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al-KURDĪ (Muhammad Amin)

كتاب تنوير القلوب
في معاملة علام الغيوب

Tanwīr al-kulūb fī mu'āmalat 'Allām al-ghuyūb. [A mystical treatise. With a life of the author by his successor, Salamah al-'Azzāmī. Eighth edition.] pp. 56, 600.

Cairo, 1949.

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**MORALISTES ET POLITIQUES
 MUSULMANS DANS L'EGYPTE
 DU XIX^{ème} SIECLE (1798 - 1882)**

THESE PRESENTEE DEVANT L'UNIVERSITE DE PARIS IV
 - LE 12 JANVIER 1977 -

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ANNEXE IX

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ANNEXE IX

ECRITS DE MUHAMMAD AMİN AL-KURDİ AL-IRBİLİ
 (m. 1332/1914)

Bien que la période d'activité de ce soufi en Egypte (1895 environ à 1914) soit extérieure à la période étudiée ici, nous croyons utile de donner dans cette annexe les titres de ceux de ses écrits que nous avons pu nous procurer.

- (1) Tanwîr al-qulûb fî mu'âmalat 'allâm al-ğuyûb, le Caire, édité par Nağm ad-dîn Amîn al-Kurdî (fils de l'auteur), 9e éd. 1372/1953, 55 p. biographie de l'auteur + 560 p. de texte, 14x20 cm. - Manuel de la voie naqşbandiyya, précédé d'une profession de foi (i'tiqādât) et d'un traité des actes cultuels ('ibādāt).
- (2) Traduction du persan en arabe d'un petit traité mystique de Ġazālî : Ḥulāṣat at-taşānîf fî t-taşawwuf, le Caire, Impr. as-Sa'āda, 2e éd. 1327/1910, 32 p. 14x27 cm.
- (3) Faṭḥ al-masālik fî Iqāh al-manāsik 'alā l-mağāhib al-arba'a, le Caire, Impr. as-Sa'āda, 1329/1911 (3e éd.), p.1-179, suivi d'al-Hidāya al-ḥayriyya du même auteur, p.180-207, en tout 207 p. 14x20 cm. - Exposé des rites du pèlerinage à la Mekke, selon les quatre mağhab, et des règles de la visite pieuse à Médine.
- (4) al-Hidāya al-ḥayriyya fî t-tarîqa an-naqşbandiyya, imprimé à la suite de Faṭḥ al-masālik, p.180-207. - La règle de la voie des naqşbandiyya.
- (5) Irsād al-muḥtāğ li-ḥuqūq al-azwāğ, le Caire, Impr. as-Sa'āda, 1332/1914, 48 p. 14x20 cm. - Petit traité du mariage.
- (6) Hidāyat at-tālibîn li-aḥkām ad-dîn, le Caire, Impr. as-Sa'āda, 1331/1913, 104 p. 14x20 cm. - Traité des actes cultuels selon le mağhab malikite, terminé par un exposé du taşawwuf selon la voie naqşbandiyya. Le texte est intégralement vocalisé.

Kürdi Muh. Emin

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Al-Kurdi, Muammad Amin (d. 1332/1914)

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From the Second World war, we have no information on the activity of the Naqshbandis in the Tatar region, nor do we know if the brotherhood is still alive in this territory. The approved Soviet Islamic establishment there is relatively influential, more so in the Middle Volga than in many other Muslim areas of the Soviet Union. Under these conditions Sufi Islam cannot play the role of the fore-most preserver of religious tradition. However, a Tatar author, A. Kalaganov, recently mentioned "vagabond Muslim preachers operative among rural population in violation of Soviet laws concerning religious cults". The 'vagabond fanatics' may well be Naqshbandi adepts.

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Al-Kurdi, Muammad Amin (d. 1332/1914)

Al-Kurdi, Muammad Amin was one of the leading figures in the recent history of the Nakshbandi order, and author of several influential works. Born in Irbil, he made early acquaintance with Sufism, for his father, Fath Allah-zada, wa a Kadiri shaykh. His own initiation was at the hands of a Nakshbandi shaykh of the city, Shaykh 'Umar, who was separated by only one link in the initiational chain from the great renewer of the

ديوان الكردى : تحقيق - شرح - درامه .
de-Kürdi'nin
Sivani
شارك حسن الخليفة ، ماجستير ، ١٩٧٠

كان العمل ذا شقين : تحقيق الديوان وشرحه ثم كتابة مقدمة عن
الشاعر، عصره، شخصيته، شعره، وعلى ضوء هذا، وبعد الفراغ من الشق
الاول، قسمت المقدمة الى تمهيد وخصلة ابواب وخاتمة وملحق .
وفي التمهيد تحدثت عن عصر الكردى من النواحي السياسية والاجتماعية
والفكرية وتحدثت عن حالة الشعر فى عصره وعن بيئتين خاصتين عاش فيهما
الشاعر وتركا اثرا فى شعره هما سواكن والدامر .

