

*Bibliography:* J. Jomier, *Le Maḥmal et la caravane égyptienne des pèlerins de La Mecque*, Cairo 1953 and references quoted. (J. JOMIER)

AMĪR ḤAMZA [see ḤAMZA B. 'ABD AL-MUṬṬAL B.]

AL-AMĪR AL-KABĪR, "great amir", title which had originally been granted in the Mamlūk kingdom to "all those who had seniority in service and in years". Consequently there was a whole group of *amirs* of which every individual was called *al-amir al-kabir*. In the days of Shaykhūn al-'Umarī (752/1352) the title became reserved for the commander-in-chief (*atābak al-'asākir*) of the kingdom. From that date onward it became the most common title of the commander-in-chief beside that of his rank.

*Bibliography:* M. van Berchem, *CIA, L'Égypte*, 276, 290, 452, 593; Makrīzī, *Histoire des Sultans Mamlouks*, transl. Quatremère, i, 3; Poliak and Ayalon, as quoted in AMĪR AL-ḤĀDJĪ.

(D. AYALON)

AMĪR KHĀN, 1768-1834, the famous Paṭhān predatory chief and associate of Djaswant Rāo Holkar, was born at Sambhal in the Murādābād district of Rohilkhand. As a young man he and his adherents were employed by various *zamindārs* and Marāṭha officials as *sihbāndī* troops for the collection of the revenues. He rapidly developed into a leader of banditti and as such was successively employed by the rulers of Bhopāl, Indore and Dījāyūr. In 1798 he received the title of *nawāb* from Djaswant Rāo Holkar. The following year he plundered Saugor and the surrounding country. In 1809, in combination with the Pindāris, he planned to attack Berar but his designs were frustrated by Lord Minto's despatch of troops to that area. By the year 1817 the strength of his army had increased to 8,000 infantry, 20,000 cavalry, and 200 guns. In the same year, realizing the strength of the British, he concluded a treaty with Lord Hastings, the governor-general, by which, provided he disbanded his army, he was guaranteed in the possession of his territories. He thus became the founder of the state of Tonk [q.v.] which, since 1948, has been merged into the Union of Rājāstān.

*Bibliography:* Busawun Lal, *Memoirs of the Puthan Soldier of Fortune the Nuwab Ameer-ood-Dowlah Mohummud Ameer Khan* compiled in Persian, translated into English by H. T. Prinsep, Calcutta 1832; J. Malcolm, *A Memoir of Central India*, London 1823; M. S. Mehta, *Lord Hastings and the Indian States*, Bombay 1930; H. T. Prinsep, *History of the Political and Military Transactions during the Administration of the Marquess of Hastings*, 1825; *Treaties, Engagements and Sanads* (ed. C. U. Aitchison, 1909) Vol. iii, No. xcix. (C. COLIN DAVIES)

AMĪR KHUSRAW DIHLAWĪ, the great Indo-Persian poet, was born in 651/1253 at Paṭiyālī in the district of Etah, Uttar Pradesh, India. His father, Sayf al-Dīn Maḥmūd, was a Turk who had entered India in the time of Sultan Shāms al-Dīn Iltutmish under whom he took service as an army officer. His mother was a daughter of 'Imād al-Mulk, muster master of the kingdom. Amīr Khusrāw, according to his own statements, early showed great promise as a poet. From the age of eight when his father died, Amīr Khusrāw was cared for by his maternal grandfather. After the latter's death, Amīr Khusrāw took service with 'Alā' al-Dīn Kishlū Khān, nephew of Sultan Balban and then with Nāsir al-Dīn Bughrā Khān, son of the sultan, when he was appointed governor of Sāmāna. After accompanying Bughrā Khān to

Bengal, Amīr Khusrāw returned to Dihli and accepted the patronage of the sultan's eldest son, Muḥammad Kā'ān Malik and accompanied him to Multān. In 683/1284 Muḥammad was killed in battle with the Mongols and Amīr Khusrāw himself was captured only to escape soon after. He returned to Dihli and attached himself to Malik 'Alī Sardjāndār Ḥātām Khān and went with him to Oudh when Sultān Muizz al-Dīn Kaykubād went to meet his father Bughrā Khān in 686/1287. Ḥātām Khān was appointed governor of Oudh and Amīr Khusrāw remained with him for two years before seeking permission to return to Dehli, where he accepted the patronage of the Sultan.

In the reign of Djalāl al-Dīn Khaldjī 689/1290-695/1295, Amīr Khusrāw was given a royal pension of twelve hundred tankahs annually and, according to Barnī, was a great favourite of the Sultān. But on the murder of Djalāl al-Dīn Khaldjī the poet transferred his allegiance to his assassin 'Alā' al-Dīn Khaldjī who confirmed him in his pension but proved an exacting patron. 'Alā' al-Dīn Khaldjī's reign, 695/1295 to 715/1315, saw Amīr Khusrāw's most prolific period. Amīr Khusrāw also enjoyed favour under Sultans Kutb al-Dīn Mubarak Shāh 716/1316-720/1320 and Ghiyāth al-Dīn Tughluq, 720/1320-725/1325.

