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(AZIZ AHMAD)

GHIYĀTH AL-DĪN TUGHLUQ SHĀH II IBN FATH KHĀN IBN SULTĀN FIRŪZ SHĀH TUGHLUQ [q.v.] (790/1388-791/1389) succeeded to his grandfather's throne according to his will, superseding a number of relatives. This led to the internecine dynastic wars which led to the decline, and finally the overthrow of the Tughluq dynasty. The Sultan's inexperience, his love of pleasure and his tactlessness in imprisoning his own brother Sālār Khān led to the revolt of his nephew Abū Bakr son of Zafar Khān, who defeated and killed him with the aid of the *wazīr* Rukn al-Dīn Čanda. The reign of Ghiyāth al-Dīn Tughluq II marks the acceleration of chaos and civil strife in which the Delhi Sultanate rapidly disintegrated: a process which also marks the provincialization of Muslim culture in India during the 9th/15th century.

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GHUBĀR [see HĪSĀB, KHATṬ].

GHUBRĪNĪ, *nisba* of the B. Ghubrīn, a branch of the Zawāwa Berbers who formerly inhabited the eastern end of Great Kabylia in Algeria (Ibn Khaldūn, *Berbères*, Index s.v. Ghobrīn) and who are still represented in the same area by the Ait Ghobri (Brunschvig, *Berbérie orientale*, i, 286). Two Ghubrīnīs played a rôle in Hafsid history:

(1) Abu 'l-ʿAbbās Aḥmad b. 'Abd Allāh, b. 644/1246 at Bidjāya (Bougie) where he spent all his life and attained the rank of *ḥādī 'l-kuḍāt*. In 704/1304 he was sent by the Hafsid ruler of Bougie, Abu 'l-Bakā' Khālīd, as an emissary to establish friendly relations with the rival Hafsid at Tunis, Abū 'Abd Allāh. On his return he was accused of treason and of having been implicated in the death of Abū Ishāk Ibrāhīm (who had been captured in Ghubrīn territory 22 years previously) and was put to death.

He wrote a collection of biographies of Bougiotes entitled *'Unwān al-dirāya* . . . which was edited by Muḥammad b. Abī Shanab (Mohammed Ben Cheneb) and published at Algiers in 1910.

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(2) Abū Mahdī 'Isā, who became *ḥādī 'l-djama'a* at Tunis in 787/1385 and died there about 813/1410.

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(J. F. P. HOPKINS)

GHUJDUDWĀN (today Gižduvan), a large village in the northeastern part of the oasis of Bukhārā, on the tributary of the Zarafshān River at present called Pirmast, formerly the Kharkān Rūd.

The origin of the village and etymology of the name are unknown. It is mentioned as a village of the town of Rāmītīn by al-Mukaddasī (267c), but no notices are found in other geographies. Al-Sam'ānī (406b) says the village was six farsakhs from Bukhārā, and was an important commercial centre. It is mentioned several times in Islamic texts as the home of several learned men. A lieutenant of the heretic al-Mukanna' came from there according to Narshakhī (see below). Bābur in 918/1512 was defeated here by the Ōzbeks. Thereafter little is heard of the village although the citadel was the scene of fighting several times. At present the village is sixteen kilometres/10 miles from the railroad station of Kyzyl-Tepe and ca. 50 km/30 m. from Bukhārā.

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GHUJDUDWĀNĪ, *Kh'wādja* 'ABD AL-KHĀLIQ B. 'ABD AL-DJAMĪL, famous *sūfī shaykh*, born in Ghujduwān (according to al-Sam'ānī) or Ghajduwān (according to Yāqūt). His father, whose name has sometimes been corrupted into 'Abd al-Djallī, lived at Malātya (Melitene); he migrated from there to the vicinity of Bukhārā, where his son received his education. Certain writers trace his

ancestry to a royal dynasty of Rūm (Asia Minor); others consider him to be a descendant of the *imām* Mālik b. Anas and another source traces him back through ten generations to Abu 'l-Ḥasan Kharakānī, a famous *ṣūfī* *shaykh* who died in 424/1033; this seems inadmissible, since only 193 years separate the date of the death of Kharakānī from that of the death of Ghuḍīduwānī (which appears the more exact) and during that time ten generations cannot be admitted; moreover Kharakānī lived in Khurāsān and the ancestors of Ghuḍīduwānī seem always to have been in Asia Minor. The only information we possess on his life tells us that he studied at Bukhārā where, at the age of 22, he met his *shaykh* Abū Ya'qūb Yūsuf Hamadānī, who died on Thursday 8 Muḥarram 535/24 August 1140 (in reality a Saturday). Thanks to the latter he entered the sect of *Ṣūfīs* then called *Tariqat-i Khwādījgān*, later known as the Naqshbandiyya from the time of Bahā' al-Dīn Naqshband. Most of his biographers place his death in 575/1179, while another version gives the date 617/1220, which seems more correct because he twice mentions the date 600/1204 in his *Risāla-i Ṣāhibiyya*; what is more, his successor in the *tariqa*, Khwādja Ahmad Ṣiddīq, died in 657/1259, so that if Ghuḍīduwānī had died in 575 his successor would have disappeared 80 or 82 years after him, which is hardly likely. He was buried in Ghuḍīduwān.

