

Cahiz
el-Osmaniyye
Fiskafi Ebu Cafer
al-SANHURİ

al-SANDUBI (Hasan)
al-JAHIZ ('Amr ibn Bahr)

سائل الجاهل

Rasa'il al-Jahiz. [Treatises, or abridgements of treatises, on historical, literary, sociological and political subjects. Collected and edited by Hasan al-Sandubi. (1) Khulasat kitab al-'Uthmaniyyah followed by Abu Ja'far al-Iskafi's criticism of it. (2) Min kitab fadl Hashim 'ala 'Abd Shams. (3) Min kitab huja' al-mubuwah. (4) Min kitab al-hijab. (5) Kitab al-tarbi' wa'l-tadwir. (6) Min kitab istiḥkak al-imamah. (7) Min risalati-hi fi sina'at al-kuwad. (8) Min kitabi-hi fi 'l-nisa'. (9) Min risalati-hi fi 'l-sharib wa'l-mashrub. (10) Min risalati-hi fi madh al-nabiq. (11) Min risalati-hi fi Bani Umayyah. (12) Min risalati-hi fi 'l-'Abbasiyah. (13) Min rasa'ili-hi 'l-khassah.] pp. 317. Cairo, 1933.

15 EKIM 1999

OSMANIYYE
(Cahiz'in eseri)
peşetme konulucağı

~~Osmaniyje~~

al-ISKAFI (Abu Ja'far Muhammad ibn 'Abd Allah) 14549. a. 40.
al-JAHIZ ('Amr ibn Bahr)

Cahiz
Fiskafi Ebu Cafer
el-Osmaniyye
Harun Abdussalam Muhammad
العتانية
al-'Uthmaniyyah. [A defence of the legitimacy of the caliphate of 'Uthman b. 'Affan. Followed (pp. 282-343) by Munakadāt Abi Ja'far al-Iskafi, criticisms of Jahiz's treatise. Edited by 'Abd al-Salam Muhammad Hārūn.] pp. 20, 367. Maktabat al-Khānjī: Cairo, 1955. 8°. Maktabat al-Jāhiz, 3.

21 NISAN 2000

Osmaniyye (kelam)

بنوالمقالة العلوية في نقض الرسالة العثمانية
جمال الدين احمد بن طائوس العلوي الشيعي
KZZ, 1, 197.

al-ISKAFI (Abu Ja'far Muhammad 14579. e. 17
ibn 'Abd Allah)

al-JAHIZ ('Amr ibn Bahr)
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Nübüvvet
Abbasiler
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15 EKIM 1999

el-Osmaniyye (1999)

0142 Al-Gāhiz, 'Amr b. Bahr
Al-'uṭmāniya / Abū 'Uṭmān 'Amrū b. Bahr al-Gāhiz ; taḥqīq wa-ṣarḥ 'Abd al-Salām Muḥammad Hārūn. - Al-Qāhira : Dār al-Kitāb al-'Arabī bi-Miṣr, 1955. - 367 p. ; 25 cm. - (Maktabat al-Gāhiz ; 3) Indices. - "1374 h."--port.
1. Otomanos e Islamismo 2. Sectas - Islam - Obras anteriores a 1800 3. Mu'tazilī-es - Doctrinas - Estudios y conferencias 4. Califato I. Hārūn, 'Abd al-Salām Muḥammad II. Titulo. 297(560) 289:297".../17" 297(08) ICMA 4-11728 R. 924

MADDE YAYINLANMIS TAN SÖZÜMÜ GRUPLU ESERLER

30 KASIM 2008

06 MAYIS 1994

E-308
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IBN TĀWŪS, Ahmad b. Mūsā

Binā' al-maqāla al-fātīmiya fī naqḍ al-risāla al-
'uṣmāniya / ta'līf Abī l-Faḍl Aḥmad b. Mūsā b. Tāwūs ;
taḥqīq 'Alī al-'Adnānī al-Gurayfī. -- Bayrūt : Mu'assasat
Al-'al-Bayt li-Iḥyā' al-Turāṭ, 1991. -- 545 p. ; 25 cm

146 - التحرير الطائوسي
المستخرج من كتاب حل الإشكال في
معرفة الرجال، لأحمد بن طاووس
الحسيني، المتوفى سنة 774 هـ.
تأليف: حسن بن زين الدين الشهيد
الثاني.
تحقيق: ضياء الجواهري.
قم: مكتبة السيد المرعشي،
1411 هـ.

