

and all the other members of his family. Such was the end of the Aydin-oghullarī.

Bibliography: Dukas, Bonn ed., 79-89, 96-7, 103-21, 134, 139-56, 164-76, 189-96; Chalkokondyles, Bonn ed. 204, 223-6; 'Ashīkpaṣhazāde, ed. 'Alī, Istanbul 1332, 96, 107-9; Neshrī, edd. Unat and Köymen, ii, Ankara 1957, 445-51, 497-9, 555, 557-63, 583-7; Sa'd al-Dīn, i, Istanbul 1279, 232-6, 261-5, 306-15, 323-7; 'Alī, *Kūnh al-akhbār*, v, Istanbul 1285, 156, 167-8, 198-9, 203; N. Iorga, *Geschichte des osmanischen Reiches*, i, Gotha 1908, 366-7, 369-74, 379-80, 384-6; Himmet Akın, *Aydn oğulları tarihi hakkında bir araştırma*, Istanbul 1946, 63-82, 113, 122-3, 141, 147, 159, 174, 185, 202; I. H. Danişmend, *İzahlı Osmanlı tarihi kronolojisi*, i, Istanbul 1947, 152-4, 156, 157, 165-6, 171, 176, 181, 185-6, 191-3.

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AL-DJUNAYD, ABU 'L-KĀSİM B. MUHAMMAD B. AL-DJUNAYD AL-KHAZZĀZ AL-KAWĀRIRĪ AL-NIHĀWANDĪ, the celebrated Šūfī, nephew and disciple of Sarī al-Šakaṭī, a native of Baghdād, studied law under Abū Ṭhawr, and associated with Hārith al-Muḥāsibī [q.v.], with whom indeed he is said to have discussed during walks all kinds of questions relating to mysticism, Muḥāsibī giving his replies *extempore* and later writing them up in the form of books (Abū Nu'aym, *Hilyat al-awliyā'*, Leyden MS, fol. 284a). He died in 298/910. With Muḥāsibī he is to be accounted the greatest orthodox exponent of the "Sober" type of Šūfism, and the titles which later writers bestowed on him—*sayyid al-tā'ifa* ("Lord of the Sect"), *ṭā'ūs al-fukarā'* ("Peacock of the Dervishes"), *shaykh al-mashāyikh* ("Director of the Directors")—indicate in what esteem he was held. The *Fihrist* (186) mentions his *Rasā'il*, which have in large measure survived, in a unique but fragmentary MS (see Brockelmann, S I, 354-5). These consist of letters to private persons (examples are quoted by Sarrādjī, *Kitāb al-lumā'*, 239-43), and short treatises on mystical themes: some of the latter are cast in the form of commentaries on Qur'ānic passages. His style is involved to the point of obscurity, and his influence on Hallājī [q.v.] is manifest. He mentions in one of his letters that a former communication of his had been opened and read in the course of transit: doubtless by some zealot desirous of finding cause for impugning his orthodoxy; and to this ever-present danger must in part be attributed the deliberate preciosity which marks the writings of all the mystics of Djunayd's period. Djunayd reiterates the theme, first clearly reasoned by him, that since all things have their origin in God they must finally return, after their dispersion (*tafriḳ*), to live again in Him (*djām'*): and this the mystic achieves in the state of passing-away (*fanā'*). Of the mystic union he writes "For at that time thou wilt be addressed, thyself addressing; questioned concerning thy tidings, thyself questioning; with abundant flow of benefits, and interchange of attestations; with constant increase of faith, and uninterrupted favours" (*Rasā'il*, fol. 3a-b). Of his own mystical experience he says "This that I say comes from the continuance of calamity and the consequence of misery, from a heart that is stirred from its foundations, and is tormented with its ceaseless conflagrations, by itself within itself: admitting no perception, no speech, no sense, no feeling, no repose, no effort, no familiar image; but constant in the calamity of its ceaseless torment, unimaginable, indescribable, unlimited, unbearable in its fierce onslaughts" (fol. 1a). Eschewing those

extravagances of language which on the lips of such inebriates as Abū Yazīd al-Bisṭāmī and Hallājī alarmed and alienated the orthodox, Djunayd by his clear perception and absolute self-control laid the foundations on which the later systems of Šūfism were built.

Bibliography: in addition to references in the text: A. H. Abdel-Kader, *The life, personality and writings of al-Junayd*, GMS, NS XXII, London 1962 (with text and translation of the Istanbul ms of the *Rasā'il*). (A. J. ARBERRY)

AL-DJUNAYD B. 'ABD ALLĀH, AL-MURRĪ, one of the governors and generals of the Umayyad caliph Hishām who in 105/724 appointed him governor of the Muslim possessions in India (Sind, and Multān in the south Pandjāb), conquered some years earlier in 92-4/711-3 by Muḥammad b. al-Kāsim. 'Umar II had recognized Djūshaba b. Dhābir, the Indian king who had embraced Islam, as sovereign of these territories. Al-Djunayd evidently had doubts about this man's loyalty for he attacked him, took him prisoner and put him to death; by subterfuge he also contrived the assassination of Ibn Dhābir's brother who was anxious to go to 'Irāq to protest against what he considered to be perfidious behaviour. Al-Djunayd remained governor of Sind until 110/728-9, and during his tenure of office made several expeditions (e.g., against the king of al-Kirādī who was compelled to flee) and occupied various towns whose names are recorded in Arabic sources. Since the Muslim conquest of territories outside Sind only took place from the second half of the 4th/10th century, it should be noted here that from the time of al-Djunayd the Muslim invasions in the south penetrated into Guḍjarāt, and in the east as far as the plateau of Mālwā in central India. Other expeditions in the north, according to Arabic sources, enabled al-Djunayd to reach the country of the Ghuzz, and also a dependency of China where he captured a town and a castle.

In 110/729 al-Djunayd was dismissed from his post, and after his fall a revolt compelled his successor to give up Sind. However, he had not forfeited the caliph's esteem for he was appointed governor of Khurāsān by him in 111/729-30 (according to al-Balādhuri, in 112); his military skill was relied on to restore the situation in Transoxiana which had become precarious through attacks by the Turks, and Ashras b. 'Abd Allāh al-Sulamī, the former governor of the Khurāsān, was at war with them. Al-Djunayd hastened to give help, joined forces with Ashras at al-Bukhārā and fought a number of battles with the Turks, finally crushing them at Zarmān, not far from Samarkand. On his return to Khurāsān (where he selected his lieutenants from among the Muḍar), he invaded Tūkhārīstān, but was soon forced to return to Transoxiana, summoned to the aid of the prefect of Samarkand, Sawra b. Ḥurr al-Tamīmī, in face of the threats of the Turkish khākān. Al-Djunayd hurriedly crossed the Oxus. From Kiss he had a choice of routes to Samarkand, either through the steppes or across the mountains; he decided to take the latter, but when he reached al-Shī'b (= the Gorge) he was attacked by the people of Sughd, Shāsh and Farghāna. The battle, in which a great number of Muslims perished, has remained famous in the history of Islam under the name Wak'at al-Shī'b. However, it was not a complete disaster: al-Djunayd sent a message to Sawra ordering him to leave Samarkand and come to his aid, and Sawra obeyed, although he realized the full extent of the danger to which he was exposing