

Miknās, must undergo the rituals of the Hamādīsha [q.v. in Suppl.], her special devotees, to be rid of the symptoms of her attack: paralysis, sudden deafness, blindness, or mutism. In her beautiful manifestation she is an insatiable temptress. Once a man has succumbed to her—he is said to be married to her—he is in her absolute power and must follow her every command. His only redress is to plunge a steel knife into the earth before giving into her.

Ā'īsha Kandīsha is said to be married to a far less elaborated *djinnī*, Hammu Kiyu, and to live in the earth or under a river. Along the Moroccan littoral she is thought to live in the sea. The Hamādīsha claim that her favourite home is a grotto under a giant fig tree, near the sanctuary of Sīdī 'Alī b. Hamdūsh, one of the saints whom they venerate, on the Djebel Zarhūn. This grotto is visited by Ā'īsha Kandīsha's followers, especially by women who are anxious for children or for relief from menstrual cramps and other gynaecological complaints. Such women smear henna on their ailing body and make a promise (*ʿār* [q.v. in Suppl.]) to sacrifice a chicken or goat if they are relieved of their complaint. During the *musem*, or annual pilgrimage [see MAWSIM], to Sīdī 'Alī's sanctuary, the grotto is the scene of wild, trance-like dances in which some of Ā'īsha Kandīsha's female followers grovel in the mud in imitation of pigs. Ā'īsha Kandīsha is said to like henna and to fear iron and steel. Her favourite colours are red and black. She has a preference for black benzoin and certain Hamādīsha melodies.

Ā'īsha Kandīsha is often indigenously confused with similar female spirits. She is, of course, identifiable with other female spirits in North Africa and the Middle East. Westermarck has related her worship to that of Astarte. The Hamādīsha claim that she was brought north from the Sudan by one of their saints, Sīdī Ahmad Dghughī.

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ĀKĀ KHĀN KIRMĀNĪ, MİRZA 'ABD AL-HUSAYN, also known as Bardsīrī (ca. 1270-1314/1853-96), a modernist thinker of 19th century Iran. He belonged to a well-to-do family of Kirmān. He studied Persian and Arabic literature, Islamic history, *fikh*, *uṣūl*, *ḥadīth*, mathematics, logic, natural philosophy, and mediaeval medicine under several teachers such as Mullā Dja'far, Ḥādjdjī Ākā Šādīk, and Sayyid Djawād Karbalā'ī. He also learned some English, French, Turkish and Old and Middle Persian. In 1298/1880 he assumed a position in the Kirmān Revenue Office. After approximately three years, however, he suddenly abandoned his job and secretly left Kirmān for Iṣfahān because he was not willing to cooperate with the Nāṣir al-Dawla, the oppressive governor at that time of Kirmān. Thereafter he began to work for the governor of Iṣfahān, Zill al-Sultān, and at the same time he continued to study French under the Jesuits. Because of the trouble that the Nāṣir al-Dawla created for him, he, together with his close friend, Shaykh Ahmad Rūhī, went to Tehran in 1303/1885, but he could not stay there for the same reason. He and Rūhī therefore, after spending a few months in Mashhad, proceeded to Istanbul towards the end of 1303/1886. Soon afterwards, they both went to Cyprus and each married a daughter

of the then Bābī leader, Mīrzā Yahyā Nūrī, known as Subḥ-i Azal.

While in Istanbul, Ākā Khān was living in poor circumstances; his mother and his brother had deprived him of the wealth to which he was due by inheritance. He had therefore to live on a modest income earned through teaching, as well through contributing to the Persian newspapers, such as the *Akhtar* of Istanbul and Malkam Khān's *Kānūn* published in London. He was one of the outspoken opponents of the 1890 Persian Tobacco Concession and other concessions granted by the Shāh, and his sharp criticism of Nāṣir al-Dīn made the latter so angry that "... while kicking the ground and chewing his lips, the Shāh said: 'Anyone who establishes correspondence with Ākā Khān, I will demolish his house over his head'" (Yahyā Dawlatābādī, *Ta'rikh-i mu'āsīr yā ḥayāt-i Yahyā*, i, Tehran 1957, 125).

In addition to his press campaign, Ākā Khān joined the Pan-Islamic group headed by another bitter critic of the Shāh, Sayyid Djāmāl al-Dīn Asadābādī "Afghānī", and he also corresponded with the Persian 'ulamā' of Irāk. Because of these anti-Shāh activities, the Iranian government urged the Turkish authorities to extradite Ākā Khān and his close associates to Iran. This development coincided with the 1893-4 Armenian unrest in Turkey, and Ākā Khān was accused of cooperation with the rebels. An arrangement was therefore made that Turkey should exchange Ākā Khān and his friends for the rebellious Armenians who had fled to Iran. In the meantime (1314/1896), Nāṣir al-Dīn Shāh was assassinated by a disciple of Afghānī, Mīrzā Riḍā Kirmānī; this incident expedited the process of Ākā Khān's extradition. Finally, in Šafār 1314/July 1896 Ākā Khān, together with two friends, Rūhī and Ḥasan Khān Khabīr al-Mulk, were beheaded in Tabriz while Muḥammad 'Alī Mīrzā, the later Shāh, was watching the scene.

