

In the meantime, Fakhr al-Dīn had also obtained the titles to the sandjaks of Nāblus and 'Adjlūn, and it was left to him to evict the occupants of these sandjaks. As he campaigned in Palestine for the purpose, Muṣṭafā Pasha of Damascus, incited by Kurd Ḥamza, formed a coalition against the amīr and advanced into the Bīkā' in 1032/1623. Fakhr al-Dīn rushed back and met him at 'Andjār, where Muṣṭafā Pasha was defeated in battle and taken prisoner, then honourably released. During the years that followed this victory Fakhr al-Dīn reached the height of his power; and by 1040/1631 his territory had come to extend westwards to Palmyra, and northwards almost to the borders of Anatolia.

Following 1040/1631, however, troubles began to come upon Fakhr al-Dīn thick and fast. While he campaigned in northern Syria Beduin chieftains revolted against him in Palestine and Transjordan; while in the Shūf the Yamanī 'Alam al-Gins, in alliance with the sons of Yūsuf Sayfā, were creating unrest. By 1042/1633 civil war broke out in the Druze Mountain, and Fakhr al-Dīn's firm allies the Ḳaysī Tanūkhīs [q.v.] were massacred to a man by the 'Alam al-Dīns. Meanwhile the Ottoman Government, under the vigorous Sultan Murād IV, was becoming concerned about Fakhr al-Dīn's activities in northern Syria and the fortresses that were going up near the Anatolian border. Accordingly, the Grand Vizier Khālīl Pasha instructed Küçük Aḥmad Pasha of Damascus in 1042/1633 to proceed against Fakhr al-Dīn with full support from Istanbul. The amīr's troops, commanded by his son 'Alī, were defeated at Şubayba, and 'Alī himself was killed. Before the resolute Ottoman attack Fakhr al-Dīn's precariously balanced power collapsed within a few weeks. The amīr himself fled to a cave in the cliffs of Dīazzīn, where he was discovered and captured by Küçük Aḥmad, then sent in chains to Istanbul. There Fakhr al-Dīn was executed by strangling in 1045/1635, along with his sons. Only his youngest son, Husayn, was spared, to become a prominent Ottoman courtier and an ambassador of the sultan to India. He was a friend of the historian Shāriḥ al-Manārzāde [q.v.], and is cited frequently as a source in those parts of Na'imā's history that are based on Shāriḥ al-Manārzāde's lost work. In Lebanon Fakhr al-Dīn was succeeded by his nephew Muḥim, son of Yūnus.

Fakhr al-Dīn was a rapacious tyrant who weighed his subjects down with taxes, but he was enlightened enough to realize that the better the condition of a people the more they can pay. His policy revolved around the collection of enough revenue to satisfy the rapacity of the Ottoman government and buy the friendship of influential Pashas. Accordingly, to raise the revenue of Lebanon, he introduced a number of innovations to the country, particularly improved agricultural methods, and encouraged commerce. His religious tolerance made him highly popular with his Christian subjects, and was an important factor in promoting the political union between the Maronites and Druzes which was to be of great importance in the subsequent history of Lebanon. Fakhr al-Dīn II, indeed, is regarded by the Lebanese today as the father of modern Lebanon, for it was under his rule that the Druze and Maronite districts of the Mountain became united for the first time, with the adjacent coastlands and the Bīkā', under a single authority.

Bibliography: J. M. Collard, *Fakhr-ed-Din al-Ma'ni, a biography* (typescript in my possession); Adel Ismail, *Histoire du Liban du XVII^e siècle à nos jours*; tome V: *Le Liban au temps de Fakhr-ed-*

Din II, 1590-1633, Paris 1955; F. Wüstenfeld, *Fakhr ed-din der Drusenfürst und seine Zeitgenossen: die Aufstände in Syrien und Anatolien gegen die Türken in der ersten Hälfte XI. Jahrhunderts*, Göttingen 1886; Paolo Carali, *Fakhr ad-Din II e la corte di Toscana*, Rome 1936; Büls Kara'li, *Fakhr al-Din al-Ma'ni al-thani amir Lubnan, idaratuhu wa siyasatuhu 1590-1635*, Ḥarisā 1937-8; Hammer-Purgstall, index; Aḥmad b. Muḥammad al-Khālīdī, *Ta'rikh al-amir Fakhr al-Din*, edd. Rustum and Bustānī, Beirut 1936; Muḥammad b. Faql-Allāh al-Muḥibbi, *Khulāṣat al-aḥḥar fi a'yān al-ḳarn al-ḥādī 'aṣḥar*, Cairo 1284 A.H., iii, 266 ff.; Na'imā, ii, 119-23 (s.a. 1023), iii, 242 (s.a. 1044).

