

ing to Hamza, ed. Gottwald, 46-7, the town was built by Ardashīr I and its name was Rām-(i) Hurmizd Ardashīr, which Marquart explains as "the delight of Ahura Mazda is Ardashīr". According to a tradition recorded by al-Iṣṭakhṛī, 93, Mānī was executed in Rām-Hurmuḏ, but al-Ṭabarī, i, 834, says that Mānī was exposed on the "gate of Mānī" at Ḍjundī-Sābūr (cf. also al-Bīrūnī, *Chronology*, 208). The Nestorian bishops of Rām-Hurmuḏ are mentioned in the years 577 and 587 (Marquart, *Ērānshahr*, 27, 145). Al-Muḑaddasī, 414, says that 'Aḏud al-Dawla built a magnificent market near Rām-Hurmuḏ and that the town had a library founded by Ibn Sawwār (according to Schwarz, the son of Sawwār b. 'Abd Allāh, governor of Baṣra, who died in 157/773), and was a centre of Mu'tazilī teaching. According to Ibn Khurradādhbih, 42, Rām-Hurmuḏ was one of the 11 *kūras* of Khūzistān (Kudāma, 242, and al-Muḑaddasī, 407: one of the 7 *kūras*). Its towns (al-Muḑaddasī) were Sanbil, Īdhadj [q.v.], Tyrm(?), Bāzank, Lādh, Gh.rwa(?), Bābadj, and Kūzūk, all situated in the highlands. To these Yākūt, i, 185, adds Arbuk (with a bridge, 2 *farsakhs* from Ahwāz). On the other places in the *kūra* of Rām-Hurmuḏ (Asak, Būstān, Sasān, Tāshān, Ūr) see Schwarz, *op. cit.*, 341-5. According to al-Muḑaddasī, 407, Rām-Hurmuḏ had palm-groves but no sugar-cane plantations (in the 8th/14th century, however, Hamd Allāh Mustawfī, *Nuzhat al-kulūb*, 111, says that Rām-Hurmuḏ used to produce more sugar than cotton); among the products of Rām-Hurmuḏ, al-Iṣṭakhṛī (93) mentions silks (*ṭhiyāb ibriṣam*) and al-Dimashki, 119, tr. 153, the very volatile white naphtha which comes out of the rocks.

Oil seepages in the region between Shūshṭar and Rām-Hurmuḏ were noted as commercially exploitable from the beginning of the 20th century, and Rām-Hurmuḏ has in recent decades benefited from the expansion of the Khūzistān oil industry, with the Haft Gel oilfield just to its north and the Agha Ḍjārī one just to its south. It also remains, with other towns of the northern rim of the province like Dizfūl and Maṣḏjīd-i Sulaymān, a market centre for the tribespeople of the adjacent Zagros massif. The population of Rām-Hurmuḏ was in 1991 34,059 (September 1991 census, *Statistical Centre of Iran, Population Division*). The ethnic composition of the Rām-Hurmuḏ region includes, as well as Persians, Arabs of the Āl Khamsīn from the Ḍjarrāhīs.

Bibliography: J. Macdonald Kinneir, *A geographical memoir*, London 1813, 457; Rawlinson, *Notes on a march from Zohāb*, in *JRGS* (1839), ix, 79 (region of Mungashṭ, to the north-east of Rām-Hurmuḏ); Bode, *Travels*, London 1845, i, 281 (Bihbihān-Tāshūn-Mandjānik-Tūl-Mālamīr-Shūshṭar), ii, 39, 76, 82 (distribution of tribes); Layard, *Description of Khūzistān*, in *JRGS* (1846), 13 (country round Rām-Hurmuḏ); in the town 250 families, taxes 3,000-5,000 *tumans*), 66 (valley of Ḍjarrāhī); Herzfeld, *Eine Reise durch Luristan*, in *Pet. Mitt.* (1907) (Ahwāz-Shākh-i Gūpāl-Medibčīye (*Mīr-bača?) - Rāmūz (sic) - Palin-Ḍjayzūn-Bihbihān); Ritter, *Erdkunde*, ix, 145-52; Schwarz, *Iran im Mittelalter*, i, 332-5, cf. also the index; Le Strange, *The Lands of the Eastern Caliphate*, 243, 247; Admiralty Handbooks, *Persia*, London 1945, index; Razmārā (ed.), *Farhang-i ḏjughṛāfiyā-yi Īrān*, vi, 186; Barthold, *An historical geography of Iran*, Princeton 1984, 190, 194.

