

The appointment of Allāhwardī Khān to be governor of Fārs elevated a *ghulām* to equality of status with the Kīzīlbāsh amirs, and eventually *ghulāms* filled some 20% of the high administrative posts. 'Abbās systematically pacified the provinces of 'Irāq-i 'Adjam, Fārs, Kirmān and Luristān. The local rulers of Gilān and Māzandarān were subjugated. In order to avoid fighting on two fronts, 'Abbās signed in Constantinople in 998/1589-90 a peace treaty most unfavourable to Persia. The regions of Ādharbāyḍjān, Qarabāgh, Gandja, Qaradjadāgh, with Georgia and parts of Luristān and Kurdistan, were to remain in Ottoman hands, and a interdict was placed on the Shī'ite objurgation of the early Caliphs.

'Abbās entrusted to Allāhwardī Khān the re-organisation of the army on the lines suggested by Robert Sherley, an English adventurer then at the Persian Court. A new corps of 12,000 musketeers (*tufangci*), for the most part mounted, was recruited locally from the peasantry; the strength of the *ghulāms* was raised to 10,000 by further recruitment from the Georgian converts; 3000 more were selected as *mulāzimān* or personal bodyguard to the Shāh; and a corps of artillery, comprising 12,000 men and 500 guns, was also recruited from the *ghulāms*, cannon being cast under the supervision of Sherley. 'Abbās thus had a standing army of some 37,000 men.

After the death of the Shaybānids 'Abd Allāh b. Iskandar [*q.v.*] and 'Abd al-Mu'min, dynastic rivalries distracted the Uzbegs, and 'Abbās was able to inflict on them a severe defeat at Harāt (1007/1598-9), and to recover Mashhad and Harāt after ten years of Uzbek occupation. In an attempt to stabilise the North-East frontier, 'Abbās installed at Balkh, Marw and Astarābād Uzbek chiefs subservient to himself. But Bākī Muḥammad, the new khān of Transoxania, re-occupied Balkh (1009/1600-1), and though 'Abbās led a force of 50,000 men against him, he was outmanoeuvred and forced to retreat (1011/1602-3), losing large numbers of men through sickness, and abandoning most of his new artillery. At this point hostilities in the East were suspended, but in the West 'Abbās invaded Ādharbāyḍjān in 1012/1603-4, and occupied Nakḥ-ḥiwan and Eriwan. The Ottomans under Čighāla-zāda suffered a signal defeat at Sis near Tabriz (1014/1605-6), with the loss of 20,000 men. Gandja and Tiflis were taken by the Šafawids. Internal disorders in Turkey contributed to the haphazard conduct of the war against Persia. Successive Turkish invasions of Ādharbāyḍjān were hampered by the Persian policy of devastating the regions of Čukḥūr Sa'd and Nakḥḥiwan and evacuating the inhabitants. Peace was eventually concluded at Sarāb in 1027/1617-8, but was broken by 'Abbās in 1033/1623-4, when he took Baghdād and Diyār Bakr from the Ottomans.

In other directions too 'Abbās expanded Šafawid territory. Bahrayn was annexed in 1010/1601-2, Shīrwān was reconquered in 1016/1607-8. With British aid, the island of Hurmuz was taken from the Portuguese in 1030/1620-1, but a long series of bitter wars in Georgia failed to result in permanent annexation, and 'Abbās was finally forced to recognize the Georgian prince Taymuraz. Military necessity was often the pretext for the transference of large bodies of people to other regions. Some 20,000 Armenians from the Erzerum region were enrolled in the *ghulāms*: a further 3000 families were moved from Dīulfa to Işfahān: the Qaramānlū tribe of

Qarabāgh was moved to Fārs in 1023/1614-5: and the influx of Georgians from Kakhetia—130,000 prisoners were taken in the expedition of 1025/1616-7 alone—was a major factor in achieving that admixture of races and creeds by which 'Abbās planned to offset the power of the Kīzīlbāsh.