Ākā Khān has been recognised as a distinguished forerunner of modernist thinking in Iran, of greater intellectual calibre than other contemporaries such as Malkam Khān, Ākhūnd-Zāda, and Mustashār al-Dawla Tabrizī; for one thing, his linguistic ability provided him with a broader access to European sources on social, political, and philosophical thought. Despite his Pan-Islamic activity, he was anti-religious and quite hostile to many traditional practices.

As a modern school of thought, Bābism attracted Ākā Khān and for a while he became one of its adherents. Later, however, he turned against Bābism, and considered all religious sects to be useless (Firīdūn Adamiyyat, *Andīshahā-yi Mīrzā Ākā Khān Kirmānī*, Tehran 1967, 66). In his thinking, he was influenced by European thinkers such as Voltaire, Spencer, Rousseau, Montesquieu, and Guizot.

Ākā Khān's works, many of them unpublished and incomplete, include detailed accounts of materialism, anarchism, nihilism, nationalism, and the philosophy of religion. He had modernist interpretations of history and suggested a new methodology for Persian historiography; in regard to the arts, and particularly literature, he believed that they should be responsible to and representative of society. In his treatment of society, he proclaimed that "Wealth consists essentially of (1) material objects such as metals and mines, and (2) the labourers' wages. The true criterion for wealth is physical as well as intellectual labour alone... not silver and gold, which are the means of exchange alone" (*ibid.*, 237-8).

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(ABDUL-HADI HAIRI)

ĀKĀ NADJAFĪ, ḤĀDJĪT SHĀYKH MUḤAMMAD TAKĪ ISFAHĀNĪ (1845-1931), member of a very powerfully-established clerical family of Isfahān and himself an influential and wealthy religious authority in that city. Contrary to some of his clerical contemporaries, such as Mirzā Ḥasan Shīrāzī and Muḥammad Kāzīm Khurāsānī [q.v.], Ākā Nadjafī was not known as being devoted to the welfare and prosperity of the Muslims in general and the Iranians in particular. Rather, he has often been referred to as a grain hoarder, a venal, power-hungry religious leader, a usurper of other people's property, and an unjust judge. After his primary education under his

father, who was also a powerful cleric, he went to Nadjaf and studied *fikh* and *uṣūl* under Shīrāzī and others. After his father's death in 1883, Ākā Nadjafī was widely recognised as a religious leader in Isfahān: he led the prayers in congregation in the Shāh mosque, and performed judicial duties at home. Despite the governmental injunction, he went as far as to execute the judgements which he himself passed on civil and criminal cases. Many books on prayers, ethics, *fikh* and other Islamic subjects have been ascribed to him and were published at his own expense, but it is believed that they were not in reality written by himself (Mahdī Bāmdād, *Sharh-i ḥāl-i riḳāl-i Irān*, iii, Tehran 1968, 327). Since he was a wealthy landowner, he naturally had much in common with the feudal governor of Isfahān, Żill al-Sultān; they often worked together, although at times this co-operation was replaced by hostility, conspiracy, and struggle.

Ākā Nadjafī has been held responsible for two major disorders in Isfahān and Yazd, in which many people were murdered, on the accusations of Bābīsm and irreligiosity: once in 1890 and another time in 1902, both of which resulted in Ākā Nadjafī's banishment to Tehran. He, along with many other people, protested against the Tobacco Concession of 1890 being given to a British company; he also favoured the Persian Constitutional Revolution of 1906. In both cases Ākā Nadjafī appears less as a genuine lover of freedom than as an opportunist who hoped to increase his prestige, wealth, and influence in the light of those national movements. To preserve his power and wealth, Ākā Nadjafī declared as unbelievers, and even at times had murdered, those who opposed him or who were critical of him (Mahdī Malik-Zāda, *Tārīkh-i inkilāb-i mashrūṭiyyat-i Irān*, i, Tehran 1949, 166). Moreover, by 1911, Ākā Nadjafī and his sons had made a volte-face and wished "to place their extensive landed property under foreign protection" (Cd. 5656. *Persia*, No. 1 (1911), G. Barclay, to E. Grey, Feb. 25, 1911, London 1911, CIII, p. 30).

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