

during the month of Ramaḍān, or when one is in *iḥrām* during the *ḥajjī* [q.v.]. On the other hand, a well-known text of the Qurʾān says: "Your wives are a tilth for you, so go to your tilth as you will" (ii, 231), and the Qurʾānic prohibition (ii, 230) of intimate relations during the menstrual period is not enforced by penalties, at least not in this world. *Fiḥḥ* does not forbid the sight of the partner's nakedness, but on the other hand, according to tradition, the Prophet in the matter of *waf* behaved with the greatest modesty, both in this respect and in others. As regards the legality of contraceptive practices, see the article 'AZL. *Fiḥḥ* does not place any interdict on relations with a partner who has not reached the age of puberty provided that the act is physically possible. The schools are not in agreement on the question whether the wife can demand the performance of the conjugal duty: in the Mālikī school, the forsaken wife has the right to claim a divorce. On the other hand, the husband can always require his wife to be at his service, because *waf* constitutes the very essence of *nikāḥ* [q.v.]; *fiḥḥ* is here in agreement with etymology (*nikāḥ*—marriage, and coitus).

*Bibliography*: See bibliography to the article 'AZL; add: O. Pesle, *La femme musulmane*.

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**BAHĀ' ALLĀH.** — Founder of the new religion which took the name of Bahā'ī from his own name (literally, 'Glory, Splendour, of God'). In Persian it is known commonly as *Amr-i Bahā'ī*, 'Bahā'ī Cause', or *Amr Allāh*, 'Cause of God'; the adjective *amrī* is used of publications, matters and facts pertaining to the Cause, e.g., *nashriyyāt-i amrī* 'religious publications', etc. Bahā' Allāh is generally called by his disciples *Djamāl-i Mubārak*, 'The Blessed Beauty' and *Djamāl-i Kīdam*, 'The Ancient Beauty'. His name was originally Mirzā Ḥusayn 'Alī Nūrī (from Nūr, in Māzandarān, the place of origin of his family). He was born at Tehran on 2 Muḥarram 1233/12 November 1817 of a noble family which had given several ministers to the Persian court. According to the Bahā'ī tradition, and to what he himself declares in his writings, he never attended any school. His was a profoundly religious personality, and he relates in one of his works (*Lawḥ-i Ra'īs*) how, right from his infancy, he was moved to religious thinking after a performance of puppets which, after the show with all its ostentation was over and they had been redispersed in their box, suggested to him the thought of the fallibility and the vanity of human power. After the declaration of the Mission of the Bāb [q.v.] in 1260/1844, he was one of his first disciples, and shared the fate of the Bābis. Bahā' Allāh never knew the Bāb personally and, to judge by a phrase in the *Kitāb al-Shaykh*, 122, he had never even read the *Bayān*, which he knew by heart. In 1852, after the attempt on Naṣir al-Dīn Shāh, he was arrested and thrown into the prison at Tehran known as *Siyāḥ Cāl* ('the black hole'), where he stayed from August of that year until 12 January 1853. In his work *Kitāb al-Shaykh* ('book of the *Shaykh*', known also as *Lawḥ-i Ibn-i Dhī'b*, 'Epistle of the Son of the Wolf') he narrates the story of his journey, fettered, from Niyāwarān to Tehran, and his interesting mystical experience in the prison in the long nights he passed without sleep on account of the heavy chains which fastened his neck, hands and feet. It seemed to him, he tells us, that he heard a voice which cried to him, 'Truly, We shall succour Thee, by the means of Thee Thyself and Thy pen. Be not afraid . . . Thou art in