(V. MINORSKY-[C.E. BOSWORTH])

RAMAD (A.), an eye disease, "ophthalmitis; ophthalmia, conjunctivitis". *Ramad*, nomen verbi of *ramida*, follows the morpheme *fa'al* which is commonly used to denote chronic and congenital diseases. Being

a genuine Arabic word, *ramad* occurs in pre- and early Islamic poetry in the broad sense of inflammation of the eye (ophthalmitis). Accordingly, the Arab lexicographers often explain *ramad* by referring to one or another symptom of ophthalmitis, i.e. pain, oedematous swelling, increased lachrymation, redness, itching, hyperaemia *et alia*. In the course of the transmission of Greek medicine, especially the *Corpus Galenianum*, to the Arabs during the late 2nd/8th and 3rd/9th centuries, *ramad* became a proper medical term. It was used by the Arab physicians in the specifically narrowed sense of inflammation of the conjunctiva, based upon Galen's observation that an inflammation of the eye usually means an inflammation of its mucous membrane (*mullahim*, ἐπιπεφυκός; ὀφθαλμία ἢ τοῦ [ἐπι]πεφυκτοῦ ὑμέου φλεγμονή (thence ophthalmia = conjunctivitis). Clinically, the disease was classified into "[acute] conjunctivitis" (*ramad*, ὀφθαλμία/φλεγμονή τοῦ ἐπιπεφυκτοῦ), "chronic c." (*r. muzmin*, πολυχρόνιος ὀφθαλμία), "inveterate c." (*r. amik*, χειρωνακίτη ὀφθαλμία), and "severe c." (*r. sa'ab/shadid*, χήμωσις); the initial stage was called "irritation [of the conjunctiva]" (*takaddur*, τάρραξις).

Bibliography (selected): B. Lewin, *A vocabulary of the Hudāilīan poems*, Göteborg 1978, 164; 'Abda b. al-Ṭabīb (fl. 20/641), in *The Mufaḏḏalīyāt. An anthology of ancient Arabian odes*, ed. C.J. Lyall, Oxford 1921, i (Ar. text), 279 no. 32; Ibn Manẓūr, *Lisān al-'Arab*, Beirut 1388/1968, iii, 185a; M. Meyerhof, *The book of the ten treatises on the eye ascribed to Hunain ibn Is-hāq (809-877 A.D.)*, Cairo 1928, 55-6 (tr.), 128-9 (Ar. text), 188-9 (gloss.); J. Hirschberg and J. Lippert, *Die Augenheilkunde des Ibn Sina*, Leipzig 1902, 27-9; idem, *Ali ibn Isa. Erinnerungsbuch für Augenärzte*, Leipzig 1904, 130-1; M. Ullmann, *Die Medizin im Islam*, Leiden-Köln 1970, 15, 235.

(O. KAHL)

RAMAḌĀN (A.), name of the ninth month of the Muslim calendar. The name from the root *r-m-d* refers to the heat of summer and therefore shows in what season the month fell when the ancient Arabs still endeavoured to equate their year with the solar year by intercalary months [see *NAṢĪ'*].

Ramaḏān is the only month of the year to be mentioned in the *Qur'ān* (II, 181/165): "The month of Ramaḏān (is that) in which the *Qur'ān* was sent down", we are told in connection with the establishment of the fast of Ramaḏān. Concerning the origins of this, to what is said in *EI'* ṣawm should be added the researches of S.F. Goitein, *Zur Entstehung des Ramaḏān*, in *Isl.*, xviii (1929), 189 ff., who in connection with the above-mentioned verse of the *Qur'ān* calls attention to the parallelism between the mission of Muḥammad and the handing of the second tablets of the law to Moses, which according to Jewish tradition took place on the Day of Atonement (*'āshūrā'*), the predecessor of Ramaḏān and actually was the cause of its institution. Goitein suggests that the first arrangement to replace the *'āshūrā'* [q.v.] was a period of ten days (*ayyām ma'dūdāt*, *sūra* II, 180/184), not a whole month, which ran parallel with the ten days of penance of the Jews preceding the Day of Atonement and survives to the present day in the 10 days of the *i'tikāf* [q.v.]. If we consider further that the Muslim ideas of the *Laylat al-Kadr* which falls in Ramaḏān, in which according to *Qur'ān*, LXXXVII, 1, the *Qur'ān* was sent down, coincide in many points with the Jewish ones on the Day of Atonement, we must concede a certain degree of probability to Goitein's suggestions, in spite of the undeniable chronological difficulties (alteration of the length of the period of the

