

for a few months in 1335/36 as *Ilkhān* (see "IV B").

A) *Qubilay* inclined more and more towards Buddhism, and his successors as emperors of China were completely absorbed in the indigenous culture and in the Chinese religion. The essential cause of this was that after *Qubilay's* death in 1294 the entire Mongol network collapsed, as the other branches of the house had sooner or later converted to Islam, even the *Ilkhāns* of Iran in 695/1295, who had hitherto particularly cultivated their relations with *Khān-baligh* ("Khān-city"; Peking). The *Yüan* dynasty, driven out of China in 1368, maintained the rule in Mongolia, where the various branches of the house drifted apart, though having nothing to do with Islam. At the end of the 16th century among the Mongols (as a linguistic community) Buddhism was established in its Tibetan form of "Lamaism" of the "Yellow Church". The *Kalmuks* [q.v.] too brought this religion to the Volga where they preserved it. After 1649 the Mongols in the *Ordos* region were again subject to Chinese authority.

B) A fourth brother of *Qubilay*, *Hülegü* (Pers. *Hulagū*; [q.v.] d. 1265) conquered in 653-658/1255-59 Persia, *Irāk* and Mesopotamia and, temporarily, Syria. He destroyed the 'Abbāsīd caliphate and founded the empire of the *Ilkhāns* [q.v.]. He and his successors were in the beginning more or less inclined to Buddhism, but with *Qhāzān* [q.v.] in 695/1295 were converted to Islam, in which they vacillated openly between Sunni and *Shī'ī* (*Öldjeitü*, d. 716/1316). The *Ilkhān* empire collapsed after 736/1335 in civil wars, and the last offspring of this line, (A) *Nūshirwān* disappeared from history in 754-5/1353-4. The heritage of the *Ilkhāns* was finally taken over by *Timūr*.

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In addition, see the bibliography for the individual branches of the *Çingizids*, for the individual members of the family, and for the above-mentioned geographical and town names.

(B. SPULER)

ÇINIÖT (ÇINYÖT), An ancient town in the district of *Djhang* (West Pakistan), situated in 31° 43' N. and 73° 0' E., on the left bank of the *Çināb* with a population of 39,042 in 1951. It was, in all probability, once a settlement of Chinese who not only gave their name to the town but also to the river that flows past at a distance of 2 miles only. Attempts have been made to identify it with *Sākala*, the capital of the White Huns, visited by the Chinese traveller *Hiuen Tsiang*. In 800/1398 it was captured by *Timūr*, during his Indian campaign, and remained thereafter in the possession of his dependents. In 876/1471 *Sultān Ḥusayn b. Kūṭb al-*

Dīn Līngāh, the *wālī* of *Multān*, dispossessed *Malik Māndjī Khōkhar*, agent of *Sayyid 'Alī Khān*, the governor of *Çiniōt* under *Buhlūl Lōdī*. In the meantime *Buhlūl Lōdī* appointed his son *Bārbak Shāh* as the governor of the *Pandjāb*. His appointment was, however, resented by *Sultān Ḥusayn* who met him in a fierce combat near *Multān*; defeated his troops and pursued them right upto *Çiniōt*. The troops of *Bārbak Shāh*, however, succeeded in occupying the town and killed the local commandant. In 925/1519 *Bābur* occupied it in pursuance of a resolve to regain the territory which once was held by his ancestor, *Timūr*. He ordered his troops not to indulge in plundering or over-running because he considered it to be a part of his patrimony. Prior to *Bābur's* occupation the town was in the possession of 'Alī Khān b. *Dawlat Khān Yūsuf-Khayl*, governor of the *Pandjāb*.

Thereafter it remained under the *Mughals* and in the days of *Akbar* it had a brick-fort garrisoned by 5,000 infantry. During the second half of the 12th/18th century it suffered heavily from *Durrānī* inroads and *Sikh* depredations; the town was badly disturbed and the residents knew neither peace nor security. In 1264/1848 it again suffered under *Narāyan Singh*, the *Sikh* commandant. The very next year it became a British possession with the annexation of the *Pandjāb* in 1265/1849.

Çiniōt now consists of the main town and two suburbs, one of which has grown up round the tomb of *Shaykh Ismā'īl*. It is a well-built town and many of the houses, owned by the *Khōdjās*, are lofty and commodious. The *Khōdjās* are well-known for their great wealth and extensive business relations. They came to this town under its occupation by *Randjīt Singh*, the *Sikh Mahārājā*.

