

5 - Yusuf Karam

In 1912 'Alī Yūsuf resigned from *al-Mu'ayyad* to succeed his brother-in-law 'Abd al-Hamīd al-Bakrī as head of the Šūfī order *al-Wafā'iyya* (de Jong, 187 n.), only to die a year later, on 25 October 1913, of heart failure.

*Bibliography*: A comprehensive biography of 'Alī Yūsuf and his influential newspaper is Sulaymān Šālih, *al-Shaykh 'Alī Yūsuf wa-djārīdat al-Mu'ayyad. Ta'rīkh al-haraka al-wafā'iyya fi rub' kam*, 2 vols., Cairo 1990. An English study is the unpubl. Ph.D. thesis of Abbas Kelidar, *Shaykh Ali Yusuf, political journalist and Islamic nationalist. A study of Egyptian politics, 1889-1913*, Univ. of London 1967 (unseen); and idem, *Shaykh 'Ali Yusuf, Egyptian journalist and Islamic nationalist*, in Marwan R. Buheiry (ed.), *Intellectual life in the Arab East, 1890-1939*, Beirut 1981, 10-20. For a contemporary view, in particular of the marriage scandal, see A. Goldschmidt, Jr. (tr.), *The memoirs and diaries of Muhammad Farid, an Egyptian nationalist leader (1868-1919)*, San Francisco 1992, 112-14; see also Aḥmad Bahā' al-Dīn, *Ayyām lahā ta'rīkh*, <sup>3</sup>Cairo 1967, 63-85; Salāma Mūsā, *al-Šihāfa, ḥiṣṣa wa-risāla*, Cairo 1963, 22. An excellent recent work on journalism and the press is A. Ayalon, *The press in the Arab Middle East, a history*, New York 1995. For the Šūfī orders in Egypt, F. de Jong, *Turuq and turuq-linked institutions in nineteenth century Egypt*, Leiden 1978.

(PERI BEARMAN)

**YŪSUF AL-BARM**, sc. Yūsuf b. Ibrāhīm, a *mawla* of Thakīf, rebel against 'Abbāsīd rule in eastern Khurāsān during the caliphate of al-Mahdī, d. 160/777 or shortly afterwards.

Yūsuf's rising was only one of a series of revolts by both Arabs and local Iranians in Transoxania and eastern Khurāsān during the early 'Abbāsīd period. Whilst the sources impute certain religious motives to Yūsuf, including use of the traditional slogan summoning to *al-amr bi 'l-ma'rūf wa 'l-nahy 'an al-munkar*, it seems that the revolt was basically political and directed against the arbitrary power of the caliph and his governors. From Gardīzī's account, it appears that its epicentre was northern Afghānistān, the regions of Bādghīs, Marw al-Rūdh, Gūzgan and Tālakān [*q.v.*]. It was suppressed, largely by al-Mahdī's general Yazīd b. Mazyād, with Yūsuf being captured and then crucified at Baghdād. A further revolt in Khurāsān, by a grandson of Yūsuf's, is mentioned during al-Ma'mūn's caliphate.

*Bibliography*: The main sources are Ya'qūbī, *Ta'rīkh*, ii, 478-9; Ṭabarī, iii, 470-1; and Gardīzī, *Ẓayn al-akhbār*, ed. 'A.H. Habībī, Tehran 1347/1968, 126-7. Of studies, see Barthold, *Turkestan down to the Mongol invasion*<sup>2</sup>, 198, 201, 208; E.L. Daniel, *The political and social history of Khurasan under Abbasid rule 747-820*, Minneapolis and Chicago 1979, 166-7.

(C.E. BOSWORTH)

**YŪSUF KĀNDHALAWĪ DIHLAWĪ**, MAWLĀNĀ MUḤAMMAD, the son of Muḥammad Ilyās (1885-1944), the founder of the Tablīghī Djāmā'at [*q.v.*], whom he succeeded in the leadership of this movement (d. 1965).

He was born in his ancestral village of Kāndhala in 1917. He studied exoteric religion with his father at Nizamuddin (Dihlī), and then later at the seminary of Sahāranpūr, which is associated with Deoband [*q.v.*], where his maternal uncle, Muḥammad Zakariyyā Kāndhalawī (d. 1982), also taught. The latter was his teacher of *ḥadīth*, whose two daughters he married. He devoted himself firstly to studying *ḥadīth* and wrote the *Imānī al-Akhbār*, an unfinished commentary on the

*Sharḥ ma'ānī al-athār* commentary on the *ḥadīth* of Imām al-Taḥāwī.

He was initiated into the Šābiriyya Čishtīyya brotherhood by his father, who from 1938 onwards forced him, despite his reticence, to take part in the missionary journeys of the Tablīghī Djāmā'at, where he showed his talents as an orator. On the death of his father in 1944 he was elected *amīr* of the movement and lived in its headquarters at Nizamuddin. He made five pilgrimages to Mecca (1938, 1955, 1959, 1961 and 1964), firstly with his father and then with hundreds of Tablīghīs. He died at Lahore (Pakistan) on 12 April 1965, and his body was interred at Nizamuddin.

The name of Muḥammad Yūsuf remains connected with the worldwide expansion of the Tablīghī Djāmā'at [*q.v.*, where further details are given]. He systematically applied ideas which his father had tried to put into practice at the time of the pilgrimage in 1938. He firstly consolidated the enterprise of the movement in the subcontinent by creating secondary centres in Western Pakistan and then Eastern Pakistan (now Bangladesh). He then established it worldwide by sending missions to the Arab countries from 1946 onwards, to Western countries from 1950 onwards, and to Afro-Asian countries from 1956 onwards. The essential structure of his worldwide network was in place at the time of his death in 1965, however little this was recognised in that period.

