

Abū Mūsā was very highly thought of for his recitation of the Qur'ān and the prayers, for he had a pleasant voice (Ibn Sa'd, *Ṭabaqāt*, ii/2, 106), but above all his name continues to be connected with Qur'ānic studies, for he established a *muṣḥaf* which locally outlived the composition of the vulgate of 'Uthmān (see Ch. Pellat, *Milieu basrien*, 73 ff.).

Bibliography: All the chroniclers and historians of early Islam, and all the collections of biographies of early personalities speak of Abū Mūsā (the main ones have been indicated in the body of this article). Numerous quotations are to be found in Caetani, *Chronographia islamica*, 42 A.H., 479; idem: *Annali*, Indices and vols. vii-x, *passim*; Ibn Abi 'l-Ḥadīd, *Sharḥ Nahāj al-Balāgha*, Cairo 1329, iii, 287-9, 291, 293 f., iv, 199 f., 237 f. On the conquest of Khūzistān: Welhausen, J., *Skizzen und Vorarbeiten*, vi, Berlin 1899, 94-113. (L. VECCEIA VAGLIERI)

ASH'ARIYYA, a theological school, the followers of Abū 'l-Ḥasan al-Ash'arī [q.v.], sometimes also called Ash'ā'ira. (The history of the school has been little studied, and some of the statements in this article must be regarded as provisional).

External history. During the last two decades of his life al-Ash'arī attracted a number of disciples, and thus a school was founded. The doctrinal position of the new school was open to attack from several quarters. Apart from members of the Mu'tazila, certain groups of orthodox theologians attacked them. To the Ḥanbalis [q.v.] their use of rational arguments was an objectionable innovation. On the other hand, to the Māturīdiyya [q.v.], who also were defending orthodoxy by rational methods, some of their positions seemed too conservative (cf. the criticisms made by an early member of that school in *Sharḥ al-Fiḥḥ al-Akbar* ascribed to al-Māturīdī). Despite such opposition the Ash'ariyya apparently became the dominant school in the Arabic-speaking parts of the 'Abbāsīd caliphate (and perhaps also in Khurāsān). In general they were in alliance with the legal school of al-Shāfi'ī (though al-Ash'arī's own school of religious law is not clear), while their rivals, the Māturīdiyya, were almost invariably Ḥanafis. Towards the middle of the 5th/11th century, the Ash'ariyya were persecuted by the Buwayhid sultans, who favoured a combination of the views of the Mu'tazila and Shī'īa. But with the coming of the Saljuqs the tables were turned, and the Ash'ariyya received official support, especially from the great *wazīr* Nizām al-Mulk. In return they gave intellectual support to the caliphate against the Fātimids of Cairo. From this time on, until perhaps the beginning of the 8th/14th century, the teaching of the Ash'ariyya was almost identical with orthodoxy, and in a sense it has remained so until the present time. The Ḥanbalī reaction centring in Ibn Taymiyya (d. 728/1327) was of limited influence. From about the time of the *shaykh* al-Sanūsī (d. 895/1490), however, though al-Ash'arī and the great names of his school were honoured and accepted, the leading theologians no longer regarded themselves as belonging to the Ash'ariyya, and were in fact eclectic.

Important members of the Ash'ariyya (see the individual articles): al-Bāqillānī (d. 403/1013), Ibn Fūrak (Abū Bakr Muḥammad b. al-Ḥasan) (d. 406/1015-6), al-Isfarā'īnī (d. 418/1027-8), al-Baghdādī ('Abd al-Kāhīr b. Ṭāhīr) (d. 429/1037-8), al-Sumnānī (d. 444/1052), al-Djuwaynī Imām al-Ḥaramayn (d. 478/1085-6), al-Ghazālī (Abū Ḥāmid Muḥammad) (d. 505/1111), Muḥammad b. Tūmart

(d.c. 525/1030), al-Shahrastānī (d. 548/1153), Fakhr al-Dīn al-Rāzī (d. 606/1210), al-Idrī (d. 756/1355), al-Djurjānī (d. 816/1413).

Internal evolution. Little is known about the views of the Ash'ariyya in the half-century after the founder's death. Al-Bāqillānī is the first person whose work is extant and accessible, and by his time it is noteworthy that the Ash'ariyya are making use of certain conceptions of the Mu'tazila (notably Abū Ḥāshim's doctrine of the *ḥāl*), and have perhaps been influenced by the criticisms of the Māturīdiyya. One point on which the school was beginning to differ from al-Ash'arī himself was in the interpretation of the corporeal terms applied to God, such as hands, face and sitting on the throne. Al-Ash'arī had said these were to be taken neither literally nor metaphorically but *bi-lā kayf*, "without asking how"; but al-Baghdādī and al-Djuwaynī interpreted "hand" metaphorically as "power", and "face" as "essence" or "existence"; and the attitude of most of the later Ash'ariyya was similar (cf. Montgomery Watt, *Some Muslim Discussions of Anthropomorphism*, in *Transactions of the Glasgow University Oriental Society*, xiii, 1-10). Again, while al-Ash'arī had insisted that man's acquiring (*kasb*) of acts was created, thus emphasizing God's omnipotence at the expense of man's responsibility, al-Djuwaynī was able to put forward the view that the doctrine of the Ash'ariyya was a *via media*.

