

Erzurum and Sivas Declarations, nor in the National Pact, is there any reference to Turks, only to Ottoman Muslims. Although the National Pact clearly did not include areas where there were Arab majorities within its scope, it was not overtly a declaration of *Turkish* independence, however much it came to be regarded as such later. Article 6 declared that no restriction was accepted on political, financial and judicial development—an all-embracing article which does not directly derive from the Erzurum and Sivas Declarations. In short, the National Pact expresses the resolutions of the two congresses in much more general terms, making no specific mention of Christian minorities. It also addresses itself to new problems, sc. those of Western Thrace, Istanbul and the Straits. It was clearly a document for international attention. Ignored at Sèvres, it became nevertheless the basis of the settlement in the Treaty of Lausanne, signed on 24 July 1923.

Bibliography: The text of the National Pact is in M. Goloğlu, *Üçüncü Meşrutiyet*, 1920, Ankara 1970, 80-1; English tr. in S.J. and E.K. Shaw, *History of the Ottoman Empire and modern Turkey. ii. The rise of Modern Turkey*, Cambridge 1977, 347-8. For the antecedents of the National Pact, M. Goloğlu, *Erzurum Kongresi*, Ankara 1968; idem, *Sivas Kongresi*, Ankara 1969; Muştafa Kemâl (Atatürk), *Nuṭuk*, 2 vols., Ankara 1927, 64 ff. (English tr., *Speech*, Leipzig 1929, 57 ff.); G. Jäschke, *Zur Geschichte des türkischen Nationalpakts*, in *MSOS*, xxxvi/2 (1933), 101-16. More generally, E.Z. Karal, *Türk Cumhuriyeti tarihi*, 1968-62, Ankara 1962; S. Kili, *Türk devrim tarihi*, Istanbul 1980; Lord Kinross, *Atatürk: a biography of Mustafa Kemal, father of modern Turkey*, London and New York 1965; B. Lewis, *The emergence of modern Turkey*, revised ed., London 1958 (additional bibl. on 1919-20, at 248-50). Other works: F. Belen, *Türk kurtuluş savaşı*, Ankara 1983; A.F. Cebesoy, *Millî mücadele hatıraları*, i, Istanbul 1953; K. Karabekir, *İstiklâl harbimiz*, Istanbul 1960; S. Kili, *Kemalism*, Istanbul 1969; E.D. Smith, *Turkey: origins of the Kemalist movement (1919-23)*, Washington 1959; D.E. Webster, *The Turkey of Atatürk: social process in the Turkish transformation*, Philadelphia 1939; A. Ermin Yalman, *Turkey in the World War*, New Haven 1930. (C.H. DODD)

MİTHAKĀL [see DİNĀR].

Mİ'WADH [see HAMĀ'IL].

MIYĀN MİR, MIYĀDĪJĪ, BĀLĀ PĪR, popular names of the Indian Šūfī saint Mīr Muḥammad or Shaykh Muḥammad Mīr, son of Kādī Kalandar. He was born most probably in 957/1550 at Sīwistān (Schwan) in Sind. His father died when he was 7 years old, and he received Kādīriyya instruction from his mother until the age of 12. He then became a *murid* and *khalīfa* of Shaykh Khidr in the mountains of Sīwistān (said to have died in 994/1586). Miyān Mīr is also said to have maintained an Uwaysī [see UWAYS] contact with the spirit of 'Abd al-Kādir Dīlānī. At the age of 25, Miyān Mīr came to Lahore, where he enjoyed a reputation for austerities and spiritual powers, including *kashf* and foreknowledge, healing and resuscitation, converse with beasts and trees and nocturnal transport to the cave on Mount Hirā' [q.v.] near Mecca. He received attention from the emperors Dījhāngīr and Shāh Dījhān [q.v.], and the eldest son of the latter, Muḥammad Dārā Shukūh [q.v.] became his disciple and composed a *tadhkira* which is our main source regarding Miyān Mīr. Mullā Shāh Badakhshī, also a subject of this prince's attention, was a principal *khalīfa*. Miyān Mīr was also resorted

to by Mughal soldiers and other Central Asian immigrants for healing or the resolution of difficulties. He died at the age of 87 Muslim years, of which more than 60 had been passed in Lahore, on 7 Rabī' I 1045/21 August 1635. Nawwāb Wazīr Khān erected Miyān Mīr's fine tomb and its precinct, which stand in the suburb of Lahore (formerly the cantonment) which bears his name.

