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(O. LÖFGREN)

AḤMAD B. KḤĀLID [see AḤMAD AL-NĀSIRĪ].

AḤMAD B. MUḤAMMAD B. ʿABD AL-ŠAMAD ABŪ NAŠR, vizier of the Ghaznawid Masʿūd b. Maḥmūd (after the death of his celebrated predecessor al-Maymandī (423/1032). He began his career as steward (*katkhudā*) of Khʿarizm Shāh Altūntāsh, and having become the vizier of Masʿūd he managed to retain this office during the latter's reign. After the defeat at Dandānakān, Masʿūd, who himself retired to India, sent him as attendant of his son Mawdūd to Balkh in order to defend this city against the Saldjūks. Also after the accession of Mawdūd (432/1041) he officiated for some time as vizier until al-Maymandī's son received that office. The year of his death is unknown.

Bibliography: Bayhakī (Morley); Ibn al-Athīr, ix; De Biberstein-Kazimirski, *Diwan Menoutchehri*, preface.

AḤMAD B. MUḤAMMAD ʿIRFĀN [see AḤMAD BRĒLWĪ].

AḤMAD B. MUḤAMMAD AL-MANŠŪR [see AḤMAD AL-MANŠŪR].

AḤMAD B. SAHL B. HĀSHIM, of the aristocratic dihkān family Kāmkariyān (who had settled near Marw), which boasted of Sāsānian descent, governor of Khurāsān. In order to avenge the death of his brother, fallen in a fight between Persians and Arabs (in Marw), he had under ʿAmr b. al-Layth stirred up a rising of the people. He was taken prisoner and brought to Sistān, whence he escaped by means of an adventurous flight, and after a new attempt at a rising in Marw he fled for refuge to the Sāmānid Ismāʿīl b. Aḥmad in Bukhārā. Aḥmad took an active part in the battles of Khurāsān and Rayy under Ismāʿīl, and in the conquest of Sistān under Aḥmad b. Ismāʿīl. Having been sent under the command of Naṣr b. Aḥmad against the rebellious governor of Khurāsān, Ḥusayn b. ʿAlī al-Marwarrūdī, he defeated his antagonist in Rabiʿ I 306/Aug.-Sept. 918. But shortly afterwards he rebelled himself against the Sāmānids, was vanquished on the Murghāb by the commander-in-chief Ḥamūya b. ʿAlī and sent to Bukhārā, where he died in prison in Dhū'l-Ḥijja 307/May-June 919.

Bibliography: Ibn al-Athīr (ed. Tornb., viii, 86 ff.) and the same information in a somewhat more circumstantial wording in Gardīzi, *Zayn al-Aḥbār* (ed. Nazim, 1928, 27-9); evidently there is a common source, probably al-Sallāmī's *Taʾrikh Wulāt Khurāsān*. (W. BARTHOLD)

AḤMAD B. SAʿĪD [see BŪ SAʿĪD].

AḤMAD B. ṬULŪN, founder of the Ṭulūnid [q.v.] dynasty, the first Muslim governor of Egypt to annex Syria. Vassal in name only of the ʿAbbāsid caliph, he is a typical example of the Turkish slaves who from the time of Hārūn al-Raṣīd were enlisted in the private service of the caliph and the principal officers of state, and whose ambition and spirit of intrigue and independence were soon to make them the real masters of Islam. Aḥmad's father Ṭulūn is said to have been included in the tribute sent by the governor of Bukhārā to the caliph al-Maʾmūn c. 200/815-6, and rose to command the caliph's private guard. Aḥmad, born in Ramaḍān 220/Sept. 835, received his military training at Sāmarrā and afterwards studied theology at Ṭarsūs.

By his bravery he gained the favour of the caliph al-Mustaʿīn, who, on his abdication in 251/866, chose to go into exile under the guard of Aḥmad. The latter had no hand in the subsequent murder of al-Mustaʿīn, probably because his cooperation had not been invited. In 254/868 the caliph al-Muʿtazz gave Egypt as apanage to the Turkish general Bākbāk, who had married Ṭulūn's widow. Aḥmad was appointed as lieutenant of his father-in-law, and entered Fustāt on 23 Ramaḍān 254/15 Sept. 868.