12 ARALIK 1993

el-Osmāniyye

922.974
PEL L

The Life and Works of Jāhiz, S. 73-82

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el-Osmāniyye (KCM)

12809 ZAHNISER, A.H. Mathias. Source criti-
cism of the 'Uthmāniyya of al-Jāhiz. MW 80
(1980) pp. 134-141.

el-Cāhiz el-Osmāniyye - s'atn tenkid
kaynaq

CAHIZ
el-Osmāniyye
Harun Abdussalam Muhammad

'UTHMAN ibn 'AFFĀN, Third Orthodox
Caliph

1459. a. 40.

العثنانية
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Followed (pp. 282-343) by Munākadāt Abi
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Hārūn.]
pp. 20, 367.

Maktabat al-Khānjī: Cairo, 1955. 8°.
Maktabat al-Jāhiz, 3.

14 EKIM 1994

190 AFSARUDDIN, Asma. The Binā' al-maqālah of
Jamāl al-Dīn Aḥmad Ibn Tāwūs and its place within the
mathālib genre. Journal of Semitic Studies, 41 i
(1996) pp.75-97

14 EKIM 1995
1459. a. 40.

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pp. 20, 367.

Maktabat al-Khānjī: Cairo, 1955. 8°.
Maktabat al-Jāhiz, 3.

CAHIZ
IMAMET

2844 PELLAT, C. L'Imamat dans la
doctrine de Cāhiz. SI 15 (1962), pp.
23-52

Cahiz doktrinde
Imamet

092295 IBN TAWUS 88-963556

'Amīlī, Hasan ibn Zayn al-Dīn,
1552-1602.

(Tahrir al-Tawusī)
التحرير الطائوسي : المستخرج من
كتاب حل الإشكال في معرفة الرجال
لأحمد بن طاووس الحسيني المتوفى
سنة 774 هـ / تأليف حسن بن زين
الدين الشهيد الثاني : حققه وعلق
عليه السيد محمد حسن ترحيني . --
الطبعة 1. -- بيروت، لبنان : مؤسسة
الأعلى للطبوعات، 1988.

352 p. : facsim. ; 25 cm.
Title page partially vocalized.
"Thumma waṣala hādha al-kitāb ilā
al-shaykh Ḥasan ... fa-intaza'a
minhu mā barrarahu al-Sayyid [Aḥmad
ibn Tāwūs] min Kitāb Ikhtiyār
al-kashshī wa-zāda 'alayhi ba'd

al-zawā'id fī al-matn ma'a ḥawāshī
Laṭifah wa-sammāhu bi-(al-Tahrir
al-Tawusī) ... wa-taṣiḥḥū al-nisbah
ilayhi dūna al-Sayyis"--P. 7.
Ibn Tāwūs, Jamāl al-Dīn Aḥmad ibn
Mūsā, d. 1274 or 5. Ḥall al-ishkāl fī
ma'rifat al-rijāl.

Includes bibliographical references.
\$3.00 (U.S.)
Ibn Tāwūs Jamāl al-Dīn Aḥmad ibn Mūsā,
d. 1274 or 5. Ḥall al-ishkāl fī
ma'rifat al-rijāl.
LAS-Islam.

30 EKIM 1993

142 AFSARUDDIN, Asma. , An insight into the *Hadīth*
methodology of Jamāl al-Dīn Aḥmad b. Tāwūs. *Der*
Islam. 72 i (1995) pp.25-46

Ibn
Tawus

29 OKT 1997

02 MARI 1996

1931. Ibn-Tā'ūs, Aḥmad Ibn-Mūsā: Binā' al-maqāla al-fā-
ṭimīya fī naqḍ ar-Risāla al-'Uṭmāniya / ta'līf Gamāl-ad-Dīn
Abi'l-Faḍā'il Aḥmad Ibn-Mūsā Ibn-Tāwūs. Taḥqīq 'Alī al-
'Adnāni al-Guraifi. - Ṭab'a 1. - Bairūt : Mu'assasat Al-al-
Bait li-Iḥyā' at-Turāt, 1991 = 1411 h. - 535 S.
Inhalt: Verteidigung der schiitischen Glaubenslehre gegen
die »Ar-Risāla al-'Uṭmāniya« des al-Gāhiz (780 - 869);
Verf.: gest. 1274. - Werk wird auch genannt: Binā' al-ma-
qāla al-'Alawīya, fī naqḍ ar-Risāla al-'Uṭmāniya. - In arab.
Schrift, arab.