During his lifetime, Amīr Khusrāw became a disciple of the Cīshī saint Nizām al-Dīn Awliyā of Ghīyāthpūr and when the poet died in 725/1325, a few months after the accession of Sultan Muḥammad Tughluq, he was buried at the foot of Nizām al-Dīn Awliyā's grave.

The following works of Amīr Khusrāw are extant.

(1) Five *diwāns*, viz., (a) *Tuḥfat al-Sighār*, poems of adolescence collected about 671/1272; (b) *Wasaf al-Hayāt*, poems of middle life collected originally about 683/1284; (c) *Ghurraṭ al-Kamāl*, poems of maturity collected originally about 693/1293; (d) *Bahīyya Naḳīyya*, collected about 716/1316; (e) *Nihāyat al-Kamāl*, collected about 725/1325.

(2) The *Khamṣa*, viz., (a) *Maṭla' al-Anwār*, 698/1298; (b) *Shirīn u-Khusrāw*, 698/1298; (c) *Ā'ina-i Sikandari*, 699/1299; (d) *Haṣṭ Bihisht*, 701/1301; (e) *Madjūn u-Laylā*, 698/1298.

(3) The *Ghazaliyyāt*, or lyrical poems.

(4) The Prose Works, viz., (a) *Khazā'in al-Futūḥ*, the victories of Sultan 'Alā' al-Dīn Khaldjī; (b) *Ajḍal al-Fawā'id*, a collection of the sayings of Nizām al-Dīn Awliyā presented to the saint in 719/1319; (c) *I'djāz-i Khusrāwī*, completed in 719/1319, specimens of elegant prose composition.

(5) The historical poems, viz., (a) *Kirān al-Sa'dayn*, completed in 688/1289, a *mathnawī* on the meeting of Sultan Mu'izz al-Dīn Kaykubād and his father Nāsir al-Dīn Bughrā Khān on the banks of the Sardjū in Oudh; (b) *Miftāḥ al-Futūḥ*, a *mathnawī* on four victories of Djalāl al-Dīn Firūz Khaldjī, completed in 690/1291 and forming part of the *Ghurraṭ al-Kamāl*. (c) *Duwal Rānī Khidr Khān* or *Ashīka*, a *mathnawī* completed in 715/1316 on the love story of Khidr Khān, son of Sultan 'Alā' al-Dīn Khaldjī, and Devaldi, the daughter of Rādja Karn of Nahrwāla, with a later continuation telling of Khidr Khān's estrangement from his father, his confinement in the fortress of Gwalior, his blinding and eventual murder at the instigation of Malik Kāfūr; (d) *Nuh Sipihr*, a *mathnawī* describing the glories of Sultan Kutb al-Dīn Mubārak Shāh Khaldjī's time, completed in 718/1218; (e) *Tughluq-nāma*, a *mathnawī* on the victory of Ghiyāth al-Dīn Tughluq over Khusrāw Khān in 720/1320.

Amir Khusraw and the History of his Times. The works of Amir Khusraw provide the fullest single expression extant of medieval Indo-Muslim civilisation. They reveal, as perhaps does no other surviving body of Indo-Persian literature of the time, the religious, ethical, cultural and aesthetic ideas of courtly, educated and wealthy Indian Muslims of the 8th/14th and 9th/15th centuries.

Amir Khusraw was not an historian. No more in his "historical poems" than in his *diwāns* and *ghazals* does he attempt a critical account of the human past. Amir Khusraw wrote to please his patrons by appealing to their imaginations, emotions and to their vanity as courtly educated Muslims. For Amir Khusraw the life of man in history is a pageant of stereotyped formal action by god-like sultāns and great men, who personify Muslim ideals of conduct.

*Bibliography:* Storey, Section II, Fasciculus 3. M. History of India, London 1939; Muḥammad Wahid Mirza, *Life and Times of Amir Khusrau*, Calcutta 1935. (P. HARDY)

**AMIR MADJILIS**, master of audiences or ceremonies, one of the highest dignitaries of the Saldjūks of Asia Minor (see SALDĪŪK). In the Mamlūk kingdom the *amir madjilis* had charge of the physicians, oculists and the like. The sources do not elucidate the connection between the rank of *amir madjilis* and this particular task, which seems to be of no special importance. Although the rank of *amir madjilis* was in the early Mamluk period superior to that of *amir silāh* [q.v.], neither of them was of great significance at that time. In the Circassian period the *amir madjilis*, though inferior to the *amir silāh*, was third in importance amongst the highest *amirs* of the kingdom.

