

GHANI, Kashshaf. - Mystical traditions and voices  
of dissent: experiences from Bengal. *Sufis and  
Salafis in the contemporary age*. Ed. Lloyd Ridgeon.  
London: Bloomsbury, 2015, pp. 119-145; 253-256.  
Outlines the beliefs and practices of an "unorthodox"  
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with the Sufi tradition.

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SONRA GELEN DOKÜMAN

22 Ekim 2017

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DİA

**FAKR**

**Madde Yayınlandıktan Sonra Gelen Doküman**

**03.05.2017**

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060042 FAKR

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FAKR

«مسئلة الفقر والصوف»

الفقر المحمود والمذموم

صحيفة الرسائل

ابن تيمية

١١٨ - ٢٢٦

733

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمين والصلاة والسلام  
على سيدنا محمد خاتم النبيين وعلى آله وصحبه أجمعين

قرار رقم ١٦٥ (١٨/٣)

بشأن  
تفعيل دور الزكاة في مكافحة الفقر  
وتنظيم جمعها وصرفها بالاستفادة من الاجتهادات الفقهية

Zakat (230117)  
Fakr (060042)  
Ictihat (091224)

إن مجلس مجمع الفقه الإسلامي الدولي المنبثق عن منظمة  
المؤتمر الإسلامي الهنقد في دورته الثامنة عشرة في بوتراجايا (ماليزيا)  
من ٢٤ إلى ٢٩ جمادى الآخرة ١٤٢٨هـ، الموافق ٩ - ١٤ تموز  
(يوليو) ٢٠٠٧م.

بعد اطلاعه على البحوث الواردة إلى المجمع بخصوص موضوع  
تفعيل دور الزكاة في مكافحة الفقر وتنظيم جمعها وصرفها بالاستفادة من  
الاجتهادات الفقهية، وبعد استماعه إلى المناقشات التي دارت حوله،  
قرر ما يأتي:

أولاً: الأموال غير المنصوص عليها محل اجتهاد بشأن زكاتها أو عدمه،  
إذا توافرت في الاجتهاد الشروط والضوابط الشرعية.

ثانياً: ليس على المركزي تعميم الأصناف الثمانية عند توزيع أموال  
الزكاة، أما إذا تولى الإمام، أو من ينوب عنه، توزيع أموال  
الزكاة فينبغي مراعاة تعميم الأصناف عند توافر المال وقيام  
الحاجة وإمكان الوصول لتلك الأصناف.



# قَرَارَاتٌ وَتَوْصِيَّاتٌ مَجْمَعِ الْفِقْهِ الْإِسْلَامِيِّ الدَّوْلِيِّ الْمُنْبَثِقِ عَنِ مُنَظَّمَةِ التَّعَاوُنِ الْإِسْلَامِيِّ

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القررات : ١ - ١٨٥  
١٤٠٦ - ١٤٢٢ هـ = ١٩٨٥ - ٢٠١١ م

طُبِعَ عَلَى نَفَقَةٍ

الإمامة المسافة للأوقاف بالمشاركة  
الإمارات العربية المتحدة  
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رَاجِعَةٌ وَأَعْتَدَتْهُ التَّعْرِيفِيَّةُ

د. أحمد عبد العليم أبو عايو

مدير إدارة الدراسات والبحوث بالمائة المتحدة  
عبد الله بن محمد

لغته الأولى

۵۰۵۰۱ - مفهوم فقر در عرفان اسلامی

و عرفان مسیحی، مقطع کارشناسی ارشد، دانشگاه تهران، دانشکده الهیات، ۱۶۲ص، فارسی، منابع: ۱۵۸-۱۶۲ و به صورت زیرنویس، استاد راهنما: شهرام پازوکی؛ استاد مشاور: علی مهدی‌زاده.

