

ابوطالب مکی، محمد بن علی (۳۸۶ق)

۷۰. قوت القلوب، تحقیق محمود ابراهیم محمد الرضوانی، قاهره:

مکتبه دارالتراث، ۴۲۶ق، ۳ جلد، ۱۷۴۴ص، وزیری.

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شاکر نژاد، حسین مرادی: قم: پژوهشگاه علوم و فرهنگ اسلامی، ۱۳۹۵. ISAM DN. 260931

01 Mayıs 2019

ابوطالب مکی ۱۳۳۶

خود، سماع را، اگر از روی لهُو و برای لذت نفسانی نبود، حلال می دانست و می گفت: «هر که سماع را منکر آید هفتاد صدیق را منکر شده باشد» (باخرزی، ج ۲، ص ۲۲۷؛ سهروردی، ص ۱۸۴). ابوطالب، بایزید بسطامی را از موحدان می دانست (ابوطالب، ج ۲، ص ۱۴۸) و نامش را در کنار نام عارفان بزرگی چون ابراهیم ادهم، شقیق بلخی و سهل تستری قرار داده بود. این نظر او درست بر خلاف نظر استادش، ابن سالم، بود که بایزید را به سبب شطح معروف او تکفیر می کرد (سراج طوسی، ص ۳۹۰-۳۹۵).

پس از فوت ابوالحسن بن سالم در بصره در فاصله سالهای ۳۵۰ تا ۳۶۰ ق، ابوطالب به ترویج نظریات و آرای او پرداخت و رهبری مذهب سالمیه را برعهده گرفت. او نخست در بصره و سپس در بغداد، به وعظ و تبلیغ پرداخت و مردمان بسیاری در مجالس او گرد می آمدند. اما، گاهی در سخنان او تعبیراتی شنیده می شد که با عقاید رایج مردم آن زمان تفاوت داشت و متشرعان آن را انکار و از آن انتقاد می کردند؛ به همین سبب، به سخنان ناشایست و بدعت آمیز متهم شد؛ چنانکه، از او نقل کرده اند که می گفت: «لیس علی المخلوقین اضر من الخالق». از این رو، مردم از وی روی گردان شدند و به ناچار تا پایان عمر دیگر مجلس نگفت. او در ۳۸۶ ق، در بغداد درگذشت و در قسمت شرقی مقبره مالکیه به خاک سپرده شد (دائرةالمعارف بزرگ، ذیل مدخل).

ابوطالب از نمایندگان برجسته مکتب سالمیه به شمار می رود و بسیاری از آرای این مکتب از طریق او به صوفیه دوره های بعد و کسانی مثل محمد غزالی، ابن برجان، ابوالحسن شاذلی و ابن عربی منتقل شده است (غزالی، ص ۱۳۷). او در مسائل علمی و کلامی پیرو حسن بصری بود و درباره او گفته است: «و هو امامنا فی هذا العلم» (ابوطالب، ج ۱، ص ۲۶۱).

محمد بن علی بن عطیه زاهد و عارف سده چهارم هجری قمری است.

در اصل از مردم جبل ایران بود و چون در مکه پرورش یافته بود به «مکی» معروف شد. از زندگی و احوال شخصی و خانواده اش اطلاع دقیقی نداریم و مؤلفان کتاب های طبقات و ترجمه های صوفیه نیز از او سخنی نگفته اند. از تنوع مطالبی که در کتاب او، قوت القلوب، دیده می شود، می توان دریافت که دوره ای طولانی را به فراگیری علوم زمان خود اختصاص داده و به ویژه، در استماع حدیث و روایت آن کوشا بوده است. او صحیح بخاری را نزد ابوزید استماع کرد و از عبدالله بن جعفر فارس اجازه روایت گرفت. از کسانی مانند ابوبکر آجری، علی بن احمد مصیصی، محمد بن عبدالحمید صنعانی و احمد ضحاک روایت می کرد. همچنین، کسانی مثل عبدالعزیز ازجسی و محمد بن مظفر خیاط از او روایت کرده اند (ابن حجر، ج ۵، ص ۳۰۰).

نسبت ابوطالب در تصوف به دو واسطه از طریق ابوالحسن احمد و پدر او، ابو عبدالله محمد بن سالم، به سهل تستری (متوفی ۲۸۳ ق) می رسید. او با ابن جلاء، از صوفیان معروف شام، نیز مصاحبت داشت و از او با عنوان «شیخنا ابوبکر بن جلاء» یاد می کند (جامی، ص ۱۲۱).

ابوطالب با ریاضت روزگار می گذراند و ظاهراً سالها خوراکش برگ و ریشه گیاهان صحرا بود، آن چنان که رنگ بر چهره نداشت. روش ابوطالب مکی در تصوف مثبتی بر مجاهدت و ریاضت نفس و زهد و ترک و تجرد بود. او جوع و سهر و صمت و خلوت را اساس سلوک می دانست و ظاهراً در این روش از حد اعتدال خارج می شد؛ اما از سوی دیگر، در برخی موارد وسعت نظر و سماحت و اعتدال از خود نشان می داد؛ چنانکه، برخلاف بسیاری از زاهدان عصر

علی اکبر ولایتی ve dğr.; تقویم تاریخ فرهنگ و تمدن اسلام و ایران، (جلد اول، بخش دوم)، تهران: انتشارات امیر کبیر، ۱۳۹۲
ISAM DN. 260934

It is unlikely that *al-Bayān* existed; and the *Nuzul* does not appear to be a work of al-Makkī. The authenticity of the *ʿIlm* is highly questionable, although it still reflects al-Makkī's teachings. This makes the *Qūt* the only major book which can be the subject of the study of al-Makkī today. Apart from a Shī'ite compilation, the *Nuzul*, the topics which have been associated with al-Makkī are religious matters (especially *tawhīd*) and rituals. The list of his works also shows his (possible) great knowledge of the Qur'ān and Ḥadīth. This would help understand the directions in which his intellectual curiosity took him, or at least indicate the kind of image which has been projected on him by later authors.

Having set the scene for the present study, I would like to emphasise two points which underlie this book. Firstly, the study of al-Makkī and his relation with Sufis and with Ibn Ḥanbal and Ḥanbalī scholars would illuminate the change of intellectual currents in the early history of Islam. It is quite possible that the basic components of Islam were perceived differently at the time of al-Makkī from what we would expect nowadays, particularly regarding such matters as the four Sunni *madhabs*, Sunni-Shī'a relations and the Sufi orders, which had not yet been rigidly established in the fourth/tenth century. Before the classification of religious sciences and the formalisation of mystical paths, leading an austere lifestyle and the narration of Ḥadīth may have been enough for the sign of a pious believer. However, the idea of 'piety' seems to have kept changing in the course of history. Al-Makkī's core idea (Chapters 3–4), the characteristics of the *Qūt* in comparison with two contemporary Sufi treatises (Chapter 5) and the treatment of his writing in various later works (Chapters 6–7) will demonstrate diverse opinions on devoutness in Islam among leading Muslim thinkers.

Secondly – what did Sufism mean to al-Makkī? Whatever the author's intention was, the *Qūt* has been widely read among Sufis. Mystics may sound like those who completely dismiss worldly affairs in their role as seekers after the Truth. However, this does not seem to be the case in relation to mystics in Islam, or in the *Qūt* at least. Religion is multi-dimensional. Islam exists not only in the mind of the believer or in the texts, but also in the social environment. Only believing is not enough in faith. It has to come with doing. The *Qūt* teaches how a believer ought to live, as this world is a test from God and believers cannot and should not disregard it. This observance of religion as a way of life is certainly a general concern beyond Sufism, and beyond Islam. This issue will be explored in the last two chapters.

Saeed Yaghi, *Islam, Mysticism and Abū Tālib al-Makkī*
London 2013, pp. 23–45 ISAM DN-208290

2 *Qūt al-qulūb*: its religious context, contents, and sources

Kutub al-Kutub
111492
Abū Tālib al-Makkī
050308

22 Subat 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

The heart is frequently featured as a salient spiritual symbol in various cultures. In *Qūt al-qulūb*, al-Makkī employs the heart as a moral judge and the linkage between the human and the Divine. In order to situate this work in its wider context, this chapter first discusses the symbolism of the heart in various religious traditions, especially in Judaism and Christianity. It goes on to analyse the mystical idea of the heart in the early history of Sufism. After exploring the religious and historical context of the *Qūt*, this chapter provides a detailed outline of the whole work and discusses the pattern of the citation of the religious authorities in the *Qūt* in order to analyse its characteristics with its strong moral focus.

The heart as a metaphysical entity

Many cultures attach at least twofold roles to the heart: a physiological entity as the sole organ pumping blood around the body and a metaphorical capacity as the seat of emotion. Even after modern science proved the potency of the brain, the symbolic values attached to the heart remain deeply rooted in our everyday language. In English it is the heart, not the brain, which can be cold or warm, lost and broken. The heart can be made of gold or stone, and it even has a string which can be touched. The heart is still usually considered to be representative of one's true character, despite thousands of cardiac transplantations performed each year. Until the introduction of the idea of brain death, and probably even after this, the heartbeat has been the decisive measure of life. Social and cultural roles of a bodily member often correspond to the understanding of its corporeal function. The heart is sometimes considered to be a bridge between this world and the hereafter, and the physical realm and the spiritual sphere, with a wide range of emotional, intellectual, ethical, religious and mystical meanings.

For example, as the source of life, the heart was famously sacrificed by the Aztec and the Maya. The ancient Egyptians believed that the heart had to be kept in the mummified corpse, so that the goddess Maat could weigh it against the feather of truth to make a judgement on the suitability of afterlife of the dead. The justified and

Sufism and Self Development

Ebu Talib al-Makkī
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ISLAMIC MYSTICISM AND ABŪ ṬĀLIB AL-MAKKĪ: THE ROLE OF THE HEART. By Saeko Yazaki. London: Routledge, 2013, Pp. xiv+196. ISBN: 9780415671101. by: Imran Iqbal

Abū Ḥāmid al-Ghazālī (d. 505/1111) is ubiquitously deemed as one of the most influential medieval figures and his monographs, in various domains of Islamic scholarship and in particular Sufism, are essential reading. However, crucial questions still persist as to the pivotal figures that may have influenced the Ghazālīan Sufi-centric synthesis in his *Ihyā' 'ulūm al-dīn* (The revival of the religious sciences; henceforth *Ihyā'*). Ghazālī informs the reader in his autobiography *al-Munqidh min al-dalāl* (Deliverance from error) that he benefited from the *magnum opus* of Abū Ṭālib al-Makkī (d.386/996), *Qūt al-qulūb* (The nourishment of hearts; henceforth *Qūt*). Furthermore, it has been argued that the *Qūt* was the archetypal and kernel foundation which Ghazālī utilized in order to compose his own *Ihyā'*. Abū Ṭālib al-Makkī is profoundly venerated within the Sufi scholastic tradition, where his influence is deeply entrenched. Consequently, it is utterly astonishing that research into this influential Sufi figure is essentially non-existent in western academic circles apart from a few sparse explorations as Saeko Yazaki illustrates '...few studies have carried out a critical analysis of al-Makkī and his work, and no single monograph has yet been published on the subject.' (p. 2) Yazaki's critical and erudite monograph attempts not only to impart an intricate exposition of the role and the importance of the 'heart' within the thought of Abū Ṭālib al-Makkī but also to initiate the discipline of Makkian studies by elaborating several themes as prospectivetrajectories for further multifaceted and meticulous research. The monograph is a revised version of Yazaki's doctorate thesis submitted to the University of Edinburgh and consists of an introduction, nine chapters and a conclusion.

The introduction proffers a concise elaboration of the state of academic Makkian scholarship, an overview of Yazaki's research and details vis-à-vis the manuscripts and translations of the *Qūt* editions available and utilized in her analysis. The nine chapters are conveniently organized into four general themes: the life and works of Abū Ṭālib al-Makkī; a selected summary translation of section 30 of the *Qūt*; the influence of Abū Ṭālib al-Makkī on the Muslim scholastic milieu; and finally discussion of the possible influence of Abū Ṭālib al-Makkī's thought and the *Qūt* on Judaic scholarship through a comparison

with the Jewish Andalusian judge Ibn Bāqūdā (d.1080) and his opus *Kitāb al-hidāyah ilā farā'id al-qulūb* (The book of guidance to the religious duties of the hearts; henceforth *al-hidāyah*). The first two chapters 'set the scene' (p. 4) and proffers intricate chronological and biographical details which are constructed from various *ṭabaqāt* and modern sources. Subsequently, Abū Ṭālib al-Makkī's teachers and the several monographs which comprise his scholastic corpus are evaluated. Yazaki explores the *Qūt* elaborating on its content and also emphasising on its essentially ethical and piety centric nature. An analysis of the religious authorities cited in the *Qūt* demonstrate according to Yazaki '...his inclination to Ḥadīth scholars and past masters, not necessarily Sufi masters...his inspiration in writing the *Qūt* are the Qur'ān, Sunna and sayings of pious ancestors...' (p. 45) This synchronic analysis of the *Qūt* is utilized to demonstrate how Abū Ṭālib al-Makkī appreciated the metaphysical and symbolic nature of the heart as '... a moral judge and the linkage between the human and the Divine.' (p. 29)

Chapters three and four are an '...annotation and selective and paraphrastic translation' of an extract from section 30 of the *Qūt* which according to Yazaki constitutes Abū Ṭālib al-Makkī's thought related to the heart and its kernel function within his and the Sufi intellectual milieu. Even though this is not a complete translation of the section it nonetheless provides a lucid exposition of the 'metaphorical image of the heart' (p. 47) proffered by the *Qūt*. The section is supplemented with copious footnotes elaborating on specific technical Sufi terminology utilised within the text as well as clarifying ambiguous passages and referencing with both classical and modern sources. The fifth chapter attempts to further contextualise Abū Ṭālib al-Makkī's thought via a comparison of his *Qūt* with the contemporaneous *al-Luma' fi'l-taṣawwuf* (The sparking lights in Sufism) of al-Sarrāj (d.378/988) and the *al-ta'arrufli-madhhab abl al-taṣawwuf* (Acquaintance with the path of the Sufis) of al-Kalābādhī (d. 385/995). This analysis imparts various significant insights which include 'In point of objective, structure and main topics, the *Luma'* and *al-Ta'arruf* show more resemblance to each other than *Qūt*, with the former two being scholarly works on Sufism, while the *Qūt* is a moral guide full of warning and sermons. Categorising al-Makkī, al-Sarrāj and al-Kalābādhī as Sufis and classifying their works as Sufi manuals might not be completely on the wrong path, but seems to be too simplistic and could be misleading' (p. 94).