Sa'd Allāh Khān 'Allāmī al-Tamīmī the celebrated chief Minister of *Shāhjdahān* and the physician 'Ilm al-Dīn al-Ansārī, better known to history as *Wazīr Khān*, the *Mughal* governor of *Lahore* during the reign of *Shāhjdahān*, were both natives of *Çiniōt*. Sa'd Allāh Khān made a gift to his townsmen of the exceedingly handsome *Djāmi'* *Masjdīd* built of stone obtained from the neighbouring hills; *Wazīr Khān* built the famous mosque of *Lahore* still known after him and founded the town of *Wazīrābād*. Some of the masons employed on the *Tādj Maḥall* (*Agra*) are said to have been drawn from *Çiniōt*, most probably at the instance of Sa'd Allāh Khān, who knew all about their skill in masonry, and one of those who built the (*Sikh*) *Golden Temple* at *Amritsar* was also a resident of *Çiniōt*. This town was also famous for wood-carving and some very fine specimens of wood-work can still be seen in the old town.

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(A. S. BAZMEE ANSARI)

CINTRA [see *SHINTARA*]

ÇIRĀĞH-I DIHLI ("Light of Dihli"), the laḡab of SHAYKH NAṢIR AL-DIN MAHMūd B. YAḤYĀ YAZDĪ, AWADHĪ, said to be based on a remark of his contemporary *Shaykh 'Abd Allāh b. As'ad al-Yāfi'ī* (d. 768/1367) (*Firishla*, ii, 781^r, 747^s, *Djāmālī*, 141b). He was one of the most eminent

disciples of *Shaykh* Nizām al-Dīn Awliyā'. His father Yahyā was born in Lāhore. Later the family settled at Awadh (Ayōdhyā), where his father traded in woollen cloth or cotton (*pashmina* in *Khayr al-Madīālīs*, var. *panbe* in *Akhbār* 80). It was in Awadh that Maḥmūd was born, but he was not yet nine, when his father died. His widowed mother arranged for his education with a distinguished scholar of those days Mawlānā 'Abd al-Karīm *Sharwānī* (*Nushat al-Khawāṭir*, ii, 70), with whom he studied up to al-Marghinānī, *Hidāyat al-Fikḥ*, and Pazdawī, *Uṣūl*, (Brockelmann, I 373, S I 637). When *Sharwānī* died the young Maḥmūd completed his education in the usual sciences with Mawlānā *Iftikhār al-Dīn* Muḥammad al-Gilānī (*Nuzha*, ii, 15). When he was about twenty-five, he renounced the world and for seven years went through a rigorous course of self-discipline and self-mortification, and fought against the passions with prayer and fasting. At forty-three he moved to Dihlī and became a disciple of *Shaykh* Nizām al-Dīn Awliyā', i.e., Muḥammad Badā'ūnī. After this he visited Awadh only occasionally and was mostly attending on his *murshid* at the *Djamā'at Khāna* at Kilokharī, on the bank of the *Djāmnā*.

He resided in Dihlī in the house of his old friend and fellow-disciple *Shaykh* Burhān al-Dīn *Gharīb* [q.v.]. Towards the end of 724/1324, or a few months later, his *Shaykh*, who was then about 94, appointed him his successor in Dihlī, to carry on his life-work and passed on to him the souvenirs (*khirka*, rosary etc.) of his own *Shaykh* (Farīd al-Dīn) (Māndwī, 115, cf. Kirmānī, 220-2). He followed his *Shaykh* punctiliously in the path of poverty and patience, resignation (in the will of God) and acceptance (*taslīm wa riḍā*) and remained celibate like him. After the death of his *Shaykh* he guided the people for thirty-two years. Kirmānī (242 ff.) gives several instances of his remarkable power of thought-reading.

He and most of his *khalīfas* lived in strict obedience to the *sharī'a*, and engaged themselves in teaching religious sciences and the spreading of knowledge (cf. *Ghulām* 'Alī Āzād, *Subḥat al-Mardiān*, 30). A contemporary *faḳīh*, Kamāl al-Dīn, the author of *Turfat al-Fuḳahā'* (in verse), who visited his *khānākhāh*, confirms it thus:

"On every side Jurisprudence and (its)
Principles were being taught,
On every side God, and the Apostle were
being mentioned".

