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THE DESCENDANTS OF SAYYID ATA AND THE RANK OF NAQĪB IN CENTRAL ASIA

DEVIN DEWEESE

INDIANA UNIVERSITY

Central Asian historical sources from the Uzbek period (sixteenth–nineteenth centuries) describe the *naqib* as a high administrative functionary, with important military duties and one of the most honored places in ceremonial occasions at the khans' courts. Several holders of this post were descendants of Sayyid Ata, a fourteenth-century Sufi saint traditionally ascribed a central role in the Islamization of the Jöchid ulus, and according to some sources the rank of *naqib* was indeed the hereditary right of Sayyid Ata's descendants in the Uzbek khanates. The nature of the *niqābat*, the tradition of the Sayyid Atā²'i "monopoly" on the title, and the signs of a challenge to the family's hereditary rights are explored here, along with the implications of the Sayyid Atā²'i *niqābat* for the political uses of Islamization in Inner Asian states.

SOME EIGHTY YEARS AGO Bartol'd published and translated an excerpt from an important seventeenth-century Central Asian historical work, the *Baḥr al-asrār*¹ of Maḥmūd b. Amīr Valī, describing the customs and etiquette observed during a drinking ceremony at the court of the Ashtarkhanid ruler of Balkh.² Maḥmūd ascribed these customs to the "code and customs" (*yasa* and *yo-sun*) of the "Mongols," and it is clear that much of what is described echoes pre-Islamic steppe customs preserved among the Uzbeks. It is curious, then, that the

¹ On this work, begun in 1044/1634 and completed after 1050/1640–41, see the Russian translation of C. A. Storey's *Persian Literature. Persidskaia literatura: Biobibliograficheskii obzor* [hereafter *PL*], tr. Iu. È. Bregel' (Moscow: GRVL, 1972), II:1135–38, and for further references B. A. Akhmedov, "The *Baḥr al-asrār* of Maḥmūd b. Valī and its Study in the USSR and Elsewhere," *Journal of Asian History* 25.2 (1991): 163–80 [translated from the Russian by the present writer].

² "Tseremonial pri dvore uzbekskikh khanov v XVII veke," *Sbornik v chest' . . . Potanina (=Zapiski Imperatorskago Russkago Geograficheskago Obshchestva po otdeleniiu ètnografii* 34 [1909]: 293–308; repr. *Sochineniia*, II.2: 388–99); Bartol'd's account was cited with further comparative material by L. P. Potapov, "Drevnii obychai otrazhaiushchii pervobytno-obshchinnii byt kočevnikov," *Tiurkologicheskii sbornik* 1 (1951) (= *Sbornik S. E. Malovu*): 164–75, and more thoroughly by Robert Bleichsteiner, "Zeremonielle Trinksitten und Raumordnung bei den turko-mongolischen Nomaden," *Archiv für Völkerkunde* 6–7 (1952): 181–208. The passage is reexamined, with attention to the tribal hierarchy implied in the seating order, in

place of highest honor in such ceremonial gatherings is assigned to a figure called the *naqib*, a term most commonly understood as referring to the leader of a particular community's *sayyids* (that is, descendants of the Prophet Muḥammad through 'Alī). According to this passage in the *Baḥr al-asrār*, the Uzbeks honor the left side above the right because the heart is on the left side of the body; so the most honored place, immediately to the left of the Khan, is "the place of the *naqibs*" (*orun-i nuqabā*), and the regard shown to them, the account continues, is so great that all the princes, including the heir to the throne, sit below the *naqibs*.

Now the Mongol custom of honoring the left side was evidently well known in Islamic Central Asia at least from the seventeenth century on; Abū'l-Ghāzī notes the same idea—that the Mongols honor the left side over the right, because God placed the heart on the left side³—in connection with ceremonial protocol. He

R. D. McChesney, "The Amirs of Muslim Central Asia in the XVIIth Century," *Journal of the Economic and Social History of the Orient* 26.1 (1983): 33–70 [39–41]. The section of the *Baḥr al-asrār* in which this passage appears is preserved only in the India Office manuscript, ms Ethé Persian 575, fols. 387b–388a. On the question of ceremonial seating protocol among the Turks more generally, see also Abdülkadir İnan, "'Orun' ve 'ülüş' meselesi," *Makaleler ve İncelemeler* (Ankara: Türk Tarih Kurumu Basımevi, 1968), 241–54.