The next two chapters investigate the influence of Abū Ṭālib al-Makkī within the medieval Sufi and Ḥanbalī scholastic traditions in addition to the general *ṭabaqāt* and *ḥadīth* literature. Yazaki demonstrates that a fascinating transformation in the image of Abū Ṭālib al-Makkī occurred over the course

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Islamic Mysticism and Abū Ṭālib al-Makkī

The Role of the Heart

Saeko Yazaki

— Ebu Talib el-Mekki
(050308)

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

22 Subat 2014

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| Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi | |
| Dem. No: | 208290 |
| Tes. No: | 297.72 YAZ.1 |

 **Routledge**
Taylor & Francis Group

LONDON AND NEW YORK

2013

Islamic Mysticism and Abū Ṭālib al-Makkī

Both in everyday language and in religious metaphor, the heart often embodies the true self and is considered to be the seat of emotion in many cultures. Many Muslim thinkers have attempted to clarify the nature of Sufism using its metaphorical image, particularly in the tenth and eleventh centuries.

This book examines the work of Abū Ṭālib al-Makkī and his wider significance within the Sufi tradition, with a focus on the role of the heart. Analysing his most significant work, *Qūt al-qulūb* ('The Nourishment of Hearts'), the author goes beyond an examination of the themes of the book to explore its influence not only in the writing of Sufis, but also of Ḥanbalī and Jewish scholars.

Providing a comprehensive overview of the world of al-Makkī and presenting extracts from his book on religious characteristics of the heart with selected passages in translation for the first time in English, this book will give readers a better understanding not only of the essential features of Sufism, but also the nature of mysticism and its relation to monotheistic faiths.

Saeko Yazaki (PhD, Edin.) is Lord Kelvin Adam Smith Fellow in Religious Studies at the University of Glasgow, and Research Associate at the Centre of Islamic Studies, University of Cambridge. Her research focuses on mysticism and epistemology of religion, the Judaeo-Islamic tradition, and their continuing relevance to the present. She is also pursuing comparative study of monotheistic and non-monotheistic faiths.

Yazaki Saeko, Islamic Mysticism and Abu Talib al-Makki, London 2013

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

EXIM 2006

Ebu Talib el-Mekki

أبو طالب ، ديوان الشيخ الإباضية أبي طالب
جمع أبي هفان عبدالله بن أحمد المهزومي الصبدي ،
رواية عفيف بن أسعد عن عثمان بن جني النحوي
مشروحا ، صحيحه وعلق عليه السيد محمد صادق
آل بحر العلوم ؛ منشورات المكتبة المرتضوية
ومطبعها الحيدرية في النجف ١٣٥٦ ، ٤٠ ص .
أبو طالب ، اللامية ؛ العنوان الكامل ؛ زهرة
الإدباء في شرح لامية شيخ البطحاء ، تأليف جعفر
تقدي ، طبع في المطبعة الحيدرية في النجف ١٣٥٦ ،
٤٨ ص .

285. Abū-Ṭālib al-Makkī, Muḥammad Ibn-'Alī al-Wā'iz:
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ISBN 3-515-06630-6 33 B 819-4

Ebu Talib el-Mekki Kutub Kulub

28 ARALIK 1998

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

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- الكنف عن وجوه القراءات السبع وطلبها وحججها : وهو
شرح كتاب التنصير في القراءات [المؤلفه ابي محمد مكي
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رواية عفيف بن أسعد عن عثمان بن جني النحوي
مشروحا ، صحيحه وعلق عليه السيد محمد صادق
آل بحر العلوم ؛ منشورات المكتبة المرتضوية
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54 Ebu Talib el-Mekki

القيسي (مكي بن ابي طالب) (QAYSĪ (Makkī ibn Abī Ṭālib Ḥammūs al-)
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Ebu Talib el-Mekki (386/996)

Zetsidi, 1kd, 85-86; itkhaf, 240-241

3118

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 شرح كلا ولي ونعم والوقف على كل واحدة منهن في كتاب
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 شرح كلا ولي...
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 rāġ al-qulūb wa-'ilāġ ad-dunūb / li-Abī-'Alī Zayn-ad-Dīn 'Alī
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MADDE TAYINLANDIRILAN
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٦٨٩ م مكي بن حموش ، مكي بن أبي طالب حموش ،
١٤٠٦ هـ - ٤٢٧ هـ

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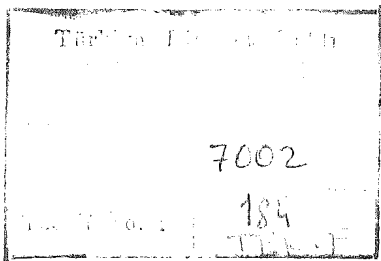
الدكتور ناجي التكريتي

أستاذ الفلسفة بجامعة بغداد

29 FEB 1991

الفلسفة الأخلاقية الأفلاطونية عند مفكرّي الإسلام

Fbu Talip et-Mekka
457-459



دار الأنجلو
للطباعة والنشر والتوزيع
1982 / 1402

أولاً: أبو طالب المكي

أما الشخصية الأولى من نماذج الصوفية الذين كان لأفلاطون أثر في تصوفهم الأخلاقي فهي شخصية أبي طالب المكي.

يعالج أبو طالب المكي (المتوفى ٣٨٦ هـ) أمر النفس معالجة دينية واضحة، فيسند رأيه بالآيات القرآنية الكريمة. ولكن مع هذا لا تخلو نظراته من مسحة فلسفية أفلاطونية. وهو يرجع صلاح أخلاق الإنسان إلى صلاح النفس، ولهذا فهو يبحث على الابتعاد عن الهوى. والنفس عنده مجبولة على الحركة.^(١)

وبالرغم أن النفس عند أبي طالب المكي واحدة إلا أنه يقول أنها مبتلاة بأوصاف أربعة متفاوتة: أولها معاني صفات الربوبية نحو الكبر والمدح والعز والغنى. ومبتلاة بأخلاق الشياطين مثل الخداع والحيلة والحسد والظنة. ومبتلاة بطبائع البهائم وهو حب الأكل والشرب والنكاح. وكذلك فهي مطالبة بأوصاف العبودية مثل الخوف والتواضع والذل.^(٢)

وكذلك يقسم الناس إلى قسمين منهم من تتغلب عليهم النفوس الامارة بالسوء الموافقة للهوى والمخالفة للمولى. ومنهم أولو النفوس المطمئنة وهم عباد الرحمن أصحاب العلم والحكمة.

ولهذا فهو يبحث الإنسان على الابتعاد عن طاعة النفس الامارة بالسوء واتباع النفس العاقلة التي تقوده إلى صفات الربوبية وتضعه في مصاف الروحانيين.

(١) أبو طالب المكي: قوت القلوب ج ١ ص ١٧٤.

(٢) المصدر نفسه ج ١ ص ١٧٧.

أساساً لوضعهم المعراج الروحي، فالنفس عندهم كائن غريب عن هذا العالم هبط إليه من العالم العلوي وحل ضيقاً على البدن ولكنه منذ هبوطه إلى هذا العالم يحن أبداً إلى الخلاص من قيوده واللحاق بعالمه الأصلي. ولكن أن له بالعودة وقد تغلغل بأغلال العالم المادي وشغلته شواغله وغشيتته غواشيه، فتكدر كيانه الصافي وخبا فيه قيس ذلك النور الإلهي الذي كان يضيء جوانبه: لا بد من الفرار وتحطيم الأغلال وتصفية النفس من كدوراتها حتى تهبأ للصعود إلى عالمها. ولذا حلا للصوفية أن يشبهوا النفس بالطائر السجين الذي هبط إلى الأرض من عالم السماء ولكنه لا يفتأ يحن إلى وطنه ويحاول الإفلات من قفصه كما أشار ابن سينا في عينيته^(١).

(١) أبو العلاء عفيفي: التصوف ص ١٣٥.

al-Saqqāf, *Ta'riḫ al-shu'arā' al-Ḥaḍramiyyīn* (al-Ṭā'if 1418³ A.H.), 1:167–71; Robert B. Serjeant, *The Saiyids of Ḥaḍramawt* (London 1957), 17–8; Muḥammad b. Abū Bakr al-Shillī, *al-Mashra' al-rawī* (Cairo 1901), 2:26–9; Muḥammad b. Aḥmad al-Shāṭirī, *al-Mu'jam al-latīf* (Jidda 1989²), 115–6.

KAZUHIRO ARAI

Abū Ṭālib al-Makkī

Abū Ṭālib Muḥammad b. 'Alī b. 'Aṭīyya al-Ḥārithī al-'Ajamī **al-Makkī** (d. 386/996) was an ascetic, a Ṣūfī, a preacher, and author of the *Qūt al-qulūb fī mu'āmalat al-maḥbūb wa-waṣf tariq al-murīd ilā maqām al-tawḥīd* ("Nourishment of the hearts in relations with the beloved and a description of the path of the aspirant to the station of divine unicity"), an encyclopaedic manual of Ṣūfī piety that influenced a number of notable Ṣūfīs of subsequent generations. Born into a family hailing from the province of al-Jibāl (ancient Media), al-Makkī grew up in Mecca, where he attached himself to Abū Sa'īd al-A'rābī (d. 341/952), a Ṣūfī of Basran origin and himself a student of the great Ṣūfī theoretician and exponent of "sober" Ṣūfism, al-Junayd (d. 298/910) of Baghdad. In addition to al-A'rābī, al-Makkī cites 'Ābid al-Shaṭṭ Muzaffar b. Sahl and Abū 'Alī al-Kirmānī as his masters in Mecca (al-Makkī, *Die Nahrung*, 34.127, 47.17), but little is known about either. He also heard *ḥadīth* from 'Abdallāh b. Ja'far b. Fāris al-Iṣfahānī (d. 346/957) and, possibly later, in Baghdad, he heard the *Ṣaḥīḥ* ("The sound") of the famous traditionist al-Bukhārī (d. 256/870), as transmitted by Abū Zayd al-Marwazī (d. 371/982), a traditionist of the Shāfi'ī school. At some point al-Makkī left for Iraq, settling in the city of Basra for a time before eventually

making his way to Baghdad, where he died in Jumādā II 386/June 996, finding his final resting place in the city's cemetery for followers of the Malīkī school.