(KAMAL SALIBI)

FAKHR AL-DĪN MUBĀRAKSHĀH, originally known by the short name of Fakhrā and posted at Sonārgāwn in East Bengal as a *Silāḥdār* of Bahrām Khān, the local governor in the time of the Dīhlī Sultan Muḥammad b. Tughluḳ. After the governor's death Fakhrā revolted, assumed sovereignty at Sonārgāwn and maintained his position by defeating the imperial forces led by the eastern governors of the Tughluḳ Sultān. He established the first independent dynasty in Bengal in 739/1338, conquered up to Čāḡāwn in the south and made a bid for Lakhnawī in the north-west, but failed in the latter venture. From 739/1338 to 750/1349 he ruled undisputedly at Sonārgāwn, issued silver currency and assumed the titles of *Yamin-i Khālīfat-Allāh* and *Nāṣir-i Amir al-Mu'minin*. In 751/1350 he was succeeded at Sonārgāwn by his son Iḳhtiyār al-Dīn Ghāzī Shāh, who in 753/1352 lost his kingdom to Shams al-Dīn Ilyās Shāh, the ruler of Lakhnawī; the latter united the whole of Bengal under his authority. Ibn Baṭṭūṭa visited Sonārgāwn when Fakhr al-Dīn was the ruler. He pays tribute to the king's generosity towards *pīrs*, and speaks of the cheapness of commodities within the kingdom.

Bibliography: Yahyā Sirhīndī, *Ta'rikh-i Mubārakshāhi*, Eng. tr. K. K. Basu, Baroda 1932, 106-7; Ibn Baṭṭūṭa, iv, 212-6 (= H. von Mžik, *Die Reise...*, Hamburg 1911, 384-5); N. K. Bhattasali, *Coins and chronology of the early independent sultans of Bengal*, Dacca 1922; J. N. Sarkar, *History of Bengal*, ii, ed. Dacca, 1948.

(A. H. DANI)

FAKHR AL-DĪN AL-RĀZĪ, Abū 'Abd Allāh Muḥammad b. 'Umar b. al-Husayn, one of the most celebrated theologians and exegetists of Islam, born in 543/1149 (or perhaps 544) at Rayy. His father, Dīyā' al-Dīn Abū 'l-Ḳāsim, was a preacher (*khāṭib*) in his native town, from whose name comes his son's appellation, Ibn al-Khāṭib. He was also conversant with *kalām* and, among other works, wrote the *Ghāyat al-marām*, in which he showed himself a warm partisan of al-Ash'arī. Al-Subkī who gives him a brief review (*Ṭabaḳāt al-Shāfi'iyya*, iv, 285-6) names among the list of his masters, Abū 'l-Ḳāsim al-Ansārī, pupil of the Imām al-Ḥaramayn, as well as the author of the *Tahdhīb*. In addition to his father, the young Fakhr al-Dīn had al-Madīd al-Djīlī (al-Djabālī?), whom he followed to Marāgha, as his master in philosophy, and al-Kamāl al-Sumnānī for *fikh*.

After finishing studies both literary and religious in Rayy, and, according to al-Kiftī, after having failed in some researches into alchemy, Fakhr al-Dīn went to Khwārizm where he was engaged in relentless controversies with the Mu'tazilis who forced him to leave the country. In Transoxania (*Mā warā' al-Nahr*), he encountered the same opposition. Return-

ing to Rayy, he entered into relations with Shihāb al-Dīn al-Ghūrī, Sultan of Ghazna, who heaped money and honours upon him. The same thing occurred later with 'Alā' al-Dīn Kh̲arizmshāh Muḥammad b. Takash, with whom he lived for some time in Khurāsān. This prince showed him the greatest consideration and caused a *madrasa* to be built for him.

In 580/1184, while on his way to Transoxania in order to reach Bukhārā, he stopped for some time at Sarakhs where he was received with honour by the doctor 'Abd al-Raḥmān b. 'Abd al-Karīm al-Sarakhsi. As a mark of his gratitude he dedicated to him his commentary on the *Kulliyāt* of Avicenna's *Canon*. As he did not find the protection on which he had counted in Bukhārā, he went on to Herāt, where the Ghūrīd Sultan of Ghazna, Ghiyāth al-Dīn, allowed him to open a school for the general public within the royal palace.

After a certain number of journeys which took him to Samarkand and as far as India (where perhaps he was sent on a mission), he settled down finally in Herāt where he passed the greater part of his life. He was known there by the title of *shaykh al-Islām*. It is said that at this period, at the height of his glory, more than three hundred of his disciples or followers accompanied him when he moved from one place to another.

He was so poor at the outset of his career that his compatriots in Bukhārā were obliged to make a collection in order to help him when he fell ill there; but later on he came into a vast fortune. He married his two sons to the two daughters of an immensely rich doctor from Rayy and, on this man's death, inherited part of his money.

