

for this purpose. When Iran's production of oil for export mounted in the mid-20th century, *Khārag* was selected as the new terminal for shipping crude oil. Pipelines were laid to bring crude in from the producing fields as well as refined products from Ābādān [q.v.]. Huge storage tanks were built on *Khārag* to hold millions of barrels of oil. Tankers coming to carry the oil away berth at a jetty or a sea island; the largest of these vessels displace 500,000 tons. *Khārag* itself also lies within a recently-discovered area for the production of oil, with the Darius field stretching westwards from the island into the waters of the Persian Gulf. Moreover, the National Iranian Oil Company has constructed on *Khārag* one of its most elaborate petrochemical complexes. Besides the oil installations, the new prosperity has brought to the island greenhouses for the cultivation of vegetables.

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AL-KHARĀ'ITĪ, ABŪ BAKR MUḤAMMAD B. DĪA'FAR B. MUḤAMMAD B. SAHL AL-SĀMARRĪ, traditionist and man of letters, originally from Surra man ra'ā (Sāmarrā; Ziriklī, *A'ām*, vi, 297, makes him a native of Samaria/Sāmira), who was, in particular, the pupil of 'Umar b. Shabba [q.v.]. In 325/937 he went to Damascus and taught there *ḥadīth*, dying at 'Askalān (at Jaffa, according to Ziriklī) in 327/939 aged ca. 90 years. He left behind several works on ethics and on belles-lettres, one of which has been printed at Cairo in 1350/1931-2, the *Kitāb Makārim al-akhḫlāq wa-ma'ālīhā*. Others are preserved in manuscript (see Brockelmann, S I, 250); *K. 'Itīlāl al-ḥulūb fī akhbār al-'uṣṣhāq*, *K. Masāwī 'l-akhḫlāq wa-maḥmūmihā*, *Faḍīlat al-shukr*, *K. Kam' al-hirṣ bi 'l-kanā'a*, *K. al-Kubūr*, *K. Hawātif al-djinn wa-'adīb mā yuḥkū 'an al-kuhhān*, *Ta'ālīk li-bn 'Isā al-Makḏisī*.

Bibliography: Yāqūt, *Udabā'*, xviii, 98; Khaṭīb Baghdādī, *Ta'rikh*, ii, 139; Sam'ānī, *Ansāb*, f. 192b; Ibn al-'Imād, *Shadharāt*, ii, 309; Ibn Taghribardī, *Nuḏjūm*, iii, 265; Sibṭ Ibn al-Djauzī, *Muntaẓam*, vi, 298; *DM*, iv, 210. (ED.)

KHARAKĀNĪ, ABŪ 'L-ḤASAN 'ALĪ B. AḤMAD, Persian mystic who died on the 10th Muḥarram 425/5th December 1033 at the age of 73. The *nisba* refers to the village of *Khārakān* situated in the mountains to the north of Bisṭām on the road to Astarābād (modern Gurgān). There are several variants for the vocalisation of this place-name even in the early sources for the life of this mystic. This confusion may very well be the result of the existence of other place names with the same consonant outline, such as *Khārakān* near Samarkand and *Kharrakān* between Hamadān and Kāzwīn. In the poems of 'Aṭṭār, the name of the mystic is consistently treated

as a word with a closed first syllable (*Kh. rḥānī*). The form preferred in this article is based on the explicit statement by Sam'ānī, who seems to have had a first-hand knowledge of the area (cf. Yāqūt, ii, 424; see further on this question, Le Strange, 23, 366; Schwarz, *Iran*, vi, 822; R. A. Nicholson, *The Maḥ-nawī . . . , Commentary to Book iv*, 348, Heading [2]). Instead of the patronymic 'Ibn Ahmad', which is supported by all the early sources, 'Ibn Dja'far' is given by Djāmī and by many subsequent writers who were dependent on him.