The exact dates of al-Makkī's movements are unknown, although an autobiographical passage in the *Qūt al-qulūb* finds him still in Mecca in 330/941–2 (al-Makkī, *Die Nahrung*, 31.175). A report cited by the historian al-Khaṭīb al-Baghdādī (d. 463/1071) on the testimony of the Baghdadi preacher Ibn al-'Allāf (d. 442/1050) states that al-Makkī arrived in Basra after the death of the Ṣūfī, theologian, and preacher Aḥmad b. Muḥammad b. Sālim—who died between 350/961 and 360/971, or, according to Ibn al-Athīr, in 356/967—and that he then represented himself as a follower of Ibn Sālim's teachings (al-Khaṭīb al-Baghdādī, 3:89). This report, however, is contradicted by al-Makkī's own claim that he in fact saw Ibn Sālim in person during his lifetime (al-Makkī, *Die Nahrung*, 34.7, 36.19). Many of al-Makkī's biographers—see, for example, al-Dhahabī, *al-Iḥṣān*, 3:34; al-Yāfi'ī, 2:430; al-'Asqalānī, 5:300—make a point of mentioning his close association with the Sālīmiyya, a mystical theological school associated with Muḥammad b. Sālim (d. 297/909) and his son, the aforementioned Aḥmad b. Muḥammad b. Sālim, both former disciples of the noted Basran mystic Sahl al-Tustarī (d. 283/896) and pre-eminent heirs to his teachings (Böwering, 89–99). Indeed, extensive references in the *Qūt al-qulūb* evince al-Makkī's indebtedness to the Tustarī-Sālīmiyya tradition (al-Makkī, *Die Nahrung*, index: 71, 207–9), and since no works of Muḥammad b. Sālim or Aḥmad b. Muḥammad b. Sālim survive, this is at present the only reliable source for their teachings. However, the exact nature of the connection is unclear

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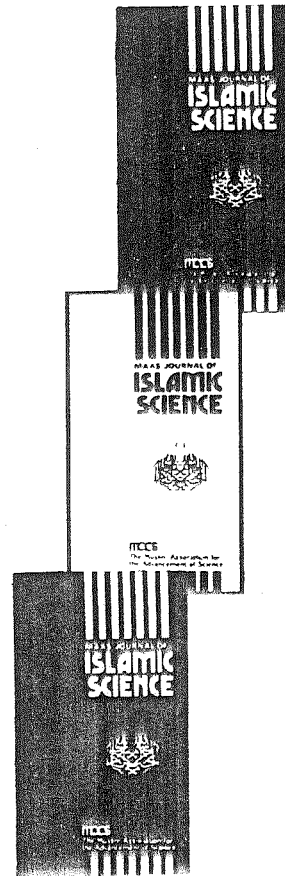
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Islamic Studies, v. 28/2, p. 161-170, 1989

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عقبات

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**ABŪ TĀLIB AL-MAKKĪ
 AND HIS QŪT AL-QULŪB**

M.A.M. SHUKRI

The third and the fourth Islamic centuries mark an important epoch in the history of *Taṣawwuf*. It was during this period that it entered the phase of theorisation, systemisation and documentation. From the beginning of the third century itself attempts were made to formulate the theoretical and practical aspects of *Taṣawwuf* by compiling treatises giving an exposition of *Ṣūfī* theory and practice. *Ḥārith al-Muḥāsibī* (d. 243/857) was the first *Ṣūfī* writer of prominence and it is said that his original writings and commentaries reached a total of two hundred works. Thereafter *al-Kharrāz* (d. 286/879) wrote his *Kitāb al-Ṣidq*. He was followed by another great exponent of *Taṣawwuf*, *Junayd al-Baghdādī* (d. 298/910) who has a number of mystical treatises to his credit.

From the fourth century onwards, this movement for the formulation of the mystical doctrines grew stronger owing to various factors. *Taṣawwuf*, which remained an individual phenomenon during the first two centuries, developed into an institution. The most characteristic feature of this period was the evolution of *Ṣūfī* terminologies and the emergence of the concept of *Taṣawwuf* as a systematized science like the sciences of Qur'ānic Exegesis, and Islamic Jurisprudence. *Junayd al-Baghdādī* is said to have laid the foundations upon which the later *ṣūfīs* built the superstructure of *Taṣawwuf*.

The fourth Islamic century witnessed the rise of three main *Ṣūfī* figures who undertook the task of systematising *Taṣawwuf* by producing treatises giving an exposition of *Ṣūfī* theory and practice: *Abū Naṣr al-Sarrāj* (d. 377/987), the author of *Kitāb al-Luma'*, *Abū Tālib al-Makkī*, the author of *Qūt al-Qulūb*, and *Abū Bakr al-Kalabadhī* (d. 385/995) who wrote *Kitāb al-Ta'arruf li Madhhab ahl al-Taṣawwuf*.

The major consideration which motivated this desire to produce expositions of *Taṣawwuf* has been stated by *al-Sarrāj* as follows:

"Some knowledge of the principles, aims and methods of genuine *Ṣūfīs* is necessary in this age in order that they may be distinguished from the imposters who appropriate their name and dress, moreover, the shallow utterances of these pseudo-*ṣūfīs* seem to have created a confused state in which it has become extremely difficult to identify the genuine mystic."

1819, French translations based on the English version were published in Paris. In 1813, a translation in two volumes was published in Holland; the same year a German translation was published in Vienna. The first part of *Masīr-i Ṭālibī* was translated into Urdu in 1904 and published at Murshidābād in India. In 1827, an abridgement of the Persian text of *Masīr-i Ṭālibī*, prepared by MacFarlane, was published in Calcutta. In 1352 Sh./1973, *Masīr-i Ṭālibī* was edited, though somewhat carelessly, and published in Tehran for the first time by Ḥusayn Khadīw Jam. This edition contains many obscurities and unexplained passages.

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MAJDODDIN KAYVANI
TR. RAHIM GHOLAMI

Abū Ṭālib al-Makkī, Muḥammad b. 'Alī b. 'Aṭīyya (d. 386/996), a Sufi ascetic and sage who was originally from western Persia, but because he studied in Mecca, became known as al-Makkī (al-Khaṭīb, 3/89; Ibn Khallikān, 4/303; al-Dhahabī, *Siyar*, 16/536).

Although Abū Ṭālib was one of the best-known Sufi authors and his sayings and narrations were frequently quoted in later periods, very little is known about his life, and Sufi hagiographers such as Abū Nu'aym al-Iṣfahānī, Abū 'Abd al-Raḥmān al-Sulamī, Abū al-Qāsim al-Qushayrī, Kh'ajjah 'Abd Allāh Anṣārī and Farīd al-Dīn 'Aṭṭār do not refer to him. However, due to the richness and diversity of subject matter in his well-known work, *Qūt al-qulūb* ('Sustenance for the Hearts'), it can be adduced that when he was young—and apparently for a long period—he studied the sciences of the day, and was especially interested in hearing *ḥadīths* and narrating them. He heard al-Bukhārī's *Ṣaḥīḥ* from Abū Zayd al-Marwazī and received an *ijāza* (license) from 'Abd Allāh b. Ja'far b. Fāris to narrate *ḥadīths* (al-Dhahabī, *Tārīkh*, 127–128; idem, *Siyar*, 16/537; Ibn Ḥajar, 5/300). Those from whom Abū Ṭālib narrated include Abū Bakr al-Ājurī, 'Alī b. Aḥmad al-Maṣṣīṣī, Muḥammad b. 'Abd al-Ḥamīd al-Šan'ānī and Aḥmad al-Dahḥāk. Certain traditionists such as 'Abd al-'Azīz al-Azajī and Muḥammad b. Muzaḥfar al-Khayyāṭ in turn narrated from him (al-Khaṭīb, 3/89; Ibn al-Jawzī, *al-Muntazam*, 7/189; al-Dhahabī, *Tārīkh*, 127; idem, *Siyar*, 16/537).

At one point in his life Abū Ṭālib adopted strict ascetic disciplines and it is said that he subsisted on the leaves and roots of

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EBÛ TÂLIB el-MEKKÎ

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AL-MAKKĪ

(abū Ṭālib Muḥammad b. Alī al-Hārithī)

Theologian and mystic; d. Baghdad 386/996.

Was one of the early sufi authorities and head of the theological *madhhab* of the Salimiya of Basra. His principal work is *kūṭ al-kulūb*.

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189 | al-Makkī

Kūṭ al-kulūb

Food of hearts.

قوت القلوب

One of the most important works of reference on sufism, whole pages of which were copied by al-Ghazālī into his *ihyā' al-'ulūm* (see 061). The long chapter on the *samā'* in the British Library copy of the work is one of the earliest sources on the matter to be found in any book. Note that this chapter does not occur in the Bibliothèque Nationale copy in Paris (Ar. 2016), and in the mss. used in two Egyptian editions. In this chapter we find some of the opinions repeated in the works of subsequent authors, of which the most significant are: the voice is an instrument said to carry and communicate meaningful ideas; when the listener perceives the meaning of the message without being distracted by the melody, his *samā'* is lawful; otherwise and when the content expresses physical love, sensual desire and simple futilities, the *samā'* is pure diversion and must be banished. Only the righteous gnostic is capable of listening in this way and can be led by the *samā'* to genuine ecstasy and mystical union. al-Makkī expresses his dissatisfaction with dance and physical agitation as methods in reaching ecstasy, because, he says, in most cases these are simulations of artificial trance. The author cites several traditions on *samā'* and ecstasy from early sufi authorities; he also mentions three tracts on the *samā'* which have not come down to us, by abū 'l-Khayr al-ʿAṣḳalānī, abū ʿAlī al-Rūzabādī and abū ʿAbdallāh al-Rūzabādī respectively.

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Öte yandan bu asır, siyâsî istikrarsızlığa rağmen ilmî, felsefî ve kültürel hareketler açısından canlı bir dönem olmuştur. Bunda hiç kuşkusuz devlet adamlarının, gerek bu faaliyetlerde bizzat aktif olarak rol almaları, gerekse meclislere iştirak ederek destek vermeleri etkili olmuştur.⁴ Nitekim Tefsir, Hadis ve Fıkıh

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realized the noble character traits and qualities laid down in the Scriptures in their own lives. They have thus achieved the exemplary piety and serenity which set them apart from the common herd of believers.⁷ Not only are the genuine Sufis in complete conformity with the Divine Law, they are, in fact, the spiritual élite (*al-khāṣṣa*) of the Islamic Community.

After this apologetic introduction, al-Sarrāj sets out to elucidate the ideas, practices and terminology accumulated by Sufis over the centuries. He devotes several chapters to the discussion of the states and stages of the mystical path, the rules of Sufi companionship, saintly miracles, and the controversial ecstatic utterances of some early mystics. He also addresses what he sees as the theoretical and practical mistakes which some of them are guilty of. In the words of A. Arberry, al-Sarrāj's *Luma'* is "extraordinary well-documented, and abounds in quotations not only from the sayings and poems but also from the letters of the mystics."⁸ Al-Sarrāj's definitions of the Sufi technical terms are precise and subtle, giving his readers a valuable clue to understanding sophisticated mystical texts. Each chapter of his work forms an autonomous treatise on a given aspect of Sufi theory or practice. At the same time, in an effort to categorize the personal mystical experiences of individual Sufi masters, al-Sarrāj has the tendency to put their accounts into a number of prefabricated conceptual pigeonholes. This tendency comes to the fore in his analysis of the stations and states of the Sufi path which attempts to set them in neat triads, sometimes rather artificially. An honest and well-informed thinker, al-Sarrāj does not conceal his own views which place him squarely into the tradition of "sober" mysticism personified by al-Junayd.⁹ At the same time, he is not opposed to such controversial Sufi practices as listening to mystical poetry and music during Sufi sessions, provided that no prohibited musical instruments be used by the participants. Al-Sarrāj's broad-mindedness is also evident from his defense of the ecstatic utterances of al-Biṣṭāmī against his critics, including Aḥmad b. Sālīm who held the mystic of Biṣṭām to be an infidel (*kāfir*).¹⁰ This does not prevent al-Sarrāj from denouncing what he perceived as Sufi errors and excesses, thereby demarcating the limits of Sufi orthodoxy.¹¹

⁷ Ibid., pp. 13-15 (Arabic text).

⁸ Arberry, *Sufism*, p. 67.

⁹ Baldick, *Mystical Islam*, p. 55.

¹⁰ Al-Sarrāj, *Luma'*, pp. 390-391 (Arabic text).

¹¹ Ibid.

Abū Ṭālib al-Makkī

A less theoretical view of Sufism, which sets great store by practical self-discipline and a strict observance of Islamic rituals, is taken by Abū Ṭālib al-Makkī (d. 386/996). A native of Persia, he grew up in Mecca, where he attached himself to Abu Sa'īd al-A'rābī, a Sufi writer of Baṣran background who belonged to the circle al-Junayd. As a young man, Abū Ṭālib left Mecca to join the Sālimiyya of Baṣra, whereupon he went to Baghdad to study with al-Sarrāj. Possibly on account of his Sālīmī propensities, his first public preaching was greeted with a sharp rejection and even stirred up a popular riot that caused him to temporarily withdraw from public view.¹² Abū Ṭālib's fame rests on his massive Sufi manual titled "The Nourishment for the Hearts" (*Qūt al-qulūb*). Modern scholars view this work as a detailed exposition of the moral and ethical precepts of the Sālimiyya school, which, as we know, was founded by al-Tustarī's disciples Muḥammad Ibn Sālīm and Aḥmad Ibn Sālīm. Abū Ṭālib's indebtedness to the Sālimiyya is attested by the frequency with which he quotes al-Tustarī and Aḥmad Ibn Sālīm, whom the author describes respectively as "the master of our master" and "our master."¹³ The apologetic thrust of the "Nourishment" is even more obvious than that of al-Sarrāj's *Luma'*: Abū Ṭālib's book simply brims with long-winded quotations from the Qur'ān, the *ḥadīth* and the respectable mainstream Sunnī opinions which are meant to underscore the perfectly orthodox nature of Sufi piety and customs. According to A. Arberry, "the pattern of the *Qūt al-qulūb* is a little reminiscent of the standard manuals of religious jurisprudence, with its minute discussion of the ritual practices of Islam, which are however treated from the mystical standpoint."¹⁴ In Abū Ṭālib's work, meticulous discussions of standard Islamic rituals (such as ritual purity, various prayers and supplications, Qur'ān recitation, funeral procedures, the *ḥajj*, the giving of alms, the fast of Ramaḍān, etc.) and of mainstream beliefs (the punishment of the grave, the intercession of the Prophet, the events of the Day of Resurrection, the vision of God in the hereafter, the characteristics of hell and paradise, etc.) are interspersed with quintessential Sufi themes, for example, the stations and states of the mystical path (repentance, patience,

¹² Al-Khaṭīb, *Ta'rikh*, vol. 3, p. 89; cf. Böwering, *Mystical Vision*, p. 26.