³ *Histoire des Mongols et des Tatares par Aboul-Ghāzī Bēhādour Khan*, ed., tr. P. I. Desmaisons (St. Petersburg, 1871–72), I (text): 185; II (tr.): 195.

وبعد السنة الثالثة عشر من بعثة الرسول صلى الله عليه وسلم . أتى مصعب بن عمير رضى الله عنه بوفد كبير الى مكة المكرمة ، وكان يرافقه فى هذه البعثة أفراد من قبيلتى أوس و خزرج ، وأبرمت المعاهدة التاريخية الموسومة ببيعة العقبة الثانية . وهذه البيعة هى حجر الزاوية فى انشاء الدولة الاسلامية فى قلب شبه الجزيرة العربية . وفى نفس السنة قام رسول الله صلى الله عليه وسلم بهجرته المباركة الى عاصمة هذه الدولة الجديدة . وفور قدومه هناك اتخذ عدة قرارات هامة لاقامة حكومة منظمة وانشاء مجتمع منيع وتحقيق الوحدة الاسلامية . وكان ميثاق المدينة وعملية المواخاة حلقتين هامتين من هذه السلسلة (١١) . ومع هذه الخطوات الجديدة أبقى الرسول صلى الله عليه وسلم بالتعديلات الضرورية القليلة بعض المؤسسات السياسية التى كانت موجودة لدى العرب قبل الاسلام . وكان لها دور بارز فى حياتهم الاجتماعية والسياسية ومن هذه المؤسسات كانت العرافة والنقابة . ونقصد فى هذا المقال أن نلقى الضوء على هاتين الهيئتين السياسيتين .

العرافة

كانت العرافة والنقابة هيئتين منذ قديم الزمان . وكانت لهما أهمية بالغة فى المجتمع العربى . وكانت اتصالات الحكومة بعامة الناس تتم من خلال العراف والنقابة وكان هؤلاء الممثلون يعرفون الحكومة بأحوال الشعب فى دوائهم الخاصة وحاجاتهم . كان العريف ممثلاً لدائرة صغيرة تحتوى على عشرة نفوس (١٢) . وكان ينتخب من بين أعيان القبيلة المحنكين ومن أثريائهم على وجه العموم ، والذي لم يكن يقوم بمراعاة مصالح ناخبي دائرته فحسب بل كان يحافظ على حقوق شعبه فى التعامل مع القبائل الاخرى والجماعات والاحزاب . وجاء وصف العريف فى لسان العرب والقاموس كالتالى : هو القيم بأمر القبيلة أو الجماعة من الناس يلى أمورهم ويتعرف الأمير منه أحوالهم (١٣) ويقول العلامة ابن حجر العسقلانى حول معنى العريف . أنا عريفهم . أى وليت أمر سياستهم وحفظ أمورهم (١٤) ، وجاء فى تاج العروس شرح القاموس ، هو رئيس القوم لمعرفة سياسة القوم (١٥) . ويمكن تعيين معنى العريف من شعر طريف هكذا :

الدراسات الإسلامية
المجلد ١٧
العدد ٢
(١٩٨٢)
- Nūka b
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العرافة والنقابة مؤسستان اجتماعيتان مهمتان فى العهد النبوى