The few details which are reported concerning the external life of *Khārakānī* point to a humble origin. He is said to have been a donkey-driver at the time when he was called to the mystic path (Sam'ānī). As a youngster, he tended the cattle for his parents. But even in his later years he lived very close to the peasants of his home country. He seems to have travelled very little. There are no reports about his formal education, and he claimed to be an illiterate (*ummi*) who was ignorant about the correct pronunciation of even the most commonly used Arabic formulae (Anṣārī, *Ṭabaḳāt*, 510); some of his sayings show traces of a local dialect.

Khārakānī described himself as a resident (*muḥim*) *shaykh* who only travelled in the spirit. The renown of his high spiritual rank, gained after long years of extreme ascetism, attracted a great number of pilgrims to the hostel which was attached to his hermitage. Among his visitors were the most prominent representatives of Sūfism in his time. The meeting between Abū Sa'īd b. Abi 'l-Khayr and *Khārakānī* in the latter's *khānaqāh* has been recorded with many details in the hagiographies of both *shaykhs*. 'Abd 'Allāh al-Anṣārī al-Harawī, who was much impressed by *Khārakānī*, regarded him as an adept (*muntahī*) and chose him as his spiritual guide. Other well-known visitors were Abū'l-Kāsim al-Kuṣhayrī, and from outside the mystic circles, Abū 'Alī Ibn Sīnā and Sulṭān Maḥmūd of Ghazna. Whereas the genuineness of the reports about the last two visits is questionable, the attention paid to *Khārakānī* by the great Sūfis of his time is undoubtedly historical, and fits very well into the pattern of *Khurāsānīan* mysticism in the beginning of the 5th/11th century. The learned Sūfī *shaykhs* of the larger cities, in particular of Nīshāpūr, took a lively interest in the single-minded and uncompromising spirituality of local mystics who stayed within the geographically, as well as intellectually, much more restricted realm of the small towns and villages where they were born. Another mystic of this type was Abū'l-'Abbās al-Kaṣṣāb of Āmul, a butcher turned into a mystic, who enjoyed a similar reputation as *Khārakānī*. He is reported as having predicted that his "little bazar" (*bāzārak*) would, after his death, be taken over by *Khārakānī* (Anṣārī, *Ṭabaḳāt*, 308). There is no evidence, however, of a formal initiation in the form of the bestowal of a *khirka*, as Kaṣṣāb did in the case of Abū Sa'īd (cf. Ibn al-Munawwar, 50 f.). *Khārakānī* laid claim to a direct succession to the spiritual essence (*rūḥāniyyat*) of Abū Yazīd Ṭayfūr al-Bisṭāmī [q.v.] in spite of the great interval between his lifetime and that of his teacher. Abū Yazīd is said to have announced the coming of *Khārakānī* and to have initiated him in a dream after he had made a series of miraculous nightly visits to the tomb of Abū Yazīd in Bisṭām. A spiritual relationship of this kind, in which the normal requirement of personal contact between *pir* and *murīd* is disregarded, is often designated as an "Uwaysī"-relationship. Its archetype is the influence exerted by the Prophet on the pious Yemenī Uways

al-Karānī [q.v.] in spite of the fact that they never actually met. The line of mystic tradition which runs through al-Bisṭāmī and Kharakānī was later in the same century attached to the classic *silṣila* of Šūfism by Abū 'Alī al-Fārmadī (d. 477/1084). In addition to his regular affiliation to Abū 'l-Kāsim al-Gurgānī (d. 469/1076-7), al-Fārmadī chose also Kharakānī as his initiator, although it is hardly likely that both men ever met personally. In this way, Kharakānī has become a spiritual ancestor of the *ṭarīqa* of the *Kh̲wādījagān* out of which the Naqshbandiyya order developed in the 8th/14th century. The interest of later generations in Kharakānī's mysticism is also shown by the use of anecdotes about him in Šūfī epic poetry, notably in the works of 'Aṭṭār and of Mawlānā Djalāl al-Dīn Rūmī. Shihāb al-Dīn Yahyā al-Suhrawardī, the *Shaykh al-Ishrāq* (d. 587/1191), inserted Kharakānī after al-Hallājī and Abū Yazīd in the line of *Kh̲usrawāniyyūn* who transmitted ecstatic mysticism to him from a pre-Islamic Iranian source (cf. H. Corbin, *En Islam iranien*, ii, Paris 1971, 36).

