

The old town, built in a haphazard way, consists of narrow lanes and bystreets lined with dingy, old-fashioned, many-storeyed houses. A peculiar feature of these houses is that they carry on their roof-tops strange-looking contraptions for catching the sea-breeze blowing from Karachi. These wind-catchers deceived Sir Charles Napier, during his victorious march on Sind, into taking them for small guns. The main street known as *Shāhī Bāzār* is slightly wider but is crowded at all hours of the day. The citadel built by *Ghulām Shāh* is now practically in ruins; it was inhabited till recently by Muslim refugees from India who have now been moved to the new colonies constructed for them. In earlier days the fort was surrounded by a ditch, now completely filled with debris, which separated it from the old town (for a full description of the town and the fort as they stood in 1836, see the *Gazetteer of the Province of Sind*, "B" volume II, Hyderabad District, Bombay 1920, 40-4). In April 1906, an explosion in the ammunition stored in the fort destroyed many buildings and shops both within the fort and outside. Thereafter the fort was handed over to the civil authorities. In the compound of the blown-up magazine were buried many British officers who fell in the battles of *Miyānī* and *Dubba*.

Among the notable buildings in the town are the tombs of the *Mīrs*, the former rulers of Sind, at the northern extremity of the ridge on which the town stands. While the tombs of the *Kalhōfās* are fine specimens of *Sindhī* architecture, those of the *Tālpurs* are a poor imitation of modern styles. All the tombs are richly decorated with coloured tiles set in geometric and floral patterns, but both the colours and designs are of inferior workmanship. Under the *Tālpur* rule, the tombs of their vanquished rivals, the *Kalhōfās*, suffered greatly from neglect; indeed they still lie neglected although they are now in the midst of a very busy district and are protected under the Ancient Monuments Preservation Act. With the moving of the University of Sind to this town in 1954 and in 1962 of the *Sindhī Adabi Board*, established by the Government for the development of *Sindhī* language and literature and for the publication of works in Persian or Arabic by earlier authors of *Sindhī* origin, it has become a prospering centre of cultural activities. The town also houses the recently established *Shāh Walī Allāh Academy*, devoted to research on the philosophy of *Shāh Walī Allāh* [see *AL-DIHLAWI*] and his contribution to Islamic religious and theological thought.

The town has considerably expanded in recent years and two new suburban townships—*Laṭīfābād* and the *Industrial Trading Estate*—have sprung up, adding to the amenities of the town. The languages spoken are Urdu and *Sindhī*, and the population consists of many ethnic elements, such as *Balōchīs*, *Sayyids*, *Rājipūts*, pure *Sindhīs* of *Djāf* and *Mēd* origin and the *Mewātīs*.

Bibliography: *Gazetteer of the Province of Sind*, "B" volume II, *Hyderabad District*, Bombay 1920, 39-50; *Imperial Gazetteer of India*, Oxford 1908, xiii, 312-22; *District Census Report, Hyderabad*, Karachi 1961, 1-26, 1-29-32; *Abdul Hamid, Towns of Pakistan*, Karachi 1950, s.v.; *Postans, Personal Observations on Sind*, London 1843; *W. F. Napier, The conquest of Scinde*, London 1845; *Richard Burton, Sind*, London 1851; *idem, Sind revisited*, London 1877; *J. Burnes, Narrative of a visit to the court of Sind in 1828*, Edinburgh 1831; *Henry Cousens, Antiquities of Sind*, Bombay 1929, s.v.; *H. Pottinger, Travels in Baluchistan and Sind*,

London 1816; *Alexander Burnes, Travels into Bukhara and a voyage on the Indus*, London 1834; *Del Hoste, Memoirs on Sind*, London 1832; *Edward Backhouse Eastwick (An Ex-Political), Dry Leaves from Young Egypt*, London 1851; *Annemarie Schimmel in WI*, n.s. vi/3-4 (1961), 223-43 (the activities of the *Sindhī Adabi Board*, Karachi).

