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Ferdowsi, the Mongols and the History of Iran

ART, LITERATURE AND CULTURE FROM
EARLY ISLAM TO QAJAR PERSIA

Studies in Honour of Charles Melville

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The Prophet Muhammad's footprint

Christiane Gruber

Kadem-i Sharif (110065)

It is widely believed in popular Islamic thought that whenever the Prophet Muhammad strode on a stone or a rock, a mark of his footprint(s) would remain impressed. Much like the Prophet's hair, mantle and sandals, impressions of the Prophet's foot or feet carried miraculous powers: they could heal, provide blessings, and confer a great deal of honour to their sites of consecration and conservation, as well as religious authority to their owners. Although the Prophet's footprints may well be called relics, because they became highly venerated objects attesting to his physical presence, in Islamic sources they are considered traces or 'vestigia' (*āthār*) and blessed objects (*tabarrukāt*) that could bring good fortune to their pious possessors or visitors.

In Arabic, these footprints are called *qadam al-rasūl* (the foot(print) of the Messenger), and *al-qadam al-sharīf* (the noble foot(print)). There are a number of the Prophet's footprints that are believed to have remained *in situ* in Mecca, al-Ta'if, Jerusalem and Damascus. However, much like other relic-objects, a large number of Muhammad's footprints were sold to pilgrims to Mecca, sent as diplomatic gifts to rulers, bought on the relics market, or confiscated by victorious commanders and rulers. Many footprints were moved to Cairo and Istanbul. Moreover, the large-scale 'exportation' of the Prophet's footprints to India, Bengal and Bangladesh in fact enlarged the term *Qadam Rasūl* from an imprint to a kind of shrine or mosque complex that held an impression of one or two of his footprints.¹ For example, a number of *Qadam Rasūl* shrines and architectural projects are located in Delhi, Bahraich and Ahmedabad in India; Gaur and Murshidabad in Bengal; and Nabiganj and Chittagong in Bangladesh.²

Kadam-i Sharif.

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QADAM al-SHARIF, the Noble Footprint, meaning imprints of the Prophet's foot, shown as a rule on a piece of rock in some mosques. They are always connected with pious legends, as the one in the *Qubbat as Sakrah* Mosque (Dome of the Rock) in Jerusalem where Muhammad on his mount is said to have started for his celestial voyage (*mi'rāj**); or the one in the Mosque of Qadam, near Damascus, where he allegedly alighted from his camel, deciding not to enter Damascus - the 'Paradise on Earth' - lest he forfeited the heavenly paradise. Other footprints of the Prophet are preserved in the mosques *Athar al-Nabī* and *Qā'it Bey* in Cairo.

أبواب الجنة . وأخرج الطبراني في الأوسط عن عائشة قالت قال رسول الله صلى الله عليه وسلم من كان له بنتان ، عن أبي هريرة عن رسول الله صلى الله عليه وسلم قال أيما امرأة اتقت ربها وحفظت فرجها وأطاعت زوجها فتح لها ثمانية أبواب الجنة فقيل لها أدخل من حيث شئت . وأخرج ابن أبي حاتم في تفسيره عن ابن عباس قال للجنة ثمانية أبواب باب للمصلين وباب للصائمين وباب للحاجين وباب للمعتمرين وباب للمجاهدين وباب للذاكرين وباب للصائرين وباب للساكرين . وأخرج أحمد والطبراني وأبو نعيم في الحلية والبيهقي في سننه عن عقبة بن عبد الله قال قال رسول الله صلى الله عليه وسلم القتلى ثلاثة فذكر الحديث إلى أن قال وأدخل من أى أبواب الجنة شاء فإن لها ثمانية أبواب ولجنهم سبعة أبواب وبعضها أفضل من بعض . وأخرج إسحق بن راهويه في مسنده عن عمر قال قال رسول الله صلى الله عليه وسلم من مات يؤمن بالله واليوم الآخر قيل له أدخل من أى أبواب الجنة الثمانية شئت . وأخرج المستغزى في الدعوات وحسنه عن البراء بن عازب قال قال رسول الله صلى الله عليه وسلم ما من عبد يقول حين يتوضأ بسم الله ثم يقول لكل عضو أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله ثم يقول حين يفرغ اللهم اجعلنى من التوابين واجعلنى من المتطهرين إلا فتحت له ثمانية أبواب الجنة يدخل من أى شاء . وأخرج الحاكم في تاريخه عن أنس قال مات ابن لعثمان ابن مظعون فحزن عليه حزناً شديداً فقال له النبي صلى الله عليه وسلم يا عثمان أما ترى أن للجنة ثمانية أبواب وللنار سبعة وأنت لا تنتهي إلى باب من أبواب الجنة إلا وجدت ابنك قائماً عنده أخذاً بججرتك يشفع لك عند ربك قال بلى قال المسلمون يا رسول الله ولنا في فرطنا مثل ما لعثمان قال نعم لمن صبر واحتسب .

مسئلة - فيما هو جار على السنة العامة وفي المدائح النبوية ان النبي صلى الله عليه وسلم لان له الصخر وأثرت قدمه فيه وانه كان اذا مشى على التراب لا تؤثر قدمه فيه هل له أصل في كتب الحديث أولاً وهل اذا ورد فيه شيء من خروجه وصحيح

