

Ottoman Chamber of Deputies (*medjlis-i meb'ûthân*) he served as deputy for Erzurum, temporary presiding officer, and co-founder of the Nationalist *Felâh-ı Vatan* group; upon the death of Reşhâd Hikmet, he was elected (4 March 1920) President of the Chamber. Two weeks later, after the reinforced occupation of the capital and the adjournment *sine die* of the Chamber, he led the flight of deputies to Ankara, where he urged his colleagues to join the Grand National Assembly convened by Muştafâ Kemâl [Atatürk]. He became the Assembly's Second President (*re'is-i thâni*), Minister of Justice in the Ankara government (April 1920 to January 1921 and July to August 1922), and its diplomatic representative in Rome (1921-3). His differences with Kemâl became apparent as early as the autumn of 1920 during an extended stay in his native Erzurum. A proposal that 'Arif be appointed governor-general over the Eastern wilâyetes went unheeded, and he in turn delayed for two months before accepting Kemâl's invitation to return to Ankara. During his brief second tenure as Minister of Justice he was considered one of the parliamentary leaders of the conservative opposition (*ikindî grub*) in the Assembly. After 1923 he retired from political and diplomatic life. He died in Paris on 18 January 1930.

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DJALĀL AL-DĪN HUSAYN AL-BUKHĀRĪ, surnamed *Makhdûm-i Dīhānīyān* *Dīhānīyān* *Dīhānīyān*, one of the early *pīrs* of India, was the son of Sayyid Ahmad Kabir whose father Sayyid Djalāl al-Dīn-i Surkh had migrated from Bukhāra to Multān and Bhakkar [q.v.]. A descendant of Imām 'Alī al-Nakī, his father was a disciple of Rukn al-Dīn Abu 'l-Fath, son and successor of Bahā' al-Dīn Zakariyyā [q.v.]. Born 707/1308 at Učch, where he also lies buried, he was educated in his home-town and in Multān but seems to have left for the Hīdījāz at a very young age in search of more knowledge. He is reported to have visited, in the course of his extensive travels which earned him the sobriquet of *Dīhāngasht*, Kāzarūn, Egypt, Syria (including Palestine), Mesopotamia, Balkh, Bukhāra and Khurāsān, in addition to Mecca and Medina. The *Safarnāma-i Makhdûm-i Dīhānīyān* (Urdū transl. Lahore 1909), purporting to be an account of his travels, is full of supernatural stories and may, therefore, be regarded as apocryphal. A contemporary of 'Abd Allāh al-Yāfi'ī al-Yamanī, with whom he read *al-Shihāb al-Sitta* in Mecca, and of Ashraf Dīhāngīr al-Simnānī [q.v.], he received his *khirka* from Naşir al-Dīn Čirāgh-i Dihlī [q.v.]. He was appointed *Shaykh* al-Islām by Muḥammad b. Tughluq and forty *khānakāhs* in Siwastān (modern Sēhwan) and its suburbs were assigned to him; but he left for the Hādjīdī before taking up the appointment. Firūz Shāh Tughluq became deeply attached to him after his return, and held him in high esteem. The *shaykh* used to visit the sultan at Delhi every second or third year. He had also accompanied him on his expedition to Thātā in 764/1362. Firūz's religious policy, as outlined in the *Futūhāt-i Firūz Shāhi*, was greatly influenced by the saint. He died on 10 Dhu 'l-Hidjja 785/3 February 1384. Three collections of his *obiter dicta* are known to exist:

i) *Khulāṣat al-alfāz dīami' al-'ulūm*, compiled by 'Alā' al-Dīn 'Alā' b. Sa'd al-Hasanī in 782/1380 (MS. Riḍā' Library, Rampur Urdū transl. "*al-Durr al-manẓūm fi tarḍjamat talfūzāt al-Makhdūm*", Anşārī Press, Dihlī n. d.); ii) *Sirādj al-hidāya*, compiled by 'Abd Allāh in 787/1385 (MSS. Rampur, Aligarh, I.O.D.P. 1038); and iii) *Khizāna-i Djalālī* (also called *Manāqib-i Makhdūm-i Dīhānīyān*) compiled by Abu 'l-Faḍl b. Ridjā' 'Abbāsī (only an incomplete MS. in A.S.B.). All these collections, especially the *Dīami' al-'ulūm*, are voluminous, and are written in a miraculous and supernatural strain. Another work based on his teachings is the *Khizānat al-fawā'id al-Djalālīyya* composed in 752/1351 by Ahmad Bahā' b. Ya'kūb (Storey, ii, 945).

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DJALĀL AL-DĪN KHALDĪJĪ [see DIHLĪ SULTANATE, KHALDĪJIDS].

DJALĀL AL-DĪN KH'ARAZM-SHĀH, the eldest son of Sultan Muḥammad Kh'arazm-Shāh [q.v.] and the last ruler of the dynasty. The spelling and pronunciation of his personal name (MNKBRNY) are still uncertain. Such forms as Mangoubirt, Mankobirti, etc., are based upon a derivation first proposed by d'Ohsson, from the Turkish *mengü* in the sense of "Eternal [God]" and *birti* (for *birdi*) "[he] gave"; but this etymology is now discredited. Muḥammad had originally designated his youngest son, Kuṭb al-Dīn Uzlagh-Shāh, as his successor, but shortly before his death on an island in the Caspian Sea had altered his will in favour of Djalāl al-Dīn. The princes, who had remained in attendance on their father throughout his flight, now left the island and landing on the Mankīshlak Peninsula made their way to Gūrgāndj [q.v.], which they reached some little time before its investment by the Mongols. The discovery of a plot against his life caused Djalāl al-Dīn to leave the capital almost immediately and to make for the territories formerly allotted to him by his father and corresponding more or less to the modern Afghānistān. The Mongols had posted observation parties along the northern frontiers of Khurasān but Djalāl al-Dīn succeeded in breaking through this cordon and reaching Ghazna, where he found himself at the head of a heterogeneous force of some 60,000 Turks, Kh'arazmīs and Ghūris. At Parwān to the north-east of Čarikār he inflicted upon a Mongol