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HAYDARĀN, an ancient place-name in south-east Tunisia—which may be located in the neighbourhood of *Gabēs* on the road leading from that town to *Ḳayrawān*—where, on 11 *Dhu 'l-Hijjaj* 443/14 April 1052, the *Ṣanhādjia* forces under the command of the *Zirid amir* al-Mu'izz b. *Bādīs* were annihilated by the *Hilālī* *bordes*, to whom the *Fātimid* caliph in *Cairo* had handed over *Ifrikiya* as a reprisal for its recognition of the 'Abbāsīd caliph of *Baghdād*. There were not two battles at *Ḥaydarān*, taking place, at one year's interval, on the same day and in the same place, as a misinterpretation of a passage in the *Bayān* of *Ibn 'Idhārī* has suggested. After fondly entertaining the hope of enrolling the *Banū Hilāl* and minimizing the importance of an invasion whose causes are perhaps as much demographic as political, the *Zirid* staked all to stop the barbarian flood. *Ḥaydarān* commemorates the collapse of the *Zirid* power, the end of the civilization typified by *Ḳayrawān* and the start of a new era for the whole *Maghrib*, which thereafter, progressively from East to West, was to suffer from an increase in nomadism so serious that its effects are still visible today.

Bibliography: *H. R. Idris, La Berbérie orientale sous les Zirides*, i-ii, Paris 1962.

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HAYFĀ, modern *Haifa*, a port at the foot of *Mount Carmel*. The name does not occur in the Bible, but appears frequently in the Talmud and in later Jewish sources, and is mentioned by *Eusebius* as 'Eφα. In the early Muslim centuries *Haifa* was overshadowed by 'Akkā [q.v.], and is first described by *Nāṣir-i Khusrāw*, who was there in 438/1046. He speaks of the palm-groves and numerous trees of this village (*dih*), and mentions the nearby sands of the kind used by *Persian* goldsmiths and called by them *Makki sand*. He also found shipwrights who, he said, made the large, sea-going ships called *Djūdī* (*Safar-nāma*, ed. and Fr. trans. *Ch. Schefer*, Paris 1881, text 18, trans. 60; ed. *Kaviani*, Berlin 1340 s., 26; English version in *PPTS*, iv, 13).

The *Crusaders* on their way south at first by-passed *Haifa*. They soon turned their attention to this useful port, perhaps still containing a shipyard, and ca. *Shawwāl* 493/August 1100, after a siege of about a month, captured *Haifa* with the help of a *Venetian* fleet. According to *Albert of Aix* (vii, 22-5, *RHC. Occ.*, iii, 521 ff.) the population were *Jews*, who inhabited this place with a special grant from the *Fātimid* Caliph, for which they paid tribute, and who defended it in arms, with the help of *Muslim* troops. After the capture, the *Jewish* and *Muslim* garrison and population, apart from a few who escaped, were assembled and massacred.

Under *Frankish* rule *Haifa* acquired some importance, and was often a subject of dispute between the *Frankish* barons. *Idrisī*, whose account belongs to this period, describes it as an excellent anchorage and as the port of *Tiberias* (ed. *Gildemeister*, in *ZDPV*, viii (1885), Supp.). During the wars between the *Crusaders* and the *Muslims*, the fate of *Haifa*, like other ports on the *Palestine* coast [see *ARSŪF*, *KAYSARIYYA*, *YĀFA*], was linked with that of 'Akkā.

In 583/1187, after the fall of 'Akkā, Haifa, with other places, was occupied by Saladin's forces (Bahā' al-Dīn b. Shaddād, *al-Nawādir al-Sultāniyya*, ed. G. Shayyal, Cairo 1964, 79; Abū Shāma, *Rawḍatayn*, ii, 88; Muḥammad al-Ḥamawī, *al-Ta'riḫ al-Mansūri*, ed. P. A. Gryaznevič, Moscow 1960, fol. 92 b; Ibn Wāsil, *Mufarridī al-kurūb*, ed. G. Shayyal, ii, Cairo 1957, 202. In view of the evidence of the Muslim sources, the statement of some Frankish sources, repeated by most modern Western historians of the Crusades, that Haifa was captured before the fall of 'Akkā must be rejected (see W. B. Stevenson, *The Crusaders in the East*, Cambridge 1907, 250). In 587/1191, anticipating the Frankish recovery of 'Akkā, Saladin demolished the walls and fortifications of Haifa, before abandoning it to the Franks. Haifa now remained in Frankish hands, and was refortified by King Louis IX of France ca. 1250-1. In 663/1265 it was abandoned by its inhabitants before the advance of Baybars, who razed its fortifications to the ground. It was later recovered by the Franks, and was finally reconquered by the Mamlūk Sultan al-Ashraf Khalil in 690/1291, after the reconquest of 'Akkā.

