be paid by the Mongols—in Persia until the reign of Ghāzān, who abolished it (Rashīd al-Dīn, *Geschichte Ġāzān-Ḫān's*, ed. Jahn, 300). The sources consequently sometimes use the term *ḳūbčūr-i mawāshī* for the animal-levy, in order to distinguish it from the poll-tax.

Bibliography: H. F. Schurmann, *Mongolian tributary practices of the thirteenth century*, in *HJAS*, xiv (1956), 304-89; J. M. Smith, Jr., *Mongol and nomadic taxation*, in *HJAS*, xxx (1970), 46-85; I. P. Petrushevsky, *Zemledie i agrarnie otnosheniya v. Irane XIII-XIV vv.*, Moscow-Leningrad 1960, 360-9; G. Doerfer, *Türkische und Mongolische Elemente im Neupersischen*, i, Wiesbaden 1963, 387-91; and see for this tax in Persia, KHARĀDJ. 2. Persia.

(D. O. MORGAN)

ḲUBILAY, Mongol Great Khān (1260-94), the brother and successor of Möngke [*q.v.*], was born in 1215. In 1251 Möngke entrusted him with the administration of Northern China, and he took part in the subsequent war which his brother launched against the Sung rulers of the South. The conquest of the Sung was finally completed only during his own reign (1279), when the whole of China was again united under one ruler for the first time since the tenth century. Already in 1260 he had transferred the capital of the Empire from Ḳaraḳorum [*q.v.*] to Peking, in Mongol Khān-Baligh [*q.v.*], i.e. "Khān's Town", and in 1271 he proclaimed the foundation of the Yüan Dynasty, the twentieth of the Chinese Official Dynasties. His right to the Khānate was at first disputed by his younger brother Arigh Böke, who perhaps had the stronger claim and who finally surrendered only in 1264; the struggle was then taken up by Ḳaydu [*q.v.*], who remained a thorn in Ḳubilay's side during the whole of his long reign. Nor was Ḳubilay more successful in his campaigns against the Japanese and the Indo-Chinese or in an attempt to gain a foothold on the island of Java. In China he encouraged the propagation of Tibetan Buddhism, but, like most of the Great Khāns, was favourably disposed to Islam and the Muslims; only for a time (during the years 1282-9), as a result of the events connected with the assassination of the minister Aḥmad, did the Muslims fall into disfavour with him. He was described by a European observer, who had travelled widely within his territories, the Venetian Marco Polo, as "the most puissant of men, in subjects, lands, and treasures, that there is on earth or ever was, from the time of our first father Adam to this day".

Bibliography: Rashīd al-Dīn, ed. Blochet, 350-580, tr. J. A. Boyle, *The successors of Genghis Khan*, New York and London 1971, 241-315; Waṣṣāf, ed. Bombay, 16-23; R. Grousset, *L'Empire des steppes*, 352-90; P. Ratchnevsky, *Rašīd ad-Dīn über die Mohammedanerverfolgungen in China unter Qubilai*, in *Rashīd al-Dīn commemoration volume (1318-1968)*, ed. J. A. Boyle and K. Jahn, Wiesbaden 1970, 163-80. (W. BARTHOLD - [J. A. BOYLE])

KUBRĀ, SHAYKH ABU 'L-DJANNĀB AḤMAD B. ʿUMAR NADJM AL-DĪN, eponymous founder of the Kubrawī Ṣūfī order, one of the major orders of the Mongol period in Central Asia and Khurāsān, from which stem numerous derivative initiatic lines. The sobriquet of Kubrā is an abbreviation of the Ḳur'ānic expression *al-ṭāmmat al-kubrā*, "the major disaster", a nickname Nadjm al-Dīn earned through his formidable talent in polemic and disputation.