Towards the middle of the 5th/11th century there was a change in method. Ibn Khaldūn (tr. de Slane, iii, 61) speaks of al-Ghazālī as the first of the "moderns", doubtless because of his enthusiasm for the Aristotelian syllogism, but there are already in al-Djuwaynī traces of methodological advance (cf. Gardet and Anawātī, op. cit. infra, 73). It was al-Ghazālī, however, who steeped himself in the doctrines of Ibn Sīnā and others of the *philosophers* until he could attack them on their own ground with devastating success. Little more was heard of the *philosophers*, but from this time onward their Aristotelian logic and much of their Neoplatonic metaphysics was incorporated in the teaching of the Ash'ariyya. This teaching rapidly became intellectualised in a bad sense. Sometimes even views of doubtful orthodoxy were taken over, and the philosophical prolegomena occupied more space and attention than the strictly theological doctrines (notably in al-Idrī and his commentator al-Djurjānī). In the end the school may be said to disappear in a blaze of philosophy.

Bibliography: (see also bibliographies for al-Ash'arī and individual members of the school): Ibn 'Asākir, *Tabyīn Kaḏhib al-Muftarī*, Damascus 1347, (for trs. by McCarthy and Mehren v. art. al-Ash'arī); M. Schreiner, *Zur Geschichte des As'aritentums*, in *Actes du 8^e Congr. des Orient.*, i A, 79 ff.; Carra de Vaux, *Les Penseurs de l'Islam*, Paris 1923, iv, 133-94; L. Gardet and M. M. Anawātī, *Introduction à la Théologie Musulmane*, Paris 1948, esp. 52-76.

(W. MONTGOMERY WATT)

AL-ASH'ATH, ABŪ MUḤAMMAD MA'DIKARIB B. KAYS B. MA'DIKARIB, of the clan of al-Ḥārith b. Mu'āwiya, a chief of Kinda in Ḥaḍramawt. The nickname, by which he is most commonly known, means "with unkempt or dishevelled hair"; he is also called, but less frequently, *al-Ashadīdī*, "the scar-faced", and *'Urf al-Nār*, said to be a South-Arabian term for "traitor". In earlier life he led an expedition against the tribe of Murād, who had murdered his father, but was taken prisoner and

had to pay 3000 camels for his ransom. In 10/631 he was leader of the delegation (*waḡd*) which offered the submission of a section of Kinda to the Prophet at al-Madīna. It was arranged that his sister Ḳayla should be married to Muḥammad, but he died before she arrived in al-Madīna. After Muḥammad's death (11/632) al-Ash'ath rose in revolt with his clan and was besieged by Muslim troops in the castle of al-Nuḡjayr; according to the legend he surrendered the castle on condition of immunity for himself and nine others, but omitted to include his own name in the document of surrender, and barely escaped execution. He was, however, sent to al-Madīna, where Abū Bakr not only pardoned him but married him to his own sister Umm Farwa or Kurayba (according to other reports this marriage had taken place already at the time of the delegation to Muḥammad). He took part in the wars in Syria and lost the sight of an eye at the battle of the Yarmūk; he and his tribesmen were sent thereafter by Abū 'Ubayda to join Sa'd b. Abī Waḡḡās at Ḳādisiyya, and he commanded one of the Arab forces which occupied northern 'Irāk. He settled in Kūfa as chief of the Kindite sector, and appears to have taken part in the expedition to Ḍḡharbāyḡḡān in 26/646-7. At the battle of Ṣiffin he played a leading part both in the fighting and in the negotiations, and is represented as having forced 'Alī to accept the principle of arbitration and to agree to the selection of Abū Mūsā on the 'Irākī side (see 'ALĪ B. ABĪ ṬALĪB). Pro-Ṣhī'ite tradition accordingly represents him and his whole house as inveterate traitors. He died in Kūfa during the government of al-Ḥasan b. 'Alī (40/661), to whom one of his daughters was married. For his descendants see IBN AL-ASH'ATH.

Bibliography: L. Caetani, *Chronographia Islamica*, A.H. 40, § 29; Ibn Sa'd, vi, 13-14; Muḥammad b. Ḥabīb, *al-Muḥabbar*, index; Naṣr b. Muzāḥim, *Waḡ'at Ṣiffin* (Cairo 1365), passim; general histories of the Caliphate. (H. RECKENDORF *)

AL-ASHDĀḲ [see 'AMR B. SA'ID].