security. Soon God will raise up the treasures of the earth, namely those men who shall succour Thee for love of Thee and Thy name, by which God shall bring to life the hearts of the Sages'. At other times it seemed to him that a great torrent of water was running from the top of his head to his chest 'like a powerful river pouring itself out on the earth from the summit of a lofty mountain'. The Bahā'īs consider this experience as the first beginnings of the prophetic mission of their founder. Banished with all his family to 'Irāk after all his possessions had been confiscated, he dwelt at Baghdād, where his spiritual influence over the Bābi exiles continued to increase, whereas that of his half-brother Mirzā Yaḥyā—known by the name of Ṣubḥ-i Azal, which the Bāb had given him [v.s.v. BĀB]—was on the decline. From 1854 to 1856 Bahā' Allāh took himself to Kurdistān, where he lived as a nomadic dervish on the outskirts of Sulaymāniyya. When he returned to Baghdād, his growing influence, and the numerous visitors he received even from Persia, caused the Persian consul to request his immediate exile to Constantinople. A short while before his departure on 21 April 1863, in the garden of Nadjīb Pāshā near Baghdād—called by the Bahā'īs *bāgh-i riḳwān*—Bahā' Allāh declared himself, to a select number of his followers, to be He Whom God Shall Manifest (*man yushiruhu 'llāh*) as predicted by the Bāb. The exiles arrived at Constantinople in August, and after some months were sent to Edirne where they arrived in December. At Edirne Bahā' Allāh openly declared his prophetic mission, sending letters (known, like all Bahā' Allāh's letters, by the name of *lawḥ*, pl. *alwāḥ*, 'tablets') to various sovereigns, inviting them to support his Cause. At this time the great majority of Bābis came out in his favour. The dissensions with the minority, who followed Ṣubḥ-i Azal, gave rise to some incidents, which impelled the Ottoman government to banish those who henceforth called themselves Bahā'īs to Acre ('Akkā), and the others to Cyprus. In August 1868 Bahā' Allāh and his family arrived at 'Akkā. A stricter imprisonment in the fortress lasted until 1877, after which Bahā' Allāh was authorised to transfer himself to a country house which he had rented at Mazra'a. From 1288/1871 to 1290/1874 Bahā' Allāh was engaged on writing the fundamental book of his religion, *Kitāb-i Aḥdas*, the "Most Holy Book". About 1880 he was allowed to transfer to the neighbourhood of Bahḍjī, not far from 'Akkā, where he died, after an illness lasting some days, on 29 May 1892. In 1890 he had received at Bahḍjī Professor E. G. Browne, the only European who met him personally and on whom Bahā' Allāh made a deep impression. For the doctrine of Bahā' Allāh see BAHĀ'Ī.

*Bibliography*: Principal works of Bahā' Allāh: *Kitāb al-Aḥdas*, in Arabic, ed. and Russian tr. by A. Tumanski in *Zapiski Imp. Akad. Nauk*, Hist.-Phil. Class, series VIII, Vol. vi, St. Petersburg 1899; *Kitāb-i Iḥān*, in Persian, Tehran n.d., Fr. trans. by I. Dreyfus, *Le Livre de la Certitude*, Paris 1904, Eng. trans. by Shoghi Effendi, *The Book of Certitude*, Wilmette 1943; *Haft Wādī* ('The Seven Valleys'), in Persian, *al-Kalimāt al-Makmūna* ('The Hidden Words') in Persian and Arabic, *Mathnawī* (Persian), Cairo 1332/1914 (containing also the *Čahār Wādī* 'Four Valleys'), Fr. trans. I. Dreyfus, *Les Sept Vallées*, Paris 1905, Eng. trans. 'Alī Qulī Khān, *The Seven Valleys*, Wilmette 1948; Shoghi Effendi, *The Hidden Words*, London 1944, Germ. Tr. Braun, *Die verborgenen Worte*.

