

way to Mecca. He died in al-Mughannas [q.v.] and was buried there. It was the custom to stone his tomb. (For a similar custom cf. AL-DĪAMRA.) The story is sometimes told with the object of slandering the Thakafites. The earliest mention would be a verse of Ḥassān b. Thābit (ed. Hirschfeld, lxii, 1), if it is not an anti-Thakafite falsification. The early date of the custom of stoning Abū Righāl's tomb is proved by a vers of Djarir: "If al-Farazdaq dies, stone him as you stone the tomb of Abū Righāl".

According to the second tradition, found in its simplest form in al-Ṭabarī and Aḥmad b. Ḥanbal, Abū Righāl was the only survivor of Ṭhamūd [q.v.]. At the time of the disaster of Ṭhamūd he was staying in Mecca and was saved by the sanctity of the place; he died, however, as soon as he left Mecca. His story was told by the Prophet as he was passing al-Ḥijir with his army. In the earliest form, this version knows of no connection of Abū Righāl with Thakīf, but this feature was later introduced, possibly under the influence of the first story. In one of the stories in *al-Aghānī* he is even said to have been a king of Ṭā'if and ancestor of Thakīf. On the other hand, authors like al-Dīḥiz, Ibn Kūṭayba and al-Mas'ūdī quote a version which is evidently meant as a defence of the Thakafites: it was they who killed Abū Righāl, a cruel and unjust person.—Later authors still further confuse the two traditions. Al-Diyārbakrī gives as the name of Abū Righāl Zayd b. Mukhallif.

Bibliography: *Djumahī, Tabakāt*, 69; Ibn Hishām, i, 32; Ibn Kūṭayba, *Ma'ārif*, 44; *Dīḥiz, Hayawān*, Cairo 1906, vi, 47; *Ṭabarī*, i, 250-1, 937; Mas'ūdī, *Murūdī*, iii, 159-61, 261; Azrakī (Wüstenfeld), 93, 362; *Aghānī*, xiv, 74-6, xv, 131; *Tha'labī, Kīṣas*, Cairo 1347, 50, 308; Yāqūt, ii, 793, iii, 816, iv, 583; Ibn al-Aṭhīr, i, 66, 321; *Diyārbakrī, Khāmīs*, Cairo 1283, 188; *Qazwīnī* (Wüstenfeld), ii, 73; *TA* and *LA*, s. v. *r-gh-l*.

(S. A. BONEBAKKER)

ABU 'L-SĀDJ DĪWDĀD (DĒWDĀDH) B. DĪWDAST, founder of the Sādjid dynasty, descended from a noble Iranian family of Ushrūsana related to its ruler, the Afshīn [q.v.] Ḥaydar (Khaydhar) b. Kā'us, under whose command he served in the expedition against Bābak (221-2/836-7). In 224/839 he led an expedition against the Afshīn's rebellious deputy Mankadjūr in Aḥḥarbaydjan. In 242/856 or 244/858 (see al-Ṭabarī, iii, 1436) he was appointed by the caliph al-Mutawakkil to the command of the Mecca Road, which he held until the outbreak of the conflict between al-Musta'in and al-Mu'tazz in 251/865. He joined the former in Baghdad with his troop of 700 horsemen, and was sent to strengthen the defences of al-Madā'in and to engage Turkish raiding forces to the south-east. After the restoration of peace he was engaged first to collect the taxes in the Euphrates districts of the Sawād, and was later reappointed to the Mecca Road and the government of Kūfa, where his deputy succeeded by a ruse in seizing the 'Alid Abū Aḥmad Muḥammad b. Dja'far, who had revolted there. He was subsequently (it is said) appointed to the Khurāsān Road, and in 254/868 was posted to Aleppo as the deputy of Ṣāliḥ b. Waṣīf in the government of northern Syria and the 'Awāṣim, but was driven out one or two years later by Aḥmad b. 'Isā b. Shaykh. In 261/874-5 he was appointed to Ahwāz; shortly afterwards his troops were defeated by the Zindī [q.v.], and Ahwāz was sacked. In the following year, on the eve of the decisive conflict between al-Muwaffak and Ya'kūb b. Layth al-Ṣaffār, he joined the latter

and thus shared in his defeat and was deprived of his own estates. He died in 266/879-80 in Dīundī-sābūr, while returning from the Ṣaffārid camp to Baghdad.

