

service and allowed to attend the court regularly. Two years later, he was examined by the 'ulamā' at the court, and granted a salary and provisions (*marṣūm wa-'alūfa*) (*ibid.*, ii, 704, 731 f.).

In Ramaḍān 845/Jan. 1441 'Abd al-Razzāk was sent to India as ambassador and returned in Ramaḍān 848/Dec. 1444. (For his mission and the result obtained see *Maṭla'*, ii, 783; T. W. Arnold, *The Caliphate*, Oxford 1924, 113). He was similarly sent to Gīlān in 850/1446. He was ordered to make ready for a mission to Egypt in the same year, but due to the death of Shāhrukh this was cancelled. In the period following the death of that king he served his successors Mirzā 'Abd al-Laṭīf, Mirzā 'Abd Allāh and Mirzā Abū'l-Ḳāsim Bābur, with some as *ṣadr*, with others as *nā'ib* and *khāṣṣ*; see *ibid.*, ii, 1440. Under the last-named prince, who included him among his confidants, he enjoyed many favours (*ibid.*, ii, 1119). In 856/1452 he was in Yazd with Mirzā Bābur, when the Mirza interviewed Sharaf al-Dīn 'Alī Yazdī, and in 856/1452 he was with the same prince when he besieged Samarḳand, in which city 'Abd al-Razzāk had many friends and old acquaintances (*Maṭla'*, ii, 1041, 1078). In 866/1462 he was sent to Asfuzār for fixing taxes (*buniṭa bastan*). Soon after, under Sultān Abū Sa'īd, on 3 Djumādā I 867/24 Jan. 1463 the vizier Khwādja Kuṭb al-Dīn Ṭā'ūs Simnānī appointed him *shaykh* (governor) of the *khānkhāh* of Shāhrukh (*Maṭla'*, ii, 1270), which post he held till his death.

The *Maṭla'* describes, with a brief mention of the birth (704/1304-5) and accession (716/1316-7) of the Ilkhān Abū Sa'īd, the events of the years 717-875/1317-1471, in chronological order. Up to the year 830/1426-7 use is principally made of the *Zubdat al-Tawārīkh* of Ḥāfiẓ-i Abrū [q.v.], which is at times quoted literally. The famous account of the embassy to China in 823-5/1420-2, is also taken from the *Zubda*. For the period from 830 to 875/1426-71 'Abd al-Razzāk's work is one of the most important original sources of information. Cf. the *takrīz* of 'Abd al-Wāsi' al-Nizāmī (for him see *Ḥabīb al-Siyar*, iii, 3, 328) in *Maṭla'*, ii, 1440, which refers to his indebtedness to Ḥāfiẓ-i Abrū for the earlier period and his impartial narrative relating to the period in which he himself lived. An edition of vol. ii was published piecemeal in the *Oriental College Magazine*, Lahore Nov. 1933 onwards, and later a separate edition was published in two parts (Lahore 1360/1941 and 1368/1949). Mss. of the work are to be found in nearly all the larger European collections but they are now rare in the East. The Panjab University Library has an autograph copy of vol. ii, acquired recently. It was completed by the author on 17 Rabi' I, 875/13 Sept. 1470, the correction of the copy being completed by him on the 18th Sha'bān 885/23rd Oct. 1480. E. Quatremère gives extracts from the work in the *Notices et extraits*, xiv, part 1; as also H. M. Elliot in his *History of India*, iv, 89-126, and others (for whom see Storey).

From the *Maṭla'* (ii, 190) we learn that 'Abd al-Razzāk also wrote a work on the history of Harāt and its districts (*bulūkhāt*). In some places in the *Maṭla'* (e.g. ii, 951, 1208) he also quotes his own poems.

Bibliography: Storey, ii, 293-8; W. Barthold, *Turkestan*, 56; Khwāndamīr, Bombay 1857, iii/3, 335. (W. BARTHOLD-MOHAMMAD SHAFI)

'ABD AL-SALĀM B. MASH'ISH AL-HASANĪ.

Practically nothing is known of this personage, who has become one of the "poles" (*kuṭb*, [q.v.]) of popular mysticism in Morocco. The only fairly certain fact

is that he died in 625/1227-8 by assassination in his hermitage on the Djabal al-'Alam, in the territory of the Banū 'Arūs, to the south-east of Tetuan. He is said to have fallen victim to a man of the region, Muḥammad b. Abī Tawādjīn al-Kutāmī, belonging to Kaṣr Kutāma, who had rebelled against the decaying Almohad power and was attempting to pass himself off as a prophet, and who assassinated the saint because the latter's prestige was an obstacle to his ambitions. 'Abd al-Salām was buried at the top of the mountain, at the foot of an oak, and seems to have been for a long time the object of a purely local cult; Ibn Khaldūn does not mention him, nor for that matter the revolt of his murderer.

Besides this account of his death, which seems to be reasonably probable although reported by much later authors, little more is known of the saint than his genealogy, which, through several ancestors with typically Berber names, attaches him to the house of the Prophet. He is said to have been born in the neighbourhood of the Djabal al-'Alam, into the tribe of the Banū 'Arūs, and to have gone "in pursuit of learning" to the East at the age of sixteen; then, on his return, to have followed at Bidjāya (Bougie) the instruction of the famous Andalusian mystic Abū Madyan [q.v.], and to have come back finally to stay in his native country, where he lived an edifying life as an ascetic in his mountain hermitage.

His teaching is scarcely better known, in spite of the elaborations which it acquired in Moroccan mysticism. "Perform the obligations of the Law and avoid sin", he is said to have advised a disciple who had asked him for a rule of life, "keep your heart aloof from every temporal attachment, accept what God sends you, and put above all else the love of God" (Ibn 'Ayād, *K. al-Majākhīr*, 106). It is related also that he had as a disciple Abū 'l-Ḥasən 'Alī al-Shādhilī [q.v.], who came to him for his initiation into mysticism.

Only from the 15th century, it seems, at the time when the marabout movement connected with al-Shādhilī became active in Morocco, did the fame of 'Abd al-Salām extend beyond the limits of his tribe into the whole northern part of Morocco. He was then regarded as the "pole" of the West, as 'Abd al-Kādir al-Gilānī was regarded as the "pole" of the East. A pilgrimage was organized around his tomb in the three days following the *maulūd nabawī*. A colourful description of it, applying to the last years of the 19th century, will be found in *Le Maroc inconnu* of A. Moulières.

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(R. LE TOURNEAU)