Stuttgart 1916; *Maḡimū'a-i Maḡbū'a-i Alwāh-i Mubāraka-i Ḥaḡrat-i Bahā' Allāh*, Cairo 1338/1920 (containing important short works of Bahā' Allāh); *Kitāb al-Shaykh*, Cairo 1338/1920; *Kitāb Bahā' Allāh ʿilā 'l-Sulṭān Nāṣir al-Dīn Shāh*, Cairo 1330/1912; *Sūra-i Mulūk*, n.p., n.d.; *Ad'iyā-i Ḥaḡrat-i Maḡbūb*, Cairo 1339/1921 (various prayers written by Bahā' Allāh, including the Obligatory Prayers). English anthologies: Shoghi Effendi (tr.), *Gleanings from the writings of Bahā'u'llāh*, New York 1935; idem, *Prayers and meditations*, New York 1938. *Selected Writings of Bahā'u'llāh*, Wilmette 1942; idem, *Bahā'i World Faith*, Wilmette 1943 (containing the translation of numerous minor works of Bahā' Allāh and 'Abd al-Bahā').—On his life to 1853: Nabil Zarandī, *Ta'riḡh-i Nabil*, Eng. trans. by Shoghi Effendi, *The Dawn-Breakers. History of the early days of the Bahā'i Revelation*, New York 1932; for the following years, Shoghi Effendi, *God passes by*, Wilmette 1945. The death of Bahā' Allāh is described in Nabil Zarandī, *Ta'riḡh-i Ṣu'ūd-i Ḥaḡrat-i Bahā' Allāh*, Cairo 1342/1924 (with a *Mathnawī* of the same author on the Bahā'ī history; containing also Bahā' Allāh's testament, *Kitābu 'Aḡdī*).

(A. BAUSANI)

**BAHĀ' AL-DAWLA** [see BUWAYHIDS],

**BAHĀ' AL-DĪN AL-ĀMILĪ** [see AL-ĀMILĪ].

**BAHĀ' AL-DĪN ZAKARIYYĀ**, commonly known as Bahā' al-Ḥaḡḡ, a saint of the Suhrawardī order, was born at Kot Karor (near Muḡṭān) in 578/1182-83 according to Firishṭa. He was one of the most distinguished *khaliḡas* of Shaykh Shihāb al-Dīn Suhrawardī [*q.v.*] and is the founder of the Suhrawardī order in India. After completing his study of the Qur'ān according to its seven methods of recitation at Kot Karor, he visited the great centres of Muslim learning in Khurāsān, at Bukhārā and Medina, and in Palestine—in order to complete his study of the traditional sciences. While in Medina he learnt *ḡadīth* with an eminent traditionist, Shaykh Kamāl al-Dīn Yamānī, and spent several years in religious devotions at the mausoleum of the Prophet. After visiting the graves of the Israelite prophets in Palestine, he reached Baghdād and became a disciple of Shaykh Shihāb al-Dīn Suhrawardī. At this time he was, as his master said, 'dry wood ready to catch fire', and so after seventeen days' instruction, the latter appointed him his successor and ordered him to set up a Suhrawardī *khānakhāh* in Muḡṭān. He lived and worked in Muḡṭān for more than half a century and his *khānakhāh*—a magnificent building where separate accommodation was provided for all inmates and visitors—developed into a great centre of mystic discipline in medieval India. He died in Muḡṭān on 7 Šafar 661/21 December 1262.

Shaykh Bahā' al-Dīn's order flourished most vigorously in Sind and the Panḡjāb, though he had attracted some disciples from Harāt, Hamadān and Bukhārā. As a mystic teacher he was known for his *nafs-i girā* (intuitive intelligence) which helped him in apprehending and controlling the minds of his disciples. He differed from contemporary Čiṣṡtī mystics in several matters: (i) He did not allow all sorts of people to throng round him. The *Djāwāliḡs* and *Ḳalandars* seldom obtained access to him. "I have nothing to do with the generality of the public", he is reported to have remarked. (ii) He lived in an aristocratic way and had granaries and treasuries in his *khānakhāh*. (iii) He did not observe continuous fasts but ate and drank in the normal manner.

(iv) While among the Čiṣṡtis the custom of *zamin-būs* prevailed, he never permitted anybody to bow before him. (v) He believed in keeping close contact with the rulers and the bureaucracy. (vi) He did not believe in mystic songs (*samā'*).