Diplomatic contacts with European countries and with India were numerous during 'Abbās's reign, but all his efforts to create a European alliance against the Ottomans failed. Though careful to keep on good terms with the Mughal Emperors Akbar and Dīahāngīr, he always regarded Qandahār, seized by Akbar in 999/1590-1, as Persian territory, and in 1031/1621-2 he re-occupied the city. 'Abbās maintained friendly relations with the princes of Muscovy and the Tatar khāns of the Crimea. Foreign monastic orders, like the Carmelites, the Augustinians and the Capuchin Friars, were accorded permission to operate without hindrance. In 1007/1598-9 Sir Anthony Sherley, brother of Robert, was dispatched to Europe accompanied by a Persian envoy, Ḥusayn 'Alī Beg Bayāt, and visited Prague, Venice, Rome, Valladolid and Lisbon. Return embassies were sent by the Spaniards, the Portuguese and the English. The latter's envoy, Sir Dodmore Cotton, was the first accredited English ambassador to the Persian Court.

'Abbās improved communications by the construction of roads (notably the coast road through Māzandarān), bridges and caravanserais. He enriched Işfahān, which became his new capital in 1006/1597-8, with mosques, palaces and gardens: but he also built palaces at Qazwīn, and at Aşraf and Farahābād on the Caspian, where he spent an increasing amount of time in his later years. He explored the possibility of diverting some of the head-waters of the Kārūn into the basin of the Zāyanda-Rūd.

Although endowed with great qualities, 'Abbās could be ruthless, and his family fell victims to his desire for security. His father, Muḥammad Kḥudābanda, and two brothers, Abū Ṭālib and Ṭahmāsp, were blinded and incarcerated at Alamūt; a son, Muḥammad Bākīr Mirzā, was executed on a charge of treason in 1022/1613, and another, Imām Qulī, was made heir-apparent in 1030/1620 during an illness of 'Abbās, but was blinded on the latter's recovery. Throughout his reign, 'Abbās attached great importance to maintaining the *pīr u-murshīd* relationship with his subjects: hence he made frequent visits to the Shī'ite shrines at Ardabil, Mashhad, where he repaired the damage caused by the Uzbegs, and, after their capture from the Ottomans, to those at Karbalā' and Naḍjaf.

*Bibliography:* Iskandar Munshī, *Tārīkh-i 'Ālam-Ārā-yi 'Abbāsi*, Teheran 1897; *A true report of Sir Anthony Sherley's journey*, London 1600; Garcias di Silva y Figueroa, *De rebus Persarum Epistola*, Antwerp 1620; *Ambassade en Perse*, transl. de Vicqfort, Paris 1667; Pietro della Valle, *Voyages*, Paris 1745; Sir John Malcolm, *History of Persia*, London 1815, i, 555 ff.; Chardin, *Voyages du Chevalier Chardin*, ed. Langles, Paris 1811; *The three brothers*, London 1825; W. Parry, *A new and large discourse*, London 1601; Cl. Huart, *Histoire de Bagdad*, 55 ff.; Browne, iv, 99 ff.; L. L. Bellan, *Chah Abbas I*, Paris 1932; V. Minorsky, *Tadhkirat al-Mulūk*, London 1943.

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'ABBĀS II and III [see ŠAFAWIDS]

AL-'ABBĀS B. 'ABD AL-MUTṬALIB, with the kunya Abu 'l-Faḍl, half-brother of Muḥammad's father, his mother being Nutayla bint

