

In medicine, coral is used above all in collyria against eye diseases (full description by al-Tamīmī, see *Bibl.*). Dioscurides deals with it under *χοράλιον*, var. *χοράλλιον* (in the Arabic translation, *kūrālīyūn*), and mentions the *λίθόδενδρον* "stone-tree" as a synonym because of the above-mentioned vegetable-mineral double nature of the coral. It is astringent and cooling, reduces proliferations, is effective against haemorrhage, softens the spleen and is a proved remedy against blockage of the urinary tracts. The curative property of the branches and roots is heightened if they are crushed, put in a clay jar, burned overnight in an oven and then baked. Mixed with tooth-powder, pounded coral cleanses and whitens the teeth, purifies the interstices between them, strengthens the gums and removes cavities in the roots. Until today, pulverised coral serves in the Orient as an anti-epilepticum and as a remedy against dysentery.

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MARDJUMAK AḤMAD [see MERDJÜMEK, AḤMED B. ILYĀS].

MAREA [see MĀRYĀ].

MARGHELĀN [see MARGHĪNĀN].

MARGHĪNĀN, later form MARGHELĀN, a town of Farghāna [q.v.] in Central Asia, situated to the south of the Sīr Daryā [q.v.] or Jaxartes, on a small river now called the Margelan Say.

It was a place of modest importance in the first Islamic centuries as one of the main towns, with *inter alia* Andīdjan [q.v.], of the district of Farghāna known as Lower Nasyā; according to al-Mukaddasī, 272 (see also Le Strange, *Lands*, 479; Ibn Ḥawḡal², 513-14, tr. 491; al-Sam'ānī, *Anṣāb*, facs. ed. f. 522a), it had a Friday mosque and markets. Coins were first minted there under the Sāmānids. Then under the Karakhānids [see ILEK-KHĀNS], coins were occasionally minted by members of the eastern branch of the dynasty, e.g. at Marghīnān and the neighbouring towns of Akhsikath and Tūnkath by the son of Yūsuf Qadīr Khān, Mahmūd Toḡhrīl Kara Khān (451-67/1059-75) and then by the latter's son 'Umar Toḡhrīl Tigin (467/1074-5), see G. C. Miles, in *Camb. hist. of Iran*, v, 374, 376; E. von Zambaur, *Die Münzprägungen des Islams zeitlich und örtlich geordnet*, i, Wiesbaden 1968, 233. It was in the later Karakhānid or Kara Khitay [q.v.] period that the famous Hanafī jurist Burhān al-Dīn al-Marghīnānī [see next article] was born.

Marghīnān appears on a Chinese map of the 14th century as Ma-rh-i-nang (Bretschneider, *Mediaeval researches*, ii, 54). Under the Mongols, Timūrids and Özbegs it continued to play a certain role, e.g. in the fighting of rival contenders for power amongst the Timūrids' epigoni in the opening years of the 10th/16th century, recorded in Mirzā Haydar Dughlāt's *Ta'rikh-i Rashīdī*, see tr. N. Elias and E. D. Ross, London 1895, index. Bābur gives a description of Marghīnān as it was at this time in the *Bābur-nāme*, tr. Beveridge, 6-7. The town was famed for its fruits, including a special variety of pomegranates; the population was mainly of Sarts, i.e. sedentary Tadjiks, who were rough and turbulent. It was probably under the Özbeg Turks, who replaced these Sarts, that the form Marghilān/Marghelān appeared, giving the Russian form Margelan.

