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L'ÉSOTÉRISME SHI'ITE
SES RACINES ET SES PROLONGEMENTS

SHI'I ESOTERICISM:
ITS ROOTS AND DEVELOPMENTS

03 Mart 2019

IS GHULĀT RELIGION ISLAMIC Gnosticism?
RELIGIOUS TRANSMISSIONS IN LATE ANTIQUITY

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Introduction¹

In the second/eighth century, some members of the Shi'i community of Iraq believed that the Imams were divine or semi-divine beings, that God from time to time appeared on earth in human guise, and that a mortal could attain to the divine realm thanks to the purity of his/her devotion. For these and a number of other, by later Islamic standards, extravagant beliefs they were eventually ostracized, shunned, and branded as heretics. The newly crystallizing Imami orthodoxy drove them into the margins of Shi'ism,² and some of them migrated in the fourth/tenth century to Syria to form a sect known as the Nuṣayriyya (after one of their founders Muḥammad b. Nuṣayr).

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1. The authors wish to thank Michael Pregill for his kind invitation to present a shorter version of this paper at the 2015 Annual Meeting of the International Qur'anic Studies Association, as part of the panel "Towards a 'Long Late Antiquity': Continuities from the Pre-Islamic to the Islamic Era" (co-sponsored by the American Academy of Religion "Traditions of Eastern Late Antiquity" group).
 2. See the "Introduction" to M. Asatryan, "Shiite Underground Literature between Iraq and Syria: *The Book of Shadows* and the History of the Early Ghulāt", in Y. T. Langermann and R. G. Morrison (ed.) *Texts in Transit in the Medieval Mediterranean* (forthcoming); H. Modarressi, *Crisis and Consolidation in the Formative Period of Shi'ite Islam*, Princeton, 1993, p. 29-49. Of course, traces of their thought were not completely eradicated and many of its elements survive in the Twelver Shi'i corpus (see *ibid.*, p. 43 and M. A. Amir-Moezzi, "Some Remarks on the Divinity of the Imam", in *The Spirituality of Shi'i Islam*, London 2011, p. 103-131).

6425 ASATRYAN, Mushegh & BURNS, Dylan M. Is
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Mohammad Ali Amir-Moezzi, éd. avec Maria De
Cillis, Daniel De Smet, Orkhan Mir-Kasimov.
Turnhout: Brepols, 2016, pp. 55-86. "Ghulāt drew
from a variety of religious traditions, many of which
are associated with Gnosticism, particularly the
literary traditions of Ophitism and especially
Sethianism ... and related traditions from the Roman
East, such as Manichaeism. ... [However,] Ghulāt
thought should not be characterized as strictly
'Gnostic'." 'Islamic Gnosis' is therefore a misnomer.

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Tughluq, which shares architectural influences with the tomb of the *shaykh* known as Rukn-i 'Ālam (d. 735/1335) in Multan and Shaykh 'Alā' al-Dīn in Pākpatian. The Tughluq dynasty of direct or indirect descendants of Ghiyāth al-Dīn lasted for nearly a century, until the reign of Maḥmūd Shāh II (r. 796–7/1394–5 and 804–15/1401–12), but the dynasty was severely disrupted after the death of Fīrūz Shāh, especially after the invasion of Delhi in 801/1398 by Tīmūr Lang (Tamerlane, r. 771–807/1370–1405).

The main sources for the history of Ghiyāth al-Dīn Tughluq's reign are the *Tughluq-nāma* of Amīr Khusraw, the *Tārikh-i Fīrūzshāhī* of Ziyā' al-Dīn Barānī, and important references in the narratives of the famous Moroccan traveller Ibn Baṭṭūṭa. 'Afīf is said to have written a biography of Ghiyāth al-Dīn titled *Manaqib-i Sultān Tughluq* ("The virtues of Sultān Tughluq"), but it is no longer extant.

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BLAIN AUER

Ghulāt (extremist Shī'is)

The *Ghulāt* (vars. *al-ghāliya*, *ghālūn*; sing. *ghālin*) are a branch of Shī'ism known for radical theological beliefs. They are associated especially with several Shī' sects from the first/seventh to the third/ninth centuries whose beliefs have come to be regarded as paradigmatic examples of this current of Shī'ism.

The term *Ghulāt* has often been translated as "extremists," but the word did not, when it gained currency in Arabic during first and second/seventh and eighth centuries, contain the connotations of terrorism conveyed by this word in contemporary English. It comes from *ghulawat*, a word meaning roughly "to transgress a boundary" but which, in the context of early Shī' sectarianism and theological literature, refers to an array of theological positions denounced as beyond the pale of proper belief. In English, therefore, the term *ghulāt* is perhaps best rendered

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Controversies in Formative Shi'i Islam

The Ghulat Muslims and their Beliefs

Galibye (070270)

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by

Mushegh Asatryan

02 Kasım 2018

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جنبش وصفا

(بررسی جنبش غلات شیعی عراق در عهد خلافت هشام بن عبدالملک
و امارت خالد بن عبدالله القسری)

روح الله بهرامی^۱

چکیده: جنبش غلات عراق در عهد خلافت هشام بن عبدالملک یکی از جنبش‌های سیاسی و فکری است که آثار فراوانی در تاریخ سیاسی و اندیشه‌های مذهبی غلات بر جای نهاده است. این حرکت به رهبری هفت تن از شیوخ غالی کوفه در سال (۱۱۹ق) صورت گرفت. از این جنبش در برخی منابع به عنوان «وصفا» یاد شده. این جنبش یکی از مستقل‌ترین حرکت‌های تاریخی غلات شیعی است که تقریباً هم زمان با جنبش‌های پیانی خلافت امویان و قبل از همه آن‌ها در کوفه آشکار گردید. اما از آن‌جا که در فضای پر التهاب جریان‌های آشکار و پنهانی که منجر به سقوط امویان شد صورت گرفت آن‌چنان مورد توجه قرار نگرفت، به ویژه آن که این حرکت، ماهیتی بدعت‌آمیز داشت و درست‌تر از افکار و آراء رازآمیز، سری و غالی صورت گرفت. اطلاعات تاریخی و فکری در باب آن روایت‌ها و اتهام‌های عقیدتی کفرآمیز به ندرت ثبت شده است. این پژوهش به دنبال آن است که ضمن بررسی چگونگی و چرایی وقوع این حرکت، پیشینه فکری، زمینه‌های سیاسی ماهیت و خاستگاه اجتماعی این حرکت غالیانه را بررسی نموده و تأثیر اهمیت آن را در رشد و رواج اندیشه‌های غلوآمیز نشان دهد.

واژه‌های کلیدی: شیعه، امویان، جنبش‌های غالی، بیان بن سمعان، مغیره بن سعید،

۵۷ - ۸۲

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وسطية أهل السنة والجماعة

وأثرها في علاج الغلو

لفضيلة الدكتور/ علي بن عبدالعزيز الشبل^(١)

توطئة:

الحمد لله نحْمَدُه ونستعينُه ونستغفِرُه، وننحوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهدِّه الله فلا مُضلّ له، ومن يضلّ فلا هادي له، وأشهدُ أن لا إله إلا الله وحده لا شريك له، وأشهدُ أنَّ مُحَمَّداً عبدُه ورسولُه، صلَّى اللهُ عَلَيْهِ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ، وبعد: فإنَّ أَهْمَ ما يُميِّزُ الْعِقِيدَةِ الإِسْلَامِيَّةِ ، مَعَ كُونِهَا مُحْكَمَةً وَعَادِلَةً وَإِلَاهِيَّةً التَّشْرِيعِ، فَإِنَّهُ مَعَ ذَلِكَ كُلُّهُ وَغَيْرِهِ، تَتَّمِيزُ بِالْعَدْلِ وَالْوَسْطِيَّةِ وَالْإِنْصَافِ لِأَتَابِعَهَا وَغَيْرِهِمْ، وَلَذَا أَحَبَّتِ الْمُشَارِكَةَ بِبَيَانِ بَعْضِ جَوَابِ وَسْطِيَّةِ أَهْلِ السَّنَةِ وَالْجَمَاعَةِ، فِي أَبْوَابِ الْاعْتِقَادِ وَالتَّشْرِيعِ وَأَثْرِ ذَلِكَ عَلَى أَهْلِ السَّنَةِ وَالْجَمَاعَةِ وَعَلَى الْمُسْلِمِينَ بِشَكْلِ عَامٍ، وَغَيْرِهِمْ مَنْ يَتَأثَّرُونَ بِهِمْ، وَهُوَ أَمْرٌ ذُو بَالٍ يُشَغِّلُ جَزءاً كَبِيرًا مِنْ هُمْ أَمَّةُ إِسْلَامِيَّةٍ، وَيَسُّرُ شَرَائِعَ وَطَبَقَاتَ عَرِيشَةٍ مِنْ بَنِي آدَمَ !

(١) عضو هيئة التدريس بجامعة الإمام محمد بن سعود الإسلامية.

والإيمان، وهو هدى من الظلم والجحود إلى العدل والقسط، ومن الحيرة والشك والقلق إلى اليقين والطمأنينة .

- البشرية الآن في أمس الحاجة إلى هداية القرآن والاستضاءة بنوره، لما تعانيه من ظلم وقلق ، وحيرة واضطراب، فالواجب كبير بجاه أداء هذه الأمانة والقيام بهذه المسؤولية .

- إذا كانت مجالات الوقف متعددة فإنَّ أولَاهَا وأهمَها ما جُعل في تعليم القرآن الكريم وتحفيظه وإقامة المدارس والحلقات من أجله .

- احتفظ التاريخ الإسلامي بصفحات مشرقة من سخاء الخلفاء والسلطانين وأثرياء المسلمين بما رصدوه من الأموال والعقارات على التعليم العامة، وعلى تعليم القرآن خاصة .

- تنوَّعت مقاصد الواقفين على القرآن الكريم، إما على تلاوته وقراءته، وإما على تعليمه وتحفيظه، وإما على مدارسه وحلقاته ومعلميه .

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MADDE YAYIMLANDIKTAN

YAYIMLANDIRMA TARİHİ

02 Temmuz 2018

مغیره بن سعید و ظهور اندیشه‌ی حروفی گری در عصر امویان

روح الله بهرامی^۱

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چکیده: عراق در عصر امویان محل ظهور و بروز اندیشه‌ها و آراء مختلف سیاسی و فکری متنوعی بود. پیشینه تاریخی، ترکیب اجتماعی، مرکزیت سیاسی و اقتصادی، آن را به عنوان کانون مهم بروز این گونه افکار و اندیشه‌ها درآورده بود. یکی از مهم ترین این آراء و اندیشه‌ها، غلو و حروفی گری بود.

این نوشتار، چگونگی ظهور آراء و نمادهای رمزی و حروفی و سرچشمه‌ی حلول این افکار را در اندیشه‌ی مغیره بن سعید و نیز شکل‌گیری جریان مغیره را بررسی نموده، با بهره‌گیری از روش‌های تحلیل تاریخی و فرقه‌شناسی به تبار شناسی اندیشه‌ها و واکاوی آراء این جریان سیاسی- مذهبی پرداخته است و پیوند بین این گونه اندیشه‌ها را با آراء گذوگی ایرانیان و تمدن‌های بین‌النهرين و نظریات رمزی، حروفی و عددی تو افلاطونیان و فیتاگوریان آشکار ساخته و نشان داده که مغیره بن سعید نخستین کسی است که افکار رازورانه و باطنی متاثر از افکار گذوگی بین‌النهرين را با آراء، اندیشه‌ها و برداشت‌های عددی، حروفی و رمزی پیوند داده، با این اقدام اولین جریان و مکتب حروفی را در عهد امویان به وجود آورده است.

واژه‌های کلیدی: امویان، عراق، مغیره بن سعید، مغیره، تشیع، غلو، حروفی گری

مقدمه

مغیره بن سعید و فرقه‌ی مغیره را باید یکی از جریان‌ها و جنبش‌های شیعی افراطی قلمداد کرد. این فرقه سرچشمه‌ی عمده‌ی ترویج اندیشه‌ی غلو و تقاطع ملحدانه و آراء و عقاید انحرافی

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Birkat al-Fil, west of Cairo's citadel. Ibn Ghurāb was buried at Bāb al-Maḥrūq in Cairo, under a *qubba* (domed shrine) that he had ordered built the year before.

Sa'd al-Dīn Ibn Ghurāb's exceptional career inspired his contemporaries, who nicknamed him "al-Qadāmīrī" (the judge-officer), as he held secretarial, judicial, and military positions. He was popular for his charity during the famine of 806/1404. Al-Maqrīzī alone criticises him vehemently, accusing him, along with his friend the majordomo Jamāl al-Dīn Yūsuf, of being responsible for the corruption of Egypt by hoarding gold, thus increasing tenfold the value of the dinar.

During his short life, Ibn Ghurāb rose from secretarial posts in Alexandria to the head of the Mamlūk sultanate through his skilful participation in the *amīrs'* political arena, where he knew how to manipulate the clientage system and the constant conflicts that punctuated the reign of Sultān Faraj.

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al-Daw’ al-lāmi’ fi a‘yān al-qam al-tāsi (Cairo 1935–6), 1:65–7; al-Šayrafi, *Nuzhat al-nuṣfūs wa-l-abdān fi tawārikh al-zamān*, ed. Hasan Ḥabashī (Cairo 1970), 2:221.

CLÉMENT ONIMUS

Gnosticism

Gnosticism is a term derived from ancient Christian heresiography, generalised during the twentieth century by historians of religion to describe various ancient sects resembling one another in their doctrines and subsequently applied, without justification, to certain non-Sunnī Islamic groups, particularly the Ismā‘īlīs and the Shī‘īs known pejoratively by outsiders as *ghulāt* ("transgressive" Shī‘īs; see Sean Anthony, *Ghulāt*, *EI3*) and also sometimes to Sūfīs, alchemists, and others.

Irenaeus, author of the earliest extant major Christian heresiographical work (c. 180 C.E.), was the first to use the term *gnōstikós*, a word apparently coined by Plato, to describe a kind of Christian possessing a distinctive body of scriptures that did not become canonical amongst the generality of later Christians. Some of these texts survive in Coptic translations found in the Nag Hammadi (Naj’ Hammādī) trove of codices discovered in Egypt in 1945, including such works as *The apocryphon of John*, *The reality of the archons*, and *The revelation of Adam*. The Christians called "Gnostics" (*gnōstikoi*) created no lasting institution, unlike the doctrinally related sects of Valentinian and Marcionite Christians. Gnostics are mentioned by outsiders in pagan and Christian literary sources of the second, third, and fourth centuries C.E.; after the Roman imperial adoption of Christianity, any remaining Gnostics became, in effect, deviant, pri-

محیط بوده و نسبت به نیمکره دیگر، پشت فزار دارد؛^۵) دیگر آنکه طول و عرض این سایه سیصد فرسنگ است، چنانکه در اخبار نیز وارد است که: طول و عرضن قاف، هزار سال راه و دو طرف آسمان دنیا (شرق و غرب کره زمین) بدان پیوسته است. و چون اخبار کوه قاف را در رساله جداگانه (که به ضمیمه چاپ دوم کتاب الهیهـ^۶ و^۷ اسلام به طبع رسیده) شرح داده... اनطباق آن را تحقیقاً بر ظل مخروطی زمین، مسلم نموده‌ام، دیگر در اینجا سخن را دراز
نمی‌کنم...».

منابع: در متن ذکر شده است.

قالب مثالی ← مثال، قالب

قالی (قالین، غالی، غالین، و خالی)، بافتہای پر زدبار با کاربری پوشش کتب، دیوار، یا هرگونه سطح دیگی‌ها ظاهر آین و از برآمده از این گفته ابو گونه باشد که «در قالی قلا فرشی بافند که آن را قالی نامند» و قالی نسبت اختصاری است به «قالی قلا». که بدین سان ریشه و از را ترکی دانسته‌اند. اما بر درستی این دیدگاه نقدی جدی وارد آمده که این شهر را به «قالین قلعه» یا آبادی نامور به قالی تصور می‌کند و از «قالین» را در منتهای فارسی میانه مانند نیاش سی روزه، شایست نشایست و نیزگستان یا خوانش جدید از حروف این واژه که پیش از «دارین» (چوبی یا گیاهی) یا «سرین» (ابرشمی) خوانده شده بود. استناد این نقد بر موقعیت معنایی واژه در منتهای یاد شده و کاربرد واژه در گویش‌های شمال افغانستان تا شمال خراسان، آسیای میانه، آذربایجان ایران، آناتولی و حتی کشمیر، و نیز ریشه اوستایی واژه به صورت «کارین» به معنی کاشتن است که گمان می‌رود با اشاره‌گر در تار و بود قال، باشد.

تاریخچه قالیبافی در ایران به سبب نبود مدارک متفق پایه بر فرضیات دارد. کشف فرش پازیریک و حتی قطعه فرش‌های قدیمی‌تر از آن در گورگاه‌های سیبری نشان از تاریخچه بسیاری دیرینه‌تر بافت فرش از آنچه گمان می‌رفت دارد. قدیمی‌ترین فرش شناخته شده را فرشی یافته در آناطولی در سده‌های ۷-۸ می‌دانستند؛ به جز تکه فرش‌های لایه ساسانی شهر قومس و احتمالاً تکه فرش با نقش شیر که اکنون در اختیار موزه دیانگ سانفرانسیسکو است، هیچ فرش پر زدایی پیش از سده چهارم ق شف نشده است. با این همه از طریق ادبیات از وجود فرش در آسیا غربی پیش از اسلام آگاه هستیم، اما غیر ممکن است که بتوانیم بگوییم آیین فرش‌های گره‌دار بوده است یا نه. فرش مشهور

الف و لام تعریف نیز بکار رفته است (القاف). د) خود حرف قاف، که از حروف الفبا است و دایره بزرگ آن (ق) گویا بر همه حرف احاطه یافته است؛ همانگونه که محیط مخروطی سایه عظیمه پشت زمین (با همان کوه قاف) بر محیط کره ارضی ما احاطه داشته و بر آن مُمَاس است. ه) قَفْ، يَقْفْ و يَقِفْ، قُفْوَاً (ق ف ف - مضاعف) الشَّيْءُ = بخشهای آن چیز به هم پیوسته شد، جمع شد - و الشَّغْرُ = موى بر تن او راست شد - که هر دو معنی با همان سایه مخروطی شکل و کشیده پشت کره زمین تابع دارد و اسم فاعل آن قَافْ - با تشديد حرف قاء - بوده و به تدریج به تخفیف قاء قرائت شده و قاف شده است. و اختصار اول آنچه است.

کوه قاف از دیگر کاه روایات شیعه: سید هبة اللہ شہرستانی (م ۱۳۸۶ق) در کتاب **اللہیت و الإسلام** (پارسی - ۲۱۲) پس از بیان حدیثی نبوی (ص)، که در جامع الاخبار [شیخ صدوق] و **بخاری** آنوار علامه مجلسی و آنوار نعمانیه سید نعمت الله جزایری روایت شده، پیرامون کوه قاف چنین می‌نگارد: «در بسیاری از اخبار، به بک مضمون از آن تغیر شده و اساتید در تفسیر آن اخبار دچار حیرت گردیده‌اند. ولی به عقیده‌من، کلیت اخباری که در موضوع کوه قاف وارد شده، بر ظلّ مخروطی زمین، که به شکل کوه بزرگی است، منطبق است و علت این انتباط از چند جهت است: ۱) یکی آنکه، ظلّ مخروطی زمین است که شبیه کوه بزرگی بوده و مانند منطقه دایرهٔ افقی بر زمین احاطه دارد. و در کلمات ائمه‌(ع) شیوع دارد که: کوه قاف محیط بر زمین است؛ ۲) دیگر آنکه، رنگ سطح ظاهر این سایه - بواسطه اختلاط نور و ظلمت - سبز است. و هم از ائمه‌(ع) مروی است که کوه قاف مانند زمُرَد با رُزْنَد، سبز است و سبزی رنگ آسمان هم از جنس و از قبیل همین رنگ است؛ یعنی آن هم ناشی از اختلاط نور منعکس از زمین است با ظلمت بختی (= محضی) که در فضای موجود است؛ ۳) دیگر آنکه، داشتن کوه قاف از خصایص زمین ما نیست، بلکه همه اراضی هفتگانه سیاره (یعنی همان هفت سیاره منظومه شیمی مانند برابری هر کس به راحتی قابل رویت با چشم غیر مسلح است: زمین، زهره، عطارد، مریخ، مشتری، رُخَل و اورانوس) دارای کوه قاف - که عبارت از ظلّ مخروطی است - می‌باشد، چنانکه در خبر ابن عباس نیز بر این معنی تصریح شده است؛^{۴)} دیگر آنکه، بعضی اخبار ناطق بر این است که: آن کوه در پشت زمین ما است؛ و بعضی دیگر ناطق بر اینکه: آن کوه محیط بر خلائق است. و بین این دو معنی تناقض نیست، زیرا که ظلّ مخروطی زمین در شبها بر ما احاطه دارد و روزها در پشت زمین ما است (و همواره نسبت به نیمکره‌ای

غفور

همجین: **عَفْنَتْ نَابَتْ وَنَبْعَدُ ظُلْمِهِ وَأَنْلَحَ قَانُونَ اللَّهِ يُبُوْ عَلَيْهِ أَنَّ اللَّهَ عَفُوْرُ رَحْمِم** = پس کسی که توبه کند بعد از اینکه ستم کرده و (خود را) اصلاح کند، خدا توبه‌اش را می‌پذیرد؛ هماناً خدا آمرزنده مهریان است (ماهه، ۳۹)؛ و آیات دیگر در همین معنی.

قاموس‌قرآن گوید: **كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بِلَذَّةِ طَيِّبَةٍ وَرَبُّ غَفُورٌ** = از روزی پروردگار توان بخورید و او را سپاس بگزارید، (شما را) شهری پاکیزه و پروردگاری آمرزگار است (سبا، ۱۵). در این آیه صحبت از گناه نیست، پس علت آمدن کلمه (غفور) چیست؟ گوئیم شاید علت آن این است که شکر سبب تزیید نعمت و آمرزش گناه است و به مناسبت (و اشکروا) لفظ غفور به کار رفته است.

