

in *Barbary*, London 1958, 71-84; E. Lévi-Provençal, *Hist. Esp. Mus.*, iii, 66-72; D. Ayalon, *Studies on the structure of the Mamluk army*, in *BSOAS*, xv (1953), 448-59. On military organization in general, see **DIAYSH**. (D. SOURDEL)

DJUNDAYSĀBŪR [see **GONDESHĀPŪR**].

DJUNDĪ [see **HALKA**].

DJUNNAR, town in the Indian State of Bombay, 56 m. north of Poona. Its proximity to the Nānā Pass made it an important trade centre linking the Deccan with the west coast. The fort of **Djunnar** was built by Malik al-Tudjīdār in 840/1436. The district around **Djunnar** was one of the *ṭarāfs* or provinces of the Bahmanī kingdom of the Deccan during the administration of Maḥmūd Gāwān [q.v.]. It later formed part of the Sultanate of Aḥmadnagar. In 1067/1657 the town was plundered by Shīwadjī, the Marāthā leader, who was born in the neighbouring hill-fort of Shīwnēr. The surrounding hills are famous for their Buddhist caves. These are described in great detail in the *Gazetteer of the Bombay Presidency*, xviii (Part iii), 140-231.

(C. COLLIN DAVIES)

DJŪR [see **FĪRŪZĀBĀD**].

DJUR'AT, *takḥalluṣ* of Kalandar Bakhsh, an Urdū poet of Indian origin, whose real name was Yahyā Amān, son of Ḥāfiẓ Amān, one of whose ancestors Rāy Amān, after whom a street in Old Dihlī is still known, suffered at the hands of Nādir Shāh's troops during the sack of Dihlī in 1152/1739. The title of Amān or Mān was conferred on the ancestors of **Djur'at**, according to Mirzā 'Alī Luṭf (*Gulshan-i Hind*, 73), by the Emperor Akbar. Born at Dihlī, **Djur'at** was brought up at Fayḍābād and later joined the service of Nawwāb Muḥabbat Khān of Bareilly, a son of Ḥāfiẓ Rahmat Khān Rohilla [q.v.] at an early age. In 1215/1800 he went to Lucknow and ingratiated himself with prince Sulaymān Shukōh, a son of Shāh 'Ālam II [q.v.], titular emperor of Dihlī. The 'court' of Sulaymān Shukōh had become the refuge, after the sack of Imperial Dihlī, of great poets and writers like Muṣḥafī and Inshā' Allāh Khān [q.v.], included among his stipendiaries. Ten years later **Djur'at** died in that city in 1225/1810.

A pupil of **Dja'far** 'Alī Khān Ḥasrat, a poet of some note, he was a skilled musician and played on the guitar with dexterity. He was also a good astrologer and well-groomed in social etiquette, qualities which made him extremely popular with people of high rank. On account of cataract, which afflicted him in the prime of life, he lost his eyesight; others say he feigned blindness in order to further his amours. Essentially a *bon viveur*, **Djur'at** was a lyrical and especially an erotic poet. Author of more than 100,000 lines (Aḥad 'Alī Yakta: *Dastūr al-faṣāḥāt*, Rampur 1943, 98 ff.), mostly passionate *ghazals*, he wrote some voluptuous *mathnawīs* also, of which one, entitled *Husn wa 'ishk*, deserves mention. The well-known Urdū poet Mīr [q.v.] spoke slightly of **Djur'at** whose compositions he described as mere *bon mots*, of the 'kissing and hugging type'. Mīr's verdict has been characterized as wholly unjustified as he failed to appreciate the social and political conditions of **Djur'at**'s times and the Lucknow of his days, where Mīr was comparatively a stranger. It was **Djur'at**, who for the first time in Urdū poetry, addressed his *ghazals* to women, contrary to the time-dishonoured practice of showering praises on young, handsome boys and *amrads*. His *diwān* was published in the now defunct

Urdū-i Mu'allā (ed. Ḥasrat Mohāhi), Kanpur, October-December, 1927.

Bibliography: All the relevant *tadhkiras* of Urdū poets (enumerated in *Dastūr al-faṣāḥāt*, 99 n.); Muḥammad Husayn Āzād, *Ab-i ḥayāt*, s.v. **Djur'at**; Ram Babu Saksena, *History of Urdū literature*, Allāhābād 1940, 88-90; T. Grahame Bailey, *History of Urdū literature*, London 1932, 55-6; Abu 'l-Layṭh Šiddīqī, *Djur'at unkā 'aḥad awr 'ishkiyya shā'iri*, Karachi 1952 (the first critical study of **Djur'at**).

