

an early date, some of them began to settle in the western part of this mountain (*Djabal Hankisa*); their chief settlement was at *Tāghdijīzat*, now known as *Tāghdijīdt*, 80 km. south-south-east of Tiznit.

It was among them that 'Abd Allāh b. Yāsīn was born, the originator of the religious and political movement of the *Murābiṭūn* [q.v.]. The *Djazūla* took an important part in it and some of them settled in the Moroccan plains.

At the time of the first reverses of the Almoravids in the Sūs, the *Djazūla* rallied round the Almohads (533/1138) and provided them with contingents. But the loyalty of the latter at Tlemcen, when faced by their kinsmen the Almoravids, was so suspect that the Almohads treacherously massacred them (539/1144). As a result, they gave a welcome to several persons who had revolted against the Almohads and were severely punished.

Later, for almost a century the *Djazūla* were subjugated by the Banū Yaddar of Sūs. The latter having introduced Arab Bedouin from the group of the Ma'kil as allies, the *Djazūla* in the end united with one of their tribes, the *Dhawū-Hassān*. At the beginning of the 16th century, Leo Africanus described them as impoverished and bellicose villagers; it was from among them that the first Sa'did princes recruited their harquebusiers.

During the decline of the Sa'did dynasty, the *Djazūla's* country was governed by the *Dja'farid* (?) *Shurafa'* of the tribe of the *Samlāla*, with *Iligh* as capital. Their domination lasted for about fifty years until 1080/1670; it extended over the Sūs and, for the time being, over Dar'fa and *Sidjilmāsa* (period of Abū Hassūn, surnamed Abū Dumay'a).

At the beginning of the 19th century a new principality appeared, still with *Iligh* as its centre, founded by a *sharif* of the *Samlāla*; it was to be maintained until towards the end of the 19th century. Under the name of the "kingdom of Sidi Hāshem, or *Hīshem*", it enjoyed among European travellers and cartographers a notoriety not attested by the Arab historians of Morocco.

Today the name *Djazūla* is no longer used except for one of the two ethno-political clans (*laḥf*) between whom the tribes of the Anti-Atlas district were divided. The former *Djazūla* are now the confederation of the *Waltita* (Berb. *Idā Ultit*); the centre of this district is the *Tāzarwālt*.

In addition to 'Abd Allāh b. Yāsīn and the two personages who form the subject of the following articles, the *Djazūla* have produced two other men of distinction: the great saint Aḥmad b. Mūsā al-Samlālī (d. 971/1563), popularly known by the name *Sīdī Ḥmād u-Mūsā* [q.v.], and Muḥammad b. Aḥmad al-Ḥudīgī [q.v.] (d. 1197/1782), author of a collection of biographies of local saints.

The Arabic orthography *Djazūla* (sometimes *Djuzūla*) corresponds with the Berber plurals *awgūzūlen* (archaic) and *igzūlen*. Some have tried to identify them with the ancient *Getuli*.

**Bibliography:** The ancient Arab historians and geographers, in the indexes (in particular those quoted in the bibl. to the article *AL-SŪS AL-AKṢĀ*); Leo Africanus, trans. Épaulard, i, 94, 115; Marmol, *L'Afrique*, trans. d'Ablancourt, ii, 42, 75; Justinard, *Notes sur l'histoire du Sous*, in *Archives Marocaines*, xxix (1933), 59 and *passim*; also in *Hespéris*, v (1925), 265 and vi (1926), 351; Ch. de Foucauld, *Reconnaissance au Maroc*, 318. (G. S. COLIN)

AL-DJAZŪLĪ, ABŪ 'ABD ALLĀH MUḤAMMAD B. SULAYMĀN B. ABĪ BAKR AL-DJAZŪLĪ AL-SAMLĀLĪ,

although both his father's name and, still more, his grandfather's are in dispute, according to his biographers and associates was descended from the Prophet, like all founders of religious orders. He was born and bred in the Berber tribe of *Djazūla* in Moroccan Sūs [q.v.].

