254-5; Badāʾūnī, iii, 361; Abu 'l-Faḍl ʿAllāmī, tr. Blochmann, *Āʾīn-i Akbarī*, 606; Rieu, *Catalogue*, 674a; *Sūz u gudāz*, Lucknow 1284 (at the end of the first part of the *Akbar-nāma*). It has been translated as *Burning and melting: being the Sūz u-Gudāz of Muḥ. Rizā Nauʿī of Khabūdjān*. Translated into English by Mirza J. Dawud of Persia and Ananda K. Coomaraswamy of Ceylon, London 1912.

(E. BERTHELS)

NAWRŪZ (P.), New (Year's) Day.

1. In the Islamic heartlands. The word is frequently represented in Arabic works in the form *Nayrūz*, which appears in Arabic literature as early as the verse of al-Akhṭal [*q.v.*] (see al-Djawālīḳī, *Muʿarrab*, ed. A.M. Shākir, Tehran 1966; al-Ḳalḳashandī, *Ṣubḥ al-aʿshā*, ii, 408). It was the first day of the Persian solar year and is not represented in the Muslim lunar year (al-Masʿūdī, *Murūdj*, iii, 416-17 = §§ 1301-2). In Achaemenid times, the official year began with Nawrūz, when the sun entered the Zodiacal Sign of Aries (the vernal equinox). Popular and more ancient usage however would appear to have regarded the midsummer solstice as Nawrūz (al-Bīrūnī, *Chronology*, tr. Sachau, 185, 201). It was the time of harvest and was celebrated by popular rejoicings, but it also marked the date when the *kharādj* [*q.v.*] was collected. The two different dates were retained in Persia proper and also in ʿIrāḳ and Djibāl under Islam, and Ḥamza al-Iṣfahānī states (*Taʾrīkh*, Berlin 1340 [1921], 104) that Nawrūz in the first year of the Hidjra fell on 18 Ḥazīrān (June), which he erroneously equates with 1 Dhu 'l-Ḳaʿda. Confusion arose, however, because the intercalation of one day every four years which allowed the date to correspond with the position of the sun was omitted in Islam (Masʿūdī, *Tanbīh*, 215), and unscrupulous revenue officials found it to their advantage to keep to the false calendar date rather than to the correct traditional one, because it permitted them to collect their dues earlier (al-Maḳrīzī, *Khiṭaṭ*, ed. Wiet, iv, 263-4). By the time of the caliph al-Mutawakkil the date of collection of *kharādj* had advanced by almost two months, and in 245/859 he fixed the date of Nawrūz as 17 Ḥazīrān, which approximated to the old time (al-Ṭabarī, iii, 1448; al-Bīrūnī, *Chronology*, 36-7). The reform had no lasting effect and the caliph al-Muʿtaḍid was compelled again to move the date which was fixed as 11 Ḥazīrān (al-Ṭabarī, iii, 2143). Later again, in the Saldjūḳ sultan Malikshāh's reform of the calendar [see DJALĀLĪ], the Persian astronomers proclaimed the vernal equinox as Nawrūz (Ibn al-Athīr, x, 34; 467 A.H.), and the first day of the new era fell on 10 Ramaḍān 471/15 March 1079.

Nawrūz was celebrated also in Syria, and was adopted in Egypt, as elsewhere, and has been retained by the Copts as the New Year's Day (al-Maḳrīzī, *Khiṭaṭ*, iv, 241-2), but it now falls on 10 or 11 September, see Lane, *Manners and customs of the modern Egyptians*, ch. XXVI "Periodical public festivals, etc."; G.E. von Grunebaum, *Muhammadan festivals*, New York 1951, 54-5.

