

mukaddam, with authority to initiate novices into the order, at the age of 25.

On the death of the *shaykh* al-Būzidi 15 years later, in 1909, the members of the order insisted that Ahmad b. 'Aliwa should be their *shaykh*. Some five years later he decided to make his *zāwiya* independent of the mother-*zāwiya* of the Darĵāwa in Morocco, and the new branch was styled *al-Tāriqa al-'Alawiyya al-Darĵāwiyya al-Shādhiliyya*, whence he himself came to be known as the *Shaykh* al-'Alawī. One of the reasons for the "rupture", which seems to have taken place more or less amicably, was that he felt the need to introduce, as part of his method, the practice of spiritual retreat (*khalwa* [q.v.]) in an isolated cell under his close supervision rather than in the wilds of nature according to the traditional Darĵāwi-Shādhili practice.

His fame spread over North Africa and a large *zāwiya* overlooking the sea was built at Tidgitt, the purely Arab quarter of Mostaganem. As perhaps the most eminent representative of Šūfism in his day, and looked upon by many as the *mudjaddid* (renewer) of Islam in its 14th century, he inevitably came into conflict with the enemies of Šūfism, in particular members of the "reformist" Salafiyya [q.v.] group. Partly as an antidote to their paper *al-Shihāb*, published at Constantine, he started a weekly review at Algiers, *al-Balāgh al-Djāz'iri*, in which, in addition to his vindications of Šūfism, he attacked the so-called "reformers" for their continual yielding to the modern age at the expense of religion. For Muslims in general he stressed the importance of mastering classical Arabic, and inveighed against westernization and in particular against the wearing of modern European dress. Although he discouraged his fellow-countrymen from becoming naturalized French citizens, and although the *amir* 'Abd al-Karim al-Khattābi [q.v.] was among his disciples and in correspondence with him, the French authorities avoided taking any drastic action against him personally; but they were uneasy about him, on account of his great influence, and at least once his movements were restricted. By the time of his death in 1934, he was said to have more than 200,000 disciples; he had *zawāyā* all over North Africa and also in Damascus [see AL-HĀSHIMI], Jaffa, Gaza, Falūja, Aden and Addis Ababa, and in Europe at The Hague, Marseilles, Paris and Cardiff. His numerous Yemeni disciples, many of them seamen, established also other *zawāyā* at various ports.

Ahmad b. 'Aliwa was a great lover of poetry and music. According to one of the many Europeans who knew him, "a remarkable radiance emanated from him, an irresistible personal magnetism"; according to another, to meet him was like "coming face to face, in mid-twentieth century, with a mediaeval Saint or a Semitic Patriarch". As regards the title of A. Berque's monograph on him, *Un mystique moderniste (Revue Africaine, 1936, 691-776)*, the "modernism" appears to have been nothing other than the breadth of his spiritual interests: "To the very end he remained a lover of metaphysical investigation. There are few problems which he had not broached, scarcely any philosophies whose essence he had not extracted". This intellectual amplitude went hand in hand with a profound conservatism and an implacable orthodoxy. Especially characteristic of him is his insistence on the ideal of doing justice to the religion of Islam as an indivisible triplicity, *islām*, *imān* and *ihsān* (corresponding to law, dogma and mysticism) by fulfilling, in the highest sense, each domain, so that

they become respectively *istislām* (joyous submission to the law), *ikān* (certainty of faith) and *'iyān* (beatific vision). One of the Qur'ānic verses most often quoted by him is: "He is the First and the Last and the Outwardly Manifest and the Inwardly Hidden", a verse on which, amongst others, is grounded the basic doctrine of Islamic mysticism, *waḥdat al-wudjūd* [q.v.], Oneness of Being. Most of his writings, and not least his poems, contain masterly formulations of this doctrine.