*Bibliography:* Makrizi, *Histoire des Sultans mamlouks* (transl. Quatremère), ii/1, 97; M. van Berchem, *CIA, L'Égypte*, 274, 585; M. Gaudet-Demombynes, *La Syrie etc.*, p. lvii; L. A. Mayer, *Saracenic Heraldry*, 69, 101 etc.; D. Ayalon, in *BSOAS*, 1954, 59, 69. (D. AYALON)

**AMIR AL-MU'MININ**, "Commander of the Believers" (the translation "Prince of the Believers" is neither philologically nor historically correct), title adopted by 'Umar b. al-Khaṭṭāb on his election as caliph. *Amir*, as a term designating a person invested with command (*amr*), and more especially military command, is in this general sense compounded with *al-mu'minin* to designate the leaders of various Muslim expeditions both in the lifetime of the Prophet and after, e.g. Sa'd b. Abī Waqqāṣ [q.v.], the commander of the Muslim army against the Persians at Qādisiyya. Its adoption as a title by 'Umar may more probably, however, be connected with the Qur'ānic verse "Obey God and obey the Apostle and those invested with command (*ulī 'l-amr*) among you" (iv, 58/62). From this time until the end of the Caliphate as an institution, *amir al-mu'minin* was employed exclusively as the protocollary title of a caliph, and among the Sunnis its adoption by a ruler implied a claim to the office of caliph (see KHALĪFA), whether in its universal significance (as by the Umayyads, 'Abbāsids, and the Shī'ite Fātimids) or as implying independent Islamic authority (as by the Umayyads in al-Andalus from 316/928 [see 'ABD AL-RAḤMĀN III], the Mu'minids in the Maghrib [see E. Lévi-Provençal, *Trente-sept lettres officielles almohades*, *Hesp.*, 1941, 1 ff.], and several of the minor dynasties in al-Andalus before and after the Muwahhid conquest). The Mu'minid caliphate was claimed from 650/1253

by the Hafsīd *amirs* of Ifrīqiya, and was after the extinction of the 'Abbāsīd caliphate at Baghdād in 656/1258 fleetingly recognized as the universal caliphate by the Mamlūk sultans of Egypt, until their establishment of the new line of 'Abbāsīd caliphs in Cairo [see 'ABBĀSIDS]. In the Maghrib itself the Hafsīd claim was contested by the Marinids in Morocco, who also adopted the title of *amir al-mu'minin* in the 8th/14th century, and were followed by all the succeeding dynasties in Morocco.

By the political jurists the title *amir al-mu'minin* was interpreted in a general sense, without special reference to command in the Holy War, except in so far as the proclamation of *djihad* remained a prerogative of the caliphate. In other Muslim circles, however, especially among the Zaydīs (see below), its association with active prosecution of the *djihad* still survived. In this sense it was occasionally employed by the early Ottoman sultans (see H. A. R. Gibb, in *Bibl.*); but it was never formally adopted by their successors as implying a claim to the universal caliphate, even after the occupation of Egypt by Salīm I in 922/1517. In the same sense it was assumed by various leaders of Muslim armies in West Africa [see AḤMAD AL-SHAḤKĪ and AḤMAD LOBBO], and is still employed as the style of their successors in N. Nigeria.

Among the Shī'a, the Imāms in general limit the title to 'Alī b. Abī Ṭālib exclusively; the Ismā'īlīs apply it to such of the Fātimid caliphs as each sect recognizes; while the Zaydīs regard it as legitimately claimed by any 'Alid who seeks to establish his claim by force of arms (hence its present use by the Imāms of al-Yaman). Among the Khawāridj the title was rarely used, except by the Rustamids [q.v.] of Tāhart.

Very occasionally the term is applied in a figurative sense to outstanding scholars; e.g. the traditionist Shu'ba b. al-Ḥadīdjādī is described as *amir al-mu'minin fi 'l-riwāya* (Abū Nu'aym, *Hilyat al-Awliyā'*, vii, 144), and the grammarian Abū Ḥayyān al-Gharnāṭī as *amir al-mu'minin fi 'l-naḥw* (Mak-kari, *Analektes*, 826).

*Bibliography:* M. van Berchem, *Titres califiennes d'Occident*, *JA* 1907/i, 245-335; E. Tyan, *Institutions de Droit public musulman. I. Le Califat*, Paris 1954, esp. 198 ff.; H. A. R. Gibb, *Some Considerations etc.*, *Archives d'Histoire et de Droit oriental*, iii, Wetteren 1948, 401-10. See also general works under KHALĪFA. (H. A. R. GIBB)

**AMIR AL-MUSLIMIN**, i.e. lord of the Muslims, a title which the Almoravids first assumed, in contra-distinction to *Amir al-Mu'minin* [q.v.]. The latter title was born by the independant dynasties; the Almoravids, however, recognized the supremacy of the 'Abbāsids and did not wish to arrogate to themselves this title of the Caliphs. So they established a kind of sub-caliphate with a title of their own. Afterwards the African and Spanish princes bore either the one or the other of these titles, according as they sought after the independent caliphate or recognized any supremacy.

*Bibliography:* M. van Berchem, *Titres califiennes d'Occident* (*Journ. As.*, series 10, ix, 245-335).

(A. J. WENSINCK)

**AMIR SILĀH**, grand master of the armour. In the Mamlūk kingdom he was in charge of the armour-bearers (*silāhdāriyya*) and supervised the arsenal (*silāhkhāna*). It was his duty to bear the sultan's arms in public ceremonies and to convey them to him in battle and other occasions. In the early Mamluk period the office of *amir silāh* was not