

voice of the community and the faith. He criticised not the new régime, or even its reforms, but the spiritual and ethical void which it had created in society in the name of science and progress, which it saw as synonymous with "secularism". From 1925 almost until his death in 1960, Nursi was viewed as the enemy of the new régime, although the truth of this view was never proved. In 1925 he was arrested for alleged involvement in the Kurdish revolt of Şeykh Sa'îd, and although he was once more acquitted, he was forced to settle in the town of Barla in the Isparta province, where he wrote two-thirds of his *Risâle-yi Nûr* (originally called *Sözler*). He began to attract an increasingly large group of followers who copied by hand his writings in the Arabic script and distributed them all over Anatolia; eventually he permitted the printing of the *Risâle* in Latin script. Nursi repeatedly stated that all the persecutions and hardships inflicted on him were God's blessings, serving to define more clearly his path and his mission to save the faith. He held that the secularist régime in Ankara, having destroyed the formal religious establishment, had unwittingly left popular Islam as the only authentic faith of the Turks, allowing Sa'îd Nursi to become its spokesman, symbol and martyr.

Alarmed by the growing popularity of Nursi's teachings, which had spread even among the intellectuals and the military officers, the government arrested him again in 1934 and sent him, first, to Eskişehir and, later, to seven years' enforced exile in Kastamonu. He was subsequently arrested again in 1943, 1948 and 1952 for allegedly violating laws mandating secularism, but was finally acquitted in 1956. This was the result, among other things, of the official opinion issued by the *Diyanet* (Religious) Affairs Directorate which finally stated that Nursi's teachings were spiritual and Islamic. He had returned meanwhile to Isparta, which he considered his home, and there openly cast his vote for the Democratic Party, which had restored some religious freedom. He died in Urfa on 23 March 1960 and was buried there, but the military government that came to power on 27 May 1960 exhumed the remains (supposedly in response to his brother's request) and buried him in secret in an unknown place in the mountains of Isparta.

The broad range of Sa'îd Nursi's teachings rested on the fact that he considered himself not a *şeykh* but an *imâm*, similar to al-Ğhazâlî and Ahmad Sirhindî [q.v.], and followed the orthodoxy of 'Abd al-Kâdir al-Djilânî [q.v.]. Absolute faith (*imân*) in God was the foundation of his belief. In this respect he departed from the Şûfî personalised love and search for unity with God as well as from the Nağşbandî concept of the *tarikât* or brotherhood as the vehicle of the faith. He adopted the notion of *millet* (the nation) as the collectivity of the Muslims, with *İslâmiyyet* (the faith), the whole of this superseding ethnic, linguistic and local differences. The *millet* was, in fact, a new type of political-social entity, in which nature and humanity existed in harmony and balance, both being viewed as God's creations and the proof of His existence.

Religion, according to Nursi, operated in a social and human environment and had to take into consideration the changing nature of society and the needs of the human being. He regarded modern society—notably that of the West—and that espoused under the positivist-materialist policy of the Turkish government in the name of "secularism" as the source of materialism and spiritual impoverishment. He considered that the level of development of the faith was conditioned by the intellectual, moral, and

economic level of development in society, and upheld the virtue of labour (*say-etmek*, *çalışkanlık* "exertion" or "activity"), mutual help, self-awareness and property rights, moderate acquisitiveness being a natural, God-given instinct. He criticised the *ulma* for turning their back on the physical sciences; in fact, he advised them to study these sciences. For him, ignorance (*cehalet*), poverty (*fakirlik*), and dissension were the worst enemies of society. Nursi's teachings lacked the dogmatism and rigidity that infected many other fundamentalist movements and appeared at times to say many things at once. This vagueness appealed to a variety of groups, ranging from modernists to moderate conservatives and dedicated Islamists. Above all, however, it was the example of the man and his life that has won him a wide following: a simple Kurdish villager with limited formal education, who eventually opted for membership in the newly-formed Turkish nation (he dropped the name Sa'îd-i Kurdî) as having the potential best to represent the brotherhood of Muslims.

*Bibliography:* The best and most comprehensive biography is that of Necmeddin Şahiner, *Bilinmeyen taraflarıyla Bediüzzaman*, 7th ed. Istanbul 1988. Others include Cemal Kutay, *Tarih sohbetleri*, vols. i-vi, Istanbul 1966-7; *Nurculuk*, Ankara 1968; Şerif Mardin, *Religion and social change in modern Turkey*, Albany, N.Y. 1989; Sefa Mürsel, *Bediüzzaman Said Nursi ve devlet felsefesi*, Istanbul 1976; Hamid Algar, *Said Nursi and the Risale-i Nur*, in *Islamic perspectives. Studies in honour of Sayyid Abul Ala Mawdudi*, Leicester 1979, 313-33. (KEMAL KARPAT)

NUŞAYB al-Aşğhar, Abu 'l-Hağjnâ? (not to be confused with Nuşayb b. Rabâh [q.v.], who is sometimes given the *kunya* of Abu 'l-Hağjnâ?), a negro poet of the Arabic language originally from Yamâma.