(A. S. BAZMEE ANSARI)

DJURAYDĪ, a saint whose story is said to have been related by the Prophet himself and has therefore found a place in the *ḥadīth*. The various versions differ in details one from another, but one motif is common to them all, that the saint is accused by a woman, who had had a child by another man, of being its father; but the child itself, on being asked by the saint, declares the real father's name and thus clears the saint from suspicion. "**Djuraydī**" is the Arabic reproduction of Gregorius, and one version rightly states that he lived in the prophetic period (*fatra* [q.v.]) between Jesus and Muḥammad. There is a similar episode in the biographies of Gregorius Thaumaturgus, and it may be assumed as probable that the story became known among Muslims through the Christian tradition until finally it was accepted in the *ḥadīth*.

Bibliography: Bukhārī, *Saḥīḥ al-ʿamal fī 'l-ṣalāt*, Bāb 7, *Maḥālim*, Bāb 35; Muslim (Cairo 1283), v, 277; Maḥdī, *al-Bad' wa 'l-ta'riḫ*, ed. Huart, Ar. text 135; Samarḳandī, *Tanbīh*, ed. Cairo 1309, 221; Migne, *Patrologia graeca*, xlvī, 901 ff.; *Acta martyrum et sanctorum*, ed. Bedjan, vi, 101 ff.; Horovitz, *Spuren griechischer Mimen*, 78-83.

(J. HOROVITZ)

DJURBADHĀKĀN [see **GULPĀYAGĀN**].

DJURDJĀN [see **GURGĀN**].

AL-DJURDJĀNĪ, 'ABD AL-ḲĀHIR [see **Supplement**].

AL-DJURDJĀNĪ, 'ALĪ B. MUHAMMAD, called al-Sayyid al-Sharīf, was born in 740/1339 at Tādījū near Astarābādh; in 766/1365 he went to Harāt to study under Kuṭb al-Dīn Muḥammad al-Rāzī al-Taḥṭānī, but the old man advised him to go to his pupil Mubārakshāh in Egypt; however he stayed in Harāt and went in 770/1368 to Ḳaramān to hear Muḥammad al-Aḳsarā'ī who died before his arrival (al-Aḳsarā'ī died in 773/1371: *al-Durar al-kāmina* iv, 207). He studied under Muḥammad al-Fanārī and went with him to Egypt where he heard Mubārakshāh and Akmal al-Dīn Muḥammad b. Maḥmūd, staying four years in Sa'īd al-Su'adā'; he visited Constantinople in 776/1374 and then went to Shīrāz where he was appointed teacher by Shāh Shudjā' 779/1377. When Tīmūr captured the town, he took him to Samarḳand where he had discussions with Sa'īd al-Dīn al-Taftazānī [q.v.]; opinions differed as to who was the victor. On Tīmūr's death he went back to Shīrāz where he died 816/1413. The usual tales are told of his brilliance as a student. He wrote on many subjects, on grammar and logic in Persian. He belonged to an age which wrote commentaries on earlier works; as a theologian he allowed a large place to philosophy, thus half his commentary on *al-Mawāḥiṣ* of al-Idjī [q.v.], is given up to it. On law, he wrote a commentary on *al-Farā'id al-sirādiyya* of al-Sadījawandī; on language, glosses on *al-Mufawwal* a commentary by al-Taftazānī on *Talkhīṣ al-miftāḥ* by al-Sakkākī; on logic, glosses on a commentary by al-Rāzī al-Taḥṭānī on *al-Risāla*

al-shamsiyya fi 'l-kawā'id al-manṭiqiyya by al-Kātibī. In his *Ta'rīfāt* he was not afraid to be simple.

His son, Nūr al-Dīn Muḥammad, translated his father's Persian logic into Arabic, wrote on logic, also a commentary on his father's book on tradition and a *Risāla fi 'l-radd 'alā 'l-rawāfiq*. Nothing is known of his biography except the date of his death in 838/1434.

Bibliography: al-Sakhāwī, *al-Daw' al-lāmi'*, v, 328; al-Shawkānī, *al-Badr al-tālī'*, i, 488; Muḥammad Bākīr, *Rawḍat al-djānnāt*, 497; al-Lakhnawī al-Hindī, *al-Fawā'id al-bahiyya*, 125; Kh'āndamīr, *Ḥabīb al-siyar*, iii/3, 89, 147; Brockelmann, II, 216, S II, 305; Browne, iii, 355; Storey, i, 36. (A. S. TRITTON)