کد پارسا: P۱۳۴۶۳  
فقر: عرفان تطبیقی

نویسنده در این پایان‌نامه می‌کوشد تا توضیح دهد که فقر در سیر و سلوک بین سنت عرفانی مسیحیت و اسلام مشترک است. نگارنده در فصول ابتدایی به تعریف و تفسیر فقر در عرفان اسلامی و سپس در عرفان مسیحی می‌پردازد و ضمن مقایسه این مفهوم در قرآن و عهد جدید، مشابهت‌ها و تفاوت‌های فقر را در این دو سنت عرفانی بیان می‌کند وی پس از این مقایسه به این نتیجه می‌رسد که از منظر این دو مکتب، فقر عامل رهایی انسان از تمام مادیات و دارایی‌ها است و رسیدن به این مقام نایل شدن به عالی‌ترین مراحل سیر و سلوک - یعنی فنا - تلقی می‌شود و این دیدگاه بیشتر ناظر به عرفان اسلامی است. نویسنده، فقر را در عرفان مسیحی نوعی وارستگی از اراده نفس دانسته که باعث رهایی از ستم فردیت و ورود به وجود کل (خدا) است و حقیقت فقر، تسلیم محض در برابر اراده خدا است که مقام مهمی در عرفان به شمار می‌رود.

نوربخش، جواد (۱۳۰۵ -)

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شابک: ۲-۲۹-۵۷۴۵-۹۶۴

کنگره: BP۲۸۹۲/N۹۴۷

دیویتی: ۲۹۷/۸۴

کد پارسا: B۶۶۷۲۵

فقر

شرح اصطلاحات فقر، فقیر و درویش با

استناد به متون صوفیه است. نویسنده در صدد است

با تشریح معانی این اصطلاحات، تفاوتها و مراتب هر

کدام مشخص شود. وی در تشریح معنای فقیر و

درویش علاوه بر متون عرفانی و تصوف از آیات قرآن

هم بهره گرفته است. وی برخی مقامات و موضوعات

مربوط به سلوک و طی طریق از قبیل، حال، مقام،

وقت، نفس و دم را توضیح داده و سالکان را راهنمایی

کرده است.

TSV

madde: Fakr

31 EKİM 1991

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TENKİT AÇISINDAN BAKILACAK

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Fakr

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MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

## جدل الأضداد في الأحوال والمقامات الصوفية

أديب نايف ذياب\*  
الجامعة الأردنية

### Abstract

This paper discusses certain types of early Sufi visions (emerged in 3rd/9th century) which involve paradoxes and incompatible judgements. It examines from within such visions in their own context which the Sufis called "states and stations". The paper, therefore, deals first with the states of fear, hope, nearness, security and sadness. Then it looks into the stations of abstinence and poverty to elucidate contradicting statements by the Sufis through other unequivocal sayings. The third part tackles three mutually-related concepts: Futuwah, freedom and satisfaction. The conclusion is an attempt at explaining, in general and from a philosophical standpoint, the phenomenon of paradox in Sufism.

### ملخص

يدرس هذا البحث نماذج من الرؤى الصوفية المبكرة (في القرن الثالث الهجري/التاسع الميلادي) من حيث اشتغالها على مفارقات وأحكام متضادة. ويقصدها من داخل، ضمن سياقها الخاص الذي اصطلح المتصوفة على تسميته بالأحوال والمقامات. تتعالج المقالة، أولاً، أحوال الخوف والرجاء والقرب والأمن والحزن ويتنظر ثانياً، في مقامي الزهد والفقر على سبيل توضيح الأقوال المتعارضة للمتصوفة من خلال أقوال أخرى لهم جاءت جلية بلا ليلس. ويعالج الجزء الثالث من المقالة ثلاثة مفاهيم متصلة هي: الفتوة والحربة والرضا. ويختتم البحث بمحاولة لتفسير ظاهرة التضاد والمفارقة، في التصوف بشكل عام، من منظور فلسفي.

يشكل مبدأ «جدل الأضداد» سمة أساسية في كثير من رؤى المتصوفة حول أحوالهم ومقاماتهم الروحية. والنمط العام لهذا المبدأ هو أن الثبوت والكيفيات المتعارضة، والمتناقضة أحياناً، تُشَدُّ إلى موضوع واحد بعينه. وتبتعد عادة في استعمالنا المألوفة للغة، سواء في المحادثة أو في الخطاب العلمي، عن أسلوب المفارقة هذا. فلا نقول إن «الجوحار وبارد» في آن معاً أو إن «الاتصال هو بعينه انفصال أيضاً» لكن المتصوفة كثيراً ما وجدوا في مثل هذا الأسلوب الطريقة

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Yayınları

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Konu No.	