Apart from one tract, *Nūr al-ithmid*, which is confined to the domain of jurisprudence (concerning the posture of the hands in the ritual prayer), his other writings, about 15 in all, are directly or indirectly on Šūfism. Of special importance is *al-Minah al-kuddūsiyya* written during his *shaykh's* lifetime and with his encouragement, an extensive commentary on Ibn 'Ashir's [q.v.] *al-Murshid al-mu'in*. Here he expounds the inward or mystical significance of every feature of Islamic doctrine and ritual, including even details of the *sunna*. In *al-Unmūdhādī al-fariā*, using the symbolism of the letters of the alphabet, he treats of the highest aspect of the doctrine, expounding the relationship between the Divine Essence, Divine Being and the Supreme Spirit. The starting point for this treatise appears to be 'Abd al-Karim al-Djili's *al-Kahf wa 'l-Raĵim*, but Ahmad b. 'Aliwa's treatment is the more subtle. In *Lubāb al-'ilm fī Sūrat Wa-'l-Nadīm*, he explains the nature of the Prophet's two visions referred to in Qur'an LIII, one with the heart (*fu'ād*) and the other with the eye (*baṣar*). These three works, together with his poems (the third edition of his *Diwān* was published in Damascus in 1963), are perhaps the most profound of his writings. His earliest book in vindication of Šūfism, *al-Kawl al-mar'ūf*, first published in 1920, was followed up in 1927 by *Risālat al-Nāsir Ma'rūf*, an anthology of pronouncements in praise of Šūfism by eminent jurists and theologians from the 2nd/8th until the present century. The first part of *al-Mawādd al-ghaythiyya*, his commentary on the aphorisms of Shu'ayb Abū Madyan, was published in 1942, but the second part has not yet been published, neither has his commentary on the *Sūrat al-Fātiha* and the first 40 verses of the *Sūrat al-Bakara*, in which each verse is given four different interpretations ranging from the literal to the purely spiritual. The unique manuscripts of these unpublished works are at Mostaganem.

Bibliography: in addition to the works already mentioned: *al-Shahād'id wa 'l-fatāwā fīmā sahh laday al-'ulamā' min amr al-shaykh al-'Alawī* (collected by Muḥammad b. 'Abd al-Bārī), Tunis 1925; F. Schuon, *Rahimahu Llah in Cahier du Sud*, 1935; 'Uddah b. Tūnis, *al-Rawḍa al-saniyya fī 'l-ma'āthir al-'alawiyya*, Mostaganem 1936 (containing the *shaykh's* dictated autobiography as far as 1910); A. Merad, *Le réformisme musulman en Algérie*, Paris and The Hague 1967, *passim*; M. Lings, *A Moslem Saint of the twentieth century*, London 1961. (M. LINGS)

○ IBN 'ALĶAMA, TAMMĀM, the name of two prominent figures in Muslim Spain during the early 'Umayyad amirate. (1) Abū Ghālib Tammām b. 'Alĵama, *mawlā* (freedman) of 'Abd al-Raḥmān b. Umm al-Hakam (i.e., 'Abd al-Raḥmān b. 'Abd Allāh b. Uthmān b. Rabi'a al-Thakafi, Mu'āwiya's governor of al-Kūfa in 58/678, Tabari, ii, 181), came to al-Andalus in 123/741 with the vanguard (*talī'a*) of the Syrian contingent of Balĵ b. Bishr al-Kuṣhayri [q.v.]. A Kaysi [see KAYS] through his connexion

Ibn Haysan, el-Mulleses, s. 179-184

- * İbnü'l-Faradi'ye göre ^{Verir Ebü Gâlib} Temman b. Amir b. Ahmed b. Temman b. Alkame es-Sekafi Endülüsi Emir devletinin ilk büyük ediplerinden dir.
- * Diğer Müelliflere göre onun şeceresi şöyledir: Temman b. Ahmed b. Amir b. Gâlib b. Temman b. Alkame dir. Abdurrahman b. Ummi'l-Hakem es-Sekafi'nin aratlisidir. Sakif'in en güçlüleridir. Hims askerleri olarak da kabul edilirler.

Temman edip, sair, söz ustası, tarihi eski Endülüsi habulünün ravisi dir. Endülüsi'nin fethi konusunda ^{güzel bir} ^{Urcâresi vardır.} Bu büyük ^{kalm,} bir kitaptır. 219 yılında Emir Abdurrahman b. Hakem zamanında yird Emir Muhammed ^{b. Abdurrahman} ona ^{Verir} atadı. Muhammedle onun yakınlığı ve sohbet arkadaşlığı vardır.

