

the latter who emerged victorious. With the aid of his son 'Abd al-Malik, he took control of the caliphal palace and the public treasury on 3 Djumādā I 386/24 May 996. 'Abd al-Malik was unmoved by the abuse hurled at him by Şubĥ, who was forced to admit defeat. Hişhām willingly acknowledged the authority of Ibn Abī 'Āmir over the country, and in 387/997-8 he participated with his mother in a ceremony intended to renew his caliphal oath and the transfer of power into the hands of al-Manşūr. Şubĥ died one year later, on 29 Dhu 'l-Hiǧdja 389/11 December 999; it was al-Manşūr who, bare-footed, led the funeral prayers.

*Bibliography:* *Dihir bilād al-Andalus*, ed. and tr. L. Molina, Madrid 1983, 172/182, 173-4/184, 178/189, 185-5/196; Ibn al-Abbār, *al-Hulla al-siyarā'*, i, 268; Ibn Bassām, *al-Dhakhira*, ed. I. 'Abbās, iv, 60, 70-2; Ibn Hayyān, *Muktābis*, ed. 'A. al-Ḥaǧǧī, tr. E. García Gómez, 77/100, 117/149, 149/189, 185/203, 200/223; Ibn Ḥazm, *Tauḥ al-hamāma*, tr. E. García Gómez, 74, 125; Ibn 'Idhārī, *al-Bayān al-muǧrib*, ii, 235-36, 239, 251-3, 258, 280; Ibn al-Khaṭīb, *A'māl al-a'lām*, Rabat 1934, 67-9; Maǧkarī, *Naḥḥ al-tib*, ed. I. 'Abbās, i, 399, 603, iii, 86-8, 92-3; M.L. Avila, *La proclamación (bay'a) de Hişām II. Año 976 d.C.*, in *Al-Qanṭara*, i (1980), 79-114; R. Dozy, *Histoire des Musulmans d'Espagne*, Leiden 1861, iii, 133-4, 221-2; J. Ferrandis, *Marfiles árabes de Occidente*, Madrid 1935-40; E. Lévi-Provençal, *Hist. Esp. musulmane*, ii, Paris 1950; M. Marín, *Las mujeres de las clases sociales superiores*, in M.J. Viguera (ed.), *La mujer en al-Andalus: reflejos históricos de su actividad y categorías sociales*, Madrid-Seville 1989, 105-27; eadem, *Notas sobre onomástica y denominaciones femeninas en al-Andalus (siglos VIII-XI)*, in *Homenaje al Prof. D. Cabanelas*, Granada 1987, 37-52; F. Mermisi, *Sultanes oubliées: femmes chefs d'État en Islam*, Paris 1990, 64-72.

(MANUELA MARÍN)

**ŞUBĤ-I AZAL**, the sobriquet of MİRZĀ YAḤYĀ NŪRĪ (ca. 1830-1912), founder of the Azalī sect of Bābism [q.v.]. Yaḥyā's father was the calligrapher and civil servant, Mīrzā 'Abbās Nūrī (d. 1839). In Yaḥyā's early childhood, Nūrī was dismissed from his governorship and dispossessed of much of his considerable wealth and property. Yaḥyā's mother died about 1844; by then he was living in Tehran under the tutelage of an older brother, Mīrzā Ḥusayn 'Alī (Bahā) Allāh [q.v.]. In 1844, Ḥusayn 'Alī and Yaḥyā, then about fourteen, were among the first converts to Bābism in the capital. Four years later, Yaḥyā tried unsuccessfully to join the Bābī insurgents at Şhaykh Tabarī in Māzandarān.

Between 1848 and 1852, Bābism underwent radical changes. The clerical leadership of the earliest period was largely eradicated in uprisings, and the Bāb himself was executed in 1850. Yaḥyā, variously known as Şubĥ-i Azal ("Morning of Eternity") and al-Thamar al-Azaliyya ("the Eternal Fruit"), was among the first of many lay claimants to revelation. He had been composing "inspired verses" for some time, and these had met the approval of the Bāb, who designated him his successor.