منابع: قرآن کریم؛ تفسیر المیزان؛ دلسان العرب، ۹۱/۱۰؛ اقرب الموارد؛ منتهی الارتبا؛ کتاب اصطلاحات الفتن؛ فرهنگ و معارف اسلامی، ۴۰۶۳؛ مترادفات راغب؛ لغت نامه؛ دهخدا؛ مشید التلاطب.

عبدالعلی صاحبی شاهرودی

غُلَّة، این عده از خطرناکترین گروههایی بودند که در عصر صادقین (ع) با به عرصه وجود گذاشتند و موجب گردیدند تا آن دو امام بزرگوار در برخورد با آنان نقش مؤثری ایفا نمایند. چنانکه سیره صادقین (ع) نشان می‌دهد، هیچ جریانی به اندازه این جریان مور طعن و انتقاد این دو امام قرار نگرفت، که این خود اجمالاً گواه نقش قاطع این گروه در مسیر تخریب عقاید اسلامی می‌باشد.

غُلُّ به معنی افراط و تجاوز از حد است، چنانکه به شیعه گران قیمت نیز در زبان عرب غالی گویند (معجم الوسیط، ۶۹). در این زمینه شیخ مفید می‌نویسد: بدان که غُلُّ در لغت به معنی تجاوز از حد و خروج از قصد است، در این باره خدای تبارک و تعالی می‌فرماید: ای اهل کتاب در دین خود غُلُّ مورزید و در مورد خدا جز به حق سخن مگوئید (نساء، ۱۷۱). و با این آیه، خداوند هرگونه تجاوز از حد را در مورد مسیح (ع) نهی فرمود (بحار الانوار، ۳۴۴/۲۵). خداوند در قرآن می‌فرماید: آنانی که عیسی را خدا خوانده‌اند به تحقیق کفر ورزیده‌اند (ماهه، ۱۷، ۷۲). با تلفیق سه آیه فوق الذکر نتیجه این که کافر بودن غلّه مسلم است. فرهنگ و معارف اسلامی می‌نویسد: غلّه کافر و تجسس هستند. غلّه جمع غالی است که در فارسی به معنی گزافه گویان می‌باشد (همانند فضاه، جمع فاضی).

در اصطلاح علم کلام به گفته مسعودی: غلات یا غالی، اسم عام، جهت فرقی است که در حق حضرت رسول (ص) یا

که انگیزه آن است، که شوق نام دارد و نیز متوقف بر قصد و توجه است که نیت نام دارد. بنابراین، حرک اول، مطلوب و مقصودی است که پس از تعلق علم به آن، نیت کرده می‌شود و این نخستین انگیزه است و شوق از آن برانگیخته می‌شود و این انگیزه دوم است و از آن قصد و نیت می‌آید و این انگیزه سوم برای قدرتی است که موجب تحریک اعضاء و جواهر به سوی عمل است. امام علی (ع) درباره غفلت فرموده: «پرده‌ای از غفلت؛ و موعظه پرده‌ای از غفلت است».

میان غفلت و سهو تفاوت هست. غفلت مربوط به چیزی است که وجود دارد و سهو مربوط به چیزی است که وجود ندارد، مثلاً می‌گویند: «عَفَلْتُ عَنْ هَذَا الشَّيْءَ حَتَّى كَانَ» = از این چیز غافل بودم تا این که رخ داد. و نیز می‌گویند: «سَهُوْتُ عَنْهُ حَتَّى كَانَ» زیرا اگر از آن سهو شود، رخ نخواهد داد. نیز غفلت، از کار غیر است، مثل «كُنْتُ غَافِلًا عَمَّا كَانَ مِنْ فُلَانٍ» = از کاری که فلان انجام داد، غافل بودم، ولی درباره کلمه دیگران، سهو به کار بزده نمی‌شود.

منابع: قرآن؛ احیاء العلوم، غزالی، ۱۶۱/۲؛ بحار الانوار، مجلی، ۱۵۴/۷۳؛ تاریخ فلسفه در اسلام، مهشیری، ۴۷۶/۱؛ جامع التّعَالیات، فراقی، ۳۹۸؛ الغرور فی التّغَرُّر، عسکری، ۲۲۵؛ کیمیای سعادت، غزالی، ۳۰۳؛ مصنفات باب‌الفضل‌القائی‌کاشانی، ۱۰۴؛ ترسیح البلاعه، ترجمه حسن سید عرب شبدی، ۳۱۳.

غَفُور، به معنی بسیار آمرزنده، از اسماء الحُسْنَى و صبغة مبالغه است از نظر کیفیت گناهان، که خداوند گناهان بزرگ و کبیره را بسیار آمرزنده است و غفار صبغة مبالغه است از نظر کثرت گناهان. ریشه کلمه از غفر، مصدر ثلاثی مجرد، به معنی پوشاندن و بخشیدن. تفاوٰ: طلب آمرزش برای یکدیگر؛ و استغفار، طلب آمرزش برای برگشت و توبه از گناه. فرهنگ و معارف اسلامی، غفر را در اصطلاح نجومی و نام چند ستاره دانسته که در کتاب بیست باب ملامظه شرح آن آمده است. معانی زیاد دیگری از غفر و مشتقات آن در کتب لغت ذکر شده، که مفهوم و مقصود غالب آنها نوعی از پوشش است مانند: **أَغْفَرَ النَّخْلَ** = پوست مانندی بر غوره خرما برآمد (از پوست پوشیده شد). و یا غفار، موی گردن و موی زرد ساق. و نیز **غَفُورَاء** = زمین پر از گیاه مفقر.

کلمه غفور ۹۱ بار در قرآن آمده است مانند: **إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ** = براستی که خداوند آمرزنده مهریان است (قره، ۱۷۳)؛ و نیز **فَاخْذُوهُ وَأَغْلَمُوهُ أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ** = پس (از تیت بد) پیرهیزید و بدانید که براستی خداوند آمرزنده مهریان است (قره، ۲۳۵) و

۲۷-۲۶/۲۴؛ سیر اعلام النبیاء، ۲۰/۱۲؛ المغازی، ۲۰۳-۲۰۲؛ انساب الاشراف، ۳۶۲/۲؛ صفت الصفوه، ۴/۲؛ تاریخ طبری، ج، ص ۱۲۹۵؛ اسد الغابه، ۵۰/۵؛ نهایة الارب، ۱۶۹/۳.

مرضیه محمدزاده

MADDE YAYIMLANDIKTAN SUNRA GELEN DOKUMAN

میمونه ← میمون القداح

میمیه، گروهی از غلات. در دسته‌بندی کلی، این گروه به همراه فرقه عینه با عنوان الاثنینه قرار می‌گیرند. گروه الاثنینه از غالیان‌اند و به خدای حضرت علی(ع) و پیامبر(ص) اعتقاد داشتند. آنان به دو گروه تقسیم می‌شوند: کسانی که الوهیت حضرت محمد(ص) را مقدم می‌شمردند و به میمیه معروف شدند و آنان که علی(ع) را در الوهیت برتر می‌شمردند و به عینه مشهور شدند.

منابع: الملل و النحل، ۲۲۳/۱؛ گرایش‌ها و مذاهب اسلامی در سه قرن تخته هجری، ابوحاتم رازی، ۱۵۲؛ مذاهب اسلامی، ۷۰/۲؛ مختصر تحفه اثنی عشریه، دهلوی، ۱۴. زهرا صالحی روش

میناب، شهر، (جمعیت در ۱۳۸۵ش ۵۶.۰۰۹ تن)، مرکز شهرستان میناب (جمعیت در ۱۳۸۵ش ۲۵۷.۸۳۱ تن)، در استان هرمزگان، شهر میناب در ۵۷° و ۴' طول شرقی و ۲۷° و ۹' عرض شمالی و در ارتفاع ۴۰ متری از سطح دریا نهاده است. فاصله شهر میناب تا بندرعباس ۱۱۰ کیلومتر و تا تهران ۱۰۹۴ کیلومتر است. شهرستان میناب از شمال به شهرستان رودان، از شمال شرقی به شهرستان کهتوچ در استان کرمان از شرق و جنوب به شهرستان جاسک و از غرب به تنگه هرمزد و شهرستان بندرعباس می‌رسد. هوای میناب گرم و مرطوب است و دمای گرما در تابستان تا ۴۵ درجه صد بخشی و در زمستان به صفر می‌رسد. میانگین باران سالانه آن ۲۴۰ میلی‌متر است. بیشتر خاک میناب در جلگه قرار دارد و از دو رود میناب و رازانی آبیاری می‌شود. رود میناب از به هم پیوستن دو رود، یکی رودان که از بلندی‌های کلاشکرد بیرون می‌آید و دیگری جهن که از بلندی‌های خاوری میناب سرچشمه می‌گیرد تشکیل می‌شود و پس از آبیاری کردن دشت میناب به دریای مکران می‌ریزد. رود مهم دیگر

میمونه بُت حارث، میمونه دختر حارث بن حزن هلالیه، از همسران پیامبر اکرم(ص). پدرش از خاندان عامر بن صعصعه و مادرش هند دختر عوف بن زهیرین حارث بن حماظ بن جرش بود. میمونه نخست همسر مسعود بن عمر و بیانیه از خواهر تی همسرش لبایه مکنی به ام الفضل بود، با مهر یا نصد درهم به عقد پیامبر در آورد. نام اصلی میمونه بُرَه بوده و پیامبر آن را به میمونه تغییر داد. وی آخرین بانوی است که پیامبر ترویج کرد. میمونه از راویان احادیث پیامبر است و ۷۶ حدیث از آن حضرت در باب غسل و مسائل مربوط به حیض و نفاس نقل کرده است. برخی از عالمان اهل سنت او را در زمرة فیقیهان آورده و رأی فقهی او را گزارش کرده و گاه پذیرفته‌اند. افرادی از جمله ابن عباس از او حدیث نقل کرده است. میمونه از محبان امیر المؤمنین علی(ع) بود و به پیامبر(ص) عرض کرد که من آموخته‌ام که علی(ع) را به دوستی شما دوست بدارم. طبرانی به سند خود از جری بن سمرة نقل می‌کند که شخصی وارد مدینه شد و به خانه میمونه رفت. میمونه پرسید: از کجا می‌آیی؟ گفت: از کوفه. پرسید: از کدام قبیله‌ای؟ گفت: از بنی عامر و چون فتنه مردم را دیدم، ترسیدم گمراه شوم. پرسید: آیا با امیر المؤمنین علی(ع) بیعت کرده‌ای؟ گفت: آری! سپس میمونه به او گفت: برگرد و از صف امیر المؤمنین جدا شو. به خدا قسم هر که با علی(ع) باشد، گمراه نخواهد شد. میمونه به سال ۶۱ هجری و در روزگار حکومت یزید بن معاویه پس از بازگشت از سفر حج در سرف درگذشت و در همانجا به خاک سپرده شد و این عباس پسر خواهرش بر جنازه‌اش نماز گزارد.

منابع: تاریخ یعقوبی، ۸۴/۲؛ ۲۴۵-۲۴۶؛ الطبقات الکبری، ۱۳۵-۱۳۶، ۱۴۰-۱۴۴؛ الاستیعاب فی معرفة الاصحاب، ۱۹۲۱-۱۹۱۰؛ الاصحاب فی تمییز الصحابة، ۱۵۷/۸، ۳۲۲-۳۲۳؛ صحیح بخاری، ۲۳۴/۲؛ المعجم الكبير، ۴۳۸/۲۳.

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غلامرضا خدابنده‌لو

۳۲۱

مغیره بن نوبل (م پس از ۶۱ق) از اصحاب حضرت
علی(ع). پیش از هجرت پیامبر(ص) زاده شد و شش سال از
روزگار آن حضرت را درک کرد. در خلافت عثمان قاضی
مدینه بود. از اصحاب حضرت علی(ع) بود و در جنگ صفين
(۷۳ق) او را همراهی کرد. روزی که حضرت امیر با شمشیر
ابن ملجم مرادی (م ۴۰ق) زخم برداشت، مغیره بالاپوش
خویش را بر روی ابن ملجم انداخت و او را به زمین زد و
شمشیرش را گرفت و تا شهادت امیرالمؤمنین زندانی اش کرد.
حضرت امیر به هنگام شهادت به وی وصیت کرد که أمامه
دختر زینب و نوّه رسول خدا(ص) را پس از شهادت وی به
نکاح خویش درآورد تا معاویه وی را همسر خویش نکند.
پس از شهادت علی(ع)، مغیره امامه را به زنی گرفت و از وی
صاحب پسری به نام یحیی شد. به گفته ابن‌اعثم کوفی، آن‌گاه
که امام حسن(ع) به سوی شام روانه می‌شد، مغیره را به جای
خویش در کوفه گذاشت. در حادثه کربلا همراه امام
حسین(ع) بود، ولی در راه بیمار شد و به خواست آن
حضرت بازگشت. هنگامی که خبر شهادت امام حسن(ع) به
او رسید مرثیه‌ای برای آن حضرت سرود.

منابع آفرینش و تاریخ، ۷۳۳-۷۳۴/۲؛ اسد الغابه، ۵-۲۴۹/۵-۲۵۰؛
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ترجمه، ۷۶۱؛ قاموس الرجال، ۲۰۱/۱۰؛ معجم الشعراء، ۳۲۲
غلامرضا خدابنده‌لو

مغیره، فرقه‌ای از غالیان پیرو ابو عبدالله مغیره بن سعید
عجلی کوفی (مقتول ۱۱۹ق). آنان بعد از امام زین العابدین(ع)
و امام باقر(ع) مغیره را امام می‌دانستند و متظر ظهور وی
بودند. مغیره که مولای خالدبن عبدالله قسری بود در زمان
حکومت وی در کوفه خروج کرد و انتظار ظهور محمدبن
عبداللهبن حسن بن حسن مجتبی(ع) را به عنوان مهدی تبلیغ
می‌کرد و می‌گفت تا زمانی که وی قیام کند من امام هستم. او
در ابتدا خود را نایب امام باقر(ع) معرفی می‌کرد سپس امام را
به حد خدایی رساند و هنگامی که امام او را طرد کرد شروع

حکایت را گفت. خلیفه از گواهان شهادت خواست و ایشان
به صراحت گواهی ندادند؛ پس عمر آنها را حذف کرد. آن‌گاه
ابویکره برای خاست و گفت: «گواهی می‌دهم که مغیره
زنکار است». علی(ع) بدو گفت: «در این صورت مغیره
سنگسار می‌شود». به گفته یعقوبی، هرگاه عمر مغیره را می‌دید
می‌گفت: «ای مغیره، من هرگز تو را ندیدم مگر آنکه ترسیدم
خدای را سنگباران کنم». به گفته مورخان مغیره نخستین کسی
بود که عمر را امیرالمؤمنین نامید. در حالی که پیش از آن
خلیفه خلیفه رسول خدا گفته می‌شد. در پی شکایت مردم
کوفه از سعدبن ابی‌وقاص، وی مدتی به جای سعد امارت
کوفه داشت. به روایت بلاذری، در ۲۲ق مغیره آذربایجان را
گشود. در همان سال عمر به دست ابولؤلؤ که شکایت مغیره
را نزد خلیفه برده و او وقعي ننهاده بود، کشته شد. در خلافت
عثمان، مغیره همدان را فتح کرد و خلیفه حکومت ارمنستان را
بدو سپرد. در روز بیعت با حضرت امیر، از عثمانیانی بود که
از بیعت سر باز زد. او از علی(ع) خواست عاملانی چون
معاویه و عبدالله عامر را که عثمان بر کار گمارده بود تغییر
تهدید و حکومت بصره و کوفه را به طلحه و زیب بسپارد، که
علی(ع) نپذیرفت. معاویه در ۴۲ق مغیره را والی کوفه کرد و
از او خواست در دشتمان دادن و نکوهش کردن علی(ع) و
دستداری او در قتل عثمان کوتاهی نکند. مغیره نیز این
خواسته معاویه را هرگز فراموش نکرد و هرگاه حجرین عدی
(م ۵۱ق) این دشمنان گویی‌ها را می‌شنید می‌گفت: «گواهی
می‌دهم آن را که نکوهش می‌کنید سزاوارتر برای ستایش
است و آن را که می‌ستاید رواتر برای سرزنش». در دوران
حکمرانی کوفه نزد معاویه رفت و به او گفت: «من بزرگان
کوفه را بیعت کردن برای یزیدپس از امیرالمؤمنین فراخواندم
و آنان نیز پیشنهاد مرا پذیرفتند و برای این کار ایشان را آماده
و شتابنده یافتم». معاویه وی را به این کار تشویق کرد. روایت
کرد هاند وی نخستین کسی بود که در بصره دستگاه دیوانی به
راه انداخت. شعر نیز می‌سرود و ایاتی از او بهجا مانده است.
منابع: خیبار الطوال، ترجمه، ۱۷۸، ۱۵۰-۲۷۰؛ اسد الغابه،
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Galfy ✓

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are associated with Gnosticism, particularly the
literary traditions of Ophitism and especially
Sethianism ... and related traditions from the Roman
East, such as Manichaeism. ... [However,] Ghulāt
thought should not be characterized as strictly
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22 Ekim 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKU

al-Ghurābiyya

21 EKİM 2014

The **Ghurābiyya** were a sect of Shī‘ī “extremists” (*ghulāt*) first mentioned by Ibn Qutayba (d. 276/889) who, he asserts, believed that “‘Alī resembled the Prophet more even than the raven (*al-ghurāb*) resembles another raven, so Gabriel erred when he was sent to ‘Alī, because of the Prophet’s resemblance to him” (Ibn Qutayba, 623). ‘Abd al-Qāhir al-Baghdādī (d. 429/1038) claims that the Ghurābiyya curse “the feathered-one (*sāhib al-nish*),” Gabriel, for his error (“Abd al-Qāhir al-Baghdādī, 237). Abū l-Ma‘ālī alone contradicts Ibn Qutayba’s explanation of the sect’s name, claiming instead that the Ghurābiyya believed ‘Alī to have assumed the form of a raven (Abū l-Ma‘ālī, 52; cf. the dove as the bearer of the Mahdī’s soul, in Friedman, 59–61).

The historical existence of the sect is doubtful, but the belief is typical of the “gnostic” doctrines of transvaluation among other historical *ghulāt* sects that either invert ‘Alī’s and Muḥammad’s places or exalt ‘Alī to divinity in order to make Muḥammad his prophet. Hence, one finds similar beliefs attributed to *ghulāt* such as the Dhammiyya (al-Ash‘arī, 14; al-Shahrastānī, 134) and al-‘Alyā’iyya (al-‘Ulyā’iyya) (see Halm, 225–30). The heresiological spectre of the Ghurābiyya also haunts the pages of chroniclers and biographical compendia. Their beliefs are attributed to the followers of the second/eighth-century Shī‘ī heresiarch Abū Manṣūr al-Tijlī (crucified c. 120–6/738–44; Ibn Abī Ya‘lā, 1:67; ‘Abd al-Qādir al-Jilānī, 1:125; cf. Tucker, 85 f.), the historian Ibn al-Kalbī (d. 147/763; see Anthony, 245), and the Twelver Shī‘ī heretic Ibn Abī ‘Azāqir al-Shalmaghānī, before his execution, in 322/934 (Yāqūt, 1:111). Ibn Jubayr

(d. 614/1217) places the Ghurābiyya among the Ismā‘īlīs and Nuṣayrī-‘Alawīs whom he encounters in Damascus in 580/1184 (Ibn Jubayr, 280), and Tāj al-Dīn al-Subkī (d. 771/1370) relates the story of a revolt among the “Ghurābiyya” of Qum, which forces a Sunnī *qādī*, Abū Sa‘īd al-Iṣṭakhrī (d. 328/940), to flee after he divides an inheritance equally between a deceased man’s daughter and uncle, in violation of Shī‘ī *fīqh* (al-Subkī, 3:233). In the sixth/twelfth century, the Ibādī scholar al-Qalhātī wrote an exposé of a Shī‘ī missionary named Abū ‘Alyān, who had infiltrated the East African Ibādī community of Kilwa and who, al-Qalhātī claims, taught teachings similar to those of the Ghurābiyya (Wilkinson, 273–5; van Ess, *TG*, 2:962–4). The Ghurābiyya, although never so named, also appear in Christian disputational literature from the ‘Abbāsid period, such as the third/ninth-century dialogue of Abraham of Tiberius and *al-Jawāb* of the Melkite physician Qusṭā b. Lūqā (d. c. 300/913).

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Unity in Diversity

Mysticism, Messianism and the Construction of
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Edited by

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THE KŪFAN GHULĀT AND MILLENARIAN (MAHDIST) MOVEMENTS
IN MONGOL-TŪRKmen IRAN*

William F. Tucker

In a monograph entitled *Mahdis and Millenarians: Shi'ite Extremists in Early Muslim Iraq*, published in 2008, I examined the history and beliefs of four *ghulāt* (Exaggerating) sects in Umayyad (41–132/661–750 C.E.) Iraq.¹ My reason for writing the book was to demonstrate that the four groups were of greater significance both doctrinally and sociologically than had hitherto been assumed. The primary issues examined included the possible origins of beliefs (whether non-Islamic or Islamic), the accurate description of these beliefs, the nature of the sectarian leadership, the relationship with later similar movements and, most importantly, the millenarian nature of all four of the *ghulāt* sects. In particular, I suggested in several places the possibility of influence or significant parallels with the teachings, practices and millenarian aspects of religious movements, whether Shi'i or Sufi, in Mongol and Turkmen Iran (Il-Khānid as well as Timurid). The purpose of the present study is to demonstrate in greater detail the points of contiguity between the Kūfan *ghulāt* and Mongol Iranian millenarian movements: specifically the Sarbadārs, Ḥurūfiyya, Muṣha'šā'iyya, and Nūrbakhshiyya.

In the following pages, I hope to illuminate the historical conditions in which the Mongol-era sects arose; to indicate the doctrinal influences or points of similarity with the Kūfan groups, their sectarian practices, and especially the millenarian aspects of their leadership and structure. Although the Nūrbakhshiyya and, to some degree, the Ḥurūfiyya had a clearly Sufi coloration, the fact remains that the evidence available establishes that they were revolutionary chiliastic or millenarian sects with regard to their leadership and activities. Put another way, it seems clear

* My thanks to Dr. Orkhan Mir-Kasimov for asking me to participate in this project and also to Ahmet Akturk and Farid al-Salim, former research assistants, for their aid with Turkish and Persian texts. Also my appreciation to Ali Sadeghi for his help with Iranian sources. I would like to thank my wife Dr. Janet Tucker for valuable assistance in the preparation of this manuscript, as well as John Riley, reference librarian at the University of Arkansas, who tirelessly helped me gather some of the more obscure references needed.