Popular festivities have marked Nawrūz wherever it has been celebrated. In Sāsānid Persia the kings held a great feast, and it was customary for presents to be made to them while the people who gathered to make merry in the streets sprinkled each other with water and lit fires. Both in ʿIrāḳ and Egypt, these customs persisted in Muslim times (al-Ṭabarī, iii, 2163; al-Masʿūdī, *Murūdj*, vii, 277 = § 2962; al-Maḳrīzī, *loc. cit.*; al-Ḳalḳashandī, ii, 410), and although al-Muʿtaḍid attempted to prevent the customary horseplay in the streets during the mid-summer saturnalia, he was unsuccessful (al-Ṭabarī, *loc. cit.*). In the various parts of the Ottoman Empire, the day was celebrated as a public holiday, and in Persia it has throughout its history been marked by great festivities as the chief secular holiday of the year.

Many of the features of these celebrations in Persia are familiar from other cultures where a new year or a new phase of life is being marked, such as the donning of new clothes just before the New Year actually begins, or where the end of the season of winter is marked, in rural society by such practices as the lighting of piles of thorn and brushwood and then the jumping over them by the family, friends and neighbours. But above all characteristic of the New Year celebrations is the preparation on New Year's Day of the *haft sīn* "the seven items beginning with the letter *sīn*" (sc. *sīb* "apple", *sīr* "garlic", *sumāḳ* "sumac", *sindjīd* "jujube", *samanū* "a kind of sweetmeat", *sirka* "vinegar" and *sabzī* "greens"), which are placed on a cloth spread on the floor in front of a mirror and candles in company with dishes of certain foods. See Bess A. Donaldson, *The wild rue. A study of Muhammadan magic and folklore in Iran*, London 1938, 120-3.

Bibliography: In addition to the references given in the text, see Bīrūnī, *Chronology*, 190-200, etc.; ʿUmar Khayyām, *Nawrūz-nāma*, ed. M. Minovi, Tehran 1312/1933; A. Mez, *Renaissance des Islâms*, 400-1; Lane (tr.), *Thousand and one nights*, ii, 496-7; Carra de Vaux, *Notice sur un calendrier turc*, in *Studies presented to E.G. Browne*, Cambridge 1922, 106-7; A.V.W. Jackson, *Persia past and present*, New York 1906, 99-100; G.E. von Grunebaum, *Muhammadan festivals*, repr. London 1976, 53-6.

(R. LEVY-[C.E. BOSWORTH])

2. In East Africa.

As recently as 1971 Tibbetts reported that the Nawrūz calendar, as modified by Sidi Çelebi, was used by navigators throughout the Indian Ocean. He had corrected the practice followed in the works of Aḥmad b. Mādjid and by Sulaymān al-Mahrī, who did not observe an intercalary day in each fourth year, so that their Nawrūz calendar receded ten days in each forty years. On the eastern African coast, Swahili fishermen and agriculturalists all used the unreformed Nawruz calendar, finding the Islamic calendar suitable only for religious purposes. In Swahili, Nawrūz is vocalised as *Nairuzi*. Its earliest attestation is in an Arabic *History of Kilwa* redacted *ca.* 1550, recording the Portuguese arrival on the coast in 1498 and using both calendars. Doubtless it had been in use long before.

The *Nairuzi* ceremonies in Zanzibar and Pemba display a syncretism between Islam and earlier religious practices. In the 1950s they were studied in Zanzibar by Sir John Gray, then Chief Justice. Study in Pemba by the late Dr P.L. Lienhardt in 1958 has not yet seen the light of day.

The ceremonies are organised by *wavyale*, with a view to propitiating *mizimu*, best described as *genii loci*. These are often hereditary from father to son, but women also may act. The *mizimu* may be malign or benign, and it is wiser not to offend them, on land or at sea. This is especially important in the seven days before *Nairuzi*. A feast is held on the first days, after which fishing and collecting firewood are banned for the week. On the sixth day Ḳurʾān school pupils assemble at the teachers' houses. They recite from the Ḳurʾān, partake of a meal, and sleep in the teacher's house. Next day they proceed to the beach for a further recitation. These recitations are apparently the only Islamic element among the ceremonies. The

pupils and older persons then bathe ceremonially, and put on clean clothes. In Zanzibar, women danced and sang and waved branches in the streets. A ceremonial meal followed, women preparing rice, and men preparing a *kitoweo* (savoury stew). Then, at a given signal, all fires were extinguished, to be relit with firesticks, the most primitive of all human methods. The old ashes were carried to crossroads, where a dance for women only took place. During this the *wavyale* erected a small hut. This the women now pelted with stones and set on fire, to drive away evil spirits for the ensuing year. A men's dance followed, with tridents, swords and daggers. It was concluded by a stick dance, the men using sticks only.