Bibliography: Sultan Muḥammad Dārā Shukūh, *Sakīnat al-awliyā'* (Storey, no. 1321(2), 998), passim; idem, *Safīnat al-awliyā'*, Lucknow 1872, 70-3; Ghulām Sarwar, *Khazīnat al-asfiyā'*, [Lucknow] 1272/1855-6, i, 154-9; I. Kuddūsi, *Tadhkira-yi šūfiyā-yi Pandjāb*, Karachi 1962, 563-87. (S. DICBY)

MIYĀNA, in the early Islamic sources more usually Miyānidj, a town of Persia situated on the Kizil-Ūzen [q.v.] affluent of the Safid-Rūd which drains southeastern Ādharbāyḍjān [q.v.]. The modern town lies in lat. 37°20' N. and long. 47°45' E. at an altitude of 1,100 m./3,514 ft.

Being at the confluence of several rivers on the section of the Kizil-Ūzen known in mediaeval Islamic times as the "river of Miyānidj" (cf. Ḥamd Allāh Mustawfī, *Nuzha*, 224, tr. 216), Miyāna (literally, "middle place", cf. Yāqūt, *Buldān*, ed. Beirut, v, 240) was in mediaeval times an important place on the route connecting Tabrīz with northern Persia and that connecting Marāgha with Ardabil. It is mentioned in the accounts of the Arab conquest of Ādharbāyḍjān under Hudhayfa b. al-Yamān al-'Absī (al-Balādhuri, *Futūh*, 326), but the settlement of Arabs there does not appear to have taken place till early 'Abbāsīd times, when al-Manšūr's governor Yazīd b. Ḥatīm al-Muhallabī established there members of the South Arabian tribe of Hamdān (al-Balādhuri, *Futūh*, 331; Ibn al-Fakīh. 285). The Arab geographers of the 4th/10th century describe Miyāna as a moderate-sized but prosperous and fertile place, producing cereals and fruit (al-Mukaddasī, 378; Ibn Hawkal², 333, 353. tr. Kramers and Wiet, 329, 346; cf. also *Hudūd al-'ālam*, 142, § 35.2; Yāqūt, *loc. cit.*). A considerable number of 'ulamā' traced their origin to it (al-Sam'ānī, *Ansāb*, ed. Hyderabad, xiii, 514-16, s.v. *al-Mayānādī*). Although no coins ever seem to have been minted there, the place retained some importance into Mongol times, and a battle between the Īl-Khānīd Abū Sa'īd and his rebellious *amīrs* was fought near it in 719/1319 (*Cambridge history of Iran*, v, 409); but in Mustawfī's time it was only a village, together with its dependencies yielding an annual revenue of 25,800 *dīnārs* (*Nuzha*, 86, tr. 88).

At the present time, Miyāna, with a population of 28,447 by the 1970s, is the chef-lieu of a *shahristān* of the same name, which comprises 290 villages and a population of 173,998, in the province of East Ādharbāyḍjān. It is a station on the railway line from Tehran to the Russian frontier at Dījulla, opened to Miyāna in 1942. It is described as getting its water from the river and from four *kanāts* and as possessing in its Friday mosque the tomb of a grandson of the Imām Dī'far al-Šādiq called Ismā'īl (Razmārā, *Farhang-i dīghrafiyā-yi Irān*, iv, 515-16).

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Mİ'ZAF, Mİ'ZAFĀ (A., pl. *ma'azīf*), a term denoting today any string or wind instrument or even, more restrictedly, a piano, but one which was