¹ Tucker, *Mahdis*.

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THE DEVELOPMENT OF THE TERM GHULĀT IN MUSLIM LITERATURE WITH SPECIAL REFERENCE TO THE KAYSĀNIYYA

Wadād al-Qādī

In a previous study,¹ the present writer tried to explain why the early Shī‘ite sect of the Kaysāniyya (or some of its members) was considered in some sources as a sect of the Ghulāt (“exaggerators,” often erroneously translated as “extremists”) while at the same time it was classified in the majority of our sources as an independent sect, i.e., as independent from the Ghulāt as from the Zaydis, Imāmis, Ismā‘ilis, and so forth. Presently, the writer intends to show that this discrepancy noted in the position of the Kaysāniyya with regard to *ghuluww* did not arise from any vagueness in its beliefs,² but from the variety of significances the term *ghulāt* had in our sources. Noting that this variety of significances is due to three major concepts of *ghuluww* appearing roughly successively in the first three centuries of Islam, this paper is divided into three sections, each dealing with one of these concepts and one of these phases, with special reference to the Kaysāniyya sect. It is hoped that, once the different criteria of *ghuluww* are specifically identified in each phase, it would be possible, not only to understand the discrepancies in the application of the term *ghulāt* in our sources to particular sects, like the Kaysāniyya, but also to determine, in general, the significance of the term *ghulāt* by the mere knowledge of the source which used it. It should be noted, that the writer is concerned here specifically with Shī‘ite Ghulāt, and not with just any sect (or person) to which is attributed exaggeration, in the absolute, in its (or his) beliefs.

Phase I: The Muslim Concept of *ghuluww*

The use of the term *ghuluww* in connection with a group of Muslims finds expression only once in the first century, as far as the available sources tell us, and then in a report preserved in Tabarī (II, 731) and

¹ See W. al-Qādī, *Al-Kaysāniyya fi al-Tārikh wa-al-Adab*, Dar Assakafa, Beirut 1974, pp. 258–263.

² The development of the beliefs of this sect was closely traced in the above mentioned study (see the abstract, *Ibid.*, pp. 359–366). The attention of the reader is particularly drawn to the distinction between *al-Kaysāniyya* (also *al-Kaysāniyya al-Khāliṣa*) and *Ghulāt al-Kaysāniyya*, who belonged originally to the Kaysāniyya but separated themselves from it, taking in that process new names derived from the names of their *imāms* or leaders, e.g., *al-Bayāniyya*, followers of Bayān b. Sam‘ān, *al-Harbiyya*, followers of ‘Abdallāh [b. ‘Amr] b. al-Harb (see *Ibid.*, pp. 209–212).

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The *ghulat*

Many of the Kaysani doctrines were propounded by the so-called *ghaliya* or *ghulat*, 'exaggerators'. The *ghulat* were accused by the more moderate Shi'is of exaggeration (*ghuluww*) in religious matters and in respect to their imams. It also seems that the criteria of exaggeration changed over time.¹⁴ However, practically all the early radical Shi'is and their free religious speculations, which were considered as innovation (*bid'a*) by the Imami (Twelver) Shi'is of the end of the 3rd/9th century and thereafter, qualified for this general term of disapproval. Thus, the earlier eschatological doctrines of *ghayba*, *raj'a* and Mahdism, which had become commonly accepted Shi'i views, no longer represented exaggeration. In this increasingly partisan context, the Sunni Muslims and their heresiographers adopted harsher positions on the Shi'i *ghulat*, often treating them as unbelievers (*kafir*). The heresiographers usually trace the origins of the Shi'i *ghulat* to a certain 'Abd Allah b. Saba', who denied 'Ali's death and is alleged to have preached his divinity.

In addition to attributing superhuman qualities to their imams, the early Shi'i *ghulat* speculated freely on a range of wider issues and they were responsible for many doctrinal innovations (*bid'a*).¹⁵ They speculated on the nature of God, often with strong tendencies towards anthropomorphism (*tashbih*) inspired by certain Qur'anic passages. Several of the *ghulat*, notably al-Mughira b. Sa'id (d. 119/737) and Abu Mansur al-Tijli (d. 124/742), are known particularly for their descriptions of God in terms of human features. More commonly, many of the *ghulat* maintained that God in His essence (*dhat*) is the divine spirit or light, which may be manifested in diverse forms and creatures; and they also believed in the incarnation (*hulul*) of the divine essence in the human body, especially in the imams. In addition, they allowed for *bada'* or change in God's will, a doctrine first expounded by al-Mukhtar to justify his failed prophecies.

The *ghulat* were equally interested in speculating about different types of divine inspiration, often in the context of defining the imam's attributes. Consequently, they revived the notion of prophecy (*nubuwwa*) and conceived of the possibility that God may continue to speak to man through other intermediaries and messengers after the Prophet Muhammad. Therefore they often ascribed a prophetic authority to their imams, though one secondary to that of Muhammad

and without expecting a new divine revelation that would replace the message of Islam. Indeed, the imam above all others was the focus of many of these speculations. While some believed in the *hulul* of the divine essence in his person, others attributed superhuman qualifications to him. More frequently, if not attributing a prophetic authority to the imam, the *ghulat* believed that he received at least some form of divine guidance and protection. As a result, the imam was thought to be endowed with certain divinely bestowed attributes, such as sinlessness and infallibility ('isma).

These notions provided perspectives for speculating about the soul, death and the afterlife. Many of the *ghulat* thought of the soul in terms of the doctrine of metempsychosis or transmigration of souls (*tanassukh*), involving the passing of the individual soul (*nafs* or *ruh*) from one body to another, presupposing the belief in the independent existence of the soul from the body. Some further maintained that this process of transmigration of souls would take place in cycles, perhaps indefinitely, with each cycle (*dawr*) consisting of a specific number of thousands of years. In a similar manner, some of the *ghulat* held a cyclical view of the religious history of humankind, with different prophets initiating new cycles. The *ghulat* also conceived of the spirit of one imam transmigrating into the body of his successor. This belief provided an important justification for legitimising a candidate's imamate.

By emphasising the idea of transmigration and immortality of the soul, the *ghulat* also put forward a spiritual interpretation of Resurrection (*qiyama*) and denied corporeal resurrection of the dead at the end of time. For similar reasons, they denied the existence of Paradise, Hell and the Day of Judgement in their conventional sense. Instead, many believed in a purely spiritual resurrection in this world, whereby reward and punishment would fall on the soul. According to their beliefs, one's soul would be reincarnated into the bodies of pious persons, or lower and subhuman creatures on the basis of one's goodness and wickedness. The main criterion for determining the piety or sinfulness of a person was essentially related to his recognition or ignorance of the rightful imam of the time. With this emphasis on the acknowledgement of the rightful Shi'i imam of the time as the most important religious obligation of the true believer (*mu'min*), the role of the then developing sacred law of Islam (*shari'a*) apparently became less important for the Kaysani Shi'is and their *ghulat*.

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Zemmiyye = Galîye

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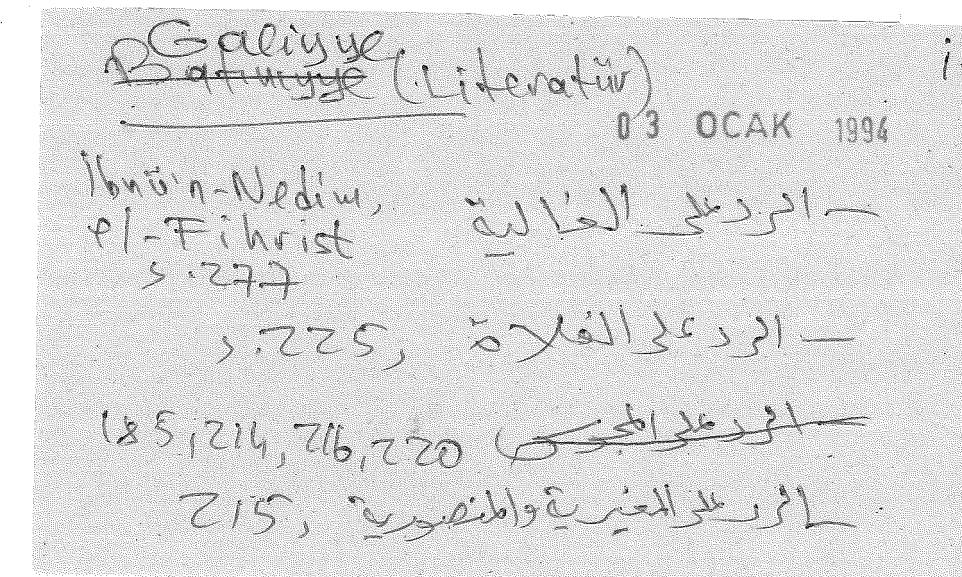
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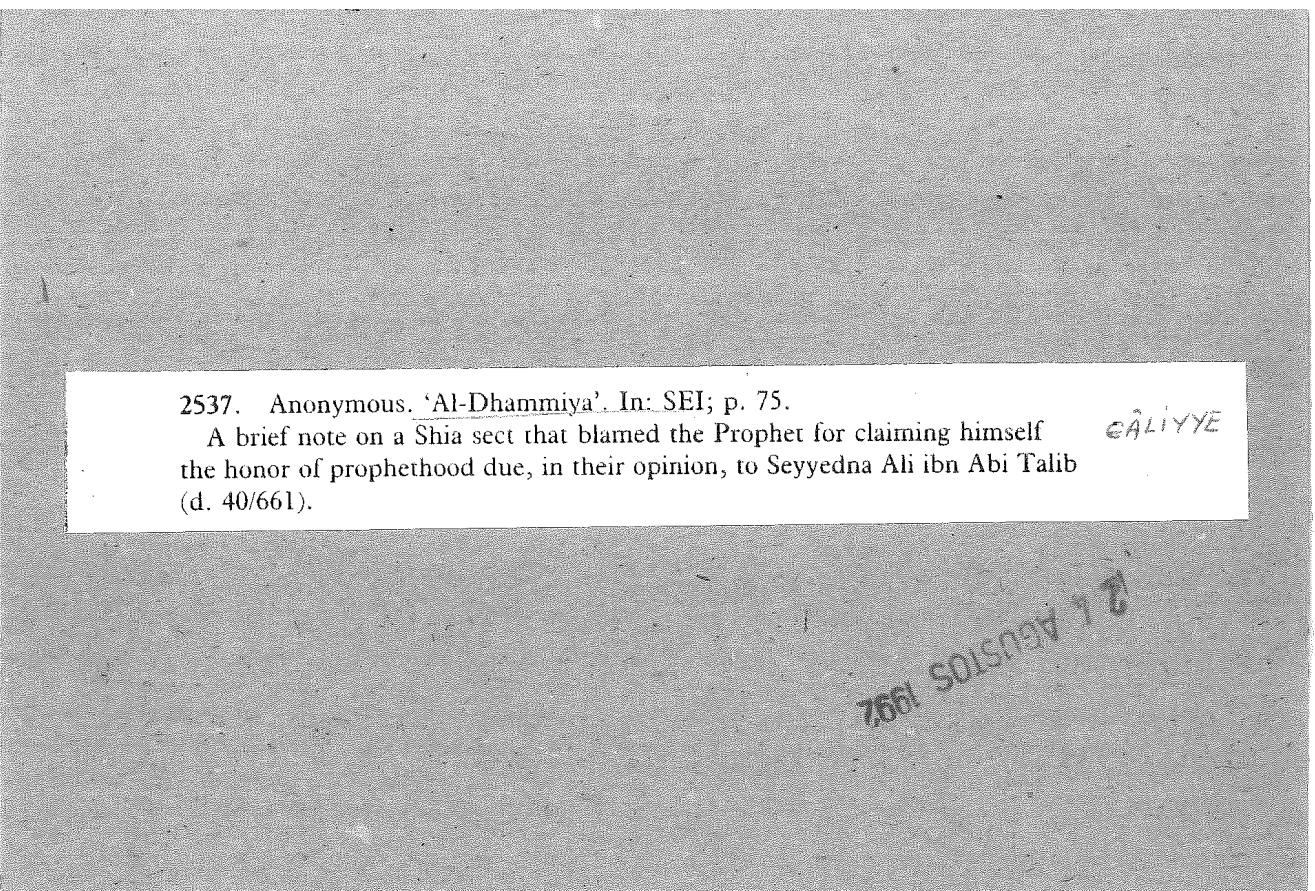
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□ غلوگرایی

۹ تحلیلی از ریشه‌ها و مبانی غلو و فرقه‌های غلو
گرا است. نویسنده با بررسی معانی غلو، مصاديقی از
اندیشه غلو را در تاریخ اندیشه بشمری از جمله در زمینه
اعتقاد به طول، تناسخ، تأویل و مرگ ظاهری بیان
داشته است. سپس اندیشه‌های غالیان و فرقه‌های
غلو گرا در حیطه مناهب شیعه، خوارج و معزله مطالعه

کرده است. نویسنده سپس به بررسی سیره پامبر و
حضرت علی و امام باقر و امام صادق(ع) در مبارزه با
غالیان پرداخته و نمونه‌های از غلو را در زمان هر یک
از مقصومان(ع) شناسایی کرده است. غلو دریاره شخصیت
ائمه، انکار مرگ ائمه، و نسبت صفات فوق بشری به
امامان(ع) از مسائلی است که به نظر وی در عصر ائمه
اطهار رخ داده و آنها با این اندیشه‌ها مبارزه کرده‌اند.

Gulat
الله المكثة في تحفظ الغلة على المفسدة،
جلد الدين السيوطي
K2. 1535.



Selsekiye

M. Ebū Zehrā, Tanbihul cedel,
5. 125.

Gulatus-sia

131 AGUSTOS 1997

Musa Carullah, el-Vesîa, s. 177

06 MART 2008

Gulat

Abdülaziz edDellevi
Tuhfe, 10-14

Selsekiye

Malati, er-Red, 5-18.

صفرى فروشانى، نعمت الله (١٣٤٥ -)
- ٣٨٦٢ «غلو و غاليان عصر حضور
در آينه منابع»، طبع، يابى ٦ ص ١٣٣-١٥٤،
فارسى، کتابنامه: ١٥٤.

شناخت
کتابشناسی

A63482

□ کتابشناسی غلو و غاليان

der Dichter seine Hoffnung setzt, ist drittens eine diskontinuierliche Zeit. Es ist eine Zeit, in der trotz eines unglücklichen Schicksals das Unmögliche möglich wird, eine Zeit, in der das lange vergebliche Streben auf einmal mit Glück belohnt wird, eine Zeit, wenn überhaupt, der verdienten Wunder.

„Auch wenn Fauz die Trennung vollzieht und sich abwendet und das letzte Band zu ihr zerschnitten ist / Auch wenn sie sich abkehrt vom Vertrag... / Auch wenn es bedeutungslos für sie ist, was mir widerfährt, so findet vielleicht (doch) ein Zusammentreffen statt und die Herzen wandeln sich / Ich jedenfalls... / Halte fest an der Liebe, solange die Gestirne leuchten, solange die Turteltauben gurren und die Sterne erglänzen / Und weine um Fauz mit einem heißen Auge. Und wenn sie von uns nichts wissen will, sagen wir: ‘Sie wird (noch) begehrn!’“ (Abb. Nr. 15/21-26)²⁹

den Glücks bzw. Pechs (*ṣaqwatu ḡaddī*, Nr. 354/6, auch 221/5). Das einzige Gedicht, in dem er sich mit seinem Schicksal einverstanden erklärt, ist eine Übung in vollkommener Resignation: „Wer euch tadeln, tut euch Unrecht; ihr seid nicht anders als die andern! / Bei Gott, ich hoffe auf euch nicht mehr als mit einer Hoffnung, die der Verzweiflung gleicht / Der Liebe mich ergebend, bin ich zufrieden mit dem, was Gott über mich verhängt hat (*kataba ɻlāhu ɻalā rāsi*) / Ich bin es nicht, der den Vertrag verletzt, und nicht ähnelt mein Herz deinem harten Herzen!“ (Nr. 312/1-4).

²⁹ S. auch Nr. 441/3-4, 425/2, 559/2, 4.

DIE KĀMILĪYA

Zur Genese einer häresiographischen Tradition

von

JOSEF VAN ESS

Tübingen

Baššār b. Burd hat sich bei den Mu‘taziliten dadurch unbeliebt gemacht, daß er Wāṣil b. ‘Atā, dem er in seiner Jugend einmal Lob gespendet hatte, später als den „Spinner“ oder „Garnverkäufer“ (*gazzāl*) verspottete, „der einen Hals hat wie ein Strauß in der Wüste, ob er ihn nun von vorn oder von hinten zeigt — einen Giraffenhals“.¹ Sein Dichterkollege Ṣafwān al-Anṣārī, nicht ganz so begabt wie er, aber Mu‘tazilit, hat es ihm heimgezahlt:²

„Willst du (wirklich) ‘Amr (b. ‘Ubaid) und den grundgelehrten³ Wāṣil wie die Anhänger des Bardesanes⁴ behandeln, die doch nur Strandgut der Flut⁵ sind?“

¹ Ğāḥiz, *al-Bayān wa-t-tabyīn*, ed. ‘Abdassalām Muḥammad Hārūn (1-4; Kairo 1380/1960-1381/1961) I 16, 1 ff.; Abū l-Faraḡ al-Isfahānī, *K. al-Ājānī* III 145, 11 ff.; Mubarrad, *Kāmil*, ed. Zākī Mubārak (1-3; Kairo 1355/1936) 922, 4 ff. usw. Das Lob hatte er ausgesprochen, als Wāṣil vor ‘Abdallāh b. ‘Umar b. ‘Abdalṣazīz, dem Statthalter Yazīd III. im Irak, nach dessen Amtsantritt i.J. 126/744 eine besonders beeindruckende Ansprache gehalten hatte (*Bayān* I 24, 2 ff.; *Ājānī* III 224, 5 ff. usw.); zum Zusammenhang vgl. REI 47/1979/42 ff.).

² Ğāḥiz, *Bayān* I 29, 5 ff. im Rahmen einer längeren Qaṣīde. Sie ist übersetzt von Ch. Pellat in: *Logos Islamikos. Studia Islamica in honorem Georgii Michaelis Wickens* (Toronto 1984), S. 28 ff., dort vv. 23-28; vgl. auch Pellat, *Le milieu basrien et la formation de Ğāḥiz* (Paris 1953), S. 177.

³ *nījāsī*, nach Meinung der arabischen Lexikographen aus griech. *nusṭās* = γνώστης (*Lisān al-‘Arab*, Beirut 1374/1955, VI 232 b, 3; dazu Lane, *Lexicon* 2810 b). Das Wort ist bereits in vorislamischer Zeit belegt (vgl. etwa Aus b. Ḥaḡar, *Dīwān*, ed. Muhammād Yūsuf Naġm, Beirut 1960, S. 44, v. 3; dazu A. Fischer in ZDMG 49/1895/127 f.).

⁴ Daiṣān, rückgebildet aus dem Sektennamen Daiṣāniya.

⁵ *qumūš al-madd*. Wir würden vielleicht sagen: „Abschaum“.

شماری از علمای امامیه در این دوران که در ردّ عقاید و آموزه‌های زیدیه رساله‌های مستقلی نگاشتند، عبارت بودند از: ۱) ابوعبدالله جعفر عبّسی دوریستی (= منسوب به محلی در دو فرسخی ری). از ردّیه او بر زیدیه، ابن شهرآشوب در *معالم العلماء* و شیخ متجب‌الدین قمی در *الفهرست یاد کردۀ‌اند*; ۲) حسن بن علی بن اشناس از راویان شیخ مفید که در *امل الامل* از او یاد شده است؛ ۳) ابومحمد حسین بن اشکیب مروزی، عالم امامی مذهب مقیم سمرقند و کش. از اثر او نجاشی در رجاه خود نام برده است؛ ۴) خلیل بن ظفر اسدی کوفی، که شیخ متجب‌الدین قمی از اثر او با عنوان *جوابات الزیدیه* نام برده است؛ ۵) ابوالقاسم شریف علوی، علی بن احمد کوفی (م ۳۵۲ق) و صاحب کتاب *لاسفهنه*. از ردّیه او بر زیدیه نجاشی یاد کرده است؛ ۶) ابو جعفر محمد مشهور به ابن قبه رازی، متکلم نامدار امامی که نام اثرش در رجاه نجاشی مذکور است؛ ۷) ابو عبدالله محمد مشهور به شیخ مفید (م ۴۱۳ق)، متکلم و فقیه نامدار امامی که نجاشی از اثرش در این زمینه یاد کرده و آن را *مسئله علی الزیدیه* نامیده است.

منابع: *الذریعة*، ۲۰۰۱۰؛ رجاه، نجاشی، ۳۳ به بعد؛ غیب سیاسی امامیه در نخستین دوران تدوین، کریمی زنجانی، صفحات متعدد؛ *الفهرست شیخ متجب‌الدین*، قمی؛ *معالم العلماء*، ابن شهرآشوب، ۲۷. محمد کریمی زنجانی

✓ الرّد على الغلاة، مجموعه آثاری است نگاشته علمای امامیه در طول سده‌های سوم تا پنجم هجری در ردّ غلاة شیعه. غلاة جمع غالی است به معنی گزافه گویان. در اصطلاح ملل و نحل، غلاة به آن فرقه‌هایی از شیعه اطلاق می‌شود که در تشیع افراط کرده و در باره ائمه خود گزانه گویی کرده و ایشان را تا مقام خدایی بالا برده و یا به حلول جوهر نورانی الهی در آنها قایل شده و یا تناسخ را در باره ایشان روا دانسته‌اند. به نوشته شهرستانی در *الملل والنحل*، غلاة غالباً یکی از ائمه اطهار را به خدا تشییه کرده و خدا را حال در ابدان آدمیان دانسته و مانند تناسخیان و یهود و نصارا به تجسم خداوند باور داشته‌اند. اصول عقاید ابداعی غلاة را شهرستانی تشییه و بداء و رجعت و تناسخ ذکر کرده است. به نوشته او، غلاة در آغاز تناها به غلو در باره ائمه و پیشوایان خود می‌پرداخته‌اند، اما از سده دوم هجری به بعد آموزه‌های آنها با سیاست نیز در هم آمیخته و این مسئله مخالفت ایشان با دولتهای اموی و عباسی را تیجه می‌دهد. در عهد منصور عباسی فرقه راوندیه به الوهیت او معتقد بوده‌اند و به همین دلیل از دم تبع گذرانده می‌شوند. غلاة اصول عقاید خود را برابر باور به ظهور و اتحاد و حلول

محاربین هستند و به آنها ردّه گفته می‌شود. محقق حلی گوید که بر جنین کسانی حد محارب جاری نمی‌شود ولی بین فقهاء اختلاف است و بعضی آنها را مستحق همان مجازات و بعضی دیگر مستحق تعزیر می‌دانند.