For the next four years Aḥmad was engaged in seeking to obtain control of the administration from Ibn al-Mudabbir, the powerful and skilful intendant of finance, whose intolerable exactions, cunning and greed had earned the hatred of the Egyptians. The struggle was fought out mainly through the medium of their agents and relations at Sāmarrā, and ended with the removal of Ibn al-Mudabbir. After the murder of Bākbāk Egypt was given as apanage to Yardjūkh, who had married one of his daughters to Ibn Ṭulūn; he confirmed Aḥmad in his post as vice-governor, and invested him also with authority over Alexandria, Barqa, and the frontier districts, which had hitherto lain outside his government. The revolt of Amādjūr, governor of Palestine, gave Aḥmad the opportunity to obtain the caliph's authorization to purchase a large number of slaves in order to subjugate the rebel. Although the task was subsequently confided to another, this intact army constituted the foundation of Ibn Ṭulūn's power. For the first time, Egypt possessed a large military force which was independent of the caliphate. By liberal gifts, Aḥmad gained the favour of the ʿAbbāsid courtiers, and succeeded in obtaining the annulment of an order of recall issued by the caliph. It was to Ibn Ṭulūn, and not to Ibn al-Mudabbir's successor, that the caliph addressed his requests for the Egyptian contributions to the treasury. In order that he might have the personal use of them by keeping their sum a secret from his brother al-Muwaffak, he placed the financial administration of Egypt and the Syrian Marches under Aḥmad. In 258/872, the caliph's son Djaʿfar (later entitled al-Mufawwad) succeeded Yardjūkh as apanagist of Egypt; al-Muʿtamid had recognized his brother al-Muwaffak as heir to the throne after his own son and had divided the empire between the two heirs-presumptive, al-Muwaffak receiving the eastern provinces as his apanage, and al-Mufawwad the western; a regent, the Turk Mūsā b. Bughā was appointed as coadjutor of the latter. In fact, al-Muwaffak exercised the supreme power. But while the caliphate was threatened in the east by attacks and movements of independence, and in the south by the revolt of the Zindj which engaged the forces of al-Muwaffak, he himself, the only man capable of making a stand against Ibn Ṭulūn, was threatened above all by the disorders in the administration and by the internal conflicts between the caliph and himself on the one hand, and the captains of the Turkish regiments on the other.

Such was the state of the caliphate at the moment selected by Ibn Ṭulūn for his essay at independence, after gaining the financial control of his territories. On account of the long and costly campaigns against the Zindj the commander-in-chief al-Muwaffak considered himself entitled to obtain financial assistance from all the provinces belonging to the caliphate. On receiving a sum from Ibn Ṭulūn which he considered unsatisfactory, he sent a force of troops under Mūsā b. Bughā to remove him (263/877), but the demands of the soldiers and the fears inspired

by Ibn Ṭulūn's forces led to the abandonment of the attempt. Aḥmad was now encouraged to occupy Syria (264/878), under the pretext of engaging in the holy war and of defending the frontiers in Asia Minor against the Byzantines. But he had to return to Egypt shortly after to deal with a revolt by his son 'Abbās, whom he had appointed as his lieutenant in Egypt.

After the Syrian campaign, Ibn Ṭulūn began to add his own name to those of the caliph and of *Dja'far* on his gold coinage. (It should be noted that Ibn Ṭulūn always recognized the caliph al-Mu'tamid himself, perhaps just because he was powerless.) In 269/882 Aḥmad invited the caliph to take refuge with him, aiming by this means to concentrate the whole sovereign authority in Egypt and to gain the merit of being the saviour of the caliph, now a shadow. But the latter's flight was intercepted, and al-Muwaffaq nominated Ishāk b. Kundādī as governor of Egypt and Syria. Aḥmad retaliated by proclaiming through an assembly of jurists which met at Damascus the forfeiture of al-Muwaffaq's succession to the throne. Al-Muwaffaq thereupon compelled the caliph to have Aḥmad cursed in the mosques, while Aḥmad had the same measure applied to al-Muwaffaq in the mosques of Egypt and Syria. But al-Muwaffaq, though finally victorious in his war with the Zindj, sought to have the *status quo* recognized, in the hope of gaining from Aḥmad by mildness and diplomacy what he had failed to gain by war. Aḥmad gave a favourable response to his first approaches, but died in *Dhu* 'l-Kā'da 270/March 884.

Ibn Ṭulūn owes his success not only to his talents, his cleverness, and the strength of his Turkish and Sudanese slave-armies, but also to the Zindj rebellion, which prevented al-Muwaffaq from devoting himself to counter his encroachments. His agrarian and administrative reforms were directed to encouraging the peasants to cultivate their lands with zeal, in spite of the heavy charges which were still laid upon their produce. He put an end to the exactions of the officers of the fiscal administration for their personal profit. The prosperity of Egypt under Ibn Ṭulūn was due principally to the fact that the greater part of the revenues of the state were no longer drained off to the metropolis; they were thus employed to stimulate commerce and industry and to found, to the north of Fustāt, a new quarter, called al-Kaṭā'i', which was the seat of government under the Ṭulūnids and in which the great mosque built by Ibn Ṭulūn was situated.

