

internal buildings, including the palace built by Firūz Shāh's governor, the Cihl Sūtūn (Plate I). The fort mosque of the same governor, Ibrāhīm Nā'ib Bārbak, still stands: the side *liwāns* are low, trabeate, supported on rows of pillars from Hindū temples set up at random; there are many additions of later periods (illustration in Kittoe, see *Bibl.*); a detached *minār* in the court-yard, some 12 m. high, has a fine Arabic inscription giving its date as Dhū 'l-Ḳa'da 778/March-April 1377. A small detached pillar within the fort proclaims an edict of Ḥṣaf al-Dawla of Awadh on the continuance of the daily stipend to indigent sayyids (*sādāt bi-nawā*) from the revenues of Djawnpur (1180/1766).

The Afālā mosque, whose foundations were prepared on the site of the Hindū temple to Afālā Devī by Firūz Shāh Tughluq, was not built until 810/1408 under Ibrāhīm Shārkī; its main feature, the central bay of the west *liwān* covered by a large dome which is concealed from the court-yard by a tall pyramidal gateway resembling the Egyptian propylon, is the special characteristic of the Djawnpur style under the Shārkī sultans. The Afālā mosque is the largest (78.7 m. square) and most ornate: the *liwāns* on north, east and south are composed of five pillared aisles in two storeys, the two outer aisles at ground level being formed into a range of pillared cells facing the streets; in the middle of each side is an archway, with a smaller propylon on the outside, and with domes over the north and south gates; a dome covers the central bay of each *liwān* on the north and south of the main dome, each with its propylon facing the court-yard. Within each propylon is a large arched recess, with a fringe of stylized spear-heads similar to those of the Khaldjī buildings at Dihlī [q.v.], in which are pierced arched openings in front of the dome, and the main entrances beneath. The main propylon is 22.9 m. high, the dome behind being only 19.5 m., and 16.8 m. wide at its base. The dome is supported on a sixteen-sided arched triforium, on corner brackets over an octagon with pierced windows, supported on squinch arches. The *kibla* wall is relieved on its exterior by square projections behind each dome, the corners of each supported by a tapering buttress; larger tapering buttresses support the main angles of the wall. There are no *minārs*, the top storeys of the propylon serving for the *mu'adhdhin*.

The masjid Khālīs Mukhlīs, built by two governors of Ibrāhīm, is of the same period, only the central propylon and dome and western *liwāns* remaining, all massive and without ornament. Of the contemporary Djhandjharī (*djhandjhar* "perforated") mosque only the screen of the central propylon remains, filled with the finest stone tracery in Djawnpur. The Iāl darwāza ("red gate"; near the gate of a former palace) mosque in the north-west of the city, the smallest of the Djawnpur mosques, was built c. 851/1447, the sole surviving monument of the reign of Maḥmūd Shārkī, has a single central dome and propylon with tall trabeate transepts, and *zanāna* galleries on a mezzanine floor flanking the central bay. The foundation of the Djāmi' masjid (Plate II) was laid in 842/1438, but it was not finished until the reign of Husayn. The mosque stands on a raised terrace 5 to 6 m. above street level, with a single propylon in the west *liwān*, the transepts covered by fine barrel-vaults, and the façade entirely arcuate. These are the only remains of the Shārkīs standing at Djawnpur, the rest having been demolished by Sikandar Lōdī; all are of stone, largely pillaged from Hindū or Buddhist temples, and cement, the work of

Hindū craftsmen. Echoes of the characteristic style of the capital occur in other places within the quondam Djawnpur kingdom, in the Arhaṭ Kangura masjid at Banāras (Benares), and in the Djāmi' masjids at Eṭāwā and Kanawdj [q.v.].

By far the most significant monument of Mughal times is the great bridge of Mun'im Khān, begun 972/1564 and finished 976/1568. Built by Afghān workmen under a Kābul architect, Afḍal 'Alī, it consists of ten spans of arches—the four central ones of wider span than those at each end—the very massive piers of which carry pillared and screened pavilions at road level, partly projecting over the water on brackets; a further five spans carry the road over a smaller branch of the Gumtī.