In 1852, he was involved in an abortive uprising in Takur, planned to coincide with the unsuccessful attempt on the life of Nāsir al-Dīn Şhāh. Escaping to Baghdād, he established himself as head of the sect and drew large numbers of Bābīs to the region. His whereabouts were kept secret from all but a few, and he remained in contact with the Bābī community through intermediaries, in imitation of the seclusion of certain Şhrī Imāms. During this period, numer-

ous other claimants appeared, and Yaḥyā's policy of seclusion worked against him, particularly when the more-outgoing Ḥusayn 'Alī emerged as the *de facto* leader of the Baghdād community and finally advanced his own claims to prophethood.

In 1863, most of the Baghdād Bābīs were removed by the Ottoman authorities to Edirne in western Turkey. Here, the breach between the brothers became overt and ended in a permanent schism between Azalī and Bahā'ī Bābīs. Disturbed by the open hostility between these groups, the authorities exiled them, sending Ḥusayn 'Alī and his followers to Acre in Palestine and Yaḥyā to Cyprus.

Şubĥ-i Azal died in Famagusta on 29 April 1912. His appointed successor, Mīrzā Yaḥyā Dawlatābādī, chose the role of secular reformer over that of religious leader and before long Azalī Bābism became a spent force.

Yaḥyā wrote extensively, but few of his works have been published, and only a brief chronicle translated. Best known are the *Kūāb al-Nūr*, *al-Mustaykiz* and the *Mutammim-i Bayān*, a continuation of the Bāb's unfinished Persian *Bayān*. These and other writings owe much to the obscure style of the Bāb, but add little to his thought.

Şubĥ-i Azal considered himself the conservator of primitive Bābism, with its minutely-observed legislation, metaphysical obfuscation and rejection of established political power. But, whereas the rival Bahā'ī faction held itself aloof from political and social involvement, several Azalī Bābīs came to play leading roles in the early reform movement in Persia. How far Şubĥ-i Azal may have encouraged or directed this development remains a matter for conjecture.

*Bibliography:* D. MacEoin, *Divisions and authority claims in Babism (1850-1866)*, in *St. Ir.*, xviii (1989), 93-129; E.G. Browne (ed.), *Kūāb-i Nuqṭatu 'l-Kāf*, Leiden and London 1910; Browne, *Materials for the study of the Bābī religion*, Cambridge 1918, 211-20 (a list of works by Şubĥ-i Azal), 309-15; idem and R.A. Nicholson, *A descriptive catalogue of the oriental MSS belonging to the late E.G. Browne*, Cambridge, 1932, 69-75; Şubĥ-i Azal, *Maǧmū'a'ī az āḥār-i Nuqṭa-yi Ūla wa Şubĥ-i Azal* [Persia n.d.]; idem, *Mutammim-i Bayān* [Persia n.d.]; idem, *Mustaykiz* [Persia n.d.]; (on Mīrzā 'Abbās Nūrī, see P.P. Soucek, in *Elr*, i, 84; Bāmdād, *Riǧāl-i Irān*, vi, 126-9; on Mīrzā Yaḥyā Dawlatābādī, see A. Amanat, in *Elr*, vii, 143-6). (D. MacEoin)

**SUBĤA** (A.), in Egyptian colloquial pronunciation *sibha*; in Persian and Muslim Indian usage, more often *tasbīh*, Ottoman Turkish *tesbīh*, modern *tespīh*, rosary. It is used at present by nearly all classes of Muslims, except the Wahhābīs who disapprove of it as a *bid'a* and who count the repetition of the sacred names on their hands. There is evidence for its having been used at first in Şūfī circles and among the lower classes (Goldziher, *Rosaire*, 296); opposition against it made itself heard as late as the 9th/15th century, when al-Suyūtī composed an apology for it (Goldziher, *Vorlesungen über den Islam*, 1st ed. 165). At present, it is usually carried by the pilgrims (cf. Mez, *Die Renaissance des Islāms*, 441), by dervishes and by many ordinary believers. For its use by the Bektāshīs, see J.K. Birge, *The Bektāshī order of dervishes*, London-Hartford 1937, 235 and plate 10.

The rosary consists of three groups of beads made of wood, bone, mother of pearl, etc. The groups are separated by two transversal beads of a larger size (*imām*), while a much larger piece serves as a kind of handle (*yad*; Snouck Hurgronje, in *Int. Arch.* f.