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AḤMAD TĀ'IB [see 'UTHMĀN-ZĀDE].

AḤMAD TAKŪDĀR [see ILKḤĀNIDS].

AḤMAD WAFĪḲ PAŠHA, (AḤMED WEFĪḲ PAŠHA), Ottoman statesman and leading Turkish Turcologist, born 23 Shawwāl 1238/6 July 1823, died at Istanbul 22 Sha'bān 1308/2 April 1891. He came of a family of interpreters, grandson of Bulgar-zāde Yahyā Nāḍī, a dragoman of the Porte converted to Islam, of rūmī origin according to the historian Shāhīn-zāde 'Atā Allāh Efendi, of Jewish origin according to A. D. Mordtmann. Aḥmed WefīḲ accompanied his father Rūḥ al-Dīn Mehmed Efendi, the Turkish chargé d'affaires in Paris, studied for three years at the Lycée Saint-Louis, and returned at the age of 14 to Turkey where a full and varied career lay before him (for details see *Sidjill-i 'Othmāni*, i, 308). After initial employment on the interpreting staff, his most important posts were as follows:—ambassador in Paris (1860); inspector of the Western Anatolian provinces; legendary president of the first and ephemeral Ottoman Parliament of 1876, with the rank of *wazīr* and title of *pasha*; twice Grand Vizier (for periods of 25 days and one day respectively); governor-general of Brusa. As a diplomat, he successfully defended Turkish interests at the time of the Russian occupation of the Danubian principalities and the French occupation of the Lebanon. He edited the first Imperial Year Book (1293/1876), and the newspaper *Taṣwīr-i Efkār* (in collaboration with Shīnāsī). He was responsible for the restoration of the Yeṣhīl Dījāmī mosque at Brusa (by the French ceramist Parvillé), and for effecting the transfer of the Burgaz Owa estates in the Izmir region, which were granted to Lamartine by 'Abd al-Maḍjīd (1849). It was he who was responsible for the celebrated incident in the Paris theatre concerning the production of Voltaire's *Mahomet*.

A strong personality, he was an energetic, honest and conscientious man, frank to the point of rudeness; at the same time he was whimsical and an eccentric, and possessed a dry wit. Extremely

studious, and with long periods of leisure at this disposal as a result of being debarred from office by the enmity of 'Alī Pašha, he immured himself in the library of his famous villa in Rumeli Ḥiṣār, and there produced works to which, however, he scorned to subscribe his name. Turkish studies were his special province. He was self-taught, but acquainted with western studies which, paradoxically, he underestimated; as one of the first "Turkicists", he made an impressive contribution to the Turkish purist movement. His *Lehje-yi 'Othmāni* (1st edition 1293/1876; 2nd edition 1306/1890), the first Turkish dictionary in Turkish worthy of the name, a concise work of which the fullest use has not yet been made, formed a basis for the work of Shams al-Dīn Sāmī Bey Fraṣherī and many others (see the preface to the *Supplément* of Barbier de Meynard, i, p. v). His translation, or rather adaptation, of sixteen comedies of Molière (2nd edition in Latin script, 1933) is a masterpiece. (He produced them on the stage at Brusa.) He also translated *Télémaque*, *Gil Blas de Sentillane* and the *Micromégas* of Voltaire. In eastern Turkish, he published Abu 'l-Ghāzī and, in collaboration with Belin, the *Mahbūb al-Kulūb* of Mir 'Alī Shīr Nawā'ī (1289/1872). A collection of proverbs (*Atalar Sözü*) figures among his other works. For his historical works, see Babinger (see below) and Enver Koray, *Türkiye tarih yayınlari bibliyografyası*, Ankara 1952.

Aḥmed WefīḲ was buried in the Kayalar ("Rocks") cemetery at Rumeli Ḥiṣār, allegedly by order of 'Abd al-Ḥamīd II, but once again there are probably no grounds for this assertion. Aḥmed WefīḲ's grandfather, who owned estates in the neighbourhood, was buried in the same cemetery. The Sultan's displeasure may be explained by the fact that Aḥmed WefīḲ had sold land to the American institution Robert College.

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(J. DENY)

AḤMAD WĀṢIF [see WĀṢIF].

AḤMAD YASAWĪ, Turkish šūfī shaykh of Central Asia. His life story is shrouded in legend like those of many popular saints. Son of a certain Shaykh Ibrāhīm, he was born at Sayrām (Isfīdjāb) in Turkistān during the second half of the 11th century. He lost his father at the age of seven and the family settled at Yasī. There, he began his education (it is said as a disciple of Arslan Baba),

later moving to Buḫḫārā where he became a disciple of the great *Shaykh* Yūsuf Hamadḥānī, and eventually succeeded him in 555/1160. He returned to and remained in Yasī until his death in 562/1166.