Bahā' al-Dīn exercised great influence on mediaeval politics. He helped Ilutumish (607-633/1210-1235) in establishing his hold over Muḡṭān and accepted from him the honorific title of *Shaykh al-Islām*. In 644/1246 when the Mongols besieged Muḡṭān and the ruler of Harāt joined them, the *Shaykh* offered 100,000 *ḡinārs* to the invaders and persuaded them to raise the siege.

The *Shaykh* lies buried in Muḡṭān in an imposing tomb, surmounted by a hemispherical dome and decorated with fine enamelled tiles.

*Bibliography*: No Suhrawardī accounts of *Shaykh Bahā' al-Dīn Zakariyyā* were available even in the early 16th century when *Shaykh Djāmālī* brought into his *Siyar al-Ārifīn*, Delhi 1311 A.H. all he could get from the Čiṣṡtī sources. For originals see, Ḥasan Sidjzī, *Fawā'id al-Fu'ād*, Newal Kishore 1302 A.H., 5, 6, 10, 29 ff.; Ḥamid Ḳalandar, *Ḳhayr al-Maḡjālis* (ed. K. A. Niẓāmī), Aligarh 1956, 131, 137, 283; Mir Khurd, *Siyar al-Awliyā*, Delhi 1302 A.H., 77, 91, 158; Sayf b. Muḡammad, *Ta'riḡh-nāma-i Harāt*, Calcutta 1943, 159-58; *Djāmī*, *Najāhāt al-Uns*, Newal Kishore 1915, 452. See also, 'Abd al-Ḥaḡḡ Muḡaddith, *Aḡḡbār al-Aḡḡyār*, Delhi 1309, 26-7; M. Ḡhawṡhī, *Gulzār-i Abrār* (As. Soc. Bengal, Ivanow 98 f 18); 'Abd al-Raḡmān Čiṣṡtī, *Mir'āt al-Asrār* (MS. personal collection 494-97); Ḡhulām Mu'īn al-Dīn, *Ma'āridī al-Wilāyat* (Personal collection) Vol. i, 389-98; E. D. Maclagan, *Gazetteer of the Multan District*, Lahore 1902, 339 f. (K. A. Niẓāmī)

**BAHĀ' AL-DĪN ZUHAYR**, ABU 'L-Faḡḡ B. MUḡAMMAD B. 'ALĪ AL-MUHALLABĪ AL-AZDĪ (generally known by the name of AL-BAHĀ' ZUHAYR), celebrated Arab poet of the Ayyūbid period, born 5 Dhu'l-Ḥiḡḡja 581/27 February 1186 in Mecca. Whilst still very young, he went to Egypt, where at Ḳūṣ (Upper Egypt) he studied the Qur'ān and letters, finally settling at Cairo towards 625/1227. Al-Bahā' Zuhayr was in the service of al-Šāliḡ Ayyūb, son of the sultan al-Kāmil, and in 629/1232 accompanied him on an expedition to Syria and Upper Mesopotamia. In 637/1239, whilst returning to Egypt after his father's death, al-Šāliḡ was betrayed by his troops at Nābulus and handed over to his cousin al-Nāṣir Dāwūd, who imprisoned him. The poet remained faithful to his master in adversity and spent sometime at Nābulus. When al-Šāliḡ ascended the throne of Egypt, he appointed him *wasir* and showered honours upon him. In 646/1248, he is to be found at al-Manšūra at the side of his sovereign, who was fighting against the seventh Crusade (St. Louis). As the result of a misunderstanding, the poet fell into disgrace, and, in the death of his master, went to Syria, where he addressed his best panegyrics to the sovereign of Damascus, al-Nāṣir Yūsuf, but without success. He returned to Cairo a disappointed man; there he experienced solitude and poverty, and died in 656/1258.

His *Diwān*, preserved in Paris (MS 3173 of the B.N.) and elsewhere, and edited in Cairo (1314), is known. Palmer produced a fine edition with an English translation. In this *Diwān* he is shown as being a poet very often sincere and a true musician in verse. His choice of words, of form, manner and metre, the effects of rhythm and harmony,