It appears from some of the stories told about Kharakānī's relationship to contemporary mystics that his claim to the spiritual succession of Abū Yazīd made him into a rival of the leading *shaykh* of the Fayfuriyya tradition in Bisṭām, Abū 'Abd 'Allāh Muḥammad al-Dāstānī (d. 417/1026), who is often referred to as *Shaykh al-Mashāyikh* (cf. Hudjwiri, tr. Nicholson, 164; Dīāmī, *Nafahāt*, 338 f.).

According to his hagiographer, the *shaykh* expressed the wish to be buried in Bisṭām near the tomb of his teacher. In the 8th/14th century his grave was visited there by Ibn Baṭṭūṭa (iii, 82; Beirut 1379/1960, 390). But al-Kazwīnī (*Āthār al-bilād*, ed. Wüstenfeld, Göttingen 1848, 243) asserts that his grave was to be found in Kharakān itself. Recently, a mausoleum of Kharakānī has been discovered in the village of Kal'a-yi Naw, north-east of Bisṭām; it was not, it seems, erected earlier than the Mongol period (see R. Hillenbrand, in *Iran*, ix (1971), 161).

Apart from the reflection of his personality in the accounts of his contemporaries, a considerable number of the sayings of Kharakānī have been preserved. There is no question of a systematic exposition of a coherent mystic doctrine. These sayings contain the account of a direct mystic experience expressed in bold and terse statements which sometimes possess a great poetic force. The influence of the celebrated utterances of Abū Yazīd is unmistakable. A sharp distinction is made between the profane or the "created beings" (*khālq*) who remain attached to the created world, and the "brave ones" (*djāwānmardān*) who venture out strive for a return to the world of the Command (*ālam al-amr*) to which they really belong. The path of the latter goes through severe ascetic training and should end with the total extinction of the self (*fanā*) and the subsequent permanence in the will of God. The ascetic preparation has no value in itself. The attainment of the goal is entirely an act of Divine Grace. This idea is linguistically expressed by the use of passive verbal forms whenever there is a reference to the fulfilment of the mystic's aim. At that stage, the mystic ceases to be the actor of his own deeds and the speaker of his own words. The highest gift granted to the adept is gnostic knowledge (*ma'rifa*) which is to be distinguished from the positive knowledge (*ilm*) of the theologians. When the former kind of knowledge has been attained to its full extent, it appears to be identical with the contents of the religious Law. Kharakānī emphasizes that he would refuse to travel any path that would deviate from that of the Prophet. In spite of this

adherence to Islamic orthodoxy, he dares to discourage other mystics to travel on to Mecca once they have "crossed the deserts of Kharakānī", i.e. after they have visited him and have accepted his teaching. The way of Kharakānī is a path of sorrow (*andāh*) and anxiety (*kabā*) which is contrasted to the joyfulness (*shādī*) and relaxation (*baṣṭ*) of mystics like Dāstānī and Abū Sa'īd. Humility and self-glorification are curiously mixed in the utterances of Kharakānī. He claims to be one of the rare true servants of God, and many of his sayings have the form of direct revelations from the Unseen. There are also some accounts of experiences in the higher world. One of his pupils recognises him as the *kuṭb* of his age. The superior status of the *shaykh* enables him to act as a mediator for other people before the Divine Judge. On the other hand, Kharakānī takes great pains to conceal the graces bestowed on him. Neither his ascetic merits nor his miraculous powers, which in the case of Kharakānī consist in particular of the gift of foresight (*firāsa*), should mislead the true mystic into false pretensions. It is therefore to be regarded as a special favour of God to His friends that He helps them to conceal these graces from the eyes of the profane. (On the characteristics of Kharakānī's mysticism, see also S. de Beaurecueil, *Ansari*, 65-67).

