

of the *A'in-nāma*, translated by Ibn al-Muḳaffa', are preserved in the *Uyūn al-Aḫbār* of Ibn Kutayba, and the most important of these, relating to military tactics, archery and polo, have been studied by Inostranzen. It is possible that, co-existent with the large official *A'in-nāma*, there were lesser works of a specialized nature dealing with each branch of court education. This belief arises from other titles quoted in the *Fihrist*, namely, *A'in al-Ramī* and *A'in al-Ḍarb bi'l-Ṣawāliḍja*, although these could be considered merely as portions of or extracts from the larger work. The Sāsānid *A'in-nāma* is also mentioned by al-Mas'ūdī (*Tanbih*, 104-6); (pseudo?)-Ḍiāḥiz, in the *Kitāb al-Tādī fi Aḫlāk al-Mulūk*, which has very full materials concerning the manners and etiquette of the Sāsānids, also refers to, but does not quote directly, an *A'in al-Furs*. The title of *A'in* was used later in other works on Persian Islamic history and institutions, such as the *A'in-i Akbari*, being that part of the *Akbar-nāma* of Abu'l Faḍl 'Allāmī [q.v.] (16th century) which is devoted to the institutions of Akbar's court.

Bibliography: Inostranzen, *Sasanidskie Etiudi*, St. Petersburg, 1909, 25-80; F. Gabrieli, *L'opera di Ibn al-Muḳaffa'*, in RSO, 1932, especially 213-5. (F. GABRIELI)

AIR (AYR), also called ASBEN, mountainous district of the Sahara, falling between lat. 17°-21° N., and long. 7°-9° E. It comprises three distinct regions: 1) the northern Air, consisting wholly of plateau and plain; 2) the central Air, which is a homogeneous unit, has a rugged landscape, with peaks rising to 5,000 ft.; 3) the southern Air, consisting of rocky plateaus sloping towards the Sudan. The rainfall, more abundant in the Air than in the rest of the Sahara (rainy season from June to August) feeds underground basins which support a fairly rich vegetation (gum trees); agriculture is, however, on a small scale, and the country owes its important place in the economic life of the Sahara primarily to its position on caravan routes (*azalay*). It possesses strata of slate, and hot springs; primitive handicrafts are still carried on.

The population of the Air is composed of two main elements: negroid (Hausa) and Berber—the Kel Air who form one of the seven principal Tuareg groups; they comprise the Kel Geres and the Kel Ui (Ewey), the latter having intermarried to a considerable extent with the Hausa. According to the censuses of 1933-8, the Kel Air number 27,765. They are a semi-settled people, and live in villages or in primitive encampments. The most important town is Agades. Founded in the 15th century, it became after 1515 the capital of the sultanate of the Kel Ui who, in the Air, had just supplanted the Kel Geres. Agades is now the chief town of a region (Niger Territory) of which the Air is part.

The whole population is Muslim (the Kel Geres since the 9th/15th century), and religious activity is relatively keen, owing to the presence of religious brotherhoods with considerable numbers of adherents.

Bibliography: H. Barth, *Reisen und Entdeckungen in Nord- und Central Africa*, Gotha 1857 (French trans., Paris 1860); E. de Bary, in *Zeitsch. d. geog. Gesellsch.*, 1880 (French trans. by Schirmer, *Journal de Voyage*, Paris 1898); Schirmer, *On the ethnography of Air*, *Scott. geogr. Mag.*, 1899, 538-40; E. Fourneau, *D'Alger au Congo par le Tchad*, Paris 1902; idem, *Documents scientifiques de la Mission saharienne*, Paris 1905; E. F. Gautier, *Le Sahara*, Paris 1928; A. Buchanan, *Exploration of Air out of the world North of Nigeria*,

London 1921; F. R. Rodd, *People of the veil*, London 1926; Y. Urvoay, *Histoire des populations du Soudan central*, Paris 1936; L. Chopard et A. Villiers, *Contribution à l'étude de l'Air*, *Mémoire de l'I.F.A.N.*, no. 10, Paris 1950, particularly *Ethnologie des Touarag de l'Air*, by F. Nicolas and H. Lhote, *ibid.* 459-533; Lhote, *Les Touaregs du Hoggar*, Paris 1944 (with a bibliography); L. Massignon, *Annuaire du Monde Musulman*, Paris 1955, 331. (G. YVER-R. Capot-Rey)

'Ā'ISHA BINT ABĪ BAKR, the third and favourite wife of the Prophet, was born at Mecca about 614. Her mother, Umm Rūmān, came from the tribe of Kināna. Muḥammad gave 'Ā'isha the *kunya* Umm 'Abd Allāh, after the name of her nephew 'Abd Allāh b. al-Zubayr.

