

The chronology is as follows. Kara 'Uthmān was killed in 839/1435 at the age of eighty. Of his sons who disputed his succession 'Alī died in 842/1438 and Ḥamza in 848/1444. Dīhāngīr ruled in the west 848-74/1444-69. Uzun Ḥasan, b. 828/1424, ruled from 857/1453, overthrew the Kara Koyunlu in 872/1467 and died in 882/1478. Ya'kūb ruled 883-96/1478-90; Bāysunqur 896-7/1491-2; Rustam 897-902/1492-7; Aḥmad Gōwde 902-3/1397. After Aḥmad Gōwde's death the struggle went on (903-7/1497-1502) between Muḥammad, Alwand and Murād. Alwand, defeated by Shāh Ismā'īl in 907/1502, retreated to Diyār Bakr and died in 910/1504. Murād, defeated by Shāh Ismā'īl in 908/1503, fled to Baghdād, where he ruled for four and a half years, and then went to Diyār Bakr and Turkey. He died at the age of 25 and with him the dynasty came to an end.

Bibliography: The special history of the beginnings down to Uzun Ḥasan is the *Ta'rikh-i Diyārbakriyya* by Abū Bakr Tīhrānī (being prepared for publication in Ankara by F. Sümer); for the reign of Sultan Ya'kūb *'Ālam-ārā-yi Amini* by Faḍl Allāh b. Rūzbihān (MSS in Paris and Istanbul—unpublished). Detailed general survey in Ghaffārī, *Dīhān-ārā* (with additions in MS Br. Mus. Or 141, fols. 190v-196v) and *Münedj-dīm-baṣhī, Ṣaḥā'if al-Akḥbār* (in the abridged Turkish translation, iii, 154-67). Numerous facts in historical works and documents in Persian, Turkish, Georgian, Armenian, Italian and Spanish; see bibliography in V. Minorsky, *La Perse entre la Turquie et Venise*, 1933; W. Hinz, *Irans Aufstieg*, 1936 (early relations with the Ṣafawīs); I. H. Uzunçarşılı, *Anadolu beylikleri*, 1937, 63-9, and index; V. Minorsky, *A soyurghal of Qāsim b. Jahāngīr* (903/1498), *BSOS*, 1939, 927-60; idem, *A civil and military review in Fārs in 881/1476*, *BSOS*, 1939, 141-78; idem, *The Aq-qoyunlu and land reforms*, *BSOS*, 1952, 449-62; *IA*, s.v. (by M. H. Inanc; many new facts). On Aq Koyunlu refugees in Turkey see T. Gökbilgin, *Türkiyat Mecmuası*, 1951, 35-46.—See also UZUN ḤASAN.

(V. MINORSKY)

AĞ MASDĪD, "White Mosque", name of two towns:

1. Town in the Crimea (local pronunciation: Ağ Mečet), founded in the 16th century by the *khāns* of the Crimea in order to protect their capital, Bāghçe Sarāy, from nomad incursions. It was the residence of the crown prince (*kalghay sultān*), whose palace was outside the town, according to Ewliyā Çelebi, vii, 638-41. The town was destroyed by the Russians in 1736, and rebuilt in 1784 under the name of Simferopol (although the local population continued to use the Turkish name).

2. A fortress on the Sır Daryā, which belonged to the *Khānate* of *Khōkand*. It was captured by the Russians under general Perovsky on 9 August (28 July) 1853, and rebuilt in the same year under the name of Fort Perovsky. Renamed Perovsk, it became the capital of a district in the province of Sır Daryā. In 1924, its name was changed into Kizil Orda; it was the capital of the Republic of Kazakīstān until 1928, when it became the capital of a province.

