

Peshwa's Daftar, ed. G. S. Sardesai, ii, 1930; T. S. Schejvalkar, *Panipat: 1761*, Deccan College Monograph Series 1946; *Siyar al-Muta'ahhah*, by S. Ḡulām Ḥusayn Ṭabāṭabā'ī, English trans., Calcutta 1902. [See also bibliography in *AFGHĀNISTĀN, History*.] (C. COLLIN DAVIES)

AḤMAD AL-SHAYKH (known locally as **AMADU SĒKU**) Tokolor (Takarūrī) ruler, son of al-Ḥājjī 'Umar Tal [q.v.] the Tokolor conqueror of Western Sudan. Before he proceeded to the conquest of Māsina which cost him his life, 'Umar left Aḥmad in charge of the Bambara kingdom of Segu, and appointed him *khalīfa* of the Tījāniyya *ṭarīqa* for the Sudan. 'Umar died (1864) before he was able to consolidate his conquests and left Aḥmad to face, not only a heritage of dynastic troubles and revolts of subjected peoples, but also the steady advance of the French. His titular inheritance to the paternal power was not seriously contested, but the unity of the military empire was weakened because the various governors ruled their regions in practical independence. These were his brothers Ḥabīb (ruling Dingiray) and Mukhtār (at Koniakari), his cousin al-Tījānī (who ruled Māsina independently from 1864 to 1887), and his father's slave Muṣṭafā at Nyoro. Aḥmad's vain attempt to avert the break up involved him in continual warfare. His early years were occupied in dealing with the Bambara of his own kingdom, who were never crushed. His Tokolor chiefs intrigued with his relatives, the revolt of Ḥabīb in 1868 being only one of many. In 1874 he assumed the title of *amir al-mu'minin*. The period from 1878-84 witnessed the steady penetration of the French into the Sudan. The anarchy into which the country had fallen gave Aḥmad no chance of offering effective opposition, whilst hostility between him and Samori [q.v.] enabled the French to attack and defeat them separately. Aḥmad's brother, 'Adīḥbu, ruler of Dingiray, allied himself with the French. In 1884, feeling his life in danger at Segu from discontented Bambara and Tokolor, he moved to Nyoro, dispossessing his brother Munṭaka whom he had installed there in 1873. On 6 April 1890 Segu was occupied by the French Colonel Archinard, and the following year he fled from Nyoro (occupied by Archinard on 1 Jan 1891) to Bandiagara where his defeat on 26 April 1893 brought an end to Tokolor dominion over the Sudan. He fled to the Sokoto region in Hausaland where he died in 1898.

Bibliography: M. Delafosse, *Haut-Sénégal-Niger*, 1912, ii, 323-37; idem, *Traditions historiques et légendaires du Soudan Occidental*, 1913, 84-98; L. Tauxier, *Histoire des Bambara*, 1942, 162-81 (with references to contemporary French writers). (J. S. TRIMMINGHAM)

SHAYKH AḤMAD SIRHINDĪ, generally known as **MUJADDID-I ALF-I THĀNĪ**, an eminent divine and mystic of Muslim India, who contributed in a considerable measure towards the rehabilitation of orthodox Islam, after the heterodoxies of the Emperor Akbar (1556-1605) had had their day. He was born at Sirhind (Patiala State, East Panjāb) in 971/1564, being the son of Shaykh 'Abd al-Aḥad, who traced his descent from the Caliph 'Umar b. al-Khaṭṭāb. He received his early education from his father and later pursued a course of higher studies at Siyālkōt. He later went to the capital, Agra, where he frequented the society of the chief minister Abu 'l-Faḍl [q.v.] and his brother Fayḍī [q.v.]. It was probably during these days that he wrote among other things a tract, entitled *Tahliyya*

