

by replacing him in Rumelia by Ibrāhīm Pasha, the *mutaṣarrif* of Işkodra (Scutari), whose authority among the Ghegs of the north was little less than ‘Alī’s own among the Tosks of the south.

After the resumption of the European war in 1803 close relations were established between ‘Alī and the French, who supplied him with weapons, munitions, and even gunners. But after Tilsit in 1807, when the Ionian Islands were relinquished by Russia to the French, the latter then proposed regaining the “four districts”, occupied Parga, and instigated a revolt of the Greeks of Trhala against ‘Alī’s authority, which, however, was suppressed by his son Mukhtār.

In 1810, after first marrying two of his sons and a nephew to daughters of the *mutaṣarrif* of Awlonya, and then contriving that the latter should be attacked in his capital, ‘Alī Pasha was able to appropriate this *sandjak* as well, under the pretext of flying to the relief of a relative. Maḥmūd II was enraged by this episode, but powerless to refuse the appointment of Mukhtār Pasha to Awlonya in place of the dispossessed governor. No less unwelcome to the Porte were ‘Alī’s acquisition of Ergiri (Argyrocastron) in the following year, and still more his invasion of the Gheg country, where, after overcoming some local resistance, he was able to add the fortresses of Tirana and Peklin (Pekine) and the *sandjaks* of Okhrī and Elbaṣan to his dominions.

In the face of repeated protests from Istanbul ‘Alī Pasha sought to excuse this high-handed conduct, and in the war with Russia resumed in 1809 sent a considerable force to the sultan’s aid under the command of Mukhtār and Welī Pashas. He also assisted the British forces in their occupation of the Ionian Islands; and in view of these services and his advanced age no attempt was made by the Porte to unseat him before 1820. Then, however, owing in the first place to his falling out with the all-powerful *nishāndi* Hālet Efendi, and the latter’s wish to divert Maḥmūd from his intention of abolishing the Janissaries; in the second place to the intrigues of certain Phanariot Greeks, who saw that he constituted an obstacle to the already projected insurrection in the Morea; and finally to the attempted assassination, contrived by ‘Alī Pasha, of Pasho Ismā‘il Bey, a former *kākhya* of Welī Pasha in Istanbul, in April 1820 he was dismissed from his Wardenship of the Passes and ordered to withdraw his troops from all regions outside the *sandjak* of Yanya, while Welī Pasha was deprived of his governorship of Trhala. Since there was little doubt that force would be needed to secure his obedience, all the governors of adjacent provinces had previously been warned to hold themselves in readiness to apply it; Khurshīd Ahmed Pasha, recently made governor of the Morea, was appointed to command all the troops engaged in operations against him; and a flotilla was ordered to the Albanian coast. ‘Alī Pasha responded by concluding an agreement for mutual aid with the Greek rebel leaders and seeking to provoke revolts also in the Aegean islands, Serbia, and the Principalities; on which the Porte in turn deprived him of his vizirate, dismissed him from Yanya, and ordered him and his whole family to reside at Tepedelen.

‘Alī Pasha was in fact deprived of all his acquisitions except Yanya itself, in the well stocked citadel of which he was then besieged, while three of his sons and a grandson, the governors of districts formerly in his control, surrendered. Owing to his

provocation of a mutiny by the Albanians of the besieging force, a rising of the Suliotes, and the outbreak of the Greek revolt, it was not until the siege had continued for two years that ‘Alī Pasha could be induced to give in. He then did so on condition that his life should be spared, retiring with a few supporters to a neighbouring monastery. But Khurshīd Pasha’s guarantee was repudiated by Hālet Efendi, whose purposes it suited that the trouble at Yanya should continue. ‘Alī Pasha, on learning that his execution had been ordered, decided to fight. He was accordingly attacked and died from a shot wound on 24 January 1822.

