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(ABDUL-HADI HAIRI)

ĀKĀ NADJAFĪ, ḤĀDJDJĪ SHĀYKH MUḤAMMAD TAKĪ IṢFAHĀNĪ (1845-1931), member of a very powerfully-established clerical family of Iṣfahān 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 Iṣfahān: 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 Iṣfahān, 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 Iṣfahān 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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(ABDUL-HADI HAIRI)

AKAGÜNDÜZ, Turkish writer and novelist (1886-1958) whose original name was Ḥusayn 'Awnī. In his writings he used the pen-name Enīs 'Awnī which he later changed to Akagündüz. The son of an army major, he was born in a village of Alasonia, near Salonica, and was educated at the Kuleli military high school and the War College (*Mektebi harbiyye*), which he left because of ill health, being sent to Paris for treatment where, for three years, he attended the courses of the Academy of Fine Arts and the Faculty of Law. Back in Salonica, he volunteered for the Action Army (*Hareket ordusu*) which was sent to quell the mutiny of 13 April 1909 (*31 Mart vak'ası*) in Istanbul. He was active as a journalist until 1919, when, because of his enthusiastic support of the Nationalists in Anatolia, he was arrested by the British and deported to Malta. Freed by the Nationalist government, he settled in Ankara where he combined the functions of a Member of Parliament with his career as a writer. He died in Ankara on 7 November 1958.

Akagündüz started his career in Salonica in close relationship with his friend 'Ömer Seyf el-Dīn, as a poet, short story writer and playwright. But he is primarily known as a novelist. Apart from his collection of verse *Bozghun* ("Débâcle", 1913) and his plays *Muhterem kâtil* ("Respectable assassin", 1914) and *Mai yıldırım* ("Blue thunderbolt", 1934), he is the author of several volumes of short stories and more than sixty novels, the most famous of which are *Dikmen yıldızı*, ("The star of Dikmen", 1928); *İki süngü arasında* ("Between two bayonets", 1929); *Üvey ana* ("The step-mother", 1933) and *Yayla kızı* ("The girl of the plateau", 1940). Akagündüz's unsophisticated novels and short stories, written in an unpolished style with no claim to literary value, which were immensely popular in the 20s and early 30s, treat, with a certain element of realism, mainly of sentimental or tragic themes among ordinary people.

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(FAHİR İZ)

'AKĀR (A.), a legal term denoting "immovable property", such as houses, shops and land, as opposed to *māl mankūl* ("movable property"). As such, *'akār* is identical with "realty" or "real property". All property which is *'akār* is non-fungible (*kīmī*), but the two terms are not co-extensive, since animals, furniture, etc. are *kīmī*, although they do not constitute *'akār*.

The owner of *'akār* is deemed also to be the owner of anything on it, over it or under it, to any height or depth, so that ownership of land includes ownership of minerals beneath it and buildings and plants

on it. Like personality, realty may be held in joint ownership in Islamic law, without the shares being allocated (*mushāf*). As regards ownership of the foreshore and new land formed by natural processes, this is vested in the state in modern Islamic countries.

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(R.Y. EBIED and M.J.L. YOUNG)

AKBAR B. AWRANGZĪB, Mughal prince. His mother dying when he was an infant, he was very affectionately brought up by Awrangzīb [*q.v.*]. In 1090/1679 he was deputed to lead an army against the Rathors, and after initially taking a vigorous part in the operations, he was won over to their side by the rebels. His own reasons for his defection are given in a letter to Awrangzīb in 1092/1681, where he criticises his father's hostility to the Rādjputs. However, his attempt at a surprise attack on his father at Adjmēr failed, and he had to flee, first to Shambhadji, the Marāthā ruler (1680-9), and then to Persia; where he died in 1116/1704; until his death, Awrangzīb continued to feel some anxiety of a threat from Persia.

A large number of letters written on behalf of Akbar are preserved in the well-known collection of Awrangzīb's letters, the *Ādāb-i 'ālamgīrī* (see *Bibl.*).

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(M. ATHAR ALI)

AKHBĀR AL-ŞĪN WA 'L-HIND, the title by which are now designated two narratives concerning China and India which have, for various reasons, attracted the attention of Arabists.

Ms. 2281 of the B. N. contains amongst other things: I. fols. 2a-23b, an untitled and anonymous text which constitutes the basis of the work; and II. fols. 24a-56a, a sequel to the preceding, of which the author is named as Abū Zayd al-Sīrāfi.

In 1718, the Abbé Renaudot published in Paris, under the title *Anciennes relations des Indes et de la Chine, de deux voyageurs mahométans qui y allèrent dans le neuvième siècle, traduites d'arabe, avec des remarques sur les principaux endroits de ces relations*, a version of I and II, which was in its turn translated into English and Italian; since he had supplied no precise information regarding the origin of the text, Renaudot was accused of committing a hoax, but the original (the actual ms. 2281, to which was added, as no. 2282, the copy made by the translator himself) was subsequently found in the Bibliothèque Royale and printed through the good offices of Langle's; it was, however, M. Reinaud who put it into circulation 34 years later, accompanied by a new annotated translation and an introduction, under the title *Relations des voyages faits par les Arabes et les Persans dans l'Inde et Chine dans le IX^e siècle de l'ère chrétienne* (Paris 1845, 2 vols.). In 1922 G. Ferrand produced a new translation, *Voyage du marchand arabe Sulaymān en Inde et en Chine, rédigé en 851, suivi de remarques par Abū*