وكانت الابواب الخاصة على النحو التالى .-

- | | | |
|-----|--------------|-------------------------------------|
| (١) | الباب الاول | شخصية الكردى |
| (٢) | الباب الثانى | مناجع الشعر عند الكردى |
| (٣) | الباب الثالث | فن الكردى |
| (٤) | الباب الرابع | مكانة الكردى بين معاصريه من الشعراء |
| (٥) | الباب الخامس | تحقيق الديوان ودراسة الصودات |
- اما الملحق ففيه رسالة من الكردى الى الحاكم العام السير روبرت هاو ،
ونماذج لبعض الصودات والمخطوطات .
- ج ١ : ٨٦١ ص .
ج ٢ : ١٥٨ ص .

15 MAYIS 1996

Dissertation Abstracts University of Khartoum 1958-1975,
Khartoum - Sudan 1975, s. 120, 1201CA, 12862

مكتبة دار الحديث

كِتَابٌ

تَيُوبُ الْقُلُوبِ

فِي مُعَامَلَةِ عِلَامِ الْغُيُوبِ

تَأليفُ مَوْلَانَا الْعَارِفِ بِاللَّهِ الْمَرْهُومِ

السَّيِّخِ مُحَمَّدِ أَمِينِ الْكُرْدِيِّ الْإِرْبَلِيِّ ابْنِ الشَّيْخِ فَتْحِ اللَّهِ زَادِ
الشَّافِعِيِّ مَذْهَبًا. النَّقْشَبَنْدِيِّ مَشْرَبًا

المُتَوَفَّى لَيْلَةَ الْاِحْدَاءِ ١٢ رَجَبِ الْاَوَّلِ سَنَةِ ١٣٢٢ هـ رَضِيَ اللهُ

فَرَّجَ أَهْلِيَّتهُ وَحَدَّثَنَا مَا أَنْتَ ضَعُفُهُ وَأَبْرَأَنَا بِمَا جَمَعْتَهُ مِنْ رِوَايَاتِهِ
وَقَرَّرَ بَعْضَ أَحْكَامِهِ وَرَدَّ بَعْضَ أَبْوَابِ الْفِقْهِ وَغَيْرِهِ
عَمَلُ الْمُؤَلِّفِ مُحَمَّدِ الدِّينِ أَمِينِ الْكُرْدِيِّ رَحِمَهُ اللهُ

نَدَبٌ لِدَارِ الشَّرَفِ عَلَى طِبَاعَتِهِ

عَبْدُ اللَّهِ مَسْعُودٌ

ment, whose no. 1 came out in April 1971 and which continues to appear regularly (in 1978).

The different Kurdish groups abroad publish ephemeral bulletins, at times simply typed. In 1949, there appeared in French *Dengê Kurdistan* "la Voix du Kurdistan", organ of the D.P.K. in Europe. Since 1958, the Association of Kurdish Students in Europe has published in English each year *Kurdistan*, in Kurdish and in Latin characters, some annual issues of *Hvîya welêt* "Hope of the homeland" in 1963-5, and similarly *Çiya* "The mountain" in 1965-7. The Commission for the Advancement of Kurdistan (CAK) of the United Kingdom published in English a single issue of *Kurdica*. In English also there exists one of the best publications of this genre, *The Kurdish Journal*, from December 1963 to September 1969, published by the Association of the Turkish Students in U.S.A. Finally, in Kurdish and Turkish, *Ronaht*, "The lamp", organ of the Kurds of Turkey in Europe, since August 1971; this is now (1978) at its 8th issue.

Bibliography: The bibliographies of Edmonds and MacKenzie; R. Lescot, *La presse kurde*, in *Roja nû*, no. 1 (May 1943); Bishop M. L. Ryan, *Bibliography of the Kurdish press*, in *JRCAS* (1944), 313-14; Secadi, *Mejo-i . . .*, 551-7; Nerevan, *Notes sur la presse kurde d'Irak. Publication d'un hebdomadaire kurde en Iran*, in *Orient*, no. 10 (1959/2), 139-48; I. C. Vanly, *Le Kurdistan irakien . . .*, 394-5; and especially, Jamal Khaznadar, *Kurdish journalism guide*, in Kurdish, Arabic and English, Ministry of Culture, Baghdād 1973, published on the occasion of an exhibition of the Kurdish press for the 75th anniversary of the first Kurdish newspaper.

(Th. Bois)

AL-KURDĪ, MUHAMMAD AMĪN (d. 1332/1914), one of the leading figures in the recent history of the Naqshbandī order, and author of several influential works.

