

Majdhüb

The *majdhüb*, one attracted (by God), is an important Islamic spiritual figure found throughout the Islamicate world (for the Maghrib, see Amri, *Croire*). The characteristics of the *majdhüb* were first described in texts of the third/ninth century. The *majdhübs* were most often distinguished by their antinomian appearance and their social and religious practice, in which freedom of speech played an important role. They attracted the interest of the urban masses, who saw them as recipients of divine influence and a force of social criticism; jurists, however, viewed them with suspicion. Most 'ulamā' (religious scholars), nevertheless, placed them in the ranks of the saintly (until the nineteenth century in the Maghrib) and tended to excuse their excesses and paradoxical rhetoric. Their acceptance by the major Šūfī orders and by political authorities was common in the Maghrib and Tur-
kic lands.

1. ETYMOLOGY AND THE ARABIC LEXICON OF DIVINE ATTRACTION

The Arabic root *j-dh-b* conveys the action of pulling (*madda*), particularly towards the self, whence the connotation of attraction (Gramlich, 1025). For the grammarian Sibawayh (d. probably c.180/796), *jadhāba* means to dislodge an object from its place and *ijādhābahu* means to wrest an object away (*istalabahu*); for Arab lexicographers, "man is suspended between God and Satan; if God does not seize him for Himself, it is Satan who will pull him in" (Ibn Manẓūr, 3:101). The substantive *injādhāb* means "rapidity of gait." The semantic field—whose resources have not here been exhausted—distinguished by these several grammatical forms of the root *j-dh-b*

would later expand with the use of the term *jadhāb* (attraction, raptness) and the substantive *majdhüb* (the one attracted, in this case by God) in Šūfism and in the religious and social practice of those who had come to be designated as *majdhübs* (those under the influence of the divine attraction), sometimes called *majānīn al-Haqq* (madmen for God). The term *majnūn* (feminine *majnūna*) was also used interchangeably with *majdhüb*; several early (second/eighth-century) Šūfīs and ascetics were designated as such with no further mark of identity. Al-Nisābūrī (d. 406/1015)—the famous traditionist, grammarian, and scholar of Qur'ānic sciences, *siyār* (biography (of the Prophet), and *maghāzī* (battles (of the Prophet))—describes in *Uqalā' al-majānīn* ("The wise fools," *majānīn* being the plural of *majnūn*), one from whom reason is hidden (*al-mastūr 'aqluhu*), by their love for God. The root *j-n-n* also denotes the action of concealing, or veiling, which introduces the idea of a distinction from *junūn* when understood as a mental deficiency or loss of reason. *Bahālīl* (plural of *buhlūl*, one who laughs, glossed by Ibn Manẓūr, 2:169–70 as *al-dahhāk*), also designates those "mad for God." The most famous of these was Bahlūl b. 'Amr Abū Wuhayb al-Šayrafi al-Kūfi (d. 190/806), an ecstatic poet and precursor of the "madman for God," according to the historian Ibn Khaldūn, born in Tunis and died in Cairo in 808/1406–7 (Ibn Khaldūn, *Shifā'*, 32; see also Ibn 'Arabī, *al-Futūḥāt*, 2:37 and Ibn Khaldūn, *al-Muqaddima* 1:172–3). *Al-muwallah*, too, denotes one (man or woman) "infatuated with God." The term "dervish" is also used (Papās, *Dervish*, 128–35), primarily in the Turkish sphere, to designate these men and their various ascetic practices, renunciation, dissociation, and social provocation.

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