محمد يوسف الفاروقى

تعريب : سردار رشيد حسين

ان بيعة العقبة لها أهمية كبرى فى ارساء قواعد الدولة الاسلامية فى المدينة المنورة وهى كحجر الزاوية لها . ولذلك كان كعب بن مالك رضى الله عنه يفضلها على غزوة بدر (١٦) . وبعد أن تمت هذه البيعة بعث رسول الله صلى الله عليه وسلم مندوبه الخاص مصعب بن عمير رضى الله عنه الى المدينة المنورة ليقوم بتعليم الدين الحنيف لأهالى المدينة . وكان عبد الله بن أم مكتوم رضى الله عنه يساعده فى تأدية هذه المهمة الجبارة . وقد بدأ مصعب بن عمير رضى الله عنه القيام بمسئوليته هذه بوجه مؤثر وديناميكية بالغة . كان يلقى خطبه على الناس بعد ان يضع اصبعه على نبضهم وأن يحصل على معرفة طبائعهم وقراسة نفسياتهم . داعياً الى كلمة الحق بالحكمة والموعظة الحسنة مراعيًا لمكانة المخاطب الاجتماعية ومبلغ علمه . واعتنق الاسلام جم غفير من شعب المدينة نتيجة لجهوده ومساعدته ، والواقع أن مهام التبليغ والتوجيه لا تكون أصعب بين عامة الناس أكثر مما تكون بين القادة السياسيين وأصحاب السلطة والحكم . وذلك فى جميع العصور والدهور . وكان هذا اعجاز مصعب بن عمير رضى الله عنه أنه ترك انطباعاً جيداً لدى ساسة المدينة وأصحاب القيادة وأرباب الحل والعقد وأصحاب السلطة القبليّة . وبالتالي اعتنق الاسلام عدد كبير من سادة الأوس والخزرج .

Makalenin devamı «ARIF» posetindedir.

Bibliography: On Nakshabī: J. Pertsch, *Über Nachschabi's Papageienbuch*, in *ZDMG*, xxi, 505 ff.; Benfey, in *GGA* (1858), 529; H. Ethé, in *Gr. I Ph.*, ii, 258, 261, 324-6, 335; Elliott, *History of India*, vi, 485; Rypka *et alii*, *History of Iranian literature*, 223; Storey, iii/2, 245-6; Mahroo Hatami, *Untersuchungen zum persischen Papageienbuch des Naḥṣabī*, Freiburg 1977. Besides the mss. and editions mentioned: Kādīrī's version in text and English tr. by Gladwin, Calcutta 1800 and London 1801; *Toḡā-kahānī*, a Hindūstānī translation, ed. D. Forbes, London 1852. On *Gulriz*, see also Ch. Stewart, *A descriptive catalogue of the Orient Library of the late Tippoo Sultan of Mysore*, Cambridge 1819, 85a; *Ladīdjāt al-nisā*, in Mehren, *Codices persici*, etc. *Bibliothecae regiae Hafniensis*, Copenhagen 1857, 15, no. xxxvi. (E. BERTHELS)

NAḲĪB (A.), pl. *nuḳabā*, "chief, leader", of a tribe or other group, a term used in various senses at different times of Islamic history. For its sense as head of the community of 'Alid descendants, see NAḲĪB AL-ASHRĀF.

1. In early Islamic history. One of the term's usages in early Islamic history is in connection with the preparatory stages of the 'Abbāsīd Revolution of 129-32/746-50. The term *naḳīb* had already established itself in the story of the Prophet Muḥammad's career, when the Medinans negotiating with him about the *hidjra* from Mecca to Medina were asked to appoint 12 *nuḳabā* as representatives, although they do not appear to have filled any functions and it has been suggested that these representatives were introduced into the *Sīra* as parallels to Moses' helpers and Jesus's twelve Apostles (see W.M. Watt, *Muhammad at Mecca*, Oxford 1953, 145, 147-8).

The figure twelve apparently thus became normative, for the historians (e.g. al-Ṭabarī, ii, 1358) speak of the 'Abbāsīds, then living at al-Ḥumayma [q.v.] in southern Jordan, in 100/718-19 nominating 12 *nuḳabā* to further their interests in *Khurāsān*. This is dubious, but it does seem that the idea surfaced 30 years later when Abū Muslim [q.v.] was organising revolutionary propaganda in the Marw oasis. The *Akḥbār al-dawla al-'abbāsiyya* (3rd/9th century) enumerates 12 *nuḳabā* or representatives, 7 genuine Arabs and 5 *mawālī*, and including figures who later were prominent in the wars of the Revolution or in early 'Abbāsīd history, such as Kaḥṭaba b. Shabīb [q.v.], Ṭalḥa b. Ruzayk and Sulaymān b. Kathīr (ed. 'A. 'A. al-Dūrī and 'A. D. al-Muṭṭalibī, Beirut 1971, 216). Outside this nucleus, the sources mention a further 18 regional *nuḳabā*, equal in status to the Marw ones, and a wider body of up to 70 persons who operated also in other towns of *Khurāsān* (see M. Sharon, *Black banners from the East. The establishment of the 'Abbāsīd state—incubation of a revolt*, Jerusalem 1983, 189, 192 ff.).