Abu 'l-Sādj appears in history as the type of leader of a small band of irregular cavalry (*aṣṣāb Abi 'l-Sādj*), who stood in a rather loose relation with the central government at Sāmarrā, and was assigned to various tasks on the frontiers for which a mobile force was required. His son Muḥammad al-Afshīn, who had remained in the service of al-Muwaffak, was posted to the Mecca Road in the year of his father's death and succeeded to the command of his troops. For the further history of the family see SĀDJIDS.

Bibliography: *Ṭabarī* iii, index; Ibn al-Aṭhīr, vii, 55, 100-4, 113, 118, 127 (read *Muḍar for Miṣr*), 190, 200-2, 231, 253, 260; Ibn al-Adīm, *Ta'rikh Ḥalab* (Dahhān), i, 74; Defrémery, *Mémoire sur la famille des Sadjides*, JA 1847 (Mai), 409-413.

(H. A. R. GIBB)

ABŪ SAFYĀN was according to popular legend a pre-Islamic king of al-Bāra in Dījabal al-Zāwiya, north of ancient Apamea and west of Ma'arrat al-Nu'mān. The ruins of al-Bāra are the most considerable in the whole region. The period in which the city, called in Syriac Kafrā dīe-Bārtā, was at the height of its prosperity was the 5th-7th century A. D. Under the rule of Islam it continued to prosper for a considerable time, and it included also a Jewish colony. During the Crusades it became a center of conflict. It was probably at that period that a Muslim fortress was built to the north of the town, today called Ka'at Abū Safyān. (For al-Bāra see Ibn Khuradādhbih, 76; Ya'kūbī, 324; Yāqūt, i, 465; Littmann (see *Bibl.*); M. van Berchem, *Voyage en Syrie*; i, 196-200; R. Dussand, *Topogr. hist. de la Syrie*, 181 and index.)—According to the legend the fortress was built in pre-Islamic times, and in it ruled a Jewish king, called Abū Safyān. 'Abd al-Rahmān, son of Abū Bakr, fell in love with Luhayfa, the daughter of Abū Safyān, and was staying in the castle when his father summoned him to embrace Islām. Both 'Abd al-Rahmān and Luhayfa were converted and fled. Abū Safyān pursued them and in the battle that followed there appeared the warriors of Islām, more particularly 'Umar and Khālīd b. al-Walīd, who had been summoned to give aid by the angel Gabriel. Abū Safyān was killed by 'Umar and the whole country came under the dominion of the Muslims.

Bibliography: E. Littmann, *Semitic Inscriptions*, 191, 193 ff. (E. LITTMANN)

ABŪ SA'ĪD, the *Ilkhān* [see *ILKHĀNS*].

ABŪ SA'ĪD AL-AFLAḤ B. 'ABD AL-WAHHĀB [see RUSTUMIDS].

ABŪ SA'ĪD FAḌL ALLĀH B. ABI 'L-KHAYR, Persian mystic, born 1 Muḥarram 357/7 December 967 in Mayhana (Mēhana, Mehna), the present-day Me'āna in Khurāsān, between Abiward and Sarakhs; died there 4 Shā'bān 440/12 January 1049. His biography was written by his descendant Muḥ. b. Abi Rawḥ Luṭf Allāh b. Abi Sa'īd b. Abi Ṭāhir b. Abi Sa'īd b. Abi 'l-Khayr under the title *Hālāt u-Sukḥunān-i Shaykh Abi Sa'īd b. Abi 'l-Khayr*, ed. V. Zhukowski, St. Petersburg 1899 (a manuscript, under the title *Cihil Makām*, Aya Sofya 4792, 29 and 4819, 4, Turkish translation Istanbul Univ. Libr., Yildiz 958), and, much more fully, by the cousin of the foregoing, Muḥammad b. al-Munawwar b. Abi Sa'īd under the title *Asrār al-Tawḥīd fī Makāmāt al-Shaykh Abi Sa'īd*, ed. V. Zhukowski,