His lively and penetrating intelligence, his prodigious memory (he is said to have learned the *Shāmil* of al-Djuwaynī by heart in his youth), his methodical and clear mind, caused him to become a teacher celebrated throughout the whole region of Central Asia, from all parts of which people came to consult him on the most diverse questions. He was, moreover, an excellent preacher. Of medium height, well-built, heavy-bearded, endowed with a voice both powerful and warm, he inspired and enflamed his listeners to the point of tears and was himself deeply moved by emotion when he was preaching. His preaching converted many Karrāmīs to Sunnism. Despite his strong grounding in philosophy and numerous controversies he was extremely pious (*kāna min ahl al-dīn wa 'l-taṣawwuf*). In many of his treatises, he ended on a religious note, emphasizing the practical applications that could be made of the subject with which he had dealt. Towards the end of his life, he often meditated upon death and, according to Ibn al-Ṣalāh, he reproached himself for having devoted himself so much to the abstract sciences (philosophy and *kalām*) which, as he thought, were not capable of leading to certain truth. He was to write in his "Testament": "I have had experience of all the methods of *kalām* and of all the paths of philosophy, but I have not found in them either satisfaction or comfort to equal that which I have found in reading the *Qur'ān*" (Ibn Abī Uṣaybi'a, ii, 27).

Al-Rāzī's zeal in the defence of Sunnism was always ardent and caused him to make many bitter enemies. Apart from the Mu'tazilis, he had to strive with the Karrāmīs, adherents of an anthropomorphic type of exegesis [see KARRĀMIYYA], who did not hesitate to use any calumny to discredit their adversary. In 599/1202, while he was staying at Ferūkh, an actual riot was set off against him by

these last, who accused him of corrupting Islam by preferring to its teaching that of Aristotle, Fārābī and Avicenna. He was also reproached for reporting so much of the arguments of the adversaries of Islam, without being capable of refuting them convincingly.

In 606/1209, seriously ill and feeling the approach of death, he dictated his "Testament" to his disciple, Ibrāhīm b. Abī Bakr al-Iṣfahānī, on Sunday, 21 Muḥarram/26 July. The text of this has been preserved by, among others, al-Subkī and Ibn Abī Uṣaybi'a. It is a true profession of Sunni faith and a beautiful example of total resignation to the will of God. He commends his children to the Sultan and asks him, as well as his disciples, to bury him according to all the ordinances of Muslim law on the mountain of Mazdaḵhan near Herāt. Certain biographers of al-Rāzī have held that he was poisoned by the Karrāmīs. In addition, Ibn al-'Ibrī (Barhebraeus) and Ibn Abī Uṣaybi'a pass on a rumour according to which he was buried secretly within his house to prevent the crowd from ill-treating his remains. It is unlikely that either of these reports is true: al-Rāzī's tomb is still venerated at Herāt.

Although he was a convinced follower of al-Ash'arī, al-Rāzī showed himself, at least in his youthful works, to be an opponent of atomism (cf. *K. al-Mabāḥith al-mashrikiyya*, ii, 11). It is true that later on (cf. *Mafāṭih al-ghayb*, 2, i, 5 and *K. Lawāmi' al-bayyināt*, 229; *K. al-Arba'in fi uṣūl al-dīn*) he seems to have changed his views or at any rate to have shown less severity in his criticism of atomism. He dedicated his *K. al-Djawhar al-fard* (Ibn Abī Uṣaybi'a, ii, 30) to this subject and al-Tūsī gives a short analysis of it in his *Sharḥ al-Iṣhārāt* (ed. of Istanbul, 4). According to Kh̲wānsārī (*Rawḍāt al-djannāt*, 730), he also criticized Ash'arī's doctrine of the divine attributes.

His profound knowledge of *falsafa* (he had studied al-Fārābī and composed a commentary on the *Iṣhārāt* and the *'Uyūn al-akhbār* of Ibn Sīnā), allowed him to make use of considerable portions of it in his dogmatic synthesis (cf., for example, the greater part of the *Mabāḥith*). But in doing this, he preserved his freedom of mind, criticizing Avicenna strongly, where he did not wish to follow his opinions. Kraus, who was clearly much impressed by the originality of al-Rāzī, thinks that "the reconciliation of philosophy with theology is achieved, in his view, at the level of a Platonistic system which in the last resort derives from the interpretation of the Timaeus" (*Les "Controverses" de Fakhr al-Dīn Rāzī*, in *BIE*, xix (1937), 190). He points out Rāzī's frequent references to the *K. al-Mu'tabar* of Abu 'l-Barakāt b. Malka al-Baghḍādī (cf., for example, *al-Mabāḥith*, ii, 286, 392, 398, 475, etc.; *Lawāmi' al-bayyināt*, 71-3, where a long fragment of al-Baghḍādī on *al-ism al-a'zam* is quoted; cf. also Kh̲wānsārī, 730).