Verilişinin ilk yıllarında ^{Emir ona kızarak} ^{onun aleyhinde} ^{bu olayın meydana} gelmiş ve ^{görevden} alınmış da ^{yardığı} ^{etliktir} ^{Emir'in} ^{muhammedini} ^{çaptıracak} ^{tekrar} ^{görevine} ^{döndürülmüştür.} ^{Ayrıca} ^{Emir'in} ^{özel} ^{adamları} ^{ve} ^{daşları} ^{arasına} ^{girmiştir.}

^{önemsiz} ^{Bahsedilen} ^{olay} ^{Emir Muhammed'in} ^{Eydim} ^{(Saray} ^{erkanı} ^{Şirketileri} ^{erkek} ^{birlikte} ^{erkekiler)} ^{ile} ^{Satranç} ^{oyunması} ^{ve} ^{Eydimin} ^{Satranç} ^{çok} ^{tercihi} ^{olduğu} ^{ve} ^{bu} ^{mahir} ^{olmaları} ^{ile} ^{Emir'i} ^{mağlub} ^{etmesi} ^{emiri} ^{tercihi} ^{olduğu}.

Temman Ümmi'l-Velid bint Halef b. Ruman en-Nasranıyye ile evlendi. Bu hamdani ^{olması} ^{kırandan} ^{torunu} ^{İsa} ^{b.} ^{Futays} ^{doğdu.} Ümmi'l-Velid çok güzeldi. Temman onu görünce tutuldu (vuruldu) ve evlenmek istedi. ^{Temman} ^{onun} ^{istemesi} ^{günce} ^{bu} ^{tutulması} ^{sebebiyle} ^{onu} ^{ayrıladılar} ^{zamanında} ^{280'in}

Temman Emir Abdullah'ın ^{ilk} ^{yıllarında} ^{oldu.} O üç Emir zamanında veriltiler yaptı. Bunlar Muhammed ve onun iki oğlu Münzer ve Abdu'l-Lah'tır.

FUENTES: AL-BALAFĪQĪ, *Muqadab*, 73; IBN AL-ABBĀR, *Takmila*, II, 258 (nº 748); IBN AL-ABBĀR, *Tuhfa*, 30-1; IBN ʿABD AL-MALIK, *Dayl*, IV, 227 (nº 389); AL-ŞAFADĪ, *Wzfi*, XVII, 542-3 (nº 464).

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[287] IBN ʿALQAMA; TAMMĀM: Nombre por el que se conoce y cita a dos eminentes personajes del emirato omeya andalusí: uno, contemporáneo de ʿAbd al-Rahmān I, Hišām y al-Ḥakam; otro, ministro de Muḥammad, al-Mundir y ʿAbd Allāh. La existencia de dos tradicionalistas que reciben la misma denominación explica que en determinadas fuentes encontremos la expresión "dijo/me contó Tammām b. ʿAlqama", cuando se reproducen noticias transmitidas por el más antiguo (*Bayān*, II, 46.4, 9, 17) y por su descendiente (Ibn Dihya, *Muṭrib*); que un mismo historiador, como es Ibn al-Qūṭīya, aluda a "Tammām b. ʿAlqama", al hablar de la vida del primero (24/18) o del segundo (6/4; 101/86, 103/88), y que algún erudito, cual es el caso de Casiri, no haya sabido distinguirlos y, creyendo que son la misma persona, atribuya la famosa *urfiya* (poema en metro *raʿaz*) de Tammām b. ʿAmir a su antepasado.