After having studied for a time in his native country he went to Fās and entered the *madrasat al-ṣaffārīn* where one can still see the room he occupied. Hardly had he returned to his tribe when he was compelled to go back to north Morocco, after charging himself with a crime he did not commit in order to avoid bloodshed. He went to Tangier, then he sailed for the East, spending forty years (?) there partly at Mecca and Medina, partly at Jerusalem. He returned to Fās, and it was during this second stay that, with the help of books from the library of al-Karawīyīn, he wrote his *Dalā'il al-khayrāt*. He was then initiated into the order of the *Shādhiliyya*, then he withdrew into a *khalwa* to worship the Eternal for fourteen years. On leaving his retreat he went to live at Asfi (Saffi) where he soon had so great a number of proselytes that the governor of the town felt obliged to expel him. Al-Djazūlī thereupon invoked the help of God against the town which, as a result, was for forty years in the hands of the Christians (Portuguese). It even appears that this governor, thinking him to be the awaited *Fātimūdī* (the *Mahdī*), is said to have poisoned him, and the *Shaykh* died in prayer at *Āfūghāl* in *Dhu 'l-Ka'da* 869/25 June-24 July 1465, or 16 Rabi' I 870, 872 or even 875.

One of his disciples, 'Umar b. Sulaymān al-Shayzami, known as al-Sayyāf, who as a result claimed to be a prophet himself, conceived the idea of avenging al-Djazūlī. He had the body of his master placed on a bier and raised the standard of revolt. For twenty years he burned and sacked the district of Sūs, accompanied by the body of his master; every evening he laid it out in a place he called *al-ribāṭ*, surrounded by a guard and illuminated all night long by a wick the size of a man's body which stood in a sort of bushel measure full of oil. 'Umar al-Sayyāf was killed in 890/1485-6. Al-Djazūlī was then buried in the locality of *Hāḥa*, at a place called *Āfghāl* or *Āfūghāl*. Seventy-seven years later, on the orders of Sultan Abu 'l-'Abbās Aḥmad known as al-A'rādj, at the time of his entry into Marrākush, and for what were perhaps political motives, his body was exhumed together with that of the Sultan's father who had been buried beside al-Djazūlī. Wrapped in shrouds, they were taken to Marrākush where they were both finally buried side by side, in the place known as *Riyād al-'Arūs* where his mausoleum stands. It seems that when the *shaykh* was exhumed from his first tomb, his body had suffered no change and it would have been thought that he had just died. Popularly known by the name of *Sīdī Ben Slimān*, he became one of the patron saints (*sab'atu riḍiāl*) of Marrākush.

There grew up in Morocco a sort of religious brotherhood called the *Ashāb al-Dalīl*, whose essential function was the recital of the celebrated collection of prayers. This book of prayers is often carried as a talisman, hanging over the shoulder in an embroidered leather or silver case (*tahlīl*).

Apart from his immense knowledge of *Ṣūfism* al-Djazūlī was also a jurisconsult and knew by heart the *Mudawwana* and *al-Mukhtaṣar al-far'ī* of Ibn al-Ḥājjib.

Of his numerous *Ṣūfī* works only the following are

now known: 1.—*Dalā'il al-khayrāt wa-shawāriḥ al-anwār fī dhikr al-salāt 'ala 'l-nabī al-mukhtār*, a collection of prayers for the Prophet, description of his tomb, his names, etc., published several times in Cairo and Constantinople, and in St. Petersburg in 1842; 2.—*Ḥizb al-falāḥ*, a prayer, exists in MS. in Berlin 3886, Gotha 820, Leiden 22003; and 3.—*Ḥizb al-Djāzūlī*, now called *Ḥizb subḥān al-dā'im lā yazūl*, which is found among the *Shādhilis*, is in the vernacular.

Al-Djāzūlī founded a *Shādhilī* sect called al-Djāzūliyya whose adherents are required without fail to recite the *basmala* 14,000 times and the *Dalā'il al-khayrāt* twice a day, the *Dalā'il* once and a quarter of the *Kur'ān* every night.