In the old town of Zafarābād, 6.5 km. south-east of Djawnpur, is the mosque of one Shaykh Bārha, converted c. 711/1311 from Buddhist temple remains, entirely trabeate though originally with a large central arch between two piers which was probably the prototype of the propylons of the Djawnpur mosques. There are also many tombs, the most noteworthy being those of Maḥdūm Shāhib Cīrāgh-i Hind (781/1389) and Sayyid Murtaḍā in the *dargāh-i shahād*, the burial ground of the martyrs who fell in the invasion of Shihāb al-Dīn Shūrī in 590/1194.

Bibliography: Khayr al-Dīn Muḥammad Ilāhābādī, *Djawnpūr-nāma*, ed. Djawnpur n.d., a late 18th century work which makes much use of the *Ta'rikh-i Firishṭa* and Baranī's *Ta'rikh-i Firūz Shāhi*, but is not entirely derivative; Eng. tr. R. W. Pogson, Calcutta 1814; for the monuments: A. Cunningham, *ASI* xi, Calcutta 1880, 102-26; A. Führer, *The Shārkī architecture of Jawnpur* (architectural drawings by E. W. Smith), *ASI*, NIS xi, Calcutta 1889; text very turgid; J. Fergusson, *History of Indian and eastern architecture*, London 1876, 522 ff. Illustrations of some buildings not available elsewhere in Markham Kittoe, *Illustrations of Indian architecture from the Muhammadan conquest* . . ., Calcutta 1838. A new monograph on Djawnpur is badly needed.

(J. BURTON-PAGE)

AL-DJAWNPOURI, SAYYID MUHAMMAD AL-KĀZIMĪ AL-HUSAYNĪ B. SAYYID KHĀN alias BAḌDĤ UWAYSI (cf. *Ā'in-i Akbarī*, *Bibl. Ind.*, ii, 241) and BIBĪ AKĀ MALIK, the pseudo-Mahdī [q.v.], was born at Djawnpur [q.v.] on Monday, 14 Djumādā I 847/10 September 1443. None of the contemporary sources mentions the names of his parents as 'Abd Allāh and Āmina, as claimed by the Mahdawī sources (e.g., *Sirādī al-Abṣār*, see Bibliography), in an obvious attempt to identify them with the names of the Prophet's parents so that the prediction made in the *ahādīth al-Mahdī* (cf. Ibn Taymiyya, *Minḥādī al-Sunna*, Cairo 1321/1903, ii, 133) might fit his case. The *Tuḥfat al-kirām* of 'Alī Shīr Kānī and the *Djawnpūr-nāma* of Khayr al-Dīn Ilāhābādī, which mention these names, are much later compilations and therefore not reliable.

A precocious child, gifted with an extraordinary memory, he committed the Qur'ān to memory at the early age of seven and received the title, according to Mahdawī sources, of Asad al-'Ulamā' at the age of twelve from his teacher Shaykh Dāniyāl Čishtī. At the age of forty he left Djawnpur for Mecca and, after visiting a number of places *en route* such as Dānāpur, Kālpī, Čandēri, Djāpānir, Māndū, Burhānpur, Dawlatābād, Aḥmadnagar and Bīdar, reached there in 901/1495. During his stay at Mecca, one day while performing the *ṭawāf*, [q.v.], he suddenly announced that he was the promised

Mahdī. He was not taken seriously by the Meccan 'ulamā', who simply ignored his claim. He returned to Guḍjarāt the following year. While at Aḥmadābād he came into conflict for the first time in 903/1497 with orthodox 'ulamā', who challenged his assertion that God could be seen with physical eyes. Finding the atmosphere hostile, he left Aḥmadābād and in 905/1499 reasserted his claim to being the Mahdī at a small place called Bafhlī near Pafān.

