

death in 630. *Thumāma* b. *Uṭhāl*, who may have been *Hawḍha*'s successor, is said to have become a Muslim after being captured in a raid. He was leader of the loyal Muslims of *Hanīfa* in the wars of the *riḍḍa*, when a large section of the tribe revolted against *Medina* under *Musaylima* [q.v.].

**Bibliography:** Ibn al-Kalbī, *Djamharat al-nasab*, ed. W. Caskel; al-Hamdānī, see *Index Historicus*; al-Bakrī, *Mu'djam*, Cairo, index; *Aghānī*, Tables; A. P. Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'Islamisme*, Paris 1847, index; *Yākūt, Mu'djam*, index; al-Ṭabarī, i, 1205, 1737-9, 1748 f., 1929-57, etc.; Ibn Hishām, 945 f., 965, etc.; Ibn Sa'd, i/2, 18, 25 f., 33, 55; Caetani, *Annali*, 10 A.H., § 32A, 67-9A; W. Hoernerbach, in *Abhandlungen der Akademie der Wissenschaften und der Literatur*, Geistes- und sozialwissenschaftliche Klasse, No. 4, 1951, 255-67; Montgomery Watt, *Muhammad at Medina*, Oxford 1956, 132-7. (W. MONTGOMERY WATT)

**HANİFA, WĀDĪ** [see WĀDĪ HANİFA].

**HANSALIYYA**, a religious brotherhood of Moroccan origin which established itself in the Central Atlas and in the neighbourhood of Constantine.

It appears to have its origin in the *zāwiya* founded towards the end of the 6th/12th century by a Berber from the Sūs, Sa'īd u 'Amur al-Ahansalī, on the banks of the *asif* Ahansal, in the heart of the Berber country. From modest beginnings this *zāwiya* became better known in the second half of the 11th/17th century, when a descendant of the founder, Abū 'Uṭhmān Sa'īd b. Yūsuf al-Ahansalī, who died in 1702, founded a new *zāwiya* in the same region and founded a brotherhood. Abū 'Uṭhmān had pursued long studies in Morocco and had spent several years in the Orient. He had been initiated by Sayyidī 'Isā al-Djūnaydī at Damietta.

His son Yūsuf succeeded him and acquired a certain political as well as religious influence in the region of the Wādī al-'Abīd, especially after the death of Mawḷay Ismā'īl. On his death the brotherhood declined in Morocco but took on new vigour in the region of Constantine. Nevertheless, several *zāwiyas* of the order remained in the region of Wawizaght and at the time of the French occupation were playing a minor political rôle under the direction of Sayyidī Moḥa u Aḥmad al-Ahansalī. If this little brotherhood still survives, which is not certain, it no longer exerts more than a very feeble influence.

One of the sons of Sayyidī Yūsuf, Sayyidī Sa'dūn, threatened by the Moroccan authorities, fled to the Constantine area about 1730, made converts there, and erected a *zāwiya* of minor importance; it appears that there is an offshoot of this *zāwiya* at Le Kef in Tunisia.

The Hansaliyya combined the customary mystic practices—the *wird* and recitations of the verses of the *Damyāṭiyya*, a mystic poem by the *imām* 'Abd Allāh Muḥammad al-Dīrūfī al-Damyāṭī—with dances, songs, and flagellations which induced ecstasy. In Morocco, in the milieu where they arose, they long enjoyed the reputation of miracle-workers in communication with the *djinn*.

**Bibliography:** Muḥammad al-Qādiri, *Naṣḥ al-maṭhānī*, Fez 1309/1891, ii, 170; Salāwī, K. al-Istikṣā, iv, 57; Rinn, *Marabouts et Khouan*, Algiers 1884, 385 ff.; Depont and Coppolani, *Les confréries religieuses musulmanes*, Algiers 1897, 492; Ch. de Foucauld, *Reconnaissance au Maroc*, Paris 1934, 264, 267; de Segonzac, *Au cœur de l'Atlas*, Paris 1904, 55; E. Michaux-Bellaire, *La zaouia d'Ahançal*, in *AM*, xxvii (1927), 87-113;