31 A 10290

Ibn Tawus

Netice itibariyle diyebiliriz ki, İtikâdî İslam mezhepleri müslüman toplumun düşünce ve sôsyo-politik yapısını aksettiren ekollerdir. Siyâsî, itikâdî ve ictimâî sebeplerle doğmuşlardır. İslam mezheplerinin doğuşuna tesir eden sosyal amiller: a) Doğrudan ilk müslüman toplum ictimâî hayatından gelen unsurlar (kabilecilik ve riyaset anlayışları gibi); b) Fetihler, tercüme ve ihtilatlar neticesinde İslam toplum hayatına giren düşünce ve anlayışlar; c) Eski şark kültür ve dinlerinden kaynaklanan unsurlar olmak üzere üç ana maddede toplanmaktadır. Bu unsurların İslam tarihi içerisinde ortaya çıkan bir takım mezhebin doğuş ve gelişmesinde, farklı yapılar kazanmasında âmil olması, fikirlerin sosyal olaylar ve toplumun ictimâî yapısı ile sıkı sıkıya bağlı olduğunu, düşünce ekollerinin, yani mezheplerin tanınabilmesi için doğdukları toplumların ictimâî yapılarının ve kültürel çevrelerinin incelenmesi gerektiğini göstermektedir.

Ankara Üniv. İlahiyat Fak. Dergisi
26, 1983 Ankara, 681-716

KİTÂBU'L-OSMÂNİYYE'YE GÖRE CÂHİZ'İN İMÂMET ANLAYIŞI

Yrd. Doç. Dr. Sabri HİZMETLİ

Konumuza, Câhiz¹'in "*Kitâbu'l-Osmâniyye*"sindeki görüşlerinin temsilcileri olan "*Osmâniyye*" hakkında kısa bir açıklama yaparak başlamak istiyoruz².

1 Ebu Osman Amr b. Bahr el-Câhiz, 159-160/775-776 yılına doğru Basra'da doğdu (Biyograflarından bir kısmı, onun, 150/767 yılına doğru doğduğunu söyler); 256 Muharrem/869 yılı Aralık ayında, doksan yaşının üzerinde olduğu halde, vefat etti. Kinâne kabilesinin pek tanınmayan bir mevâlî ailesine mensuptur. Habeşli bir zenci soyundan geldiği de söylenir. Hayatı hakkında çok malzeme mevcuttur ve ciltlerce kitabı muhafaza edilmiştir. Câhiz, yazı hayatına 200/815-6 yıllarına doğru, imâmet konusunda yazdığı eserlerle girmiştir. Onun, o zamanlar çok önemli bir konu olan imâmet meselesi üzerinde neşriyatta bulunması hem tamınması hem de deyrin halifesinden birtakım maddî ve manevî faydalar elde etmesini sağlamıştır. Rızkı bu neviden eserlerinden kazandığı söylenmektedir. Şehrestânî ve el-Bağdâdî onu, Mu'tezile'nin müstaktil bir kolunun, Câhiziyye mezhebinin kurucusu gösterirlerse de, bu, esas itibariyle dîni ve siyâsî sahadaki anlayışından dolaydır. Câhiz 200'e yakın eserin müellifidir. Câhiz'in hayatı ve eserleri hakkında geniş bilgi için bk.: EP¹, Câhiz maddesi, C. III, s. 395-398; GAL, I, 158-60 Arabica, 1956, II ve III. sayılar; Studia Islamica, MCMLXI, XV, s. 23-27; Mes'ûdî, Murûcu'z-Zeheb, III, 22-25, IV, 55-58 ve diğer ciltler.; İbn Kuteybe, el-Maarif, 172; Bağdâdî, el-Fark..., 160-163; es-Sendûbî, Mecmu'at-u Resâli'l-Câhiz, Kahire, 1324, s. 82-147; Charles Pellat, Le Milieu Basrien et La Formation de Câhiz, Paris 1953 (kitabın girişinde Câhiz'in biyografları ile ilgili önemli bir liste mevcuttur); Essai d'inventaire de l'oeuvre Câhizienne, Arabica, III/2, s. 147-180; Câhiz, K. el-Hayavân, (kitaplarının listesi); W.M. Watt, İslam Düşüncesinin Teşekkül Devri (The Formative Period of Islamic Thought, Edinburgh 1973), çev. Doç. Dr. E. Ruhi Fığlalı, Ankara 1981, s. 278 vd.

