

in their regional bases of power with the new Qājār aristocracy. ‘Abdallāh Khān Amīn al-Dawla cannot yet be regarded as a prime minister in the modern sense, one who would formulate his own policies. The period of his office is thus deemed by later commentators as a weak and intermediary stage that might be representative of the paralysis that Iran faced in its confrontation with Western states.

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### ‘Amr b. LuḤayy

**‘Amr b. LuḤayy**, also known as Abū Khuzā‘a, is the legendary pre-Islamic figure said to have introduced idolatry into Arabia. He was the ancestor of the tribe of Khuzā‘a, who lived in the vicinity of Mecca. The clans of Kuzā‘a that are considered his direct descendants are Ka‘b, Mulaḡḡ, ‘Awf, ‘Adiyy, and Sa‘d.

There are contradictory traditions concerning ‘Amr b. LuḤayy’s genealogical descent. On the one hand he is provided with a northern genealogy, LuḤayy being said to have been the son of Qama‘a of the Muḡar. Qama‘a’s mother was Khindif of the Quḡā‘a. This LuḤayy sometimes appears as ‘Amr’s grandfather, while ‘Amr’s father is said to have been ‘Āmir. On the other hand, LuḤayy is identified in some

traditions as Rabī‘a, son of Ḥāritha, of the Azd (Yemen). In the latter case ‘Amr’s mother is said to have been Fuhayra bt. al-Ḥārith of the Jurhum.

‘Amr b. LuḤayy is said to have expelled the tribe of Jurhum from Mecca and to have taken over the management of the Ka‘ba. He is said to have been the most respected leader in the pre-Qurashī era of Meccan history and to have provided generously for the needs of the pilgrims.

Nevertheless, Muslim tradition attributes to the Prophet Muḡammad a statement according to which the Prophet saw a vision of ‘Amr b. LuḤayy in Hell with his intestines protruding from his stomach. The Prophet also said that one of his Muslim Companions (of Khuzā‘a descent) resembled ‘Amr b. LuḤayy, but added that the resemblance would not harm the Muslim (meaning that outer appearance is insignificant compared to religious piety). The tradition goes on to say that ‘Amr b. LuḤayy deserved his place in Hell because he was the first to distort the monotheistic religion of Abraham, to set up idols and institute the customs of *bahūra*, *sā‘iba*, *waṣāla*, and *ḡāmī*. These ambiguous terms are usually explained as referring to various types of sacred animals that were dedicated to the idols (see the commentaries on Q 5:103). Some versions of the statement gained access into canonical *ḡadīth* collections. The role assigned to ‘Amr b. LuḤayy reflects the Islamic thesis of an initial (Abrahamic) primordial monotheism that was distorted by some pre-Islamic non-Qurashī Arabs, but later on reconstructed by the Prophet Muḡammad.

The reports about the manner in which ‘Amr b. LuḤayy introduced idol worship into Arabia vary. Some versions maintain that during one of his journeys to Syria seeking a cure for his illness, he learned

about the idols worshipped in al-Balqā' and brought some of them back to Mecca. Among the idols he reportedly imported into Arabia from Syria or Mesopotamia, Hubal is the most noteworthy.

But not only imported idols have been associated with him. He is also said to have ordered the people to worship the stone statues of Isāf and Nā'ila, originally a man and a woman of the Jurhum who fornicated inside the Ka'ba and were turned into stone as punishment. 'Amr b. Luḥayy is also associated with the introduction of the five ancient idols of the people of Noah: Wadd, Suwā', Yaghūth, Ya'ūq, and Nasr (see the commentaries on Q 71:23). He reportedly excavated the statues of these idols from the dunes on the coast at Jidda, where they had been buried since the Deluge. He was led to this place by his demon (*ra'yīy*), himself a *kāhīn*. Eventually he brought their images to the Tihāma region and then distributed them to various zones throughout Arabia, including the Yemen. 'Amr b. Luḥayy is also associated with establishing the worship of some other idols in Arabia, including the "Daughters of Allāh," namely Allāt, Manāt, and al-'Uzzā. In some reports he also appears as the one who introduced intercalation (*nasī'*) into the Arabian calendar (see the commentaries on Q 9:37).

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## Anabolu

**Anabolu** (Gr. Nauplia) is a small harbour on the east coast of the Peloponnese (Morea) in the Argolian Gulf, situated on a rocky promontory dominated by Mount Palamidī. A Venetian town from 791/1389, it was an important site in a series of battles between the Ottomans and the Venetians for control of the Morea throughout the seventeenth and eighteenth centuries.

Allegedly founded by Nauplios, one of the sons of Neptune, Nauplia was of little significance in antiquity. A small Byzantine settlement was situated on the rocky plateau of Akronauplia. It was in Frankish hands from 607/1210 until 791/1389, when it became a Venetian base. The present town still retains the Venetian plan. To accommodate refugees from Negroponte after 874/1470 and again after 906/1501, the Venetians nearly doubled the size of the town by filling in parts of the shallow Argolian Gulf. Anabolu's population also doubled, with a large number of people moving from the heights of Akronauplia to the newly levelled terrain.