(W. BARTHOLD)

AĞ SARĀY (Ağ Sarā), "White Palace", town in inner Anatolia. Its ancient name was Archelais (see Pauly-Wissowa, s.v.). Ağ Sarāy was an important place in the Saldjūk period and the castle, now in ruins, was built under Kīlādjī Arslān II. Subsequently it passed under the dominion of the Karamān-oghlu and the Ottomans. The great part

of the inhabitants was transferred by Muḥammad II to Istanbul after its conquest and a quarter in the capital received the name of Ağ Sarāy after them. The town is an agricultural centre and has an important carpet industry, already mentioned by Ibn Baṭṭūṭa, ii, 286; it is the capital of a *kaḍā* belonging to the *wilāyet* of Nigde and had in 1935 8,300 inhabitants (the *kaḍā* 19,000). Noteworthy monuments are the Ulu Dījami' (beg. of 15th century, with a Saldjūk *minbar*), the Zindjirli *medrese* (first half of the 15th century), the Kadiroghlu *medrese*, built under the Saldjūks and restored by the Karamān-oghlu Ibrāhīm Beg, the Nakḥāshī Dījami' (modern, but with a minaret from the 14th century) and various *hammāms*; on the Erwal Tepe near the town there is a *türbe* in briquets from the 13th century.

Bibliography: Fr. Sarre, *Reise in Kleinasien*, 93 ff.; Ch. Texier, *Asie Mineure*, 509, 566; Ainsworth, *Travels and researches in Asia Minor*, i, 192; E. Réclus, *Nouv. géogr. univ.*, ix, 571; Hamilton, *Researches*, ii, 22; *Gülshen-i Ma'ārif*, i, 521, 524; 'Alī Djewād, *Memālik-i 'Othmāniyyenin Ta'rikh ve-Diöhrāfiyā Lughati*, 21; W. Ramsay, *Asia Minor*, 284; Ewliyā Çelebi, ii, 191.

(F. TAESCHNER)

AĞ SARĀY, palace near Gurgāndī (Urgenç), still mentioned in the "*Shaybāniade*" (ed. Vámbéry, 392). For the palace of the same name erected for Timūr in *Shahr-i Sabz*, see KASH.

AĞ SHAMS AL-DĪN, properly MUḤAMMAD SHAMS AL-MILLA WA'L-DĪN, saint of the Bayrā-miyya [q.v.] and discoverer of the tomb of Abū Ayyūb al-Anṣārī near Constantinople. He was the son of a certain Ḥamza, who acquired fame in Syria as a worker of miracles and later died in the district of Kawaḳ (near Amasia). Ağ Shams al-Dīn was born in 792/1389-80 in Syria (Damascus) and came with his parents to Kawaḳ in 799/1396-7. After the early death of his father (when Shams al-Dīn was seven years old) he engaged in theological studies; Badr al-Dīn b. Kādī Samawnā is reputed to have been among his teachers. Later he obtained a post of Kur'an teacher (*müderres*) in 'Othmāndīlk. Not satisfied with the rational outlook of orthodox Islam, he sought a spiritual leader, undertaking for this purpose long journeys, extending to Persia and Transoxania. He gave up, following an exhortation in a dream, an attempt to attach himself to Zayn al-Dīn al-Khawāfi, and about 830/1426-7 he turned, after some initial hesitations, to Hādjīdī Bayrām [q.v.], who shortly afterwards appointed him to his succession (*khilāfet*). The scenes of his later activities as *shaykh* of the order and nature-healer were Begbāzār (west of Ankara), where he built a small mosque and a mill, the district of Isklīb (near 'Othmāndīlk) and Göynük (near Brusa). The dates of his seven pilgrimages to Mecca are not known. Between 851/1447-8 and 855/1451-2 he was called to Adrianople, to treat Sülaymān Çelebi, *kaḍī 'askar* of sultan Murād II. He took part in the conquest of Constantinople as a preacher in the army; according to a later legend he discovered the tomb of Abū Ayyūb al-Anṣārī [q.v.] and worked other miracles of *firāsa*. He healed a daughter of Mehmed II and in general gained the favour of the sultan. After the conquest Ağ Shams al-Dīn returned to Göynük, where he died at the end of Rabī' II 863/1459. The story of his interpretation of a dream of the sultan before the battle of Terdjān against Uzun Ḥasan (1 August 1473) cannot refer to him and seems to be a forgery of Ferīdūn. Ağ Shams al-Dīn had seven, according to others twelve, sons, the most

important of whom was the poet Ḥamdī [q.v.]. He also wrote several medical and şüffī works, which have not yet been published. In the history of the Bayrāmīyya, AḲ Şhams al-Dīn seems to have played a fatal part, because a quarrel between him and some of his companions caused the great secession of the Malāmātīyya, which could not fail to hamper considerably the development of the whole order.