**Bibliography:** Ibn al-Kāḍī, *Djadhwat al-iktibās*, Fās 1309, 135; Aḥmad Bābā, *Nayl al-ibtihādī*, Fās 1317, 339; idem, *Kifāyat al-muhtādī*, MS. in the Médersa at Algiers, fol. 174 v°; Muḥammad al-Mahdī al-Fāsi, *Mumti' al-asmā' fī dhikr al-Djāzūlī wa 'l-tabbā' wa-mā lahumā min al-atbā'*, Fās 1313, 2-33; Kāḍirī, *al-Ishrāf 'alā nasab al-aḥqāb al-arba'a al-ashraf*, Fās 1309; Abū Ḥāmid, *Mir'āt al-maḥāsin min aḥbār Abi 'l-Maḥāsin*, MS. in Bibl. nat. Algiers, 1717, fol. 141; Wafrānī, *Nuḥat al-ḥādī* (ed. Houdas), Paris 1888, Ar. text, 18; Nāsirī, *al-Istiḥṣā*, Cairo 1312, ii, 161, iii, 7; Brockelmann, II, 252, S II 359; Leo Africanus, *Descr. de l'Afrique*, trans. Épaulard, i, 82; De Castries, *Les sept patrons de Merrakech*, in *Hespéris*, 1924, 272. (M. BEN CHENEB)

AL-DJAZŪLĪ, ABŪ MŪSĀ 'ISĀ B. 'ABD AL-'AZĪZ B. YALALBAKHT B. 'ISĀ B. YŪMARĪLĪ, a member of the Berber tribe of Djazūla, a section of the Yazdakten in southern Morocco, is chiefly known for his short Introduction to the study of Arabic grammar, *Mukaddima*, entitled al-Kānūn.

After studying at Marrākush he went to the East to make the pilgrimage to Mecca and Medina. In Cairo he attended classes given by the celebrated lexicologist Abū Muḥammad 'Abd Allāh b. Barri; and some have even said that the Introduction merely reproduces his teacher's lectures on *al-Djūmal* by al-Zaḍījādī, adding by way of proof that al-Djāzūlī himself admitted that he was not the author. In Cairo he also studied the *Ṣaḥīḥ* by al-Bukhārī with Abū Muḥammad b. 'Ubayd Allāh. While in Cairo he endured the greatest privations and, to raise some money to meet his needs and to be able to complete his studies, he was on several occasions compelled to take on the duties of *imām* in a mosque in the suburbs, refusing to go into a *madrasa*.

On returning from the East, and still in the grip of poverty, he stopped at Bougie for a time, which he spent teaching grammar.

In 543/1148-9 he was in Algiers where he taught his *Kānūn* to Abū 'Abd Allāh b. Muḥammad b. Kāsim b. Mandās, a grammarian and native of Āshīr. Crossing into Spain, he stayed for some time in Almería where he taught grammar. It was in this town that he pawned his copy of the *Uṣūl* by Ibn al-Sarrādj which he had studied with Ibn Barri and which was in his own handwriting. His creditor to whom this work was given as security disclosed his plight to Abū 'l-'Abbās al-Maghribī, at that time the greatest ascetic in the land, and he in his turn approached the Almohad sultan on his behalf. The latter entrusted al-Djāzūlī with the *khutba* at the great mosque at Marrākush. He died at Azammūr in 606 or 607 or 610, or else in 616 according to Ibn Kunfudh in his *Wafayāt*.

Of his disciples two in particular are noteworthy, Zayn al-Dīn Abū 'l-Ḥusayn Yaḥyā b. 'Abd al-Mu'tī (or more simply Ibn Mu'tī) b. 'Abd al-Raḥmān al-Zawāwī, the first grammarian to compose an *Alfiyya*, and Abū 'Alī 'Umar b. Muḥammad b. 'Umar b. 'Abd Allāh al-Azdī al-Shalūbīnī who edited his master's *Kānūn* with commentaries, copies of which survive at the Escorial (Cat. Serenbourg; no. 2, 36, 190).