2 K. el-Osmâniyye, sahasında nâdir bulunan, İslâm'ın ilk devirlerinde cereyan eden olaylar hakkında önemli bilgiler veren bir eserdir. Yalnız imâmet meselesine tahsis edilmiştir. Maa-mafih, çeşitli zümrelerin, Şîa ve Osmâniyye gibi, konu ile ilgili görüşlerinden de bahseder. Kitabın esas maksadı, Şîilerin Ali hakkındaki aşırı iddialarına cevap vermek ve buna karşılık Ebu Bekir'in faziletlerini ve hilafetini ele almaktır. Bu sebeple Osman'dan değil Ebu Bekir'den bahseder. Ebu Bekir'in hilafetinin Ali'ye üstünlüğünün kitabıdır denebilir. 240 senesinden önce yazılmıştır; yani bu kitap, Câhiz'in el-Maarif, el-Beyan ve't-Tebyîn, K. el-Hayavân, K. Mesâli'l-Abbâsiyye adlı eserlerinden öncedir. Asıl nüshası Köprülü Kütüphanesi 815 numaradadır. British Museum'da 1129 numarada kayıtlı bir başka nüshası vardır. İbn Ebi'l-Hadîd, Şerh Nehci'l-Belâğâ'sında (Tahran 1270, Mısır 1290, 1329), kitabın bazı bölümlerini yayımlamıştır. es-Sendûbî de, "Mecmu'atu resâli'l-Câhiz" adındaki neşrinde, ondan bazı bölümler yayımlamıştır. Aynı

SOURCE CRITICISM IN THE 'UTHMĀNIYYA OF AL-JĀHĪZ

In a previous article published in this journal on the 'Uthmāniyya of Abū 'Uthmān 'Amr b. Bahr al-Jāhīz (d. 869), the celebrated Baṣrian Mu'tazilite litterateur, reference was made to the fact that the author wrote a series of treatises for the caliph al-Ma'mūn (reigned 813-833) on the imamate, and that his 'Uthmāniyya was probably one of them.¹ It presents the views of a sect called the 'Uthmāniyya, views al-Jāhīz himself seems to have shared. In it he argues for the superior virtue of Abū Bakr and, thus, his exclusive right to the leadership of the Muslim community.

An attempt is made here to elucidate al-Jāhīz' assessment of the reliability of information from traditional sources for purposes of establishing the relative merits of the individuals surrounding the Prophet Muḥammad. The importance of such an assessment is indicated in the third paragraph of the treatise:

If we examine carefully their historical data (*akhbār*) and consider the number of their Traditions (*aḥādīth*) as well as the authorities who transmitted them, if we look at the quality of their chains of authority (*asānīd*), [we find] the tradition (*khābar*) supporting the priority of Abū Bakr's conversion more general in its application with a greater number of transmitters and a sounder chain of transmission, and, therefore, both more widely accepted and more obvious in meaning. In addition to this, there is the trustworthy poetry and the widely diffused (*mustafīd*) historical material relating to events both during the life of the Messenger of God... and after his death. There is no difference in value as evidence between poetry and historical narrative (*akhbār*) as long as the circumstances of its origin and transmission preclude a conspiring together to fabricate it.²

I

Al-Jāhīz maintains that "one who wants the tradition he cites to be useful and convincing as proof must go deeply into the disciplines of tradition (*khābar*) collection and criticism. If he submits himself to

¹ A. H. Mathias Zahniser, "Source Criticism in the 'Uthmāniyya of al-Jāhīz," *M. W.*, LXIX (1979), 8-17. The series of books is mentioned in 'Amr b. Bahr al-Jāhīz, *Al-Bayān wa 'l-Tabyīn*, ed. Hasan al-Sandūbi, 3 vols., Maktabat al-Jāhīz, 2 (Cairo, 1926-27), III, 374.