(AL)-ASHDĀḲ B. 'AMR AL-SULAMĪ, Abū 'I-Walid, Arab poet of the end of the 2nd/8th century. An orphan, he settled at an early age at Baṣra with his mother, and, when he showed signs of talent, the Ḳaysites of the town who, since the death of Baḡḡshār b. Burd (a *mawlā* of the Banū 'Uḡayl) had not possessed any poet of eminence, adopted him and fabricated for him a Ḳaysite genealogy. His formative period at an end, he went to al-Raḡḡa to Ḍḡja'far b. Yaḡyā al-Barmakī, who presented him to al-Raḡḡid, and, from then on, he became the panegyrist of the caliph and his entourage (Barmakids, al-Ḳāsim b. al-Raḡḡid, al-Amīn, al-Faḡḡl b. al-Rabī', Muḥammad b. Maṣṣūr b. Ziyād and others). The greater part of his surviving work consists of panegyrics which were assured of the widest possible circulation through the agency of the Ḳaysites of Baṣra; there are also a few funeral orations, notably for al-Raḡḡid and al-Ashdāḡ's own brother Aḡmad, who was also a poet, but confined himself to erotic poetry (on him, see Ṣūlī, *Awrāḡ*, 137-43).

Bibliography: Ṣūlī, *K. al-Awrāḡ*, ed. by J. H. Dunne, Cairo 1934, i, 74-137, which reproduces an important part of the poet's work; Ḍḡjāḡiz, *Bayān*, ed. by Sandūbī, iii, 194-5; Ibn al-Mu'tazz, *Ṭabaḡāt*, GMS, N.S. xiii, 117-9; Abū Tanīmām, *Ḥamāsa*, index; Ibn Ḳutayba, *Shī'r*, 562-5; *Aḡḡānī*, xvii, 30-51; Marzubānī, *Muwashshah*, 295; *Ta'rikḡh Baḡḡdād*, vii, 45; Ibn 'Asākir, iii, 59-63; Rifā'ī, *'Asr al-Ma'mūn*, ii, 419-22; Brockelmann, S I, 119. (CH. PELLAT)

'ASHIK, an Arabic word meaning lover, frequently in the mystical sense. Among the Anatolian and Ḍḡharbāyḡḡānī Turks, from the late 9th/15th or 10th/16th century, it is used of a class of wandering poet-minstrels, who sang and recited at public gatherings. Their repertoire included religious and erotic songs, elegies and heroic narratives. At first they followed the syllabic prosody of the popular poets, but later were subjected to Persian influence, both directly and through the Persian-influenced Turkish Ṣūfī poets. Köprülü has argued that they represent a social element distinct alike from the popular poets, the court poets, and the *madrasa* or convent-educated religious poets, and are the successors of the earlier Turkish bards known as *ozan* [q.v.]. They are especially numerous in the 17th century, when we find them among the dervish orders, the Janissaries, and other branches of the armed forces. The most famous among them are Gewheri and 'Ashik 'Ömer.

Bibliography: Köprülüzade Mehmed Fu'ad [= M. F. Köprülü], *Türk Şazâirlerine ait mevlîler ve tetkikler*, i-v, Istanbul 1929-30; idem, *Türk Edebiyatında ilk Mutaşavvıflar*, Istanbul 1918, 390-2; M. K. Köprülü, *Türk Şazâirleri antolojisi*, i-ii, Istanbul 1939-40; numerous other writings by M. F. Köprülü on this subject will be found listed in *Fuad Köprülü Armağanı*, Istanbul 1953, xxvii-l. For an account of the impression made on a young Turk in the 19th century by the 'ashik poets, see the autobiography of Ziyā Paṣṣa, translated in Gibb, *Ottoman Poetry*, v, 46, 51-2. A contest between 'ashiks in Mughla is described by H. J. van Lennep, *Travels in little-known parts of Asia Minor*, i, New York 1870, 253-4. See further H. Ritter, *Orientalia*, i, *Istanbul Mitteilungen*, i, Istanbul 1933, 3 ff. (*Der Sängerveltstreit*). (B. LEWIS)

'ASHIK, MUḤAMMAD B. 'UTHMĀN B. BĀYEZĪD, Turkish cosmographer, born about 964/1555 in Trebizond, the son of a teacher at the Koran elementary school of the Ḳḡḡātūniyya mosque. At the age of 20, he left his native town to see the world. The geographical part of his writings (mentioned below), contains references to his travels covering Anatolia and Rumelia. He did, for instance, take part in 'Uḡmān Paṣṣa's (died 993/1585) campaign in the Caucasus and southern Russia in the years 989-992/1581-1584. After 994/1585, he spent several years in Salonica, whence he participated—in 1002-1003/1593-1594—in Ḳodḡia Sinān Paṣṣa's (died 1004/1596) Hungarian campaign. In 1005/1596, he settled in Damascus, where he completed the writing of his cosmographic work in Ramaḡḡān 1006/April-May 1598. The date of his death is not known.

Muḥammad 'Ashik's work, *Manāẓir al-'awālim* is composed of two parts. Part I begins with the creation of the world and describes the 'upper' world, and something of the 'lower', i.e. the stars, paradise and its inhabitants, and hell and its inhabitants. Part II treats the 'lower' world in 18 chapters. Chapters 1 to 12 are strictly geographical, and 13 to 18 are of a more general nature. In a final chapter, he speaks of the duration and the end of the world. The work is a vast compilation of the reports of the older Arabic and Persian cosmographers, geographers and natural scientists. It is clearly arranged under headings and written in Turkish, giving precise references to the source in every case. In the geographical part, he mentions in addition—again with references—what the personal view of each author on individual objects was. There are consi-