در قانون مجازات اسلامی مصوب سالهای قبل هیچگونه مجازاتی برای معاونت در جرم محاربه ملحوظ نگردیده بود ولی این امر در ۱۳۷۰ ش تصحیح گردید و اصلاحیه آن قانون (مورد ۷۰۹۷) حاکی است که ردّه یعنی دستیار و معاون مجرم، و او مستحق همان مجازات محارب است.

منابع: جز آنچه در متن آمده است، *قاموس قرآن*، قرشی، ۷۸/۳؛ *قانون مجازات اسلامی؛ تبصرة المتعلمين*، علامه حلی، ۷۵۵.

صالحی کرمانی

الرّد على الزیدیه، عنوانی است کلی برای شماری از کتابهایی که توسط علمای امامیه در سده‌های جهارم و پنجم هجری به نگارش درآمده و بازگوکننده مشاجرات قلمی و اعتقادی ایشان با علمای زیدیه است. می‌دانیم که پس از تصریح آخرین توقيع امام دوازدهم (ع) به خاتمه ارتباط مستقیم ایشان با امامیه پس از درگذشت سفیر جهارم، وکلا ضمن متوقف کردن فعالیتهای مخفی خود، از جمع آوری خمس و وجهات امتناع ورزیدند. بدین ترتیب، با انحلال سازمان وکالت، مدعیان سفارت امام از جانب امامیه به عنوان اشخاصی بی دین و دغل باز معرفی شدند.

در واقع علمای امامیه، وقوع غیبت کبری را دلیل بر اثبات صحت اندیشه‌های امامان پیشین، و امکان عملی در بی اعتبار نشدن اصل اساسی امامت و عدم انقطاع فیض الهی می‌دانستند. با این حال، این مسئله مورد اجماع تمام جامعه امامیه نبود؛ چنان که ابوسهل نویختی به رحلت امام در دوره غیبت و جانشینی پسر آن حضرت معتقد بود و ادامه امامت را از این طریق ممکن می‌دانست، البته تا هنگامی که خداوند آن حضرت را برای قیام زنده کند. او در کتاب *تبیه خود*، نگاشته در حدود سال ۲۹۰ هجری نیز، غیبت را طولانی‌تر از دوره زندگی یک انسان عادی نمی‌دانست و به همین اعتقاد بود محمد بن حسن صلت قمی. در این دوران، امامیه در باره وجود امام دوازدهم (ع) با حملات شدید معتزله و زیدیه روبرو شدند و این حملات نیز بر حیرت عامه امامیه از بازگشت دیر آن حضرت افزود. بدین ترتیب راویان و محدثان امامیه، در صدد نگارش آثاری راوانی در توجیه غیبت امام برآمدند. علمای امامیه از اواخر سده چهاردهم هجری با رویکردی کلامی به توجیه غیبت و پاسخگویی به حملات زیدیه و معتزله توجه کردند.

1. Muğiriyye

I.

ÂSİLER VE GНОSTİKLER: EL-MUĞİRE İBN SA'İD VE MUĞİRİYYE*

William F. TUCKER

Çeviren: Ethem Ruhi FIĞLALI

Şam Emevî sülâlesi, 81 / 700 yılında, İslâm devletini hemen hemen kırk yıldır idare etmekte idi. 81 / 700'ü takip eden ilk yarı asır zarfında bu sülâle, Irak eyâletinde, arka arkaya bir dizi siyâsi, dînî ve ictimâî karışıklıkla karşılaştı. Bu karışıklıklar, Şam hükümetinin nihâî düşüşünde dikkate değer şekilde müessir oldu. Bu karışıklıklara katılan aşırı Şii (Gulâtu'-ş-Şia) zümreler arasında, el-Muğire b. Saïd'e uyanların teşkil ettiği Muğiriyye firkası da mevcuttu. Muğiriyye firkası, Emevî tarihindeki rolleri ve aşırı Şii akidesine katkıları yanında, gerek hareket gerek fikirde bir araya getirdikleri aşırı ruhçuluğa kadar uzanan ifade-leriyle kavgacı bir "gnostisizm"*** şekli ve neticede şiddet ve terörde tezâhür eden özellikleri ile merâki mûcib (ki bu sâdece batılı müşâhidler için söz konusu olabilir) durum arzettiğinden dolayı, üzerinde durulmayı hak etmiştir.

el-Muğire b. Saïd'in hayatı ve akidesi hakkındaki malumat herhangi bir Şii fırka kurucusununkinden fazla ise de, bilhassa onun tarihi ve iktisâdî vaziyetine dair daha çok şey bilinmeye muhtaç durumdadır. Kaynaklar, umumiyetle bir nokta üzerinde, onun körlüğü konusunda ittifak halindedir. Ibn Kuteybe'nin naklettiği bir şürde, el-Muğire'ye "kör" (el-a'mâ) denir.¹ Başka bir eser de, onu, hem ihtiyar hem de kör olarak tasvîr eder.² el-Muğire hakkında kesin bilinen diğer hususlara dair tam bir ittifak söz konusu değildir. Hattâ onun hüviyeti bile tar-

* *Arabica*, XXII (1975), ss. 33-47: "Rebels and Gnostics: Al-Mugra ibn Sa'id and the Mugriyya".

** Bu kelimeyi "irfan nazariyesi" şeklinde çevirmek, belki mümkün'dür; lâkin buradaki kullanış şekli ile, "irfan" kelimesinin tasavvufsta ifade ettiği mânâ arasında ciddî bir farklılık söz konusu olduğundan, kelimenin aşıî tercih edilmiştir.

1 Ebû Muhammed 'Abdullah b. Muslim İbn Kuteybe, *'Uyûnu'l-Ahbâr*, II (Kahire, 1964), 146.

2 Ebû Osmân 'Amr b. Bahr el-Câhîz, *Kitâbu'l-Beyân ve't-Tebâyîn*, I, Kısım II (Kahire, 1949), 267.

ABU'L-KATṬĀB MOHAMMAD b. ABĪ ZAYNAB MEQLĀS AL-AJDĀ' AL-ASADI, founder of the extremist Shi'ite sect Kaṭṭabīya. Tūsī gives his name as Mohammad b. Meqlās (Meqlāṣ) al-Asadī al-Kūfī (*Rejāl*, p. 302). Kaṣṣī gives the longer form (*Rejāl* [abridged and purged version entitled *Ektiār ma 'refat al-rejāl* by Tūsī], Mašhad, 1348 Š./1969-70, p. 290). Maqrīzī calls him Mohammad b. Abī Ṭawr/Abī Yazīd (*Ketāṭ*, Būlāq, 1270/1853-54, II, p. 352). His usual *konyas* were Abū Esmā'īl and Abu'l-Katṭāb (Kaṣṣī, op. cit., p. 290). He was a native of Kūfa and a *mawla* of the tribe of Asad. Nothing is known about his early life or when and how he came in contact with Imam Ja'far al-Ṣādeq (q.v., d. 148/765-66). This might have occurred during the Imam's visits to Kūfa; the earliest meeting seems to have taken place in the reign of the 'Abbasid caliph Saffāḥ (132-37/749-55), at the time when he is said to have revealed the burial site of 'Alī b. Abī Ṭāleb to the public for the first time since the latter's assassination in 40/660-61 (Mofid, *al-Erṣād*, Tehran, 1351 Š./1972, p. 14). Abu'l-Katṭāb apparently held a significant position as a *dā'i* of this Imam only. He does not appear to have had anything to do with the latter's father, Imam Mohammad al-Bāqer (d. 113/731-32); Lewis makes such a connection on the authority of Kaṣṣī and Nawbaktī, who are, however, silent on this matter (*The Origins of Ismā'īlism*, Cambridge, 1940, p. 32). But in the Central Asian Isma'ili work entitled *Omm al-ketāb* (*Der Islam* 1939, pts. 1/2, p. 98), Abu'l-Katṭāb is mentioned as the associate of Imam al-Bāqer; whereas in the Noṣayrī text he is mentioned as the *bāb* (q.v.) of the seventh Imam, Mūsa al-Kāzem (d. 183/799-800; Ṭabarānī Noṣayrī, *Majmū' al-a'yād* in *Der Islam* 1946, pp. 9-10). Kaṣṣī reports several traditions in which Abu'l-Katṭāb is accused by Imam Ja'far al-Ṣādeq of divergencies in ritual law; these reveal that questions of law were referred to him in his capacity as one of the chief *dā'is* of this Imam in Kūfa (op. cit., pp. 290ff.).

Shi'ite sources refer to him well after the conflict between him and Imam Ja'far al-Ṣādeq arose because of his having interpolated the latter's teachings. There is little doubt that in his early career as the *dā'i* of the

£10.- £.c (s.3), s. 329-330,
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60 لیلے

أحمد بن الكيال

(القرن 4 هـ / 10 مـ)

الكيال التي حفظها لنا الشهريستاني يرجح أن صاحبه عاصر إخوان الصفا للمماثلة بين هذه الآراء وبين رسائل إخوان الصفا.

إن فلسفة أحمد بن الكيال محاولة لمزج العقيدة الإسلامية بفكرة الأكون والعالم، وتفسير الآثار الفلكلورية في ضوء الأفلاطونية المحدثة والفيثاغورسية.

يقسم ابن الكيال الكون إلى ثلاثة عوالم هي: العالم الأعلى، والعالم الأدنى، والعالم الإنساني.

وهناك خمسة أماكن في العالم الأعلى هي:

- الأول: مكان الأماكن، وهو فارغ لا يسكنه موجود، ولا يدبره روحاني، وهو محيط بالكل.

- الثاني: العرش الوارد في الشرع عبارة عنه.

- الثالث: مكان النفس الأعلى.

- الرابع: مكان النفس الناطقة.

- الخامس: مكان النفس الإنسانية.

ثم يقول ابن الكيال:

«أرادت النفس الإنسانية الصعود إلى عالم النفس الأعلى، فصعدت وخرقت المكانين: أعني الحيوانية، والناطقة، فلما قربت من الوصول إلى عالم النفس الأعلى، كللت وانحسرت، وتحيرت وتعفنت، واستحالت أجزاؤها فأهبطت إلى العالم السفلي. ومضت

أحمد بن الكيال أحد فلاسفة الإسماعيلية، وصاحب فرقة الكيالية.

لم تتضمن المصادر التاريخية تفصيلاً عن حياة أحمد بن الكيال، سوى أنه كان معاصرًا لأبي بكر محمد بن زكريا الرازي (ت 313هـ)، إذ يشير النديم في كتابه الفهرست خلال نسخة قائمة كتب الرازي إلى كتاب «النفس على الكيال في الإمامة».

كان أحمد بن الكيال من دعاة أهل البيت بعد جعفر بن محمد الصادق بن محمد الباقر، ولم يذكره فاعتبر هذا الإمام من أئمة المستورين.

يقول عنه أبو الفتح محمد الشهريستاني (ت 548هـ / 1153م) في كتابه الملل والنحل:

«ولعله سمع كلمات علمية، فخلطها برأيه القائل، وفكرة العاطل، وأبدع مقالة في كل باب علمي على قاعدة غير مسموعة، ولا معقوله، وربما عاند الحسن في بعض الموضع، ولما وقفوا على بدعته تبرأوا منه ولعنوه، وأمروا شيعتهم بمنابذته، وترك مخالطته، ولما عرف الكيال ذلك منهم صرف الدعوة إلى نفسه، وادعى الإمامة أولاً، ثم أدعى القائم ثانياً».

والنقد الباطني لبعض فقرات كتاب أحمد بن

مع المغيرة ومبادئها

جعفر

خليل أبو رحمة *

جامعة اليرموك، إربد، الأردن

ملخص

تهدف هذه الدراسة إلى استقصاء أخبار المغيرة - إحدى الفرق الشيعية الغالية - القليلة التي وصلت إلينا. وتحاول في البداية أن تبين بعض جوانب شخصية مصاحبها، المغيرة بن سعيد، الذي كان موالي ثار بالكتبة وقتله خالد بن عبد الله القسري سنة ١١٦ هـ بعد أن مارس وأتباعه اغتيال خصومهم ولا سيما ختنهم. ثم تتفكر الدراسة عند أمم مبادئ المغيرة، وتتبع أصول هذه المبادئ في ثقافات غير إسلامية غربية، كانت موجودة في الجزء الشرقي من الدولة الإسلامية قبل الفتح الإسلامي بزمن طويل؛ كالنبطية والمانزية. كما تحاول أن تبين تسرب هذه المبادئ إلى فرق أخرى غالباً كالخطابية والإسماعيلية، ثم إلى بعض حركات التصوف. وتتسس الدراسة أثر هذه الفرقية في ظهور الزندقة. فيما بعد، على أيدي جماعة من الموالي كبشر بن برد وغيره.

تطلق المغيرة على أتباع المغيرة بن سعيد الذي لا يسعفنا القدماء بتقديم شيء عن نشأته وتكونه الثقافي. ولا يخلو ما وصل إلينا من أخباره القليلة من اضطراب وخلط؛ ففي اسم أبيه خلاف، فهو عند بعضهم سعد^(١)، وعند آخرين سعيد^(٢). وينفرد كتاب "الفصل" لابن حزم بقوله: "المغيرة بن أبي سعيد"^(٣). وقد يصح الخروج من هذا الخلاف بالقول إنه المغيرة بن سعيد؛ لأن غالبية كتب الفرق والمقالات تذكر ذلك، ولأن كتب التاريخ التي عنيت بذكر شيء من أخباره كتاريخ الطبرى، وكامل ابن الأثير، والنجمون الزاهرون على هذا القول^(٤). ولا يبعد أن يكون اسم والده أصابه تصحيف أو تحريف من النسخ لم

Stauder, Wilhelm, *Das Kleine Buch der Musikinstrumente*, Verlag Lebendiges Wissen, München, 1957.

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Galipye

الغلو

المسيح بما يخرجه عن حقيقته غلو وتجاوزاً^(١).
لذا كانت الوسطية إحدى الخصائص
العامة للإسلام، وهي إحدى المعالم الأساسية
التي ميز الله بها أمته عليه السلام عن غيرها
«وكذلك جعلناكم أمة وسطاً لتكونوا
شهداء على الناس ويكون الرسول
عليكم شهيداً» (البقرة ١٤٣).

فهي أمة العدل والاعتدال التي تشهد في
الدنيا والأخرة على كل انحراف يميناً أو
شمالاً عن خط الوسط المستقيم^(٢).

وفي السنة تحذير واضح من الغلو والتتطبع
والتشدد لمخالفتها وسطية الإسلام واعتداله.
وفي الوقت ذاته تحذف السنة القولية
والعملية بالأمر بالتيسير والرفق والتسامح.
وحسيناً أن نشير إلى أن الرسول صلوات الله عليه ربط
بين الغلو والهلاك وكذا التتطبع والتشدد
(إياكم والغلو في الدين، فإنما هلك
من قبلكم بالغلو في الدين)^(٣) (هلك
المتنطعون) ^(٤) (لا تشددوا على
أنفسكم فيشدد عليكم، فإن قوماً
شددوا على أنفسهم فشدد عليهم،
فتلك بقاياهم في الصوامع
والديارات)^(٥).

أما التيسير والأمر به فأشهر من أن لا
يعلم، فقد عاتب الرسول صلوات الله عليه معاداً حين شكا
أحد الناس أن معاداً يطيل في الصلاة فقال
له النبي صلوات الله عليه: **(أفتان أنت يا معاذ)**^(٦).

لغة: مجاوزة حد الاعتدال، وفي مقابل
طرفه هذا طرف آخر هو التفريط أو
التسبي، وكلما طرفي قصد الأمور ذميم.
واصطلاحاً: نجد النصوص الشرعية
تقرن بين «الغلو» و«التشدد» و«التتطبع» وكأنها
جميعاً مجاوزة حد الاعتدال المطلوب من
ال المسلم أن يلتزم به.

والغلو قديم قدم انحراف الفكر والسلوك
حين يتجاوزان حد الاعتدال لسبب أو آخر.
وفي القرآن الكريم نهى لأهل الكتاب عن
الغلو لأنه انحراف عن الحق في الدين، وقد
جاء هذا في آيتين هما: **«يا أهل الكتاب**
لا تغلوا في دينكم ولا تقولوا على
الله إلا الحق إنما المسيح عيسى ابن
مرريم رسول الله وكلمته ألقاها إلى
مرريم وروح منه فآمنوا بالله ورسله ولا
تقولوا ثلاثة انتهوا خيراً لكم إنما
الله إله واحد سبحانه أن يكون له ولد
له ما في السموات وما في الأرض
وكفى بالله وكيلًا» (النساء ١٧١).

«قل يا أهل الكتاب لا تغلوا في
دينكم غير الحق، ولا تتبعوا أهواء
قوم قد ضلوا من قبل وأضلوا كثيراً،
وضلوا عن سواء السبيل» (المائدة ٧٧).

وتدل الآياتان على أن الغلو والانحراف كان
في باب العقيدة، فيما يخص الذات الإلهية
وصفاتها، وفيما يخص اعتقاد النصارى في

the loss of his hands if Dust-Mohammad Khan had not pleaded on his behalf to the king.

Golām-Režā's large corpus of works includes numerous copies of manuscripts, *moraqqa*'s or albums, single pages of calligraphy, and epigraphic works. They can be found in major libraries in Tehran, in the Bibliothèque Nationale in Paris, and in private collections (Bayāni, *Košnevisān* II, p. 556; Rāhjiri, 1976, pp. 87-88). The best-known examples of his work are the calligraphic friezes he made for the Madrasa-ye Sepahsālār in Tehran.

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(MARYAM EKHTIAR)

GOLANDĀM. See BAHRĀM O GOLANDĀM (ḴĀTEBI).

GOL-ĀQĀ, a weekly satirical magazine founded by Kayumār Ṣāberi which first began publication on 23 October 1990. The circulation of *Gol-āqā* soon reached over "100,000 copies a week: a remarkable success" (Geraldine Brooks, "Hot New Satirical Magazine Reflects a New Glasnost: Judge Blood Not Amused," *The Wall Street Journal* October 1, 1991, p. A1). The name "Gol-āqā" was first used as a pen name by Ṣāberi in his highly popular regular satirical column for the daily newspaper *Eṭṭelā'at* (q.v.) from January 1985 to October 1990. A number of comical characters appear regularly in *Gol-āqā*, including Šāḡolām, Čāzānfār, Māmṣādeq, Kamina (Māmṣādeq's wife), and Gol-nesā, the most important and popular of them being Šāḡolām. In August 1991 a monthly magazine with a similar name, *Gol-āqā-ye māhāna*, was also begun. In March 1996, this monthly magazine was reorganized and given a new direction, becoming the first satirical magazine in Persia to cover satire from a literary point of view. A series of yearbooks (*sāl-nāmas*) have also been published by *Gol-āqā* since 1993.

Gol-āqā began its publication in a new era in postrevolutionary Persia marked by a quick succession of important events: the end of the Iran-Iraq War in 1988, the death of Ayatollah Khomeini a year later in June of 1989, and, shortly afterwards, the election of the powerful speaker of the Majles, 'Ali-Akbar Hāšemi Rafsanjāni, as president. These events set the stage for the emergence of a new centrist and more moderate faction in the Islamic Republic. *Gol-āqā* was conceived and published at

this juncture with moral and financial support from the establishment as an outlet to vent and defuse the discontent created by the excesses of the revolution and the war. It began its publication with the help of the veterans of the highly popular satirical weekly *Tawfiq* which was closed down in the early 1970s because of its critical stance towards the previous regime. *Gol-āqā*'s appearance, its format and cover and back pages, and the organization of the various sections are all closely copied from *Tawfiq*. A number of *Gol-āqā*'s editors had served as *Tawfiq*'s associate editors, including Ṣāberi, Mortażā Farajīān, and Hušang Me'mārzāda. They were joined by several well known satirists and caricaturists from *Tawfiq*, including Abu'l-Qāsem Ḥālat, 'Omṛān Ṣalāḥī, Abu Torāb Jāli, Mohammad 'Arabāni, Manučehr Eḥtərāmī, Mohammad Purṭāni, Mohammad-'Ali Guyā, and Mahmud Givi.

Only the non-clerical members of the political elite are picked out by *Gol-āqā* for its satirical observations and can become the butt of its humor and comical sketches. It refrains from criticizing the main political issues, limiting its acerbic comments to everyday difficulties of the people. Since the mid-1990s, with the rising popularity of journals associated with the reformist movement, and the appearance of political satirists prepared to challenge the above-mentioned unwritten rules, *Gol-āqā*'s circulation has decreased sharply.

(EIR.)

GOLĀT (lit.: exaggerators, sing. *gālī*), an Arabic term originally used by Twelver Shi'ite (*eṭnā' aṣariya*) heresiographers to designate those dissidents who "exaggerate" the status of the Imams in an undue manner by attributing to them divine qualities. This kind of heresy is generally, though inaccurately, called *ḥolul* (incarnation) of a divine essence into a human body. In fact, the *golāt* considered Imam 'Ali b. Abi Ṭāleb and the other Imams as manifestations of God, whose "bodies" were not corporeal but mere illusion. The main tenet of *goluw* (exaggeration) was that Imam 'Ali had been the manifestation of God and that it was he who had sent Mohammad as a prophet. Other distinguishing features of *goluw* rejected by mainstream Shi'ites were belief in metempsychosis (*tanāsok*) and the allegorical exegesis (*ta'wil*) of the text of the Koran, often combined with a latent or patent antinomianism (*ebāha*, q. v.), that is, the disregard of the Islamic law (*śari'a*) and its ordinances.