DJURDJĀNĪ, FAKHR AL-DĪN [see GURGĀNĪ].
AL-DJURDJĀNĪ, ISMĀ'IL B. AL-HUSAYN ZAYN AL-DĪN ABU 'L-FADĀ'IL AL-HUSAYNĪ, often called al-Sayyid Ismā'īl, a noble and celebrated physician who wrote in Persian and in Arabic. He went to live in Kh'ārizm in 504/1110 and became attached to the Kh'ārizmshāh Kūṭb al-Dīn Muḥammad (490/1097-521/1127), to whom he dedicated his *Dhakhira*, and Atsīz b. Muḥammad (521/1127-551/1156), who commissioned him to write a shorter compendium, *al-Khuffi al-'Alā'i*, so called because its two volumes were small enough to be taken by the prince on his journeys in his boots (*khuff*). He later moved to Marw, the capital of the rival sultan Saṅdjār b. Malikshāh, and died there in 531/1136. His *Dhakhira-i Kh'ārizmshāhi*, probably the first medical Encyclopaedia written in Persian and containing about 450,000 words, is one of the most important works of its kind; it also exists in an Arabic version, and was translated into Turkish and (in an abbreviated form) into Hebrew. Apart from the *Dhakhira* and the *Khuffi*, al-Djurdjānī wrote about a dozen other works, some of them substantial, mainly on medicine and philosophy. Most of his literary output, which was highly regarded already by his contemporaries, has been preserved in manuscripts. A short treatise on the vanity of this world, *al-Risāla al-munabbīha* (in Arabic), was incorporated by Bayhaḳī in his biography.

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AL-DJURDJĀNĪ, NŪR AL-DĪN [see AL-DJURDJĀNĪ, 'ALĪ B. MUHAMMAD].

AL-DJURDJĀNIYYA [see GURGĀNĪ].

DJURDJURA, a scarped chain of mountains 60 km. long in the Tellian Atlas of Algeria, enclosing and dominating the wide depression of the *wādī* Sahel-Soummam, and the principal Kabyle massif

in the West, known as Greater Kabylia or Kabylia of Djurdjura. It consists of four ridges running roughly E.-W., almost everywhere exceeding 1,500 m. (4,921 ft.) in altitude and with the Dj. Haizer reaching 2,133 m. (6,998 ft.), the Akouker 2,305 m. (7,562 ft.) and the Tamgout (Berber for summit) of Lalla Khaddīja 2,308 m. (7,572 ft.). Massive limestone deposits of the Lias and, in the West, of the Eocene, sharply inclined and faulted, give the appearance of Sierras, with such characteristic features as eroded rocky plateaux, vertical shafts leading to caverns, and swallow-holes (the one at Boussouil is over 360 m. [1,181 ft.] deep).

Standing 50 km. from the Mediterranean, the Djurdjura has a very heavy rainfall (1200 to 1800 mm. [47.24 to 70.86 ins.]) and is under snow for from one to three months. For this reason it is the source of vigorous springs which are utilized by numerous villages on both sides of the range, as well as by various hydro-electric power-stations. The white mountain-tops tower above ancient but decayed forests of cedars and the remnants of groves of evergreen oaks, the home of colonies of Barbary apes. Grasslands provide summer pasturage for the small flocks from nearby villages. The altitude, the picturesque scenery and in addition the snow attract summer visitors and skiers in winter.

The villages, in which only the Kabyles speak Berber, are situated not higher than 1150 m. (3,772 ft.) on the north side and 1,350 m. (4,429 ft.) on the south side. The mountain range is thus inhabited. The altitude of the passes (*tizi*), 1,636 m. (5,367 ft.) at the Tizi n-Kouilal and 1,760 m. (5,774 ft.) at Tizi n-Tighourda, proves an effective barrier as regards both weather and inhabitants. Together with the wide belt of forest stretching eastward from the high ground of Sebaou and reaching as far as the sea, the range cuts off and isolates a Kabylia of irregular form, at the centre of which is Tizi Ouzou, and also a long depression, the *wādī* Sahel-Soummam, which again is Kabyle but exposed to the direct influence of Algiers and Bougie.

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(J. DESPOIS)

DJURHUM or **DJURHAM**, an ancient Arab tribe reckoned to the *Arab al-Āriba* (see art. 'ARAB. DJAZĪRAT AL-, vi). According to later standard Arab tradition, Djurhum was descended from Yaḳṭān (Ḳaṭṭān). The tribe migrated from the Yaman to Mecca. After a protracted struggle with another tribe Ḳatūra (also referred to as 'Amālīḳ), led by al-Sumaydi', Djurhum under their chief (called Muḍād b. 'Amr, al-Ḥārith b. Muḍād, etc.) gained control of the Ka'ba. This they retained till driven out by Bakr b. 'Abd Manāt of Ḳhuzā'a. The above is doubtless the pre-Islamic form of the tradition, and it presumably has some historical basis. This older account, however, has been transformed by the introduction of Ḳur'ānic material about Ismā'īl (Ishmael), who is said to have been given protection along with his mother by Djurhum and to have married a woman of the tribe. The Ḳur'ānic material, and the need for sufficient generations back to Ismā'īl (by Biblical chronology) has encouraged the suggestion that Djurhum flourished in the distant past and was extinct by Islamic times. Careful study of references, however, especially those in early poems, shows that Djurhum had been at