The same year he wrote to some of the independent rulers about his mission inviting them either to accept him as the Mahdī or condemn him to death if he was proved to be an impostor. Of these, according to Mahdawī sources, Ghīyāth al-Dīn Khaldījī of Mālwa, Maḥmūd Bēgrā of Guḍjarāt, Aḥmad Nizām Shāh of Aḥmadnagar, Shāh Bēg of Kāndahār and Mīr Dhu'l-Nūn of Farāh accepted his claim. This, however, failed to impress the 'ulamā', and the majority of the people continued to regard him as an impostor. The 'ulamā', finding his influence growing among the masses and unable to counteract or stem it, demanded his banishment. Hounded from place to place and unable to convince the leading 'ulamā' of the validity of his claim, he ultimately came to Farāh [q.v.] in Khurāsān and died there on Thursday 19 Dhu 'l-Kāda 910/23 April 1505. Monday, as claimed by the Mahdawī sources to be the day on which he died in order to make it tally with the day of his birth, is definitely to be discarded, as Dhu 'l-Kāda 910 began on a Sunday. His shrine in Farāh is still visited by his followers who are mainly concentrated in certain places in South India.

After his death he was succeeded in his spiritual heritage, in imitation of the Prophet, by a number of his *Khulafā'*, the first being his son Sayyid Maḥmūd. By this time the Mahdawīs had established a number of centres called *dā'iras*, mostly in Guḍjarāt, where they lived a communal life, dealing only among themselves and shunning the rest of the population who were regarded as unbelievers. Their growing popularity was interpreted as a danger to the State and society, leading to the persecution of the Mahdawīs. They were accused of heresy and their leader, Sayyid Maḥmūd, was put into prison where he died in 918/1512, unable to bear the rigours of incarceration. His successor, Khwānd Mīr, faced still harder times when the 'ulamā' of Guḍjarāt declared it permissible to kill a Mahdawī. Consequently a pitched battle was fought between the Mahdawīs and the Guḍjarāt troops at Sadrāsān in Shawwāl 930/August 1524 in which Khwānd Mīr, along with a large number of his followers, was killed. In spite of these reverses and the mounting opposition of the 'ulamā' and the masses, the movement did not completely die out. Among historical personalities who suffered in the cause of the movement are Shaykh 'Abd Allāh Niyāzī, who flourished during the reign of Islām Shāh Sūr, his disciple, Shaykh 'Alā'ī and Miyān Mustafā Guḍjarātī, a very learned man of his times who ably argued his case with the 'ulamā' of the Court of Akbar but failed to convince them. After his death in 983/1575-6, while on his way from Fatḥpur Sikrī to Guḍjarāt, the movement withered and collapsed.

The piety, learning and sincerity of Sayyid Muḥammad convinced even a severe critic like 'Abd al-Kādir al-Badā'ūnī, who regards him as one of the greatest of the *awliyā'*. Like most of the *ṣūfī shaykhs* who lay stress on the renunciation of the world (*tark al-dunyā*), seclusion from the people ('*uzla 'an al-khalk*'), *tawakkul*, associating with right-

eous people, Sayyid Muḥammad bade his followers to remain constantly absorbed in *dhikr*, which he raised to the level of an article of faith with them. Great importance was also attached to *hidāra* and here again the founder himself set the example in imitation of the *Hidāra* of the Prophet. Although the Mahdawīs abjured politics, their activities compelled the authorities to act. Consequently, 'Abd Allāh Niyāzī, his piety notwithstanding, was severely punished, and Shaykh 'Alā'ī, his disciple, lost his life. *Sawiyat*, which the Mahdawīs interpret as the equal distribution of wealth, material possessions and whatever comes to or is acquired by the community, among its members living within a particular *dā'ira*, is the cardinal point of the teachings of Sayyid Muḥammad, who also denounced capitalism, stockpiling and hoarding as utterly un-Islamic. The failure of the movement, on a deeper analysis, can be attributed to the aloofness of its adherents from the main body of the Muslims, their insistence on the recognition of the founder as the promised Mahdī and the consequent opposition of the 'ulamā' and the State. Lack of capable leadership in the North and the subsequent involvement of its adherents in politics in the Deccan hastened the decline of the movement which had, in its heyday, fired the Indian Muslim community with a new zeal and religious fervour. At the present day pockets of Mahdawīs exist in the former Haydarābād State (India), Mysore, Dīaypur and Guḍjarāt. In Pakistan, at Shāhdādpūr in Sind, they have established a *dā'ira* after their migration from India.