Born in Khwārazm in 540/1145, he began his career as a scholar of *ḥadīth* and *kalām*, travelling extensively in the cultivation of these disciplines. His interest in Ṣūfism was awakened in Egypt, where he became a *murīd* of Shaykh Rūzbihān al-Wazzān al-Miṣrī, an initiate of the Suhrawardī order. After a number of years in Egypt, he went to Tabrīz to pursue his studies of *kalām*, but came instead under the influence of a certain Bābā Faradj Tabrīzī, who persuaded him definitively to abandon his concern with the external religious sciences and to devote himself fully to the Ṣūfī path. He then spent some time in the company of two other preceptors, ʿAmmār b. Yāsir al-Bidlīsī and Ismāʿīl al-Ḳaṣrī, from both of whom he received the ritual *khirḳa*, before returning to Shaykh Rūzbihān in Egypt. By then, Rūzbihān evidently regarded Kubrā as fully mature, for in about 540/1145 he sent him back to Khwārazm with full authority to train and initiate disciples. Kubrā swiftly gathered a large following, including a remarkable number of individuals who attained prominence in their own right as gnostics and writers on Ṣūfism; he is, in fact, frequently designated as *walī-turāsh*, the "manufacturer of saints". Among his foremost disciples were Madjd al-Dīn Baghdādī (d. 616/1219), Nadjm al-Dīn Dāya Rāzī (d. 654/1256; author of the celebrated Ṣūfī compendium *Mirṣād al-ʿibād*, ed. Amīn Riyāḥī, Tehran 1352/1972; Eng. tr. Hamid Algar, *The path of God's bondsmen from origin to return*, forthcoming), Saʿd al-Dīn Ḥamūya (d. 650/1252), Bābā Kamāl Djandī, Sayf al-Dīn Bākharzī (d. 658/1260; cf. Saʿīd Nafīsī, *Sayf al-Dīn Bākharzī*, in *Madjalla-y Dānishkada-i Adabiyyāt*, ii/4 [Tīr 1334/October 1955], 1-15, and Iradj Afshār, *Sargudhasht-i Sayf al-Dīn Bākharzī*, Tehran 1341/1962), and Raḍī al-Dīn ʿAlī Lālā (d. 642/1244). Kubrā died during the Mongol conquest of Khwārazm in 617/1220; according to the traditional accounts, he refused an invitation by the Mongols to leave the city before they proceeded with their massacre of the inhabitants, and died at the head of a band of followers while engaged in hand-to-hand combat. He is reputed to have been buried at the site of his *khānaḳāh* outside the city, and his tomb, located in what subsequently became known as Köhne-Urgenj [see GURGANDJ], became a centre of pious visitation, retaining this function even under Soviet rule (cf. G. P. Snesarev, *Relikti domusul'manskikh verovanii i obryadov u Uzbekov Khorezma*, Moscow 1969, 269, 433).

Kubrā left behind a number of brief but important works dominated by a concern with the analysis of the visionary experience. He discussed in them, for example, the various significances of dreams and visions; the degrees of luminous epiphany that are manifested to the mystic; the different classes of concept and image (*khawāṭir*) that engage his attention; and the nature and interrelations of man's "subtle centres" (*laṭāʾif*). Most important of Kubrā's treatises are *Fawāʾiḥ al-djamāl wa-fawātiḥ al-djalāl* (edited with an exhaustive introduction on the life and work of Kubrā by F. Meier, Wiesbaden 1957), *al-Uṣūl al-ʿashara* and *Risālat al-khāʾif al-hāʾim min lawmat al-lāʾim* (edited, together with other lesser treatises, by M. Molé under the title of *Traités mineurs*, in *Annales Islamologiques* (*Cairo*), iv [1963], 1-78). In addition to these short works on the path, Kubrā also embarked on a Ṣūfī commentary on the Ḳur'ān that he was unable to complete but was continued after his death first by his *murīd* Nadjm al-Dīn Rāzī and then by another Kubrawī, ʿAlāʾ al-Dīn Simnānī (cf. H. Corbin, *En Islam iranien*, Paris 1972, iii, 175-6, 276 n. 90, and Süleyman Ateş, *Işarī tefsir okulu*, Ankara 1974, 139-60).

