

77-100; Nasser Rabbat, Maqrīzī's *Khīṭat*. An Egyptian *lieu de mémoire*, in Doris Behrens-Abouseif (ed.), *The Cairo heritage. Papers in honor of Layla Alī Ibrahim* (Cairo 2000), 17-30; Ayman Fu'ād Sayyid, Remarques sur la composition des *Hīṭat* de Maqrīzī d'après un manuscrit autographe, in *Hommages à la mémoire de Serge Sauneron, 1927-1976*, vol. 2, *Égypte post-pharaonique* (Cairo 1979), 231-58; Paul Wheatley, *The places where men pray together. Cities in Islamic lands, seventh through the tenth centuries*, Chicago 2000.

NASSER RABBAT

al-Khuldī, Ja'far

Abū Muḥammad al-Khawwāṣ̄ Ja'far b. Muḥammad b. Nuṣayr b. al-Qāsim, known as **Ja'far al-Khuldī** (b. 252-3/866-7, d. 348/959), was a transmitter of *ḥadīth* (statements, actions, or approbations of the Prophet) and a Ṣūfī master renowned for his anecdotes.

1. LIFE

He was born and raised in Baghdad. "Khuldī" (lit., paradisa) was a moniker purportedly given to him by al-Junayd (d. 297/910), the great Baghdādī mystic of Persian origin, on a day when he had answered his questions brilliantly, but the name is probably not indicative of his origins: as he himself stated, neither he nor his ancestors ever lived in the quarter of Khuld in Baghdad (al-Khaṭīb al-Baghdādī, 7:227). He died in Baghdad on 9 Ramaḍān 348/13 November 959 and was buried in the cemetery of Shūnīziyya, next to Sarī al-Saqāṭī (d. c.251/865) and al-Junayd, whose disciple he had been and some of whose teachings he would later transmit.

He associated with Ṣūfī masters of Baghdad such as al-Nūrī (d. 295/907),

Ruwaym (d. 303/915-6), Sumnūn (d. after 297/910), al-Jurayrī (d. 311/923-4), 'Amr al-Makkī (d. 291/903 or 297/909), and many others, including the Iraqi itinerant ascetic Ibrāhīm al-Khawwāṣ̄ (d. 284/897 or 291/904 in Rayy, Iran). He is said to have travelled widely, visiting Kufa, Medina, and Egypt, claiming to have made fifty-six pilgrimages to Mecca, twenty-one of which were *'alā l-madhhab*, that is, going on foot, without water or food, in accordance with the practice of trusting submission to God (*tawakkul*) (al-Khaṭīb al-Baghdādī, 7:230).

2. HADĪTH SCHOLARSHIP

As a collector and transmitter of *ḥadīth*, he was deemed reliable and sincere by the historian and biographer al-Khaṭīb al-Baghdādī (d. 463/1071) (al-Khaṭīb al-Baghdādī, 7:227), who cited seventeen authoritative figures from whom he is said to have received *ḥadīth* during his travels, until his return to settle in Baghdad to disseminate his teachings (al-Khaṭīb al-Baghdādī, 7:226). Amongst his fellow transmitters in Baghdad were the renowned traditionists (*muhaddithūn*) al-Dāraqutnī (d. 385/995), Abū Ḥafṣ b. Shāhīn (d. 385/995), and Abū 'Alī b. Shādhān al-Bazzāz (d. 425/1034). He was one of the teachers of the Khurāsānī theorist Abū Naṣr al-Sarrāj al-Ṭūsī (d. 378/988), author of *al-Luma'* ("Flashes of light"), one of the earliest extant Ṣūfī manuals. The famous thinker Abū Ḥayyān al-Tawḥīdī (d. between 310-20/822-32 in Shirāz) attended his lectures (Cottrell, 1:1247).

3. AS A ṢŪFĪ

The story of his conversion to Ṣūfism reveals an opposition between the study of *ḥadīth* and that of Ṣūfism: in his youth,