St. Petersburg 1899, after two defective manuscripts; reprint Teheran 1313 H. *Sh.*, new ed., Teheran 1332 H. *Sh.* (quoted as AT). (Manuscripts also Skutari, Hudā'ī, Taş. 238; Istanbul, *Shahīd 'Alī Pasha* 1416.) This work was the source used in the *Tadhkirat al-Awliyā'* of 'Aṭṭār and the *Nafahāt al-Uns* of *Djāmī*. The father of Abū Sa'īd was a druggist known as Babu Bu 'l-Khayr. He took the boy with him occasionally to the sacred performances of dances (*samā'*) which the *ṣūfis* of the town gave by turns in their houses. Abū Sa'īd received his first instruction in mystical devotion from Abū 'l-Qāsim Bishr-i Yāsin (d. 380/990), who had a poetic streak in him and is the author of the majority of the verses which Abū Sa'īd later quoted in his sermons. As a young man Abū Sa'īd studied *Shāfi'ite* law in Marw under Abū 'Abd Allāh al-Ḥuṣrī and Abū Bakr al-Qaffāl (d. 417; al-Subkī, *Ṭabaḥāt*, iii, 198-200). Among his fellow-students was Abū Muḥammad al-Djuwaynī (d. 438; al-Subkī, iii, 208-19), the father of Imām al-Ḥaramayn. Then he studied exegesis of the *Qur'ān*, dogmatics and *Ḥadīth* in *Sarakhs* under Abū 'Alī Zāhir (d. 389; al-Subkī, ii, 223), who succeeded in rooting out Mu'tazilism from *Sarakhs*.

In *Sarakhs* the crazy saint Luḡmān al-Sarakhsī introduced him to the *ṣūfi* Abū 'l-Faḍl Muḥ. b. Ḥasan al-Sarakhsī. It was he who induced Abū Sa'īd to abandon the study of learned subjects and to devote himself entirely to *ṣūfism* and became his *pīr* whom he consulted in all difficulties: moreover after Abū 'l-Ḥasan's death Abū Sa'īd was in the habit of visiting his grave in *Sarakhs* when dejection (*kabḍ*) overtook him. He had, at the injunction of Abū 'l-Faḍl, the *khirka* bestowed upon him by the celebrated *ṣūfi* al-Sulamī. After the death of Abū 'l-Faḍl he went through *Nasā* to *Āmul* and spent some time with Abū 'l-'Abbās al-Qaṣṣāb, who likewise bestowed the *khirka* upon him. Upon his return to *Mayhana*—the exact chronology of this period is by no means easy to establish—he gave himself up with extreme zeal to severe ascetic and mystic exercises. He spent his time partly in total seclusion in a room in his father's house, but also stayed in neighbouring monasteries, in particular the so-called *ribāt-i kuhān*. Here he was sometimes observed by his father in the midst of extraordinary practices of self-castigation. He went beyond the prescribed measures in his religious ablutions, washed the doors and walls of his cell, never reclined, ate nothing whatever during the day, at night only a morsel of bread, spoke to people only when it was unavoidable, and shut himself off during the performance of *dhikr* by padding his ears so as to be undisturbed. At times he could not bear so much as the sight of his fellow-men and would disappear for months in the mountains or the neighbouring desert.

