

49 g), or deviations through *ishmām*: *innamā huwa imālat al-kasra nahwa l-damma kalīlan* (al-Dānī, *K. al-nukat*, 136, l. 13), "it is merely a weak inflexion of the *kasra* towards the *damma*", i.e. an inclination of *i* to *ū* (see also H. Fleisch, *ibid.*, 1 36 g, 49 h). For the notation of these particular sounds, see the chapter of al-Dānī, *Muḥkam*, 44-8, more briefly: *K. al-Nukat*, 136, l. 10 - 137, l. 3.

(2). In the first three chapters of the *Muḥkam* (2-13), al-Dānī has collected the Muslim traditions on the first form of the Qurʾān, the inventions of vowel points, and the resistance to that innovation or the concessions to it.

(3). Why were points employed? *Al-īdīz wa 'l-taklīl*, "concision and brevity" was sought (al-Dānī, *Muḥkam*, 43, l. 17). In fact, there was very likely an influence of the usage of non-Islamic communities (see R. Blachère, *loc. cit.*, 79). For the Syriac, "the vowel point or the diacritical point known from the 4th century has served as the vocalization in most manuscripts" (L. Costaz, *Grammaire syriaque*², Beirut 1964, § 11).

Bibliography: In the text. (H. FLEISCH)

KASRAWĪ TABRIZĪ, SAYYID AḤMAD, Iranian historian, linguist, jurist and ideologist. Born on 29 September 1890 and educated in Tabriz, he entered the theological profession in 1910, but soon left it because of his liberal ideas and modernistic tendencies. In 1919, he entered the Ministry of Justice, which he left in 1929 to practise law, soon after returning a verdict against Riḍā Shāh's royal court in favour of a group of peasants. He also taught history in the University of Tehrān, which he left in 1934 on an issue involving academic freedom.

Kasrawī wrote several books on history and on language and linguistics. Among these are his history of the Iranian Constitutional Revolution, in which he had been a participant; a detailed study of the pre-Salḍjūq dynasties of north-western Iran (*Shahriyārān-i gummān*, 3 vols., Tehrān 1928-30), and a monograph on the Āḍharī language. He also expounded his views on "reforming" the Persian language—in grammar as well as vocabulary.

In 1933, Kasrawī began a critical study of life and society, with particular emphasis on the Iranians, whom he found decadent, morally corrupt and unfit as citizens. They were, he believed, ignorant of the "truths of life", because of centuries of "evil teachings" (*bad-āmūzi*), whose harmful effects should be shown to them so that they could perceive the truths, thus finding salvation. He tried to accomplish this task in the periodicals *Paymān* (7 vols., 1933-42) and *Parḥam* (1941-2), some sixty books, and frequent lectures. A book in four parts, *Wardīāwand bunyād*, was to sum up his views, but only three parts appeared (Tehrān 1943).

Kasrawī's strongest attack was on Shiʿism, which he considered the source of much evil, on the grounds that it teaches *taḥīyya* and *tabarruʿ* [q.v.], the *imāms'* power of intercession, and belief in an ever-living hidden *imām*; that it places undue and destructive emphasis on past issues and events irrelevant to current life, e.g., the succession to Muḥammad, and the martyrdom of Ḥusayn and others; and that it encourages harmful acts, such as pilgrimages to the graves of the *imāms* and others and the Muharram rituals. All this, he maintained, makes the Shiʿi unfit for a useful and constructive life. For similar reasons, he combated Bahāʾism, Šūfism, materialism (i.e. the doctrine of "the survival of the fittest" and its implications), and superstitions (fortune-telling, belief in good and bad omens, amulets, divination, etc.).

He also attacked much of Persian poetry, concentrating on Khayyām, Saʿdī, Rūmī, and particularly Ḥāfīz. This poetry, he asserted, is replete with doctrines such as fatalism, Šūfism and *khārābātīgari* (as in Khayyām's ideas), with excessive praise of wine and shameless talk of homosexuality. It encourages beggary, flattery, cowardice, hypocrisy and the like.

As an act of confession, and to draw attention to their activities, Kasrawī and his supporters instituted a festival, on the first day of winter, to destroy harmful writings which they had owned before joining the group. Called *Djashn-i Kitāb-sūzān*, "festival of book-burning", this activity attracted considerable hostility.