Bibliography: Given in the article.

(C.E. BOSWORTH)

2. In India. This was an official in the Dihlī sultanate courts of lower rank than the *ḥādījib* (chamberlain), probably best translated "usher". Ibn Baṭṭūṭa, iii, 221 ff., tr. Gibb, iii, 660 ff., describes the role of the *naḳīb*s in court ceremonial; at the public audience there might be a hundred of them, under the orders of the *naḳīb al-nuḳabā*, who cry *bismillāh* at the sultan's entry; at public meals the *naḳīb al-nuḳabā* delivers a formal eulogy of the sultan before the meal commences, and the *naḳīb*s escort the food from the kitchens. On the sultan's formal procession from his palace for the 'īd ceremonies, some three hundred *naḳīb*s would walk in front of the sultan, each wearing

a high conical golden hat, a golden girdle, and carrying a gold-handled whip. The *naḳīb*s were used to proclaim orders to the assemblies on these occasions. They had also a military role: the *Ādāb al-ḥarb* of Fakhr-i Mudabbir [q.v. in Suppl.], describing a review of the army by the 'arīd-i mamālīk, shows the *naḳīb*s standing with the 'arīd at the scrutiny of each soldier and his mount, and the *naḳīb*s had charts for assigning to each soldier his correct place in the battle-order, and would shout orders to the troops as required. They had similar duties in the organisation of the royal hunt.

Bibliography: Given in the article.

(J. BURTON-PAGE)

NAḲĪB AL-ASHRĀF (A.), "the marshal of the nobility (i.e., the descendants of Muhammad's family, *ahl al-bayt* [q.v.])". *Naḳīb* is derived from the root *n-k-b*, meaning "to bore, to pierce", then also "to investigate, to verify, to examine". Thus *naḳīb* is the person who verifies something with regard to its correctness; following from this, *naḳīb* is an expert ('arīf) in his business, acting as trustee (*amīn*) and protector (*kaḥfīl*) (cf. *LA*, s.v. *n-k-b*).

Although the term *ashrāf* (one of the plurals of *sharīf* [q.v.]) originates from pre-Islamic times when, among the Arab tribes, it meant those free men who could claim an eminent position (*sharaf*) because of their pure descent (*nasab*) from illustrious ancestors that gave superiority by either birth or acquired merit (*hasab*) to its possessors [see ḤASAB WA-NASAB], *naḳīb al-ashrāf* is an Islamic creation. The historical development of the *naḳīb* and his office (*niḳāba*) has so far not found appropriate attention by scholars. There is no work exclusively focusing on *naḳīb al-ashrāf* throughout the different regions and periods in Islamic history.

1. In the central Islamic lands.

The institution was most certainly established by the 'Abbāsīds, who were concerned with the justification of their caliphate by linking their claim to legitimate rule with the concept of *sharaf*, embodied since the rise of Islam in the offspring of Muḥammad's family. According to one *hadīth*, his family included both the descendants of 'Alī (and his brothers) and of al-'Abbās; a tradition on which the 'Abbāsīds based their contention of membership in Muḥammad's family and thereby also in the group of *ashrāf*. Ever since then, the *ashrāf* have been broadly divided into two branches, the Ṭālibīds (after 'Alī's father Abū Ṭālib) or 'Alīds [q.v.] and the 'Abbāsīds [q.v.] (for more details, see SHARĪF). It is very doubtful that the office of *naḳīb al-ashrāf* already existed under the Umayyads, as was assumed by one scholar (A. von Kremer, *Culturgeschichte des Orients unter den Chalifen*, Vienna 1875, repr. Aalen 1966, i, 449, n. 1). However, the date of appearance of the office is quite unknown. References to *naḳīb*s are not earlier than from the 3rd/9th century. Yet, for the following centuries the office of *naḳīb* is reported time and again. It evolved into an institution with considerable influence, both socially and politico-religiously (H. Halm, *Die Schia*, Darmstadt 1988, 64-5; Angelika Hartmann, *an-Nāsir li-Dīn Allāh (1180-1225)*, Berlin-New York 1975, 153-4 and *passim*). Quite often, the office became hereditary in one family; for example, in Nīshāpūr during the 5th/11th century (R.W. Bulliet, *The Patricians of Nishapur*, Cambridge, Mass. 1972, 234-40).