This period of forming himself through asceticism with the object of subduing the sensual soul (*nafs*) and breaking asunder all bonds with the world, as well as of following up an ideal model of the Prophet in the minutest detail, is said to have lasted up to the fortieth year of his life. Already at this time the social motive of *ṣūfism*, the "service of the poor" (*khidmat-i darwishān*) begins to assume importance for him. He begged for the poor, swept mosques, cleaned washing-places, and so on. This "service of the poor", conceived principally for self-abasement at first, came ever more to the fore in the course of his life. "The shortest way to God", he put it once, "lies in bestowing comfort upon the soul of

a Muslim" (*rāḥatī bā dīl-i musulmāni rasāndan*) (AT, 242). This mode of life is exhibited in its fully-developed form at the period of his one year's residence in the capital of *Khurāsān*, *Nishāpūr*, where he stayed in the monastery of Abū 'Alī Ṭarsūsī in the quarter of 'Adanikūbān. There young men flocked to him: he preached before large audiences and displayed himself as a kind of spiritual guide (*ṣiddiq ma' al-Ḥakk*, *riṣṣa ma' al-khalk*). At this juncture the gift of thought-reading (*firāsāt*), peculiar to him and esteemed a miracle (*karāmat*) by his followers, stood him in good stead: it revealed to him the most intimate impulses of the hearts even of his enemies, disarmed his adversaries and converted many of them into followers: instead. He liked to arrange lavish, even extravagant entertainments for his followers, culminating in sacred dance music (*samā'*). During these, dancing and crying out (*na'ra zadan*) were, as was customary, the order of the day. In the throes of ecstasy gowns were thrown off, torn up, and distributed around. To finance these luxurious occasions, at which as much as a thousand *dīnārs* is supposed to have been spent in a day, and which moved 'Awfi to remark that in later years Abū Sa'īd lived hardly as an ascetic but rather as a sultan (Barthold, *Turkestan*, 311), he did not hesitate to incur debts; these were the cause of frequent embarrassment to his household manager Ḥasan-i Mu'addib. Some wealthy devotee, however, was always found, who, often at the last moment, provided the requisite money. Sometimes he sent Ḥasan to followers, even to opponents, with whom he stayed, in order to raise money in an almost barefaced manner. The money was immediately spent, as it was regarded as a principle to possess no assured property (*ma'lūm*) and to accumulate nothing. His way of living caused offence the *Karrāmīte* Abū Bakr Muḥ. b. Ishāk b. Miḥ-mashādh made common cause with the *Ḥanafite* kādī Ṣā'īd b. Muḥammad al-Ustuwā'ī (d. 432; on both see 'Uṭbī-Manīnī, ii, 309 ff., Persian translation by *Djurfādḳānī*, Teheran 1272, 427 ff.; W. Barthold, *Turkestan*, 289-90, 311; on the latter Ibn Abī 'l-Wafā', *al-Djawāhir al-Muḍī'a*, no. 685, and al-Sam'ānī, *Ansāb*, under al-Ustuwā'ī) and laid information about Abū Sa'īd before sultan Maḥmūd b. Subuktigin, who ordered an enquiry, perhaps in conjunction with a universal heresy hunt carried out by the aforementioned *Karrāmīte* governor Abū Bakr (Barthold, *Turkestan*, 290). However, Abū Sa'īd contrived to disarm both through his skill in thought-reading, with the result that they abandoned the prosecution. The indictments were, that the *shaykh* recited on the pulpit verses in place of the *Qur'ān* and *Ḥadīth*, that he gave too luxurious feasts and that he had made the young people dance. The great al-Kuṣhayrī, who encountered Abū Sa'īd in *Nishāpūr*, took exception to the excessively liberal way of life of the *shaykh* and to his dance music. The contrast between the characters of the two men is illustrated by an apt anecdote: al-Kuṣhayrī had repudiated a derwish and banished him from the town. Abū Sa'īd showed him at a banquet how by very much gentler methods a derwish may be sent travelling (Nicholson, 35-6).