In Kasrawī's view, there are two opposing forces or "essences" (*gawhar* or *sirish*) within each individual. *Djān* is the source of egoism; from it emanate self-interest, greed, injustice, jealousy, etc. *Rawān* is the source of altruism; from it emanate self-sacrifice, justice, sympathy, honesty, truth-seeking, etc. Related to *rawān* is *khīrad*, the faculty of distinguishing right from wrong, good from evil. *Djān* and *rawān* are constantly at war. The duty of religion, and of similar institutions, is the strengthening of *rawān*. Religion means "learning the truths" and living by the dictates of the *khīrad*. It should help man to subdue his *djān*, and find happiness. Recent progress in science and technology should be matched by progress in the "way of life", especially religion. Islam has lost its effectiveness, cannot meet the challenges of modern times, and needs to be brought up-to-date.

Among Kasrawī's constructive teachings were those on government, economics, education, and the status of women. He advocated representative government and a modified capitalism. Each individual should partake of the pleasures of life, including its material rewards, in proportion to his merit and his labour. The individual's working capital should be limited, to prevent unfair competition, and to assure the priority of merit over money. Machines should be small enough, where possible, to be operated by individual owner-operators. Large enterprises should be owned only by partnerships. "Land should be owned by him who tills it, who keeps it cultivated". Failing this, he should sell it or hand it over to others. Few middlemen should intervene between the producer and the consumer. The government's functions should be limited chiefly to legislation, national security and defence, foreign relations, education, public health. It should not engage in agriculture, commerce, and, in general, industry.

Education means preparing for life, and the strengthening of *rawān*. Compulsory education should include literacy and basic science, in the elementary school, and the "truths of life", including civics. Vocational and professional education and work in advanced science should follow. "Evil teachings" should not be taught under any circumstances, unless they are clearly exposed as harmful.

Women should not enter certain professions, e.g., law, engineering and politics, but should vote. Bigamy should be permitted only when the first wife is barren. Those with contagious diseases should not marry. *Kābīn* ("marriage portion"), *shīrbahā* (bride price), and *djahīz* ("dowry") should be eliminated. Divorce should be available to women as well as to men, and on the same grounds.

Kasrawī denied that he claimed to be a prophet (*payghāmbār*). He termed his ideology *Pākdānī* "purity-of-religion" (occasionally *Āzādīgī*), and referred

to it as a *rāh*, "road, path", not a *dīn* "religion". "*Pākdīnī* is Islam's successor and its continuation", although he was rarely very explicit on the relationship between the two.

Kasrawī's writings created a widespread intellectual movement, particularly among the youth. He formed a fraternal organization, called the *Pākdīnān*, "the pure of religion", or the *Āzādīgān*, preaching this doctrines with missionary zeal and in the teeth of intense antagonism. The numerical strength of his followers is not known.

Kasrawī's bold and outspoken views, particularly those on religion and literature, met with vehement and violent opposition: some of his books were banned; his supporters were often persecuted and socially ostracized; and, finally, charges of "slander of Islam" were brought against him. On 11 March 1946, at the last session of the preliminary hearings on those charges held in the Palace of Justice in Tehrān, he was assassinated by the *Fidā'iyyān-i Islām* [q.v.], who had only wounded him in an earlier attempt in April 1945. His followers continue, however, to be active.

Bibliography: The only detailed account of Kasrawī's life is found in his own *Zindigānī-yi man* (Tehran 1945) and *Dah sāl dar 'adliyya* (Tehran 1945), covering his life up to about 1929. A bibliography (neither complete nor always accurate) of his books is found in *Khānbābā Mushār, Mu'allifīn-i kutub-i cāpī-yi fārsī wa 'arabī az āghāz-i cāp tā kunūn*, i, Tehran 1961, cols. 437-46; and a partial bibliography of his articles on language and history is in *Irādī Afshār, Index Iranicus*, i, Tehran 1961. A selection of his scholarly articles has been collected by Yahyā Dhukā³, in *Čihil makāla-yi Kasrawī*, Tehrān 1956. (M. A. JAZAYERI)

KĀṢRYĀNNIH, Arabic version of the mediaeval Sicilian place name *Castrum Ennae*, itself already deformed in local speech usage; the Arabised form itself gave rise to *Castrum Iohannis* and thence the Italian *Castrogiovanni* (modern Enna). Situated at the altitude of 2,950 ft./988 m. in the centre of Sicily, it is the highest town of the island. Amongst numerous versions of the name given in the Arabic sources, *Kāṣryānnih* seems to be the most acceptable; it appears in Yāqūt's *Muṣhtarik*, with the exact pronunciation, including the geminated *nūn*, specified, although it does not appear in his *Mu'ġjam*.