¹³ Ibid., pp. 26-27.

¹⁴ Arberry, *Sufism*, p. 68.

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DN: 79501

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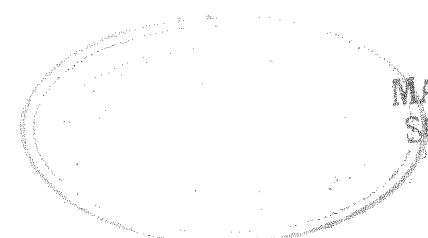
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Süleyman Demirel Üniversitesi

İLÂHIYAT FAKÜLTESİ DERGİSİ

sayı:6 (yıl:1999) s.127-137

D. 1535



3 TEMMUZ 2002
MADDE YAYIMLANDIKTAN
SONRA GÖLEN DOKÜMAN

EBÛ TÂLİB EL-MEKKÎ'DE NAMAZIN PSİKOLOJİSİ

Yrd.Doç.Dr.Hüseyin CERTEL*

GİRİŞ

Her ne kadar din psikolojisinin bir bilim dalı olarak kurulması çalışmaları 19. asrın sonları ile 20. asrın başlarına rastlansa da, din psikolojisine konu olan dini inanç, inkâr, şüphe, dini duygu, düşünce, tasavvur, dini tutum, davranış ve ibadet gibi olaylar insanlık tarihi kadar eskidir. Bu gibi dini yaşayış olayları eski çağlardan beri Batıda ve İslam Dünyasında teolog ve filozoflar tarafından ele alınarak çeşitli görüşler ortaya konulmuştur. Onların eserlerindeki esas amaçları dinin değerlendirilmesi ve geçerliliği olup psikolojik bilgi ve yaklaşımlar araç olmakla birlikte, bunlar tarihi gelişme bakımından din psikolojisinin değerlendirme kapsamına girmektedir¹. Hatta özellikle İslâm alimlerinin eserlerinde gerek psikolojinin bazı konuları ve gerekse din psikolojisi ile ilgili konularda günümüzde de geçerlilik ve değerini koruyan psikolojik tespit, tahlil ve yorumlar yer almaktadır².

Psikoloji bağımsız bir bilim olarak kurulup, buna paralel olarak din psikolojisi araştırmalarının da başlamasından yüzyıllar öncesinden itibaren İslam aleminde çeşitli İslâmî ilimler bünyesi içerisinde psikoloji konularının da yer aldığı görülmektedir. Mesela, Kelâm ilmiyle ilgili eserlerde duyum, algı (idrak), irade, iman, hidayet gibi konular yer alırken³ Tefsir kitaplarında ise akıl, ruh, nefis, kalb, fitrat gibi psikolojik kavramların izahları yapılmış, psikolojik muhtevaya

S.D.Ü. İlahiyat Fakültesi Öğretim Üyesi.

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² Geniş bilgi için bk. Hökekleli, Hayati, *Din Psikolojisi*, T.D.V.Yay. Ankara, 1993, s. 28-45; Peker, *Din Psikolojisi*, s. 28-36; Certel, Hüseyin, *İmân ve Ahlâkta Kemâlin Yolu*, Hamle Basın Yayın, İstanbul, 1995, s. 40-70

³ Bk. Hökekleli, *Din Psikolojisi*, s. 27.

أبو طالب محمد بن علي بن الخيمي

حياته وآثاره وشعره

أ. هلال بن ناجي (*)

اسمه ونسبه وكنيته ولقبه:

هو محمد بن علي بن علي بن علي ابن الفضل بن القامغار (٥٤٩ - ٥٦٤٢هـ)،

كنيته أبو طالب، مهذب الدين، ابن الخيمي، العبسي. فهو عربي صليبية.

ويبدو أن بعض بني عبس توطنوا الحلة المزيرية ونبع فيهم شعراء، منهم

علي بن أفلاح العبسي الحلبي.

مولده ونشأته ورحلته في طلب العلم:

وُلد في الحلة المزيرية في الثامن والعشرين من شوال سنة تسع وأربعين

وخمسة ونشأ في محلة (الجامعين) وهي محلة مازالت تُعرف بهذا الاسم حتى

اليوم وذكرها في شعره وحن إليها فقال فيما بعد:

هواتف بالأسحار شجواً كأنها نساءً تلبسن الحداد فواجعُ

تذكرني (بالجامعين) وبابلٍ مراعٍ عَفَّتْها الرياحُ الزعازعُ

شيوخه:

وأخذ الأدب وعلوم العربية من نحو وعروض ولغة على حلة من علماء

عصره في الحلة منهم: فرسان الحلبي، وانتقل إلى بغداد فكان من شيوخه عبد

(*) باحث ومحقق من العراق، وعضو مراسل في مجمع اللغة العربية بدمشق.

وأما الكُمَّيت فهو من الكُمَّة وهي الحمرة الشديدة، وتوصف الخيل
بها فهو أكمت وهي كمتاء ويقال لكلٍ منهما كمت سواء في ذلك الذكر
والأنثى والجمع كُمت. قال الخليل بن أحمد «إن التصغير لأن الحمرة فيها
مخالطة للسواد فحقرها لأنها ليست خالصة لأحد اللونين فصارت بمنزلة
دُوَيْنَ ذلك» (٦٠).

وعن الأصمعي أن الكُمَّة أحب الألوان إلى العرب. والكمت أشدُّ
الخيَل جلوداً وأصلبها حوافر (٦١). وإذا غلب السواد على الفرس فهو أحوى
وإذا غلب عليه الحمرة فهو مدمى، قال طفيل (٦٢):

وَكُمَّتَا مَدْمَاةَ كَأَنَّ مَتَوَّهَا جَرَى فَوْقَهَا وَاسْتَشَعْرَتْ لَوْنَ مُدْهَبٍ

* * *

ملاحظة: أغناني عن ذكر المراجع والمصادر ما ذكرته منها في

الحواشي.

(٦٠) الكتاب ٢: ١٣٤ - ١٣٥.

(٦١) الخيل: ٣٧٥.

(٦٢) الديوان: ٢٣ وانظر التهذيب بمحكم الترتيب لابن شهيد: ١٤٤.

vahdet-i vücud adı altında bir çeşit ilâhlık felsefesi yoluyla gizlenen ateist felsefenin varlığından bahsedilebilir ki, bu yolla İslâm'ın doğrudan şirk kabul edeceği bir takım anlayışlar öne sürülmektedir.

“Sizin ilâhınız bir tek ilâhtır. Ondan başka hiçbir ilâh yoktur”⁶⁴ meâlindeki âyette açıkça belirtildiği üzere İslâm dininde emredilen genel iman konusu: “Allah'tan başka hiçbir ilâh yoktur” şeklinde Allah'ın bir olduğuna inanmaktır. Yoksa vahdet-i vücûd anlayışında olduğu gibi “Allah'tan başka hiçbir varlık/mevcud yoktur” şeklinde ifade edilen mevcudu yani varlığı, bir bilmek değildir.

Ayrıca “Allah'tan başka mevcut yoktur” demekle; “Her mevcut Allah'tır” demek arasında oldukça büyük fark vardır. Birincisinin halis tevhdî olma ihtimali vardır. Zira “Allah'tan başka mevcut yoktur” dediği zaman, Allah'tan başkasına isnat edilen varlığın gerçek olmayıp hayalde ve vehme bağlı, suura akseden bir gölge gibi olduğu ve gerçek varlığın ancak Allah'a mahsus bulunduğu kabul edilmiş; böylece âlemin gerçek varlığı yok sayılmış olur ki, bu tür bir anlayış, İslâm'ın temelleri ile çelişmemektedir. Bununla birlikte kelâm, bu tür mevcutları yok saymamış, bilakis ‘var veya yok olması eşit olup, varlığı ve yokluğu için Allah'ın tercihi muhtaç olan şeyler; Allah'ın dışındaki bütün varlıklar’ olarak ele almıştır.

Fakat ikinci görüş yani “her mevcut Allah'tır” iddiası, şüphesiz halis şirktir. Nitekim “her mevcut Allah'tır” dediği zaman, varlıkta gerçek bir çokluk kabul edilmiş ve hepsinin ilâh olduğu iddia edilmiş olur ki, bunda tevhdî değil Allah'ı çoğaltma ve ona ortak koşma vardır. Bu bir tür varlığın birleştirilmesi/ittihâd veya varlığın zarf kabul edilmesi/hulûl teorisi, yada Allah'ı inkar etmek suretiyle yalnız âlemi ispattır. Buna daha çok ‘panteizm’ yani ‘birleşmiş ilâh felsefesi/tümtanrıcılık’ denir ki, bu teoride Allah ve varlık gerçekten her şeyle birleşmiştir veya her şeyin içine girmiştir. Diğer bir deyimle âlemdeki her şey ilâhtır. Bu anlayışta ise âlemin ispatı, onu yapanın ise hariçte varlığının inkârı vardır. Netice olarak hangi söylem kullanılırsa kullanılsın, Allah'a eşler edinmek ve onun hakkı olan ilâhlık sıfatına başkalarını da ortak etmek anlamı kastedilmiş ise, bu ifade ya da görüş, tevhdî dininin prensiplerine aykırıdır.

18 MAYIS 2010

İLÂHİYAT VE TASAVVUF ANA BİLİM DALI
SÜBE BAŞKANLIĞI



DIS 35

⁶⁴ Bakara 2/163.

(050308)

EBU TÂLİB EL-MEKKÎ'DE İRFANÎ BİLGİYE YÜKSELİŞ

Mehmet Necmeddin BARDAKÇI*

ÖZET

Sûfilere göre bilgi iki kısımdır. Birincisi insanın çalışıp duyu organları ve akılla elde ettiği; ikincisi ise Allah'ın insanın kalbine bağışladığı bilgidir. Birincisi genel bir bilgi iken, ikincisi özel bir bilgidir. Sûfiler bu bilgiyi elde etmek için zühd, zikir ve tefekkür, riyâzet ve uzlet gibi pratikleri uygularlar. Bir sûfi olan Ebu Tâlib el-Mekkî, irfânî bilgi denilen bu özel bilgi çeşidine ibadetlerin yanı sıra zikir ve tefekkürle ulaşılacağını ifade etmektedir. İrfânî bilgiye ulaşan kişi, Allah'ı görüyormuş gibi davranış sergileyen olgun bir insandır.

Anahtar kelimeler: Tasavvuf, Ebu Tâlib el-Mekkî, Bilgi, Mârifet, Zikir, Tefekkür.

ABSTRACT

Rising to Irfânî Knowledge in Abu Talib al-Makki

For Sufis, knowledge is twofold: the first is that one can gather through senses. The second is that God gives to the heart of the person. The first is a general knowledge, while the second is more special one. In order to get this special knowledge, sufis adopt the practice of zuhd, dhikr and thinking, riyazah and isolation. As a sufi, Abu Talib al-Makki expresses that one can reach this special knowledge, namely “Irfani knowledge” through dhikr and tafakkur. Who reaches “Irfani knowledge” is a mature person who behaves as if he sees Allah.

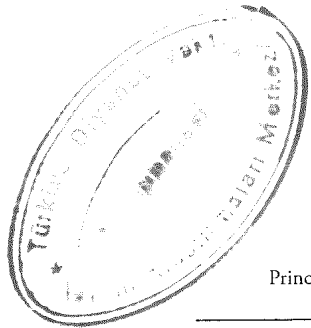
Keywords: Mysticism, Abu Tâlib al-Makki, Knowledge, Marifah, Dhikr, Tafakkur.

Giriş

İslâm kültür ve medeniyetinin temelini oluşturan bilgi, mutasavvıflar tarafından da tasavvufun temel şartı kabul edilir ve genellikle kesbî (çalışarak elde edilen) ve vehbî (Allah'ın bir bağışı) olması yönüyle değerlendirilerek ilim ve mârifet şeklinde iki kısma ayrılır. İlim, *a-l-m* kök fiilinden master olup sözlükte bilmek, öğrenmek, bir şeyin hakikatini idrak etmek, anlamak, tanımak,

* Doç. Dr., SDÜ İlahiyat Fakültesi Tasavvuf Ana Bilim Dalı Öğretim Üyesi

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A Pseudo-Abū Ṭālib al-Makkī?: The Authenticity of *ʿIlm al-qulūb*¹

Sacko Yazaki

Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge

Abstract

This article examines the authenticity of *ʿIlm al-qulūb* (The Knowledge of Hearts), which is attributed to the early Sufi writer Abū Ṭālib al-Makkī (d. 386/996). Al-Makkī is the author of *Qūt al-qulūb* (The Nourishment of Hearts), which exerted a significant influence on later Muslim thinkers, especially Sufis, as an encyclopaedic work on ethics and spirituality in Islam. Questions around the authenticity of his alleged other work, *ʿIlm al-qulūb*, have sometimes been raised, and recent scholarship seems to deny authorship to al-Makkī. However, the matter has yet to be analysed thoroughly. This article first introduces modern scholarship on the *ʿIlm* and examines its extant manuscripts and contents. It goes on to compare the *Qūt* and the *ʿIlm* through a study of their aims, structures, approaches, and the religious authorities cited in both works. After tackling the question of the authenticity of the *ʿIlm* through an analysis of both external and internal evidence, this article touches upon the notion of authorship in the context of medieval Islamic writings.