fast, within a very short time) and although the final settlement of the term as a whole month is not thereby satisfactorily explained. On the other hand, to strengthen Goitein's position, it ought perhaps to be pointed out that the *Laylat al-Barā'a* (on which see G.E. von Grunebaum, *Muhammadan festivals*, repr. London and Ottawa 1976, 53-4) precedes Ramaḍān in the middle of the preceding month of Sha'bān. The ideas and practices described by Wensinck in *EP* art. SHA'BĀN, which are associated with this night, really to some extent resemble Jewish conceptions associated with the New Year—which precedes the Day of Atonement by a rather shorter interval than the *Laylat al-Barā'a* precedes Ramaḍān—that the connection between the latter and the Day of Atonement is thereby strengthened. If we try to connect the so far unexplained word *barā'a* with the Hebrew *brī'ā* "creation" and reflect that, according to the Jewish idea, the world was created on New Year's Day (numerous references in the liturgy of the festival), we have perhaps a further link in the chain of proof; but first of all the age of the ideas associated with the *Laylat al-Barā'a* must be ascertained.

The legal regulations connected with the fast of Ramaḍān are given in *SAWM* [see also TARĀWĪH]. Of important days of the month, al-Birūnī, among others, mentions the 6th as birthday of the martyr al-Husayn b. 'Alī, the 10th as the day of death of Khadīja, the 17th as the day of the battle of Badr, the 19th as the day of the occupation of Mecca, the 21st as the day of 'Alī's death, and of the Imām 'Alī al-Riḍā's, the 22nd as birthday of 'Alī and finally the night of the 27th as *Laylat al-Qadr* [*q.v.*].

The name of this night is Kur'ānic; sūra XCVII is dedicated to it. It is there described as a night "better than a 1,000 months" in which the angels ascend free from every commission (*bi-tidhn Allāh min kull amr*) and which means blessing till the appearance of the red of dawn. The revelation of the Kur'ān, as already mentioned, is expressly located in it. The same night is obviously referred to in sūra XLIV, 2, as a "blessed" one. The date, the 27th, is not, however, absolutely certain; the pious therefore use all the odd nights of the last ten days of Ramaḍān for good works, as one of them at any rate is the *Laylat al-Qadr* [see IṬIKĀF].

Trade and industry are largely at a standstill during Ramaḍān, especially when it falls in the hot season. The people are therefore all the more inclined to make up during the night for the deprivations of the day. As sleeping is not forbidden during the fast, they often sleep a part of the day; and the night, in which one may be merry, is given up to all sorts of pleasures. In particular, the nights of Ramaḍān were formerly the time for public entertainments, the shadow play [see KHAYĀL AL-ZILL] and other forms of the theatre.

On the termination of the fast by the "little festival", see 'ID AL-FITR.

Bibliography: Wellhausen, *Reste*², 97; Birūnī, *Āthār*, ed. Sachau, 60, 325, 331 ff.; Snouck Hurgronje, *Mekka*, ii; idem, *De Atjehers*, i; Lane, *Manners and customs*, ch. xxv; Mehmed Tefviq, *Ein Jahr in Konstantinopel. 4. Die Ramadan-Nächte*, tr. Th. Menzel, in *Türkische Bibliothek*, iii, 1905; Wensinck, *Arabic New-Year*, in *Verh. Ak. Amst.*, N.S., xxv/2; idem, *The Muslim creed*, 219 ff.; Pijper, *Fragmenta Islamica*; Littmann, *Über die Ehrennamen*, etc. in *Isl.*, viii, 228 ff.; K. Wagtenonck, *Fasting in the Koran*, Leiden 1968. (M. PLESSNER)