Tepedelenli ‘Alī Pasha attained some celebrity in Europe owing to his being visited by various writers, notably Lord Byron, and to his efforts to enlist help from both the French and the British in the prosecution of his ambitions. He was brave, bold, and clever, but treacherous and wholly self-seeking. Having acquired great riches, he maintained a semi-royal state, surrounded by a strange entourage of European officers, Greek doctors, poets, *derwishes*, astrologers, and the leaders of brigand bands. Of all the contemporary Muslim rebels against the Ottoman power he contrived to do it most harm, by facilitating the beginning of the Greek revolt.

Bibliography: ‘Aṣim, *Ta’rikh*, passim; Djewdet, *Ta’rikh*, passim; Luṭfi, *Ta’rikh*, I, 13-30; Shems el-Din Sāmī, *Kāmūs al-‘Ālām*, iv, 3190-2; Juchereau de Saint-Denys, *Histoire de l’Empire Ottoman*, etc., Paris 1844, ii, 387 f., iii, 1 f.; C. H. L. Pouqueville, *Voyage en Morée*, etc., Paris 1805, iii, index; idem *Histoire de la Génération de la Grèce*, Paris 1825, iv, index; J. C. Hobhouse, *Journey through Albania*, etc., London 1813; T. S. Hughes, *Travels in Greece and Albania*, London 1830; Zinkeisen, vii, 83 ff.; Ibnülemin Mahnuud Kemal, *Mehmed Hakkı Paşa, TTEM*, year 16; I. H. Uzunçarşılı, *Arşiv vesikalarına göre Yedi Ada Cumhuriyeti*, *Bell*, i, 627-639; R. A. Davenport, *Life of Ali Pasha*, 1837; A. Boppe, *L’Albanie et Napoléon*, Paris 1914; G. Remerand, *Ali de Tepelen*, Paris 1928; J. W. Baggally, *Ali Pasha and Great Britain*, Oxford 1938; *IA*, s.v. (by M. Cavid Baysun). (H. BOWEN)

‘ALĪ AL-RİDĀ, ABU ‘L-ḤASAN B. MÜSĀ B. DĪA‘FAR eighth Imām of the Twelver Shī‘a, was born in Medina in 148/765 (al-Ṣafadī) or, according to other and probably better informed authorities, in 151/768 or 153/770 (al-Nawbakhtī, Ibn Khallikān, Mirkh*and). He died in Tūs in 203/818; the sources agree on the year, but differ as to the day and month (end of Ṣafar—al-Ṭabarī, al-Ṣafadī; 21 Ramaḍān—al-Ṣafadī; 13 Dhū ‘l-Ḥiǧdja—Ibn Khallikān). His father was the Imām Mūsā al-Kāzīm, his mother a Nubian *umm walad* whose name is variously given (Shahd or Nadjiyya—al-Nawbakhtī; Sukayna—Ibn Khallikān; Khayzurān—Ibn al-Djawzī). For the greater part of his life he played no political role, but was known only for his piety and learning. He related traditions from his father and from ‘Ubayd Allāh b. Arṭāh, and gave *fatwās* in the mosque of the Prophet in Medina. His first appearance on the political stage was in 201/816, when the Caliph al-Ma‘mūn summoned him to Marw and appointed him as heir to the Caliphate, giving him the title of al-Ridā. The sources agree that ‘Alī al-Ridā was reluctant to accept this nomination, ceding only to the insistence of the Caliph. The ‘Abbāsīd and ‘Alid princes and dignitaries, led by Al-Ma‘mūn’s son al-‘Abbās, took the *bay‘a* to the new heir, who was dressed in green.

By the Caliph's order, green flags and green uniforms replaced the 'Abbāsīd black all over the empire. It is unlikely that the green colour was at this early date specifically associated with the house of 'Alī, and the precise significance of the change of colour is uncertain (cf. Weil, ii, 216, n. 3; Gabrieli, 37 n. 4). The full text of the document of appointment is preserved (al-Ḳalkaṣḥandī, *Ṣubḥ*, ix, 362-6; Ibn al-Djāwzī, *Mir'āt*, Paris Ms. Ar. 5903, f. 149 r-151 r; translation in Gabrieli 38-45). It shows that al-Ma'mūn carefully avoided the larger question of principle as between the claims of the houses of 'Abbās and of 'Alī, and simply appointed 'Alī al-Ridā as the person best fitted by his personal qualities—that is to say, on Sunnī rather than Shī'ī grounds. Nor does the document make any allusion to the delicate question of the succession after 'Alī al-Ridā.