Keywords

Abū Ṭālib al-Makkī, *ʿIlm al-qulūb*, *Qūt al-qulūb*, authenticity, authorship, Sufism

Résumé

Cet article interroge l'authenticité du *ʿIlm al-qulūb* (La connaissance des cœurs), attribué à un auteur soufi « de la première heure », Abū Ṭālib al-Makkī (m. 386/996). Al-Makkī composa le *Qūt al-qulūb* (La nourriture des cœurs), lequel exerça une influence significative sur les penseurs musulmans ultérieurs – en particulier soufis – en tant que travail encyclopédique sur l'éthique et la spiritualité en Islam. On a parfois soulevé la question de l'authenticité d'un autre écrit qu'on lui attribue, le *ʿIlm al-qulūb*, mais les universitaires semblent aujourd'hui lui en refuser la paternité. Toutefois, ce point doit être analysé minutieusement. Notre contribution expose dans un premier temps l'état de la recherche sur le *ʿIlm* et examine les manuscrits disponibles ainsi que leur contenu. Puis elle compare le *Qūt* et le *ʿIlm* au moyen d'une étude de leurs visées, structures et approches respectives, sans omettre les autorités religieuses citées dans chacun de ces

¹ The basic materials of this article are based on a chapter of my PhD thesis, "A Study of Abū Ṭālib al-Makkī", submitted to University of Edinburgh in 2010. My sincere thanks go to Professor Carole Hillenbrand for her constant support, and Dr Stephen R. Burge, Professor Yasir Suleiman and Dr Paul Anderson for their helpful comments on my article. Needless to say, all the deficiencies that remain come from me, mainly from my stubbornness in not taking advice all the time.

ouvrages. Après avoir traité de l'authenticité du *ʿIlm* en recourant à une analyse des éléments tant externes qu'internes, cet article aborde la notion d'atorat dans le contexte des écrits musulmans médiévaux.

Mots clés

Abū Ṭālib al-Makkī, *ʿIlm al-qulūb*, *Qūt al-qulūb*, authenticity, authorship, Sufism

MADDE YATIRILMISIKTAN
SONRA GELEN DOKÜMAN

Introduction

Abū Ṭālib Muḥammad al-Makkī (d. 386/996), an enigmatic ascetic and preacher from Ḡabal,² is famous for his encyclopaedic work on ethics and spirituality in Islam, *Qūt al-qulūb* (The Nourishment of Hearts). This book is known particularly for its great influence on the prominent Islamic thinker Abū Ḥāmid al-Gazālī (d. 505/1111) in his study of Sufism³ and his writing of *Iḥyāʾ ulūm al-dīn* (The Revivification of the Religious Sciences). In 1964, a book called *ʿIlm al-qulūb* (The Knowledge of Hearts) was published and its editor, ʿAbd al-Qādir Aḥmad ʿAṭā, attributed the work to al-Makkī.⁴ Until then, this work had been largely unknown to researchers on Sufism,⁵ as none of the major medieval biographical dictionaries mention this work in their narratives on al-Makkī.⁶ In the introduction to the *ʿIlm*, ʿAṭā refers to the problem of its authenticity and concludes that this treatise was definitely written by al-Makkī.⁷

After this publication, a number of scholars include the *ʿIlm* as al-Makkī's *œuvre*, emphasising the need for more academic attention to it.⁸ The tide changed in the last decade when doubt about al-Makkī's authorship has grown. In 1999, Naṣr Allāh Pūrḡavādī argues that the author of the *ʿIlm* is not

² Or Ḡibāl, the area between Iraq and Ḥurāsān.

³ The work is mentioned in his autobiographical book: Abū Ḥāmid al-Gazālī, *al-Munqid min al-dalāl*, ed. Maḥmūd Biḡū, Damascus, Dār al-taqwā, 1992, p. 64.

⁴ Abū Ṭālib al-Makkī, *ʿIlm al-qulūb*, ed. ʿAbd al-Qādir Aḥmad ʿAṭā, Cairo, Maktabat al-Qāhira, 1964 [reprint, Beirut, Dār al-kutub al-ʿilmiyya, 2004]. The 2004 edition will be used in this article [hereafter, *ʿIlm*] unless specified. See below for further detail about the two editions.

⁵ E.g. L. Massignon does not mention the *ʿIlm* in his articles on al-Makkī; "Abū Ṭālib Muḥammad b. ʿAlī al-Ḥārithī al-Makkī", *EF*.

⁶ E.g. Abū Bakr Aḥmad al-Ḥaṭīb al-Baḡdādī, *Taʾrīḥ Baḡdād aw Madīnat al-salām*, Cairo, Maktabat al-Ḥajāḡī, 1931, III, p. 89; ʿAbd al-Raḥmān b. al-Ḡawzī, *al-Muntaẓam fī Taʾrīḥ al-mulūk wa-l-umam*, Haydarabad, Maṭbaʿat Dāʾirat al-maʾārif al-ʿuṣmāniyya, 1357/1938, VII, p. 189-90; Aḥmad b. Muḥammad b. Ḥallikān, *Wafayāt al-aʾyān wa-ambāʾ abnāʾ al-zamān*, ed. Iḥsān ʿAbbās, Beirut, Dār Ṣādir, 1968, IV, p. 303-4; ʿAbd al-Raḥmān Ḡāmi, *Nafahāt al-uns min ḥaḍarāt al-Quds*, ed. Tawḥīdī Pūr, Tehran, Kitābforūsh-i Saʿdī, 1337/1918-19, p. 121.

⁷ *ʿIlm*, p. 6-7.

⁸ See the section on modern scholarship on the *ʿIlm* below.

EBU TALIB EL-MEKKI

EBÛ TÂLİB EL-MEKKÎ (386 / 996) VE BAZI HADİS MESELELERİNE BAKIŞI

Doç.Dr. Bilal SAKLAN

GİRİŞ

Hız. Peygamber(s.a.v.)'in Sünneti, hiç bir İslam âliminin müstağni kalamayacağı temel kaynaklardan birisidir. İslâmî ilimlerin muhtelif dallarında kaleme alınan eserlerin hemen hepsinde, konuların izahı veya ileri sürülen görüşlerin desteklenmesi esnasında Kur'an-ı Kerim ayetlerinin yanında, Rasûlullah'ın (s.a.v.) mübarek söz ve uygulamalarına da müracaat edilmiştir. Tefsir, Fıkıh ve Kelâm gibi temel İslam bilimlerinde olduğu gibi, Ahlak ve Tasavvuf ilimlerinde de durum böyledir.

Temel İslâmî ilimlerle meşgul olan âlimlerin Hadis ilimlerine bakış tarzı, onları kullanım biçimleri ile kullanılan malzemelerin mahiyetinin farklılık arzettiğini görmekteyiz. Bazıları hadislerin daha çok itikadla alâkalı olanlarıyla ilgilenirken diğer bir kısmı ahkâmla, kimileri de Kur'an-ı Kerim ayetlerini açıklayan kısımlarıyla uğraşmışlardır. Bunların yanında, sünnet malzemesini daha çok teknik yönden değerlendirmeye çalışan usûl âlimleri de olmuştur. Bunlar içerisinde sûfîlerin genellikle müslümanın zühd, ahlak ve irfan yönleriyle alâkalı hadislerle ilgilendikleri müşahade edilmektedir. Muhteva açısından farklılık arzeden bu hadisler, ortaya konan kriterlerden dolayı, sıhhat açısından da değişiklik göstermektedir.

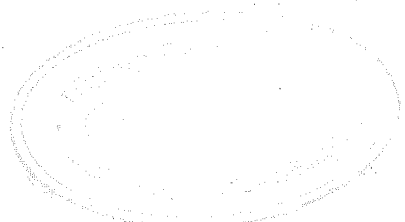
Sûfîlerin Hadis ilimlerine bakışlarıyla; sünnet malzemesini kullanım tarzlarının ve bu malzemenin mahiyetini; kemiyet ve

Selçuk Üniversitesi

İLÂHİYAT FAKÜLTESİ DERGİSİ

sayı: 6 , Konya 1996 , s. 67-123.

D.198



15 EYLÜL 1998

الموسم عن الامام الكبير

كتاب

قوت القلوب

في سلامة الجرب ، ووصف طريق الري الى مقام التوجه

للإمام المحقق

أبي طالب المكي ✓

المتوفى سنة ٢٨٦ هـ

حقن نصوصه وصححها وتوفّر على دراستها

دكتور عبد المنعم الحفني

الجزء الثالث

Kahire
14/6/1996

21 MAYIS 2003

MADDE YATIMLENENİN
SONRA GELEN DOKÜMAN

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| Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi | |
| Dem. No: | 55513-3 |
| Tas. No: | 297.7 TALK |

٥٢٢- تفسير القرآن العظيم (شفاء القلوب) *

EBU TALIB eL-MEKKI

لأبي طالب المكي: محمد بن علي بن عطية، الحارثي، الصوفي الكبير (ت

٣٨٦ هـ)

منه نسخة محفوظة في خزانة القرويين بفاس، رقم (٩٣٧) تتضمن النصف
الأول في (٢٣٣) ورقة، عليه تحبب بتاريخ ١٠١١ هـ^(٥).

^(٥) فهرس مخطوطات خزانة القرويين بفاس ٣٧١/١.

وقد شكك فهرس الخزانة السابقة بصحة نسبة هذا الكتاب لأبي طالب
الصوفي فقال: وبتتبع بعض فصول التفسير المذكور المنسوب إلى أبي طالب
وقع لي ارتياب في صحة هذه النسبة لأبي طالب المكي حيث إن صاحب
هذا التفسير له براعة خاصة في النحو والقراءات، وهذه البراعة الموصوفة
لا تعرف لأبي طالب المكي الصوفي، وإنما عرف بها مكي بن أبي طالب
القيرواني الأصل الأندلسي الوفاة، سيما وقد ذكروا في ترجمة هذا الأخير
أن له تفسيراً بخلاف الأول. والله أعلم^(١).

أقلت: والسبب الذي اعتمده الفهرس وبنى عليه شكه وارتياجه في نسبة
هذا الكتاب لمؤلفه غير كاف، وتبقى نسبة الكتاب موضع دراسة وبحث،
وقد يحتج لصحة نسبته لأبي مكي الصوفي مقارنة عنوانه لعنوان كتابه
الذي أسماه «قوت القلوب في معاملة المحبوب ووصف طريق المريـد إلى
علم التوحيد». والله تعالى أعلم.

٥٢٣- تفسير القرآن العظيم *

لابن جرو الأسدي: عبيدالله بن محمد بن جرو، أبي القاسم، المعتزلي (ت

٣٨٧ هـ)

ذكره الداودي^(٢) والبغدادي^(٣).

^(١) المصدر السابق ٣٧٢/١.

^(٢) طبقات المفسرين ٣٧٧/٢.

^(٣) إيضاح المكنون ٣٠٢/١.

al-Mak, 'Alī

Further reading

- Burnett, Charles and Jacquart, Danielle (eds), *Constantine the African and 'Alī ibn al-'Abbās al-Mağūsī: The Pantegni and Related Texts*, Leiden (1994) (with further bibliography).
 Sezgin, Fuat (ed.), *'Alī ibn al-'Abbās al-Majūsī (4th/10th cent.): Texts and Studies*, Frankfurt am Main (1996).
 Ullmann, Manfred, *Die Medizin in Islam*, Leiden (1970), 140–6 (with further bibliography; Ullmann offers a translation of the Introduction and a summary table of contents).

L.I. CONRAD

al-Mak, 'Alī (1937–1992)

Sudanese short-story writer, poet and translator. Born in Omdurman, al-Mak graduated with honours in Arabic language and literature from Khartoum University. At his death he was director of the Arabic Language Translation Unit. His work reflects a social-realist view. Al-Mak's first short story appeared in the Khartoum bi-weekly *al-Šarāḥa* when he was only 16. His major poetic work, *Madīna min Turāb* (Khartoum, 1974), is a long prose poem which structurally resembles the classical *qaṣīda*; the poem opens with the poet's description of the entryway to his 'beloved', the decaying Omdurman *sūq*.

Text edition

- A City of Dust*, al-Fatih Mahjub (trans.), C.E. Berkley (ed. and intro.), Washington DC (1982)

C. BERKLEY

al-Makkī, Abū Ṭalīb (d. 386/996)

Abū Ṭalīb Muḥammad ibn 'Alī al-Makkī was a Šūfī writer. Of Iranian origin, he grew up in Mecca, then lived in Basra and later in Baghdad, where he died. In Basra he attached himself to the Sālimiyya, the mystic theological school of Aḥmad ibn Sālīm. Al-Makkī is the author of the *Qūt al-qulūb*, the most comprehensive handbook on classical Sufism. This work especially presents the traditions of Basran Sufism, i.e. those of the school of **Sahl al-Tustarī**, which were transmitted within the Sālimiyya. The book is also of particular importance because it served as the model for **al-Ghazzālī's** *Iḥyā' 'ulūm al-dīn*. Indeed, one may go so far as to say that the *Iḥyā'* is in fact nothing more than a reworking of the *Qūt al-qulūb*.