هو اضعيف وهل ما ذكره الحافظ شمس الدين بن ناصر الدين الدمشقي في معراجة الذي ألقه مسجعا ولفظه ثم توجه نحو صخرة بيت المقدس وعمها فضعدها من جهة الشرق أعلاها فاضطربت تحت قدم نبينا ولانت فامسكتها الملائكة لما تحركت ومالت لهذا أيضا أصل في كتب الحديث صحيح أو ضعيف أولاً وهل هذا الاثر الموجود الآن بصخرة بيت المقدس المعروف هناك بقدم النبي صلى الله عليه وسلم صحيح أولاً وهل ورد في كتب الحديث ان سيدنا ابراهيم على نبينا وعليه أفضل الصلاة والسلام أثرت قدمه في الحجر الذي كان يبني عليه البيت الذي هو الآن بالمسجد الحرام بالمكان المعروف بمقام ابراهيم هل هو صحيح أو ضعيف أو ليس له أصل وهل ماقاله بعضهم انه لم يعط نبي معجزة إلا حصل لنبينا صلى الله عليه وسلم مثلها أولاً حد من أمته صحيح ذلك أولاً ومن هو قائل ذلك وهل صح أن النبي صلى الله عليه وسلم لما جاء الى بيت أبي بكر الصديق بمكة ووقف ينتظره ألقى منكبته ومرقه بالحاظ فغاص المرفق في الحجر وأثر فيه وبه سمي الزقاق بمكة زقاق المرفق أو ليس لذلك أصل وهل ما ذكره الثعلبي والطرطوشي في تفسيريهما أن النبي صلى الله عليه وسلم لما حفر الخندق وظهرت الصخرة وعجزت الصحابة عن كسرها نزل صلى الله عليه وسلم الى الخندق وضربها ثلاث ضربات وانما لانت له وتفتت صحيح ذلك أو ضعيف أو ليس له أصل معتمد وهل اذا ثبت ان الصخر لان له صلى الله عليه وسلم وأثرت قدمه فيه يكون ذلك معجزة له صلى الله عليه وسلم أولاً .

الجواب - أما حديث الصخرة التي ظهرت في الخندق وعجز الصحابة عن كسرها وضربها ثلاث ضربات فكسرها فانه صحيح ورد من طرق بألفاظ متعددة فأخرجه البيهقي وأبو نعيم معا في دلائل النبوة من حديث عمرو بن عوف المزني ومن حديث سلمان الفارسي ومن حديث البراء بن عازب وأصله في الصحيح من حديث جابر قال إنا يوم الخندق نحفر فعرضت كدية شديدة فجاءوا إلى النبي صلى الله عليه وسلم فقالوا هذه كدية عرضت في الخندق فأخذوا المعول فضرب فعاد كتيبا

Muḥammad 'Abduh in the *Risālat al-tawhīd* (Cairo 1353, 61).

—2. Must man give his consent (*riḍā*) to the Decree of the Almighty? The question was clearly put by the Mu'tazilis. If every thing that exists comes under the divine *ḥaḍā'*, they said, then the acceptance of the impiety of the ungodly (an acceptance which is itself impious) is obligatory ... (Cf. 'Abd al-Djabbār, *Sharḥ al-uṣūl al-khamsa*, ed. 'Uthmān, Cairo 1348/1965, 771 ff.). Among the possible replies, we may cite a short chapter of the *Ikhwān al-Safā'*, a text of the *Tamhīd* of al-Bāḳillānī and the *Mafātīḥ al-ghayb* of Fakhr al-Dīn al-Rāzī on Qur'an XXXIII, 37-8 ("God's Command must be carried out", XXXIII, 37 ... "God's Command is an enacted Decree", *ibid.*, 38).

a) The *Ikhwān al-Safā'* (*Rasā'il*, ed. Cairo 1347/1928, 133-6) define *ḥadar* as the reward which the "fates" (*maḥādīr*) have in store for the soul, by "fates" meaning here the necessary astral laws. *Ḥaḍā'* is God's eternal Knowledge, from which these same astral laws derive. For a man to give his consent to and acceptance of *ḥaḍā'* thus understood, says the text, is extremely rare, but it is the noblest of the conditions (*sharā'if*) of faith and the most deserving of the virtues which designate the Believer (*ibid.*, 134).

This recourse to the action of the stars on human destiny—which is in no way independent of Divine Knowledge but emanates from it—and the affirmation that all that happens occurs for the good of the soul are points of view belonging to the Ismā'īlī atmosphere of the *Ikhwān al-Safā'*. Other points of reference can be found among Shī'ī scholars which, like the *Falāsifa*'s conception of Providence, are always dominated by an emanistic view of the world. This is the sense in which we should understand, for example, Mullā Ṣadrā Shīrāzī's statement in his *Kitāb al-Mashā'ir* mentioning among the central themes of his thought "knowledge of the *ḥaḍā'* and the *ḥadar*", "du Décret prééternel et de la Destinée" in H. Corbin's translation (Arab. and Pers. ed. and Fr. tr. by H. Corbin, Tehran 1342/1964, 5/90).

Here, in comparison, are two Sunnī elaborations: —b) "We give our consent to and acceptance of God's Decree taken as a whole and for each single thing" (*Tamhīd*, 327). But what if it is a case of *kufr* and sin? Here al-Bāḳillānī makes a distinction between *ḥaḍā'* in the aggregate and its particularization. Assent is not given to *kufr*, even though every thing in existence and every accomplished act come under the Divine Decree, just as child, companion, wife and partner are not ascribed to God, although all that exists belongs to Him.

c) As far as vocabulary is concerned, Fakhr al-Dīn al-Rāzī distinguishes more clearly between *ḥaḍā'* and *ḥadar*, which are both understood in the Aḥ'arī sense. Consent and acceptance are given, with no difficulty, to *ḥaḍā'*, the eternal Decree. The existentialization of existing things, one by one, belongs to *ḥadar*, and here the question becomes delicate. Every Muslim must adhere to both *ḥaḍā'* and *ḥadar* together, but it is difficult for the ordinary man to reconcile such an adhesion, which is ordained by the Law, with condemning evil and wicked deeds, as the Law also demands. The solution sought by al-Rāzī lay in extending the distinction which al-Aḥ'arī had already made between *ḥaḍā'* understood as the sovereign Command of God and what is enacted in the order of creation; or, in more precise terminology, between *ḥadar*, the attribute of action which determines every contingent thing, and *maḥdūr*, the enacted object: it

is not *ḥadar* but *maḥdūr*, once placed by God in being or contingent action, which can be the object of reward or punishment, of praise or blame.