'Alī al-Muttaḳī (d. 975/1567), the author of *Kanz al-'ummāl* and 'Alī al-Kārī (d. 1016/1607) took serious notice of the movement and wrote *al-Burhān fī 'alāmāt Mahdī akḥīr al-zamān* and *Risālat al-Mahdī* respectively in which they forcefully rebutted the claim of Sayyid Muḥammad to being the promised Mahdī. 'Alī al-Muttaḳī followed *al-Burhān* by his *Risālat al-radd*, which aroused considerable opposition among the Mahdawīs and has been the subject of criticism in a number of Mahdawī works in vindication of their faith. As'ad al-Makkī (see Rahmān 'Alī, *Tadhkirat-i 'ulamā'-i Hind*, 178) also wrote his *Shukuh muḥriḳa* on the same subject. An Indian writer, Abū Ridjā Muḥammad Zamān Khān of Shāhdjāhānpūr, who strongly criticized the Mahdawīs and the founder of the movement, fell in 1872 to the knife of an assassin for his polemic work *Hadya Mahdawiyya* (ed. Baroda 1287/1870, Kānpur 1293/1876).

Bibliography: 'Abd al-Kādir al-Badā'ūnī, *Muntakhab al-tawārīkh* (Bib. Ind.), ii 319; idem, *Nadīāt al-rashīd* (MS. Asafiyya no. 1564), a near-contemporary and very detailed account of Sayyid Muḥammad and his movement; Abu 'l-Faḍl, *Ā'in-i Akbarī* (Bib. Ind.) ii 241, English translation, H. Blochmann, Calcutta 1873, Intro. iv-v; Sikandar Mandījū b. Muḥammad, *Mir'at-i Sikandari* (Eng. trans. Fazlullah Lutfullah Faridī), 90-1; 'Alī Shīr Kānī, *Tuḥfat al-kirām*, Lucknow 1304/1886-7, ii, 22 ff.; Ashraf 'Alī Pālanpūrī, *Siyar-i Mas'ūd*, Murādābād 1315/1897-8, 7 ff.; 'Abd al-Malik al-Sadījāwandī, *Sirādī al-abṣār* (with a voluminous introduction and Urdu translation by S. Mustafā Tashrīf Allāhī), Haydarābād (Dn.) 1365 (this work contains, in the beginning, a very comprehensive and detailed bibliography); Shāh 'Abd al-Rahmān, *Mawlūd* (MS. in Persian); Sayyid Yūsuf, *Maṭla' al-wilāyat* (MS.); Shāh Burhān al-Dīn, *Shawāhid al-wilāyat*, Haydarābād 1379 (a first-hand complete biography of the