Text editions

- Die Nahrung der Herzen. Abū Ṭalīb al-Makkīs Qūt al-qulūb*, Richard Gramlich (trans.) 4 vols, Stuttgart (1992–5).
Qūt al-qulūb, Cairo: 1351/1932; 1381/1961.
 (There are no critical editions of al-Makkī's work.)

B. RADTKE

maktab see education

maktaba see libraries

malāḥim

The ancient meaning of *malḥama*, pl. *malāḥim*, was 'bloody fight', 'battlefield'. Muḥammad himself was called *nabī al-malḥama*, an expression understood as meaning 'prophet of contention' (but also of reconciliation). The term acquired the further sense of prediction, eschatological prophecy, e.g. the *malḥamat Dāniyāl*. Al-Jāḥiẓ states that the first author of a *qaṣīdat al-malāḥim* was Ibn 'Aqb al-Laythī. Ibn Khaldūn notes that by *malāḥim* the Maghrib peoples meant prophecies concerning future wars and the duration of dynasties. Reverting to this concept, Sulaymān al-Bustānī has proposed the use of *malḥama* to signify *shi'r qaṣaṣī*, **epic poetry**, a term accepted among men of letters. The name *sīra sha'biyya* (see **sīra literature**) is, however, preferred for popular Arab epic cycles.

Further reading

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 de Sacy, S., *Chrestomathie arabe*, Paris (1826), 2: 298–302.
 Fahd, T., *La Divination arabe*, Paris (1987).
 Fodor, A., 'Malḥamat Dāniyāl', in *The Muslim East: Studies in Honour of J. Germanus*, Budapest (1974), 85–133.
Iliyādhat Hūmīrūs, Sulaymān al-Bustānī (trans.), Cairo (1904), 162–75.
 al-Jizāwī, Sa'd al-Dīn, *al-Malḥama fī al-shi'r al-'Arabī*, Cairo (1967).

G. CANOVA

al-Malā'ika, Nāzik Šādiq (1923–)

Iraqi poet and critic. Born into a wealthy literary family in Baghdad, al-Malā'ika

T.C.
SELÇUK ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
TEMEL İSLAMİ BİLİMLER ANA BİLİM DALI
TASAVVUF BİLİM DALI

86971

30 Eylül 2008

MADDE YAYINLANMIŞTIR
SONRA GELİR DOKÜMAN

EBÛ TÂLİB EL-MEKKÎ'NİN ZÜHD ANLAYIŞI

YÜKSEK LİSANS TEZİ

DANIŞMAN

Prof. Dr. Şerafeddin GÖLCÜK

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| Tas. No: | 297.72 GEL.E |

HAZIRLAYAN

Melek ÇELİK

T.C. YÜKSEKÖĞRETİM KURULU
DOKÜMANTASYON MERKEZİ

KONYA - 2000

أبو طالب المكي (٠٠٠ - ٣٨٦هـ = ٠٠٠ - ٩٩٦م)

وذهب المكي إلى بغداد، وكان لرأيه في السماع الصوفي - الذي قبله بشروط شديدة- أثر في خلافه مع بعض شيوخها. ويحتمل أن يكون ذلك قد تم قبل ٣٤٦هـ.

ثم خرج المكي إلى البصرة فالتقى بأهم من عاصره من شيوخه. وهو أبو الحسن أحمد ابن محمد بن سالم الذي تنسب إليه أو إلى أبيه فرقة السالمية، وهي فرقة كلامية ما تزال تحتاج إلى جمع آرائها لتكوين فكرة دقيقة عنها. ثم عاد إلى بغداد مرة ثانية فعقد له مجلس الوعظ بها، واجتمع الناس على مجلسه، وسمعوا منه كلاماً كثيراً عن تطهير القلوب من كل ما يشغلها عن الله تعالى، وضرورة إخلاص النية والعبادة لله تعالى، ومراقبة الله في السر والعلن، ومخالفة أهواء النفوس، ومجاهدة نوازعها، وضبط مشاعرها وخواطرها، كما سمعوه يتحدث عن مقامات الصالحين، وأحوال الموقنين، ومعارف أهل الولاية، وثمرات الطاعة، وكان يستعين في ذلك كله بمحفوظه من القرآن

هو أبو طالب : محمد بن علي بن عطية الحارثي المكي العجمي، أغفلت المصادر الصوفية الحديث عنه، ولم تورد هذه المصادر عنه إلا معلومات قليلة، وكان الخطيب البغدادي هو أول من ترجم له، وكانت ترجمته أساساً لما تلاها من ترجمات. وهو لا يحدد تاريخاً لمولده، وقد كانت ولادته بعراق العجم، ونشأ بين بغداد وواسط، ثم هاجر إلى مكة، فعاش بها ونُسب إليها كما نُسب إليها غيره، وحضر مجالس العلم والوعظ التي كانت تعقد بالحرَم المكي، وتوفى ببغداد عام ٣٨٦هـ.

والتقى في مكة بكثير من شيوخه وتلاميذه، ومنهم شيخه أبو سعيد ابن الأعرابي، وأبو بكر الأجرى صاحب كتاب الشريعة، وأبو علي الكرمانى الذي يعدُّه المكي من الأبدال. ولم تكن حياته بها يسيرة فيما يبدو، ومما يدل على ذلك أنه كان يشكو مما حل بها من غلاء. ولم تسكن شكواه حتى رأى رؤيا يُقال له فيها: ان الموضع عزيز، وكل شيء به عزيز، فإن أردت أن ترخص الأشياء عليك فضعها إلى شرف الموضع حتى ترخص:

Abū Tālib Al-Makki: A Traditional Sūfi

Dr. W. Mohd. Azam

Department of Usul al-Din, International Islamic University, Jalan Universiti, 46350 Petaling Jaya, Selangor, Malaysia

Abū Tālib Muhammad Ibn 'Alī Ibn 'Aṭīyah al-Hārith al-'Atamī al-Makki obtained a systematic education in Makkah under Abū Sā'id Ibn al-A'rābī, 'Abīd al-Shatt al-Muzaffar b. Sahl¹ and Abū 'Alī al-Kirmānī,² all of whom he referred to as "our master" (*shaykhunā*). Nothing has come to light in other sources about any of these teachers of al-Makki, except Abū Sa'id Ibn al-A'rābī,³ the disciple of al-Junayd (d. 298/910). One of his writings is the *Ṭabaqāt al-Nussāk* of which al-Makki related in his *Qūt al-Qulūb*.⁴ It can be assumed, therefore, that al-Makki probably became familiar with the teachings of Abū Sa'id in particular and also with the wider ideas of al-Junayd while he was in Makkah. It can be assumed that he underwent a systematic study of Sufism under this man while he was in this city.

After deciding to leave Makkah, al-Makki went to Baṣra. Little is known about his life there except that he was a loyal adherent of the Salimiyyah school of thought.⁵ Al-Baghdādī and Ibn Khallikān say that he entered Baṣra after the death of Abū'l-Ḥasan Ibn Sālim (d. 350/960)⁶ from whom the Sālmites took their name. This conflicts, however, with his own statement in which he clearly mentioned that he saw Ibn Sālim during his life time. He wrote:

Some of the pious predecessors (*salaf*) used to leave their whiskers (*sibalayh*) which are the extremities of the moustache. Such a practice is narrated about 'Umar and others. Likewise I saw Abū al-Ḥasan b. Sālim, may Allah have mercy on him, doing this.⁷

If this statement of al-Makki is to be believed, it can be assumed that al-Makki entered Baṣra before 350/960 and that he had the opportunity to meet Ibn

Salim. It can be assumed that his relationship with Ibn Sālim was close enough for him to have the opportunity to notice such a practice. Therefore, the views of al-Baghdādī and Ibn Khallikān seem to be incorrect. As for the Salimiyyah school of thought, it is important to discuss it in relation to the career of al-Makki in Baṣra.

The Sālmiyyah was a school of dogmatic theologians (*mutakallimūn*) with mystical leanings. According to Massignon this school of thought was formed among the Mālikī Sunnis at Baṣra in the third and fourth centuries of the *Hijrah*.⁸ The real founder of this school of thought was Abū Muḥammad Sahl b. 'Abd Allah b. Yūnus al-Tustarī who was born in Tustar in 203/818. He was noted for his piety and was an eminent *ṣūfī* of his time. He died in Baṣra in 283/896.⁹

Abu 'Abd Allāh Muḥammad b. Sālim (d. 297/909) succeeded Sahl al-Tustarī as the leader of this school of thought.¹⁰ He is said to have been very close to Sahl and is described in the *ṣūfī* sources as the companion and disciple of Sahl.¹¹ He is said to have compiled and edited "a thousand sayings" of Sahl in addition to his contribution to the compilation of the *Tafsīr*.

Under the auspices of Muḥammad b. Sālim, this school of thought came to bear the name Sālmiyyah.¹² Al-Sarrāj (378/988) appears to have acknowledged Ibn Sālim as amongst the luminary *ṣūfīs* at that time with regard to many aspects of *ṣūfī* doctrines¹³ except in the case of the utterances of Abū Yazīd al-Bisṭāmī who was strongly condemned by Ibn Sālim.¹⁴ It may be pointed out that Muḥammad b. Sālim attracted many students and followers, one of whom was Abū Ḥulmān al-Fārisī al-Ḥalabī who is said to have founded the Ḥulmāniyyah school of thought in Damascus. Abū Ḥulmān was accused of being involved with the *Ḥulūlī* group (those who believe in the doctrine of

* أبو طالب المكي (محمد بن علي بن عطية الحارثي) ت ٣٨٦هـ / ٩٨٦م .

١ - علم القلوب :

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- ٣١١ص ، ف ١٦ص ، المحتوى ، الموضوعات .
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٢ - قوت القلوب في معاملة المحبوب ووصف طريق المرید إلى مقام التوحيد :

- المطبعة الميمنية ، ١٣١٠هـ / ١٨٩٢م ، ج ٢ .
- تصحيح لجنة التصحيح في المطبعة ، القاهرة : شركة مكتبة ومطبعة مصطفى البابي الحلبي وأولاده بمصر ، مطبعة مصطفى البابي الحلبي وأولاده بمصر ، ١٣٨١هـ / ١٩٦١م .
- ٥٥٤ص ، ف ٤ص : المحتوى .

09 KASIM 1995

MADE IN JAPAN
SOTTA S. S. JAPAN

- Ebu Talib el-Makki

أبو طالب المكي (صاحب قوت القلوب)

محمد بن علي بن عطية ، الحارثي ، المكي ، أبو طالب:

٣٨٦هـ — ...

٩٩٩م — ...

* في الوفيات/ لابن قنفذ: «مات: ٣٨٩هـ». ولكن محقق الكتاب أشار في الهامش بقوله: «كذا في الأصل والصواب ٣٨٦هـ».

- ١- تاريخ بغداد: ترجمة رقم ١٠٧٩ في ٣ : ٨٩-
- ٢- سير أعلام النبلاء: ترجمة رقم ٣٩٣ في ١٦ : ٥٣٦.
- ٣- ميزان الاعتدال: ترجمة رقم ٧٩٧٦ في ٣ : ٦٥٥.
- ٤- العبر في خبر من غير في ٣ : ٣٣.
- ٥- الأنساب/ للسمعاني (مخطوطة مصورة) في ٢ : ٥٤١ أ
- ٦- اللباب في تهذيب الأنساب/ لابن الأثير في ٣ : ٢٥٣.
- ٧- الوافي بالوفيات: ترجمة رقم ١٦٠٩ في ٤ : ١١٦.
- ٨- المنتظم : ترجمة رقم ٣٠٣ في ٧ : ١٨٩.
- ٩- مرآة الجنان في ٢ : ٤٣٠.
- ١٠- لسان الميزان ترجمة رقم ١٠١٤ في ٥ : ٣٠٠.
- ١١- النجوم الزاهرة في ٤ : ١٧٥.
- ١٢- كشف الظنون في مواضع منها ٢ ع ١٣٦١، ١٣، ٢٠١٣.
- ١٣- هدية العارفين ٢ ع ٥٥-
- ١٤- الوفيات/ لابن قنفذ: تحقيق عادل نويهض: ترجمة رقم ٣٨٩ في ص ٢٢٢ والهامش.
- ١٥- شذرات الذهب ٣ : ١٢٠.
- ١٦- فهرس التيمورية (أسماء المؤلفين) ٣ : ١٧٩.
- ١٧- الأعلام ط ٣ في ٧ : ١٥٩، ط ٤ في ٦ : ٢٧٤.
- ١٨- معجم المؤلفين ١٢ : ٢٧.