The first heretic who is said to have idolized 'Ali b. Abi Ṭāleb is 'Abd Allāh b. Saba' who preached that 'Ali was God (*al-elāh*), whereupon 'Ali had him banned from Kufa to Maḍā'en (old Ctesiphon, q.v.). After 'Ali's death he is said to have declared that a devil in 'Ali's appearance had been murdered whereas 'Ali himself had ascended to heaven and that his

"ARABICA" XXII. c (S.J.), S. 33-47, JUL. 1975
(LEIDEN)

Nr. 1148
Bismillah

(GULAT) Poetin
Baruhwāt. 22.8.43
B. D.

REBELS AND GNOSTICS:
AL-MUGĪRA IBN SA'ID AND THE MUĞIRIYYA

BY

W. F. TUCKER

DOKEZİYAH AŞEVİN MERKEZİ

6

By 700 the Umayyad dynasty of Damascus had ruled the Islamic state for almost forty years. During the half century after 700 the dynasty encountered a succession of political, religious, and social upheavals in the province of Iraq. These disorders contributed significantly to the ultimate collapse of the Damascus government. Among the groups of Shi'ite extremists which participated in these outbreaks was a party known as the Muğiriyya, the followers of al-Mugīra ibn Sa'īd. Aside from their role in Umayyad history and their contributions to extremist Shi'ite doctrine, the Muğiriyya deserve attention because of the curious (perhaps only to the Western observer) manner in which they combined in action and idea a form of gnosticism (with its connotations of extreme spiritualism) with a militance and exclusiveness ultimately manifested in violence and terrorism.

Although information concerning the life and doctrines of al-Mugīra ibn Sa'īd is more complete than that for many Shi'ite heresiarchs, it still leaves much to be desired, particularly in respect to his social and economic position. The sources generally agree on at least one point, namely that he was blind. Ibn Qutayba records a poem in which al-Mugīra is called *al-A'mā*, «the blind one»¹. Another work describes him as having been both old and blind². But little agreement exists regarding other data on al-Mugīra. Even his ethnic identity is in dispute. The best indication of this is to be seen in the work of Šahrastānī who, in one place, calls al-Mugīra *al-'Iğlī* (member of the Banū 'Iğl) but then proceeds to refer to him as a *Mawlā* (non-Arab) of Hālid ibn 'Abd Allāh, the famous governor of Iraq who belonged to the Banū Bağila³. Other authorities generally avoid the contra-

1. Abū Muḥammad 'Abd Allāh ibn Muslim IBN QUTAYBA, 'Uyūn al-Āḥbār, II (Cairo, 1964), 146.

2. Abū 'Utmān 'Amr ibn Baḥr AL-ĞĀHIZ, *Kitāb al-Bayān wa-l-Tabyīn*, I, Part II (Cairo, 1949), 267.

3. Muḥammad ibn 'Abd al-Karīm AL-ŠAHRASTĀNĪ, *al-Milal wa-l-Nihāl*, I (Cairo,

Galiya

EDIT. N. K. SINGH, A. M. KHAN, ENCYCLOPAEDIA OF THE WORLD MUSLIMS:

Tribes, Castes and Communities, VOL.III, 2001 DELHI. IRCICA DN. 41904. pp.

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AL-MUGHIRIYYA 1047

use indigenous as well as modern medicines and avail themselves of electricity, irrigation and banking facilities. They have benefited by schemes like the IRDP for both employment and self-employment.

The Moghal of Jammu and Kashmir trace their ancestry from the Mughal rulers of India. They claim to be the descendants of Babar, the founder of the Mughal empire in India. In Jammu and Kashmir, Mirza Jan Beg was the first Moghal to settle in the region of Jammu. The Moghal speak Urdu and Dogri among themselves, while with others they speak Urdu. They are non-vegetarian who take chicken, fish and mutton. Wheat and rice are their staple cereals.

The Moghal follow endogamy at the community level. Consanguineous marriages are allowed among them. The usual marriageable age for either sex is around twenty years. Monogamy is the most common form of marriage and the rules of marriage are governed by the tenets of Islam. Sororate (junior) and levirate (junior) are reported among them. The practice of dowry is a recent phenomenon among the Moghal. Divorce and remarriage are permitted in the community. Nuclear families are not common among them as the extended family system still holds ascendancy over the others.

They follow the Muslim law of inheritance and the eldest son succeeds as the head of the family. The Moghal women enjoy a secondary status in comparison to their men. Circumcision is performed as per the Islamic tenets for their male children. The marriage ceremony is conducted at the bride's residence, of which *nikah* is an important ritual. The dead are given a ceremonial bath before burial and death pollution is observed for three days.

Most of the Moghal are in government service, though few of them have sought occupational diversification into trade, commerce, industry and petty business. They observe all Islamic socio-religious festivals. They believe in pir and fakirs and visit local Muslim shrines and *dargahs*. The Moghal accept and exchange *kachcha* food with everyone, though they are hesitant to accept *pucca* food from non-Muslims. They have not benefited much from most of the developmental programmes launched by the government.

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R.P. AGARAWAL

Al-Mughiriyya

Tribe of Arabia and Iraq

The Al-Mughiriyya is an extremist Shi'i sect named after its founder al-Mughira b. Sa'id al-Bajali, a *mawla* of Khalid al-Kasri, governor of Iraq (105-20/724-38). Since Khalid al-Kasri was a member of Bajila, al-Mughira is also called a *mawla* of this Southern Arab tribe. Descriptions of him as a member of the Banu 'Ijl are probably the result of a confusion with another extremist Shi'i heresiarch, Abu Mansur al-'Ijli.

Al-Mughira is described as an old and blind man practising magic and jugglery about the time of his revolt in Kufa in 119/737. He was a follower of the Husaynid Muhammad al-Bakir until the latter's death ca. 117/735 and is accused of having ascribed extremist doctrine to him. After al-Bakir's death he backed the belief that the Hasanid Muhammad b. 'Abd Allâh (al-Nafs al-Zakiyya) would come forth as the Mahdi. It was evidently at this time that Muhammad's father 'Abd Allâh b. al-Hasan b. al-Hasan began secretly to foster expectations that his son would be the expected Mahdi, his name and

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- Gulat (online)

 **John Hunwick.** *"I Wish to Be Seen in Our Land Called Afrika": 'Umar b. Sayyid's Appeal to Be Released from Slavery (1819)* (Adobe Acrobat 6.0 PDF file, 177 kB, pp. 62-77). [HTML version to be posted later.](#)

Abstract: While Muslims were forbidden to enslave Muslims, in Africa, in battles between Muslims and non-Muslims, sometimes the latter captured Muslims, and sold them to European/American ship crews, who were seeking slaves to take across to America and sell, since Americans could use Muslims as slaves. 'Umar b. Sayyid (or, more likely, Sa'īd) was captured in Futa Toro in 1806/7, exported, and sold as a slave in South Carolina. Later he was bought by the brother of a subsequent governor of North Carolina and lived with both of them for some thirty years. 'Umar had learned Arabic in Africa, but as an aging slave forgot some of the rules of the language. Nevertheless, in 1819 he wrote an Arabic document, translated below, in which he quotes many parts of the Koran and seeks return to his homeland in Africa. The Koranic passages surround his statement: "I wish to be seen in our land called Āfrīkā". However, he was forced to stay in America until he died in 1864, long after writing an Arabic autobiography.

 **Bayan Rayhanova.** *Mythological and Folkloric Motifs in Syrian Prose: The Short Stories of Zakariyya Tamir.* (Adobe Acrobat 5.0 PDF file, 159 kB, pp. 1-12). [HTML version to be posted later.](#)

Abstract: The interest of Arab authors in ancient forms of artistic thinking has grown considerably in recent times and is revealed in different ways: through ethnographical studies, literary adaptations, the publication of legends and myths, and the inclusion of mythological and folkloric material in modern narrative texts. The present paper is an attempt to analyze Zakariyya Tamir's short stories, which are among the most outstanding products of Syrian literature, and to reveal the function of well-known motifs such as the motif of the bewitched place, the motif of the quest for treasure, the motif of the miraculous birth, and others in his works.

 **Tamima Bayhom-Daou.** *The Second-Century Gulat: Were They Really Gnostic?* (Adobe Acrobat 6.0 PDF file, 356 kB, pp. 13-61). [HTML Unicode version.](#)

Abstract: This paper questions the suggestion of our sources that gnostic currents had already appeared among Šī'ites by the early second/eighth century. It contends that gnosticism did not surface in Šī'ism until the third/ninth century and that our information on its existence among second-century Šī'ites is the result of retrospective ascription to groups and individuals who, on account of their (real or alleged) messianic beliefs, had already been identified by moderate Imāmīs as gulāt. That information would have served to distance Imāmīsm and its imāms from gnostic teachings by associating those teachings with repudiated figures from the past. The paper examines

(Sea Bajau) in the Tawau region (who may, however, originate from the Southern Philippines). The Islamic Madurese who were transplanted from the island of Madura and Eastern Java to West Kalimantan by the Indonesian army after 1965 and settled there on land owned formerly by Chinese refugees living there since the fall of the Ming dynasty in 1644, met with the unanimous hostility of the Chinese (now partly Protestant, Catholic or traditional Chinese), the Dayaks (partly Christian or traditional), and the "Malays" from the former sultanate of Sambas. After the collapse of President Suharto and the power of his army who had sheltered them, they suffered a severe series of massacres.

The first strongholds of Islam on Kalimantan were those settlements that were already established as harbour and military watch stations under the Maritime Kingdom of Sri Vijaya which had its centre near Palembang [q.v.] in south Sumatra, and which vanished in the 14th century (particularly in West Kalimantan, like Sukadana, Sambas), or by the Javanese Empire of Majapahit which decayed at the end of the 15th century (e.g. Kutai [q.v.] in East Kalimantan). Muslim sultans established their power, and their seats of power continued their roles as trading and administrative centres. Other centres like Brunei and Banjarmasin [see BANDJARMASIN] followed suit, and these increased in importance for the "Malay" or regional traders when, first the Portuguese and later the Spaniards, and then the British and the Dutch, attempted to promote their trading interests. These traders, although only few among them were ethnic Malays, continued to use Malay as their *lingua franca* as they had done already in the times of (Buddhist) Sri Vijaya, and they were also the main communicators of Islamic teachings, first from a foothold in the coastal and sub-coastal settlements and from there penetrating into some of the up-river regions. The interior of the island remained, however, closed to them.

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KĀMILYYA, an early *Shī‘ī* sect which is normally mentioned for having criticised not only Abū Bakr and ‘Umar, as did the Rāfida [q.v.], but also ‘Alī. The founder, a certain Abū Kāmil Mu‘ādh b. Ḥusayn al-Nabīhānī, seems to have lived in Kūfa during the first decades of the 2nd century A.H., but has left no traces in later sources. He supported Zayd b. ‘Alī [q.v.] and therefore did not acknowledge anybody as *imām* who abstained from coming out for his rights. This verdict applied to ‘Alī as well as to his son Ḥasan; only Ḥusayn acted as an *imām* should do. Apart from that, Abū Kāmil seems to have shared some of the gnostic ideas proffered by Abū Mansūr al-‘Idjī (executed under Yūsuf b. ‘Umar al-Thaqaffī between 120/738 and 126/744 [see MĀNSŪRĪYYA]), e.g. metempsychosis. Among those who felt attracted to him was the father of the poet Bashshār b. Burd [q.v.]. His adherents followed Zayd b. ‘Alī's sons, Yahyā first and then ‘Alī, but when the latter joined al-Nafs al-Zakiyya (Muhammad b. ‘Abd Allāh [q.v.]) and shared his defeat, they lost their orientation and faded away. Later heresiographers failed to recognise the identity of the sect; they had to entirely rely on a few lines of *hidjā’* poetry. Malevolent reporters like Ma‘dān al-

Shumaytī changed the name into Kumayliyya. In *Shī‘ī* tradition, the group sometimes appears as al-Ḥuṣayniyya (al-Nawbakhtī, al-Ķummī, Kādī al-Nūmān).

Bibliography: Ash‘arī, *Makālāt al-Islāmiyyīn*, 17 ll. 4 ff.; Baghdādī, *al-Fark bayn al-firāk*, 39 ll. 3 ff.; Nawbakhtī, *Firāk al-Shī‘a*, 51 ll. 9 ff.; Sa‘d b. ‘Abd Allāh al-Ķummī, *al-Makālāt wa ɻ-firāk*, 14 l. 10 and 74 §145; Kādī Nu‘mān, *al-Urdūza al-mukhtāra*, ed. Poonawala, 210 vv. 2073 ff.; Ch. Pellat, in *Oriens*, xvi (1963), 102-3; J. van Ess, *Die Kāmiliyya*, in *WI*, xxviii (1988), 141-53; idem, *Theologie und Gesellschaft im 2. und 3. Jh. Hidschra*, i, Berlin 1991, 269-72. (J. VAN ESS)

KANBŌ, KAMBŌ, SHAYKH DJAMĀLĪ, Suhrawardī Shūfi saint of early 10th/16th century Muslim India, who died in 941/1534-5 during the reign of the Mughal ruler Humāyūn [q.v.] and was buried at Mihrawlī. His son Gadā‘ī [see GADĀ‘Ī KAMBŌ, in Suppl.], whom Djamālī had in his lifetime made his *khalifa* or spiritual successor within the Suhrawardī order, achieved equal religious influence at the courts of Humāyūn and then Akbar.

Bibliography: See that to *GADĀ‘Ī KAMBŌ*.

(ED.)

KANTIMİR, DEMETRIUS (Cantemir, Kantimiroğlu) (1673-1723), Hospodar (Rumanian "lord") or tributary prince of Moldavia during Ottoman times, and renowned musical practitioner and theorist. Born on 26 October 1673 at Silişteni, he was the son of Constantin, Prince of Moldavia (1685-93). In 1687 he was sent as a princely hostage to Istanbul, and was to stay there until 1691 and then again from 1693 until 1710, when he was himself appointed *Boğdān beyi*, i.e. governor of Moldavia [see BOĞDĀN]. But he promptly formed an alliance with Peter the Great, and was forced to flee as a result of the unexpected Ottoman victory of 1711, thereafter living in Russia, attached to the court. In 1722 he took part in the Caucasian campaign, but fell ill, and died on 21 August 1723.

Whatever the importance of his political role, it is his prodigious scholarly and creative achievements that justify his reputation as a major figure. As familiar with Islamic as with classical and contemporary European culture, he was a polymath who had interests in architecture, cartography and geography, and also wrote on philosophy and theology. In Western Europe he was considered important above all as an authority on the history and current state of the Ottoman Empire, and his *Incrementa atque decrementa aulae Othomanicae*, first published in 1734-5 in an English translation, was to remain the standard source on the Ottomans for a century, and is still of interest for its personal observations. A further important work that remained undeservedly in its shadow is the *Systema de religione et statu Imperii turcici*.

In Turkey, on the other hand, where he is known as Kantemiroğlu, it is for his musical accomplishments that he is renowned. He was an outstanding *ıunbur* [q.v.] player; his innovative treatise was to exert a major influence on theoretical writing down to the middle of the 19th century; and the modern repertoire preserves a considerable number of pieces attributed to him. Some are spurious, but it is evident from those he included in his collection of notations, itself invaluable as a comprehensive record of late 17th-century Ottoman instrumental music, that he was a skillful and innovative composer.

Bibliography: 1. Works of Cantemir. *Descriptio Moldaviae*, in *Operele Principelui Demetru Cantemiru*, i, Bucharest 1872; *The history of the growth and decay of*

cience and foreknowledge of all aspects of nature and human activity (cf. H. Ringgren, *Studies in Arabian fatalism*, Uppsala 1955, 86 ff.; and AL-ḴADĀ' WA 'L-ḴADAR). These are usually identified with the five things known to God as expounded in the Qur'ān, XXXI, 34: the hour of the Last Judgment [see AL-SĀ'Ā]; when rain will be sent down; what is in the womb (i.e. the sex and number of children); what a man will gain, of his sustenance, on the morrow; and when a man shall die.

Bibliography (in addition to references given in the article): See G. Sale, *The Koran, ad loc.*; R. Paret, *Der Koran, Kommentar und Konkordanz*, Stuttgart, etc. 1980, 395, for other Qur'ānic parallel passages; and the classical commentators *ad loc.*, e.g. Ibn Kathīr, *Tafsīr al-Kur'ān al-'Azīm*, iii, 453-4.

(Ed.)

AL-MUGHĪRA b. SA'ID AL-BADJALĪ [see AL-MUGHĪRIYYA].

AL-MUGHĪRA b. SHU'BA, Abū 'Abd Allāh al-Thakafī, Companion of the Prophet who exercised various political functions under the Patriarchial Caliphs and the early Umayyads.

He belonged to the Aḥlāf section of the Thakafī, and was a member of the clan of the Banū Mu'attib, guardians of the sanctuary of the shrine of al-Lāt [q.v.] in al-Tā'if, and nephew of 'Urwa b. Mas'ūd [q.v.], Companion and martyr. For having attacked and plundered some travelling companions during their sleep, he was forced to leave Tā'if, his native town, and came to Medina to offer his services to Muhammad. The latter used him to attract the Thakafī to Islam, and after the submission of Tā'if, sent him to this town to superintend the destruction of the national sanctuary and the liquidation of the treasure of al-Lāt. In the caliphate of Abū Bakr, although he never succeeded in attaining to one of the great posts which were reserved for Kuraysh, al-Mughīra was able to keep a position in governing circles. 'Umar, while under no illusions about his morals, appointed him governor of Baṣra. A scandalous incident temporarily interrupted his administrative career. He was accused of adultery. The evidence was overwhelming: instead of having him stoned, 'Umar only dismissed him. Al-Mughīra holds in tradition the record for marriages and divorces: the figures of 300, 700 and 1,000 are given. In the year 21/642, recalled to public life, he was appointed to the important governorship of Kūfa. His slave Abū Lu'lū'a [q.v.], who lived in Medina, assassinated the caliph 'Umar. Under 'Uthmān, al-Mughīra retired to private life. In the reign of 'Alī, he withdrew to Tā'if to watch the course of events. He went without having been invited to the conference of Adhrūh [q.v.]. In 40/660, taking advantage of the general confusion that followed the assassination of 'Alī, by means of a letter of appointment from Mu'āwiya which he was accused of having forged, he took over the control of the annual pilgrimage.

The Umayyad caliph was able to appreciate at their true value auxiliaries of the stamp of al-Mughīra, one of the chief dāhiyas of his time, the man "who could get himself out of the most hopeless difficulty"; "if (it was said) he were shut behind seven doors, his cunning would have found a way to burst all the locks." Of shocking morals, free from any attachment to the 'Alid party, equally free from any claims to the caliphate, free from the jealousies of the Kuraysh families, as well as the narrow-mindedness of the Anṣār clans, a member of the intelligent and enterprising tribe of Thakafī, everything attracted Mu'āwiya's attention to him. In the year 41/661, this

caliph appointed him governor of Kūfa, a region disturbed by the intrigues of the Shi'a and the continual risings of the Khāridjīs. Al-Mughīra succeeded in not compromising himself with the former; he was content to advise them to avoid any too striking outburst. Now nearly sixty, the able Thakafī felt the unusual ambition of remaining where he was and of finishing his troubled career in peace and honour. This opportunist, who had come over to the Umayyads after cool calculation, felt little desire to sacrifice his own peace and leisure for the consolidation of the Umayyad dynasty; he was solely concerned with keeping on the right side of the sagacious Mu'āwiya. The sudden rising of the Khāridjī leader al-Mustawrid failed to disturb his equanimity. With remarkable cleverness, he was able to let loose against these rebels their born enemies, "the fine flower of the Shi'a". Whichever was victorious, it could not fail to lighten his responsibilities. By setting them against one another he rendered harmless the most dangerous elements of disorder in his province. The crushing of the Khāridjīs enabled him to breathe freely.

Thanks to this combination of mildness and astuteness, and by knowing when to shut his eyes, al-Mughīra succeeded in avoiding desperate measures against the people of 'Irāk, who were a continual source of trouble, and succeeded in retaining his position. He was even regretted by his former subjects after he was gone. Not quite satisfied, Mu'āwiya thought of breaking this lieutenant of his who was playing a double game. Al-Mughīra was always able at the opportune moment to provoke troubles which required the continuation of his services. In this way he prepared the return to favour of Ziyād b. Abīhi [q.v.], destined to be his successor. He is also said to have disarmed the caliph's suspicions by suggesting the plan of proclaiming Yazīd heir-apparent. As the general situation had considerably improved in 'Irāk and order prevailed, on the surface at least, the caliph left him in office till his death, the date of which is uncertain but which must be placed between 48 and 51 (668-71). Al-Mughīra died of the plague at the age of about 70.

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(H. LAMMENS)

AL-MUGHĪRIYYA, extremist Shi'i sect named after its founder al-Mughīra b. Sa'īd al-Badjalī, a *mawlā* of Khālid al-Kasrī, governor of 'Irāk (105-20/724-38). Since Khālid al-Kasrī was a member of Badjila, al-Mughīra is also called a *mawlā* of this Southern Arab tribe. Descriptions of him as a member of the Banū Idjlī are probably the result of a confusion with another extremist Shi'i heresiarch, Abū Mansūr al-Idjlī [see MANṢŪRIYYA].

Al-Mughīra is described as an old and blind man practising magic and jugglery about the time of his revolt in Kūfa in 119/737. He was a follower of the

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comme une religion révélée et scripturaire, distincte de l'islam, qui se rattache directement aux «révélations» des anciens Sages, comme Imhotep et Hermès Trismégiste. Entre les «Épîtres de la Sagesse» et ces apocryphes modernes se situe une vaste littérature «interne», presque totalement inédite et d'accès difficile aux chercheurs. Elle est le produit d'une phase d'élaboration doctrinale dont la figure la plus marquante fut 'Abd Allāh al-Tanūhī (m. 884/1479). Wissam Halabi-Halawi soulève la question du rôle joué par al-Tanūhī dans la «renaissance» druze du XV^e siècle et de son apport à la formation communautaire du druzisme. Il présente cette figure majeure, à la fois commentateur des «Épîtres», théologien et juriste, à l'aide d'un récit biographique inédit dû à son disciple Ibn Naṣr.