The line of Kubrā was perpetuated by several of his disciples. Sayf al-Dīn Bākharzī established a well-endowed *khānaḳāh* in Bukhārā. *Waḳf* documents relating to this *khānaḳāh* have been published by C. D. Čekhovič, *Bukharskie dokumentī XIV v.*, Tashkent 1965); it was there that Berke Khān, fifth ruler of the Golden Horde, proclaimed his acceptance of Islam (J. Richard, *La conversion de Berke et les débuts de l'islamisation de la Horde d'Or*, in *REI*, xxxv [1967], 173-9). Badr al-Dīn Samarḳandī, a *murīd* of Bākharzī, travelled to India and established there a branch of the Kubrawiyya that came to be known as the Firdawsiyya; its most important figure was Aḥmad Yaḥyā Manērī (d. 772/1371), author of widely-read *Maktūbāt* (publ. Lucknow 1911). Sa'd al-Dīn Ḥamūya established a *khānaḳāh* at Baḥrābād in Khurāsān, the direction of which was assumed by his son, Ṣadr al-Dīn Ibrāhīm, who in 694/1295 presided over the conversion to Islam of Ghāzān Khān, the Ilkhānid ruler of Iran (cf. Rashīd al-Dīn Faḍl Allāh, *Ta'rīkh-i Mubārak-i Ghāzānī*, ed. K. Jahn, London 1940, 76-80). Another *murīd* of Sa'd al-Dīn Ḥamūya was 'Azīz al-Dīn Nasafī (d. 661/1263), author of several important treatises (published by Molé under the title *Kitāb al-Insān al-kāmil*, Tehran and Paris 1962).

The most long-lived and prolific initiate line deriving from Nadjm al-Dīn Kubrā was probably that descending by way of Raḍī al-Dīn 'Alī Lālā and two further links of the chain to 'Alā' al-Dawla Simnānī. Simnānī further elaborated the analysis of the *laṭā'if* and also formulated a critique of Ibn 'Arabī's doctrine of *waḥdat al-wudjūd* that was to have much influence on Indian Naḳshbandī circles (see H. Landolt's introduction to *Mukātabāt-i 'Abd al-Raḥmān Isfarā'inī wa 'Alā' al-Dawla Simnānī*, Tehran and Paris 1972, for a copious bibliography on Simnānī). 'Alī Hamadānī, a *murīd* successively of two of Simnānī's followers, Taḳī al-Dīn Akhī and Maḥmūd Mazdaḳānī, introduced the Kubrawī order to Badakhshān and Kashmīr. He died in 786/1385, and is variously reputed to have been buried in Khuttalān (present-day Kulāb, Tadzhik SSR) [see KHUTTALĀN] and Srinagar (J. K. Teufel, *Eine Lebensbeschreibung des Scheichs 'Alī-i Hamadānī*, Leiden 1962; Sayyida Ashraf Ẓafar, *Amīr-i Kabīr Sayyid 'Alī Hamadānī*, Lahore 1972). He designated himself as a "second 'Alī", and although the branch of the Kubrawī order he introduced to Kashmīr remains purely Sunnī to the present day, it is not surprising that various descendants of Hamadānī came to adopt Shī'ism. Isḥāḳ al-Khuttalānī, successor of 'Alī Hamadānī, was murdered by emissaries of the Tīmūrid ruler Shāhrukh in about 826/1423, but before dying appointed as his successor Muḥammad Nūrbakhsh. The majority of Khuttalānī's followers accepted Nūrbakhsh, but a minority gave their loyalty to 'Abd Allāh Barzishābādī instead. This schism gave rise to two separate derivatives of the Kubrawiyya, each with its own name, but having in common an adoption of Shī'ism. One was the Nūrbakhshiyya, that survived in Iran into the Ṣafawid period; the other came to acquire, at a date and in a fashion unknown, the designation of Dhahabbiyya, and has survived down to the present in Iran, where its chief centre is Shīrāz (cf. R. Gramlich, *Die schiitischen Derwischorden Persiens*, in *AfKM*, xxvi/1 [1965], 14-26).