After having commanded the aporia of divine Omnipotence and human freedom, *al-ḥaḍā' wa'l-ḥadar* is as it were in the centre of the problem of good and evil, and of the moral qualification of actions.

Bibliography: in the text; to this may be added all the chapters on *ʿilm al-kalām* which deal with the question, which was considered again and again, for example in the manuals of "set conservatism", such as those of Sanūsī of Tlemcen, Laḳānī, Fuḍālī, Bādjūrī, etc. (L. GARDET)

KADAM SHARĪF (KADAM RASŪL ALLĀH). Among the miracles (*mu'djizat*) popularly attributed to Muḥammad was the fact that when he trod on a rock, his foot sank into the stone and left its impress there. This miracle is usually referred to along with others, e.g., that he cast no shadow, that if one of his hairs fell in the fire, it was not burnt, that flies did not settle on his clothes etc. (cf. al-Ḥalabī, *al-Sira al-Ḥalabiyya*, Bülāk, 1292, iii, 407), or that his sandals left no imprint on the sand (cf. Ibn Ḥadžar al-Haytamī, commentary on *al-Ḳaṣida al-Ḥamziyya*, l. 176. (Ind. Off. Ms., Loth, no. 826, fol. 94). No early authority refers to such a miracle, nor can any *ḥadīth* be quoted in corroboration of it, as Djalāl al-Dīn al-Suyūṭī himself pointed out (see al-Ḥalabī, *loc. cit.*, i, 497). But sufficient evidence of this miracle is considered to be provided by the numerous impressions of one or both of the feet of the Prophet, which are venerated in different parts of the Muslim world. The most famous of these footprints is that in the Masjid al-Aḳṣā, at Jerusalem, on the rock from which Muḥammad mounted Burāk [q.v.] for his journey to heaven (al-Suyūṭī, *Ithāf al-Akḥiṣṣā' fi Faḍā'il al-Masjid al-aḳṣā*, in JRAS, n.s. xix (1887), 258-9); this footprint is on a stone separated from the Rock at the extremity of the south-west corner; Sultan Aḥmad ordered an iron grill inlaid with silver to be placed over it in 1018/1609 (Muḍjir al-Dīn al-Ḥanbalī, *al-Uns al-djalīl*, Bülāk 1283, 371, tr. H. Sauvaire, *Histoire de Jérusalem*, Paris 1876, 106).

In the ancient village of Kadam, which lies to the west of the present district of the same name in the south of Damascus, there still exists a *masjid al-ḥadam* which seems to have been connected originally with the memory of Moses then transferred to that of Muḥammad; the latter's foot also left an imprint on a black stone that was carried from Ḥawrān and preserved in the Muḍjāhidīyya *madrasa* in the days of al-Harawī (*Ziyārāt*, 14/36) and today is in the library of the oratory of Sitt Ruḳayya (A. Talass, *Mosquées de Damas*, Beirut 1943, 230; J. Sourdél-Thomine, in *B. Ét. O.*, xiv (1952-4), 76). According to popular belief, the first footprint was made by the Prophet, when he half-alighted from his camel, but was warned by the angel Gabriel that God had given him the choice between the Paradise of this world and that of the next; whereupon he relinquished his intention of entering Damascus (W. G. Palgrave, *Journey through Central and Eastern Arabia*, London 1865, ii, 19). In Cairo there are two footprints, one in a mosque called *Āḥār al-nabī* (*Rev. des Trad. Pop.*, ix, 689), the other at the tomb of Kā'it-Bāy [q.v.] (Baedeker's *Egypt*, 1914, 113), who, according to Aḥmad Daḥlān [q.v.], purchased it for the sum of 20,000 *dinars*; in Tanṭa, there are impressions of both the feet of the Prophet, in the shrine of Sayyid Aḥmad al-Badawī (*Rev. des Trad. Pop.*, xxii, 410), as also at Istanbul in the tomb of Sultan 'Abd

اتِّخَافُ الْأَخِصَا بِفَضَائِلِ الْمَسْجِدِ الْأَقْصَى

تأليف

أبي عبد الله محمد بن شهاب الدين أحمد بن علي
ابن عبد الخالق المنهجي شمس الدين السيوطي

٨١٣ - ٨٨٠ هـ

تحقيق

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جامعة عين شمس

القسم الأول



الهيئة المصرية العامة للكتاب

١٩٨٢

والمزور إليها (١) . وحكى صاحب مثير الغرام أنه رأى في شرح الموطأ
للإمام أبي بكر بن العربي قال في تفسير قوله تعالى وأنزلنا من السماء ماء بقدر
فذكر أربعة أقوال رابعها قيل ان مياه الأرض كلها تخرج من تحت صخرة
بيت المقدس وهي من عجائب الله تعالى في أرضه فإنها صخرة في وسط
المسجد انقطعت من كل جهة لا يمسكها إلا الذي يمسك السماء أن تقع على
الأرض إلا يؤذنه في أعلاها من جهة الغرب (٢) قدم النبي صلى الله عليه وسلم
حين ركب البراق وقد مالت من تلك الجهة طيبته وفي الجهة الأخرى أثر
أصابع الملائكة التي أمسكتها إذ مالت به ومن تحته الغار الذي انفصلت عنه
من كل جهة عليه باب يفتح للناس للصلاة والاعتكاف تهيبها مدة ان أدخل
تحها خوفا من سقوطها على بالذنوب الذي اجرحها ثم رأيت الظلمة والمجاهرين
بالمعاصي ثم قلت لعلمهم امهلوا وأعجل أنا فتوقفت مدة ثم عزم على فدخلتها
فأريت العجب العجيب عيشي في حواشيها من كل جهة فرأيتها «متعاقبة (٣)»
منفصلة عن الأرض لا يتصل بها شيء من الأرض بعض الجهات اشد انفصالا
من (٤) وموضع القدم الشريف * اليوم في حجر منفصل عن الصخرة محاذها آخر جهة
الغرب من جهة القبلة وهو على أعمدة والصخرة اليوم على جدران المغارة متصلة بها
خلا الموضع الذي عند باب المغارة من جهة القبلة فإنها منفصلة هناك عن
الحدار القبلي وبينها فضاء تحت باب المغارة سلم حجر ينزل منه إلى المغارة وعند وسطها