The sayings of Kharakānī have been collected by one of his followers in the *Kitāb Nūr al-'ulūm*. Of this work, only an abstract seems to have survived in the so far unique manuscript British Museum Or. 249, dated 698/1299 (cf. Rieu, *Catalogue of the Persian manuscripts in the British Museum*, i, 342a; ed. by E. E. Bertel's, in *Iran*, iii (1927), 155-224 = *Isbrannite Trudt. Sufizm i sufiyskaya literatura*, Moscow 1965, 225-78; the linguistic particularities of this text have been studied in the Introduction to Bertel's edition as well as in M. Taqī-Bahār, *Sabkshināstī*, ii, Tehran n.d., 226-8 and G. Lazard, *La langue des plus anciens monuments de la prose persane*, Paris 1963, 123-4 and *passim*). Considerably more of the contents of the original has been preserved in the long section on Kharakānī in the Supplement to 'Aṭṭār's *Tadhkirat al-awliyā*, ii, ed. Nicholson, Leiden-London 1907, 201-55. The *Nūr al-'ulūm* was divided into ten chapters, the last of which contained hagiographic stories (*manāqib*) about the *shaykh*. Another chapter was devoted to the prayers (*munādīāt*) of Kharakānī. A small separate collection of prayers is also known to exist (cf. H. Ritter, in *Isl.* xxv (1939), 63). The attribution of the edition of the *Munādīāt* of Abū Yazīd al-Bisṭāmī to Kharakānī (cf. L. Massignon, *Essai sur les origines du lexique technique de la mystique musulmane*, Paris 1968, 274) needs to be verified. Two short *risālas* attributed to Kharakānī have recently come to light in Pakistan (cf. A. Munzawi, *Fihrist-i nuskḥahā-i khaṭṭī-i fārsī*, ii, Tehran 1349 *sh.*, 1101 (nos. 10165-10166). There are also a few quatrains attributed to him (see, e.g. Naḍīm al-Dīn Dāya, *Mirṣād al-'ibād*, ed. Tehran 1337/1377, 25, 28; Amīn-i Aḥmad-i Rāzī, *Haft Ikhlām*, ed. Dī. Fāḍil, Tehran 1340 *sh.*, iii, 335; Riḍā-Kulī Khān Hidāyat, *Riyāḍ al-'ārīfīn*, Tehran 1305/1887-8, 28-9; idem, *Maḍimā' al-fuṣṣḥā*, ed. Tehran 1295/1878, i, 66; Ethé, *Catalogue of the Persian manuscripts in the India Office Library*, i, Oxford 1903, no. 1747, fol. 1b). A commentary to one of the sayings was written by Naḍīm al-Dīn Dāya (cf. F. Meier, in *Isl.* xxiv (1937), 38 n.). One of the divinely-inspired utterances (*shayhiyyāt*) of Kharakānī has been studied by Rūzbihān Baḳīl.

