in the streets and lanes of every city and village in the Indo-Pakistan sub-continent. A Madārī now, in common parlance, has come to mean a street-performer.

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BADI' AL ZAMĀN [see AL-HAMADHĀNĪ].

BADĪHA [see IRṬIDJĀL].

BADĪL [see ABDĀL].

BĀDĪNĀN [see BAHDĪNĀN].

BĀDIS, a town (now in ruins) and anchorage on the Mediterranean coast of Morocco. It is 68 $\frac{1}{2}$ m. (110 km.) south-east of Tetuan, between the territory of the Ghumāra [q.v.] and the Rif [q.v.] properly so-called. It is situated on the territory of the Banū Yaṭṭūfat (*vulgo*: Bni Yittōft) near the mouth of a torrent named Tālā-n-Bādis (*vulgo*: Tālembādes). An attempt has been made to identify it with the *Parietina* of the Itinerary of Antoninus; but this ancient place-name could equally well refer to the more sheltered cove of Yallish (= Iris on our maps) which is only 7 km. to the south-west.

The town of Bādis and its port formed part of the kingdom of Nukūr, and later of the Idrisid principality of the Banū 'Umar. The Almoravids, the Almohads and the Marinids used it as a naval base and devoted their energies to fortifying it.

The author of the *Maḡṣad* (end of the 7th/13th century) and especially Leo Africanus (beginning of the 16th/16th century), describe Bādis as a township of 600 households. Under the Marinid Abū Sa'īd (709-31/1310-31), it paid 1000 *dīnārs* in taxes, as did Melilla and Larache. The port possessed an arsenal where foists and other kinds of galleys were built of cedar-wood from the neighbouring mountains; it was frequented by Venetian merchantmen, and was the terminus of the shortest route from Fez to the Mediterranean, via the mountain of the Banū Khālid. The population devoted themselves to trade, fishing (sardines) and also to piracy on the coasts of Spain. The governor of the Rif had his residence there; his authority extended over the coastal towns from Yallish to Wādī Nukūr, and also over certain tribes of the interior: Buḡḡūya, Banū Maṣṣūr, Banū Khālid, Banū Yadir.

Less than 100 metres out to sea there were two small rocky islands, the larger of which was called Ḥaḡjar Bādis, the Peñon de Velez of the Spanish. In 1508 the latter, in order to put an end to the activities of the pirates, occupied it and fortified it. In 1520, however, they lost it as the result of treachery. In 1526, the Waṭṭāsīd sultan Abū Ḥassūn, deposed by his brother, received as an appanage the Rif, with his seat at Bādis, whence he acquired his surname of al-Bādisī [q.v., No. 3]. In 1554, he ceded the town and the Peñon to his Turkish allies from Algiers: the latter made it a lair for corsairs operating in the region of the Straits of Gibraltar. The Sa'īd sultan 'Abd Allāh al-Ghālīb bi'llāh was alarmed by this activity, and feared that the Turks might use Bādis as a base from which to undertake the conquest of Morocco. In 1564, he forced the Moroccans to evacuate the town and the Peñon, which he handed over to the Spanish. The Moroccan population retired into the interior, to the *ḡaṣba* of Snāda.

The old town of Bādis is now in ruins. After the Rif war (1927), the Spanish attempted, without much success, to establish nearby a small settlement called Villa Jordana. The Peñon still belongs to Spain and constitutes a sovereign territory: Peñon de Velez de la Gomera. The Spanish corruption of the name of the town, Velez, perhaps has its origin in the existence, opposite, on the European coast, of a town called Vélez (de) Malaga (Ar. Bālīsh).

Bādis in Morocco must not be confused with Bādis in Algeria, no longer extant, which lay to the south of Awrās [q.v.].

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