(١) في نسخة أخرى: «المزور إليها»

(١) أخرجه السيوطي عن الواسطي في الدر المنثور ج ١ ص ١٣٦، وأخرجه أبو المعالي الا أنه
أسقط حديث الصخرة الى الكعبة ، وجاء في المقد الفريد ج ٦ ص ٢٦٥ «وتعرف الكعبة
بمجاها الى بيت المقدس ويقال لها مرجبا بالزائره والمزورة ، ويؤخذ الحجر الاسود
الى بيت المقدس والحجر يومئذ أعظم من جبل أبي قبيس »

(٢) «الحرق» نالصة في هذه النسخة .

(٣) زائدة في هذه النسخة .

(٤) «بعض» ناقصة في هذه النسخة ، وتأتي بعد «من» .

* بداية الورقة رقم (٥٤) في ١ ، والورقة رقم (٢٦) في ب .

- 115 GRUBER, Christiane. The Prophet Muhammad's footprint. *Ferdowsi, the Mongols and the history of Iran: art, literature and culture from early Islam to Qajar Persia. Studies in honour of Charles Melville*. Ed. Robert Hillenbrand, A.C.S. Peacock and Firuza Abdullaeva. London & New York: Tauris, 2013, (International Library of Iranian Studies, 45), pp. 297-305. + plates 11-14 in middle of book.
- Kalem-i Serif
110065

22 Haziran 2015

كِتَابُ الْقَبْرِ

في شرح موطأ مالك بن أنس
لأبي بكر بن العربي المعافري

الجزء الثالث

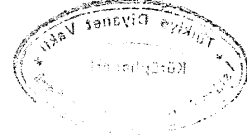
دراسة وتحقيق

الدكتور محمد عبد الله ولد كريمة

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	121253-3
Tasniif No:	299.331 MAL. 11



دار القرب الإسلامي



تحتها لأي كنت أقول أخاف أن تسقط علي بالذنوب ثم رأيت الظلمة والمتجاهرين بالمعاصي يدخلونها ثم يخرجون عنها سالمين فهمت / بدخولها ثم قلت ولعلمهم أهملوا وأعاجل فتوقفت مرة ثم عزم علي فدخلت فرايت العجب العجيب نمشي في حواشيتها من كل جهة فتراها منفصلة عن الأرض لا يتصل بها من الأرض شيء وبعض الجهات أبعد انفصالاً من بعض .

وقول مالك رضي الله عنه في هذه الآية بديع لأنه جمع فيه بين الحقيقة والمجاز قال مالك « كل ما هو منزل من السماء بقوله : ﴿ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ ﴾ ثم قال وكل شيء بقوله : ﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴾ . قوله تعالى : ﴿ وَأَوْيَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴾ (١) قال أشهب سمعت مالكا يقول هي دمشق (٢) قال القاضي ابن العربي رضي الله عنه اختلف الناقلون لكلام أهل الكتاب في شأن مريم وقد اتفقوا على أنها وضعت عيسى بيت المقدس وقالوا إنها خرجت إلى العريش مغربة إلى جهة مصر وقالت طائفة إنها خرجت مشرقة إلى دمشق وهو الصحيح الذي نقل بالتواتر فاما وضعه فكان بيت المقدس قطعاً منقولاً بالتواتر وحين وضعته وجعلته في مهده وهو فراشه الذي أنامته عليه ساخ الحجر بجلالة قدره فتراه متشكلاً وموضعه الركن الشرقي القبلي من المسجد الأقصى فلما خرجت به تقيّة على نفسها أو استحياء من حالها كان من أمرها ما قصص الله عز وجل في كتابه قال : ﴿ وَأَوْيَيْنَاهُمَا إِلَى رَبْوَةٍ ﴾ فأوتت إلى هذه الربوة وهي في سفح الغراب جبل دمشق الأخذ من أطراف الشام سائراً كذلك إلى بلاد الروم إلى خراسان وهو واحد جبال الأرض في أعلاه رابطة على دم ولد آدم وقد تشكل في الحجر كأنه قد ذبح هنالك كبش فجرى فيه فما أثرت فيه الليالي والأيام وقد بُني في المأوى بأعلى الربوة مسجد فيه يتعبد المخلوق دخلنا فيه مراراً ودعونا الله فيها سرّاً وجهاً وإنما قال مالك لأشهب إنها دمشق رداً على من يقول إن مريم خرجت مغربة إلى العريش وليس في العريش ربوة ولا مأوى ولا معين (٣) .

(١) سورة المؤمنون آية (٥٠) .

(٢) ذكر في الأحكام إنه قول ابن المسيب ورواه ابن وهب وأشهب عن مالك ص ١٣١٤ وعزاه السيوطي لعبد الرزاق وابن أبي شيبة وعبد بن حميد وابن جرير وابن أبي حاتم والطبراني ، الدر المنثور ١٠١/٦ .

(٣) هذا القول عزاه في الأحكام لشريد بن أسلم الأحكام (١٣١٥) وقال السيوطي أخرج ابن عساکر عن زيد بن أسلم قال ﴿ وَأَوْيَيْنَاهُمَا إِلَى رَبْوَةٍ ﴾ هي الاسكندرية الدر المنثور ١٠٠/٦ وانظر تفسير الثوري ص (٢١٦) والطبري ١٨/١٨ وعبد الرزاق في التفسير (٦٢٢ ب) .