Bibliography: Tāshköprü-zāde, *al-Shakā'ik al-Nu'māniyya* (transl. O. Rescher, 145 ff.); Emīr Ḥüseyn, *Menāḳib-i AḲ Şhams al-Dīn*, Istanbul 1301 (also used, on the basis of a MS, by Ünver); Gibb, ii, 138 ff.; Bursalı Mehmed Tāhir, *Oṭh-mānīl Mü'ellifleri*, i, 12 ff.; A. S. Ünver, *İlim ve sanat bakımından Fatih devri notları*, i, Istanbul 1947, 127 ff. ("Halk menakibine göre Ak-şemseddin ve İstanbul hakkında"); on his miracles, sayings, etc.); H. J. Kissling, *AḲ Şems ed-Dīn. Ein türkischer Heiliger aus der Endzeit von Byzanz, Byzantinische Zeitschrift*, 1951, 322 ff. (with detailed justification of statements differing from views of earlier authorities). (H. J. KISSLING)

AḲ SHEHR, in modern Turkish orthography Akşehir, "White Town":

(i) Town in inner Anatolia situated at the foot of the Sulṭān Dağ. In antiquity it was known as Philomelium (see Pauly-Wissowa, s.v.). In old sources the name of the town occurs as Akshar, Akhshar or Akhshehir. It was under Saldjūk and Karamān-oghlu dominion and was annexed by Bāyezīd I. In the 16th-17th centuries it is mentioned by the travellers Ghazzāl, Makki and Ewliyā Celebi. The town, capital once of a *sandjak*, now of a *kaḏā* in the *wilāyet* of Konya, gained its importance from its situation on the Istanbul-Baghdād road (now on the railway line), and is also an agricultural centre; in 1935 it had 10,335 inhabitants (some of them immigrants from Greece and Yugoslavia); the *kaḏā* 60,000. Its mosque was founded by Bāyezīd I, the Tash Medrese has an inscription of the Saldjūkid Kaykā'ūs I (613/1216) but is of a later time. Other monuments are a *tekke* with an inscription of Şāhib 'Aṭā from the time of Kaykā'ūs II (659/1260-9); the tomb of Sayyid Maḥmūd Khayrānī, with an octagonal pyramid (621/1224; restored in the beginning of the 15th century); the Ulu Djāmi' (beg. of 15th century); İplikçi Djāmi' (739/1337); and an *imāret*. The modern tomb of Naşr al-Dīn Khodja [q.v.] bears the date of 386/926.

Bibliography: V. Cuinet, *La Turquie d'Asie*, i, 803, 818; Cl. Huart, *Konia*, Paris 1897, 109-17; idem, *Epigraphie Arabe d'Asie Mineure, Revue Sémitique*, 1894, 28-34; Fr. Sarre, *Reise in Kleinasien*, 21 f.; Ch. Texier, *Asie Mineure*, 435; Ainsworth, *Travels and Researches in Asia Minor*, ii, 63; Hamilton, *Researches*, ii, 185; 'Alī Djewād, *Memālik-i 'Oṭhmaniyyenin Ta'rikkı ve-Djoghrafiyā Lughatı*, 21; Ewliyā Celebi, ii, 15 ff.

(CL. HUART-F. TAESCHNER)

(ii) AḲ SHEHIR (also AKSHAR or ASHKAR; Piz-zigani, 1367, writes Azcar), town in north-east Anatolia, on the Kelkit İrmak between Koylu Hışar and Sushehri; it is often mentioned by early authors, and occurs as late as in Kātib Celebi's *Djāhān-nümā*, 627. It is probably identical with the modern village of Güzeller or Ezbider. The name was preserved, even longer than for the town, for the plain (AḲ Şehir Owasi), which is regularly mentioned in the itineraries of the Ottoman armies on their campaigns against Persia and Georgia.