In the Mamlūk period Haifa was affected by the general policy of keeping the Palestine coast in a state of devastation, as a precaution against a return by the Crusaders. Kalkaşhandī mentions it only as a ruin (*Ṣubḥ*, iv, 155 = Godefroy-Demombynes, *La Syrie à l'époque des Mamelouks*, Paris 1923, 124). The first Ottoman survey registers of the conquest [see DAFTAR-I KHĀKĀNĪ] do not list Haifa among the inhabited places. At about the same time Piri Re'īs, in his description of the Palestine coast, mentions only a ruined castle (U. Heyd, *A Turkish description of the coast of Palestine in the early sixteenth century*, in *IEJ*, vi/4 (1956), 206 and 210-1). By 1019/1611, however, a Turkish document speaks of Frankish merchants who "used to come" to the port (*iskele*) of Haifa. They had stopped coming because of molestation, which was therefore to cease (U. Heyd, *Ottoman documents on Palestine 1552-1615*, Oxford 1960, 129). In this period Haifa seems to have formed part of the possessions of the Ṭarabay [q.v.] family. In 1032/1623 it was besieged by Fakhr al-Dīn II Ma'n [q.v.], who offered to raise the siege if Aḥmad Ibn Ṭarabay would undertake not to attack the Ṣafad area. The latter, however, preferred to destroy Haifa rather than risk its falling into the hands of his enemy (I. Ben-Zvi, *Ereṣ-Yisrā'el we-yishuvāh biyyemē ha-shilōn ha-'Othmāni*, Jerusalem 1955, citing E. Roger, *La terre sainte*, Paris 1664, 76-7; P. Carali, *Fakhr al-Dīn II*, i, Rome 1936, Italian 80, Arabic 83; Aḥmad al-Khālidī, *Lubnān fi 'ahd al-amīr Fakhr al-Dīn* . . ., ed. A. J. Rustum, Beirut 1936, 197-8). More frequent mention by travellers confirms the increasing use of Haifa during the 17th and 18th centuries, though the population seems to have remained very small. During the late forties or early fifties of the 18th century Haifa and its surroundings came into the possession of Shaykh Zāhir al-'Umar [q.v.]. In Shawwāl 1174/May 1761 'Othmān Pasha, the Ottoman governor of Damascus, having been authorized by the Sultan to annex Haifa and its surroundings to his province, sent thirty soldiers on a French ship from Beirut to Haifa, with orders to seize the village and fortress by a sudden attack. Forewarned by his spies, Shaykh Zāhir was able to drive the ship away by gunfire. After this incident he destroyed the existing village and built a new one, some two kilometres to the north-east, to which he transferred the inhabitants. He called the new village

al-'imāra al-djādida, the "new construction", but it came to be known as Hayfā al-djādida, new Haifa. It was defended by walls with round towers on the three land sides and by a rectangular, two-storey fortress, armed with guns, overlooking the village and the harbour. Mikhā'īl Ṣabbāgh remarks that this fortress was built allegedly for defence against infidel (?Maltese) pirates, but actually against possible attacks from Nābulus. It was called Burdj Abū Salām or Burdj al-Salām. Some ruins remain on the hill which is still called al-Burdj. (U. Heyd [then 1917], *Dāhir al-'Umar* (in Hebrew), Jerusalem 1942, 29-30, 39-40, 94, citing Nu'mān Kaṣaṭli, *Mulakḫḫaṣ ta'riḫ al-Zayādīna*, in *Madjallat al-Djinnān*, 1877, 851; 'Abbūd al-Ṣabbāgh, *al-Rawḍ al-sāhir fi ta'riḫ Dāhir*, Ms in American University Library, Beirut, fol. 9a and b; Mikhā'īl Niḳūla al-Ṣabbāgh, *Ta'riḫ al-Shaykh Zāhir al-'Umar al-Zayādīni = Documents inédits pour servir à l'histoire du patriarcat melchite d'Antioche*, iv, ed. P. Constantin Bacha, Hārīṣā n.d. [? 1927], 45-6).

The new village built by Shaykh Zāhir was the nucleus of modern Haifa. After his fall it was ruled by Djazzār Aḥmad Paṣha, and in 1799 was captured by the French, who, however, abandoned it after their failure to take 'Akkā. In 1837 it was captured by Ibrāhīm Paṣha of Egypt, and in 1840, with 'Akkā, suffered damage when the two ports were bombarded by Turkish, British, and Austrian ships.