Finally, Goldziher has shown that while al-Rāzī was an opponent of the Mu'tazilis, he was nevertheless influenced by them in certain respects, for example concerning the problem of the *ṣīma* of the Prophet, and the validity of *āḥād* traditions in theological argument (cf. *Aus der Theologie des Fakhr al-Dīn al-Rāzī*, in *Isl.*, iii (1912), 213-47).

For the influence of al-Rāzī's ideas on a mind as uncompromising as that of Ibn Taymiyya, see the remarkable thesis of H. Laoust, *Essai sur les doctrines sociales et politiques de Taḳī-d-dīn Aḥmad b. Taymiyya*, Cairo 1939 (cf. index s.v. Rāzī). Ibn Taymiyya made use of al-Rāzī's principal works, the *Muḥaṣṣal*, the *Ma'ālīm uṣūl al-dīn*, and the *K. al-Arba'in*, and "on

many points he was led to make some concessions to his doctrine of the Prophets. Furthermore, his political sociology remains incomprehensible enough unless we see in it, to some degree, a reaction against the conception of sovereignty and the theory of the Caliphate defended by al-Rāzī. In short, it cannot be denied that Fakhr al-Dīn al-Rāzī led Ibn Taymiyya on towards a deeper personal understanding of philosophy and heresiography" (85). Ibn Taymiyya himself passed a severe enough judgment on al-Rāzī (cf. *Bughyat al-murtād*, Cairo 1329, 107-8).

Works. — The works of Fakhr al-Dīn al-Rāzī are huge in number; they are encyclopaedic but the great majority of them are concerned with *kalām*, philosophy or exegesis. A list of those works whose manuscripts have come down to us is to be found in Brockelmann (S I, 920-4; I², 666-9) who has subdivided them under thirteen headings: I. History; II. *Fikḥ*; III. *Qurʾān*; IV. Dogmatics; V. Philosophy; VI. Astrology; VII. Cheiromancy; VIII. Rhetoric; IX. Encyclopaedia; X. Medicine; XI. Physiognomy; XII. Alchemy; XIII. Mineralogy. 'Alī Sāmī al-Nashshār has endeavoured to collect all the information provided by his biographers with regard to his literary output and has classed his works in the following manner: *Qurʾān* (exegesis) (5 works), *Kalām* (40), *Ḥikma* and Philosophy (26), Arabic language and literature (7), *Fikḥ* and *uṣūl al-fikḥ* (5), Medicine (7), Talismans and Geometry (5), History (2) (see the introduction to his edition of al-Rāzī's little treatise, *I'tihādāt firāq al-Muslimīn wa 'l-mushrikīn*, Cairo 1356/1938, 26-34). But this list is by no means a critical one. A profound study of al-Rāzī's work still remains to be achieved.

There follows here a list of the main Arabic works of al-Rāzī which exist in print, with a brief glimpse of the contents of each book:

1. — *Asās al-takdīs fi 'ilm al-kalām* (Cairo 1354/1935, 197 pp.). This work, dedicated to the Sultan Abū Bakr b. Ayyūb, sets out to study the *via remotionis* applied to the knowledge of God. It consists of four parts: the first studies the proofs that God is incorporeal and does not exist in space; the second shows how to apply the *ta'wīl* (interpretation) of ambiguous terms (*mutashābih*) mentioned in the *Qurʾān*; the third part establishes the doctrine of the Ancients (*maḍḥhab al-salaf*), especially in matters concerning both the clear verses of the *Qurʾān* and the obscure ones; finally the fourth part follows up this account, dealing chiefly with those verses which are ambiguous.

2. — *Lawāmi' al-bayyināt fi 'l-asmā' wa 'l-shifāt* (ed. Amīn al-Khāndī, Cairo 1323/1905, 270 pp.), a treatise on the Divine Names, one of the most substantial in Muslim theology. It consists of three parts: the prolegomena (3-73), under the title *mabādī' wa-muḥaddimāt*. In ten chapters, al-Rāzī studies the problems posed by the subject of the name in general, and in the cases where it is applied to God, the nature of name and appellation, the distinction between the name and the attribute, the origin of the Divine Names, their subdivision, etc. Here are to be found excellent developments on the *dhikr* (ch. 6) and on prayers of request (ch. 9). The second and longest part (73-259) studies systematically the ninety-nine Divine Names. Al-Rāzī mentions and discusses the various applications of each of them. The chapter dealing with the name of Allāh consists of more than thirty pages. Generally al-Rāzī finishes his exposition with practical spiritual advice. Finally, the third part, entitled *al-lawāḥik wa 'l-mutamimmāt* (256-67), gives some precise

details on a number of names other than those previously studied.

3. — *Sharḥ al-Ishārāt* (Constantinople 1290/1873, with commentary by al-Ṭūsī). It is a commentary on the physics and metaphysics in the *Kitāb al-Ishārāt wa 'l-tanbihāt* of Ibn Sīnā, that is to say from the beginning of the first *namaṭ* (ed. Froget, 90). Firstly, al-Rāzī reproduces in full a paragraph of Avicenna's text, then comments on it, pointing out carefully the plan which the author follows as well as its several component parts.