Since some time towards the end of the 3rd/9th century, all largē towns had their *naḳīb*s who were supervised by a chief *naḳīb* (*naḳīb al-nuḳabā*). In principle, each *naḳīb*, himself from among the *ashrāf*, was appointed by the government's representatives. Until

-Naḳīb TTW
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certainly to the battle of Badr and just possibly to al-Hudaybiyah according to the standard account (in his *Kommentar* on 48:1). Everything goes to show that men like al-Zuhri and Ibn Ishāq were exact and competent scholars, and unlikely to make a slip of the kind alleged in this article.

(A fuller account of the questions discussed will be found in my article "The Reliability of Ibn Ishāq's Sources," which is contained in a volume entitled *La Vie du prophète Mahomet (Colloque de Strassbourg, Oct. 1980)*, Paris 1983, pp. 31-43).

10 ARALIK 1994

Editor Hakim Mohammed Said

ESSAYS ON ISLAM. I.

Felicitations Volume in honour of

Dr. Muhammad Hamidullah,

Karachi-1992, s. 199-208.

DN: 28696-1



Anafah : ARİF med. Poseetine

Nekeba : NAKİB med. "

15 MAYIS 1996

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**SOCIAL AND POLITICAL PRACTICES
AT THE TIME OF THE PROPHET (P.B.H.)
A STUDY OF THE INSTITUTIONS OF
'ARAFAH AND NAQABAH**

MUHAMMAD YUSUF FARUQI

The era of the Holy Prophet is regarded by Muslims as the *khayr al-qurūn* (the best of age). The practice and precedents of this age have always been considered by the Muslims to have a normative value and hence the second source of law after the Qur'an. The *Rāshidūn Khulafā'*, when faced with any new problem, always tried to find out a precedent from the life of the Messenger of Allāh, (P.B.H.). The same is true with the Muslim jurists; they first try to find guidance from the model example of the Prophet (P.B.H.). The whole life period of the Prophet (P.B.H.) — both Makkan and Madinan — is looked upon as a model. Muslim scholars when exercising *ijtihād* and making rules and regulations or forming socio-political institutions always attempt to glean examples and precedents from the life of the Prophet (P.B.H.), and to base their actions on his model. The precedents of the Companions and the *Rāshidūn Khulafā'* took rank after those of the Prophet (P.B.H.). The scholars make a distinction between the *Sunnah* (practice) of the Prophet (P.B.H.) and the practice of the Companions. They apply the term *Sunnah* to the practice of the Prophet (P.B.H.) and *āthār* to the practice of the Companions.¹ Early Muslim scholars, however, paid close attention to the actions and words of the Companions, simply because the *Sunnah* of the Prophet (P.B.H.) had been transmitted directly from him to

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وبعد السنة الثالثة عشر من بعثة الرسول صلى الله عليه وسلم ، أتى مصعب بن عمير رضى الله عنه بوفد كبير الى مكة المكرمة ، وكان يرافقه فى هذه البعثة أفراد من قبيلتى أوس و خزرج ، وأبرمت المعاهدة التاريخية الموسومة ببيعة العقبة الثانية . وهذه البيعة هى حجر الزاوية فى انشاء الدولة الاسلامية فى قلب شبه الجزيرة العربية . وفى نفس السنة قام رسول الله صلى الله عليه وسلم بهجرته المباركة الى عاصمة هذه الدولة الجديدة ، وفور قدومه هناك اتخذ عدة قرارات هامة لاقامة حكومة منظمة وانشاء مجتمع منيع وتحقيق الوحدة الاسلامية . وكان ميثاق المدينة وعملية المواخاة حلقتين هامتين من هذه السلسلة^(٢) . ومع هذه الخطوات الجديدة أبقى الرسول صلى الله عليه وسلم بالتعديلات الضرورية القليلة بعض المؤسسات السياسية التى كانت موجودة لدى العرب قبل الاسلام . وكان لها دور بارز فى حياتهم الاجتماعية والسياسية ومن هذه المؤسسات كانت العرافة والنقابة . ونقصد فى هذا المقال أن تلقى الضوء على هاتين الهيئتين السياسيتين .