*Bibliography*: Muḥammad Thānī Ḥasanī, *Sawānīh-i Ḥadrat Mawlānā Muḥammad Yūsuf Kāndhalawī*, Lucknow 1967; 'Azīz al-Rahmān Bidjānawī, *Tadhkīra-yi Mawlānā Muḥammad Yūsuf Šāhīb, amīr-i tablīgh*, Bhera (Sargodha, Pakistan) 1980; M. Gaborieau, *Muḥammad Yūsuf Kāndhalawī Dihlawī*, in M. Gaborieau, N. Grandin, P. Labrousse and A. Popovic (eds.), *Dictionnaire biographique des savants et grandes figures du monde musulman périphérique, du XIX<sup>e</sup> siècle jusqu'à nos jours*, i, Paris 1992, 19-20; idem, *The transformation of Tablīghī Jamā'at into a transnational movement under the leadership of Muḥammad Yūsuf, 1944-1965*, in M.K. Masud (ed.), *Travellers in faith. Studies of Tablīghī Jamā'at as a transnational movement for faith renewal*, Leiden 2000. (M. GABORIEAU)

**YŪSUF KARAM** (1823-89), Maronite *shaykh* and notable from the village of Ihdin (northern Lebanon), who during the socio-religious hostilities in 1860 emerged as one of the most prominent leaders of the Christians—the other, very different one being Tanyūs Shāhīn [*q.v.*—without, however, providing effective military support to his coreligionists fighting against the Druzes in central and southern Mount Lebanon.

Impelled by far-reaching political aims, Karam initially managed to be (alternately) on good terms with French, British, and Ottoman representatives in Lebanon. These relations rapidly deteriorated, when in 1861, and after the establishment of a new administrative order which was to be permanently headed by a governor (*mutašarrīf*) of non-Lebanese origin, Karam's own hopes of appointment as governor over all Mount Lebanon came to nothing. Though the first *mutašarrīf*, Dāwūd Paṣḥa [*q.v.*], tried hard to win Karam's cooperation, the latter finally refused and started a rebellion from his northern home, thereby expressing a wide-spread discontent among the Maronite Christians who had hoped for greater political influence in the new system. After three years in exile, Karam returned, only to start a new revolt against the Ottomans who, on their part, avoided open fighting as much as possible. When, therefore, Karam's actions gradually petered out, the Ottomans declared

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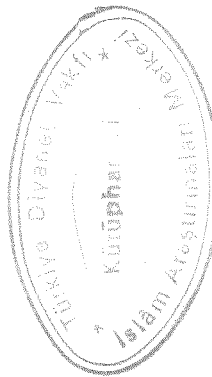
A PROPOS D'UN MÉMORIAL: L'OEUVRE PHILOSOPHIQUE  
DU PROF. YOUSSEF KARAM (1886-1959)

Georges C. Anawati  
(Le Caire)

Il y a quelques mois paraissait au Caire, sous l'égide du Conseil Supérieur de la Culture un imposant volume de près de 600 pages consacré à la mémoire du Professeur égyptien Youssef Karam, décédé le 28 mai 1959. Il est heureux qu'un tel organisme existe au Caire, capitale intellectuelle du monde arabe car il permet de promouvoir les recherches dans le domaine de la philosophie, en suscitant des travaux sur tel ou tel auteur, en favorisant la traduction d'ouvrages philosophiques occidentaux susceptibles d'intéresser le lecteur arabe, en présidant à l'élaboration d'un grand dictionnaire de penseurs à réputation mondiale, dont le premier volume a paru. Ce Conseil fut présidé dès sa fondation par M. Ibrahim Madkour, le doyen des études philosophiques en Egypte, et Président de l'Académie de la langue arabe, puis par le professeur Zaki Naguib Mahmoud, le professeur El-Tawil enfin actuellement par le professeur Hassan El-Sa'āti. Parmi les auteurs à qui un livre-mémorial fut consacré, il faut citer Ibn ʿArabi, Suhrawardi, Mustafa ʿAbd El-Rāzeq et Lutfi El-Sayyed.

A l'occasion du centenaire de la naissance de Youssef Karam, il fut décidé de lui consacrer un volume de Mélanges qui décrirait sa vie, son oeuvre, sa contribution au mouvement philosophique dans le monde arabe ainsi qu'une série d'articles philosophiques rédigés par des professeurs des universités d'Egypte. La tâche de réaliser un tel projet fut confiée au professeur ʿAtef El-ʿIrāqi, longtemps doyen de la Faculté de philosophie à l'Université du Caire et dont le dynamisme et l'efficacité dans de telles entreprises était une garantie pour la réussite de celle-ci. En plus de sa compétence philosophique, M. El-ʿIrāqi pouvait compter sur la collaboration étroite de ceux qui avaient été des disciples de Youssef Karam, en particulier le professeur Mourad Wahba, ou de ses plus intimes amis, comme l'auteur de ces lignes.

De plus à l'occasion de sa mort, notre revue MIDEO (Mélanges de l'Institut Dominicain d'Etudes Orientales) du Caire réunit un certain nombre de témoignages de collègues et amis; traduits en arabe, ils trouvèrent leur place dans le Mémorial. On y ajouta la traduction des conférences que Youssef Karam avait données en français, au Cercle thomiste du Couvent dominicain du Caire.



# يوسف كرم

مفكرًا عربيًا ومؤرخًا للفلسفة  
(بحوث عنه ودراسات مهداة إليه)

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