G. Drague, *Esquisse d'histoire religieuse au Maroc*, Paris n. d., 163-82, and genealogical table at end. (R. LE TOURNEAU)

**HĀNSAWĪ, Shaykh DĪMĀL AL-DĪN AḤMAD**, also called Kuṭb DĪmāl al-Dīn, a Ṣūfī mystic of the Indian *Čiṣṭiyya* [q.v.] order, b. 580/1184-5, d. in Hānsī 659/1260-1. He was a descendant of the theologian and religious lawyer Abū Ḥanīfa, and was a senior *khalīfa* of Shaykh Farīd al-Dīn Mas'ūd "Gandī-i Shakar" [q.v.] during the time the latter spent at Hānsī [q.v.]. He is said to have been the *khalīf* of Hānsī when he joined Farīd al-Dīn, and to have resigned this post and its consequent material benefits as a necessary condition of his spiritual discipline.

He is known as the author of two works: his *Mulhamāt* (Arabic; lith. Alwar 1306, Dihlī 1308) is a collection of Ṣūfī aphorisms, with particular reference to the difference between the externalist recluse (*zāhid*) and the true mystic ('*arif*'), without much specific reference to purely Indian conditions; and his *Diwān* (Persian; lith. Dihlī 1306) is the earliest known poetical work of a *Čiṣṭī* mystic, which in addition to its mystical content is valuable for the light which it throws on contemporary religious and political thought and institutions, the popular beliefs, customs and practices, and the attitudes of the mystics to all these, of the early 7th/13th century in north India. A manuscript copy of the *diwān*, no. 360 in the Bibliotheca Nova of the library of the University of Uppsala, is described by K. V. Zetterstéen, *Die arabischen, persischen und türkischen Handschriften der Universitätsbibliothek zu Uppsala verzeichnet und beschrieben*, in *MO*, xxii (1928), 298-302, 428; *ibid.*, xxix (1935), 150 ff., where a short extract from the *Mulhamāt* is also given, 152 ff. The table of contents of the *Diwān*, with translations of some verses, is given by Zetterstéen in *Selections from the divan of Jamāluddīn Aḥmad Hānsawī*, in *Islamic Research Association Miscellany*, i (1948), 165-82.

**Bibliography:** Mir Khurd, *Siya al-awliyā*?, Dihlī 1302, especially 178 ff., which also contains a notice of the two sons of DĪmāl al-Dīn: the younger, Burhān al-Dīn, was also admitted as a disciple of Farīd al-Dīn; Muḥammad Ghawṭhī Shattārī, *Gulzār-i abrār*, MS A.S.B. Calcutta, 171-; 'Abd al-Haqq Muḥaddith Dihlawī, *Akḥbār al-akhḡyār*, Dihlī 1309, 67 ff.; Rahmān 'Alī, *Tadhkira 'ulamā-i Hind*, Lucknow 1914, 42; many references *passim* in the hagiographical literature, for which see Bibliography to *Čiṣṭiyya*. See also K. A. Nizami, *The life and times of Shaikh Farīd-u'd-dīn Ganj-i-Shakar*, 'Aligāh 1955, index; idem, *Some aspects of religion and politics in India during the thirteenth century*, 'Aligāh 1961, index. On the *Mulhamāt* cf. M. G. Zubaid Ahmad, *The contribution of India to Arabic literature*, Allāhābād 1946, 85 f. (J. BURTON-PAGE)

**HĀNSĪ**, a town of the Indian Panjāb, situated 29°7' N., 76° 0' E., in the Hariyānā [q.v.] region of which it was the old capital until supplanted by Hīṣār Fīrūza [q.v.] in 757/1356. It is known from inscriptions that it was occupied by the Tomārs and Čawhāns before the Muslim conquest, and was perhaps occupied from Kūshāna times, 1st or 2nd century A.D.: certainly the old fort, to the north-east of the present town, is an extensive *tell* representing an accumulation of many cultural layers. Hānsī was already a major stronghold when Mas'ūd, son of Maḥmūd of Ghazna, stormed this "virgin fortress" in the winter of 429/1037-8 (Abu 'l Faḍl Bayhaqī, *Ta'rikḡ-i Mas'ūdi*, Tehrān 1324/1945, 533-4; Eng.