

of the fifteenth century, in *Bull. of the Metropolitan Museum of Art*, xxxi (1936), 79-80; L. Bronstein, *Decorative woodwork of the Islamic period*, in Pope, *Survey of Persian art*, London 1939, iii, 2607-27 and pls. 1434, 1460-77; Amy Briggs, *Timurid carpets. I. Geometric carpets*, in *Ars Islamica*, vii (1940), 20-54; R. Orazi, *Wooden gratings in Safavid architecture*, Rome 1976. (R. ORAZI)

MASHRIK (A.), the East, linked with and opposed to the West (Maghrib [q.v.]), either in general or from the strictly geographical point of view; for the Arab world, the Maghrib embraces all the lands to the west of Egypt, and the Mashrik all those to the east. Nevertheless, the parallelism is not absolute; whilst the term Maghrib is particularly applied either to the grouping North-Africa-Tripolitania or to North Africa properly so-called or to its most western part, Morocco (Maghrib, al-Maghrib al-Akṣā [q.v.]), the word Mashrik seems to cover the Orient in general, without reference to any one country or another (the name of one of the *mukhlāfs* of Yemen, cited in Yākūt, *Buldān*, s.v., but not in al-Hamdānī, can only be understood, from all the evidence, in a local context).

An interesting attempt was, however, made in the 4th/10th century to take to its logical conclusion a rigorous parallelism between the two geographical groupings. It emanated from the Arabic geographer al-Muḥaddasī, whose originality of thought and conceptions is well-known. For him, the land of Islam (*mamlakat al-Islām*), going beyond its fourteen provinces, embraces several binary oppositions. Just as there exist two seas (those of Rūm and Ṣīn) and two deserts (the *bādiyat al-ʿArab* and the *mafāza* of Iran), there likewise exist two particular provinces (*iklīm*), hence binary also (a third province, Arabia, further has, like the two preceding ones, two capitals, Mecca and Zabīd, for the two lands of the North and the South, and this last, Yemen, is also described to us as having two lands, one of seacoast and one of the mountains (*Aḥsan al-takāsim*, 56, 69-70, 260-1); but the parallelism with the other two great provinces is not pushed any further). To the Maghrib, made up of two *q̄nānīb* (al-Andalus and the Maghrib properly speaking) and with two metropolises (*miṣr* of Cordova and al-Ḳayrawān, there corresponds the Mashrik, defined as the assemblage of lands more or less strictly under the aegis of the Sāmānids, including Sidjīstān, Ḳhurāsān and Transoxania (*mā warāʾ al-nahr*), this assemblage being divided into two *q̄nānīb* separated by the *Djāyhūn* river (sc. the Oxus); to the south, Ḳhurāsān and its *miṣr*, Naysābūr and to the north, Hayṭal and its *miṣr*, Samarḳand. It should be noted that al-Muḥaddasī, in the introduction to his work, adds to the distinction Maghrib/Mashrik a further parallelism between *Ḡharb* and *Shark*, one which does not however seem to be operative in the rest of the book; for the author, *Ḡharb* embraces the ensemble Maghrib-Egypt-Ṣhām (sc. Syria-Palestine) and *Shark* the ensemble Mashrik-Fārs-Kirmān-Sind.

Bibliography: In addition to the references given in the text, see Muḥaddasī, 7, 47, 57, 260 ff. and *passim*. (A. MIQUEL)