# الفلاحة والمفلاحة

تأليف الامام العالم العلامة الورع الزاهد  
خاتمة الحفاظ والمحدثين مولانا شهاب  
الملة ولدين احمد ابن علي  
الدلبي طاب ثراه  
أمين

طبع على نفقة مكتبة ومطبعة الشعب

6264



حقوق الطبع محفوظة لها

مطبعة الشعب لشبان علي بن ابي طالب

سنة ١٣٢٢ هجرية

Fakr

21 MART 1996

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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## TASAVVUFİ BİR TERİM OLARAK FAKR

İsa ÇELİK (\*)

## ÖZET

*Fakr terimi sözlükte, yoksulluk, fakirlik, maddî ve manevî bakımdan muhtaçlık gibi anlamlara gelmekte olup çoğulu "fukûr" dur. Fakir'in kelime anlamı ise, yoksul, aciz ve sıkıntı içinde olan kimse demektir. Çoğulu fukarâdır. Istilâhî (terim) anlamı, kişinin mevhum olan varlığından kurtulması ve fenâfillâh'a mazhar olmasıdır. Fakir ise, dünyanın peşinde boş yere koştuktan yüz çevirerek, hakikati, yani kendi varoluşunun sırrını soruşturandır. Bir başka deyişle fakir, her şeyden vazgeçerek, Allah Teala'nın rızası ve inayetini araştıran sûfidir.*

*Mutasavvıflar fakrı maddî ve manevî fakirlik olarak ikiye ayırmıştır. Yahya b. Muaz (258/872) ve Cüneyd-i Bağdadî (297/909) gibi ilk sûflerden itibaren bu konuya geniş yer vermişlerdir. Hatta sûflerden bir kısmı fakr'ı makamların en üstünü olarak kabul etmiştir. Ancak, mal mülk sahibi olmak mutasavvıfların işaret ettiği fakra engel değildir. Zira onların kastettiği fakr dünyevî değil, manevîdir. Bu anlamdaki fakr düşüncesinin, maddenin önemiyle birlikte yan tesirlerinin de arttığı günümüzde, insanlığın huzuru için bir denge unsuru olma fonksiyonunu icra edebileceği düşünülebilir.*

*Anahtar Kelimeler: Fakr, fakir, derviş, fakirlik, acz.*

## Fakr As A Mystical Term

## ABSTRACT

*The term "faqr" is defined as poverty, poorness, to be in need of something as regards material and spiritual aspects. The plural form of the term is "fuqûr". The lexical meaning of the word faqr is poor, helpless and the person who is in distress. Its plural is "fuparâ". This word's terminological meaning is one's being freed from imaginary existence and attaining "fenâfillâh". The poor person is the one who does not run after the world but investigates the reality, that is inquires the mystery of his own existence. In other words, he is "sûfi" who investigates the Allah's approbation and grace by giving up everything.*

*Sûfis divided poverty "faqr" into two groups as material faqr and moral faqr. The first sûfis like Yahya b. Muaz (258/872) and Cüneyd-i Bağdadî (297/909) have focused on this issue. Even some of them have accepted faqr as the highest position of the posts. However, having some properties and money is not an impediment for being considered as faqr indicated by some sufis. Infact the faqr they mean is not worldly but spiritual. It can be thought that such considerations might be the element of balance for humanity in our times experiencing the increase of by-effects of material whose importance as well as effect is rising.*

*Key Words: Faqr, dervish, poverty, helpless, poor*

(\*) Atatürk Üniversitesi İlahiyat Fakültesi Tasavvuf Anabilim Dalı Araştırma Görevlisi.

19 TEMMUZ 1993

## Al-Faqr<sup>1</sup>

By René Guénon

THE contingent being may be defined as one that is not self-sufficient, not containing in himself the point of his existence ; it follows that such a being is nothing by himself and he owns nothing of what goes to make him up. Such is the case of the human being in so far as he is individual, just as it is the case of all manifested<sup>2</sup> beings, in whatever state they may be for, however great the difference may be between the degrees of Universal Existence, it is always as nothing in relation to the Principle. These beings, human or others, are therefore, in all that they are, in a state of complete dependence with regard to the Principle "apart from which there is nothing, absolutely nothing that exists";<sup>3</sup> it is the consciousness of this dependence which makes what several traditions call "spiritual poverty". At the same time, for the being who has acquired this consciousness, it has, as its immediate consequence, detachment with regard to all manifested things, for the being knows from then on that these things, like himself, are nothing, and that they have no importance whatsoever compared with the absolute Reality. This detachment implies essentially and above all, in the case of the human being, indifference with regard to the fruits of action as is taught particularly in the Bhagavad-Gīta, and which enables the being to escape from the unending chain of consequence which follows this action ; it is "action without desire" (*nishkāma karma*), while "action with desire" (*sakāma karma*), is action carried out in view of its fruits.