Ces six contributions, par la richesse du matériel – souvent inédit – qu'elles contiennent, témoignent d'un regain d'intérêt pour ces deux communautés en marge de l'islam, à la fois si distinctes et si proches l'une de l'autre. Le but de nos journées à Nantes et à Paris, dont ce volume est le fruit, était d'établir un état de la question, d'ouvrir de nouvelles pistes de recherche et de jeter les bases d'une étude comparée des deux communautés. J'espère que le souhait exprimé au cours de ces journées d'un véritable renouveau des études nusayries et druzes, rendu possible par la publication de textes inconnus ou inaccessibles jusqu'à peu, se réalisera dans les années à venir.



L'héritage ésotérique du chiisme: un livre sur l'exégèse de la sourate 97

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Résumé

Le livre d'Ibn al-Harīs sur «la Nuit de la Destinée» (*laylat al-qadr*) est un des textes fondamentaux du «chiisme ésotérique» (*bāṭīnī*). Cet ouvrage, aujourd'hui perdu mais dont de larges extraits ont été transmis par la littérature duodécimaine ultérieure, a été écrit dans la première moitié du III^e/IX^e siècle sous l'imamat du neuvième imam de chiisme duodécimain. À cette époque, le chiisme imamite se formait progressivement tandis que, pour des raisons politico-historiques, des courants ésotériques (*gūlāt*) se développaient en son sein. En effet, pendant cette période qui dura jusqu'à l'Occultation du douzième imam en 260/873-4 et se prolongea peu après, plusieurs courants chiites ésotériques apparurent parmi les imamites, dont un des plus importants fut celui des *Nuṣayriyya*. Le livre d'Ibn al-Harīs que nous allons présenter dans cet article, montre une proximité incontestable avec les idées des *nusayris* concernant «la Nuit de la Destinée».

Mots clés

Ibn al-Harīs, la Nuit de la Destinée, *gūlāt*, *Nuṣayriyya*

Les doctrines ésotériques du mouvement *nusayrī* se développèrent à partir du chiisme imamite. À l'époque bouyide, un grand nombre de doctrines, ainsi que de sources chiites orales ou écrites, furent critiquées par les duodécimains qui les considéraient comme irrecevables car marquées par «l'exagération» (*gūluww*) des mouvements ésotériques¹. Or, c'est précisément de telles sources

¹ De nombreuses études ont été consacrées à l'histoire et aux doctrines des mouvements chiites ésotériques connus sous l'appellation générique (et problématique) «d'extrémistes» ou «d'exagérants» (*gūlāt*); voir, par ex., H. Halm, *Die islamische Gnosis. Die Extreme Schia und die 'Alawiten*, Zurich-Munich, 1982; M. Moosa, *Extremist Shiites. The Ghulat Sects*, New York, 1987; M.M. Bar-Asher and A. Kofsky, *The Nuṣayri-'Alawī Religion: An Enquiry into its Theology and Liturgy*, Leyde, 2002; W.F. Tucker, *Mahdis and Millenarians: Shiite Extremists in Early Muslim Iraq*, New York, 2008. Voir aussi l'article fondamental de W. al-Qādī, «The Development of the Term *Ghulāt* in Muslim Literature with Special Reference to the *Kaysāniyya*», in A. Dietrich (éd.), *Akten des VII. Kongresses für Arabistik und Islamwissenschaft*, Göttingen, 1976, p. 295-319 (maintenant dans E. Kohlberg (éd.), *Shī'ism*, Aldershot, 2003, art. n° 8). Sur les fondements des doctrines de type ésotérique dans les sources chiites les plus anciennes, voir M.A. Amir-Moezzi,

Islamic astronomical tables, in *Trans. of the American Philosophical Society*, N.S., xlvi/2 (1956); idem, *A letter of Jamshid al-Kashi to his father*, in *Orientalia*, xxix/2 (1960), 192-213; idem, *The Planetary Equatorium of Jamshid Ghayath al-Din al-Kashi*, Princeton 1960; Aydin Sayili, *Ulug Bey ve Semerkand'deki ilim faaliyeti hakkında Giyasüddin-i Kashi'nin mektubu. Ghayath al-Din al-Kashi's letter on Ulugh Bey and the scientific activity in Samarqand*, Ankara 1960 (Turkish and English); idem, *The observatory in Islam*, Ankara 1960; V.V. Bartol'd, *Ulugbek i ego vremya*, in *Sočineniya*, ii/2, Moscow 1964, 25-196, Eng. tr. V. and T. Minorsky, *Four studies on the history of Central Asia*, ii, Leiden 1958; A.K. Arends (ed.), *Iz istorii epokhi Ulugbeka*, Tashkent 1965; G.A. Pugačenkova, *Portret Ulugbeka*, in *Narodni Azii i Afriki* (1969), no. 6; eadem, *Arkhitektura observatorii Ulugbeka*, in *Iskusstvo Zodčikh Uzbekistana*, iv (1969); E.A. Davydovič, *Svidetel'stvo Daulatshakha o razmerakh zemel'noj renty pri Ulugbeke*, in *Pis'mennye Pamiatniki Vostoka, Istoriko-filologicheskie Issledovaniya, Ezegodnik*, 1971, Moscow 1974; S.Kh. Sirzhdinov (ed.), *Iz istorii nauki epokhi Ulugbeka*, Tashkent 1979; L. Golombek and D. Wilber, *The Timurid architecture of Iran and Turan*, Princeton 1988; K. Krisciunas, *Ulug Bey's Zij*, in H. Paksoy (ed.), *Central Asian monuments*, Istanbul 1992 (for European trs. of the *Zidj*); idem, *A more complete analysis of the errors in Ulugh Beg's star catalogue*, in *Jnl. of the History of Astronomy*, xxiv (1993).

(BEATRICE F. MANZ)

ULUGH KHĀN (Tk. "Great Khan"), a title borne by various of the ethnically Turkish Dihli Sultans in 7th-8th/13th-14th century Muslim India, including the Slave King Ghayath al-Din Balban (664-86/1266-87 [q.v. in Suppl.] and then, as a prince, Sultan Muhammad b. Tughluk (724 or 725-52/1324 or 1325-51 [q.v.]. It was further borne by non-Turks, including several Habshīs, hence of servile black East African origin, above all in the sultanate of Gudjarat [see HABSHI, at Vol. III, 16a]. (ED.)

ULUS, a word in Turkic languages and Mongolian with several related meanings.

Written *ulus* in ancient (pre-Mongolian empire) Turkic, it originally had a geographic connotation, meaning "country" (and later even "district", "town" or "village") as opposed to the term *el* "people". When the term came into Mongolian, changing its phonetics to *ulus* in the process, it acquired the latter meaning. As such, it is found in *The secret history of the Mongols*, referring to both the Mongol peoples themselves (§ 272) and neighbouring nations who were absorbed by them (§§ 110, 196). Essentially, a more exact translation would be "the people subject to a certain ruler" (E. Haenisch, *Wörterbuch zu Mangholun Niuca Tobach'an...*, Leipzig 1939, 163). A more comprehensive and imperial variant is the later expression *yeke mongghol ulus*, "the great Mongol nation", found first on the seal of Güyük in 1246 (*ulus* here has been translated as "empire" by some scholars, but see I. de Rachelwitz, *Qan, qā'an and the seal of Güyük*, in *Documenta Barbarorum*, ed. K. Sagaster and M. Weiers, Wiesbaden 1983, 274-5). A Turkish variant of this formula exists on a coin minted at Tiflis in 622/1244, during the regency of Töregene Khätün [q.v.], within the following phrase: *ulugh monkol ulush bek* "commander of the great Mongol nation" (D.M. Lang, *Studies in the numismatics of Georgia in Transcaucasia*, ANS Numismatic Notes and Monographs no. 130, New York 1955, 35-7; but cf. his translation). It was also applied to the various appanages given to the sons of Cingiz Khān [q.v.], but the intended reference again was not to geographic entities *per se* but

to the nomads controlled by each house. These *uluses* became increasingly autonomous of the Great Khān, and expressions such as *ulus-i Djoci* and *ulus-i Čaghataj* became the way that these essentially independent states were known by the Mongols (and their historians) (e.g. Rashid al-Din, *Djami el-Tavarikh*, ed. E. Blochet, Leiden and London 1911, 111, 184). Thus the term *ulus* can often be translated henceforth as "state" and this meaning remains in modern Mongolian, along with "people", "empire", "country" and "dynasty" (F. Lessing, *Mongolian-English dictionary*, Berkeley 1960, 873). The word returned to some of the Turkic languages in the post-Mongol imperial period with the Mongolian spelling and usage.

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(R. AMITAI)

'ULYĀ'İYYA, a name applied to a sect of *Şī'i* extremists (*ghulāt* [q.v.]), founded by the Küfan heretic Bashshār al-Shā'irī [q.v.], a contemporary of the Imām Dja'far al-Sādiq (d. 148/765 [q.v.]). According to the Twelver *Şī'i* (Imāmī) heresiographers, this man was repudiated by Dja'far al-Sādiq because he deified 'Alī and assigned to Muhammad the rôle of 'Alī's messenger; he was also accused of preaching libertinism, the denial of divine attributes, and metempsychosis (Sa'd b. 'Abd Allāh al-Kummī, *al-Makālat wa 'l-firāk*, ed. M.Dj. Mashkūr, Tehran 1963, 59-60, 63; al-Kashshī, *Ridjāl*, ed. H. al-Muṣṭafawī, Mashhad 1969, 398-400). In the Sunnī sources (al-Ash'arī, *Makālat*, ed. H. Ritter, Wiesbaden 1963, 14-15; al-Baghdādī, *Fark*, ed. M.M. 'Abd al-Hamid, Cairo n.d., 252; al-Shahrastānī, 134) names and details concerning the doctrine of the sect are partly confused. The spelling of the name of the sect is doubtful ('Ulyā'ıyya, 'Ulyāniyya; 'Alyā'ıyya, 'Ilbā'ıyya) and its meaning is obscure. According to al-Kummī, 60, the sect owes its name to that of a sea bird into which Bashshār was changed as a punishment for his heresy. Probably the name should be connected with that of the deified 'Alī, perhaps through an Aramaic link (*Alyā*) or the like. As far as the doctrines are concerned, the sect seems to have been the forerunner of the later sects of the Ishākiyya and Nuṣayriyya [q.v.]; this is confirmed by the fact that Ishāk al-Aḥmar and Muḥammad b. Nuṣayr, the respective eponyms of these sects, both were qualified as "'Ulyā'is" (al-Mas'ūdī, *Murūdī*, ii, 258; al-Baghdādī, *Fark*, loc. cit.).

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(H. HALM)

'UMĀN, conventionally Oman, a sultanate situated in the south-eastern corner of the Arabian Peninsula, with a second area, separated from the first by parts of the United Arab Emirates, at the tip of the Musandam peninsula. The country, with a population of some 2,000,000 inhabitants, occupies some 312,000 km² in all, and has a coastline along the Gulf of Oman and the Indian Ocean of about 1,700 km/1,060 miles in length. The head of state is Sultan Kabūs b. Sa'īd, the fourteenth ruler of the Al Bū Sa'īd dynasty [q.v.]. The country is divided ethnically and culturally into two: the Ibāḍī north, comprising the capital area, the Bāṭina coast and the Hadjar region; and the Shāfi'i/Sunnī southern region of Zafār [q.v.] (conventionally Dhofar), including the islands of Maṣṭra and those of Kuria-Muria/Khūriyā Mūriyā off the southern coast. The official state language is Arabic, although in the south-

MUKHALLEFĀT (A.) “things left behind (at death)”, an Ottoman financial-judicial term alluding to the property of deceased officials and of those who died without heirs that the Ottoman Treasury confiscated. The inheritances of the minors or the mentally handicapped who could not oversee their shares were also seized and kept until they reached puberty; the Treasury also approved the expenditure of the money for them. All of these estates appeared in the lists of sources of revenue as *mukhallefāt*, things left behind. The movable and immovable goods left behind were recorded in a register known as the *mukhallefāt defteri* by a clerk, *mukhallefāt me'muru*, whose responsibility comprised inscribing these goods and then liquidating them. *Mukhallefāt akçesi* referred to the money accruing from the liquidation. The sub-department of the Ottoman bureaucracy which registered these revenues was called *mukhallefāt kalemi*, and the title of the clerks working in this department was *mukhallefāt khalifesi*.

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AL-MUKHAMMIS [see AL-MUSAMMAT].

MUKHAMMISA (A.), Pentadists is the name applied to a doctrinal current, rather than a specific sect, among the *Shî'i* extremists (*ghulât*) which espoused the divinity of the five members of the *ahl al-kisâ'* [q.v.], Muhammad, 'Ali, Fâtima, al-Hasan and al-Husayn.

The Ismâ'îlî Abû Hâtim al-Râzî (d. 322/945-5) defines the Mukhammisa as those who considered the five members of the pentad as equal in rank and as embodying a single divine spirit. Representative of this type of pentadist doctrine is the *Umm al-Kitâb* preserved by the Ismâ'îlî community in Badakhshân. The Imâmî heresiographer Sa'd b. 'Abd Allâh al-Kummî (d. 301/913-14), on the other hand, identifies the Mukhammisa with those who viewed Muhammad as the *ma'nâ*, the godhead, who appeared in five shapes and forms. Opposed to the Mukhammisa were the 'Alyâ'iyya who recognised 'Ali as the godhead who appeared in only four persons and reduced Muhammad to a mere servant and messenger of the godhead, a rank attributed by the Mukhammisa to Salmân. Al-Kummî further identifies the Mukhammisa with the followers of Abu 'l-Khaṭâb (d. ca. 138/755). The basic doctrine of Abu 'l-Khaṭâb and the early Khaṭâbiyya [q.v.] differed, however, from that ascribed to the Mukhammisa. Pentadist doctrine seems to have been secondarily adopted by some of the Khaṭâbiyya. Since Bashshâr al-Shâ'îrî, the founder of the 'Alyâ'iyya, was active in the time of the imâm Dja'far al-Şâdiq (d. 148/765), this must also have been at that time. The doctrine of the Mukhammisa described in detail by al-Kummî is of a later period, since Muhammad b. Bashîr, a *ghâlî* active in the time of imâm 'Ali al-Ridâ (d. 203/818), is named as one of their earlier prophets and *bâbs*. Al-Mas'ûdî names two authors, al-Fayyâd b. 'Ali b. Muhammad b. al-Fayyâd and 'Abd Allâh b. Muhammad al-Nahîkî, as espousing the doctrine of the Mukhammisa, whom he calls Muhammadiyya, in refutations of the *Kitâb al-Sirâf* of the 'Alyâ'i Ishâk b. Muhammad al-Nakha'i al-Âhmâr al-Bâsrî (*Murûdî*, ed. Pellat, § 1135). Ishâk al-Âhmâr was active in the time of the imâms 'Ali al-Hâdî (d. 254/868) and al-Hasan al-'Askârî (d. 260/874). The Mukhammisa doctrine of this period may be reflected in al-Kummî's account.

The Mukhammisa, according to al-Kummî, believed that the deity, Muhammad, had appeared,

aside from the manifestation in the divine pentad, in cycles (*adwâr*) among Arabs and non-Arabs ('*adjam*) in the prophets from Adam to Jesus, in Muhammâd's wives Khadîdjâ and Umm Salama, in the *imâms*, and in the forms of the Chosroes (*akâsira*) and the kings who ruled the earth. This latter aspect reflects Iranian influence and relates the Mukhammisa to the *Khurramiyya* [q.v.], who also held that the *imâmate* had passed through the Persian kings to Muhammâd. Muhammâd had first manifested himself to mankind in his luminous nature (*nûrâniyya*), summoning them to affirm his unity, but they had denied him. He then appeared to them in the form of prophethood (*nubuwâ*), but they denied him. Finally, he appeared in the form of the *imâmate* and they accepted him. The exterior aspect (*zâhir*) of God is thus the *imâmate*, the inner meaning (*bâtin*) is Muhammâd. The elect recognise him in his luminous nature, while the common people see him in human carnal form as *imâms*, prophets and kings. The manifestation of Muhammâd is at all times accompanied by a hierarchy headed by his Gate Messenger (*rasûl bâb*) whose *ma'nâ* is Salmân. Below the Gate in rank are a Great and a Small Orphan (*yâtim*), whose archetypes are al-Mikdâd and Abû Dharr [q.vv.], and there are lower ranks of *nûdjâbâ'*, *nûkâbâ'*, *mustâsawn*, *mukhtâssûn*, *mumtahanûn* and *mu'minûn*. Those who recognise these members of the hierarchy and their esoteric *ma'nâs* are freed from all shackles of the religious law which is imposed only on the deniers of the truth. Initiation into the esoteric doctrine was preceded by an examination (*imtiâhân*) which involves openly drinking wine and sharing of all personal property and wives. The Mukhammisa believed in metempsychosis (*tanâsukh*). The spirits of the deniers would be transferred to animals in descending order and to stars and eventually would be turned into the inanimate matter of rocks, mud and iron. In this shape they would be tortured for ever. The spirits of the faithful would be transferred in seven human bodies like “shirts (*akmîsa*)” during seven cycles, each lasting 10,000 years. Ever rising in their gnosis they would, at the end of the great cycle (*kawr*), reach the level of fully perceiving Muhammâd in his luminous nature.

Imâmî sources further name as a Mukhammis and founder of an extremist doctrine Abu 'l-Kâsim 'Ali b. Ahmâd al-Kûfî, who claimed to be a descendant of the imâm Mûsâ al-Kâzîm [q.v.] and who died in Karmî near Fasâ in 352/963. He is described as a distinguished author of Imâmî books who in his later life became a *ghâlî*. Al-'Allâma al-Hillî defines the doctrine of the Mukhammisa in the context of al-Kûfî's vita as implying that the pentad of Salmân, al-Mikdâd, 'Ammâr, Abû Dharr and 'Amr b. Umâyya al-Damrî was “entrusted with the welfare of the world (*muwakkalûn bi-mâsâlih al-âlam*).” Whether this pentad was held to correspond to a higher divine pentad of the *ahl al-kisâ'* is uncertain. According to al-Nâdjashî, the *ghulât* attributed high spiritual stations to al-Kûfî. Nothing is known, however, about the identity of his followers.

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Ghazwah (lit. "a raid", "an attack;" pl. *ghazawāt*). In particular, the desert raid, and by extension also a battle, war, etc. Related to this is *ghāzī*, "a warrior", or "war leader", which is sometimes used as a title among the Turks. The Italian word *razzia* comes from *ghazwah*. An alternate form of the word is *ghazvai* in Turkey and Persia.

Occasionally *ghazwah* is used to mean *jihād*, or "holy war".

Ghulāt (Persian for Arabic *ghulāt* sing. *ghālī*; lit. "extremists"; "exaggerators"). A polemical name for the Shī'ite sects that endow 'Alī (or others) with Divine qualities, or simply assert that the Divinity resides in someone. Exactly who is and who is not termed *ghulāt* varies according to the school of thought. Generally, those sects that go beyond the Twelve-Imām position are *ghulāt* in almost everyone's eyes. Shahristānī (d. 548/1153), the historian of religions, wrote:

The Shī'ite extremists elevate their Imāms above the rank of created beings and regard them as Divine. These anthropomorphic tendencies are derived from Incarnationists, Transmigrationists, Jews, and Christians. For the Jews liken the Creator to the creature, and the Christians liken the creature to the Creator.

This anthropomorphism is primarily and characteristically Shī'ite; only at a later period was it adopted by certain sects of the Sunnīs, Followers of the True Way.

See SHĪ'ISM.

Ghusl. The "greater ablution", which confers a state of purity necessary to perform ritual acts such as prayer. One must acquire the state of *ghusl* before one can enter a mosque or any area purified for prayer, and before one can touch an Arabic Koran. The impurities which occasion the need for *ghusl* are called *janābāt* (sing. *janābah* or *junub*) and are: intromission; ejaculation; menstruation; childbirth; contact with a corpse (this latter is considered by some to be *Sunnah* only, that is, recommended but not obligatory).

Ghusl is the washing of the entire body beginning with the private parts which cannot be touched again during the performance of *ghusl*. Then the *ta'awwudh* and *basmalah* are pronounced along with the formulation of the *niyyah* (intention). The right hand cups water and is passed over the head, torso and limbs in an order which gives precedence to the upper, the front, and the right side over the

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lower, the back, and the left. The navel is cleansed eight times. The fingers of one hand clean the interstices of the fingers of the other; the interstices between the toes are cleaned. The mouth and nostrils are rinsed with water. At the end one pronounces the *hamdalah*. This is the most strict procedure, that of the Mālikī school. Other Schools of Law maintain that it is enough to immerse the body in water or simply pour water over the body, that is, to take a shower preceded by the *niyyah* and the sacred formulas above.

When it is impossible to perform *ghusl* for lack of water or reasons of health, it can be replaced with *tayammum*, or purification with earth or stone, before the performance of a ritual. An additional *tayammum* is performed before entering a mosque and a stone is placed at the doorway for this purpose. A repetition of the *tayammum* is necessary for each prayer (*salāh*).

Ghusl is also performed by a convert before being formally received into Islam, after the washing of the dead, major bloodletting, and before putting on *ihrām* for pilgrimage. By way of custom and "good measure", rather than an obligation, it is performed even if not necessary, the evening before the congregational Friday prayer, and before the festivals of *'Id al-Adhā* and *'Id al-Fiṭr*. See ABLUTIONS; BASMALAH; TA'AWWUDH; TAYAMMUM; WUDŪ'.

Glorification, see TAMJĪD.

Gnawah. A loose association of street musicians found in Morocco, with a vaguely religious character. Originally descendants of slaves brought from Guinea, whence their name, the Gnawah practice ecstatic trance dancing, which in various forms is common to the desert and rural areas. The Gnawah are sometimes called upon to play their drums (which are beaten with curved sticks), to beat their iron clapping instruments, somewhat like large castanets, and to dance in relays for days on end in order to draw someone out of a sickness by the invigorating nature of their rhythms and music.

