

the same time, he was introduced to the ideas of the Muslim Brotherhood and is said to have become a close associate and counsellor of its founder, Ḥasan al-Bannā' (1906–49), in whom he saw the renewer (*mujaddid*) of the century. Muṣṭafā al-Sibā'ī (1915–64), the first leader of the Syrian Muslim Brothers, was one of his classmates at al-Azhar.

After his return from Egypt al-Ḥāmid was among the founders of the Muslim Brotherhood branch in Hama. Early on, however, he gave up official membership to assume the spiritual leadership of various Islamic circles in the city. Concerned about the spread of secularisation among the young, he never took up work as *qāḍī* and dedicated himself instead to teaching and writing. He taught religion at the secondary Ibn Rushd School and held study circles in the Sulṭān Mosque, where he also served as prayer leader (*imām*). Many of the leaders of the Islamic movement in Hama in the succeeding generation were among his students. These included Marwān Ḥadīd (1934–76), the radical leader of the first Hama uprising against the newly established Ba'ṯh regime (1964), and Sa'īd Ḥawwā (1935–89), the foremost spokesperson of the Islamic revolt against the regime of Ḥāfiẓ al-Asad (1976–82). Conservative in his outlook, al-Ḥāmid authored several books on questions of *fiqh*, along with a refutation of al-Sibā'ī's *Ishṭirākīyyat al-Islām* ("The socialism of Islam").

Al-Ḥāmid was active in the national struggle against the French in the years leading up to Syrian independence, and he intended to join the *jihād* in Palestine in 1948. He is described as being among the first '*ulamā*' in Syria to realise the importance of the army in Syria, and he urged his students to enlist (Ḥawwā). During the

1964 Hama uprising and its aftermath, he used his standing to calm passions and solicited pardon for those who had been imprisoned or exiled as a consequence of anti-regime activities.

#### BIBLIOGRAPHY

##### WORKS BY MUḤAMMAD AL-ḤĀMĪD

*Nazarāt fī Kitāb Ishṭirākīyyat al-Islām*, Damascus 1382/1963; *Rudūd 'alā abāfīl wa-tamhīṣāt li-ḥaqā'iq dīniyya*, Damascus 1385/1965; *Majmū'at rasā'il*, Hama 1390/1970.

##### OTHER SOURCE

Sa'īd Ḥawwā, *Hādhihī tajribatī wa-hādhihī shahādātī*, Cairo 1987.

##### STUDIES

'Abd al-Ḥamīd Ṭahmāz, *al-'Allāma al-mujāhid al-Shaykh Muḥammad al-Ḥāmid*, Damascus and Beirut 1391/1971; *Ḥaḍarat al-Islām* 10/3 (1969); Itzhak Weismann, The politics of popular religion. Sufis, Salafis, and Muslim Brothers in twentieth-century Hamah, *IJMES* 37 (2005), 39–58.

ITZHAK WEISMANN

## Harkarn b. Mathurādās

The *munshī* (secretary) **Harkarn** (or Har Karan, Eng. spelling Herkern), son of **Mathurādās** from Multan, of the Kamboh caste, is the first known Hindu to have written an *inshā'* (textbook of letters) in Persian, the *Inshā'-i Harkaran* ("Forms of Herkern"). This collection of model letters became popular as a textbook for teaching the art of letter writing. It was translated into English by Francis Balfour and printed in Calcutta in 1195/1781.

The only information we have on the author is from the preface of his book, where Harkarn, obviously retired, states that he has long been a secretary in the service of a certain Iṭibār Khān, that is,

Inşa

091614

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

01 Aralık 2021

## CHAPTER 1

# A MEDIEVAL NEXUS: LOCATING *ENSHĀ'* AND ITS ONTOLOGY IN THE PERSIANATE INTELLECTUAL TRADITION, 1000–1500

COLIN MITCHELL

Epistolography occupied a profound epistemological space during a time of significant change in the medieval Persianate world. The New Persian renaissance, beginning in the east under the Samanids and the Ghaznavids, was a slow, amalgamative process whereby regimented traditions in Arabic prose and poetry were absorbed and re-articulated by Iranian polylingual and polymathic literati. While Persian poetry enjoyed fluorescence thanks to Ferdowsi, Nezâmi, and Anvari, the prose tradition was equally enlivened thanks in part to the popularity of genres like mirrors-for-princes, fables, and court chronicles. This literary boom was in no small way a reflection of the dominant role played by the families of the Persian “bureaucrat-scholars” who, since the days of the Barmakids in Abbasid Baghdad, had maneuvered themselves as the principal producers and patrons of poetry and prose in the Persianate lands from the 11<sup>th</sup> to 17<sup>th</sup> centuries.<sup>1</sup> It is the fluid multi-valency of the New Persian renaissance, with its genesis crystallizing squarely in the Arabic literary world but with articulation by Persian poets, *adibs*, and viziers working in Turkic-controlled courtly spaces, that makes the science of epistolography (*elm-e enshâ'*) difficult to

1 For a good overview, see Maaïke van Berkel, “The People of the Pen: Self-Perceptions of Status and Role in the Administration of Empires and Politics,” in M. Van Berkel and J. Duindam, eds., *Prince, Pen, and Sword: Eurasian Perspectives* (Leiden, 2018), pp. 384–451.