*Har tarāf dars-hā zi fikh u uṣūl,
Har tarāf dḥikr az Khudāwa Rasūl.
(Panjab University MS. f. 12*)*

When Sultān Muḥammad Tughlūq 725-52/1324-51) adopted a hostile policy against the 'ulamā' etc. (for reasons discussed by Maḥdī Ḥusayn), he created difficulties for the *Shaykh* too in various ways. The sultan would take him along with him on his travels and on one occasion he put him in charge of his wardrobe. The *Shaykh* bore all these troubles and annoyances patiently, keeping in view the injunctions of his master (Kirmānī 245 f.; *Djamālī* 138b; Māndwī 115; *Akhbār* 81, 91; *Firishta*, ii, 747; Badā'ūnī, i, 242). However his relations with the sultan's successor, Firūz Shāh, were much better, and the *Shaykh* supported the sultan's ascent to the throne (Baranī (Bib. Ind.), 535; 'Afif (Bib. Ind.) 29; Mubārak Shāhī (Bib. Ind.) 121; Badā'ūnī, i, 241f.; *Tabaqāt-i Akbarī*, i, 225). True to the tradition of the great *Čishtī* Saints, he compiled no book

(*Akhbār*, 81) but his *obiter dicta*, and anecdotes about him, were collected by Ḥamīd Kalandar (*Akhbār*, 109, 86). The work called *Khayr al-Madīālīs*, begun in 755/1354 and completed in 756/1355, is divided into 100 *Madīālīs* (Assemblies). The *Shaykh* himself revised this work. A *takmila* (supplement) was added to it by the author, after the death of the *Shaykh*. The narrative is given in simple Persian and the account is full and detailed. For quotations from it see *Akhbār*, 109-112, 82-5. An Urdū translation of it exists (*Ta'rīkh Mashayikh Čishtī* 162n, 183n). A number of his sayings reveal a learned and illumined personality. For an Arabic verse of his see *Akhbār*, 97.

The enormous influence which he wielded in Dihlī and outside it (northern India and Deccan) in his own and the following generations, becomes clear from the lengthy list of his notable disciples and *khalīfas*, who are noticed in detail in the *Akhbār*, 129-148, 141, 142-146, 147-149 and 85, (see also *Nushat al-Khawāṭir*, ii, 159), including as it does, among others such names as those of Kādī 'Abd al-Muktadīr (d. 791/1389; see also *Subḥa*, 29, *Nushat al-Khawāṭir*, (ii, 70), Sayyid Muḥammad b. Yūsuf, usually known as Gēsūdārāz (died in Gulbarga in 825/1422, see *Firishta*, ii, 748, Rieu, 347), Sayyid *Djalāl Bukhārī* Maḥdūm-i *Djahāniyan* (d. 785/1384 in Sindh), Aḥmad Thānesarī (died in Kālpī; who won consideration from Amīr Timūr (*Akhbār*, 142), Mutahhar of Kaṭa (for whom see the *Oriental College Magazine*, Lāhore, May 1935, 107-160, Aug. 1935, 48-216, *Akhbār*, 85 f.), and Mawlānā *Khwadjaḡī* (*Akhbār* 141). To this list may be added the names of (*Akhī* Sirāḡī Parwāna, the *Shaykh's* *khalīfa* in Bengāl, Ḥusām al-Dīn of Nahrwālā (Gudjārāt) (*Firishta*, ii, 748, 747), and Muḥammad Muḍjīr Wadīh al-Dīn Adīb, author of the *Miftāḥ al-Djinnān* (Rieu, 40 f.).

The *Shaykh* died after a short illness on the 18th Ramaḍān 757/15 September 1356, and was buried in his own house (Kirmānī, 247), appointing no successor, and the relics he had received from his *Shaykh* were buried with him. This symbolised the end of the first series of the great *Čishtī* Saints in India. A mausoleum was built on his tomb by Sultān Firūz Shāh. A tomb close to the *Shaykh's* is popularly supposed to be that of Sultān Bahlol Lodī. For a description of it see *List of Muhammadan and Hindu Monuments, Delhi Province*, iii, *Mahrawālī Zail*, Calcutta 1922.

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Nizāmī, *Ta'rikh-i Mashāyikh-i Çisht* (Urdū) Delhi n.d., 181-6. (MOHAMMAD SHAFI)

ÇİRĀĞHĀN (plur. of *çirāğh*, means of illumination such as candle, torch or lamp), the name of a palace on the European side of the Bosphorus between Beşiktaş and Ortaköy. First built by Sultān Murād IV for his daughter Kaya Sultān, it was rebuilt by Dāmād Ibrāhīm Pasha, the Grand Vizier of Sultān Aḥmad, for his wife Faṭma Sultān. During the sultan's frequent visits, the famous *çirāğhān* festivities (the illumination of tulip gardens with candles and lamps, tortoises with candles on them also wandered about in the gardens) were celebrated here. It was rebuilt of wood by Sultān Muṣṭafā III for this daughter Beyhan Sultān, with a magnificent hall 180 tr. in length, various ceremony halls, valuable floors and interior decorations. Demolished in 1859 by Sultān 'Abd al-Medjīd, the reconstruction began in the time of Sultān 'Abd al-'Azīz in 1863 and was completed in 1869. Made of stone, its architectural style was a mixture of classical styles to suit eastern taste. The building on the beach consisted of three parts, the façade with its mosaics, marble columns and stone work, the interior with its interior decorations, ceilings, wooden wall linings and doors inlaid with mother of pearl were separate works of art. After his deposition in 1876, Sultān 'Abd al-'Azīz stayed there until his suicide. The deposed Sultān Murād V was forced to live there for 27 years. With small alterations, it was used as a Parliament house for the Senate and the Chamber of Deputies and was destroyed by fire three months later on 7 Muḥarram 1328/19 January 1910. The walls and the imperial doors are the only remnants.