It was besieged from 214/829 onwards by the Arab-Berber army of Asad b. al-Furāt [q.v.], who had landed two years previously at Mazara, and this fortified rock became the symbol of Christian resistance in the island after the capitulation of Palermo in Rādjab 216/August-September 831. For a period of thirty years, the town and citadel underwent various vicissitudes, and the fortunes of war went backwards and forwards until the Byzantine stronghold surrendered in Ramaḍān 243/January 859. The concluding military operations were prepared and led by al-'Abbās b. al-Faḍl, *amīr* of Sicily 236-46/851-61, who during the preceding years had sapped the resistance of the defenders by continuous assaults. Nevertheless, according to the sources, it was a Christian captive who brought on the surrender through his showing the Muslims, in order to save his own skin, a secret way into the fortress. Certain Arabic chronicles say that al-'Abbās celebrated this victory by building a mosque in Castrogiovanni, and immediately afterwards, he went on to restore the citadel's fortifications.

The rule of the Kalbid *amīrs* came to an end ca.

431/1040, and in the general state of anarchy which followed and which continued to rack the island till the arrival of the Normans, *Kāṣryānnih*, together with *Girgenti* and *Castronuovo*, formed part of the possessions of the *ka'id* Ibn al-Ḥawwās [q.v.]. Some months after the Normans landed in Sicily (Muharram 453/February 1061), Robert Guiscard laid siege to the fortress, whose garrison had meanwhile been reinforced by new troops sent by the *Zīrids* from Africa, but difficulties made him give up the attempt. The Count Roger made a fresh attempt, and after some temporary successes, he finally compelled it to capitulate. Western chroniclers place the capture of the stronghold, thanks to Altavilla, at dates which vary between the middle of 480/1087 and the opening months of 481/1088, whilst the Arabic chroniclers place it three years later. The local ruler Ibn Ḥammūd surrendered himself without resistance, and according to the Norman historian Malaterra, became a convert to Catholicism.

The Arabic sources all agree that *Kāṣryānnih* constituted not only a stronghold which was powerfully fortified and difficult to dismantle, but was also an important town in a fertile and well-irrigated region, with commodious markets, a lively commercial activity, abundant provisions and an excellent urban organisation.

Bibliography: The Arabic sources with information on *Kāṣryānnih* have virtually all been brought together by M. Amari in his *Biblioteca arabo-sicula*, Ar. text, Leipzig 1857, Ital. tr. Turin-Rome, i-ii, 1880-1; see also for other details Amari, *Storia dei musulmani di Sicilia*², Catania 1933-9, index, and see further U. Rizzitano, *L'Italia nel Kitāb al-Rawḍ al-mi'tār fi ḥabar al-aqtār di Ibn 'Abd al-Mun'im al-Ḥimyarī*, Cairo 1958, also in *Bull. of the Fac. of Arts, Cairo University*, xviii/1 (May 1956), 170-1.

(U. RIZZITANO)

KĀṢṢ (A.), pl. *kaṣṣās*, "popular story-teller or preacher, deliverer of sermons" whose activity considerably varied over the centuries, from preaching in the mosques with a form of *kuṛ'ānic* exegesis to downright charlatanism. This term does not appear in the *Ḳur'ān*, although the verb *kaṣṣa* is quite often used (see Flügel, *Concordantiae*) always, except in VI, 57, with the meaning "to recount, to relate, to report" a generally edifying narration [see *KIṢṢA*] and frequently in the first person, when the narrator is God Himself. The *LA* (root *kaṣṣ*) reproduces *ḥadīṯs* in which appear the word *kāṣṣ* (*al-kāṣṣ yantazir al-makī*) and the verb *kaṣṣa*, in the absolute use, with the meaning "to tell, to recount stories" and also "to preach" (*kaṣṣa 'alā l-nās*); the Prophet is reported to have said "None but an *amīr*, a subordinate [of an *amīr*] or a proud man shall preach" (*lā yakūṣṣu illā amīr aw ma'mūr aw mukhlāl*), where we have translated *kaṣṣa* by "to preach" because it probably concerns the *khutba* [q.v.]. It would be difficult to date precisely the intransitive use of the verb in the sense of "to perform the function of a popular story-teller or deliverer of sermons" which was to become current (e.g. al-Djāhīz, *Ḥayawān*, iii, 24-5 and *Bayān*, i, 367-9) for it seems likely that the *ḥadīṯs* cited in the *Lisān* may be later and may date from the time when the men of religion and the mystics had reacted against the *kaṣṣās*.

Indeed, if it is reasonable to suppose that all pious Muslims early deemed it their duty to improve the religious sentiments of the uninformed majority, the function of the *kāṣṣ* did not yet exist at the