The appointment aroused vigorous and conflicting reactions. The various 'Abbāsīd governors, with the exception of Ismā'il b. Dja'far in Baṣra, loyally carried out their orders, and exacted the oath of allegiance to the new heir. The Shī'ites were of course jubilant, though by no means won over by this partial recognition of their claims. In 'Irāk however this step, added to the effective transfer of the imperial capital from Baghdād to Marw, aroused the fury of the inhabitants, who rose in revolt against the Caliph. They were joined by the garrison and the 'Abbāsīd princes in Baghdād, one of whom they elected as Caliph. The hatred of the 'Irākīs was especially directed against the brothers Ibn Sahl, to whose activities they attributed all their troubles. It seems to have been the disinterested 'Alī al-Ridā himself who revealed to the Caliph the real meaning of the revolt in 'Irāk. Al-Ma'mūn, realising the position at last, made a gradual change of policy. In 203/818 he set out for Baghdād, arriving there in the following year. On the way both Fadl b. Sahl and 'Alī al-Ridā died—the former murdered in Sarakhs, the latter after a brief illness in Tūs. The Shī'ite historians attribute his death to poison, administered in a pomegranate given to him by 'Alī b. Hishām (al-Ya'qūbī, ii, 551), or in a drink of pomegranate juice prepared by a courtier and handed to him by the Caliph himself (*Maḳātil*, 566-7). Al-Ṭabarī makes no allusion to the possibility of murder. The Caliph mourned him publicly, and recited the last prayers. He was buried by the tomb of Hārūn al-Raṣhīd, and his sanctuary (*maḥḥad*) has given its name to the town, supplanting the older name of Tūs. In Shī'ite works he is credited with many miracles.

Bibliography: Ṭabarī, iii, 1029 ff.; Mas'ūdī, *Murūdj*, vii, 3, 61; Ya'qūbī (Houtsma), ii, 550 ff.; Ibn al-Athīr, vi, 249; Ibn Ḳhallikān, no. 434; Ṣafadī, MS. B. M. Or. 6587, fol. 214 v-215 v.; *Djahshiyārī* (Cairo), 312-3; Ibn al-Djāwzī, *Mir'āt al-Zamān*, MS. Paris Ar. 1505, fol. 40 v.; Abu 'l-Maḥāsīn, *Nudjūm*, Cairo 1930, ii, 174-5; Mir-ḳh'ānd, *Rawḍat al-Ṣafā*, iii, 18-23; Bal'aml, tr. Zotenberg, iv, 508 ff., 515 ff., 518. Shī'ite works: Nawbakhtī, *Firaḳ al-Shī'a*, (Ritter), 73 ff.; *Maḳātil al-Ṭālibiyyīn*, Cairo 1949, 561-572; for Shī'ite hagiographical accounts of the life and sayings of 'Alī al-Ridā, see Ibn Babūya al-Ḳumml, '*Uyūn Akhbār al-Ridā*', (Brockelmann, I, 187, S I, 321), lith. Tehran, 1275, and Abū 'Abd Allāh Muḥammad b. Muḥammad b. Nu'mān al-Ḥārithī al-Baghdādī al-Mufīd b. al-Mu'allim, *Al-Irṣād fi Ma'rifat Hudūd al-Allāh 'ala 'l-'Ibād* (Brockelmann, S I, 322). Modern authors: F. Gabrieli, *Al-Ma'mūn e gli 'Alidī*, Leipzig 1929, 35 ff.;