Djanāb of al-Namir. The ‘Abbāsīd dynasty took its name from him, being descended from his son ‘Abd Allāh. Consequently there was a tendency for historians under the ‘Abbāsīds to glorify him, and in his case it is particularly difficult to distinguish fact from fiction. He was a merchant and financier, more prosperous than his half-brother Abū Ṭālib, who, in return for the extinction of a debt, surrendered to him the office of providing pilgrims to Mecca with water (*siḳāya*) and perhaps also with food (*riḳāda*). Though he owned a garden in al-Ṭā’if, he was not so wealthy as the leading men of the clans of ‘Abd Shams and Makhzūm. There is no clear evidence of any *rapprochement* between him and Muḥammad until 7/629 when he gave in marriage to Muḥammad Maymūna, the uterine sister of his wife, Umm al-Faql Lubāba. Stories purporting to show that prior to this he supported Muḥammad are suspect. Thus he is said to have acted as protector of Muḥammad at the Assembly of ‘Akāba, and, while it is conceivable that he protected him during his last year or two in Mecca, there is no evidence that the clan of Hāshim revoked Abū Lahab’s refusal to give protection. Al-‘Abbās fought against the Muslims at Badr, was taken prisoner and then released, though whether with or without a ransom is disputed. He joined Muḥammad as he was marching on Mecca in 8/630, but his conversion was less influential than that of Abū Sufyān. Muḥammad welcomed him, and after the submission of Mecca confirmed in his family the inherited office of the *siḳāya*. He is said to have acted bravely at Hunayn, and by his stentorian shout to have turned the tide of battle. He settled at Medina. Though one of those who contributed to the finances of the expedition to Tabūk, he possibly did not campaign in Syria, as is sometimes said. He was not on good terms with ‘Umar, but made a gift of his house for ‘Umar’s extension of the mosque in Medina. Muḥammad is said to have given him an annuity from the produce of Khaybar, and ‘Umar, in revising the pension roll, made him the equal of the men of Badr; but he was never given any administrative post. He died about 32/653 aged about 88.

*Bibliography*: Ibn Hishām; Wākidī, ed. Wellhausen; Ṭabarī — see indexes; Ibn Sa’d, iv/i, 1-22; Ya’qūbī, ii., 47; Ibn Ḥajjār, *al-Isāba*, ii, 668-71; Ibn al-Athīr, *Uṣd al-Ḡhāba*, iii, 109-12; Goldziher, *Muh. Stud.*, ii, 108-9; Th. Nöldeke, in *ZDMG*, 1898, 21-7; Caetani, *Annali*, i, 517-8, ii, 120-1, etc.; *MO*, 1934, 17-58.

(W. MONTGOMERY WATT)

‘ABBĀS B. ABI ‘L-FUTŪH YAḤYĀ B. TAMĪM B. MU‘IZZ B. BĀDĪS AL-ṢINHĀDĪ, AL-‘AḤFAL RUKN AL-DĪN ABU ‘L-FADL, Fāṭimid vizier, a descendant of the Zīrids [q.v.] of North Africa. He seems to have been born shortly before 509/1115, for in that year he was still a nursing. His father was then in prison and was banished in 509 to Alexandria, whither his wife Bullāra and the little ‘Abbās accompanied him. After Abu ‘l-Futuh’s death his widow married Ibn Sallār [see AL-‘ĀDIL IBN SALLĀR], commandant of Alexandria and al-Buḥayra, one of the most powerful generals of the Fāṭimid empire. When, in 544/1149-50, the caliph al-Ẓāfir appointed Ibn Maṣāl to the position of vizier, which had for some time been vacant, Ibn Sallār revolted, marched on Cairo at the head of his troops and forced the caliph to invest him with the vizierate. It was during these troubles that ‘Abbās appeared for the first time on the political scene. He took the side of his