He has left a work in Persian comprising: several quatrains, the *Risāla-i tariqat*, the *Waṣīyyat-nāma* or *Wāṣāyā* (which was the subject of a commentary composed by Faḍl Allāh b. Rūzbihān Iṣfahānī, known under the title of Khwādja Mawlānā, died after 921/1515), the *Risāla-i Ṣāhibiyya*, eulogies of his master Yūsuf Hamadānī, a *Dhikr-i Khwādja 'Abd al-Khalīq*, mentioned by Storey (mss. of Leyden, of the British Museum and of the India Office). The *Risāla-i Ṣāhibiyya* has been published with a commentary by the author of this article. We possess another anonymous *risāla* in Persian eulogizing him and his successor Khwādja 'Arif-i Riv-Gari, also published by the author of this article.

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GHUFRĀN, *maṣḍar* of *ghafara*, to forgive; refers to the two Qur'ānic Divine Names, *al-ghafūr* and *al-ghaffār*, the Forgiver and He who unceasingly forgives. Thus: act of man forgiving an offence, but essentially: act of God forgiving sins. The term *ghufrān* belongs to the vocabulary of 'ilm al-kalām, e.g. treatise on the "Last Things" (*al-wa'ad wa*

'l-wa'id) and chapter on *tawba*; and to the vocabulary of *taṣawwuf*, e.g. "dwelling-place" (*makām*) of repentance (*tawba*). Frequent synonym: *al-ṣafw*, which places the emphasis on forgiveness conceived as (total) annulment of the sinful act.—The conditions and methods of Divine forgiveness are analysed in the article *TAWBA*. (L. GARDET)

GHŪL (A., pl. *ghilān* or *aghwāl*), fabulous being believed by the ancient Arabs to inhabit desert places and, assuming different forms, to lead travellers astray (sometimes, like the Bedouins, lighting fires on the hills the more easily to attract them), to fall upon them unawares and devour them; certain isolated sources (cf. al-Mas'ūdī, *Murūdj*, iii, 315) affirm however that it fled as soon as it was challenged; according to al-Djāhīz (*Ḥayawān*, i, 309), it rode on hares, dogs and ostriches; men could kill it, but only by giving it one single blow, for a second restored it to life, and this is why it always asked anyone courageous enough to resist it to strike it again. The root of the word *ghūl* seems to contain two different ideas: on the one hand the ability to assume different forms and on the other the treacherous attack. Indeed the *ghūl* is considered as apt to change its form continually and to appear to travellers under the most attractive guises, its ass's hooves alone remaining unchangeable. The word denotes also any misfortune which happens unexpectedly to a human being (cf. al-Djurdjānī, *Ta'rifāt*, s.v.; Horten, *Theol. des Islams*, 335); it is also used, notably by Ka'b b. Zuhayr in verse 8 of his *Burda* (cf. R. Basset, *Bānat So'ād*, 102) to indicate fickleness, the ability of the *ghūl* to change its shape and colour having become proverbial; in the same sense it is also sometimes given the name of *khayta'ūr* (see *LA*, s.v.).

Early sources, while observing that *ghūl* denotes a male as well as a female being, make it clear that the Arabs tended to regard it as a female; later sources however make it into a diabolical *djinn* and certain of them prefer to apply the word *ghūl* to the male, of whom the female is called *si'lāt* (pl. *sa'alī*), while others consider the *kuṭrub* as the male of the latter (see al-Damīrī, s.v. *kuṭrub*); indeed these authors are not far from thinking that *ghūl* and *si'lāt* are the same thing, while al-Djāhīz (*Ḥayawān*, vi, 159), followed by al-Kazwīnī (*'Adā'ib*, following the *Ḥayāt al-ḥayawān* of al-Damīrī, Cairo 1956, 214), states that the *si'lāt* was distinguished from the *ghūl* by the fact that she did not change her form; she was considered among the *djinn*s, as a kind of witch (*sāhira*). However, although grammatical agreement with the word *ghūl* is in the feminine, those who regard *si'lāt* as the feminine of *ghūl* can point to the fact that popular usage has formed a feminine *ghūla*, and that, in a certain number of traditions, we find men having fruitful sexual relations with *sa'alī* but rarely with *ghilān*. Attached to this group is the *'udār*, an equally fabulous animal, a male whose habit was to make men submit to assaults, which proved mortal if worms developed in the anus of the victim; there is moreover a proverb: *alwa' min 'udār*; it survives in the Yemen, in the Tihāma and even in Upper Egypt (al-Djāhīz, *Ḥayawān*, vii, 178; al-Mas'ūdī, *Murūdj*, iii, 319).

The Qur'ān contains none of the above terms, but the Prophet was aware of popular beliefs on the subject of the *ghilān*; according to one *ḥadīth* he denied their existence, but some commentators consider that he denied only their ability to change shape, all the more because, according to another *ḥadīth*, he advised the repetition of the call to prayer