أما اللفظ فإن الدار جنة فإنها تجني كما تجني الحديقة وأما المعنى فلأن المرء تقر بها عينه وتسكن إليها نفسه كما تسكن بالجنة فيبين مالك على أن داخل الدار ينبغي (١) له أن يقول في داره ما شاء الله لا قوة إلا بالله كما يقولها ذو الجنة في جنته .

سورة قد أفلح :

قوله عز وجل : ﴿ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ ﴾ (٢) . قال أشهب عن مالك قلت له يا أبا عبد الله أهو ماء الخريف قال بل هو في الخريف والشتاء وكل شيء وهو على إذهابه قادر (٣) قال القاضي ابن العربي رضي الله عنه اختلف الناس في تأويل هذه الآية على أربعة أقوال :

أحدها أن المراد به ماء العيون والآبار .
الثاني أن المراد به الماء الذي في أثناء الأرض وجوفها حيث حفرتها أخرجه منها .
الثالث أنه مياه الأنهار الخمسة سيحون نهر الهند وجيحون نهر بلخ والفرات ودجلة نهران بالعراق والنيل نهر مصر (٤) .

الرابع قيل إن مياه الأرض كلها تخرج من تحت صخرة بيت المقدس وهي من عجائب الله في أرضه فإنها صخرة تسمى في وسط المسجد الأقصى مثل الضرب قد انقطعت من كل جهة لا يمسكها إلا الذي يمسك السماء أن تقع على الأرض إلا بإذنه في أعلاها من جهة الجوف قدم النبي ﷺ حين ركب البراق وقد مالت من تلك الجهة لهيبته ومن الجهة الأخرى أثر أصابع الملائكة التي أمسكتها إذ مالت به ومن تحتها الغار الذي انفصلت منه من كل جهة وعليه باب يفتح للناس للصلاة والاعتكاف والدعاء تهيئتها مرة أن أدخل

(١) في ك يتعين .

(٢) سورة المؤمنون آية (١٨) .

(٣) ذكر هذا الكلام في الاحكام ص ١٣١٢ .

(٤) قال السيوطي أخرج ابن مردويه والخطيب بسند ضعيف عن ابن عباس رضي الله عنهما عن النبي ﷺ قال (أنزل الله من الجنة إلى الأرض خمسة أنهار سيحون وهو نهر الهند وجيحون وهو نهر بلخ ودجلة والفرات وهما نهر العراق والنيل وهو نهر مصر أنزلها الله من عين واحدة من عيون الجنة من أسفل درجة من درجاتها على جناحي جبريل فاستودعها الجبال وأجرأها في الأرض وجعلها منافع للناس في أصناف معانهم فذلك قوله ﴿ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً مَبْرُكاً ﴾ .

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Arabic-Islamic Science

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Fuat Sezgin

THE ISLAMIC WORLD
IN FOREIGN
TRAVEL ACCOUNTS

65

Narrative
of a
Year's Journey through
Central and Eastern
Arabia
(1862-1863)
by
William Gifford Palgrave

Vol. II

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1995

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at the Johann Wolfgang Goethe University
Frankfurt am Main

NARRATIVE

OF

A YEAR'S JOURNEY THROUGH

CENTRAL AND EASTERN
ARABIA

(1862-63)

BY

WILLIAM GIFFORD PALGRAVE

LATE OF THE EIGHTH REGIMENT BOMBAY N. I.

Not in vain the nation-strivings, nor by chance the currents flow;
Error-mazed, yet truth-directed, to their certain goal they go.

THE 'KUR'AT EL KOBRA', BY EBN-EL-FARID

لَا عِبَاءَ وَاللَّخْلِقُ لَمْ يَخْلُقُوا سُدًى - وَإِنْ لَمْ تَكُنْ أَعْمَالُهُمْ بِالسَّيِّدَةِ

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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LIFE AT RIAD

[CHAP. X

to you also." Every one laughed, and fell on our poor ex-Zelator, till he became thoroughly ashamed of himself. He left the house with promise of speedy payment, and before sunset his younger brother had brought the money in question, thus preventing further sarcasms. But 'Abd-el-Kereem never crossed our threshold again, nor did we much regret him.

I had a much more favourable specimen of the learned or semi-learned class in a third patient of note, 'Abd-er-Rahmān, the Meṭow'waa' or chaplain of the palace. For years past he had been subject to attacks of severe nervous headache, and he was actually labouring under a paroxysm which confined him to his room, and rendered him incapable of performing his clerical functions. Djowhar, who already felt and acknowledged an amelioration in his health, had by this time established the good reputation of his doctor in the palace; and at his suggestion the Meṭow'waa' sent for me, with a message of uncommon urgency.

His apartments, directly opposite to those of Maḥboob, were spacious and well-furnished, and contained, among other articles, about forty volumes, printed or manuscript, on various subjects; a very fair library for Arabia. In spite of pain, he mustered up all the elegant pedantry of grammar in the exposure of his case; and when, after two or three days, a proper treatment had relieved him of his tortures, he proved a very interesting acquaintance, infinitely more amiable and open than 'Abd-el-Kereem. In his rooms I learnt much of the history of Moseylemah, of the Wahhabee, of the religious state of Nejed in old times, and many similar topics; some of these particulars have already been recorded in my narrative, some are yet to come. Nay, the worthy chaplain knew by heart many chapters of Moseylemah's burlesque Coran, and would recite them with full appreciation of their coarse humour. Hither, as to a common centre, resorted many of the young students in law and divinity already alluded to, and would discuss before me moral questions or points of dogma after their fashion, for 'Abd-er-Rahmān was not only learned, but agreeably communicative and a good speaker, and drew these pale thin lads around him, till most regarded him as their guide and master.