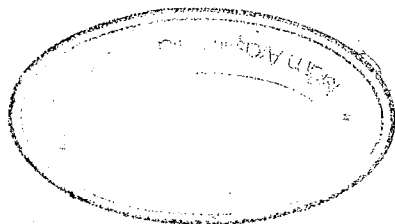
العرافة

كانت العرافة والنقابة هيئتين منذ قديم الزمان . وكانت لهما أهمية بالغة فى المجتمع العربى . وكانت اتصالات الحكومة بعامة الناس تتم من خلال العرفاء والنقباء وكان هؤلاء الممثلون يعرفون الحكومة بأحوال الشعب فى دوائرهم الخاصة وحاجاتهم ، كان العريف ممثلا لدائرة صغيرة تحتوى على عشرة نفوس^(٣) . وكان ينتخب من بين أعيان القبيلة المحنكين ومن اثريائهم على وجه العموم ، والذى لم يكن يقوم بمراعاة مصالح ناخبي دائرته فحسب بل كان يحافظ على حقوق شعبه فى التعامل مع القبائل الاخرى والجماعات والاحزاب . وجاء وصف العريف فى لسان العرب والقاموس كالاتى : هو القيم بأمر القبيلة أو الجماعة من الناس يلى أمورهم ويتعرف الأمير منه أحوالهم^(٤) ويقول العلامة ابن حجر العسقلانى حول معنى العريف . أنا عريفهم . أى وليت أمر سياستهم وحفظ أمورهم^(٥) ، وجاء فى تاج العروس شرح القاموس ، هو رئيس القوم لمعرفته بسياسة القوم^(٦) . ويمكن تعيين معنى العريف من شعر طريف هكذا :

and M. Elaouani-Cherif. The former highlights, with extreme rigour and sense of measure, how tradition and political commitment are intertwined in the work of one of the leading Shiite religious authorities of this century, Āyatullāh Sayyid Abū 'I-Qāsim al-Ḥū'ī. When he depicts this, we feel the involvement of a person who is aware that tradition and commitment, transferred to today's needs, is part and parcel of his own daily life. The latter tells us what means to be a 'descendant of the Prophet', however far from the traditional roles attributed to his family. For the mere fact of belonging to it, he recognises the founding elements of his identity: history is also memory, memory can become historical source; memory and history are areas that can still reveal more unexpected treasures if we want to explore them further.

We cannot conclude this presentation without mentioning the extremely precious contribution of Sayyid A. Eshkevari to the debate that we had at the end of every session of our Colloquium. We have not been able to summarize what has been said, the problems that have been arisen, the discussions that have taken place. What we can say is that, at the end of the days we spent together, we were all persuaded that we were only at the beginning of a long and fascinating scientific journey.

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Nedebis

‘ALĪ RAFĪ’Ī ‘ALĀMARVEDAŠTĪ

L'ORIGINE DELLA NIQĀBAT AL-AŠRĀF
NELLA STORIA DELL'ISLAM*

I termini *niqābah*, *nuqabā'* e *niqābat al-Ašrāf* sono attestati in una gran varietà di fonti arabo-islamiche, e oggetto di studio di molti ricercatori. Si tratta infatti di termini importanti, che riflettono l'idea (che è anche convinzione religiosa), diffusa nel mondo islamico, di una sorta di nobiltà genealogica (*šaraf*) trasmessa dal legame parentale con il Profeta. Si può dire in termini generali che il termine *ašrāf* si applichi appunto ai discendenti del Profeta (*Ahl al-Bayt*) (al-Tanūḥī, II, p. 250-251, 281; cfr. in questo convegno Mar'ašī/2, *passim*).

al-Balāḍurī, nella seconda metà del III/IX secolo, testimonia della rilevanza di questa componente sociale intitolando la sua opera più famosa proprio *Ansāb al-Ašrāf*, facendo quindi storia secondo una classificazione delle tribù arabe, delle generazioni degli Alidi, degli Abbasidi, degli Ommiadi, degli *Anšār* e dei *Muhāğirūn*; quest'opera mette così in risalto il concetto di *šaraf*, in relazione all'appartenenza a genealogie importanti e di nobile origine (al-Balāḍurī, *Muqaddimah*, p. 5). Del resto, gli *Ašrāf* hanno sempre rivestito una grande importanza nelle società islamiche di tutti i tempi, e il loro peso nelle vicende politiche ricorre continuamente nelle fonti (cfr. ad esempio Šābī, p. 52).