Para evitar confusiones y dado que comparten la autoría del *Ajbār maǧmūʿa*, incluimos bajo el epígrafe de Tammām b. ʿAlqama los artículos correspondientes a cada uno de ellos:

[287a] Abū Gālib Tammām b. ʿAlqama al-Taqaḫī (Siria, aprox. 101=720-; Córdoba?, 196=811-2), descendiente de un *mawla* de ʿAbd al-Rahmān b. Umm al-Ḥakam bint ʿAbd Allāh b. ʿUtmān b. Rabīʿa al-Taqaḫī, nombrado gobernador de Cufa por Muʿāwiya b. Abī Sufyān, y conocido como ʿAbd al-Rahmān b. Umm al-Ḥakam, designación que resaltaba su nobleza, al ser su madre hija de Abū Sufyān Ibn Ḥarb, hermano del califa Muʿāwiya. Parentesco éste con los omeyas que le movió a abrazar con entusiasmo la causa de ʿAbd al-Rahmān I, antes y después de hacerse con el poder, a pesar de no pertenecer a su tribu sino a la de Taqaḫī.

Se desconoce el lugar y fecha de su nacimiento, aunque la noticia de su llegada a al-Andalus en 123 (=741) con el contingente sirio de Balʿ, el saber que muere muy anciano, pero sin alcanzar los noventa y seis de su descendiente y, sobre todo, el examen de ciertos pasajes de la obra que le atribuimos, permite sugerir que nació en Siria, hacia el año 101 (=720) o poco después.

Los historiadores árabes ofrecen amplia y detallada información sobre su vida. Entra en

Andalus en 123 (=741) con Balʿ b. Bišr al-Qušayrī, posiblemente como uno de los muchos *taqaḫīs* que, según Ibn Ḥayyān (*Muqtabis*, II-2, 179), integraban el *junud* (destacamento militar) de Himš (Emesa). Se une a los omeyas cuando éstos, al visitar a al-Şumayl, le piden su colaboración presintiendo que su nombre podría ser signo de buen agüero, y es el encargado de acompañar a Badr para rescatar a ʿAbd al-Rahmān Ibn Muʿāwiya de manos beréberes y traerlo a la Península. Su primera entrevista con el príncipe es descrita por cronistas y biógrafos, los cuales no olvidan reproducir las palabras del último: "Nuestros planes llegarán a buen término y venceremos a los enemigos", al revelarle que su nombre era Tammām (cumplimiento) y su *kunya* (sobrenombre de paternidad) Abū Gālib (el vencedor). Estuvo presente en las fracasadas conversaciones que tuvieron lugar en Torrox (*Turruṣ*) entre los enviados de Yūsuf al-Fihrī y los omeyas; viajó a las circunscripciones militares o *junuds* con el propósito de reclutar nuevos efectivos en apoyo de Ibn Muʿāwiya y tomó parte en el enfrentamiento que le permitió convertirse en el fundador del emirato omeya andalusí. Asimismo, resaltan el importante papel que desempeñó bajo el gobierno de dicho soberano, bien actuando como chambelán o *ḥāyib*, cargo que, según las *Ajbār Maǧmūʿa* (Colección de noticias históricas), le fue conferido en su célebre encuentro en tierras magrebíes, bien dirigiendo sus ejércitos como *qāʿid* (comandante) para someter a los rebeldes que sucesivamente se fueron alzando en diversas regiones, bien encargándose temporalmente de la dirección de ciertas ciudades fronterizas. En el 147 (=764) sitia junto a Badr la villa de Toledo donde se había rebelado Hišām b. ʿUrwa, empresa que culmina con éxito y le vale el nombramiento de gobernador de la capital del Tajo, puesto que después ejercerá su hijo Gālib b. Tammām. En 153 (=770) combate al beréber Šaqyā al-Fāṭimī y es posible que hacia el 165 (=781) fuera gobernador de Huesca, Tortosa y Tarazona, dato proporcionado por Ibn al-Abbār, aunque sin citar fecha alguna, si bien podría relacionarse con los testimonios del *Fath al-Andalus* (La conquista de al-Andalus) (68/76), del *Ibar* (IV, 124) de Ibn Jaldūn y de la *Nihāya* (13-4) de al-Nuwayrī, donde se le menciona ese año como *ʿamil* (gobernador) encargado de luchar contra los rebeldes zaragozanos, indicándose en el *Fath* que sucede en el gobierno de Zaragoza a Ḥusayn al-Anṣārī. Las noticias que se ofrecen relativas a su vida bajo el reinado de los dos emires siguientes son más escuetas. En el 172 (=788), Sulaymān b.