CHAP. X]

WAHHABEE PATIENTS

19

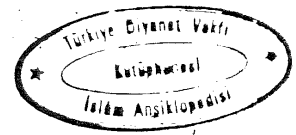
One morning I was seated on the "Belaş," or coarse-spun Nejdean carpet, by his side, and many of the palace were present in mixed conversation. Somehow the discourse fell on Damascus, or "Shām," whereon all, in politeness bound, began to praise what they fancied to be my native city, and to cite the well-known tradition of Mahomet's visit to that city. A mere fable, according to which the Prophet, on whom be salutation and the blessings of God, had purposed entering the Syrian capital, and had already half-alighted from his camel near the southern gate; when just as one of his blessed feet reached the ground, and the other was about to follow it, lo! Gabriel the archangel by his side, to inform him that God left him his choice between the Paradise of this world and that of the next; and that consequently if he persisted in entering Damascus, it must be on condition of renouncing the gardens and hours of heaven. Whereon the Prophet very properly changed his design, preferred the enjoyments of eternity to the groves and waters of Barada, replaced his leg over his saddle, and returned by the way he came. However, to the confusion of all sceptics and infidels, the print of the prophetic foot which had already touched the rocky soil, remained ineffaceably imprinted there, and I myself have had the happiness of seeing it in the pretty little mosque commemorative of the vision and the choice, near the town-gate on the road from Ḥauran. Though indeed some contend that the five-toed mark belongs not to Mahomet but to Gabriel, who, in human form, but with angelic agility, alighted on one foot only. Far be it from me to attempt deciding so weighty a controversy; my readers may settle it for themselves.

Whosever the footprint may be, the story is gospel among Mahometans, and it was now recited for the thousandth time, in compliment to us the supposed "Showām," or Damascenes. But 'Abd-el-Hameed, the Pesbawuree, already described, was present, and could not bear this in silence. Besides the jealous ill will that he bore us, and which alone might have sufficed to move his choler, he was himself a native of the fair regions of Cachemire, and brought up amid groves far lovelier than the gardens of Damascus, and by the side of rivers to which the Barada were a mere gutter. Lastly, he was a true

c 2

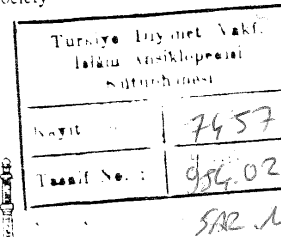
Hindu-Muslim Relations in BENGAL

(MEDIEVAL PERIOD)



Kademi Serif - 72

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Idarah-i Adabiyat-i-Delli
2009, QASIMJAN STREET,
DELHI-110006.

72 Hindu-Muslim Relations in Medieval Bengal

before the *pir* can be compared with the prostration on the ground of the Hindu disciple before the *Guru*. The orthodox Muslims used to consider it to be a highly reprehensible conduct.¹²²

(b) Foot-prints:

Mosques containing the foot-prints of the Prophet (*Qadam Rasul*) as on the bank of the Lakhya, east of Dacca, may be compared to the Vishnupada temple of Gaya and *Dharma Paduka* in Burdwan district and the *Mutavalli* to the *Gayawal* Brahman. The *Qadam Rasul* building of Gaud still exists to-day. The *dargah* of Shah Langar at Muazzampur containing his foot-prints attracted crowds of pilgrims. Monuments were erected over the relics of Ismail Ghazi at Pirganj in North Bengal.¹²³

(c) Mystic Cults:

Various local cults grew up in Bengal with traditions and legends round some *pirs* and mythical personages of uncertain identity which became very popular both among the Muslims and Hindus.

(i) Khwajah Khizr was believed to have 'discovered the source of the water of life,' being an expert in prediction and the protector of mariners from shipwreck. His festival (*Khawaj, Bera* or *Bhera*) was observed in Bhadra (Aug-Sept.) by Muslim and Hindu boatmen and fishermen, floating lights on the water. Siraj ud daulah celebrated this festival. A few years later William Hodges witnessed it near Murshidabad on the Bhagirathi (1780-83). In 1821 the Nawab of Murshidabad also observed the festival.¹²⁴

Martin, *Eastern India*, ii. 645, 352, 660; iii. 59; Asiatic Journal, Vol. 6 (1831), 355-6; JASB. i (1832); 489-93; Vol. 63 (1894), Pt. 3, No. 1, 37.

122. See fn. 118.

123. J. Wise in JASB Vol. 63 (1894), Pt. 3, No. 1, p. 236; Blochmann in JASB. Vol. 42 (1873), Pt. 1, No. 3, 238; Martin, *Eastern India*, iii. 458; Siyar, ii. 359; Karim, *Social History*, 173-5.

124. *Asiatic Journal*, Vol. 7 (1832), 142; JASB. Vol. 63 (1894) Pt. 3, No. 1, 38-39; Ja'afar Sharif, 272-3; J. Wise, *Eastern Bengal*, 12-20; Hodges, *Travels*, 35, *Siyar* (Briggs), ii. 533. Brajendra N. Bandopadhyaya, *Sangbadpatre Sekaler Katha*, Pt. 1, p. 272.