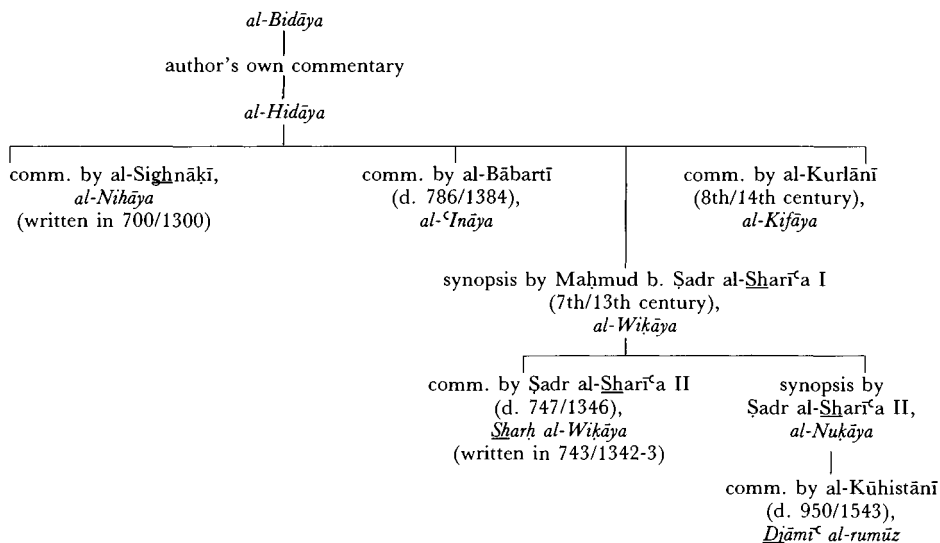
It subsequently came within the khānate of Khoḡand [q.v.], and just prior to the Russian occupation was already a centre for textile production, including silk and cotton; the American traveller E. Schuyler described it in 1873 as an unfortified place, with a population of ca. 30,000 (*Turkistan. Notes of a journey in Russian Turkistan, Khokand, Bukhara, and Kulджа*, London 1876, ii, 49-50). When General Skobelev marched into the region, Marghīnān was occupied without resistance (8/20 September 1875). A settlement, called New Margelan, was founded two years later as the capital of the *oblast* of Fergana in the Governor-Generalship of Turkestan, some 7 miles/12 km. south of Old Marghīnān, and the new town was renamed Skoblev from 1907 till 1924. When the Bolsheviks began to impose their rule in Russian Central Asia, Margelan became a centre of Basmačī [q.v.] resistance from January 1918 till 1922 (see G. R. Wheeler, *The modern history of Soviet Central Asia*, London 1964, 108 ff.). Old Margelan is still a place of significance, with nearly 48,000 inhabitants, but has been outstripped in growth by New Margelan, now called Fergana, the administrative centre of the Fergana *oblast* of the Uzbek S.S.R., which already in 1951 had a population of ca. 50,000.

Bibliography: Given in the article; see also Barthold, *Turkestan*, 158-9, 315.

(C. E. BOSWORTH)

AL-MARGHĪNĀNĪ, the name of two families of Hanafī lawyers; the *nisba* comes from their native town and the scene of their activities, Marghīnān [q.v.] in Farghāna.

I. I. The most important was BURHĀN AL-DĪN ABU 'L-HASAN 'ALĪ B. ABĪ BAKR B. 'ABD AL-DJALĪL AL-FARGHĀNĪ AL-MARGHĪNĀNĪ, the author of the



celebrated *Hidāya*. He acquired his knowledge on his travels, then still the usual way of studying in Islam. His principal teachers were Naḍīm al-Dīn Abū Ḥafṣ ʿUmar b. Muḥammad b. Aḥmad al-Nasafī (d. 537/1142-3), al-Ṣadr al-Shahīd Ḥusām al-Dīn ʿUmar b. ʿAbd al-ʿAzīz b. ʿUmar b. Māza (d. 536/1141-2) and Abū ʿAmr ʿUṭhmān b. ʿAlī al-Baykandī (d. 552/1157), a pupil of al-Sarakhsī. He studied al-Tirmidhī's work on tradition under Ḍiyāʾ al-Dīn Abū Muḥammad Ṣāʿid b. Asʿad with the *isnād* given in al-Ḳurashī, i, 259, no. 679, and also with al-Ḥasān b. ʿAlī al-Marghīnānī (al-Ḳurashī, i, 198, no. 487). He himself, as was often done at this time, wrote a record of his studies, but it does not appear to have survived. He far surpassed his teachers and won recognition in his native town also, where he died in 593/1197. Of his works, the following are known, some surviving in manuscript and others only known from literary references: 1. *Nashr al-madhhab* (Ḳur., Lak., in *Hādījī Khālifa*, no. 13,790, probably wrongly, *al-Madhāhib*); 2. *K. Manāsik al-hādījī* (Ḳur., Lak., *H. Kh.*, no. 12,943); 3. *K. fi 'l-Farāʿid* (Ḳur., Lak.), also called *Farāʿid al-ʿUṭhmānī* (*H. Kh.*, no. 8,989); 4. two collections of *fatwās*: *K. al-Tadjīs wa 'l-mazīd* (Ḳutl., Lak., *H. Kh.*, no. 2,467; mss. in Brockelmann) and 5. *Mukhtār al-nawāzil* (Lak.; in *Kutl.*, called *K. Mukhtār Maḍmūʿ al-nawāzil*, and in *H. Kh.*, no. 11586, called *Mukhtār al-fatāwā*; mss. in Brockelmann); 6. *Mazīd fi furūʿ al-Hanafīyya* (*H. Kh.*, no. 11,838; identical with no. 4?); 7. a commentary on al-Shaybānī's *al-Djāmiʿ al-kabir* (*H. Kh.*, ii, 567); 8. his principal work is the legal compendium, *K. Bidāyat al-mubtadī* (mss. in Brockelmann), based on al-Ḳudūrī's *Mukhtasar* and al-Shaybānī's *al-Djāmiʿ al-saghīr*. On this work, he himself wrote a large commentary in 8 volumes, the *Kifāyat al-muntahā*. But before he had completed it, he thought it was much too diffuse and decided to write a second commentary, the celebrated *Hidāya*, which later writers repeatedly edited and annotated. The most important commentaries and synopses are given in the table below.