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CIRCASSIANS [see ÇERKES]

CIRCUMCISION [see KHIṬĀN]

ÇİRMEN, located at the site of Burdipta, a fortress of the ancient Thracians (cf. Tomaschek, 325), is called Τεσποματόν in the chronicle of the Byzantine historian Kantakuzenos (cf. also Chalkokondyles, who mentions a Κερμανόν χωριον and Crunomecl in the Serbian sources. It lies on the south side of the river Maritsa, not far above Adrianople (Edirne) and was, at the time of the earlier Ottoman conquests in the Balkans, a point of some strategic importance, since it commanded a ford across the river. At Çirmen, in September 1371/Rabī' I 773), the Ottomans inflicted a crushing defeat on the southern Serbs led by the princes Vukašin and Uglješa. As the tide of Ottoman conquest in the Balkans advanced further towards the north and west, so the significance of Çirmen as a fortress began to decline. Ewliyā Celebi describes it as *iç il kal'esi*, i.e., a fortress of the interior, without garrison and equipment and with its walls in a state of disrepair. Çirmen was during the 14th-19th centuries the centre of a *sandjak* in the *eyālet* of Rūmeli, but sank thereafter to the status of a *nāhiye* in the *kaḍā'* of Muṣṭafā Pāshā Köprüsü belonging to the *wilāyet* and *sandjak* of Edirne.

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ÇİSHŪ, KHWĀDJĀ MU'IN AL-DĪN HASAN, one of the most outstanding figures in the annals of Islamic mysticism and founder of the Çishtīyya order [see the following article] in India, was born in or about 536/1141 in Sidjistān. He was in his teens when his father, Sayyid Ghīyāth al-Dīn, died leaving as legacy a grinding mill and an orchard. The sack of Sidjistān at the hands of the Ghuzz Turks turned his mind inwards and he developed strong mystic tendencies. He distributed all his assets and took to itineracy. He visited the seminaries of Samarqand and Bukhārā and acquired religious learning at the feet of eminent scholars of his age. While on his way to 'Irāk, he passed through Harvan, a *kaṣaba* in the district of Nishāpūr. Here he met Khwādjā 'Uḥmān and joined the circle of his disciples. For twenty years he accompanied his mystic teacher on his *Wanderjahre*. Later on he undertook independent journeys and came into contact with eminent saints and scholars like Shaykh 'Abd al-Qādir Gilāni, Shaykh Naḍīm al-Dīn Kubrā, Shaykh Naḍīb al-Dīn 'Abd al-Qāhir Suhrawardī, Shaykh Abū Sa'īd Tabrizī, Shaykh 'Abd al-Wahid Ghaznawī—all of whom were destined to exercise great influence on contemporary religious thought. He visited nearly all the great centres of Muslim culture in those days—Samarqand, Bukhārā, Baghdād, Nishāpūr, Tabriz, Awsh, Isfahān, Sabzawār, Mihna, Khirkān, Astarābād, Balkh and Ghaznīn—and acquainted himself with almost every important trend in Muslim religious life in the middle ages. He then turned towards India and, after a brief stay at Lahore, where he spent some time in meditation at the tomb of Shaykh 'Alī al-Hudjwiri, reached Adjmēr before its conquest by the Ghūrids. It was here that he married at an advanced age. According to 'Abd al-Ḥaqq Dihlawī (d. 1642) he took two wives, one of them being the daughter of a Hindu rāḍiā. He had three sons—Shaykh Abū Sa'īd, Shaykh Fakhr al-Dīn and Shaykh Ḥusām al-Dīn—and one daughter, Bibi Djamāl, from these wives. Bibi Djamāl had strong mystic leanings but his sons were not inclined towards mysticism. Nothing is known about Abū Sa'īd; Fakhr al-Dīn took to farming at Mandal, near Adjmēr; while Ḥusām al-Dīn disappeared mysteriously. Mu'īn al-Dīn died at Adjmēr in 633/1236. His tomb is venerated by Hindus and Muslims alike