While some elements in these ceremonies can be paralleled elsewhere, their origin, meaning and purpose is not wholly clear in this context.

Bibliography: J.R. Gray, *Nairuzi or Siku ya Mwaka*, in *Tanganyika Notes and Records*, no. 38 (1955), with detailed bibl.; W.H. Ingrams, *Zanzibar, its history and its people*, London 1931; G.R. Tibbetts, *Arab navigation in the Indian Ocean*, London 1971; S.A. Strong, *The History of Kilwa*, (Arabic text), in *JRAS* (1895); information communicated to the author by Dr Lienhardt in 1958.

(G.S.P. FREEMAN-GRENVILLE)

AL-**NAWSḤARĪ** [see AL-NŪSḤARĪ].

NĀWŪSIYYA, NAWŪSIYYA, the name of an extremist Shī ᶜī sect (*rawāfiḍ*) attached to a certain Ibn Nāwūs or Ibn Nawus (sometimes changed into Ibn Mānūs), whose personal name varies according to the sources (ᶜAdjlān, ᶜAbd Allāh, Ḥamlān, etc.), or else attached to a place in the vicinity of Hīt called Nāwūsa (see Ibn Khurradādhbih, 72, 217; al-Balādhurī, *Futūḥ*, 179: Yāḳūt, s.v.; al-Idrīsī, index; Le Strange, *Lands*, 64-5).

The Nāwūsiyya were characterised by the idea (sometimes attributed to the caliph Abū Djaᶜfar al-Manṣūr, 138-58/754-75 [*q.v.*]) that the *imām* Djaᶜfar al-Ṣādiḳ (d. 148/765 [*q.v.*]) was not dead but would reappear since he was al-Ḳāᵓim al-Mahdī [see ḲĀᵓIM ĀL MUḤAMMAD].

Bibliography: Ashᶜarī, *Maḳālāt*, 25; Nawbakhtī, *Firaḳ al-Shīᶜa*, 108; Masᶜūdī, *Murūdj*, index s.v. ᶜAdjlān; Khʷārazmī, *Mafātīḥ*, 31; ᶜAbd al-Djabbār, *Mughnī*, xx, 179; Ibn Ḥazm, *Fiṣal*, iv, 180; Maḳdisī, *Bad'*, v, 129, 135; Mufīd, *Irshād*, 101; Baghdādī, *Farḳ*, 61; Shahrastānī, *Milal*, ed. Badrān, 338, tr. Gimaret-Monod, i, 487 and bibl. given there. (ED.)

NAWWĀB, NAWĀB, a title used in Muslim India. The form must be a hypercorrection from A. *nuwwāb*, pl. of *nāᵓib* [*q.v.*], used, as often in Persian usage (cf. *arbāb* "master", ᶜ*amala* "workman", and see D.C. Phillott, *Higher Persian grammar*, Calcutta 1919, 65) as a singular.

The title was originally granted by the Mughal emperors to denote a viceroy or governor of a province, and was certainly current by the 18th century, often in combination with another title, e.g. the Nawāb-Wazīr of Oudh (Awadh), the Nawāb-Nāẓim of Bengal. A nawāb might be subordinate to another governor, as was the Nawāb of Arcot (Ārkāt) to the Niẓām of Ḥaydarābād, and the title tended to become a designation of rank without necessarily having any office attached to it. Several of the rulers of princely states in British Indian times bore this title, e.g. the Nawābs of Bhopal and Rāmpūr [*q.vv.*].

In the later 18th century, the term was imported into English usage in the form Nabob, applied in a somewhat derogatory manner to Anglo-Indians who had returned from the subcontinent laden with wealth (cf. Sir Percival Spear, *The Nabobs, a study of the social life of the English in eighteenth-century India*², London 1963). The word gained currency in England especially after the production in 1768 of Samuel Foote's play, *The Nabob*, and eventually passed into other languages, including French (cf. the title of Daudet's *Le Nabab, mœurs parisiennes*, 1877).