The gradual silting up of the port of 'Akkā had resulted in a diversion of traffic to Haifa, which began to grow in size and importance. The Jewish population was increased by newcomers from Morocco, Turkey and later from Europe. A new element was the Templars, a group of German Protestants from Württemberg who settled in Haifa in 1868. Though their purpose in coming was pious, they inaugurated the modern economic development of Haifa. They built roads, introduced four-wheeled carriages, and established regular passenger services to 'Akkā and Nazareth. Among other activities, they built a steam-mill, planted vineyards, and introduced modern agricultural methods. Another group of religious settlers were the Bahā'īs [q.v.], the followers of Bahā' Allāh [q.v.] who died in exile near 'Akkā in 1892. The tomb of his precursor the Bāb [q.v.] and of his son 'Abd al-Bahā', known as 'Abbās Efendi, are in a mausoleum on the slopes of Mount Carmel; Haifa is the administrative centre of the Bahā'ī religion.

In 1886 work was begun on a government carriage road from Haifa to Tiberias and Djanin; in 1898, on the occasion of the visit of the German Emperor and Empress, a pier was built, and a carriage road was constructed from Haifa to Jaffa. Despite these developments the population remained small. Towards the end of the 19th century Turkish estimates put it at about 6000 souls, most of them Muslim; by the outbreak of war in 1914 they had risen to between 10,000 and 12,000, of whom about half were Muslims, and the rest Catholic and Orthodox Christians, with a few hundred each of Jews and of German Templars (for a Turkish impression of the German and Jewish settlers, and their work, see Bereketzāde Ismā'īl Ḥaḳḳī, *Yād-i māḍī*, Istanbul 1332/1914, 132 ff.). In late Ottoman times Haifa was the seat of a *ḥadā'* in the *sandjāq* of 'Akkā in the *wilāyet* of Bayrūt.

On 23 September 1918 Haifa was occupied by British troops and, as part of the mandated territory of Palestine, entered on a phase of intensive growth and development. A new era in the economic life of

the town had already begun with the opening, in 1905, of the Dar'a-Haifa branch of the Hidjāz railway [q.v.]. This, by linking Haifa with Damascus and Ḥawrān as well as with Arabia, had given a great impetus to its development as a port. The low freight charges, made possible by the gift capital of the Hidjāz railway, gave it an immediate advantage over both Jaffa and Bayrūt. In 1918 a new line linked Haifa with Southern Palestine and Egypt; the port was improved in 1921, and a major expansion completed in 1933, by which date the tonnage entering Haifa harbour had quadrupled in ten years. The completion of the oil pipeline from 'Irāk in 1933 and of the refinery in 1939 also contributed greatly to the economic growth of the city. These developments helped and were helped by a considerable Arab immigration into the city, and, especially in the thirties and forties, by the immigration of large numbers of Jews, chiefly from central and eastern Europe. Censuses held under the Mandate show the following population figures: 1922: 9,377 Muslims, 8,863 Christians, 6,230 Jews, 164 others; 1931: 20,324 Muslims, 13,824 Christians, 15,923 Jews, 332 others. By the end of the Mandate, in 1948, the population of Haifa was estimated at 120,000, two-thirds of whom were Jews and the rest Arabs.

On 21 April 1948 the general commanding British troops in Haifa informed Arab and Jewish leaders that he was going to concentrate his forces in the port area and the roads leading to it, and withdraw them from the rest of the city. This announcement was followed by a swift struggle, which left the city in Jewish hands, and, after abortive negotiations for a surrender, by the departure, by sea to 'Akkā and Lebanon or overland to Nazareth, of the greater part of the Arab population. The circumstances of this departure remain obscure and controversial (for varying accounts, see 'Arif al-'Arif, *al-Nakba*, i, Beirut 1956, 206-23; R. E. Gabbay, *A political study of the Arab-Jewish conflict*, Geneva-Paris 1959, 94-5; J. and D. Kimche, *Both sides of the hill*, London 1960, 115-6, 118-24; G. Kirk, *The Middle East 1945-1950*, London 1954, 261-3; Walid Khalidi, *The fall of Haifa*, in *Middle East Forum*, December 1959, 22-32; Muḥammad Nimr al-Khaṭīb, *Min athar al-nakba*, n.p. [? Damascus] 1951; N. S. Lorch, *The edge of the sword*, London and New York 1961, 97-100; H. Sacher, *Israel, the establishment of a state*, London 1952, 241-5; R. D. Wilson, *Cordon and search*, Aldershot 1949, 167 ff. and 190).

At the present time (1965) there is an Arab population of about 10,000 in Haifa, including Muslims, Druzes, Bahā'īs, and Christians. Most of the Muslims live in the Wādī Nisnās quarter, on the slopes of Mount Carmel. The Great, or Djarayna Mosque, damaged during the fighting in 1948, was repaired and brought into use again in June 1949. The Carmel village of Kabābir, inhabited by Aḥmadiyya [q.v.], is now also within the city limits of Haifa.