Al-Djāzūlī composed the following works: 1.—Commentary on *Bānat Su'ād* by Ka'b b. Zuhayr, published by M. R. Basset in Algiers in 1910; 2.—*al-Kānūn*, also called al-Mukaddima al-Djāzūliyya; 3.—Commentary on the preceding work; 4.—*Amālī fī 'l-naḥw* (dictations on grammar); 5.—An abridged version of the commentary by Abū 'l-Faṭḥ 'Uṭmān b. Djinnī on the *dīwān* by al-Mutanabbī; 6.—Commentary on the *Uṣūl* by Ibn al-Sarrādj (grammar).

**Bibliography:** Ibn al-Abbār, *Takmilā* (ed. Codera), Madrid 1889, no. 1932; Ibn Khallikān, ed. de Slane, 486, (Cairo 1310, i, 94); Suyūṭī, *Bughyat al-wa'at*, Cairo 1326, 369; Ḡhubrīnī, *Unwān al-dirāya*, Algiers 1911, 231; Ibn Kunfudh, *Wafayāt*; Aḥmad b. 'Alī al-Dalādī, *al-Falāḥ wa 'l-maflūkhūn*, Cairo 1322, 91; Brockelmann, I, 308, S I 541-2. (M. BEN CHENEB)

**DJAZZĀR PASHA** [see SUPPLEMENT].

**DJEBEDJĪ** [see SUPPLEMENT].

**DJEBELI**, also **DJEBELŪ**, in the Ottoman empire an auxiliary soldier equipped by those to whom the state assigned a source of income such as *timār*, *çiftlik*, *wakf* etc. The word *djebeli* is made by adding the suffix *-li* or *-lū* to the word *djebe*, arms (cf. *Mogolların gizli tarihi*, tr. A. Temir, Ankara 1948, 75; in the Ottoman army the *djebedji-bashi* was the superintendent of the arms store at the Porte, see I. H. Uzunçarşılı, *Kapıkulu ocakları*, ii, Ankara 1944, 3-31).

In the 15th century the arms of a *djebeli* consisted mainly of a lance, bow and arrow, a sword, and a shield (cf. *Kānūnnāme Sultan Mehmeds des Eroberers*, ed. F. Kraelitz-Greifenhorst, *MOG*, i, 28; B. de La Broquière, *Voyage d'outremer*, ed. Ch. Schefer, Paris 1892, 221, 269, 270). Soldiers equipped with such arms and sent to the Sultan's army from various organizations in the provinces such as *yaya müselleme*, *tatar*, *yürük* etc. were designated under the general term of *djebeli* or *eshkündāji* [q.v.]. Certain *wakfs* and *mülks* also were required to send such *djebelis* for the Sultan's army (see for example, *Vakıflar Dergisi*, ii, 318 doc. 49; Aynī 'Alī, *Kawānīn-i 'Alī 'Osmān* . . , Istanbul 1280 H., 75). In the Ottoman *timār* [q.v.] the *djebeli* was a cavalryman equipped with the same kind of arms. According to a *timār* register of 835/1431 (*Süret-i defter-i sancāk-i Arvanid*, ed. H. Inalcık, Ankara 1954) the holders of the smallest *timārs* between 750-1500 *akḫes* were *djebelis* themselves. Those between 1500-2000 approximately were *djebelis* themselves but in addition were to bring with them an *oghlan*, or *ghulām*, page. Those above 2000 were called *bürime*, "one with a coat of mail". These and the *begs* who usually held *timārs* of more than 20,000 *akḫes* were to furnish *djebelis* for a certain portion of their *timārs* (for the number of *djebelis* in proportion to the *timārs* see the table in *Süleymān's Kānūnnāme*; M. 'Arif's edition in *TOEM* is unreliable in this part).

If the heir to a *timār* was too young to join the army in person he had to send a *djebeli* instead (see *Kānūnnāme*, Bib. Nationale, Paris, MS. turc 41). To "show one's *djebelis*" meant a military parade