

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-Āksā* [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 *mikhlâfs* of Yemen, cited in *Yâkût*, *Buldân*, s.v., but not in *al-Hamdâni*, 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-Mukaddasî*, whose originality of thought and conceptions is well-known. For him, the land of Islam (*mamlakat al-Islâm*), going beyond its fourteen provinces, embraces several binary oppositions. Just as there exist two seas (those of *Rûm* and *Şîn*) and two deserts (the *bâdiyat al-‘Arab* and the *mafâza* of Iran), there likewise exist two particular provinces (*iklîm*), hence binary also (a third province, Arabia, further has, like the two preceding ones, two capitals, Mecca and Zabîd, 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 (*Ahsan al-takâsîm*, 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 *djâníbs* (al-Andalus and the *Maghrib* properly speaking) and with two metropolises (*misr*) of Cordova and al-Kayrawân, there corresponds the *Mashrik*, defined as the assemblage of lands more or less strictly under the aegis of the Sâmânîds, including *Sidjistân*, *Khurâsân* and Transoxania (*mâ ward’ al-nahr*), this assemblage being divided into two *djâníbs* separated by the *Djayhûn* river (sc. the Oxus); to the south, *Khurâsân* and its *misr*, Naysâbûr and to the north, Haytal and its *misr*, Samarkand. It should be noted that *al-Mukaddasî*, in the introduction to his work, adds to the distinction *Maghrib/Mashrik* a further parallelism between *Gharb* and *Shark*, one which does not however seem to be operative in the rest of the book; for the author, *Gharb* embraces the ensemble *Maghrib-Egypt-Shâm* (sc. Syria-Palestine) and *Shark* the ensemble *Mashrik-Fârs-Kirmân-Sind*.

*Bibliography* : In addition to the references given in the text, see *Mukaddasî*, 7, 47, 57, 260 ff. and *passim*.

(A. MIQUEL)

**MASHRIK AL-ADHKÂR**, a term used in the Bahâ’î 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 Bahâ’î temples (*ma’bad*) or “houses of worship”, of which six have been built on a continental basis. The earliest was constructed in Ashkâbâd, Russian Central Asia by the expatriate Iranian Bahâ’î 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 Bahâ’î *kibla* (Bahâdjî, near Acre, Israel). In the absence of formalised clergy, worship takes the simple pattern of reading from Bahâ’î or other scriptures; sermons, instrumental music, and communal prayer are forbidden, although chanting (*tiâwa*), 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 *salât* may be performed (communal *salât* is forbidden in Bahâ’î 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 (*hazîrat al-kuds*) are kept separate from the *mashrik al-adhkâr*.

*Bibliography* : ‘Abd al-Hamîd *Ishrâk Khâvari* (ed.), *Gandjîna-yi hudûd wa ahkâm*, Tehran 1961, 188-9, 230-40; *The Bahâ’î World*, xiii (Haifa 1970), 699-748; xiv (1974), 475-95; xv (1976), 629-49; Mîrzâ Asad Allâh Fâdil Mâzandarânî, *Amr wa khalk*, iv (Tehran 1970), 147-53. (D. MACEOIN)

**MASHRUBÂT** (AR.), drinks.

*I. Problems of identification and 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 *Kur’ân*, of the consumption of wine [see **KHAMR**]. 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: *Kitâb al-Ashriba* by Ahmad b. Hanbal, 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, *dubbâ’*, *hantam*, *nakîr*, in the *Concordance de la tradition musulmane*; the epistle of al-Djâhîz, *al-Shârib wa l-mashrûb*; the art. **KHAMR**; and especially the legal and literary sources quoted in Sadan, *Vin—fuit de civilisation*, in *Studies in memory of Gaston Wiet*, 129-60; one of the best later sources (somewhat polemical) is *Ikrâm man ya’išh bi-ahkâm al-khamr wa l-hashîsh* by al-Akfânsî, 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 *fadih*, *nakîr* (cf. *‘Ilm al-tilmidh bi-ahkâm al-nabîdh*, 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’*, *nabîdh al-‘asal*); from syrup or from preserves of fruit there derives the *dushâb* which is sometimes non-alcoholic,