4. — *Lubāb al-Ishārāt* (Cairo 1326/1908; 2nd ed. Cairo 1355/1936, 136 pp.). A summary of Avicenna's celebrated work, written after the commentary referred to last. It is concerned not with extracts from the work, but with a true digest of Avicenna's thought. Al-Rāzī follows thus each *naḥḍ* of the logic and each *namaṭ* of the physics and metaphysics.

5. — *Muḥaṣṣal afkār al-mutaḥaddimīn wa 'l-muta-akallimīn min al-ʿulamā' wa 'l-ḥukamā' wa 'l-muta-kallimīn* (a précis of ideas, scholars, philosophers and *mutakallimūn*, ancient and modern). Although at the beginning al-Rāzī indicates the plan which he intends to follow, in the course of the book's development this design is almost lost. *Kalām*, he says, is divided into four parts which he calls "corner-stones" (*arkān*). He begins immediately with the first, the preliminaries, without mentioning the others which are as follows: 2) being and its several modes; 3) rational theology (*ilāhiyyāt*); 4) the traditional questions (*al-samʿiyyāt*). The preliminaries (1-32) go far beyond those of al-Djuyaynī (in the *Irshād*) and of al-Ghazālī (in the *Iktisād*). Three important questions are: a) the first ideas, where al-Rāzī speaks of perception, of judgment, and where he examines the divers theories concerning the innate or acquired character of the judgments; b) the characters of reasoning (*aḥkām al-naẓar*), including the setting out and proving of a dozen "theses"; c) apodeictic proof (*al-dalīl*). It is in the second part that the sections are distinguished with less clarity. Al-Rāzī begins by speaking of the *maʾlūmāt* (things known) where we can distinguish with some difficulty three divisions: 1) characters of existing beings; 2) the non-being (*fi 'l-maʿdūm*); 3) the negation of modes (*aḥwāl*) which are intermediary between being and non-being. Al-Rāzī next divides created beings into necessary and possible and goes on to examine the various arguments concerning these two categories, expounding and discussing in turn the theory of the *mutakallimūn* and that of the *falāsifa*. There follow thirty or so paragraphs whose contents are oddly enough assorted (on cold, softness, weight, movement, death, science, the senses, etc.), badly arranged paragraphs which are meant to link up probably with what immediately follows concerning the kinds and properties of accidents. Next the author studies bodies (*adīsām*), their constitution, properties and kinds. Finally, the last section of this part is dedicated to the general characteristics of being, the One and the Many, cause and effect, etc. The two last *rukns* deal directly with *kalām*. The third study, the *Ilāhiyyāt*, is a demonstration of the existence of the Necessary Being, of its attributes both positive and negative, of its acts, and of the relationship between divine and created acts. Then come some brief lines on the Divine Names. The fourth part, which is exclusively based on "Scripture", comprises four sections: doctrine of the Prophets, eschatology, the "Statutes and Names" (the problem of faith), and finally, the imāmate.

The Cairo edition (the only one in existence; printed at al-Ḥusayniyya, n.d.) has at the bottom of the pages the *Talkhīṣ al-Muḥaṣṣal* of Naṣīr al-Dīn al-Ṭūsī, in which criticism of al-Rāzī is not spared. This commentator remarks that in his time it was the only famous work on dogmatics, but according to him without justification (3). The Cairo edition also contains on the margins the *Ma'ālim uṣūl al-dīn* of al-Rāzī. The *Muḥaṣṣal* has been commented often (see Brockelmann). Horten has made an abridged edition in two volumes (*Die Philosophischen Ansichten von Rāzī und Ṭūsī*, Bonn 1910, and *Die spekulative und positive Theologie des Islams nach Rāzī und ihre Kritik nach Ṭūsī*, Leipzig 1912), but "their value is diminished, if not indeed made doubtful, by the great number of errors in translation and arbitrary interpretations" (P. Kraus).

6. — *al-Ma'ālim fī uṣūl al-dīn*. In his introduction to this work, al-Rāzī writes: "This is a compendium which deals with five kinds of sciences: dogmatics (*'ilm uṣūl al-dīn*), the methodology of law (*uṣūl al-fikḥ*), *fikḥ*, the principles on which differences of opinion are based (*al-uṣūl al-mu'tabara fī 'l-khīlāfiyyāt*), the rules of controversy and of dialectics".

Only the first of these five parts has been printed (on the margin of the *Muḥaṣṣal*, see above, no. 5).