² 'Amr b. Bahr al-Jāhīz, *Al-'Uthmāniyya*, ed. 'Abd al-Salām Muḥammad Hārūn, Maktabat al-Jāhīz, 3 (Cairo, 1955), p. 3.

these disciplines and has a sound mind, he will save himself and others a lot of trouble." According to another passage: "When we claim that a Tradition (*ḥadīth*) is weak and corrupt and you suspect our judgment and fear lest we be prejudiced or in error, consult the specialists in Tradition because they have the answers to that about which we contend and knowledge of that in this area which confuses us."³

Not all traditions are reliable, the existence of contradictory traditions implying the existence of fraudulent traditions. Therefore, for any traditional material to be reliable for argument "the circumstances of its origin and transmission [must] preclude a conspiring together to fabricate it."⁴ Such traditions al-Jāhīz terms "undeniable" (*lā yukadhdhab mithluhu*),⁵ or "compelling" (*khābar muḍḡarr ilayhi*), identifying the criteria which such a tradition must satisfy: 1) the tradition must be widely attested so that the very number of its transmitters testifies against its having been fabricated; 2) those who transmit the tradition must do so for different reasons; and 3) those who transmit should transmit from authorities in their own tradition. That is, the earliest authorities as well as later transmitters must have held diverse points of view.⁶ For example, in the following passage al-Jāhīz defends the authenticity of the epithet al-Ṣiddīq (the Trustworthy) by showing that it is not related by any particular group in order to enhance their own position by exalting his.

But how can the name al-Ṣiddīq be a forgery when most of those who used it [did not have some axe to grind. They] were not members of some sect enhancing their esteem by him, or devotees of some intellectual discipline trying to make known his excellence [in that discipline], nor were they people related to Abū Bakr seeking to establish his preeminence and, hence, their own.⁷

More important to al-Jāhīz than the reliability of a particular transmitter is the probability of a given tradition's having been forged.

Al-Jāhīz identifies three kinds of tradition: 1) *mustafīd* ("widespread"), the term used for traditions which satisfy the criteria

³ *Ibid.*, p. 135. Al-Jāhīz uses *khābar* (and sometimes *athar*) to refer to transmitted historical data in prose form and *ḥadīth* to refer to the words of the Prophet. Not all *akhbār* (*āthar*) are *aḥādīth*, but all *aḥādīth* are *akhbār*. When we wish to make a distinction between these terms here, we shall use a capital "T" to indicate prophetic Tradition (*ḥadīth*).

⁴ *Ibid.*, p. 151.

⁵ *Ibid.*, p. 3.

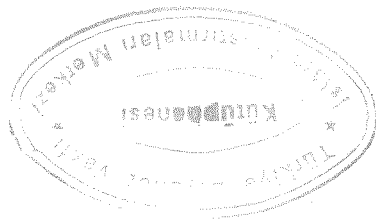
⁶ *Ibid.*, p. 244.

⁷ *Ibid.*, p. 271.

⁸ *Ibid.*, p. 116.

⁹ *Ibid.*, p. 124.

The vowel marked with a *ḥaṭep* sign on a non-guttural consonant in a word such as קָדַי had a different status from that of vocalic *šewa* or *ḥaṭep* vowels elsewhere. It could be lengthened by major *ga'ya*, in which case the lengthened vowel was represented by a full vowel sign (קָדַיִה). The Karaite transcriptions regularly represent this lengthened vowel by a *mater lectionis* just as they do other vowels with major *ga'ya*. It was perceived by the Masoretes to be less closely connected to the following letter than a syllable with vocalic *šewa*. The linguistic reality of this difference in syllabic status is reflected by the distribution of the allophones of *reš*. Vocalic *šewa* was sensed to be 'lighter' than *ḥaṭep games* on a non-guttural. In some early manuscripts that exhibit variant vocalizations with a full vowel sign in place of a *ḥaṭep*, the *ḥaṭep games* and *ḥaṭep segol* on non-guttural consonants have a marked tendency to be so replaced. Vowels marked by *ḥaṭep* signs on non-guttural consonants were intermediate in length. Finally, one can identify a tendency in the reading of the school of Ben-Naphtali to shorten such vowels when they occurred in verbs to bring the forms in line with normal verb morphology.