Born in Irbīl, he made early acquaintance with Ṣūfism, for his father, Faṭḥ Allāh-zāda, was a Qādirī *shaykh*. His own initiation was at the hands of a Naqshbandī *shaykh* of the city, *Shaykh* 'Umar, who was separated by only one link in the initiational chain from the great renewer of the Naqshbandiyya in the western Islamic lands, Mawlānā Khālid Baghdādī (d. 1242/1826). After several years spent in the company of *Shaykh* 'Umar, Muḥammad Amin received a licence himself to initiate disciples into the Naqshbandī path, and he left his homeland, never to return. He retained, however, a certain mode of reverential awareness of *Shaykh* 'Umar's spiritual presence through the distinctive Naqshbandī technique known as *rābiṭa*. He spent many years in Mecca and Medina, enjoying numerous mystical and visionary experiences; he compared his state while in Mecca to that of Ibn 'Arabī when he began the composition of *al-Futūḥāt al-Makkiyya*. Inspired by a desire to visit the tombs of the *Ahl al-Bayt* in Cairo, he left the Ḥidīāz for Egypt, which was to be his residence for the rest of his life, with the exception of a return visit to the Holy Cities in 1323/1905. He lived first in the *rawāḳ* of the Kurdish students at the Azhar, later moving to the village of Ambāba outside of Cairo, and finally to Būlāk. Initially he concealed his Naqshbandī affiliations and Ṣūfī interests, concentrating on the study of *ḥadīth*, *tafsīr* and *fiqh* at the Azhar. Later he began to proclaim the path, and to accept each year a small number of disciples. Upon an indication from *Shaykh* 'Umar contained in a dream, he then decided to accept all who came to him, and indeed vigorously to propagate the Naqshbandī order throughout Egypt, travelling widely to numer-

ous towns and villages. He encountered opposition from the followers of other orders and from adherents of the Salafī movement, but soon came to gather a large following. In his instruction, he placed emphasis on two particular elements of Naqshbandī practice; silent *dhikr* and the recitation of a litany known as the *ḥatm-i kh'ādījān*. He died in Būlāk in 1332/1914 and was buried in the Karāfa cemetery of Cairo.

He left behind him numerous *khaliṣas*, the most prominent of whom was *Shaykh* Muḥammad Yusūf al-Saqqā; many contemporary Naqshbandīs of Egypt are descended from him. The best known of his numerous writings is *Tanwīr al-ḥulūb fī mu'āmalat 'allām al-ghuyūb*, a compendium of religious knowledge of which the third part is devoted to Ṣūfism. The eighth edition of this book was printed in Cairo in 1368/1949. He also wrote a biographical dictionary of Naqshbandī saints (*al-Mawāhib al-sarmadiyya fī manāḥib al-Naqshbandiyya*, published in Cairo in 1329/1911, as well as manuals of *Shāfi'ī* and *Māliki fīqh*.

Bibliography: A comprehensive account of Muḥammad Amin's life is given in a 55-page preface by *Shaykh* Salāma 'Azzāmī to *Tanwīr al-ḥulūb* (8th ed., Cairo 1368/1949). Some mention is made of him by A. J. Arberry in his *Sufism*, London 1950, 129-32, where Muḥammad Amin's description of Naqshbandī practices of *dhikr* is summarised. The same passage from *Tanwīr al-ḥulūb* is also to be found in French translation as an appendix to Jean Gouillard's version of *La petite philocalie*.

(HAMID ALGAR)

AL-KURDJ, GURDJ, GURDJISTĀN, the names in Islamic sources for the province of Georgia in western Caucasia. Georgia comprises four distinct regions: Mingrelia and Imereti in the north-west; Samtashkhe in the south-west (adjoining the Black Sea coastal region of Lazistān [see LAZ], inhabited by a people closely related to the Georgians); Kartli in the north, with the capital Tiflis [q.v.], Georgian Tbilisi; and Kakheti in the east. Topographically, much of Georgia comprises mountains, hills and plateaux, with lowland only on the Black Sea coastal plain and in the valleys of the River Rioni and its tributaries, draining westwards into the Black Sea, and of the River Kura (Georgian Mtkvari, Islamic Kur [q.v.]) and its tributaries, draining eastwards into the Caspian.

The Georgian people (who refer to themselves as Kartvel-ebi and their homeland as Sa-kartvel-o, after a mythical, semi-divine ancestor Kartlos) are linked with the Svans of northern Mingrelia and the Mingrelo-Laz in the so-called "Ponto-Zagros" group of Caucasian peoples, although over the millennia their blood must have been much mingled with that of other peoples who have invaded or have passed through their country. Linguistically, the Georgian language forms with Svanetian and Mingrelo-Laz the southern or Ibero-Caucasian group of Caucasian languages; for details, see AL-KABK, languages. It is written in an alphabet of considerable phonetic exactness, which is traditionally considered to be the creation of St. Mesrop, inventor of the Armenian alphabet, but which apparently had two forms originally; these must at all events have been derived in the first place from Aramaic-Pahlavi scripts (see D. Deringer, *The alphabet, a key to the history of mankind*, New York 1968, 252-4).

Early history. From earliest times, Georgia has been a meetingpoint for the cultures of East and West and a place where the products of European

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