7. — *Mafāṭīḥ al-ghayb* or *K. al-Tafsīr al-kabīr* (ed. Būlāq 1279-89, 6 vols.; Cairo 1310, 8 vols. (reprinted in 1924-27); 1327, 8 vols., with the *Irshād al-'aql* of Abu 'l-Su'ūd al-ʿImādī on the margin. The most recent and careful edition is that of Muḥammad Muḥyi 'l-Dīn, Cairo 1352/1933, in 32 *ḍiuz*, each comprising on the average 225 pp.). This is certainly al-Rāzī's most important work. It belongs to the class of commentaries at the same time philosophical and *bi 'l-ra'y*, and al-Rāzī put into this all his knowledge both of philosophy and of religion. Whenever the opportunity presents itself, he takes the opportunity of expounding what he wishes to say in the form of a "question" (*mas'ala*). He often tries to link the verses logically one to another, and, according to his habit, sets forth in answer to each question asked the various opinions with their arguments. The work consists of no less than eight volumes in quarto, each containing about 600 pages of closely printed text. The commentary opens with a great dissertation (forming the whole of the first volume in the new edition) on the *isti'āḥa* and then on the *basmala*. Appreciation of this commentary has varied from author to author. Certain detractors of philosophy and of *kalām*, such as Ibn Taymiyya for example, speak with disdain of this commentary on the Qur'ān where everything is to be found except a commentary. To this, admirers of al-Rāzī reply that in addition to the commentary on the Qur'ān everything else is to be found there (cf. al-Ṣafādī, *Wāfi 'l-wafayāt*, iv, 254). The influence of al-Rāzī's commentary has made itself felt amongst those who would like to modernize certain aspects of traditional exegesis. Thus a modern author, who helped to introduce the concept of "literary style" into the study of the Qur'ān, has remarked: "As far as the ideas contained in the Qur'ān are concerned, Rāzī is unique . . . attitudes which are considered new and daring in the commentary of the *Manār* or in modern works have already been mentioned by Rāzī" (cf. J. Jomier, *Quelques positions actuelles de l'exégèse coranique en Égypte réelles par une polémique récente*, in *MIDEO*, i (1954), 51).

8. — *al-Munāẓarāt* (the controversies) (ed. Ḥaydarābād 1354/1935). This is a kind of autobiography in which the author reports in detail sixteen con-

troversies which occurred at different places during his travels. Al-Rāzī disputes with Shāfi'ī and Ḥanafī, Ash'arī and Māturīdī scholars who cannot always be identified by name. The contents of the *Munāẓarāt* are varied. Almost half of the chapters are given up to subtle questions of canon law. Al-Rāzī makes fun here of the juridical work of al-Ghazālī. The rest deals with matters of philosophy and theology, such as the problem of the Divine Attributes, the origin of our perceptions, a refutation of astrology (ninth controversy), etc. In the tenth controversy, he gives interesting details on the sources of the *Milal wa 'l-niḥal* of al-Shahrastānī. This short work has been analysed by Kraus (who seems to have believed that it had never been published): *Les controverses de Fakhr al-Dīn Rāzī*, in *BIÉ*, xix (1937), 187-214. The full title, added by a later hand, is: "The controversies of Fakhr al-Dīn al-Rāzī which took place during his journey to Samarkand and then to India".

9. — *I'tikād firāḥ al-Muslimīn wa 'l-Mushrikīn*. In this little treatise, edited in 1938 by 'Alī Sāmī al-Nashshār, al-Rāzī refers, in a manner very concise but at the same time precise and objective, to the majority of Muslim sects and to a number of the "sects" of the Zoroastrians, Jews and Christians. A special chapter is reserved to the philosophers. Al-Rāzī points out that he is the only one to regard the Ṣūfis as a sect.

10. — *al-Mabāḥith al-mashrikiyya* (Ḥaydarābād 1342, 2 vols. of 726 and 550 pp. respectively). This is a work on "metaphysics and physics" (*fī 'ilm al-ilāhiyyāt wa 'l-ṭabī'īyyāt*) which, however, does not refer at all to the *sam'īyyāt*. The author does not fail to point out that he is the first to have conceived a work of this sort. At the beginning, he explains clearly the plan which he intends to follow in this work which consists of three "books". Knowledge being the more perfect as its object is more general, the author will dedicate the first book to the study of being and its properties, then to its correlative, non-being, then to essence, unity, and multiplicity. Having defined these general principles (*al-umūr al-'amma*), the author studies a certain number of problems connected with them, such as division of being into necessary and possible (12 chapters), eternity and beginning in being (5 chapters). The second book is dedicated to the great divisions of the possible, substance and accident. An introduction studies them in a general manner (15 chapters), then a first *ḍiūma* consisting of five *funūn* is concerned with accident as follows: 1) quantity; 2) quality; 3) relative categories (*al-makūlāt al-nisbiyya*); 4) causes and effects; 5) movement and time (72 chapters). The second *ḍiūma* is concerned with substance as follows: 1) bodies; 2) soul (*'ilm al-nafs*); 3) intelligence. Finally, the third book (ii, 448-524) deals with "pure metaphysics" (*fī 'l-ilāhiyyāt al-maḥḍa*) and comprises four sections: 1) proof of the existence of the Necessary Being and of its transcendence; 2) its attributes; 3) its acts; 4) prophecy. This work is divided carefully into *funūn*, *abwāb* and *fuṣūl*, which call to mind Avicenna's *Shifā'*. From him, whom he calls simply *al-ra'y*, and to whom he refers very frequently and sometimes quotes verbally, he borrows much important material, above all drawn from the *Shifā'* (physics, metaphysics, *de Coelo et Mundo*), the *Nadīāt*, and occasionally the *Ishārāt* (cf. ii, 342). He often accepts his data, but he does not hesitate to dispute freely certain of his principles, pointing out, sometimes with astonishment, what he calls contradictions in him. On the