Sayyid, very rich in detail); Walī b. Yūsuf, *Inṣāf nāma*, Haydarābād 1367; 'Abd al-Raṣhīd, *Nakḥliyyāt*, Haydarābād 1369; S. Aṭṭar 'Abbās Rizvi in *Medieval India*, 'Aligarh 1954 ("The Mahdavi movement in India"); Abu 'l-Kalām Āzād, *Tadhkira*³, Lahore 1960, 39-44, 52 ff.; Khayr al-Dīn Muḥammad Ilāhābādī, *Ḍiawnpūr-nāma*, Ḍiawnpur 1878; D. S. Margoliouth, *On Mahdīs and Mahdism*, London 1916; Maḥmūd Shīrānī in *Oriental College Magazine*, Lahore, Nov. 1940; Muḥammad Ma'sūm Bhakkārī, *Ta'rīkh-i Sind*, Poona 1938, index; 'Abd al-Ḥaqq Muḥaddith Dihlawī, *Akhbār al-akhḡyār*, s.v. Muḥammad b. Yūsuf; idem, *Zād al-muttakīn* (MS.); Samsām al-Dawla Shāh Nawāz Khān, *Ma'āthir al-umarā'*, (Bib. Ind.) i, 124 ff.; I. Goldziher, *Vorlesungen*², 364; idem, *Ghair Mahdī* in *ERE*, vi, 189; *Bombay Gazetteer*, Bombay 1899, ix/2, 62; Ḍiā'far Sharīf, *Qanoon-e-Islām*², Oxford 1921, 208-9; Sayyid Walī, *Sawānih Mahdī Maw'ūd* (not available to me); Miyyān Muṣṭafā Guḍjārātī, *Makātīb* (MS.); Sayyid Shāh Muḥammad, *Khatm al-hudā subul al-sawā'*, Bangalore 1291; 'Abd al-Hayy Lakhnawī, *Nuzhat al-khawāṭir*, iv, Haydarābād, s.v. Muḥammad b. Yūsuf; apparently follows the notice in *Akhbār al-akhḡyār* where the copyist seems to have read Yūsuf for Sayyid Khān written in *shikasta* style; Muḥammad Sulaymān, *Khātām-i Sulaymānī* (still in MS.); 'Abd Allāh Muḥammad b. 'Umar al-Makkī, *Zafar al-wāliḥ bi Muzaḥfar wa āliḥ*, (ed. Denison Ross), 35-6; 'Abd al-Qādir b. Aḥmad, *Ma'dan al-djāwāhir*, Haydarābād 1304, 98 ff., 161; Firīṣhta, *Gulshan-i Ibrāhīmī*, Kānpur 1874, ii, 150; Khān and Mir, *Akida-i shari'a* (MS.), an important Mahdawi source as it is the work of the son-in-law of Sayyid Muḥammad; 'Abd al-Ghanī Rāmpūrī, *Madhāhib al-Islām*, Kānpur 1924, 713 ff.; Raḥmān 'Alī, *Tadhkira-i 'ulamā'-i Hind*, Lucknow 1332/1914, 197-201; 'Alī al-Muttaqī, *al-Burhān fi 'alāmāt Mahdī ākhīr al-zāman*, (MS.) Asafiyya no. 968; idem, *Risālat al-Radd* (MS.) extensively quoted in *Sirādī al-abṣār*; 'Alī al-Kārī, *Risālat al-Mahdī* (MS. Sa'īdiyya, Haydarābād ('akā'id wa kalām no. 65); idem, *Mirkāt* (ed. Cairo), v, 183 ff.; Nizām al-Dīn Aḥmad Bakḥshī, *Ṭabaḳāt-i Akbarī* (Bib. Ind.), index; W. A. Erskine, *A history of India under the first two sovereigns of the House of Taimur*, London 1854, ii, 475 ff.; *Beloochistan Gazetteer* (s.v. Zikris); Sayyid Gulāb Miyyān, *Ta'rīkh-i Pālanpur*; Sayyid 'Isā, *Ma'ārid al-riwāyāt*, Bangalore 1283; idem, *Shubḥāt al-fatāwā*, Bangalore 1283 (both in refutation of *Risālat al-Radd*); anon., *Hālāt-i Sayyid Muḥammad-i Ḍiawnpūrī*, MS. Asafiyya, ii, no. 34; anon., *Intikḥāb-i tawārīkh al-Aghyār*, MS. Peshāwar no. 1549. See also MAHDĀWĪ, MAHDĪ.

(A. S. BAZMEE ANSARI)

AL-DJAWWĀNĪ, ABŪ 'ALĪ MUḤAMMAD B. AS'AD, Arab genealogist and historian, b. 525/1131, d. 588/1192. The Ḍiawnwānī family claimed 'Alid descent through a son of 'Ubayd Allāh b. al-Ḥusayn b. 'Alī b. al-Ḥusayn b. 'Alī b. Abī Ṭālib. This pedigree was well established at least as early as the first half of the 4th/10th century when Abū 'l-Faraj al-Iṣfahānī (*Maḳātīl al-Ṭālibiyyīn*, Cairo 1368/1949, 193, 435, 438) reported historical information received by him personally from 'Alī b. Ibrāhīm al-Ḍiawnwānī, himself a genealogist and the eighth lineal ancestor of our Ḍiawnwānī. The latter was born and educated in Egypt. He taught *ḥadīth* there as well as in Damascus and Aleppo. At one time, he was appointed 'Alid Chief of Egypt, apparently by

Shīrkūh or Ṣalāḥ al-Dīn in the late 1160s. It seems that he did not hold this position very long. His main love and occupation were his genealogical and historical studies. They may have compensated him for the pain he must have felt in witnessing the decay of the power of the Fātimids whose fame, it seems, had attracted his family to Egypt. However, he continued to enjoy the favor of the Ayyūbids to whom he dedicated some of his works. Ṣalāḥ al-Dīn is said to have granted al-Ḍiawnwāniyya, the estate near Medina after which his family was named, to him as a fief.