He is described as *mawlâ 'l-Mahdî* to distinguish him from his homonym, because the future 'Abbâsîd caliph had bought him and freed him during the reign of al-Manşûr (136-58/754-75). It was he who gave him his *kunya* and married him to a female slave named Dja'fara. Once established on the throne (158/775), al-Mahdî, whose companion he had become, offered him property in the Sawâd and entrusted him with various missions, one of which is given considerable prominence by the biographers: having been sent to the Yemen to buy *mahriyya* camels [see MAHRA, at VI, 83 a-b) for a sum of 20,000 dînârs which the governor was ordered to deliver to him, he spent this money on his personal needs and pleasures; imprisoned in the Yemen, then taken to Baghdâd in chains, he gained the caliph's pardon as a result of the intervention of a certain Thumâma b. al-Walîd al-'Absî to whom he expressed his gratitude; he was furthermore a friend of the latter's brother, Şhayba, over whose death he wept. He also expressed his appreciation of al-Mahdî in a long *kaşîda* (-*u* rhyme, metre *jawîl*) and some other pieces (notably a poem in -*uhâ*, metre *jawîl*). His daughter Hağjnâ?, also a talented versifier, addressed adulatory poems to the caliph and to his daughter 'Abbâsa [q.v.]. After the death of al-Mahdî (169/785), Nuşayb is encountered in the entourage of al-Rağhîd (170-93/786-809), who even appointed him head of a province of Syria, where he exploited his authority for his own enrichment. Naturally enough, he composed, in a long *kaşîda* (-*lû* rhyme, metre *jawîl*), the eulogy of this caliph, whose wife Zubayda [q.v.] was also the object of his praises, on the occasion of her pilgrimage to Mecca (-*mî* rhyme, metre *jawîl*).

During this period, he also maintained amicable

-Nuşayb  
el-Aşğhar



# العصر الإسلامي

609

Nusayb el-Azraq

تأليف

الدكتور شوقي ضيف  
Nebî

٢٢٣-٢٢٤

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
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الطبعة السابعة



دار المعارف بمصر

٢٢٣

في الإسلام اجتماعها على كليب في الجاهلية . ومن كان لا يبارى في جوده عبد الله بن جعفر بن أبي طالب ، وله في كرمه أخبار وأحاديث يقصها الرواة ، ومن مدّأحه ابن<sup>(١)</sup> قيس الرقيات . وكان يجري على مثاله في الجود بالمدينة عروة ابن الزبير ممدوح إسماعيل<sup>(٢)</sup> بن يسار النسائي ، وحمزة بن عبد الله بن الزبير ممدوح موسى<sup>(٣)</sup> شهوات ، وفيه يقول<sup>(٤)</sup> :

حمزةُ المبتاعُ بالمالِ الثنا ويرى في بيّعه أن قد غبن  
وهو إن أعطى عطاءً فاضلاً ذا إخاء لم يكدره بمن

وظلحة بن عبد الله بن عبد الرحمن بن أبي بكر الصديق ممدوح الحزین<sup>(٥)</sup> الكنانی . ولعل من الخير أن نقف عند نفر من الشعراء الذين أحسنوا فن المديح لهذا العصر ، وقد اخترنا من بينهم نُسَيْباً من الحجاز والقطامي من الجزيرة وكعباً الأشقري وزياداً الأعجمي من خراسان .

نُسَيْب<sup>(٦)</sup>

شاعر حجازي نوبى الأبوين كان شديد السواد ، وجعله ذلك يمتنع للونه كثيراً على شاكلة قوله في بعض شعره :

فإن بك من لؤى السواد فإنتى لكالمسك لا يروى من المسك ذائقة  
وكان مستشرقاً لرجل من كنانة من أهل ودّان بالقرب من مكة ، وتيقظت فيه موهبة الشعر مبكرة ، فكاتب مولاة ، وفزع إلى عبد العزيز بن مروان بنصر ، فردّ إليه حرّيته ، وكان لذلك أثر عميق في نفسه . فدبّج فيه مدائح رائعة من مثل قوله :

- (١) أغاني (دار الكتب) ٧٩/٥ ، ٨٦ .  
(٢) أغاني ٤٠٨/٤ .  
(٣) انظر ترجمة موسى شهوات في الأغاني (طبع دار الكتب) ٣٥١/٣ والشعر والشراء  
(٤) ٥٥٨/٢ والنزاهة ١٤٤/١ ومجمع الشعراء للمرزباني ص ٢٨٦ .  
(٥) الخبير ص ١٥٢ .  
(٦) انظر في ترجمة نُسَيْب أغاني (دار الكتب) ٣٢٤/١ وراجع فهرسه والشعر والشراء ٣٧١/١ وابن سلام ص ٥٤٤ والاشتقاق لابن دريد ص ١٤٦ ومجمع الأدباء ٢٢٨/١٩ وشواهد المعنى ٥٣٧/١ والموشح ص ١٨٩ .  
(٧) أغاني ٣٥٧/٣ والمبرد ص ٣٦٧ .