subject of necessary emanation ("from one can come forth only one") and the theory of the active intellect (cf. ii), he disagrees completely with Avicenna. He reports many opinions, usually unfortunately not naming their authors, and discusses them; nevertheless he does refer by name to Aristotle, Plato, al-Fārābī, Empedocles, Galen, and Ṭhābit b. Qurra.

11. — *Kitāb al-Firāsa*. This book on physiognomy has been edited (from the three manuscripts of Cambridge, the British Museum, and the Aya Sofya) by Youssef Mourad (*La physiognomonie arabe et le Kitāb al-firāsa de Fakhr al-Dīn al-Rāzī*, Paris 1939), with a long introduction and a French translation, notes and commentary. The work consists of three dissertations (*maḥālāt*). The first deals with the general principles of this science, the second is made up of four sections as follows: 1) the signs of the temperaments; 2) the conditions special to the four ages; 3) the conditions special to the several states; 4) differences of character arising from the differences of countries, hot and cold climates, etc. Finally, the third dissertation is given up to the significance of numbers.

12. — *Kitāb al-Arbaʿin fī uṣūl al-dīn* (Haydarābād 1353/1934, 500 pp.). This treatise on theology was written by al-Rāzī for his eldest son Muḥammad. The plan of the questions with which it deals is not indicated by the author. It is nevertheless possible to classify the forty questions as follows: A. Beginning of the world in time (q. 1); the non-being is not a thing (q. 2). B. Existence of God (q. 3). C. Attributes of God (q. 4-40): God is eternal (q. 4), unlike everything which exists (q. 5), His essence is identical with His existence (q. 6), He does not exist in space (q. 7 and 8), it is impossible for His essence to enter anything (q. 9), it is impossible that He should be subject to accident (q. 10); He is all-powerful (q. 11), all-knowing (q. 12), possessed of will (q. 13), living (q. 14), He has knowledge and will (q. 15), He is hearing and seeing (q. 16), speaking (q. 17), everlasting (q. 18), visible (q. 19); His essence can be known by man (q. 20); He is one (q. 21), creator of the acts of man (q. 22), and of all which exists (q. 23), He wills all things (q. 24); good and evil are determined by religious Law (q. 25); the actions of God are not caused (q. 26); the existence of atoms (q. 27), reality of the soul (q. 28), existence of the void (q. 29), resurrection (q. 30), prophecy of Muḥammad (q. 31), impeccability of the Prophets (q. 32), comparison of angels and messengers (q. 33), the miracles of the saints (q. 34); reward and punishment (q. 35), non-eternal nature of the punishment of Muslim sinners (q. 36), the intercession of the Prophet (q. 37); whether proofs based on tradition produce certainty (q. 38), the imāmate (q. 39), methodology concerning rational proofs (q. 40). What is so striking in this treatise is the attitude of al-Rāzī towards atomism which here he seems to approve, whereas in the *Mabāḥiṭh al-maṣṣṭriyya* he refutes it.

Bibliography: in addition to the works mentioned in the text: Ibn Abī Uṣaybiʿa, *ʿUyūn al-anbāʾ*, ii, 23-30; Ibn al-Kifī, *Taʾrīkh al-hukamāʾ*, Cairo 1326/1908, 190-2; Ibn Khallikān, Cairo 1299/1881, i, 600-2; Ṣafādī, *Wāfi*, ed. Dederling, iv, 248-58; Dhahabī, *Taʾrīkh al-Islām*, ms. Paris 1582, ff. 153b-6a; Subkī, *Ṭabaqāt al-Shāfiʿiyya*, Cairo 1324/1906, iv, 285, v, 33-40; Ibn al-Sāʿī, *al-Dīmiʿ al-mukhtaṣar*, ix, ed. Muṣṭafa Dījāwād, Baghādād 1353/1934, 4-6, 171-2, 306-8; Ibn al-ʿIbrī, *Mukhtaṣar al-duʿwā*, 419; Ibn Ḥadījar, *Lisān al-mizān*, iv, 426-9; Tāshkōprū-zāde, *Miftāḥ al-saʿāda*, Haydarābād 1328/1910, i, 445-51; Khwānsārī, *Rawḍāt al-*