in refutation of Shī'ite views. (This tract was, subsequently, translated into Arabic by Shāh Wālī Allāh al-Dihlawī, with a prologue on the religious trends of the court of Akbar and the activities of Shaykh Aḥmad.) After some years, he returned to his native town. In 1008 he was initiated into the Naqshbandī order of Sūfis by Khwāja Bakī bi'llāh (d. 1012), who was then living in Delhi. The energy with which he controverted the doctrines of the Shī'a, who were at that time in favour at the court of the emperor Dījahāngir, rendered him particularly odious to them and they represented his activities as dangerous to the state. An ecstatic utterance of his caused him to be summoned in 1028/1619 to the court at Agra, where his unbending attitude incurred the displeasure of the emperor, who ordered him to be confined in the fort of Gwalior. The emperor was, however, soon reconciled to him, for he not only released him after a year but bestowed upon him a *khi'a* and a gift of money. Thereafter, the Shaykh kept in close touch with the Imperial camp, till he died in 1034/1624 and was buried at Sirhind, where his tomb is an object of veneration to this day.

Shaykh Aḥmad wrote a number of tracts on religious topics, viz., *al-Mabda' wa'l-Ma'ād* (Delhi 1311); *Risāla Tahliyya*, published as an appendix to the Lucknow edition of his *Maktūbāt*; *Ma'ārif Laduniyya*; *Mukāshafāt Ghaybiyya*; *Risāla fi Ithbāt al-Nubuwwa*; *Ādāb al-Murīdīn*; *Sharḥ Rubā'iyyāt Khwāja Bakī bi'llāh*, etc. But he is chiefly remembered for Letters (*Maktūbāt*), which he wrote (in Persian) to his disciples and other persons and in which he explained a large number of points, ranging over a wide area of Islamic faith and practice. These letters have exercised a great influence in favour of orthodoxy and, in their collected form, constitute one of the most important classics of religious literature produced in Muslim India. It was in recognition of his services to the cause of orthodox Islam that Mullā 'Abd al-Ḥakīm al-Siyālkōtī [q.v.] gave him the title (*laqab*) of *Mujaddid-i Alf-i Thānī*, i.e., the Renovator of Islam who appeared at the beginning of the second millenium of the Islamic era. Even in his life time, his influence spread as far as Afghānistān and Central Asia. After his death, it deepened still further, when his descendants and disciples, now called *Mujaddidis*, were dispersed, as a result of the unfavourable conditions produced by the rule of the Sikhs in the Panjāb.

Although Shaykh Aḥmad was connected with several ṣūfī orders, he avoided their extravagances, especially their pantheistic tendencies; and in fact he tried to bridge the gulf between the monotheistic and pantheistic groups of ṣūfis by putting forth the theory of *waḥdat al-shuhūd* [q.v.] in place of *waḥdat al-wujūd* (pantheism). This theory is regarded as his special contribution in the field of religious thought.

Bibliography: The *Maktūbāt*, about 530 in number, have been repeatedly lithographed in India (Lucknow 1913; Delhi 1288, 1290; Amritsar 1331-4); Urdū translation by Kāḍī 'Ālim al-Dīn, Lahore 1913; *Tūzūk-i Dījahāngirī*, Aligarh 1864, 272-3, 308; 'Abd al-Kādir Badāyūnī, *Muntakhab al-Tawārikh*, Calcutta 1868; Muhammad Hāshim Kashmī, *Zubdat al-Makāmāt*, composed in 1037, lithographed at Cawnpore, 126-282; Badr al-Dīn Sirhindī, *Ḥadrāt al-Kuds* composed in 1057, still in MS, Urdū translation by Aḥmad Ḥusayn Khān, Lahore 1922; Muhammad Amin Naqshbandī, *Makāmāt-i Aḥmadiyya*, composed in 1068,