A strong kindness of nature and an affection for his fellow-men were conspicuous characteristics of Abū Sa'īd. He was no preacher of repentance; seldom, if ever, did he refer in his sermons to the verses of the *Qur'ān* threatening the torments of Hell. Numerous stories were related of how by means of his *firāsa* he saw through the intimate thoughts of sinners and opponents and thoroughly

abashed them. The guiding motif of his life is said to have been the *ḥadiṭh*: *Ṣīl man ḥaṭa'ak wa-a'fi man ḥaramak wa-ghfir man ḥalamak* (AT, 311). The celebrated ṣūfī Ibn Bākūya (d. 442/1050) reproached him for allowing young people to sit together with old and for treating them just as he did the old, for allowing them to dance and for giving back the cast-off *khirka* to its owner, whereas it should by being cast off have become common property. Abū Sa'īd contrived to give plausible reasons for these innovations (AT, 170-1). Ibn Ḥazm brands him as an unbeliever, since he wore now wool, now silk, sometimes prayed a thousand *rak'as* a day, sometimes not at all (*Fīṣal*, iv, 188). At all events social work played a very much greater role in the second period of his life than individual mystic experience: and from this point of view he is comparable (in spite of substantial differences) with Abū Ishāq al-Kāzarūnī [q.v.]. However he once gave tongue to a pronouncement similar to al-Ḥallādjī's *Ana 'l-Hakk*. In the course of a sermon he was overcome by a state of inner excitement and called out *Laysa fi l-djubbati illā 'llāh*, "There is none other than God in this robe". So saying he ran his forefinger through the gown. It was divided and the portion with the hole made by his finger preserved.

In Nishāpūr he also met the philosopher Ibn Sīnā and is supposed to have held lengthy conversations with him. A correspondence between the two is preserved. Abū Sa'īd asked the philosopher what was the way to God according to his experience, and received a reply (printed by H. Ethé, *SBBayr. Ak.*, 1878, 52 ff.; Ibn Sīnā, *al-Naḍjāt*, Cairo 1331, 12-5; Ibn Abī 'Uṣaybi'a, ii, 9-10; al-Āmilī, *al-Kashkūl*, Cairo 1318, 264-5). At the end of his stay in Nishāpūr he wished to accompany his son Abū Ṭāhir on the pilgrimage, but was restrained from this in Kharakān by the celebrated ṣūfī Abū 'l-Ḥasan Kharakānī. He then went to Bisṭām where he visited the grave of Abū Yazīd, and to Dāmghān, eventually reaching Rayy before returning with his son. He spent the rest of his life in his home town of Mayhana.

Abū Sa'īd is supposedly the author of a great number of quatrains. (On editions cf. Nicholson, 48, note; also editions Bombay 1294 and Lahore 1934.) However it has been expressly stated that he composed only one verse and one quatrain (Nicholson, 4). The quatrains may not then be attributable to him. One of them, with which he is supposed to have cured his Kur'an-teacher Abū Sālīḥ of an illness (AT, 229) and which opens with the word *hawrā* was made the subject of a commentary by 'Abd Allāh b. Maḥmūd al-Shāshī under the title *Risāla-yi Hawrā'iyya* (AT, 322-5).

Abū Sa'īd left a numerous family, who tended his grave for more than a hundred years and were held in great respect in Mayhana. His eldest son Abū Ṭāhir Sa'īd (d. 480) continued the "service of the poor" and thereby involved himself in debts which were paid by Niẓām al-Mulk. He was an uncultured individual, however, who left school before he was ten years old and knew by heart only the 48th sūra of the Kur'an, and did not have the personality to found an order after his father's death (as did the son of Djāmāl al-Dīn Rūmī, Sulṭān Walad), although Abū Sa'īd did leave behind a kind of statute for an order (Nicholson, 46). The tradition was however broken by political events. Abū Sa'īd lived to see the entry of the Saldjūks into Khurāsān. They occupied Mayhana, and Abū Sa'īd was on friendly relations with Tughrl Beg. Sultan Mas'ūd laid siege to the town and captured it