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(ii) The story of another distinct water-god named Pir Badr was also current. His name was invoked by every sailor or fisherman before journey or during storm in Bengal. He became their patron saint. His *dargah* in centre of Chittagong where he performed the *chilla*, was frequented by pilgrims on 29th Ramadan. He lies buried in Choti Dargah in Bihar Sharif. He has been variously identified with Badruddin Badr-i-Alam of Chittagong or with a Portuguese, Pas Goal Pearis Botheilo or regarded as coming of Chittagong about the beginning of 18th century floating on a rock.¹²⁵

(iii) The legends centring round Zindah Ghazi, Ghazi Miyan (Salar Masud of Bahraich) and Sat Pir are similar and identification is difficult. The forests and rivers of Sundarbans being infested with tigers and crocodiles, the wood cutters, Hindu or Muslim, worshipped mythical heroes for protection from tigers and crocodiles,—Muhurra (Mabra i.e. Mubarak) Ghazi in the 24 Parganas; Zindah Ghazi on the banks of the Lakhya river in the eastern part of the Delta; Kalu Rai and Dakshin Rai (riding on a tiger) of the Hindus. Before entering the forest or sailing on the water one must offer worship to the shrines, little earthen mounds raised by Hindus and Muslims. Two mounds on the banks of the Lakhya river in Eastern Bengal represented the Ghazi and his brother Kalu. The manner and the articles of worship among the Hindus and the Muslims were similar.¹²⁶

125. JASB. Vol. 63 (1894), 41; Vol. 42 (1873), Pt. 1, No. 3, p. 802; J.D. Anderson, *People of India*, 85.

Pir Badr is often identified with a Portuguese, Pas Goal Pearis Botheilo. The story goes that in the beginning of the 18th century he arrived at Chittagong, riding on a floating rock! This is a very doubtful identification.

126. *Statistical and Geographical Survey of 24-Parganahs District*, R. Smyth in JASB. Vol. 63 (1894), Pt. 3, No. 1, pp. 40, 43; *Asiatic Journal*, Vol. 4 (1831), 75-6.

For Salar Masud, see Elliot on *Mirat-i-Masudi*. Haji Ilyas visited his mausoleum.

The *dargah* of Muhurra Ghazi (Mabra or Pir Ghazi Mubarak Ali Saheb) is situated at Ghutiari Sharif on Scaldah-Canning section, Eastern Railway. See *Census 1951 West Bengal Dt. Handbook*, 24 Parganahs, XLIV-V, 359.

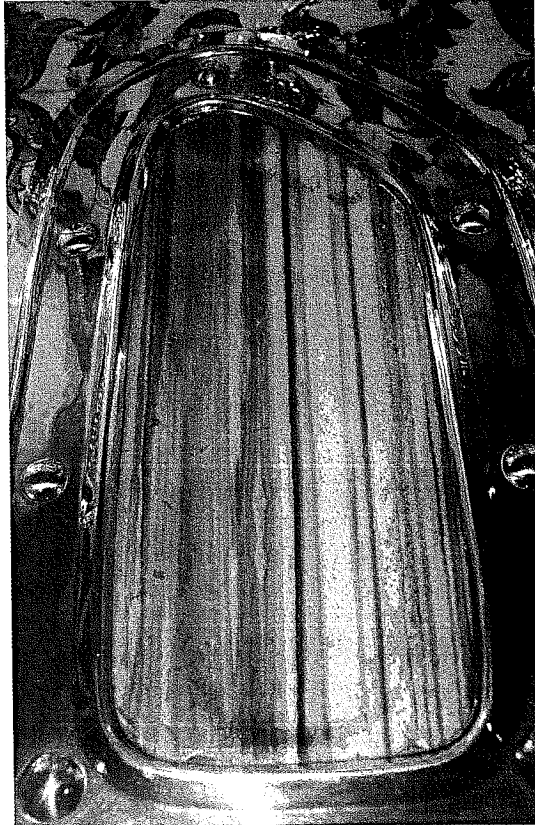


İstanbul Türbelerinde Bulunan KADEM-İ ŞERİFLER ve Diğer Mukaddes Emânetler

Bilindiği gibi kutsal emânetler Topkapı Sarayı Müzesi'nde muhâfaza edilmekteydi. Ancak bu mukaddes emânetlerin halk tarafından görülmesi mümkün olmuyordu. Bu nedenle bazı Osmânlı pâdişâhları bu mukaddes eşyalardan "Kadem-i Saâdet" yâni Peygamber Efendimiz'in (s.a.v.) mübârek ayak izlerinden üç adedini türbelerin içindeki dolaplara koydurup Müslümanların bu kutsal eşyaları görüp Peygamber Efendimiz'in (s.a.v.) mucizelerini hatırlayıp îmânlarına güç katsın istemişlerdir. Böylelikle türbelerde Kadem-i Saâdet, Sakal-ı Şerîf ve Kâ'be-i Şerîf örtüsü gibi kutsal eşyalar birikmeye başlamıştır. Ancak 1925 yılında türbelerin tekke ve zâviyeler ile birlikte kapatılması sonu-

cu bazı eserler toplanarak Evkaf-ı İslâmîye Müzesi oluşturulmuş idi. Sonraları bu müzenin adı "Türk ve İslâm Eserleri Müzesi" olmuştur.