٢٢٢

في كل يوم جزوراً يطعمه الناس<sup>(١)</sup> ، ومن نوهوا به الخطيئة<sup>(٢)</sup> والفرزدق<sup>(٣)</sup> . وكان ابن الأزرقي الخزوي وإلى ابن الزبير على اليمن جوادا معطاء ، وهو ممدوح أبي دَهَبِل<sup>(٤)</sup> الجمحي . ولعل واليا لم يُمدح كما مدح عبدالعزيز بن مروان في ولايته على مصر ، وكان بحراً سيالاً من بحور العرب ، ومن مدّأحه نُسَيْب<sup>(٥)</sup> وابن قيس<sup>(٦)</sup> الرقيات وكثير<sup>(٧)</sup> وعبد الله<sup>(٨)</sup> بن الحجاج والأحوص<sup>(٩)</sup> وأمين<sup>(١٠)</sup> بن خريم وأمية<sup>(١١)</sup> بن أبي عائذ . ومن ولاها بعده عبد الله بن عبد الملك ممدوح الحزین<sup>(١٢)</sup> الكنانی .

ويلمع بجانب هؤلاء الولاة والعمال أسماء كثيرين من الأجواد ، وفي مقدمتهم عبد الملك بن بشر بن مروان ممدوح ابن عبيد<sup>(١٣)</sup> ، وعبد الواحد بن سليمان ممدوح القطامي<sup>(١٤)</sup> ، وعبد الرحمن بن محمد بن مروان ممدوح عوف<sup>(١٥)</sup> القوافي ومعاوية بن هشام بن عبد الملك ممدوح جرير<sup>(١٦)</sup> ، وأسماء بن خارجة ممدوح القطامي<sup>(١٧)</sup> وأعشى شيبان<sup>(١٨)</sup> ، وعكرمة بن ربیع الفياض ممدوح الأخطل<sup>(١٩)</sup> والعدّيل<sup>(٢٠)</sup> بن الفرخ العجلي ، والمندر بن الجارود ممدوح الفرزدق<sup>(٢١)</sup> وأبي الأسود<sup>(٢٢)</sup> الدؤلي ، وزكريا بن طلحة الفياض ممدوح الأفيشر<sup>(٢٣)</sup> الأسدي . ومالك بن مسمع ممدوح العدّيل<sup>(٢٤)</sup> ، وكانت قبائل ربيعة في البصرة تجتمع عليه

- (١) الخبير لابن حبيب ص ١١٥  
(٢) ابن سلام ص ١٠٠ ، ١٠١ وأغاني (سأسي) ٣٨/١٦  
(٣) ابن سلام ص ٢٧١ والديوان ص ٦١٥  
(٤) الخبير ص ١٥٢  
(٥) أغاني (دار الكتب) ٣٢٤/١ وما بعدها  
(٦) أغاني ٨٧/٥  
(٧) البيان والتبيين ١٢/٣ وأغاني (دار الكتب) ٣٢/٩  
(٨) انظر في ترجمته أغاني (دار الكتب) ١٥٨/١٣ والبيان والتبيين ٣٩٠/١  
(٩) ابن سلام ص ٥٤٣ ، ٥٤٦  
(١٠) أغاني (سأسي) ٧/٢١  
(١١) أغاني (سأسي) ١١٥/٢٠  
(١٢) أغاني (دار الكتب) ٣٢٢/١٥  
(١٣) أغاني ٤٢٥/٢  
(١٤) أغاني (سأسي) ١١٩/٢٠  
(١٥) أغاني (سأسي) ١١٧/١٧  
(١٦) الديوان ص ١٥٢ ، ١٨٢  
(١٧) ابن سلام ص ٤٥٥  
(١٨) أغاني (سأسي) ١٥٧/١٦  
(١٩) ابن سلام ص ٤١٧  
(٢٠) أغاني (سأسي) ١٨/٢٠  
(٢١) الديوان ص ٢٢٠  
(٢٢) أغاني (دار الكتب) ٣٣١/١٢  
(٢٣) أغاني ٢٥٥/١١  
(٢٤) أغاني (سأسي) ١٧/٢٠ ، ١٩