For the manuscripts and printed texts of these commentaries and synopses and of many supercommentaries and glosses, see Brockelmann, II², 466-9, S I, 644-9; a printed edition of the *Hidāya* appeared in 4 vols., Cairo 1326/1908.

Bibliography: al-Ḳurashī, *al-Djawāhir al-muḍīʿa*, Ḥaydarābād 1332, i, 383, no. 1058: ʿAbd al-Hayy al-Laknawī, *al-Fawāʿid al-bahīyya*, Cairo 1324, 141 ff. (synopsis of the *Tabakāt* of Kafawī); Ibn Kutlūbughā, *Tadqī al-tarāḍīm*, ed. Flügel, Leipzig 1862, no. 124; Brockelmann, *loc. cit.*, and the literature there given.

His sons and pupils were:

2. ʿIMĀD AL-DĪN AL-FARGHĀNĪ; cf. al-Laknawī, 146.
3. ʿUMAR NIZĀM AL-DĪN AL-FARGHĀNĪ. Two works by him are recorded: 1. *Fawāʿid* (*H. Kh.*, no. 9305); 2. *Djawāhir al-fikh*, which he compiled from the *Mukhtasar* of al-Taḥawī and other works (*H. Kh.*, no. 4,291; mss. in Brockelmann, S I, 649; cf. al-Ḳurashī, i, 394; al-Laknawī, 149).
4. MUḤAMMAD ABU 'L-FATH DJALĀL AL-DĪN AL-FARGHĀNĪ; cf. *Kutl.*, 137 and al-Laknawī, 182; in al-Ḳurashī, ii, 99, apparently identical with no. 2.
5. A son of no. 2 and grandson of no. 1: ABU 'L-FATH ZAYN AL-DĪN ʿABD AL-RAḤĪM B. ABĪ BAKR ʿIMĀD AL-DĪN B. ʿALĪ BURHĀN AL-DĪN B. ABĪ BAKR B. ʿABD AL-DJALĪL AL-FARGHĀNĪ AL-MARGHĪNĀNĪ. He wrote the work on legal procedure in civil cases entitled *al-Fuṣūl al-ʿimādiyya*, which he completed in Sha-ʿbān 651/October 1253 in Samarkand. Cf. *H. Kh.*, no. 9,094; Lak., 93; Brockelmann, I², 475-6, S I 656, where the mss. are given.

II. Another family of Hanafī lawyers goes back to ʿABD AL-ʿAZĪZ B. ʿABD AL-RAZZĀK B. NAṢR B. DJĀʿFAR B. SULAYMĀN AL-MARGHĪNĀNĪ, who died in 477/1084-5 in Marghīnān at the age of 68. Of his six sons who attained fame as *muftīs*, we may mention ABU 'L-ḤASAN ZAḤĪR AL-DĪN ʿALĪ (d. 506/1112-13). His son and pupil was ZAḤĪR AL-DĪN AL-ḤASAN B. ʿALĪ ABU 'L-MAḤSĪN. Four works by him are recorded: *al-Akdiya*, *al-Fatāwa*, *al-Fawāʿid* and *al-Shurūt*, of which only the last survives in manuscript. He was the teacher of the famous Fakhr al-Dīn Ḳāḍikhān (d. 592/1196) and of Burhān al-Dīn al-Marghīnānī [q.v.].

Bibliography: Samʿānī, *K. al-Ansāb*, fol. 522a; Ḳurashī, nos. 487, 850, 1010; Laknawī, 62, 97, 121; Flügel, *Classen der hanaf. Rechtsgelehrten*, Leipzig 1860, 309; Brockelmann, I², 471, S I, 651.

(W. HEFFENING)

MARHALA (A.), pl. *marāḥil*, in mediaeval Islamic usage, a stage of travel, normally the distance which a traveller can cover in one day; it was, there-