step-father and was entrusted by him with the pursuit of Ibn Maṣāl who had taken to flight. Ibn Maṣāl fell, and on 23 Dhu ‘l-Ḳa’da 544/24 March 1150, Ibn Sallār made his entry into Cairo. During the following years ‘Abbās lived at the court of Cairo and his son, Nāṣir al-Dīn Naṣr, became a favourite of the caliph. In the beginning of 548/spring 1153, ‘Abbās was made commander of the garrison of ‘Asḳalān, the last place the Fāṭimids still possessed in Syria. Before reaching Syria, however, at Bilbays, he decided—rumour had it, at the instigation of Usāma b. Munkidh (the various historians who mention Usāma’s role evidently follow one common source, cf. Cahen, 19, note 2)—to assassinate his step-father and seize the vizierate. Naṣr, ‘Abbās’s son, returned secretly to Cairo, obtained the consent of the caliph, who idolized him, and assassinated Ibn Sallār, 6 Muḥarram 548/3 April 1153. ‘Abbās returned as fast as he could and took possession of the vizierate, whilst ‘Asḳalān fell into the hands of the Franks, 27 Djumādā I 548/20 August 1153. ‘Abbās did not enjoy the position he had won for long. According to Usāma (who was an intimate companion of Naṣr and took part in the events which he relates) ‘Abbās and his son Naṣr were deeply suspicious of each other, ‘Abbās thinking that the caliph was urging Naṣr to assassinate him. Usāma claims to have acted as a conciliator between father and son, who resolved together to kill the caliph. Naṣr lured the caliph to his house and assassinated him on the last day of Muḥarram 549/16 April 1154. Thereupon ‘Abbās charged the nearest male relations of the caliph with the crime. They were put to death and the minor son of al-Ẓāfir was placed upon the throne under the name of al-Fā’iz bi-Naṣr Allāh. These proceedings stirred up the court and the population; a message was sent to Ṭalā’i b. Ruzzik [q.v.], governor of Uṣyūṭ. ‘Abbās, together with Naṣr, fled before him to Syria, but the Franks, warned by the enemies of ‘Abbās, surprised them near al-Muwayliḥ and ‘Abbās was killed, 23 Rabī’ I 549/7 June 1154. Naṣr was captured and delivered into the hands of the Fāṭimid government and executed, Rabī’ II 550/June-July 1155. (The text of the *siḍjill* announcing his arrival in Cairo is preserved in MS Brit. Mus., *Suppl.* 1140, fol. 67v.).

*Bibliography*: Usāma b. Munkidh, *al-‘Iṭibār*, ed. Derenbourg, 5-6, 13-22, 69; Ibn Abī Ṭāy, see Cahen; Ibn Ẓāfir, see Wüstenfeld and Cahen; Ibn al-Muyassar, ed. Massé, 89-90, 92-5; Ibn al-Athīr, xi, 93-4, 122, 125-8; Abū Shāma, *Kitāb al-Rawḍatayn*, Cairo 1287-8, i, 97 ff.; Ibn Khaldūn, *al-‘Iṭbar*, iv, 74 ff.; Abū ‘l-Fidā’, iii, 29-30; Ibn Tagh-rībīrdī, vol. iii; Ibn Khallikān, nos. 496, 522; Maḳrīzī, *al-Khiṭaṭ*, ii, 30; F. Wüstenfeld, *Gesch. der Fatimiden-Chalifen*, 314 ff.; Lane-Poole, *History of Egypt*, 174; H. Derenbourg, *Oṣāma ibn Munkidh*, i, 220 ff., 238-58. For the criticism of the sources of the historians see Cl. Cahen, *Quelques chroniques anciens relatives aux derniers Fatimides*, BIFAO, 1937-8, 19, note 2. Poems concerning the affair of ‘Abbās are quoted in ‘Imād al-Dīn, *Khariḍat al-Ḳaṣr*, Egyptian poets (Cairo 1951), i, 119, 190. (C. H. BECKER—S. M. STERN)

AL-‘ABBĀS B. AL-AḤNAF, ABU ‘L-FADL, a matory poet of ‘Irāq, died, it seems, after 193/808. His family belonged to the Arab clan of Ḥanifa, from the district of Baṣra, but had emigrated to Khurāsān. It seems, however, that the father of al-‘Abbās returned to Baṣra, where he is said to have died in 150/767 (al-Khaṭīb al-Baḡhdādī, 133). Al-