125. ABŪ ṬĀLIB AL-MAKKĪ (M. b. 'A. b. 'Aṭīyya al-Ḥārithī al-Wā'iz), *Qūt al-qulūb fi mu'āmalat al-maḥbūb wa wasf ṭarīq al-murīd ilā maqām al-tawḥīd*, I-III, éd. Maḥmūd Ibr. M. al-Riḍwānī, Le Caire, Maktabat Dār al-Turāth, 1422/2001; 17x 24 cm., 1744 p. *Ebū Ṭalīb et al-Makkī*

Pour l'A., 6 jum. II 386/26 juin 996, à Bagdad, *GAS*, I, 666-7; Ibn Khallikān, IV, 303-4, n° 630 (date précise de sa mort); *San*, XVI, 536-7. On verra surtout l'introduction à la traduction allemande de Richard Gramlich: *Die Nahrung der Herzen*, Abū Ṭālib al-Makkīs Qūr al-qulūb eingeleitet, übersetzt und kommentiert, I-IV, Stuttgart, Franz Steiner («FIS», 16/1-4), 1992-5, 556+599+722+268 p.

Ce texte a été plusieurs fois imprimé en Égypte: 1. I-II, Le Caire, al-Maymaniyya, 1310/1893, avec deux autres ouvrages en marge: Abū 'Alī Zayn al-Dīn 'Alī al-Ma'yārī al-Fanānī, *Sirāj al-qulūb wa 'ilāj al-dhunūb*, et 'Imād al-Dīn al-Umawī, *Ḥayāt al-qulūb fi kayfiyyat al-wuṣūl ilā al-maḥbūb*; réimpr. Beyrouth, Dār Ṣādir, s.d., 371+298+5 p. 2. I-IV en 2, Le Caire, al-Maṭba'a al-miṣriyya, 1932; 3. I-II en 1, Le Caire, Muṣṭafā al-Bābī al-Ḥalabī, 1961. 2 et 3 ont été éditées sur la base de 1. 4. I-III, éd. 'Abd al-Mun'im al-Ḥifnī, Le Caire, Dār al-Rashād, 1991-6, éd. non critique, sans aucune note (*MIDEO*, 21, n° 487).

Ici, texte vocalisé, annotations. En *MIDEO*, 28, nous recenserons l'éd. critique suivante dont nous avons déjà examiné le vol. 1, au Caire, en janvier 2006: éd. 'Abd al-Ḥamīd Madkūr et 'Amir al-Najjār, Le Caire, al-Hay'a («Turāthunā»), 2005; 16,5x23,5 cm., 463 p., établie à partir de trois mss.: 1. DK 1543, Ṭal'at taṣawwuf, 181 f., ms. (maghrébin) de base. 2. DK 137 taṣawwuf en deux juz'-s. Copiste: 'Al. al-Ṭanbūlī al-Azharī al-Shāfi'ī; juz' 1, 295 f.; juz' 2, 386f.; achevé un samedi de dh al-q. II 45. 3. DK 1544, Ṭal'at taṣawwuf, 357 p., s.d. (chez Sezgin, daté de 492). 4. DK 136 taṣawwuf., en deux vols., 320+322 f. Copiste Rashwān 'Uthmān, 1271, ms., non retenu par l'édit.

Nous en dirons plus alors sur ces deux éd.

13 AĞU 2009

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قوت القلوب في معاملة المحبوب

لأبي طالب محمد بن علي بن عطية المكي المتوفى سنة ٣٨٦هـ .
(الوافي بالوفيات ٤ : ١١٦ ، مرآة الجنان ٢ : ٤٣٠ ، شذرات الذهب ٢ : ١٢٠) طبع عدة مرات .

أبو الفتح عثمان بن عبد الله الدمشقي المتوفى سنة
١٢١٤هـ (سبق في الأجرومية والأشباه
والنظائر) .

— متهج تحرير المطلبوب في شرح قوت القلوب
(هدية العارفين ١ : ٦٦٠) .

أبو عبد الله محمد بن خلف بن سعيد بن وهب
الأندلسي المرسي المعروف بابن المرباط المتوفى سنة
٤٨٥هـ (سبق في البخاري وغيره) .

— أتوصل إلى الغرض المطلبوب من جواهر

قوت القلوب

خ الظاهرية ١٠٩٧٨ .

فاطمة عباس عبدالرحمن مها أحمد علام, دليل الرسائل الماجستير و
الدكتوراه التي نوقشت في كلية دار العلوم منذ عام 1985 و حتى نهاية
فبراير 1997, القاهرة 1418 - 1999: (جامعة القاهرة). ISAM KTP 88569

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[٧٨١] عبدالحميد عبدالمتعم مكيور
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٤٠٤ ورقة . - ماجستير

117. ABŪ ṬĀLIB al-MAKKĪ (M. b. 'A. b. 'Aṭīyya al-Ḥārithī al-Wā'iz), *Qūt al-qulūb* (*al-Mausū'a al-islāmiyya al-kubrā, Qūt...*), III, éd. 'Abd al-Mun'im al-Ḥifnī, Le Caire, Dār al-Rashād, 1416/1996; 17x24 cm., 636 p., *indices*.

Pour M, m. à Bagdad 6 jum. II 386/25 juin 996 (*Shadharāt*, III, 121) v. *El*, I, 156; *GAL*, I, 200; *S I*, 359-60; *GAS*, I, 606-67; *San*, XVI, 536-7; Sarkis, 320-1; *Dhakhā'ir*, 304; Ṣālihiyya, III, 486.

Outre l'éd. du Caire, I-II, al-Maṭba'a al-Maymaniyya, 1310/1892, réimpr. Beyrouth, Dār Ṣādir, s.d., 371+298+5 p., avec en marge *Sirāj al-qulūb* et *Ḥayāt al-qulūb*, il y en eut au moins trois autres éd. au Caire: I-IV, al-Maktabat al-Ḥusayniyya ('A. M. 'Abd al-Laṭīf), 1351/1932, 202+2+200+1+205+3+231+2 p.; I-IV en 2, al-Maṭba'a al-Miṣriyya (M. M. 'Abd al-Laṭīf), 1937; I-II, Muṣṭafā I-Bābī I-Ḥalabī, 1381/1961, 554 p. Ce sont, peu ou prou, des reprises de la première.

Fin de cette éd. commerciale (les vol. I-II, en *MIDEO*, 20, n° 160), aucune note; simple reprise d'une éd. antérieure non mentionnée. Toutefois les trois *indices* pour l'ensemble des vol. (*nom., vers. coranicorum, init. traditionum*) seront de quelque utilité.

Il a été traduit s. t. *Die Nahrung der Herzen*, eingeleitet, übersetzt und kommentiert von Richard Gramlich, I-IV, Stuttgart, Franz Steiner (Freiburger Islamstudien, Bd. XVI, 1-4), 1992-5; 21,5x31 cm., 556+599+722+268 p.

1997
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371-372

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كتاب المواعظ * EBÛ UBEYD, Kāsim b. Sellām

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[y.y : y.y.] , ص. 304. ISAM 95809.

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(ب) حياة القلوب في كيفية الوصول الى المحبوب ، لصاد الدين الاموي السنوي .
- القاهرة ، ١٣٥١ هـ = ١٩٣٢ م ، ٤ ج .
- القاهرة ، المطبعة المصرية ، ١٩٣٧ م ، ٢ ج في ٢ مج .
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رقم 291 ورقة 346؛ فيض الله أفندي رقم 1266-1269

ورقة 184+231+231؛ وفي مكاتب استانبول نسخ

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160. ABŪ ṬĀLIB al-MAKKĪ (M. b. ʿA. b. ʿAtīyya al-Hārithī al-Wāʿiz), *Qūt al-qulūb (al-Mawsūʿa al-islāmiyya al-kubrā Qūt...)*, I-II, éd. ʿAbd al-Munʿim al-Hifnī, Le Caire, Dār al-Rashād, 1412/1991, 158 + 159 p.; 17x24 cm.

Pour M, m. 386/996, à Bagdad, *v. Gas*, I, 606-67.

Éd. commerciale, aucune note; simple reprise d'une éd. antérieure non mentionnée. Outre l'éd. du Caire, I-II, 1310/1892, réimpr. Beyrouth, Dār Ṣādir, s. d., 371 + 298 + 5 p., avec en marge *Sirāj al-qulūb* et *Ḥayāt al-qulūb*, al-Maṭbaʿa al-Maymaniyya, il y en eut au moins trois autres éd. au Caire (I-IV, 1351/1933; I-IV en 2, al-Maṭbaʿa al-Miṣriyya, 1937; I-II, Muṣṭafā I-Bābī l-Ḥalabī, 1961), qui, peu ou prou, ne sont que des reprises de la première.

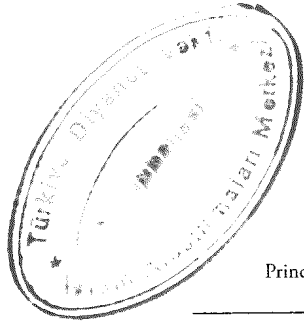
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21 AGUSTOS 1995

Claude GILLIOT, "Textes Arabes Anciens Édités en Égypte au Cours Années 1990 à 1992" MIDEO (Melanges Institut Dominicain d'Etudes Orientales du Caire), Vol.21, 1993 Louvain. pp.385-562.



Ebu Talib al-Makki 050308
578

A Pseudo-Abū Ṭālib al-Makkī?: The Authenticity of *ʿIlm al-qulūb*¹

Saeko Yazaki

Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge

Abstract

This article examines the authenticity of *ʿIlm al-qulūb* (The Knowledge of Hearts), which is attributed to the early Sufi writer Abū Ṭālib al-Makkī (d. 386/996). Al-Makkī is the author of *Qūt al-qulūb* (The Nourishment of Hearts), which exerted a significant influence on later Muslim thinkers, especially Sufis, as an encyclopaedic work on ethics and spirituality in Islam. Questions around the authenticity of his alleged other work, *ʿIlm al-qulūb*, have sometimes been raised, and recent scholarship seems to deny authorship to al-Makkī. However, the matter has yet to be analysed thoroughly. This article first introduces modern scholarship on the *ʿIlm* and examines its extant manuscripts and contents. It goes on to compare the *Qūt* and the *ʿIlm* through a study of their aims, structures, approaches, and the religious authorities cited in both works. After tackling the question of the authenticity of the *ʿIlm* through an analysis of both external and internal evidence, this article touches upon the notion of authorship in the context of medieval Islamic writings.

Keywords

Abū Ṭālib al-Makkī, *ʿIlm al-qulūb*, *Qūt al-qulūb*, authenticity, authorship, Sufism

Résumé

Cet article interroge l'authenticité du *ʿIlm al-qulūb* (La connaissance des cœurs), attribué à un auteur soufi « de la première heure », Abū Ṭālib al-Makkī (m. 386/996). Al-Makkī composa le *Qūt al-qulūb* (La nourriture des cœurs), lequel exerça une influence significative sur les penseurs musulmans ultérieurs – en particulier soufis – en tant que travail encyclopédique sur l'éthique et la spiritualité en Islam. On a parfois soulevé la question de l'authenticité d'un autre écrit qu'on lui attribue, le *ʿIlm al-qulūb*, mais les universitaires semblent aujourd'hui lui en refuser la paternité. Toutefois, ce point doit être analysé minutieusement. Notre contribution expose dans un premier temps l'état de la recherche sur le *ʿIlm* et examine les manuscrits disponibles ainsi que leur contenu. Puis elle compare le *Qūt* et le *ʿIlm* au moyen d'une étude de leurs visées, structures et approches respectives, sans omettre les autorités religieuses citées dans chacun de ces

¹ The basic materials of this article are based on a chapter of my PhD thesis, "A Study of Abū Ṭālib al-Makkī", submitted to University of Edinburgh in 2010. My sincere thanks go to Professor Carole Hillenbrand for her constant support, and Dr Stephen R. Burge, Professor Yasir Suleiman and Dr Paul Anderson for their helpful comments on my article. Needless to say, all the deficiencies that remain come from me, mainly from my stubbornness in not taking advice all the time.

ouvrages. Après avoir traité de l'authenticité du *ʿIlm* en recourant à une analyse des éléments tant externes qu'internes, cet article aborde la notion d'autorat dans le contexte des écrits musulmans médiévaux.

Mots clés

Abū Ṭālib al-Makkī, *ʿIlm al-qulūb*, *Qūt al-qulūb*, authenticity, authorship, Sufism

Introduction

Abū Ṭālib Muḥammad al-Makkī (d. 386/996), an enigmatic ascetic and preacher from Ḡabal,² is famous for his encyclopaedic work on ethics and spirituality in Islam, *Qūt al-qulūb* (The Nourishment of Hearts). This book is known particularly for its great influence on the prominent Islamic thinker Abū Ḥāmid al-Ġazālī (d. 505/1111) in his study of Sufism³ and his writing of *Iḥyāʾ ʿulūm al-dīn* (The Revivification of the Religious Sciences). In 1964, a book called *ʿIlm al-qulūb* (The Knowledge of Hearts) was published and its editor, ʿAbd al-Qādir Aḥmad ʿAṭā, attributed the work to al-Makkī.⁴ Until then, this work had been largely unknown to researchers on Sufism,⁵ as none of the major medieval biographical dictionaries mention this work in their narratives on al-Makkī.⁶ In the introduction to the *ʿIlm*, ʿAṭā refers to the problem of its authenticity and concludes that this treatise was definitely written by al-Makkī.⁷

After this publication, a number of scholars include the *ʿIlm* as al-Makkī's *œuvre*, emphasising the need for more academic attention to it.⁸ The tide changed in the last decade when doubt about al-Makkī's authorship has grown. In 1999, Naṣr Allāh Pūrġavādī argues that the author of the *ʿIlm* is not

² Or Ḡibāl, the area between Iraq and Ḥurāsān.