Bibliography: in addition to that given in the article, Le Strange, *Palestine*, 446; A. S. Marmardji, *Textes géographiques arabes sur la Palestine*, Paris 1951, 58; L. A. Mayer and J. Pinkerfeld, *Some principal Muslim religious buildings in Israel*, Jerusalem 1950, 39-40 of English text, 35-6 of Arabic text; Palestine Exploration Fund, *Survey of Western Palestine, Memoirs*; R. Guérin, *Description de la Palestine, Samarie*, ii, Paris 1876, 251-9, *Galilée*, i, Paris 1880, 499-50; F. M. Abel, *Géographie de la Palestine*, ii, Paris 1938; E. T. Dawling, *The town of Haifa*, in *QSPEF* (1914), 184-91; L. Oliphant, *Haifa, or Life in*

modern Palestine, London 1887; J. J. Rothschild, *History of Haifa and Mt. Carmel* (popular outline), Haifa 1934. (Ed.)

ḤĀYIL or **ḤĀ'IL**, chief town (pop. 20,000 in 1385/1965) of the district of Djabal Ṣhammar in Central Arabia, former capital of the Rashīdī dynasty of Naǧd, after 1340/1921 a provincial capital of the enlarged realm of the House of Su'ūd (since 1351/1932 the Kingdom of Saudi Arabia). Djabal Ṣhammar, bounded on the north by the basin of the Great Nafūd, forms the natural northwestern limit of Naǧd, although residents of the Ḥā'il area sometimes refer to al-Ḥaṣīm as the northernmost district of Naǧd proper. Ḥā'il, situated at an altitude of 979 metres near the eastern edge of the granite massif of Adja', lies at the heart of the *dira* of Ṣhammar [q.v.] (of Ṭayyi' of the classical historians), dominant tribe of the area. The hill of Samra, also known locally as al-Mawḳida, bounds the town on the east; the ridge Umm Arḳab forms a barrier on the north. The name Ḥā'il was first applied to the *wādī* that runs near the edge of the settlement, itself originally known simply as al-Ḳurayya. Ḥā'il was mentioned by the poets Imru' al-Ḳays and Ṭarafa b. al-'Abd. Sprenger identifies Ḥā'il with the Arre Kome of Ptolemy.

The Ṣhammarī inhabitants of Ḥā'il submitted to Wahhābī [q.v.] rule in 1201/1786-7, and the early years of the 13th/19th century were marked by disputes between the Houses of Ibn 'Alī and Ibn Rashīd for local authority. The forces of Ibrāhīm Paṣḥa, commander of the Turco-Egyptian expeditionary force, exacted tribute from Ḥā'il after the fall of al-Dir'īyya [q.v.] in 1233/1818. Occupation troops entered the town again in 1253/1837. In 1251/1835 the House of Rashīd became firmly established as rulers of Ḥā'il under the suzerainty of Āl Su'ūd. Independent Djabal Ṣhammar reached the height of its power under Muḥammad Ibn Rashīd, ruler of Ḥā'il between 1289/1872 and 1315/1897. The town then had a population of about 20,000 in four quarters around the market square, al-Mashaba. On the northeast was Barzān fortress, the construction of which was begun by Muḥammad Ibn 'Alī early in the 13th/19th century. The Lubda quarter was on the south; al-Maḳīza on the west; and Afnān on the northwest. Commerce was in the hands of 80 merchant families from al-Naǧjaf in Iraq. At the mosque in Barzān was the religious law school of al-Marṣhādī, and the Lubda quarter had a similar institution. Muḥammad b. Bānī, an armourer at Ḥā'il during this period, was famous throughout Arabia for his decorated weapons. Ḥā'il and its environs were stricken by an epidemic ca. 1288/1871, when many of the townsmen died. Doughty estimated the population to be only about 3,000 at the time of his visit in 1294-1877. After the death of Muḥammad in 1315/1897, large parts of the town were destroyed during a period of dynastic disputes that weakened the House of Rashīd. The successors of Muḥammad received active assistance from the Turks against 'Abd al-'Azīz Ibn Su'ūd, who finally took Ḥā'il on 1 Rabi' I 1340/2 November 1921.

The economy of Ḥā'il is based on small-scale farming and commerce. Staples long grown in the area, such as dates and grains, have been supplemented by a wide variety of vegetables and citrus fruits. Ḥā'il lay on the pilgrim track from Iraq, but the economic benefits of this traffic were often lost owing to the lack of public security in the district before 1340/1921. Overland pilgrim traffic was diverted, ca. 1383/1963, to the north through the district of