In some Sufi orders the mystical dance (*hadrah*) has degenerated into trance dancing; the Gnawah are the reverse: trance dancing aspiring to a higher calling by claiming to be a *hadrah*. To this end some Gnawah have claimed the famous saint 'Abd al-Qādir al-Jilānī as the authority for their practices. Today the Gnawah are losing their ethnic identity and dying out. They often perform as professional entertainers, and for the purposes of this demand

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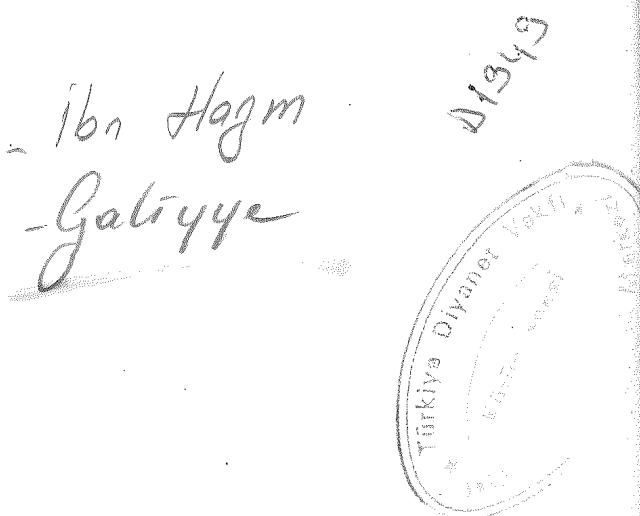
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olarak analiz edildiğinde karşımıza Modern dünyanın inşa ettiği gibi bir-birine karşı ve kapalı sistemler değil, iç içe geçmiş sürekli arz eden ve birbirine açık sistemlerle karşılaşmamız daha mümkündür. Ne kadar ilginçtir ki bu zamana kadar kurılma modeline göre şekillenen iddialar, geçerliliğini delillerin yokluğundan aldı. Bundan sonra bizim iddiamızın yanlışlığı delillerimizin yokluğu ile değil, çelişkilerinin ispatıyla mümkün olacaktır.



İbn Hazm'in Gâliyye'ye (İtidal Çizgisini Aşanlara) Eleştirisı Üzerine

Ömer Faruk TEBER*

Abstract

Ibn Hazm takes care of the social, geographical environments where the extremist groups (ghulât) flourished. Thus, he discusses the places where the extremist groups appeared most extensively. Above all, he should have regarded the formation of the Islamic sects a sociological fact that he gives information, unlike other heresiographical works, about the regions where the sects considered outside Islam lived most intensively. According to Ibn Hazm, the groups deserving to be called ghulat had come out within Persian people, since the Shiism which gained prevalence primarily in Iran and Iraq as well as Southeast Asia developed within the Greek, Persian and Indian climate of culture. In this connection, the Ghaliya is divided into two. The first one comprised those who required the advent of another prophet after the Prophet Muhammad. The second group was consisting of those holding, aside from God, the divinity of another being. In Ibn Hazm's opinion, the latter joint with Jews and Christians and went down a beastly infidelity.

Key Words: Ghulat, Sect, Shia, Ahl al-Sunnah, Ibn Hazm

GİRİŞ

Gâliyye, sözlükte “haddi aşmak” anlamına gelen “gulüvv” kökünden çoğul anlamında bir nisbet ismi olup “itidal çizgisini aşanlar” demektir. Bu kökten türeyen “gulât” ile “ehlü'l-gulüvv”, “ashâbu'l-gulüvv” terkipleri de aynı anlamda kullanılır¹. İslâm Mezhepleri tarihi ile ilgili olarak eser yazan Sünnî ve Şîî gelenekten gelen yazarlar, Gâliyye terimini genellikle imâmet konusunda aşırı görüşler benimseyen ve Şî'a'ya bağlılık (teşey-yu') iddia eden guruplar için kullanmışlardır. Bunun yanısıra bu gurupların özellikle ahireti inkar edip tenâsuhanın inancını benimsediklerine de dikkat çekmişlerdir².

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X AL-KAYYĀL (also **IBN AL-KAYYĀL**, **AHMAD B. ZAKARIYYĀ**), Shi'i gnostic from Daskarat Bayt al-Nār near Bayhāk active around the turn of the 3rd/9th century. According to al-Shahrastāni, he was originally a *dā'i* of some Ismā'ili imāms. Having been disowned by the imām for his heretical views, he first claimed the imāmate for himself and then asserted that he was the *kā'ib* [q.v.]. He gained some adherents and left writings in Arabic and Persian which were still extant in the time of al-Shahrastāni (d. 548/1153). Abū 'l-Ma'ālī states that al-Kayyāl "appeared" in the year 295/907-8, perhaps referring to his arrival in Transoxania. He claimed that he was entrusted with abrogating the law of Islam and proclaiming a new law. He composed a scripture in Persian which he called his *Kur'ān* and invented a secret alphabet which only he could read. At the Sāmānid court in Bukhārā he gained the favour of the vizier Muḥammad b. Muḥammad al-Djayhānī [q.v.]. If the name is correctly given, al-Kayyāl was still alive after 326/938 when this al-Djayhānī became vizier. There may be, however, a confusion with the latter's father, Muḥammad b. Ahmad al-Djayhānī, who was vizier from 302/914-5 to 310/922-3. Al-Djayhānī at first encouraged him to propagate his doctrine in Kishsh. When he failed to win adherents there, the vizier directed him to the countryside of Marw, where he gained a numerous following. He died after appointing a butcher as his successor. When al-Djayhānī died (Muḥammad b. Muḥammad died in 330/941-2), the movement disintegrated. Ibn Funduk al-Bayhākī (d. 565/1169-70) states, however, that in Samarkand neophytes (*muriḍān*) and adherents of the school of al-Kayyāl were in evidence in his day and his books were available there.

Al-Kayyāl's gnostic doctrine as described by al-Shahrastāni elaborated correspondences between a higher, spiritual world, a lower, corporeal world, and the human body and relied on *huruf* [q.v.] and allegorical interpretation of the *Kur'ān*. It shows distinct affinities with Ismā'ili gnosis, though no traces of the Neoplatonic cosmology introduced in Ismā'ilism about the beginning of the 4th/10th century [cf. ISMĀ'ILIVYA, Doctrine]. Indian as well as Manichaean influences on his thought have been suggested. His doctrine on the imāmate was refuted by the philosopher Muḥammad b. Zakariyyā' al-Rāzī (d. 313/925 or 320/932-3).

The assumption by some modern scholars that he may be identical with Ahmad, the son of the alleged founder of Ismā'ilism 'Abd Allāh b. Maymūn al-Kaddāh [q.v.], is no longer tenable. The account of the late Ismā'ili author Idris b. al-Hasan (d. 872/

1468), according to whom al-Kayyāl was a *dā'i* of the Ismā'ili imām 'Abd Allāh b. Muḥammad b. Ismā'il, is fictitious and based solely on the statements of al-Shahrastāni.

Bibliography: *Fihrist*, 301; *Rasā'il Ikhwān al-Ṣafā'*, Bombay 1906, iii, 20; Abū 'l-Ma'ālī, *Bayān al-adyān*, ed. Hāshim Rādi, Tehran 1964, 67-9; *Shahrastāni*, i, 138-41; Bayhākī, *Ta'rikh-i Bayhākī*, ed. Ahmad Bahmanyār, Tehran 1317, 253; Murtadā b. Dā'i Rāzī, *Tabṣirat al-'awāmm*, ed. 'Abbās Ikbāl, Tehran 1313, 7; Idris 'Imād al-Dīn, *'Uyūn al-akhbār*, iv, ed. Muṣṭafā Ghālib, Beirut 1973, 357-8; M. J. de Goeje, *Mémoire sur les Carmathes du Bahraïn*, Leiden 1886, 20; L. Massignon, *Esquisse d'une bibliographie Qarmate*, in *A Volume of Oriental Studies presented to Edward G. Browne*, ed. T. W. Arnold and R. A. Nicholson, Cambridge 1922, 331; H. H. Schaeder, *Die islamische Lehre vom vollkommenen Menschen*, in *ZDMG*, lxxix (1925), 234; W. Ivanow, *Ismailis and Qarmatians*, in *JBBRAS*, xvi (1940), 64-5, 81, 83-4; W. Madelung, *Fatimid und Bahraingarmaten*, in *Isl.*, xxxiv (1959), 44-5; Mahdi Muḥakkik, *Faylasūf-i Rayy Muhammād b. Zakariyyā' Rāzī*, Tehran 1352, 42-3. (W. MADELUNG)

X KAYYIM (A.), originally: "he who stands upright", then (with *bi*, 'alā, *li* or the genitive alone), he who takes something upon himself, takes care of something or someone and hence also has authority over them. Thus we find the pre-Islamic poet al-Kutāmī (*Diwān*, ed. Barth, Leiden 1902, no. 26) already speaking of a "kayyim of water", i.e. apparently the man in charge of it, the supervisor, and the poet Bā'ith b. Ṣuraym (*Hamāsa* of Abū Tammām, ed. Freytag, 269, verse 2) speaks of the *kayyim* of a woman, i.e. he who provides for her, her husband. The first mentioned meaning, (supervisor etc.), is then found in all possible applications, administrator of a pious foundation, of baths, superintendent of a temple, caretaker of a saint's grave, etc.; indeed, in al-Bukhārī, *Ṣahīh*, *Da'awāt*, bāb 10 (ed. Krehl-Juynboll, iv, 189), in Muḥammad's night prayer, the expression is even applied to God as the director of heaven and earth, and this application seems also to be present in 'Umar b. Abī Rabī'a, ed. P. Schwarz, no. 91, where the poet swears by the "religion of the Kayyim". Here, of course, it is most probably a question of an inversion (perhaps caused by the metre) of the Kur'ānic expression *al-dīn al-kayyim* (see below) on the model of *Bayt al-Mukaddas*, etc. (cf. Wright, *Grammar* ii, §§ 95-6, and al-Kastallāni, comm. on Bukhārī, *Ṣawm*, bāb 67, end).

The meaning "provider, husband" of a woman is frequently found in the eschatological traditions, in which it is said that with the approach of the last day the number of women will increase in proportion to men, so much that there will only be one *kayyim* for every 50 women.

The adjectival meaning "commanding" (a branch of knowledge) perhaps arises out of the same sphere of conceptions as "provider", "master"; it is found in a biographical notice of a scholar in Yākūt, *Mu'djam*, ii, 225. On the other hand, *kayyim*, also an adjective meaning "correct, right", repeatedly found in the *Kur'ān* in the expression *al-dīn al-kayyim* and similar combinations, may have to be semasiologically separated from the former meaning.

Bibliography: *Kayyim* = administrator: al-Bukhārī, *al-Ṣahīh*, *Waṣāyah*, bāb 32 (ed. Krehl-Juynboll ii, 196), and al-Kastallāni, s.v.; Yākūt, iii, 856; al-Maḳṣarī, ii, 547; al-Ṭabarī, i, 814;

Din Bilimleri, c. 7, s. 2, Samsun-2007, sayf: 261-276.

— Keysâniyye
Ba'yye

KEYSÂNIYYE'YE ÖZEL REFERANSLA İSLAM KAYNAKLARINDA GULÂT TERİMİNİN GELİŞİMİ*

Vedad el-KADÎ
Çev.: Yusuf BENLİ**

Onceki bir çalışmasında¹ bu makalenin yazarı (Vedad el-Kadî), Keysâniyye ile ilgili ilk Şii firkasının (veya bazı mensuplarının) niçin bazı kaynaklarda *Gulât*² bir firma olarak telakkî edildiğini açıklamaya çalışmıştı. Oysa, Keysâniyye kaynaklarımızın çoğunda aynı zamanda bağımsız bir firma olarak, yani Zeydîler, İmamîler, İsmailîler ve benzerlerinden olduğu kadar *Gulât*'tan da bağımsız tasnif edilmekteydi. Bu makalede ise yazar (Vedad el-Kadî), *guluu* hususunda Keysâniyye'nin konumunda farkedilen bu celişkinin onun inançlarındaki herhangi bir belirsizlikten değil,³ fakat *Gulât* teriminin kaynaklarımızda var olan muhtelif anlamlarından kaynaklandığını göstermeyi tasarlamaktadır. *Gulât*'ın anımlarıyla ilgili bu çeşitliliğin İslâm'ın aşağı yukarı birbirini izleyen ilk üç asırında görülen başlıca üç *guluu* kavramı nedeniyle olduğunu kaydeden bu makale, Keysâniyye firkasına özel ilgiyle, her biri bu kavramlardan ve bu aşamalardan birini

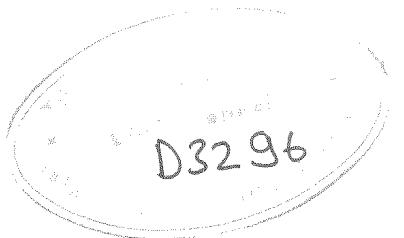
* Kadî, Vedâd, "The Development of The Term Ghulât in Muslim literature with special Reference to The Kaysâniyye" Akten des VII. Kongresses für Arabistik Islamwissenschaft (Göttingen, 15. bis.22.August 1974) neşr. Albert Dietrich, Göttingen 1976, 295-319.

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1 Bkz. Vedad el-Kadî, *Keysâniyye fi et-Tarih ve'l-Edeb*, Dar'u-Sakafe, Beyrut, 1974, 258-262.

2 ("Gulât" kavramı; ingilizcye "exaggerators" 'müfrîtiler-abartanlar' anlamında çeviri yapılması gereklirken, çoğu kez hatalı olarak "extremists" 'AŞIRLAR' şeklinde tercüme edilmektedir.) Ayraç içerisinde yer alan bu ifadelerin de dahil olduğu asıl metnin uzun bir cümle olması, cümleyi anlaşılmaz kılmaktaydı. Bu sebeple cümplenin bu kısmını dipnota aldık (çev. notu)

3 Bu firkanın inançlarının gelişmesi, yukarıda sözü edilen araştırmada dikkatle izlendi. Bkz. özet, a.g.e., 359-366). Okuyucunun dikkati; özellikle *el-Keysâniyye* (aynı zamanda "*el-Keysâniyye el-Hâlisa*") ve esasında Keysâniyye'ye mensup olduğu halde, zamanla imamlarının veya liderlerinin isimlerinden elde edilen örneğin, Beyan b. Sem'ân'ı izleyenler el-Beyâniyye, Abdullah (b. Amr) b. el-Harb'in taraftarları el-Harbiyye gibi yeni isimler alarak kendilerini Keysâniyye'den ayırt eden, Keysâniyye'nin *Gulâti* (*Gulât el-Keysâniyye*) arasındaki farka çekildi. (bkz. a.g.e., 209-212.)



17 Eylül 2010

der Dichter seine Hoffnung setzt, ist drittens eine diskontinuierliche Zeit. Es ist eine Zeit, in der trotz eines unglücklichen Schicksals das Unmögliche möglich wird, eine Zeit, in der das lange vergebliche Streben auf einmal mit Glück belohnt wird, eine Zeit, wenn überhaupt, der verdienten Wunder.

„Auch wenn Fauz die Trennung vollzieht und sich abwendet und das letzte Band zu ihr zerschnitten ist / Auch wenn sie sich abkehrt vom Vertrag... / Auch wenn es bedeutungslos für sie ist, was mir widerfährt, so findet vielleicht (doch) ein Zusammentreffen statt und die Herzen wandeln sich / Ich jedenfalls... / Halte fest an der Liebe, solange die Gestirne leuchten, solange die Turteltauben gurren und die Sterne ergänzen / Und weine um Fauz mit einem heißen Auge. Und wenn sie von uns nichts wissen will, sagen wir: ‘Sie wird (noch) begehren!’“ (Abb. Nr. 15/21-26)²⁹

den Glücks bzw. Pechs (*šaqwatu ḡaddī*, Nr. 354/6, auch 221/5). Das einzige Gedicht, in dem er sich mit seinem Schicksal einverstanden erklärt, ist eine Übung in vollkommener Resignation: „Wer euch tadelt, tut euch Unrecht; ihr seid nicht anders als die andern! / Bei Gott, ich hoffe auf euch nicht mehr als mit einer Hoffnung, die der Verzweiflung gleicht / Der Liebe mich ergebend, bin ich zufrieden mit dem, was Gott über mich verhängt hat (*kataba ɻāhu ɻā rāstī*) / Ich bin es nicht, der den Vertrag verletzt, und nicht ähnelt mein Herz deinem harten Herzen!“ (Nr. 312/1-4).

²⁹ S. auch Nr. 441/3-4, 425/2, 559/2, 4.



DIE KĀMILĪYA

Zur Genese einer häresiographischen Tradition

von

JOSEF VAN ESS

Tübingen

Başşär b. Burd hat sich bei den Mu‘taziliten dadurch unbeliebt gemacht, daß er Wāṣil b. ‘Atṭā, dem er in seiner Jugend einmal Lob gespendet hatte, später als den „Spinner“ oder „Garnverkäufer“ (*gazzāl*) verspottete, „der einen Hals hat wie ein Strauß in der Wüste, ob er ihn nun von vorn oder von hinten zeigt — einen Giraffenhals“.¹ Sein Dichterkollege Ṣafwān al-Anṣārī, nicht ganz so begabt wie er, aber Mu‘tazilit, hat es ihm heimgezahlt:²

„Willst du (wirklich) ‘Amr (b. ‘Ubaid) und den grundgelehrten³ Wāṣil wie die Anhänger des Bardesanes⁴ behandeln, die doch nur Strandgut der Flut⁵ sind?“

¹ Ğāḥīz, *al-Bayān wat-tabyīn*, ed. ‘Abdassalām Muḥammad Hārūn (1-4; Kairo 1380/1960-1381/1961) I 16, 1 ff.; Abū l-Faraġ al-Isfahānī, *K. al-Āgānī* III 145, 11 ff.; Mubarrad, *Kāmil*, ed. Zakī Muబarak (1-3; Kairo 1355/1936) 922, 4 ff. usw. Das Lob hatte er ausgesprochen, als Wāṣil vor ‘Abdallāh b. ‘Umar b. ‘Abdal‘azīz, dem Statthalter Yazids III. im Irak, nach dessen Amtsantritt i.J. 1267/744 eine besonders beeindruckende Ansprache gehalten hatte (*Bayān* I 24, 2 ff.; *Āgānī* III 224, 5 ff. usw.); zum Zusammenhang vgl. REI 47/1979/42 ff.).

² Ğāḥīz, *Bayān* I 29, 5 ff. im Rahmen einer längeren Qasida. Sie ist übersetzt von Ch. Pellat in: *Logos Islamikos. Studia Islamica in honorem Georgii Michaelis Wickens* (Toronto 1984), S. 28 ff., dort vv. 23-28; vgl. auch Pellat, *Le milieu basrien et la formation de Ğāḥīz* (Paris 1953), S. 177.

³ *nīṭāsī*, nach Meinung der arabischen Lexikographen aus griech. *nusṭās* = γνώσης (*Lisan al-‘Arab*, Beirut 1374/1955, VI 232 b, 3; dazu Lane, *Lexicon* 2810 b). Das Wort ist bereits in vorislamischer Zeit belegt (vgl. etwa Aus b. Ḥaġār, *Dīwān*, ed. Muhammad Yūsuf Naġm, Beirut 1960, S. 44, v. 3; dazu A. Fischer in ZDMG 49/1895/127 f.).

⁴ Daiṣān, rückgebildet aus dem Sektennamen Daiṣāniya.

⁵ *qunūs al-madd*. Wir würden vielleicht sagen: „Abschaum“.

Axel Havemann und Baber Johansen
GEGENWART ALS GESCHICHTE
Islamwissenschaftliche Studien.
Fritz Steppat zum fünfundsechzigsten
Geburtstag.

Leiden - 1988, s. 141-153. DN: 33737.

22 EYLÜL 1996

De Islam 55 (1951): 15—36
 — ~~Mufaddalīya~~
 — Hoffabiyye

DOKÜMANTASYON MERKEZİ

Das „Buch der Schatten“

Die Mufaddal-Tradition der Gülat
und die Ursprünge des Nuṣairertums

Von Heinz Halm (Tübingen)

II. Die Stoffe

Der erste Teil unserer Untersuchung ging den Wegen jener extrem-schiitischen Überlieferung nach, die sich auf die geheimen Offenbarungen beruft, die der Kufier al-Mufaddal b. ‘Umar al-Ġu‘fi vom Imam Ġa‘far as-Šādiq erhalten haben soll. Wir sahen, daß diese von der imamitischen Orthodoxie als „Übertreibung“ (*gulūw*) verworfene Lehrtradition von al-Mufaddals Schüler Muḥammad b. Sinān (gest. 220/835) ihren Ausgang nahm, sich von Kufa aus über den ganzen Irak und seit dem Beginn des 4./10. Jahrhunderts auch nach Syrien ausbreitete und sich schließlich in den rivalisierenden Sekten der Ishaqiten und der Nuṣairier verfestigte, deren letztere bis heute in Syrien fortbesteht. Überlieferungen dieser „ketzerischen“ Tradition hat uns die imamitische *riğāl*-Literatur vor allem in den Abschnitten über die einzelnen *gulāt* bewahrt; gelegentlich finden sich weniger verfängliche *gulāt*-Traditionen dieser Art, sofern sie theologisch unbedenklich waren, sogar in den Traditionssammlungen der Imamat selbst, wie etwa im *Kāfi* des Kulini. Zudem sind die nuṣairischen Sammlungen wie die von R. STROTHMANN teilweise edierten Hss. Hamburg 303 und 304¹⁾ wahre Fundgruben für Überlieferungsgut des ältesten kufischen *gulūw*.

Wenn die mündliche Tradition das wichtigste Vehikel der Ausbreitung der angeblichen Mufaddal-Lehren war — wir sind den Lehrer-Schüler-Filiationen in Teil I nachgegangen — so gab es daneben doch auch schon früh literarische Fixierungen der dem Mufad-

¹⁾ R. Strothmann, *Esoterische Sonderthemen bei den Nuṣairī*, in: Abh. d. Dt. Akad. d. Wiss. zu Berlin, Kl. f. Sprachen, Literatur und Kunst, Jahrgang 1956, Nr. 4 (Berlin 1958); ders., *Seelenwanderung bei den Nuṣairī*, in: *Oriens* 12/1959/89—114.