A list of his works from al-Maḳrīzī's *Muḳaffā* mentions eighteen titles, some of them large works. They deal with 'Alid genealogy, including a history of the Ḍiawnwānī family, a study of his father's pedigree, and works on Ṭālibid biographies, Ṭālibid genealogists, the Banu 'l-Arḳaṭ, and the Idrīsids. He also wrote genealogical and historical works of a more general nature, among them works on the praiseworthy qualities of the 'aṣḥāra (*al-mubashshara*, [q.v.]), on those who, like al-'Adīl, had the *ḥunya* Abū Bakr, and on Arabic tribes (*al-djāwḥar al-maknūn fi dhikr al-ḥabā'il wa 'l-buṭūn*). The last work, as well as a topographical work on Egypt (*al-Nuḥāt 'ala 'l-khiṭaṭ*) and a monograph on the sanctuary of Sayyida Nafisa, are also known from quotations in al-Maḳrīzī's *Khiṭaṭ* (the *djāwḥar* is also cited in Ibn al-'Adīm's *Bughya*). These quotations tend to confirm al-Ḍiawnwānī's considerable stature as a scholar, although even in his case orthodox scholars could not entirely suppress their customary suspicion of the veracity of Shī'ī genealogists.

Manuscripts of only two works by al-Ḍiawnwānī appear to have been signalized so far. One of them, on the genealogy and history of the Prophet and the people in his life, is dedicated to al-Qāḍī al-Fāḍil and entitled *al-Tuḥfa al-shari'a* (Berlin 9511, Paris 2010, 4798, Topkapusaray Ahmet III, 2759, Cairo³, v, 129 f., Sohag 315 ta'rīkh). The other, on tribal genealogy, is called *al-Tuḥfa al-zari'a* or *Uṣūl al-aḥsāb wa-fuṣūl al-ansāb* (Paris 4798, Cairo², v, 30 f.). Al-Maḳrīzī's list does not include any exactly corresponding titles, but the second work may correspond either to *Tādī al-ansāb wa-minḥādī al-sawāb* or to *Tadhkirat uli 'l-albāb li-ṣūl al-ansāb*.

Bibliography: Ibn al-Ṣābūnī, *Takmilat Ikmal al-ikmal*, Baghdād 1377/1957, 83, 99-104, 189, 299. The editor, Muṣṭafā Ḍiawnwānī, adds detailed information on other sources, to wit: al-'Imād al-Iṣfahānī, *Khariḍa* (on Egyptian poets), Cairo, n.d. (1951), 117 ff.; al-Kiṭī, *al-Muḥammadūn min al-shu'arā'*, and *Inbāḥ*; Yāqūt, ii, 137; al-Dhahabī, *Ta'rīkh al-Islām*, anno 588; al-Ṣafadī, *Wāfi*, ii, 202; Ibn Ḥaḍḡar, *Lisān*, v, 74 ff. (containing references to other sources at present unavailable); Ibn 'Inaba ('Utba), *Umdat al-tālib*, 212, 285. Cf., further, C. H. Becker, *Beiträge zur Geschichte Ägyptens*, Strasburg, 1902, 26 ff.; Brockelmann, I, 451 f., S I, 626; *Fihrist al-makḥṭūṭāt al-muṣawwara*, ii/1, Cairo n.d. (1954), 83.

(F. ROSENTHAL)

AL-DJAWZĀ' [see NUḌJŪM].

AL-DJAWZAHAR or AL-DJAWZAHAR, technical term occurring in Arabic and Persian astrological and astronomical texts.

1. It indicates primarily the two lunar nodes, *al-ḥuḍatāni*, i.e., the two diametrically opposite points of intersection between the moon's orbit and the ecliptic: the ascending node or "head", *ra's*, and the descending node or "tail", *dhanab* (scil. of the