Bibliography: E. Balfour, *The cyclopaedia of India*³, London 1885, ii, 1070; Yule and Burnell, *Hobson-Jobson, A glossary of Anglo-Indian colloquial words and phrases*², 610-12. (C.E. BOSWORTH)

NAWWĀB SAYYID ṢIDDĪḲ ḤASAN KHĀN al-Ḥusaynī al-Bukhārī al-Ḳannawdjī (1248-1307/1832-90), Indian writer, statesman and poet.

He was born at Bareilly in Rohelkhand on 19 Djumādā I 1248/14 October 1832, the son of Sayyid Awlād Ḥasan and a daughter of the *Muftī* Muḥammad ᶜIwaḍ, his family claiming descent from al-Ḥusayn b. ᶜAlī, hence from Fāṭima and the Prophet. According to the family genealogy, the family moved from Medina to Baghdād and thence to Bukhārā, until Sayyid Djalāl Gulsurkh moved to India in 635/1237-8; his grandson was the famed mystic and traveller, Djalāl al-Dīn Ḥusayn [*q.v.*], known as Makhdūm-i Djahāniyān Djahāngasht, d. 785/1384, who is buried at Uccḥ near Multān. His great-great-grandson Sayyid Djalāl Thālith moved from Multān to Dihlī where the Sultan Bahlūl Lōdī [see LŌDĪS] gave him a *djāgīr* (fief) at Ḳannawdj [*q.v.*] which became the family seat for many generations. Sayyid ᶜAlī Aṣghar of the fifth generation there became a Shīᶜī when the area fell under the Nawwābs of Awadh (Oudh). The family remained Shīᶜī for the next five generations until Sayyid Awlād ᶜAlī Khān "Anwar Djang Bahādur" (d. 1218/1803), keeper of the Golkondā Fort under the Niẓām of Ḥaydarābād, Deccan, whose son, Sayyid Awlād Ḥasan (d. 1253/1837) renounced Shīᶜism and severed relations with the Shīᶜīs in the family. Awlād Ḥasan was one of the deputies of Sayyid Aḥmad Brēlwī *Shahīd* (d. 1246/1831 [*q.v.*]), and Ṣiddīḳ Ḥasan was the second of his three sons.

Ṣiddīḳ Ḥasan acquired a traditional Islamic education in his home town and the north Indian cities of Farrukhābād, Kānpūr and Dihlī, where he studied under its *Muftī* Ṣadr al-Dīn Āzurdah (d. 1285/1868) for about two years. Memories of his father's association with the *Djihād* movement and education under Āzurdah, influenced Ṣiddīḳ Ḥasan to become one of the major advocates of the new creed of the *Ahl-i Ḥadīth* [*q.v.*], who rejected *taḳlīd* in *fiḳh*. He began his career as a junior clerk in the princely states of Bhopāl (1855-6) and Tonk (1858). A year later he was appointed to write the official history of Bhopāl and married Dhakiyya Begum, daughter of the Prime Minister (*Madār al-Mahāmm*) of Bhopāl, Munshī Djamāl al-Dīn Khān, in 1860. He performed the Pilgrimage in 1285/1869, meeting many *ᶜulamāᵓ* in the Yemen and Ḥidjāz, and acquiring mss. of important Arabic works. On his return, he was appointed inspector of schools. A year later he became the state's head clerk (*Mīr Munshī*) and was awarded the title of *Khān*.

He found the great opportunity of his life when Nawwāb Shāh Djahān Begum (reigned 1868-1901) married him in May 1871, with formal British consent. Her first husband, Nawwāb Bāḳī Muḥammad Khān, had died in 1284/1867. Two months later he was elevated to the post of *Muᶜtamad al-Mahāmm*, second only to that of the Prime Minister. In September 1872 the Begum prevailed upon the British authorities to award Ṣiddīḳ Ḥasan all the official