still in MS, Urdū translation published at Lahore; M. Ra'ūf Aḥmad, *Ḍjawāhīr 'Ulwiyya*, Urdū translation published at Lahore; Muḥammad Bākīr, *Kanz al-Hidāya*, composed in 1075, still in MS, Urdū translation by 'Irfān Aḥmad Anṣārī published at Lahore; M. Faḍl Allāh, *'Umdat al-Maḥāmāt* composed in 1233; Muḥammad Ihsān, *Rawḍat al-Kayyūmiyya*, still in MS, Urdū translation, Lahore 1336; Aḥmad Abu 'l-Khayr al-Makkī, *Hadiyya Aḥmadiyya*, Cawnpore 1313; 'Abd al-Ḥaḳḳ Muḥaddīḥ Dihlawī, *Aḥḥbār al-Aḥḥyār*, Delhi 1332, 323-6; Ghulām 'Alī Āzād, *Subḥat al-Mardjān*, Bombay 1303, 47-52; T. W. Beale, *Miftāḥ al-Tawārīkh*, Cawnpore 1867, 230-1; Muftī Ghulām Sarwar, *Khazīnat al-Aṣfiyā*, Cawnpore 1894, ii, 607-19; Rahmān 'Alī, *Tadhkira-yi 'Ulamā'-i Hind*, Lucknow 1914, 10-12; Abu 'l-Kalām Āzād, *Tadhkira*, Calcutta 1919; M. 'Abd al-Aḥad, *Hālāt u-Maḥāmāt Shaykh Aḥmad Fārūqī Sirhindī*, Delhi 1329; M. Ihsān Allāh 'Abbāsī, *Sawānīḥ-umrī Ḥaḍrat Muḍjaddid-i Alf-i Thānī*, Rampur 1926; S. M. Ikrām, *Rūd-i Kawthar*, Karachi; M. Manzūr, ed., *al-Furkhan*, Muḍjaddid Number, Bareilly 1938; Muḥammad Miyān, *Ulamā'-i Hind kā Shāndār Māqī*, revised ed., Delhi 1942; T. W. Arnold, *The Preaching of Islam*, 412; Burhān Aḥmad, *The Muḍjaddid's Conception of Tawḥīd*, Lahore 1940; Muṣṭafā Ṣabrī, *Mawḳif al-'Aḳl wa'l-'Ilm wa'l-'Ālim*, Cairo 1950, iii, 275-99. (SH. INAYATULLAH)

AḤMAD TĀ'IB [see 'UTHMĀN-ZĀDE].

AḤMAD TAKŪDĀR [see ILKHĀNIDS].

AḤMAD WAFĪḲ PAŞHA, (AḤMED WEFĪḲ PAŞHA), 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 'Othmānī*, 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 *Taşwīr-i Efkār* (in collaboration with Shīnāsī). He was responsible for the restoration of the Yeshil Djāmi' 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 Paşa, he immured himself in the library of his famous villa in Rumeli Ḥişār, 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 'Othmānī* (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 Fraşherī 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 Ḥişār, 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.

Bibliography: *IA*, s.v. (by Ahmed Hamdi Tanpinar); *Istanbul Ansiklopedisi*, i, 304b-310a; Babinger, 373-4, 185; Ch. Rolland, *La Turquie contemporaine*, Paris 1854, Chap. ix, 149 ff.; A. D. Mordtmann, *Stambul und das moderne Türkenthum*, Leipzig 1877, i, 167-73; P. Fesch, *Constantinople aux derniers jours d'Abd ul-Hamid*, Paris 1907, 287 ff.; Mahmūd Ḍjēwād, *Ma'ārif-i 'Umūmiyye Nezāreti* . . . , Istanbul 1328/1912, i, 127-8 (a short article with a picture, reproduced in the monthly review *Ergene* of Sept. 1947, No. 5); 'Abd al-Rahmān Şberēf, *Ta'riḫ Mu-āḥabeleri: Aḥmed WefīḲ Paşa*, reproduced in Khālid Fakhrī, *Edebi Kırāt Nümūneleri*, Istanbul 1926 (in Arabic script), 297-303, and Istanbul 1929 (in Roman script and abridged), 163-6; Ismail Hikmet, *Aḥmed Vefik paşa*, 1932; Osman Ergin, *Türkiye Maarif tarihi*, Istanbul 1940, ii, 649-50 (on the subject of his burial); Mehmed Zeki Pākall, *Aḥmed Vefik paşa*, Istanbul 1942; Murat Uraz, *Aḥmed Vefik paşa*, Istanbul 1944; İbnülemin Mahmud Kemal İnāl, *Osmanlı devrinde son Sadrazamlar*, 1944, v, 651 ff.; see also the indexes of the *JA* vol. 20 of the 6th, 7th and 8th series.

(J. DENY)

AḤMAD WĀṢIF [see WĀṢIF].

AḤMAD YASAWĪ, Turkish şūfī 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),