The latter history of the Kubrawiyya in its Central Asian homeland is not well-known. It is probable that it was almost universally displaced, even in Khwārazm, by the Naḳshbandiyya from the early 9th/15th century onwards. The small town of Sāktarī near Bukhārā remained, however, an active centre of the Kubrawiyya until at least the early 11th/17th century (for a list of works produced by the *shaykh*s of Sāktarī, see A. A. Semenov, *Sobranie vostočnīkh rukopisei Akademii Nauk Uzbekskoi SSR*, Tashkent 1955, iii, 327-8); and at some point the Kubrawiyya spread eastwards from Central Asia into the Muslim regions of China (cf. Muḥammad Tawāḍu', *al-Islām wa 'l-Ṣīn*, Cairo 1364/1945, 112).

Finally, there are traces of the Kubrawiyya in Turkey—a Kubrawī *shaykh* by the name of Muṣṭafā Dede is recorded to have fought in the ranks of the army that conquered Istanbul (Ayvānsarā'ī, *Ḥadīḳat ül-djewāmi'*, Istanbul 1281/1861, ii, 261)—but no lasting implantation of the order appears to have taken place either in Turkey or the Arab lands. Only a nominal existence of the Kubrawiyya persisted in the western Islamic world as one of the multiple secondary affiliations professed by Naḳshbandīs of the Mudjaddidī-Khālidī line (cf. Muḥammad As'ad al-Irbilī, *al-Risāla al-as'adiyya fi 'l-ṭarīḳa al-'aliyya*, Istanbul 1343/1924, 29).

Bibliography: (in addition to that contained in the text): Meier's introduction to his edition of the *Fawā'iḥ al-djamal* contains a comprehensive listing of all sources on the life and work of Kubrā. See also Kamāl al-Dīn al-Ḥarīrī, *Tibyān wasā'il al-ḥaḳā'ik wa-salāsil al-ṭarā'iḳ*, ms. Ibrahim Efendi (Süleymaniye) 430, iii, ff. 79b-84a; Molé, *Les Kubrawiya entre Sunnisme et Shi'isme aux huitième et neuvième siècles de l'Hégire*, in *REI*, xxix (1961), 61-142 (a pioneering study, despite excessive emphasis on allegedly proto-Shī'ī elements in the early Kubrawiyya; cf. Algar, *Some observations on religion in Safavid Persia*, in *Iranian Studies*, vii/1-2 [winter-spring 1974], 287-90); Ye. E. Bertel's, *Četverostishiya Sheikha Nadīm ad-Dina Kubra*, in *Sufizm i sufiiskaya literatura*, Moscow 1965, 324-8; Corbin, *L'Homme de lumière dans le soufisme iranien*, Paris 1971, 95-148; J. S. Trimingham, *The Sufi orders in Islam*, Oxford 1971, 55-8.

(H. ALGAR)

ḲUBRUS, modern Turkish Kıbrıs, Greek Kúpros (etymologically derived probably from the word for "copper"), in western languages Cyprus, is the largest island in the Eastern Mediterranean, with a surface area of 9,251 km². The nearest distance to the mainland is from Cape Kormakiti in the north to Anamur on the southern coast of Turkey, 71 km. The distance to the Syrian coast between Cape Andreas and Ra's ibn Ḵhān north of al-Lādhikiyya [*q.v.*] is 98 km. The distance to Crete (Arabic Iḳrīṭish [*q.v.*] is about 553 km. The island consists of two mountain ranges, Kyrenia-Karpass rising to 1,019 m. altitude in the north, and Troodos rising up to 1.952 m. in the south-west. In between lies a plain, the Mesaoria (Turkish Mesarya, Mesalya), which supports most of the island's agriculture, although its rainfall is marginal and the percentage of irrigated land is not large. Agriculture continues to be the mainstay of the economy. Copper has been mined since before 3,000 B.C., but its known veins, like those of other minerals (iron pyrites), are near exhaustion. Non-metal minerals are available in exportable quantities, e.g. asbestos. Refining of salt is still revenue-producing; it is being extracted from salt lakes in the low lands near Limassol and Larnaca (old names Les Salines, Turkish Tuzla).

The geopolitical situation of Cyprus within the spheres of the ancient civilisations of the Near East explains why the island has always played a certain