The usual story of her marriage to Muḥammad is that the initiative came from Khawla bint Ḥakīm, wife of 'Uthmān b. Maẓ'ūn, who possibly helped Muḥammad in domestic matters. Some time after the death of Khadija, Khawla suggested to Muḥammad that he should marry either 'Ā'isha, the six-year old daughter of his chief follower, or Sawda bint Zam'a, a widow of about 30, who had gone as a Muslim to Abyssinia and whose husband had died there. Muḥammad is said to have asked her to arrange for him to marry both. It had already been agreed that 'Ā'isha should marry Ḍiubayr b. Muṭ'im, whose father, though still pagan, was friendly to the Muslims. By common consent, however, this agreement was set aside, and 'Ā'isha was betrothed to Muḥammad. Since Muḥammad had a political aim in nearly all his marriages, he must have seen in this one a means of strengthening the ties between himself and Abū Bakr, his chief follower. The marriage was not consummated until some months after the *ḥidjra* (in Shawwāl 1 or 2/April 623 or 624). 'Ā'isha went to live in an apartment in Muḥammad's house, later the mosque of Medina. She cannot have been more than ten years old at the time, and took her toys to her new home. Muḥammad sometimes joined in her games with them. She seems to have possessed great beauty, both as child and as young woman, and to have remained Muḥammad's favourite even after he had married several other beautiful women. Her position as principal wife, however, may partly depend on her father's position in the community.

A serious crisis developed out of an incident on the return from the expedition against Banu 'l-Muṣṭalik in 5/627, on which 'Ā'isha accompanied Muḥammad. At the last halt before Medina 'Ā'isha, who had gone a little way from the camp to satisfy a natural need, dropped a necklace and spent some time searching for it. She was so light in weight that the men who loaded her litter on the camel had not noticed her absence from it, and the whole caravan had moved off before she returned to the camp. She sat down to wait, and was eventually found by a handsome young man, Ṣafwān b. al-Mu'aṭṭal al-Sulamī, who escorted her back to Medina. In the circumstances of the time, especially in view of the imposition of the *ḥidjāb* on Muḥammad's wives, this was highly improper. Gossip was magnified, however, not merely by personal enemies of 'Ā'isha and her family, but by 'Abd Allāh b. Ubayy, the leader of the Munāfiqūn or Hypocrites. Already during the expedition he had given expression to his dissatisfaction with the growing power and prestige of Muḥammad. It became clear at length that there was no solid evidence against 'Ā'isha, and Muḥammad received a revelation

(Qur’ān, xxiv, 11 ff.) implying her innocence and rebuking those who had gossiped. ‘Abd Allāh b. Ubayy was publicly humiliated.

A number of stories about ‘Ā’isha have been preserved from the later years of Muḥammad’s life. They depict Muḥammad as having genuine affection for ‘Ā’isha, and ‘Ā’isha as being devoted to him. They do not, however, justify the view (cf. H. Lammens, *Le Triumvirat Abou Bakr* etc., MFOB, iv) that she engaged in political intrigue and influenced Muḥammad’s decisions. Nevertheless, there seem to have been two factions among Muḥammad’s wives, one led by ‘Ā’isha and Ḥafṣa, the daughter of ‘Umar, which supported the policy of their fathers, and another led by Umm Salama of the Meccan clan of Maḥzūm; but their rivalry probably had little political effect. When Muḥammad realized that death was near, he asked his wives to agree that he should go to ‘Ā’isha’s chamber and remain there. She nursed him for the few days of his illness, and his grave was made in the floor of her chamber. Abū Bakr and ‘Umar were also buried there.

As Muḥammad’s power increased, his wives had a more comfortable life and a higher status in the community, including the title “mothers of the believers” (cf. Qur’ān, xxxiii, 6); but they were forbidden to remarry (ibid. v, 53). ‘Ā’isha was thus left a childless widow about the age of 18. For two years her father was caliph, and then for ten ‘Umar, with whom she was on good terms, but she does not seem to have played any part in public affairs. As opposition grew against ‘Uthmān, the third caliph, however, ‘Ā’isha came to have a leading part in it, though she was not in agreement either with the group of insurgents responsible for ‘Uthmān’s assassination nor with the party of ‘Alī. She openly declared her opposition to the killing of ‘Uthmān, but left Medina for Mecca to take part in the pilgrimage. Many motives have been alleged for this flight by ‘Ā’isha at a critical juncture. Perhaps the chief one was to help in organizing in Mecca a party of likeminded persons.

‘Uthmān was assassinated in Dhu ‘l-Hiǧǧa 35/June 656. About four months later ‘Ā’isha left Mecca for Baṣra along with about 1,000 men of Kuraysh, professing to be taking vengeance for ‘Uthmān. Shortly before this she had been joined by Ṭalḥa and al-Zubayr. The three were now leaders of a movement in opposition to ‘Alī. They obtained control of Baṣra, and with many of the Muslims of that city marched to the outskirts to meet ‘Alī who had meantime left Medina for Kūfa, and was advancing against them. The battle (in Djumādā II 35/December 656) came to be known as the Battle of the Camel, since the fiercest struggle was round the camel bearing ‘Ā’isha’s litter. ‘Alī was victorious, and the opposing army was scattered. ‘Ā’isha herself was treated with respect, but Ṭalḥa and al-Zubayr lost their lives.