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tr. Nicholson, London 1911, 163; Anṣārī Harawī, *Ṭabaḳāt al-ṣūfiyya*, ed. Kābul 1962, index; *Hālāt-u sukhānān-i shaykh Abū Saʿīd*, ed. St. Petersburg 1899, 14, 69; Muḥammad b. al-Munawwar, *Asrār al-lawḥid*, ed. Tehran 1332 sh., 51, 53, 57, 146-58, 234, 269; al-Samʿānī, *Kitāb al-Ansāb*, ed. Leiden-London, fol. 194b; Rūzbihān Baḳlī, *Sharḥ-i shaf-ḥiyyāt*, ed. Tehran-Paris 1966, 41, 317-18; Abū'l-Mafākhir Yahyā Bāḳharzī, *Awrad al-aḥbāb*, ed. Tehran 1340 sh., 117; Aṭṭār, *Manṭiq al-tayr*, ed. M. Dī. Mashkūr, Tehran 1347 sh., 114, 167, 170; *Ilāhi-nāma*, ed. Leipzig 1940, 362-3; *Muṣibat-nāma*, ed. Tehran 1338 sh., 360; *Asrār-nāma*, ed. Tehran 1338 sh., 115-6 (cf. H. Ritter, *Das Meer der Seele*, Leiden 1954, index, and 775); Djalāl al-Dīn Rūmī, *Mathnawī-i ma'nawī*, ed. London 1925-1940, iv, bayt 1802 ff., 1925 ff.; vi, bayt 2204 ff.; Dīāmī, *Nafahāt al-uns*, ed. Calcutta 1859, 336-8 (no. 364), 381-4; idem, *Manāḳib shaykh al-Islām ʿAbd Allāh al-Anṣārī*, ed. A. J. Arberry, in *IQ*, vii (1963), 65-6; Nicholson, *The Mystics of Islam*, London 1914, 87, 133-8, 145; idem, *Studies in Islamic mysticism*, Cambridge 1921, 42-4; Massignon, *La passion d'Al-Husayn ibn-Mansour al-Halladj*, Paris 1922, 426; E. E. Bertel's, in *Islamicism*, iii (1927), 54 ff.; S. de Laugier de Beaurecueil, *Khawadja Abūllah Ansari*, Beirut 1963, 62-74; J. Spencer Trimingham, *The Sufi orders in Islam*, Oxford 1971, 32, 52 f., 92, 221; *Aḳwāl wa aḳwāl-i shaykh Abū'l-Ḥasan Kharakānī*, *aḳwāl-i ahl-i taṣawwuf dar bāra-i ū ba-damima-i Muntahā-khab-i Nūr al-ṣulūm mankūl az nushḥa-i khaṭṭi-i London*, ed. by Mudjtaba Minuwi, Tehran 1354 sh. For further references, see Storey, i, 927 f.

(J. T. P. DE BRUIJN)

AL-KHARAKĪ, ABŪ BAKR MUḤAMMAD B. AḤMAD B. (ABĪ) BISHR, BAHĀ' AL-DĪN and SHAMS AL-DĪN (and also ABŪ MUḤAMMAD ʿABD AL-DJABBĀR B. ʿABD AL-DJABBĀR B. MUḤAMMAD) AL-THĀBITI AL-ḤUSAYNĪ AL-MARWAZĪ, Persian mathematician, astronomer and geographer, who also concerned himself with philosophical questions. He seems to have been a native of Kharak (see Yāḳūt, s.v.) near Marw, whence his *nisba* (which Ḥādīdī Khalīfa, *Kashf*, Tehran 1947, 338, reads as al-Khīrakī). He lived in Marw, whither he had been summoned by the Khwārazm-Shāh Kuṭb al-Dīn Muḥammad (490-521/1097-1127) or by Atsīz (521-571/1127-56), and he also lived in Nishāpūr. He died at either Marw or Kharak in 533/1138-9.

Amongst his works, *al-Risāla al-shāmīla*, on arithmetic, and *al-Risāla al-maghribiyya* are lost, but there are extant manuscripts of his works on cosmography: (1) *Muntahā 'l-idrāk fi taḳṣīm* (or *taḳāsīm*) *al-aflāk*, which included, according to Ḥādīdī Khalīfa, 1852-3, three parts—(a) the structure of the spheres, the movements of the heavenly bodies, etc. (b) the shape of the earth, with its division into an inhabited zone and an uninhabited zone, the differences in the ascendants (*ḡālī*) and the ascensions (*maḡālī*), according to geographical position (c) chronology; the conjunctions, especially those of Saturn and Jupiter; and the periods of revolution (*adwār*). In this work there is a description of the five seas borrowed from al-Djāyḥānī (301/913-14), in which it is asserted that the Atlantic communicates with the Indian Ocean, just as the Black Sea communicates by means of the Don (Ṭānīs) with the Baltic (ed. and tr. C. A. Nallino, *Albatenii Opus astronomicum*, Milan 1903-7, i, 169-75). (2) *Kitāb al-Tabṣira fi 'ilm al-hay'a*, a work basically concerned with astronomy, and shorter than the preceding work. According to Ḥādīdī Khalīfa 338,

it was dedicated to the minister Abū 'l-Ḥusayn ʿAlī b. Naṣīr al-Dīn, and contained two parts concerning the celestial spheres and the earth respectively. In it, the author shows the positions of the apogees for the beginning of the year 1444 of the Seleucid era (1 October 1132), and he brought the longitudes of al-Battānī down to his own time (Nallino, *op. cit.*, i, 240).