Peygamber Efendimiz'in (s.a.v.) mucize olaylarından biri olan bu ayak izleri nasıl olmuştur sorusuna İslâm târihinden bir cevap bulabiliyoruz. Mekke fethedilip İslâm orduları Kâ'be'ye girip Kâ'be-i Şerîf putlardan temizlenip, putların kırıldığı bir sırada Peygamber Efendimiz (s.a.v.) ve Hz.Alî (k.v.) Beytullah'ın içindeki duvarın bir insanın uzanamayacağı bir yerde yüksekte bulunan bir put parçasını aşağıya indirmek istemişlerdi. Hz.Alî Efendimiz (k.v.) hemen iki avucunu birbirine kenetleyip Peygamber Efendimiz (s.a.v.) ayağını buraya basarak yüksekte bulunan o putu aşağıya indirmesi için nezâket gösterdiler. Restûlullah Efendimiz (s.a.v.) ise şöyle buyurdular; "Yâ Alî benim mânevî ağırlığım o kadar ağırdır ki sen benim ağırlığımı taşıyamazsın. Bu nedenle ben ellerimi kenetleyeyim sen oraya basıp çık ve o putu aşağıya indir" buyurdular. Böylelikle Hz.Alî Efendimiz (k.v.) o putu aşağıya indirmiş oldular. Yine İslâm târihinde Peygamber Efendimiz'in (s.a.v.) bâzen gölgesinin yere düşmediği ve ağırlığının tüy gibi çok hafif olduğunun anlaşıldığı mucizeleri hepimizce malûmdur. Peygamber Efendimiz'in (s.a.v.) başka bir mucizesi de kolunun dirseği ile bir taş dayandığında kol izinin taş üzerine çıkmasıdır. Bu taş ile ilgili Eyyüb Sabrî Paşa, "Mir'âtü'l-Harameyn" adlı eserinde geniş bilgi vermektedir. Yukarıdaki bilgiler ışığında meydana gelen bu mucizevî durumlardan oluşan bu eserlerin nesilden nesile büyük bir saygıyla itina ile muhâfaza edilmeleriyle bu kutsal emânetler oluşmuştur. Ancak bu kutsal ayak izlerinden Orta Doğu, Mısır ve Tunus'ta birer tane olduğu ile ilgili bâzı yazı ve haberler okumuştum. İslâm târihinde en bilinen ayak izi Kudüs'te



Eyyüb Sultan
Türbesinde
bulunan Kadem-i
Saadet'in görünümü

D.2473

PERWEEN HASAN

THE FOOTPRINT OF THE PROPHET

The way custom and ritual are transmitted from one culture to another, with or without retaining their original meaning, is often the subject of historical investigation, with the result that hardly anything turns out to be really new. That religious symbols, customs, and rituals are shared should not be surprising where there is a common religious history, as in the case of Judaism, Christianity, and Islam, or of Hinduism and Buddhism. But it is more surprising when commonalities appear in religions that are as ideologically opposed as Hinduism and Buddhism, on the one hand, and Islam, on the other. They show that when a religion of foreign origin takes root and is finally accepted, local customs and rituals can become part of its religious practice, even though they may be rejected by orthodoxy.

The veneration of the Qadam Rasul, or Footprint of the Prophet, is one example. The faithful believe that whenever Muhammad trod on a rock his foot always left an imprint. This belief started very early in Islam, and although it has never had the sanction of orthodoxy and no hadith or early authority can be cited to support it, it is widely held. It belongs among a group of popular miracles — that Muhammad's body cast no shadow, his hair could not be consumed by fire, flies never settled on his clothes, and his sandals never left any imprint on the sand — attributed to the Prophet. The footprints in stone of one or both his feet are venerated in shrines in various parts of the Muslim world and are all the proof the faithful need for the miracle of the footprint.

In the Arab world the Qadam Rasul had antecedents in both Judaism and Christianity. It also had a tradition in the Subcontinent where the worship of sacred footprints had a legacy going back to the earliest days of Buddhism and Hinduism. Consequently, in spite of its unorthodox base, sultans ruling in the name of Islam often used the footprint to enhance their popularity and legitimacy. Almost all the shrines housing footprints were built under royal patronage.

Shrines built to house footprints of the Prophet are known as Qadam Sharif or Qadam Rasul Allah. They are not meant to function as mosques, although some have mistakenly been called mosques. The earliest and most

famous of these footprint shrines is the Dome of the Rock in Jerusalem. It marks the place where the Prophet mounted Buraq and set off on his Night Journey before ascending to the Divine Presence (*mi'raj*). Before he set off, his foot is supposed to have left an imprint on the rock. That rock is separated from the main one; it is in the southwest corner in a separate shrine, placed under an iron grille inlaid with silver, which was ordered by the Ottoman Sultan Ahmed in 1609.¹

While scholars still debate many things about the Dome of the Rock the tradition associating the rock and the Prophet's journey probably started quite early. From the fourth century onward, the marks on the rock in the center of the Church of the Ascension on the Mount of Olives were shown to pilgrims as footprints made by Christ at the moment of his Ascension. It is possible that the footprint of the Prophet Muhammad nearby was the Muslim answer to the Christian relic; it was shown to Muslim pilgrims perhaps from the time of 'Abd al-Malik in the seventh century. The inscriptions inside the Dome of the Rock are of the major Christological passages in the Qur'an that link the new faith to the older one.

Muqaddasi, a tenth-century author, reports that the Dome of the Rock was built to give Muslims a monument as magnificent as the Christians had in the Church of the Holy Sepulchre.² The resemblance between the Dome of the Rock and the churches in Jerusalem associated with the incidents of Christ's life, like the Church of the Holy Sepulchre and the Church of the Ascension, strengthens this argument. Its octagonal form eventually became popular in the Muslim world, in the mausoleums of Sultan Salah al-Din in Damascus and of Uljaytu in Sultan-iyya, for example, as the ideal type for tombs, the most popular of all commemorative buildings in Islam.

In Damascus, the Mosque of the Footprint (Masjid al-Qadam) provides another example. It seems originally to have been connected with Moses and only later transferred to Muhammad's tradition. Another imprint on black stone, now in the library of the oratory of Sitt Ruqayya in Damascus, was transported from Hawran in southern Syria in the twelfth century, the first mention of a transported footprint.

166871

فَتْحُ الْمُتَعَالِ

فِي

مَلِكِ النَّعَالِ

(وَصَفِّ نَعَالِ النَّبِيِّ ﷺ)

تَأَلَّفَ

الإمام الشيخ المؤرخ الأديب
أبي العباس محمد بن أحمد بن محمد بن أحمد بن يحيى

المصري التماساً في المالكي

المتوفى (١٠٤١هـ)

ضبطه ووضع حواشيه

أحمد فرج المنزلي



دار الكتب العلمية

أسسها محمد علي بيضون سنة 1971

بيروت - لبنان

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