After this failure ‘Ā’isha lived quietly in Medina for over twenty years. She took no further active part in politics, but became reconciled to ‘Alī and did not oppose Mu‘āwiya. Her approval and disapproval, however, still seem to have counted for something. She died in Ramaḍān 58/July 678. In later times she was depicted as a model of piety, but it is difficult to know what is the basis of fact for this view.

It is said that 1210 traditions were related on her authority, but barely 300 of these were retained by al-Bukhārī and Muslim. She is said to have had a codex of the Qur’ān, and a few readings are given

on her authority (cf. A. Jeffery, *Materials for the History of the Qur’ān*, Leiden 1937, 231-3). She was noted for her knowledge of poetry and ability to quote it, and also for her eloquence; and she was versed in Arab history and other subjects.

Bibliography: Ibn Hishām, index; Balādhuri, *Ansāb*, v; Ṭabarī, index; Ibn al-Aṭhīr, index; idem, *Uṣd al-Ghāba*, v, 501-4; Ibn Sa’d, viii, 39-56; Ibn Ḥaǧǧar, *Iṣāba*, iv, 691 ff.; Mas‘ūdi, *Murūǧi*, iv; Nawawī (Wüstenfeld), 848 ff.; Ibn Ḥanbal, *Musnad*, vi, 29-282; F. Buhl, *Das Leben Muhammads*, passim; N. Abbott, *Aishah the Beloved of Mohammed*, Chicago, 1942.

(W. MONTGOMERY WATT)

‘Ā’ISHA BINT ṬALḤA, one of the most famous of Arab women. Daughter of a Companion of the Prophet, Ṭalḥa b. ‘Ubayd Allāh al-Taymī [q.v.], who had already won great renown, grand-daughter of Abū Bakr through her mother Umm Kulthūm, and niece of ‘Ā’isha, the Prophet’s favourite wife, she combined nobility of birth with an imperious spirit and a rare beauty, which she was anxious should not go unnoticed. By nature a coquette, she courted the praises of the *ghazal* poets (‘Umar b. Abī Rabi‘a, i, 80; Kuṭayyir ‘Azza, Ibn Kutayba, *Shi‘r*, 322; ‘Urwa b. al-Zubayr, *Aghānī*, x, 60), and knew how to use to the best advantage the emotions which she inspired. She even occasioned the dismissal of the Governor of Mecca, al-Ḥārith b. Khālīd al-Maḥzūmī, who had agreed to postpone the hour of prayer in order to allow her to complete her *ṭawāf* (*Aghānī*, iii, 100, 103, 113; see *Dīāḥiz*, *Bighal*, (ed. Pellat, in course of preparation) § 20, and *Aghānī*, x, 60, for an anecdote concerning the brilliant retinue which she had obtained from the caliph for the purposes of her pilgrimage). She is reckoned as one of the *mutazawwiǧāt*, i.e. women who have had several husbands; she married successively her cousin ‘Abd Allāh b. ‘Abd al-Raḥmān b. Abī Bakr, Muṣ‘ab b. al-Zubayr, and after the latter’s death, ‘Umar b. ‘Ubayd Allāh b. Ma‘mar al-Taymī. The date of her death is not known.

Bibliography: Ibn Kutayba, *Ma‘ārif*, Cairo 1353/1934, 102-103; Ibn Sa’d *Ṭabaqāt*, viii, 342; Balādhuri, *Ansāb*, xi, 16, 204-5, 222; Muḥammad b. Ḥabīb, *Muḥabbar*, Ḥaydarābād, 1361/1942, 66, 100, 442; *Aghānī*, Tables; Nawawī, *Tahdhīb*, 850; A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, I, 29, II, 99. (CH. PELLAT)

‘Ā’ISHA BINT YŪSUF [see AL-BĀ‘ŪNĪ].

‘Ā’ISHA AL-MANNŪBIYYA, Tunisian saint of the 7th/13th century whose name was ‘Ā’isha bint ‘Imrān b. al-Hādīǧi Sulaymān. The *nisba* by which she became known derives from her native village of Mannūba (La Manouba), situated 5 m. W. of Tunis. She is also commonly known, especially at Tunis, by the reverential title of *al-Sayyida*. The contemporary historians of the Ḥafṣid dynasty, under which she lived, maintain complete silence about her, but we possess a small anthology of her *manāqib* written, in a style strongly influenced by the colloquial, by an anonymous semiliterate author; the latter appears to have made use of another anthology, composed during the saint’s lifetime or soon after her death by an *imām* of the mosque at Manūba. While still young, ‘Ā’isha gave evidence of her future vocation by a number of *karāmāt*. When she reached a marriageable age, her mystical ideal caused her to refuse the cousin whom her parents wished her to marry and to flee to Tunis, where she took refuge in a *ḥaysariyya* (a kind of caravanserai) situated outside the old Bāb al-Fallāk (S.E. of the