In these two works, al-Kharakī develops the theory that the celestial bodies do not move along imaginary circles, but are drawn along by material spheres. The antecedents of this view can be found in Ptolemy's *Planetary hypotheses*, and the same idea was set forth by al-Khāzin [q.v.] and by Ibn al-Haytham [q.v.]. Kuṭb al-Dīn al-Shīrāzī (633-710/1236-1311) airs this view in his *Nihāyat al-idrāk fi dirāyat al-aflāk*, referring both to al-Kharakī and to Ibn al-Haytham, and in Europe, it was known to Roger Bacon (ca. 1214-92).

Bibliography: Brockelmann, I, 624, S I, 863; Suter, *Mathematiker*, 116, 161, 164; Sartori, *Introduction*, ii, 204-5, 750, 956, 1018; E. Wiedemann, *Zur Geschichte des Kompasses...*, in *Zeitschr. Phys.*, xxiv (1924), 166-288; idem and K. Kohl, *Einleitung zu Werken von al-Charaḳī*, in *SPBMS Erlg.*, lviii-lix (1926-7), 203-18; Zirikli, *A'lām*, vi, 210. (E. WIEDEMANN - [J. SAMSÖ])

KHĀRĀN, a former native state of western Balūčistān, now incorporated in Pakistan. Geographically, it comprises a wide basin, that of the Mashkel river in the west and the Baddo in the east, between high ranges of mountains, the Ra's Kūh rising to 9,900 feet; the valley terrain includes an extensive *rigistān* or sand desert. The population is largely Balūč, with some Brahūīs in the eastern part.

The early history of Khārān is very obscure. Local tradition says that the Nawshīrwānī chiefs entered Khārān in the 8th/14th century. Over the ensuing centuries, these chiefs gave a vague allegiance to rulers in Persia, Kalāt and Afghānistān at different times; up till the period of Nādir Shāh Afshār (mid-18th century), Khārān seems generally to have been considered as an extension of the Persian province of Kirmān. The energetic Naṣīr Khān of Kalāt [see KILĀT] brought Khārān under his suzerainty, until conflicts in the latter half of the 19th century between Mir Khudādād Khān of Kalāt and Āzād Khān of Khārān inclined the latter to the Afghān side. In 1884, Sir Robert Sandeman, the pacifier of Balūčistān, visited Khārān and arranged a settlement between the rival rulers. Khārān continued to acknowledge Kalāt's general suzerainty, but now received an annual subsidy from the Government of India and referred disputes to the British Political Agent in Quetta (see T. N. Thornton, *Colonel Sir Robert Sandeman: his life and work on our Indian frontier*, London 1895, 101, 180-2). It was around this time also that the frontier on the west of Khārān and the adjacent parts of Balūčistān with Persia was demarcated. Few travellers visited Khārān before Sandeman's time; one of the few who did, H. Pottinger (1810), alludes to the fine camels of Khārān and to the fact that the local chief, Sardār ʿAbbās Khān Nawshīrwānī, had recently declared himself independent of Maḥmūd b. Naṣīr Khān of Kalāt (*Travels in Beloochistan and Sindh; accompanied by a geographical and historical account of those countries*, London 1816, 129-30).

Disputes and conflicts with Kalāt in 1940 led to an agreement whereby Khārān was recognized as a separate native state under its own Nawāb. The latter immediately acceded to Pakistan in 1947. In 1952