shortly before his decisive defeat at Dandānākān in the year 431/1040. During the devastation of Khurāsān by the Ghuzz in the year 548/1153 the place was absolutely laid waste, no fewer than 115 members of Abū Sa'īd's family being tortured and put to death. A follower of Abū Sa'īd, Dūst Bū Sa'īd Dada, whom the *shaykh* had sent to Ghazna not long before his death to have the Sultan discharge his accumulated debts, found Abū Sa'īd dead, went to Baghdād on his return, and founded a daughter monastery there. At the time of Ibn al-Munawwar his family held the position of *shaykh al-shuyūkh* in Baghdād, but nothing is known of the subsequent destiny of this offshoot (AT, 294-300).

Bibliography: Besides the sources quoted in the article: Subkī, *al-Ṭabaḥāt al-Kubrā*, iii, 10; R. A. Nicholson, *Studies in Islamic Mysticism*, Cambridge 1921, 1-76. (H. Ritter)

ABŪ SA'ID AL-DJANNĀBĪ [see AL-DJANNĀBĪ].

ABŪ SA'ID B. MUḤAMMAD B. MIRĀNŠĀH B. TİMÖR, Tīmūrid sultan. In 853/1449, at the age of twenty-five, Abū Sa'īd, taking advantage of the desperate situation of Ulugh Beg, at whose court he lived, tried his fortune in Transoxiana. A siege of Samarḳand (1449), then a rising at Būkhārā (May 1450) both ended in failure. Not long afterwards he seized Yasī (Turkistān), and held it against the troops of 'Abd Allāh b. Ibrāhīm Sulṭān b. Shāhrūkh. In Djumādā I 855/June 1451 he drove the latter out of Samarḳand with the help of the Özbek khān Abū 'l-Khayr. In spring 858/1454 Abū Sa'īd crossed the Oxus and took Balkh. Abū 'l-Kāsim Bābur, ruler of Khurāsān, invaded Transoxiana and laid siege to Samarḳand (Oct.-Nov.), where resistance was organized by the famous Naḥshbandī *shaykh* 'Ubayd Allāh Aḥrār, who is said to have restrained Abū Sa'īd from deserting his capital. Peace was made, Abū Sa'īd keeping the right bank of the Oxus. The relations of the two princes remained cordial until the death of Bābur (Rabī' II 861/March 1457).

Abū Sa'īd then tried to take Harāt, where Ibrāhīm b. 'Alā' al-Dawla b. Baysunghur had succeeded in having himself proclaimed. The siege (July-August 1457), marked by the execution of Gawhar Shād, who was accused of intelligence with Ibrāhīm, was raised without result. Defeated by the Kara Koyunlu Djahānshāh, Ibrāhīm sought an alliance with Abū Sa'īd (beginning of 862/winter 1457-8), and a defensive treaty was concluded. At the end of June 1458 Djahānshāh occupied Harāt. Abū Sa'īd, who had stationed his army on the Murghāb to watch the course of events, took advantage of Djahānshāh's difficulties to get possession of the town peacefully (Nov. 1458), and thus became master of Khurāsān, which he had always coveted. In Djumādā I 863/March 1459 the three Tīmūrid princes 'Alā' al-Dawla, Ibrāhīm b. 'Alā' al-Dawla, and Sulṭān Sandjār were defeated at Sarakhs.

The year 1459 was spent in mopping up Khurāsān. In 1460 Abū Sa'īd occupied Māzandarān; in his rear the amir Khalīl came from Sistān and laid siege to Harāt (summer 1460); and when calm had been restored in Sistān (autumn 1460), Abū Sa'īd had to deal with a revolt in Transoxiana (winter 1460). Sulṭān Ḥusayn took advantage of this to reoccupy Māzandarān and besiege Harāt (Sept. 1461), but Māzandarān was retaken by Abū Sa'īd in the same year.

Abū Sa'īd's power extended theoretically over Transoxiana, Turkistān (to the confines of Kāshghār and of the Dasht-i Kipčāk), Kābulistān and Zābu-