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(ZAKY M. HASSAN)

AḤMAD B. YÜSUF B. AL-KĀSIM B. ŞUBAYḤ, ABŪ *DJA'FAR*, secretary to al-Ma'mūn. He belonged to a *mawālī* family of secretaries and poets originating from the neighbourhood of al-Kūfa. His father, Yūsuf, was secretary to 'Abd Allāh b. 'Alī,

then to Ya'kūb b. Dāwūd, and finally to Yaḥyā the Barmakid. It appears that Aḥmad held a secretarial post in 'Irāk at the end of the caliphate of al-Ma'mūn. He was presented to al-Ma'mūn by his friend Aḥmad b. Abī Khālid, and soon attracted notice by his eloquence. He became an intimate of al-Ma'mūn, and at a date impossible to determine accurately, was placed in charge of the *diwān al-sirr* (rather than the *diwān al-rasā'il*, which was entrusted to 'Amr b. Mas'ada). As private secretary to the caliph he occupied a position of such importance that some historians have styled him "vizier", a title, however, which he does not appear to have held. He came into conflict with the future caliph al-Mu'taṣim, and died, it seems, in Ramaḍān 213/Nov.-Dec. 828. Various letters, terse remarks, aphorisms and verses by which he achieved fame as a "secretary-poet" are attributed to him.

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(D. SOURDEL)

AḤMAD B. ZAYNĪ DAHLĀN [see DAHLĀN].

AḤMAD AMĪN, Egyptian scholar and writer, b. in Cairo 2 Muḥarram 1304/1 Oct. 1886, d. 30 Ramaḍān 1373/30 May 1954. After studying in al-Azhar and the School of *Shar'ī* Law, he served as a magistrate in the Native Courts, and in 1926 was appointed to the staff of the Egyptian University (U. of Cairo), where from 1936-1946 he was professor of Arabic Literature. In 1947 he became Director of the Cultural Section of the Arab League. Aḥmad Amīn was one of the founders and most active members of the *Ladīnat al-ta'liṣ wa'l-tardjama wa'l-nashr* (see U. Rizzitano, in *OM*, 1940, 31-8), for which he edited and produced (in collaboration) a number of classical Arabic texts and general works on literary history. As a scholar, his most important production was a history of Islamic civilization to the end of the 4th/10th century (in three parts: *Faḍīr al-Islām*, 1st ed., Cairo 1928; *Duḥa'l-Islām*, 1st ed., Cairo 1933-6; *Zuhr al-Islām*, Cairo 1945-53), notable as the first comprehensive attempt to introduce critical method into modern Muslim Arabic historiography. From 1933 he collaborated in the weekly literary journal *al-Risāla*, and from 1939 edited a similar journal *al-Thaḥāfa*; his essays on literary, social and other topics in these journals were later collected and issued in book form (*Fayḍ al-Khāṭir*, 8 vols., Cairo 1937 ff.). Of his many other works special mention should be made of his dictionary of Egyptian folklore (*Kāmūs al-'Adāt wa'l-Taḥālīd wa'l-Ta'ābir al-Miṣriyya*, Cairo 1953), and his autobiography *Hayātī* (Cairo 1950).

Bibliography: Autobiography (see above; Eng. tr. by A. J. M. Craig to be published); U. Rizzitano, in *OM*, 1955, 76-89; Brockelmann, S III, 305. (H. A. R. GIBB)

AḤMAD BĀBĀ, otherwise ABŪ 'L-'ABBĀS AḤMAD B. AḤMAD AL-TAKRURĪ AL-MASSŪFĪ, Sudanese jurist and biographer belonging to the *Shinhādī* family of the Āḳit, born at Timbuktū (now Timbuktu) 21 *Dhu*'l-Ḥijja 963/26 Oct. 1556. All his ancestors in the male line were *imāms* or *kādīs* in the Sudanese capital in the 15th and 16th centuries, and he himself rapidly became a *faḳīh* of repute in learned circles in his country. At the time of the conquest of the Sudan by the Sa'did Sultān of Morocco Aḥmad al-Manṣūr [q.v.] in 1000/1592, Aḥmad Bābā refused