Aḥmad Yasawī's tomb became a place of pilgrimage for kings and princes and was especially venerated by the Turks of Central Asia and the Volga region. A sumptuous mausoleum was erected in Yasī (later known as Turkistān) by Tīmūr [see *Yasī*] and the cult of Yasawī has never decreased. Among the Turkish nomads Yasawī's doctrine was adapted to local trends and was strongly influenced by pre-Islamic Turkish creeds and rituals. The *shaykh's* first *khālifa* was Arslan Baba's son, Maṣṣūr Ata (d. 594/1197) great-grandfather of Zengi Ata [q.v.]; the second, Sa'īd Ata (d. 615/1218), the third Ḥakīm Ata [q.v.] (d. 582/1188). His other successors also bore the title of *ata*. Yasawism established itself in Eastern Turkistān, later spread to Mā warā al-Nahr, *Kh̲wārizm*, as far as Bulḡhār, *Kh̲urāsān* and Persia, and penetrated into Anatolia with the migration of Yasawī *shaykhs*, among whom Ḥādīdī Bektāsh and Sarī Saltuḡ [q.v.] are outstanding.

We know that Aḥmad Yasawī wrote vernacular Turkish verse in the old syllabic metre in order to popularize and spread his mystic doctrine. But the poems to be found in the extant collection called *Diwān-i Hikmet* attributed to him (*hikmet* = "religious poem"), can hardly be genuine. The original work of Aḥmad Yasawī has not come down to us and the oldest MSS belong to the 17th century. But we can safely assert that these poems reproduce the true spirit and style of Aḥmad Yasawī, since we know that the verses of many a mystic leader were often faithfully imitated, for centuries, by later disciples (cf. Yūnus Emre and his followers). The poems in the *Diwān-i Hikmet* are of a didactic character and express, in popular language, Islamic and mystic precepts. They gave rise to a new genre in Turkish literature: mystic folk literature which, in the following centuries, flourished side by side with secular folk literature and classical literature.

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ADIB AḤMAD YUKNAKĪ (the *nisba* may possibly refer to the village of Yūḡhnāk, south of Tāshkent), early Turkish poet of the 12th century, author of the didactic poem in quatrains, *ʿAybat al-Ḥakāʾik*, dedicated to a certain Dād Sipāhsālār Beg. Its subject matter is related to that of Yūsuf *Kh̲āṣṣ* Ḥādījib's [q.v.] *Ḳutadḡhu Bilig*; its language is also akin to, though not identical with, that of the *Ḳutadḡhu Bilig*. The content is, however, more Islamic in character, and more Arabic and Persian words are used. It was edited by Nedīb ʿĀsim, under the title *Hibet al-Ḥakāʾik*, Istanbul 1334. Critical edition by R. Rahmatī Arat, Istanbul 1951.

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AḤMADĀBĀD is the capital of the district of that name in India (Presidency of Bombay), on the river Sābarmatī. In 1901 the town numbered 185,899 inhabitants, of which about 1/4 were Muslims, the district (3,816 square miles = 9,883 square kilometres) containing 795,967 inhabitants. Aḥmadābād is one of the most beautiful towns in India and is famous for the manufacture of gold and silver brocade, of silk, cotton and satin (*kamkhāb*) materials. It is equally noted for its brass and bronze works, and for the manufacture of mother of pearl ornaments, of japanned goods and wood-carving (e.g. betel-boxes, *pāndān*). There are also a great many monuments of ancient Muslim art, amongst others mosques and mausoleums of the 15th and 16th centuries.

Aḥmadābād was founded in 1411 by Aḥmad Shāh I sultan of Guḡjarāt [q.v.], (who made the old Hindu town of Aṣaval his capital), and was enriched by him with countless buildings. In the first century of the Guḡjarāt dynasty it rapidly attained prosperity. But after that it fell into decline; it enjoyed another period of prosperity under the reign of the Mughal emperors, until, in the 18th century, it again deteriorated. In 1818 the English took possession of the town.

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AḤMADĪ, TĀDĪ AL-DĪN IBRĀHĪM B. *Kh̲idr*, the greatest Ottoman poet of the 8th/14th century. His place and date of birth are not known: the weight of the evidence is in favour of Germiyan, before 735/1334-5. After learning all that Anatolia had to teach him, he went to Cairo to study under Akmal al-Dīn (al-Bābartī), commentator of the *Hidāya*; he also made friends with Ḥādīdī Pāshā and Molla Fenārī. Returning home, he entered the service of the Germiyan-oghlu in Kūtahya, Sulaymān Shāh, a well-known patron of poetry, who ruled over the principality from c. 769/1367 to 788/1386. (He wrote for him the *Iskander-nāme*, the final version of which was, however, presented to Sulaymān Çelebi.) Later he joined the court of his patron's son-in-law, the Ottoman sultan Bāyezīd I, and was especially favoured by his son, Sulaymān Çelebi. If the traditional account is to be believed, he met Tīmūr after his victory at Ankara. What is certain is that the poet seized the earliest opportunity of rejoining Sulaymān Çelebi at his court in Adrianople, although from several hostile references in his poems to the people of Brusa it appears that Ahmedī spent some years in the latter city. This hostility is understandable in view of Ahmedī's devotion to Sulaymān, as the people of Brusa sided with Mehmed Çelebi (Muḥammad I). His *diwān* contains many panegyrics on Sulaymān, to whom he also dedicated the final version of the *Iskender-nāme*, *Diemshid ve-Ḳhurshid*, and *Tarwih al-Arwāh*. At the end of his moving