RAMAÐĀN OGHULLARĪ, a petty Anatolian dynasty. The earlier history of the Ramaḍān oghullarī is, like that of most of the minor Anatolian begs (*mülük-i fewā'if*), wrapped in obscurity. Accord-

ing to tradition, this Turkoman family came in Ertoghul's time from Central Asia to Anatolia where they settled in the region of Adana and founded their power. Their territory comprised the districts of Adana, Sis, Ayās, a part of the territory of the Warsak Turkomans, Tarsūs, etc. The date of the earliest known prince of the dynasty, Mīr Aḥmad b. Ramaḍān (see below), is put at 780-819/1379-1416. Nothing definite is known about the real founder, Ramaḍān Beg. The French traveller Bertrandon de la Broquière thus characterises Mīr Aḥmad b. Ramaḍān: "lequel estoit tresgant personne d'homme et treshardy et la plus vaillante espée de tous les Turcz et le mieulx ferant d'une mache. Et avoit esté filz d'une femme crestienne laquelle l'avoit fait baptiser à la loy gregiesque pour luy enlever le flair et le senteur qu'ont ceux qui ne sont point baptisiez. Il n'estoit ne bon crestien ne bon sarazin" (cf. *Le Voyage d'Outremer de Bertrandon de la Broquière*, ed. Ch. Schefer, Paris 1892, 90-1). Mīr Aḥmad was succeeded by Ibrāhīm Beg (819-830/1416-27). The beginning of his reign is put by some, e.g. Mehmed Nūzhēt Bey, as early as 810, while its end is put in 819. Ibrāhīm Beg was deposed before his death (831) by his brother 'Izz al-Dīn Ḥamza-Beg, who reigned from 830. He was succeeded by another brother Mehmed Beg and the latter's brother 'Alī, who seem to have reigned jointly. The ensuing years are obscure, and we only know that Ibrāhīm's son Dāwūd fell in 885/1480 in a battle in the vicinity of Diyārbakr. His body was brought to Aleppo and buried there. The history of the Ramaḍān Oghullarī now becomes a little better known. His son and successor, Ghars al-Dīn Khalīl, known from a number of inscriptions (cf. Max von Oppenheim and Max van Berchem, *Inschriften aus Syrien, Mesopotamien und Kleinasien*, Leipzig 1909, 109-10, nos. 141-5 of the years 898, 900, 906, 913) ruled for 34 years with his brother Mahmūd Beg and died in battle in 916/1510. The date of his death (beginning of Djumādā I 916/beginning of August 1510) is known with certainty from his epitaph in Adana, in von Oppenheim and van Berchem (*op. cit.*, 110, no. 145). His son Pīr Mehmed Pasha, who appears as ruling from 916-76/1510-68), distinguished himself as an Ottoman vassal, fighting against the rebels of İ-eli (Anatolia; cf. J. von Hammer, *GOR*, iii, 71) in Sha'bān 934/May 1528 as well as in the civil war between the princes Bāyezīd and Selīm at Konya (May 1559; cf. von Hammer, *GOR*, iii, 368 ff.). He died in 972/1568 in his capital Adana. He had an equal command of Persian and Turkish and composed a *dīwān*. His son Derwīsh Beg, who had been *mutesarrif* of Tarsūs in his father's life-time became after his death governor (*wālī*) of Adana but died young in 986/1578. He was succeeded by his eldest brother Ibrāhīm Beg, who had previously been *sandjak beyi* of 'Ayntāb. He acted as governor at his father's capital till his death in 994/1586 or 997/1589. His son Mehmed and the latter's son Pīr Mansūr seemed to have retained some power until 1017/1608-9.

Bibliography: Max von Oppenheim and Max van Berchem, *Inschriften aus Syrien, Mesopotamien und Kleinasien*, Leipzig 1909, 109 ff. (cf. the genealogical table based on the inscriptions at 114, now to be corrected in the light of Sümer's table, see below); Mehmed Nūzhēt Bey, *Ramaḍān oghullarī*, in *TOEM*, no. 12, Istanbul 1327, 769 ff.; Khalīl Edhem Bey, *Düvel-i islāmiyye*, Istanbul 1345/1927, 313 ff. (with important corrections); E. von Zarnbaur, *Manuel de Généalogie et de Chronologie pour l'histoire de l'Islam*, Hannover 1927, 157; G. Weil, *Geschichte der Chalifen*, v, 136 ff.; C. Ritter, *Der Erd-*