Nel tempo, questi *Ašrāf* assunsero una fisionomia sociale organizzata, complessivamente conosciuta col nome di *niqābat al-Ašrāf*, strutturata in un'associazione con un suo statuto e con un potere di delibera a carattere specifico (al-Māwardī, p. 96 ss.; al-Farrā', p. 74 ss.).

Il corpo sociale degli *Ašrāf* (i *Sādāt* talibiti e alidi) e dell'*Ahl al-Bayt* del Profeta, e il loro ordinamento costituiscono un tema centrale sia della religione che della storia islamica, costantemente presente negli eventi determinanti il flusso di califfi, sultani e quadri dirigenti del mondo musulmano. Questo anche in virtù del precetto coranico che esorta ad onorare i *ḍū 'l-qurbā*, coloro cioè che appartengono alla Famiglia del Profeta. Tutto ciò ha mantenuto vivo nel tempo un sentimento di devozione e di amore per i discendenti del Profeta, vissuto ed espresso come un vero e proprio atto di fede. Questa disposizione religiosa, profondamente sentita da tutti i Musulmani in ogni luogo e in ogni tempo, è un riflesso della de-

* - Testo letto durante il Colloquio; versione sunteggiata del testo persiano inviatoci e che, per la cortesia del Sayyid Mar'ašī, si è stati autorizzati a pubblicare in questa forma.

[*Oriente Moderno*]

OM, n.s. XVIII (LXXIX), 2, 1999 Roma, s. 297-322.

D. 2694

certainly to the battle of Badr and just possibly to al-Hudaybiyah according to the standard account (in his *Kommentar* on 48:1). Everything goes to show that men like al-Zuhri and Ibn Ishāq were exact and competent scholars, and unlikely to make a slip of the kind alleged in this article.

(A fuller account of the questions discussed will be found in my article "The Reliability of Ibn Ishāq's Sources," which is contained in a volume entitled *La Vie du prophète Mahomet (Colloque de Strassbourg, Oct. 1980)*, Paris 1983, pp. 31-43).

10 ARALIK 1994

Editor Hakim Mohammed Said

ESSAYS ON ISLAM. I.

Felicitation Volume in honour of

Dr. Muhammad Hamidullah,

Karachi-1992, s. 199-208.

DN: 28696-1



Anafrah : ARİF med. Poşetine
Nakıba : NAKİB med. "

MADE IN TURKISTAN
SONRA QILIN DOKUMAN

Nakib
ITAM

SOCIAL AND POLITICAL PRACTICES
AT THE TIME OF THE PROPHET (P.B.H.)
A STUDY OF THE INSTITUTIONS OF
'ARAFAH AND NAQABAH

MUHAMMAD YUSUF FARUQI

The era of the Holy Prophet is regarded by Muslims as the *khayr al-qurūn* (the best of age). The practice and precedents of this age have always been considered by the Muslims to have a normative value and hence the second source of law after the Qur'ān. The *Rāshidūn Khulafā'*, when faced with any new problem, always tried to find out a precedent from the life of the Messenger of Allāh, (P.B.H.). The same is true with the Muslim jurists; they first try to find guidance from the model example of the Prophet (P.B.H.). The whole life period of the Prophet (P.B.H.) — both Makkan and Madinan — is looked upon as a model. Muslim scholars when exercising *ijtihād* and making rules and regulations or forming socio-political institutions always attempt to glean examples and precedents from the life of the Prophet (P.B.H.), and to base their actions on his model. The precedents of the Companions and the *Rāshidūn Khulafā'* took rank after those of the Prophet (P.B.H.). The scholars make a distinction between the *Sunnah* (practice) of the Prophet (P.B.H.) and the practice of the Companions. They apply the term *Sunnah* to the practice of the Prophet (P.B.H.) and *āthār* to the practice of the Companions.¹ Early Muslim scholars, however, paid close attention to the actions and words of the Companions, simply because the *Sunnah* of the Prophet (P.B.H.) had been transmitted directly from him to