By this means the being transcends multiplicity ; he escapes, according to the expressions used by the Taoist doctrine, from the vicissitudes of the "current of forms", from the alternation of the states of "life" and of "death", of "condensation" and "dissipation",<sup>4</sup> passing from the circumference of the "cosmic wheel" to its centre

and which is itself termed "the emptiness" (the unmanifested) which unites the spokes and makes them into a wheel".<sup>1</sup> "He who has attained to the greatest possible emptiness", also said Lao-Tseu, "will be firmly fixed in repose . . . Returning to one's root (that is, to the Principle, which is both primary origin and final end of all the beings, Alpha and Omega) means entering into the state of repose".<sup>2</sup> "Peace in emptiness", said Lao-Tseu, "is an indefinable state ; it is neither taken nor given ; one comes to be established in it"<sup>3</sup>. This "peace in emptiness" is the "great peace" (*as-sakinah*) of Islamic esoterism,<sup>4</sup> which is at the same time the "divine presence" at the centre of the being, implied by his union with the Principle, which cannot actually be brought about except in this very centre.

"All the beings manifest themselves to him who remains in the unmanifested. Being united with the Principle, he is therefore in harmony with all the beings. Being united with the Principle, he knows everything through the general higher causes, and therefore no longer uses his different senses for the sake of particular and detailed knowledge. The true cause of things is invisible and cannot be grasped defined or determined. It can be attained in deep contemplation by him who is re-established in the state of perfect simplicity, and by no one else".<sup>5</sup> "Simplicity" meaning the unification of all the being's powers, is a feature of the return to the "primordial state" ; and here is seen the whole difference that separates the transcendent knowledge of the sage from ordinary and "profane" knowledge. This "simplicity" is also what is called elsewhere the state of "childhood" (in Sanskrit *bālyā*), to be understood of course in the spiritual sense, and this "childhood" is considered in the Hindu doctrine as an indispensable condition for attaining to true knowledge.

This recalls the corresponding words in the Gospels ; "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein"<sup>6</sup>, "Thou hast hid these things from the wise and prudent and hast revealed them unto babes."<sup>7</sup> "Simplicity" and "smallness" are here equivalents, in reality, of the "poverty" which is so often mentioned also in the Gospels, and which is generally very much misunderstood : "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven".<sup>8</sup> This "poverty" (in Arabic *al-faqr*) leads, according to Islamic esoterism, to *al-fanā*, that is, to the extinct

<sup>1</sup> The French original was published in *Le Voile d'Isis*, 1930.

<sup>2</sup> That is, the beings of the different states of Manifestation or Existence or, in other words, of what is represented by "the waters" as a whole, including both the "upper waters" or superhuman states, and the "lower waters" or human and sub-human states.

<sup>3</sup> 'Abd Allāh al-Balyāni, *Risālat al-Aḥadiyyah*.

<sup>4</sup> Aristotle, in the same sense, said "generation" and "corruption".

<sup>1</sup> *Tao-Te-King*, XI.

<sup>2</sup> *Tao-Te-King*, XVI.

<sup>3</sup> Lie-Tseu. ch. 1.

<sup>4</sup> See *The Symbolism of the Cross*, ch. VIII.

<sup>5</sup> Lie-Tseu. ch. IV.

<sup>6</sup> St. Luke, XVIII. 17.

<sup>7</sup> St. Matthew, XI. 25; St. Luke, X. 21.

<sup>8</sup> St. Matthew, V. 2.

# Fakir (Fakir)

FAKIR, derived from the Arabic word *faqir* (plur. *fuqarā'*) a poor person, i.e. one badly supplied and in need (to be distinguished from the conception of *miskin* i.e. one devoid of all possessions). Besides the meaning of material poverty the term *faqir* expresses the notion of spiritual need and dependence upon God's mercy. In the VIIIth century Moslem mysticism developed the idea that poverty (*faqr*) represented a merit before God and would bring divine reward, a belief based on the alleged saying of the Prophet: '*al-faqr fakri*' (Poverty is my Pride). Together with asceticism\* (*zuhd*) self-willed poverty became one of the principal features of Sufism, the great movement of Islamic mysticism. Infiltrated into European languages the word *faqir* became to denote an oriental, religious mendicant.

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