Bibliography: F. Taeschner, *Das anatolische Wegenetz*, ii, 2 (with further references).

(F. TAESCHNER)

AḲ ŞU (T.), "white water", (1) technical term for the original bed of a river (also *aḳ daryā*), from which a canal (*kara şu* or *kara daryā*) is derived; (2) name of several rivers in Turkish-speaking countries; they are sometimes better known under other names. The following are some of the rivers that bear in Turkish the name of AḲ Şu: (i) one of the source rivers of the Amū Daryā [q.v.], also called Murghāb [q.v.] or the "River of Külāb"; (ii) the "southern" Bug (in Ukrainian: Boh) in the Ukraine (so regularly in the Ottoman historians), which forms at its issue into the Black Sea a common estuary with the Dnieper; (iii) a rapid mountain stream in Eastern Turkistān (Sin-kiang), which, coming from the T'ien-shan, flows in a S. E. direction towards the Tarim (Yārkand Daryā) and reaches it somewhat above its junction with the Khotan Daryā near Sil. The town of AḲ Şu (see next article) receives its name from this stream. (B. SPULER)

AḲ ŞU, town in Eastern Turkistan (Sin-kiang), about 6 km. to the north of the river of AḲ Şu (see preceding article), approximately opposite to its junction with the Tawşkan Daryā; 1006 m. above the sea, 41°14, 7' N, 80° E; on the northern caravan route, between Maralbaşlı and Kuča. A little upstream from the modern town lies another settlement called AḲ Şu, and N. E. of both is the "Old Town", which possibly both correspond to older settlements with Chinese names of their own (see below). AḲ Şu is first mentioned with its Turkish name in the 8th/14th century only; the usual identification (current since Deguignes) with Auzakia in Ptolemy is therefore more than doubtful. Its identification with various Chinese toponyms is not yet finally settled. W. Barthold had identified it (mainly on the basis of its present Chinese name, see below) with the Wōn-su of the Han period and the B.nūl (B.nūk ?) of the *Hudūd al-'Ālam* (ed. Minorsky, 98) and Gardizi (in Barthold's *Oṭčē o poyezdkye v Srednyuyu Aziyu*, St. Petersburg 1897, 91); later, however, he gave up this view. P. Pelliot identified AḲ Şu with the Ku-mo of the Han period (Pa-lu-kia in Hsüan-tsang, Po-huan in the T'ang period; al-Idrisi's "Bākhwān"). Chinese merchants in AḲ Şu are mentioned already about 1400 (Nizām Shāmī, *Zafar-nāma*), but even in 1475 its importance was small in comparison with other towns of Eastern Turkistān (W. Barthold, 12 *Vorlesungen*, Berlin 1935, 220); according to Ḥaydar Mirzā's *Ta'rikkı-i Rashidi*, however, it was about 1547 one of the capitals of the country. In modern times the importance of the town (which did not reach, however, that of Yārkand, Kāshghar and Tūrfān) lay in its role as a commercial centre and a junction of roads between China, Siberia, Eastern and Western Turkistān, Kāshmir, Ladakh and India. It had also a military importance. It is said that at one time the town had 6000 houses, six caravansarays, five *madrasas*, and a wall with four gates. As the town was almost completely destroyed by an earthquake in 1716, no old buildings have been preserved. By the travellers of the 19th century (A. N. Kuropatkin, 1876-7; N. M. Prževal'skiy, 1885-6; Carey, 1885-6; F. E. Younghusband, 1886; Sven Hedin, 1895) it is described as having about 15,000 inhabitants and being about 2 km. in circumference. The livelihood of the inhabitants was based on metalwork, cotton materials of very good quality (*bazz*), saddles, bridles, jewellery and the breeding of camels, horses