MASHRIK AL-ADHKĀR, a term used in the Bahāʾī movement for four related concepts: 1. In Iran (loosely) to describe early morning gatherings for reading of prayers and sacred writings. 2. Generally of any house erected for the purpose of prayer. 3. Most widely, to refer to Bahāʾī temples (*maʿbad*) or "houses of worship", of which six have been built on a continental basis. The earliest was constructed in Ashkābād, Russian Central Asia by the expatriate Iranian Bahāʾī community there (begun 1902; com-

pleted 1920; damaged by earthquake 1948; demolished 1963). The others are: Wilmette, Illinois (begun 1912; dedicated 1953); Kampala, Uganda (1961); Sydney, Australia (1961); Frankfurt, W. Germany (1964); Panama City, Panama (1972). Temples are under construction in India and Western Samoa, while land has been acquired for over 100 national buildings. Architecturally, temples differ widely, but conform to minimum requirements of a nine-sided circular construction. Internal ornamentation is sparse, with prohibition on images and use of a *minbar*; seating is provided for congregations on the Western church pattern, facing the Bahāʾī *qibla* (Bahd̄jī, near Acre, Israel). In the absence of formalised clergy, worship takes the simple pattern of reading from Bahāʾī or other scriptures; sermons, instrumental music, and communal prayer are forbidden, although chanting (*tilāwa*), unaccompanied singing, and a capella choral singing are permitted. "Elaborate and ostentatious ceremony" is proscribed, and set forms of service are not laid down; private *ṣalāt* may be performed (communal *ṣalāt* is forbidden in Bahāʾī law). Temples are open to non-adherents for private worship. 4. In its widest application, to refer to a central temple in conjunction with various dependencies regarded as intrinsic to the overall institution. These include a school for orphans, hospital and dispensary for the poor, home for the aged, home for the infirm, college of higher education, and traveller's hospice. With the exception of a home for the aged in Wilmette, no dependencies have as yet been established. Temples may be erected on a national or local basis; administrative buildings (*ḥazīrat al-ḳuds*) are kept separate from the *mashrik al-adhkār*.

Bibliography: ʿAbd al-Hamīd *Ishrāk Khāvarī* (ed.), *Gandjīna-yi ḥudūd wa aḥkām*, Tehran 1961, 188-9, 230-40; *The Bahāʾī World*, xiii (Haifa 1970), 699-748; xiv (1974), 475-95; xv (1976), 629-49; Mīrzā Asad Allāh Fāḍil Māzandarānī, *Amr wa khalk*, iv (Tehran 1970), 147-53. (D. MACEOIN)

MASHRŪBĀT (AR.), drinks.

I. *Problems of identification and of permissibility.*

The problem of the distinction between "permitted" and "forbidden" in relation to drinks is a subject of great interest to Islamic religious literature, on account of the prohibition, in the *Qurʾān*, of the consumption of wine [see *ḲHAMR*]. By extension, everything alcoholic is forbidden, and doctors of law devote entire chapters, and even independent works, to the subject of drinks (*ashriba*; for example: *Kitāb al-Ashriba* by Ahmad b. Ḥanbal, numerous editions). The use of certain receptacles is forbidden to Muslims, because of the ease with which they may be employed for the fermentation of liquids (see for example, *dubbāʾ*, *hantam*, *naḳīr*, in the *Concordance de la tradition musulmane*; the epistle of al-Djāhīz, *al-Shārib waʾl-mashrūb*; the art. *ḲHAMR*; and especially the legal and literary sources quoted in Sadan, *Vin—fait de civilisation*, in *Studies in memory of Gaston Wiet*, 129-60; one of the best later sources (somewhat polemical) is *Ikrām man yaʿish bi-aḥkām al-ḳhamr waʾl-ḥashīsh* by al-Aḳfahsī, B.L. ms. 9646, fols. 1b-7a, which makes a distinction, from a judicial point of view, between all kinds of musts, beers, etc.; drinks composed of fruits (dates, etc.) mixed in water are called *fadiḳh*, *naḳīr* (cf. *ʿIlm al-tilmīdh bi-aḥkām al-nabīdh*, Princeton, Yahuda 2090, ms. 5084, fols. 15a-20a). Liquids which tend to ferment are produced on the basis of fruits, various berries, cereals or honey (mead is called *bit*, *nabīdh al-ʿasal*); from syrup or from preserves of fruit there derives the *dushāb* which is sometimes non-alcoholic,