djannāt, lith. Tehrān, 729-31; Ibn Dāʿī, *Tabṣīrat al-ʿawāmm*, ed. ʿAbbās Iḳbāl, Tehrān 1333/1914, 120; Abu ʿl-Falāḥ ʿAbd al-Ḥayy al-Ḥanbalī, *Shadhārāt al-dhahab*, Cairo 1350/1931, v, 21-2; I. Goldziher, *Aus der Theologie des Fakhr al-Dīn al-Rāzī*, in *Isl.*, iii (1912), 213-47; M. Horten, *Die philosophischen Ansichten von Rāzī und Tūsī*, Bonn 1912; idem, *Die spekulative und positive Theologie des Islams nach Rāzī und ihre Kritik durch Tūsī*, Leipzig 1912; G. Gabrieli, *Fakhr al-Dīn al-Rāzī*, in *Isis*, 1925, 9-13; McNeile, *An index to the Commentary of Fakhr al-Rāzī*, London 1933; P. Kraus, *Les controverses de Fakhr al-Dīn al-Rāzī*, in *BIÉ*, xix (1937), 187-214 (= *The controversies of Fakhr al-Dīn Rāzī*, in *Islamic Culture*, xii (1938), 131-53); *Shorter Encyclopedia of Islam*, article on Rāzī by Kramers; R. Arnaldez, *L'œuvre de Fakhr al-Dīn al-Rāzī commentateur du Coran et philosophe*, in *Cahiers de Civilisation médiévale*, iii (1960), 307-23; idem, *Apories sur la prédestination et le libre-arbitre dans le Commentaire de Rāzī*, in *MIDEO*, vi (1959-60), 123-36; G. C. Anawati, *Fakhr al-Dīn al-Rāzī: tamhīd li-dīrāsāt ḥayātih wa-muʿallafātih*, in *Mélanges Taha Hussein*, Cairo 1962, 193-234; idem, *Fakhr al-Dīn al-Rāzī: éléments de biographie*, in *Mélanges Massé*, Tehrān (forthcoming). (G. C. ANAWATI)

FAKHR AL-MULK [see ʿAMMĀR, BANŪ].

FAKHR AL-MULK B. NIZĀM AL-MULK [see NIZĀMIDS].

FAKHRĪ (d. ca. 1027/1618), a native of Bursa, the most celebrated silhouette-cutter in Turkey. This art (*ṣanʿat-i kaṭʿ*) was brought from Persia to Turkey in the 10th/16th century, and to the west in the 11th/17th century, where at first, as in the east, light paper on a dark ground was always used. There are specimens of Fakhrī's work—he cut principally examples of calligraphy, flowers and gardens—in the album prepared for Murād III, now in the Vienna Hofbibliothek; for Ahmed I he cut out a Gulistān, which did not, however, survive his criticism; Murād IV on the other hand thought very highly of the artist. He is buried in Istanbul near the Edirne gate.

Bibliography: Ismāʿīl Beligh, *Güldeste*, Bursa 1302, 532-4; Ḥabīb, *Khāṭṭ u khattātān*, Istanbul 1305, 261; J. von Karabacek, *Zur orientalischen Altertumskunde*, iv, 46 f., in *SBAk. Wien*, clxxii; G. Jacob, *Die Herkunft der Silhouettenkunst aus Persien*, Berlin 1913. (G. JACOB)

FAKHRĪ, SHAMS AL-DĪN Muḥammad b. Fakhr al-Dīn Saʿīd Isfāhānī, an Iranian philologist, author of the *Miʿyār-i Dījamālī va-miftāḥ-i Bū Ishāki* ("The bird-trap offered to Dījamāl and the key entrusted to Abū Ishāk"), written in Isfāhān, after residing in Shīrāz, and dedicated in 745/1344 to Dījamāl al-Dīn Abū Ishāk Muḥammad, the last prince of the Indjū dynasty [q.v.]. The work consists of four sections: prosody (*ʿarūd*), knowledge of rhyme (*ḥawāfi*), rhetorical devices (*badāʿiʿ al-sanāʿiʿ*), a lexicon intermingled with verses in praise of the prince (Persian words arranged according to their final letter: they will be found in recent western dictionaries). Salemann, the editor of this lexicon, also adds a poem of 150 lines of verse, *Marghūb al-ḥulūb* ("Hearts' desire"), moral and mystical in content, its attribution to Fakhrī being questionable (the manuscript of the B.N., Paris, Cat. Blochet no. 158, 3°, used by Salemann, puts it only under the name Shams). In the preface to the *Miʿyār*, writing in a very careful and elaborate style, the author states that in 713/1313, while still a youth, he lived