‘Abdallāh und des Ġābir b. Yazid — Gott sei ihnen beiden gnädig, denn sie waren daran unschuldig!“

Bei Sa‘d b. ‘Abdallāh al-Qummi (schrieb vor 292/905) heißt der Mann nicht b. al-Ḥārit, sondern ‘Abdallāh b. ‘Amr b. al-Harb al-Kindī⁵⁾; bei dem Mu‘aziliten an-Nāšī’ al-Akbar (gest. 293/906) erscheint der Name in der Form ‘Abdallāh b. Ḥarb⁶⁾). Alle drei Quellen bringen sein Auftreten mit der Revolte des hāšimitischen Prätendenten ‘Abdallāh b. Mu‘āwiya in Verbindung.

2. Die Revolte des ‘Abdallāh b. Mu‘āwiya

Im Muḥarram des Jahres 127 (Okt./Nov. 744), auf dem Höhepunkt der Krise des umayyadischen Reiches nach dem Tode des Kalifen Yazid III, erhob sich in Kufa der Hāšimit ‘Abdallāh b. Mu‘āwiya b. ‘Abdallāh b. Ġa‘far b. Abi Tālib, unterstützt von einem Teil der kufischen Schiiten⁷⁾. ‘Abdallāh, der angeblich aus rein privaten Gründen mit seinen Brüdern al-Hasan und Yazid in Kufa weilte⁸⁾, soll von den Kufiern zum Aufstand gedrängt worden sein mit dem Argument, die Banū Hāsim seien des Kalifats würdiger (*aulā bil-amr*) als die Banū Marwān, d.h. die Umayyaden⁹⁾; sie holten ihn aus seinem Quartier, huldigten ihm und geleiteten ihn in die Zitadelle. Der Statthalter des Irak, ‘Abdallāh b. ‘Umar (der Sohn des Kalifens ‘Umar II), residierte in al-Ḥira südlich von Kufa; sein Bruder ‘Āsim mußte aus der Stadt weichen.

Die Erhebung des Hāšimiten war nach Auskunft der Quellen ein Werk der Ši‘a und des „Pöbels“ (*gaugā an-nās*); ein Klient (*maulā*) der Banū ‘Iql namens Hilāl b. Abi l-Ward wird als Rädeführer genannt¹⁰⁾. Nur wenige Vertreter der arabischen Stämme schlossen sich dem Aufstand an, und auch diese korrespondierten heimlich mit dem

⁵⁾ *Maqālāt* 26, Z. 12; 41 Z. 1 (dagegen 28, Z. 7: Ibn Ḥarb). Da der Name *al-Ḥārit* stets den Artikel hat, *Harb* dagegen nie, ist die bei Qummi vorkommende Form *al-Ḥarb* mit Sicherheit auszuschließen; sie erklärt sich leicht als aus der defektiven Schreibung von *al-Ḥārit* verlesen. Zur Namensform vgl. Friedlaender, in: *JAOS* 29, S. 124.

⁶⁾ J. van Ess, *Frühe mu‘azilische Häresiographie. Zwei Werke des Nāšī’ al-Akbar*, Wiesbaden 1971, arab. Text S. 37—40, Nr. 55b — 59.

⁷⁾ Tabari II, 1879ff.; Abū l-Faraġ al-İsfahāni, *Agāni XI*, 66 ff.; ders., *Maqātil al-Tālibiyin*, ed. Kāzim al-Muẓaffar, *an-Naqaf* 1358/1965, 111—116; Wellhausen, *Das arabische Reich*, 239—241; Art. ‘Abd Allāh b. Mu‘āwiya, in: *EI*² (Zetterstéen).

⁸⁾ Tabari II, 1879, Z. 18f.; 1881, Z. 4ff.

⁹⁾ Ebd. 1880, Z. 2f.

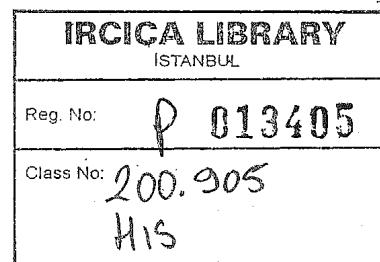
¹⁰⁾ Ebd. 1883.

— Galiyye

IRCICA KTP

22 HAZ 2010

MİLLİ MÜZEEZİ
SONRA SELEN YAYINLARI



Steve Wasserstrom

THE MOVING FINGER
WRITES: MUGHĪRA B.
SA‘ĪD'S ISLAMIC
GNOSIS AND THE
MYTHS OF ITS
REJECTION

The Moving Finger Writes; and having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a line
Nor all your Tears wash out a Word of it.

A great turning point in Islam came in the middle of the second Islamic century.¹ A cultural divide emerged as history made its selections: the

I would like to thank the Center for Middle Eastern Studies at the University of Chicago for awarding an earlier version of this article the 1984 Marshall G. S. Hodgson Memorial Prize in Islamic Studies. The respondents to my presentation of this work at the 1984 Hodgson Prize Symposium, Bernard McGinn, Fazlur Rahman, Kurt Rudolph, and Paul Losensky, generously provided me with many useful criticisms and suggestions, which I gratefully acknowledge. For other help, support, and advice I thank Mahmoud Ayoub, Fred Donner, John Perry, and Marilyn Waldman as well as Michel Desjardins, Martin Shukster, Muna Salloum, Margaret Abouhaider, and Judith Margles. In more ways than I could enumerate, G. M. Wickens has kept me from committing errors large and small. I am especially grateful to him for all his help.

¹ M. G. S. Hodgson did much to set this in a world-historical perspective; see his *The Venture of Islam*, vol. 1, *The Classical Age of Islam* (Chicago, 1975), pp. 3-99. See

736. MOOSA, Matti. *Extremist Shiites. The Ghulat Sects*. Syracuse NY, Syracuse University Press, 1988, 580 p., bibliogr. (Contemporary Issues in the Middle East)



REB AFGHANISTAN
SALYÉ

Comme l'indique l'A. dans sa préface, l'objectif principal de ce livre est l'étude de la vie religieuse, sociale et culturelle ainsi que des institutions des sectes chiites extrémistes établies dans une vaste zone s'étendant sur l'Iran occidental, l'Irak, la Syrie et la Turquie (parmi des populations en grande partie d'origine turkmène ou kurde). Divisés dès le début en diverses tendances, les *gholāt* sont des chiites qui, à divers degrés, "exagèrent" dans leur vénération pour l'Imam Ali au point de le diviniser (mais s'agit-il dans leurs croyances, du Ali historique?). Ils croient aussi en une sorte de trinité (Allah, Mohammad, Ali, ou Ali, Mohammad, Salmān-e Fārsī), pratiquent la communion rituelle, la confession publique et privée, une influence chrétienne et païenne étant manifeste dans certains aspects de leur système religieux.

L'ancienneté de ces croyances et rituels, leur évolution, leur adaptation aux circonstances historiques, demeurent assez mal connues. Bien que faisant référence à leurs antécédents historiques, l'A. s'attache surtout à nous les décrire dans leur contexte "ethnographique" actuel (19^e-20^e siècles) en se basant sur une littérature abondante de sources primaires et secondaires: orientales, essentiellement en arabe (les sources turques et persanes sont le plus souvent utilisées d'après des traductions); occidentales, divers témoignages de voyageurs, des travaux orientalistes etc. (très peu d'études récentes en français sont signalées; celles de Mme Méliloff sur les *qizilbaš*, *bektaši*, *alevi*, sont ignorées).

Malgré ce manque de perspective historique, l'ouvrage constitue un intéressant recueil sur les croyances, coutumes et vie sociale de ces divers mouvements sectaires. L'exposé le plus long concerne les *nosayri* de Syrie. Certaines sectes ayant des points communs (*bektaši*, *'alevi*, *qizilbaš*, *šabak*) sont étudiées dans leurs convergences et divergences doctrinales. Basé sur des travaux anciens, l'exposé sur les Safavides et les *qizilbaš* est complètement dépassé. Celui sur les *ahl-e haqq* n'apporte pas grand chose à la connaissance de la secte. Par contre, les informations sur les sectes d'Irak (*šabak*, *bajwan*, *sarliyya/kakaiyya*, *ibrāhīmiyya*) nous révèlent des courants extrémistes "chiites" assez mal connus.

L'A. a choisi de diviser sa matière en trente-huit petits chapitres. Les deux derniers reprennent les éléments païens, chrétiens et islamiques dans les croyances des *gholāt* avec, *in fine*, un exposé sur les éléments arméniens dans les croyances des "kurdes *qizilbaš*" de la haute vallée de l'Euphrate.

J. C.

Abstracta Iranica, c. XII, s. 190, 1989

(~~Paris~~)
Paris

الخلافة العباسية

GALIYE (129-132)

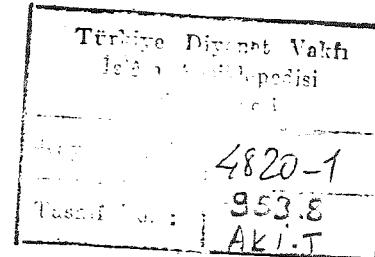
تألیف
محمد بن احمد العقیلی

الجزء الأول

DİTİCİ
SIRA
MASSA
TURK

الطبعة الثانية

مرزيلة
بصريه جديده
وتنقيحات ووشائط



من منشورات دار المعرفة للبحث والترجمة والنشر - الرياض - المملكة العربية السعودية

- ١٣١ -

بي على مواليه علي بن الفضل - خوفاً من بأسه - حتى نزفي علي بن الفضل مسموماً ، فجهز أسد جيشاً قوياً وسار إلى المذخرة عاصمة ابن الفضل ، وقد خلفه عليها ابنه أحمد بن علي بن الفضل ، فضرب عليها نطاق الحصار ستة كاملة حتى استسلمت فقتل ابن علي بن الفضل وسبا بناته الثلاث واستمر أسد على الإمارة إلى أن توفي عام ٣٣٢ .

- ١٣٠ -

- ١٢٩ -

الدولة العباسية بأيّن

في عام ٢٣٩ في خلافة المعتصم العباسي كان واليه على ابن هرثة في ذلك التاريخ قد نشطت الأسرة القوية في تثبيت وتكوين إقطاعيات بحسب قوة نفوذ كل منها ، ومركز عصيته ، وكان على رأس تلك الأسرة أسرة الحوالين التي بدأ رئيسها الأمير يعمر بن عبد الرحمن الحوالى مقاومة الوالي العباسي ، وقد استمر على مقاومته إلى زمن خلافة المعتمد العباسي ، وكان قد قوى نفوذه فانهز فرصة تولية المعتمد ، فأخذ له البيعة التقليدية ، وكتب له بذلك والولة العباسية في تأرخنا هذا من الضعف بحيث تقنع بالماطلة الشكلية ، والعهد التقليدي فوصله الأمر بالتفويض فتوطدت بذلك شرعية إمارته على صنعاء وأغلب خالقين اليمن الأعمل .

الأمير يعمر بن عبد الرحمن :

بعد سنتين من ثورته استطاع أن يخلو الوالي العباسي عن مدينة صنعاء ، ورغبة في مصانعة الوالي العباسي القوي محمد بن عبد الله بن زياد ، فقد رأى الأمير يعمر مهاداته وإظهار الطاعة الإيمانية له والخطبة له بعد بنى العباس ، ومصانته بالهدايا وبعض الخراج ، فاكتفى ابن زياد منه بذلك . وقد تولى السلطة في تلك الإمارة محمد بن يعمر الذي أرغم والده على التنازل له .

في أواخر عام ٢٣٢ هـ حج الأمير محمد بن يعمر واستخلف ابنه أبي يعمر إبراهيم بن محمد بن يعمر . وبعد عودته من الحج أنشأ جامع صنعاء . استمر إبراهيم في مشاركة أبيه في إدارة شؤون الإمارة إلى عام ٢٦٥ هـ . فنجم الخلاف على أشده بين ابن وأبيه ، وكان الأمير الجد - يعمر بن عبد الرحمن - لا يزال على قيد الحياة يزفر السخط على ابنه الأمير محمد فبدلاً أن يتدارك الخلاف بين ابنه وحفيده أخذ في توسيع الفتنة وتحريض حفيده على قتل أبيه ، وكانت النتيجة المأسوف لها قتل الأمير الشاب لوالده بعد غروب شمس يوم في صومعة مسجد مدينة شمام ، وهنا اضطررت

أبو يعمر بن أسد :

تولى بعد أبيه سبعة أشهر وأدركته الوفاة عام ٣٣٣ .

علي وردان :

بموت أبي يعمر بن أسد تغلب على الإمارة مولى لهم يسمى « علي وردان » يشاركه « أسمر بن أبي الفتوح الحولاني » صاحب حصن ناعط وبنو الضحاك الحاشد ، إلى أن توفي عام ٣٥٠ .

سابور أخوه علي وردان :

استخلفه أخوه علي وردان عند وفاته فأقام بالإمارة سنة واحدة .

عبد الله بن قحطان العفري :

تولى الإمارة بعد سابور فقويت شوكته وأعاد للإمارة بعض أمجادها وفتح عدة حصون ، واستولى على مخلاف حضر وغيرة ، وكان يخطب للعبيدي الفاطمي ، توفي عام ٣٨٤ .

أسد بن عبد الله بن قحطان العفري :

تولى الإمارة بعد وفاة والده في عام ٣٨٤ تقريباً فلم يستتب له الأمر ، وكان عهده عهد اضطراب وفن ، وخرج الأمر عنه عام ٣٨٩ ، وتلاشت إمارته كلياً واستبدل بها « جعفر بن أحمد الحميري المناخي » وكان مرتكبه المذخرة التي عمرت أحسن عمران في عهده ، ودام إمارته بها ٤٣ سنة إلى أن استولى عليها علي بن محمد الصليحي .

شأة الفكر الفلسفى في الإسلام

B-TOPALOĞLU incledi.

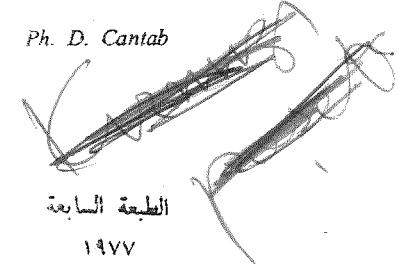
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əmməsim söylədi.

Tutor: John Farwell

Türkçe Kayıt Nömrəsi
181.2-5320-2
Təsdiq Nömrəsi
MESIN

Ph. D. Cantab

Ph. D. Cantat



14V

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دار المعاشر

۱۳۴

صادق - وأظنه من الأئمة المستورين » ويبدو أن عبارة « من الأئمة المستورين » إنما تتعلق بواحد من أهل البيت لا بالكبار - فالعبارة في ظاهرها إذن تعني أن أحمد الكبار كان من دعاة واحد من أهل بيته من الأئمة المستورين بعد الإمام الصادق . ولكن من الممكن تخرج العبارة بأن أحمد الكبار نفسه كان من المستورين . وقد يقوى هذا التخريج إلى حد ما ما ادعاه الكبار بعد ذلك أنه الإمام ثم أنه القائم . والنص يحدها أنه عاش بعد جعفر الصادق وفي نطاق الأئمة المستورين ، أي ينبغي أن يوضع في فلك الأئمة الإسماعيلية - في دور الستر - منذ أن أعلن الإمام محمد بن إسماعيل استاره . وهذا يقتضى إلى احتمال آخر : هل أحمد الكبار هو الإمام الإسماعيلي المستور أحمد بن عبد الله بن محمد إسماعيل ، وقد عرف هذا الإمام بصلعه في الفلسفة اليونانية ، حتى إن بعض المؤرخين ينسبون إليه رسائل إغوان الصفا . وحيثذا يقرأ نص الشهرستاني السالف الذكر على الوجه الثاني الذي ذكرته : « هو أن أحمد الكبار كان هو نفسه من الأئمة المستورين . ولكن ينقض هذا الرأي ما يذكره الشهرستاني نفسه » ولعله سمع كلامات علمية ، فخالفتها برأية القائل ، وفكرة العاطل ، وأبدع مقالة في كل باب علمي على قاعدة غير معروفة ولا معقوله . وربما عاند الحسن في بعض المواضيع ، ولا وقفوا على بدعته ، تبرأوا منه ولعنوه ، وأمروا شيعتهم بمناذنهه وترك مخالطته ، ولا عرف الكبار ذلك ، صرف الدعوة إلى نفسه ، وادعى الإمامة أولاً ، ثم أدعى أنه القائم ثانياً^(١) فإذا كان المستورون قد تبرأوا منه فهو ليس إذن الإمام أحمد .

وهنا يقابلنا نص قد يكشف النقاب عن حقيقة أحمد الكيال «يقول الداعي إدريس : كان حجّة ثالث المخلفاء - أى الحسين بن عبد الله بن محمد بن إسحاق عليهما السلام - أَحمد الملقب بالحكيم - من ولد مولانا الحسين بن علي بن أبي طالب عليهما السلام ، تسلّم مرتبته من عبد الله بن الميمون - قدس الله روحه - وهو أَحمد الحكم ، الحجّة الجليل قدرها ، العظيم خطرها ، وأرفع الحجّج وأسماها ، وأبغضها وأعلاها» (٢) ولم يتبع الباحثون في تاريخ الإساغيفية إلى حقيقة هذا الحجّة «أَحمد الحكم» وظنوا أنه أَحمد بن عبد الله بن ميمون . ولو كان هذا صحيحاً ، لذكر الداعي إدريس أن عبد الله بن ميمون سلم مرتبة الحجّة قبل وفاته إلى ابنه أَحمد . ولكن النص لا يذكر هذا علاوة على أنه يقرّ أن أَحمد الحكم هذا هو من نسل الحسين بن علي . ونحن نتساءل : من هو أَحمد الحكم هذا؟ إن الاحتمال الأكثـر صواباً أنه أَحمد الكيال ، وأنه كان حجّة للإمام الحسين لمدة من الزمن ، ثم اختطف معه ، وانفصل عنه ، وكون فرقته هو ، وخاصة أنه كان يدعى الاتساب للطعنين أو أنه كان واحداً منهم . ولا انفصل عن الإمام الحسين ، عاد هذا الأخير إلى القاس حجّجه من أولاد القداح ، فعن كحجّة له - محمداً أبا

الفصل الخامس

مکالمہ

فیلسوف الإسماعیلیة الكبير

تكلمنا في الفصل السابق عن مجهودات الدعاة الإماماعليين - وبخاصة الحسين الأهوازى - بين القرامطة . ورأينا أنه اتبى عن هذه الدعوة التحام القرامطة حيناً بالإماماعالية ، ثم افترقها عنها في أغلب الأحيان . وليس بين أيدينا من النصوص ما نستطيع به أن نعرض لآراء مفكري القرامطة بالتفصيل وبخاصة عبادان ، على كثرة ما ذكر اسمه في الأحداث السياسية بين القرامطة وبين الإماماعية ونحن الآن هنا في هذا الفصل نعرض لفلاسفة الإماماعية ، لم يترك عنهم إلا شهور قليلة ، وأنهيار قليلة نادرة : وهو أحمد الكيال .

لم يذكر مؤرخو الفرق شيئاً على الإطلاق عن تاريخ مولده أو وفاته . غير أنه من الممكن أن نصل على وجه التحري إلى عصره خلال النقد الخارجى والداخلى لبعض النصوص التى بين أيدينا . فنصل خلال النقد الخارجى إلى أنه كان معاصرأً للفيلسوف المحدث المشهور محمد بن أبي بكر الرازى (المتوفى فى عام ٣١٣ هـ) . إن ابن النديم يذكر في قائمة كتب الرازى «كتاب النقض على الكبائل في الإيمانة» (١) وينظر هذا النص نفسه ابن أبي أصيحة (٢) . فالرجل إذن شغل الجامع الفكرية الإسلامية في عصره . ومن المرجح كثيراً أن يكون قد عاصر الرازى ، بحيث عنى هذا الفيلسوف الكبير المحدث بكتاب الكبائل ، فكتب في نفسه وفي الرد عليه . وأما النقد الباطنى - لفقرات الكبائل التي حضرتها لنا الشهيرستانى من كتاب هذا الأول - فيرجح أن صاحبها عاصر إخوان الصفا . ذلك أنه ينضم في هذه الفترات مشابهة كبرى بينها وبين رسائل إخوان الصفا .

أما الشهريستاني^(٣) - وهو أكثر المفكرين كتابة عنه - فقد أدرج فرقة الكيالية ضمن فرق الغلوة؛ وأوردتها بعد الخطابية أنواع أبي الخطاب الأسدى. وذكره تحت اسم أحمد بن الكيال أحياها. وأحمد الكيال أحياها آخرى. وبقول عنه «وكان من دعامة واحد من أهل الست بعد حفظ

(٣) الشيرستاني: الملل والنحل ج ١ ص ٣٥٤.

(١) ابن النديم: الفهرست من ٤٣٣ .
 (٢) ابن أبي أصمعة: عمون . ج ١ ص ٢١٩ .

02 EKİM 2007

طوني مفجع

محتوى المجلد الخامس

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الفصل الأول: نشأة الشيعة في الإسلام

- * بداية التشيع ٩ * مناخ الثورة ١٥ * مشايعة في البصرة وفي مصر ١٧ * عناصر الثورة ٢٠
- * انعكاسات الثورة ٢٢.

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- * الحسن ٢٧ * بعد الحسن وقبل الحسين ٤١ * الحسين ومساته ٤٩.

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- * في زمن الحجاج ١٣٣ * زين العابدين علي بن الحسين ١٣٨ * أبو جعفر محمد الباقر ١٤٨
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- * الانتقام من الأمويين ١٦١ * شيعةبني العباس ١٧٠ * الخيبة الشيعية ١٧٢ * مأساة آل الحسن ١٧٤ * من جعفر الصادق إلى موسى الكاظم ١٧٩

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المجتمعات الدينية

في الشرق الأوسط

- Zeynelah
- Rafiullah
- Emreler
- Abbasî

المجلد الخامس

الشيعة (١)

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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الهشامية - فرق الهشامية - مزاعم هشام بن الحكم - أقوال هشام بن الحكم - من مزاعم هشام
بن سالم الجواليني - من أقواله.

اليونسية
الشيطانية

تأليف
السيد عبد الرزاق محمد أسود

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