G. Weil, *Geschichte der Caliphen*, ii, 216 ff.; J. N. Hollister, *The Shi'a of India*, London 1953, 80-4. (B. LEWIS)

'**ALĪ RIDĀ-I 'ABBĀSĪ**, calligraphist in the reign of Shāh 'Abbās, who wrote out inscriptions for some of the great mosques of Iṣfahān (Masjd-i Shāh, Masjd-i Luṭf Allāh) as well as for the dome over the tomb of the shrine of 'Alī al-Ridā and the shrine of *Kh'ādja Rabi'* in Maḥḥad. He was also appreciated as a copyist of manuscripts, several of which in his handwriting are still preserved. Some miniatures are also attributed to him, but he is not to be confounded with Ridā-i 'Abbāsī [q.v.].

Bibliography: I. Hubbard, '*Alī Ridā-i 'Abbāsī, calligrapher and painter*', *Ars Islamica*, 1937, 282-91; Th. W. Arnold, *Painting in Islam*, 146; *Survey of Persian Art*, 1739, 1891.

'**ALĪ SHĒR KĀNĪ**' [see KĀNĪ].

'**ALĪ SHĪR NAWĀ'Ī** [see NAWĀ'Ī].

'**ALĪ TEGĪN** [see KARAKHĀNIDS].

'**ALĪ WĀSĪ**' [see WĀSĪ 'ALĪSĪ].

'**ALĪ WERDĪ KHĀN**, bearing the title of Mahābat Dīang, was the governor of Bengal (1740-56) under the later Mughal emperors of India. Being the son of a Turkoman of the name of Mirzā Muḥammad 'Alī, he started his career as the governor of Bihār, and after defeating the previous governor of Bengal, Sarfarāz Khān, entered Murshidābād [q.v.] on 12 May 1740, as viceroy of Bengal, Bihār and Orissa. For most of the time, he was engaged in ceaseless and fruitless warfare against the Marāṭhās, who finally succeeded in taking Orissa from him. He died on 9 April 1756 and was succeeded by his grandson, Sirādj al-Dawla Mirzā Maḥmūd, who proved to be the last Mughal governor of Bengal; for Clive's victory at Plassey on 23 June, 1757, established the supremacy of the British in that part of India.

Bibliography: *The Cambridge History of India*, iv, index, s.v. 'Alī Vardī Khān.

(SH. INAYATULLAH)

ALICANTE [see LAḲANT].

ALIDADA [see AṢṬURLĀB].

'**ALIDS**, descendants of 'Alī b. Abī Ṭālib, who had eighteen sons (according to most works on 'Alid genealogy, but fourteen according to another version given by al-Ṭabarī and eleven according to al-Mas'ūdī), and seventeen daughters. His sons were as follows:

By Fāṭima; al-Ḥasan, al-Ḥusayn, and al-Muḥsin (or Muḥassin). The third does not appear in all sources.

By Khawla; Muḥammad, known as Ibn al-Ḥanafīyya.

By Umm al-Banīn; 'Abbās the elder, 'Abd Allāh, 'Uthmān the elder, Dja'far the elder.

By al-Ṣaḥbā', called Umm Ḥabīb; 'Umar.

By Laylā bint Mas'ūd; Abū Bakr 'Abd al-Raḥmān, 'Ubayd Allāh.

By Asmā' bint 'Umays; Yahyā, 'Awn, Muḥammad the younger (according to al-Ṭabarī).

By Umāma bint Abī'l-'Ās; Muḥammad the younger (the second, according to al-Ṭabarī).

By other mothers; Dja'far the younger, 'Abbās the younger, 'Umar the younger, 'Uthmān the younger, Muḥammad the younger (according to Akhū Muḥsin, or the second, according to the *Maḳātil*).

Five of these sons left issue, viz. al-Ḥasan, al-Ḥusayn, Muḥammad b. al-Ḥanafīyya, 'Umar and 'Abbās. (*Itti'āz*, 7).

It was to al-Ḥasan [q.v.], al-Ḥusayn [q.v.], and, for a time, Muḥammad b. al-Ḥanafīyya [q.v.] and