³ The work is mentioned in his autobiographical book: Abū Ḥāmid al-Ġazālī, *al-Munqid min al-dalāl*, ed. Maḥmūd Biġū, Damascus, Dār al-taqwā, 1992, p. 64.

⁴ Abū Ṭālib al-Makkī, *ʿIlm al-qulūb*, ed. ʿAbd al-Qādir Aḥmad ʿAṭā, Cairo, Maktabat al-Qāhira, 1964 [reprint, Beirut, Dār al-kutub al-ʿilmiyya, 2004]. The 2004 edition will be used in this article [hereafter, *ʿIlm*] unless specified. See below for further detail about the two editions.

⁵ E.g. L. Massignon does not mention the *ʿIlm* in his articles on al-Makkī; "Abū Ṭālib Muḥammad b. ʿAlī al-Ḥārithī al-Makkī", *EP*.

⁶ E.g. Abū Bakr Aḥmad al-Ḥaṭīb al-Baġdādī, *Tāriḥ Baġdād aw Madīnat al-salām*, Cairo, Maktabat al-Ḥānġī, 1931, III, p. 89; ʿAbd al-Raḥmān b. al-Ġawzī, *al-Muntazam fi Tāriḥ al-mulūk wa-l-umam*, Haydarabad, Maṭbaʿat Dāʾirat al-maʾārif al-ʿuṣmāniyya, 1357/1938, VII, p. 189-90; Aḥmad b. Muḥammad b. Ḥallikān, *Wafayāt al-aʾyān wa-anbāʾ abnāʾ al-zamān*, ed. Iḥsān ʿAbbās, Beirut, Dār Ṣādir, 1968, IV, p. 303-4; ʿAbd al-Raḥmān Ġāmī, *Nafuḥāt al-uns min ḥaḍarāt al-Quds*, ed. Tawḥīdī Pūr, Tehran, Kitābfurūsh-i Saʿdī, 1337/1918-19, p. 121.

⁷ *ʿIlm*, p. 6-7.

⁸ See the section on modern scholarship on the *ʿIlm* below.

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SONRA GELEN DOKÜMAN

- 1172 YAZAKI, Saeko. A pseudo-Abū Tālib al-Makkī? The authenticity of 'Ilm al-qulūb. *Arabica: Journal of Ebu Talib el-Mekki Arabic and Islamic Studies*, 59 vi (2012) pp.650-684. 050308
[With abstracts in English & French.]

27 Nisan 2014

27 Nisan 2014

- 208 KHALIL, Atif. Abū Tālib al-Makkī & the Nourishment of hearts (*Qūt al-qulūb*) in the context of early Sufism. *Muslim World: a Journal Devoted to the Study of Islam and Christian-Muslim Relations*, 102 ii (2012) pp.335-356. Ebu Talib el-Mekki 050308

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1148 KHALIL, Atif. Abū Tālib al-Makkī & the *Nourishment of hearts (Qūt al-qulūb)* in the context of early Sufism. *Muslim World: a Journal Devoted to the Study of Islam and Christian-Muslim Relations*, 102 ii (2012) pp.335-356.

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050308

262 YAZAKI, Saeko. A pseudo-Abū Tālib al-Makkī? The authenticity of *'Ilm al-qulūb*. *Arabica: Journal of Arabic and Islamic Studies*, 59 vi (2012) pp.650-684. [With abstracts in English & French.]

MADDE YAYIMI ANDIKTAN
SONRA GELEN DOKÜMAN

27 Nisan 2014

focus on the diversity of uses this institution was put to as demonstrated by concrete examples is.

Rıza Yıldırım's 'Dervishes, Waqfs, and Conquest: Notes on Early Ottoman Expansion in Thrace' highlights the close links that existed between Sufi dervish-warriors and the Ottoman dynasty, and how the Ottomans employed *waqf* in the process. These Sufis not only inspired the fighters but also helped consolidate the new territories through their cultural, religious, and economic activities. Husam 'Abd al-Mu'ti's 'Piety and Profit: The Haramayn Endowments in Egypt, (1517-1814)' examines the Ottomans' struggle with local groups over control of *waqf* revenues with a view to bolstering their legitimacy. Nasir Ibrahim's 'The Sadir al-Fuqaha' wa-l-Fuqara' Endowment (Salah al-Din al-Ayyubi) in Alexandria during the Eighteenth Century' and Michael Reimer's 'Control of Waqfs in al-Salt, Transjordan' both look at the conflicts generated by the Ottoman state's quest to regulate and appropriate *waqf* for modernizing projects like civil education, which clashed with longstanding conventions concerning *waqf* property. This pitted the modernizing state against both local authorities as well as the courts and administrative agents of the government, who wished to uphold a venerable Islamic principle of the inalienability of *waqf* (p. 116). John Shoup's 'Zawiyat Sidi al-Ghazi: Survival of a Traditional Religious Institution' traces the rare success story of a traditional Sufi hospice, through adaptation and adjustment, even against the competition from a shrine favoured by the government. Nelly Henna's 'Guild Waqf: Between Religious Law and Common Law' is a more reflective piece that examines a folk adaptation of the institution of *waqf*. Anna Medici's 'Waqfs of Cyrenaica and Italian Colonialism in Libya (1911-41)' chronicles the struggle over the nature and use of *waqf* between Muslim notables and Italian colonizers. Dine Bakhom's 'The Waqf System: Maintenance, Repair, and Upkeep' and Tuba Akbar's 'The Role of Waqf in Shaping and Preserving Urban Areas: The Historical Commercial Center of Adana' explore the role of *waqf* in the construction and maintenance of buildings and public works.

Engin Isin's concluding piece, 'Ottoman Waqfs as Acts of Citizenship' aptly serves to reflect on the institution of *waqf* in the context of modern political thought, reinterpreted as a form of citizenship. This reinterpretation fits in the author's larger attempt to investigate alternate forms of citizenship outside of the hegemonic model of the modern state. Can there be citizenship without the modern nation state and nationalism, and the civil, political, and social rights that flow from these? Yes, Isin wants to say, but only if it is reconceptualized not as nation-state membership but as 'an institution symbolizing generalized routines, practices, and rituals that constituted humans as political beings, enabling them to deal with each other via political rather than violent means' (p. 210). '[W]hile the Ottoman Empire was not an empire of associations or communes in the way Weber saw the foundations of occidental citizenship, both the *waqf* institution and the way in which various social groups were able to claim, negotiate, and exercise rights did indeed enable subjects to have a group-differentiated legal and political status. While the city's collective identity was

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not expressed in a commune or association, the *waqf* was clearly an urban institution. Moreover, *waqfs* possessed juristic personality in law, and various non-Muslim groups were able to develop autonomous, if not autocephalous, rights for self-government, possibly through these institutions... When we consider citizenship not as contract or status but as acts and practices that enable subjects to negotiate differences, we find that the *waqf* and *millet* were indeed sophisticated acts of citizenship' (pp. 223-4).

The contributions are satisfactory and fairly coherent. There is no contribution that looks at the institution from the perspective of Islamic legal history; a lacuna which stands out in particular since the seminar that brought these contributions together took place in Cairo, arguably the hub of Islamic legal scholarship. Aside from this quibble concerning the failure of these two traditions of scholarship to cross-fertilize, one can wholeheartedly endorse this volume. Both in the particular histories it provides and general reflections on the meanings and potential for this scholarship, it makes a coherent and thoughtful contribution.

Ovamir Anjum

University of Toledo

E-mail: oganjum@gmail.com

doi:10.1093/jis/etu065

Published online 1 October 2014

Abu Talib al-Makkī
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Islamic Mysticism and Abū Ṭālib al-Makkī: The Role of the Heart

By SAEKO YAZAKI (London and New York: Routledge, 2013), xix + 196 pp. Price HB £85.00. EAN 978-0415671101.

rev. Steven Styer.

Ahmet T. Karamustafa's *Sufism: The Formative Period* (Edinburgh University Press, 2007) synthesized decades of research to grant Sufi studies its first rigorous, historically situated survey of classical Sufism. It highlighted how important a role Abū Ṭālib al-Makkī's (d. 386/996) *Qūt al-qulūb* ('Nourishment for the Heart') played in 'the emergence of a normative Sufi tradition, in the 4th/10th century[...]', and it reflected the need to preserve, evaluate and analyse the complex legacy of the first masters' (*Sufism*, p. 83). Compared to other pre-Ghazālīan manuals, the *Qūt* is by far the most voluminous, offering detailed insight into the praxis (*mu'āmalā*) of one branch of early Sufism and constituting 'an encyclopaedia of Islamic piety' (Richard Gramlich, *Die Nahrung der Haerzen* [Franz Steiner, 1995], i. 17). Nonetheless, al-Makkī had received little scholarly attention; it is to Karamustafa's credit that he managed to treat al-Makkī proportionally with other key figures. In this context, Saeko Yazaki's work is a most welcome addition; it is the first published introduction to al-Makkī's life and works and their reception by subsequent generations. It is based on her doctoral thesis submitted to the University of Edinburgh in 2010. Her thesis

Journal of Islamic Studies, 26/1, 2015 Oxford.

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- 1 HATİCE ÇUBUKÇU, Ebû Talib el-Mekkî ve Ebû Hamid Muhammed el-Gazalî'de muhabbet anlayışı, Ondokuz Mayıs Üniversitesi, Doktora, 2010

entailed an attack on its most visible (and controversial) symbol as Sufi Islam had become. In the final analysis, Nile Green's *Sufism: A Global History* has fulfilled its goals outlined at the beginning of this review. His erudite discussion of the recent vicissitudes of Sufi Islam in both the Muslim world and in the West (220–6) is particularly welcome and timely.

Alexander Knysh
University of Michigan, Ann Arbor
USA

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Ebu Tālib el-Makkī

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22 Mays 2015

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SONRA GELMELI DOKÜMENT

Saeko Yazaki. *Islamic Mysticism and Abū Ṭālib al-Makkī: The Role of the Heart*. Routledge Sufi Series, vol. 13. London: Routledge, 2013. xix + 196 pages, select bibliography, index. Cloth. ISBN: 9780415671101. US \$145.00.

rev. Martin Nguyen.

In this book Yazaki takes up the *Qūt al-qulūb* ("The Nourishment of Hearts") of Abū Ṭālib al-Makkī (d. 386/996). Given this spiritual treatise's composition during the late fourth/tenth century, the text is especially important for understanding the religious landscape during the gradual formation of the early Sufi tradition. Later Sufi exponents, such as Abū Ḥāmid al-Ghazālī (d. 505/1111) and the Ḥanbali Sufi master 'Abd al-Qādir al-Jīlānī (d. 561/1166), looked back to al-Makkī's work and incorporated significant elements of his teachings into their own mystical compositions. But as Yazaki aptly points out, aside from several unpublished doctoral theses and Gramlich's four-volume German translation, the *Qūt al-qulūb* has not been the subject of a book-length study (2–3). The present publication then is a welcome addition to the secondary literature.

Yazaki's study, however, extends well beyond the historical personality of al-Makkī and his spiritual treatise, though both are foregrounded in the monograph. The author pursues two other overarching investigative trajectories. Along one trajectory, the reception of the *Qūt al-qulūb* is traced across different genres of religious literature, primarily Sufi texts and biographical dictionaries. Along another trajectory, the author situates the *Qūt al-qulūb* along a comparative religion axis and suggests possible analogs from Judaism and Christianity. In fact the end of the book places the *Qūt al-qulūb* into conversation with a similar work by the Andalusian Jewish scholar Ibn Bāqūdā (d. after 1080).

The wide-ranging ambit of the book is addressed across an introduction, nine chapters, and a brief conclusion. The introduction and first four chapters are dedicated to examining Abū Ṭālib al-Makkī and the *Qūt al-qulūb*. In the introduction Yazaki attempts to problematize current popular perceptions of Sufism before providing a critical consideration of the Arabic editions and foreign language translations of the *Qūt al-qulūb*. In chapter 1 the author reconstructs the life of al-Makkī by walking the reader through the information found in the biographical dictionaries. Yazaki is especially concerned here with the implications al-Makkī's affinity for Ḥanbalism upon his biographic remembrance. This is clearly a preparatory step for the author's later examination in chapter 7 of al-Makkī's reception among the Ḥanbalis. The eventual portrait that is painted is admirable given the sparse information available. Chapter 2 opens with a broad, but uneven symbolic exploration of the heart across numerous religious traditions. In the span of a few pages the author attempts

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SONRA GELEN DOKÜMAN

04 Eylül 2015

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22 Haziran 2015

17 Temmuz 2015

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- Ebu Talib el-Makkî*
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Sālīmiyye
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

17 Ağustos 2015

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