13 TEMMUZ 1996

THE *BINĀ' AL-MAQĀLAH* OF JAMĀL AL-DĪN AḤMAD IBN ṬĀWŪS AND ITS PLACE WITHIN THE *MATHĀLIB* GENRE

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The *Binā' al-maqālah al-Fāṭimiyyah* (or *al-'Alawiyyah*¹) *fi naqḍ al-risālah al-'Uthmāniyyah*² is a polemical treatise written by a prominent seventh/thirteenth-century Shī'ī theologian, Jamāl al-Dīn Abū al-Faḍā'il Aḥmad b. al-Sayyid Sa'd al-Dīn Abī Ibrāhīm Mūsā b. Ja'far b. Muḥammad b. Aḥmad b. Muḥammad b. Muḥammad Ibn Ṭāwūs al-'Alawī al-Ḥasanī al-Ḥillī (d. 673/1274-5).³ It is a significant work for it is a refutation of an important Sunnī polemical work, the *Kitāb al-'Uthmaniyyah*, composed by the celebrated third/ninth-century belletrist 'Amr b. Baḥr al-Jāḥiẓ (d. 255/868-9).

The *Binā' al-maqāla* was not the first work written in refutation of al-Jāḥiẓ' *Kitāb al-'Uthmaniyyah*. The first known example of such a work was written during al-Jāḥiẓ' lifetime by Abū Ja'far Muḥammad b. 'Abdallah al-Iskāfi, a fellow Baghdadi Mu'tazilī (d. 240/858-9). His *Naqḍ maqālat al-'Uthmaniyyah* survives only in excerpts scattered throughout the *Sharḥ Nahj al-balāghah* by Ibn Abī al-Ḥadīd (d. 655/1267), a well-known Mu'tazilī *mutakallim*, jurist, and poet.

¹ This alternative title is given by Āghā Buzurg al-Tīhrānī, *al-Dharī'ah ilā taṣānīf al-Shī'ah*, (Tehran and Najaf 1936-1986), 3, 150; al-Ḥurr al-'Āmilī, *Amal al-āmil*, (Najaf 1965), 2, 30; 'Alī al-Khāqānī, *al-Āthār al-makhtūṭāt fi al-Najaf*, in *al-Aqlām*, 11 (Baghdad 1385/1965), 144.

² Ed. Ibrāhīm al-Samarra'ī (Amman 1985); ed. 'Alī al-'Adnānī al-Ghurayfī (Qumm 1411/1990).

³ For more biographical information about Ibn Ṭāwūs, see Ibn Dā'ūd al-Ḥillī, *Kitāb al-Rijāl* (Tehran 1342/1963-4), 45-7; Ibn Zuhrah, *Ghāyat al-ikhtisār* (Najaf 1963), 57; Ibn 'Inabah, *Umdat al-tālib fi ansāb al-Abī Ṭālib*, ed. Nizār Riḍā (Beirut 1390), 156-7; Mīr Muṣṭafā al-Tafrishī, *Naqḍ al-rijāl* (Qumm n.d.), 35; *Amal al-āmil*, 2, 29-30; Muḥammad Bāqir al-Majlisī, *Bihār al-anwār*, (Tehran 1983), 1, 147-8; 'Abdallah Afandī, *Riyād al-'ulamā' wa-hiyād al-fudalā'*, (Qumm 1981), 1, 73-7; Yūsuf al-Baḥrānī, *Lu'lu'at al-Baḥrayn* (Najaf 1966), 243-5; Muḥammad Bāqir al-Khwānsārī, *Rawḍāt al-jannāt fi aḥwāl al-'ulamā' wa-al-sādāt*, (Tehran 1962), 1, 148-53; Muḥsin al-Amīn, *A'yān al-Shī'ah*, (Beirut 1961), 10, 182-3.

such their remittances would not be included in the definition of "private unrequited transfers" in the Balance of Payments. This estimate is obtained by taking the average wage of the Palestinian worker in Israel multiplied by the total estimated work force and adding it to the figures for 1990 in Table 2. This is a very rough estimate, and should be seen only as an indication of the general magnitude of workers' remittances as well as the size of the Palestinian wage bill in Israel relative to merchandise exports.

It is of course a legitimate question to ask whether the growth witnessed during that period was productive? After all there were high investment rates but very little creation of employment. For example see Hamed and Shaban (1993) in Fischer, Rodrik and Tuma eds., (1993) for a discussion of one aspect of this uneven growth.

See "Israel-PLO Agreements", *Journal of Palestine Studies*, vol. XXIII(4). For a general discussion of the economic implications of the agreement see Elmusa and El-Jaafari (1995).

For example, article IV dealing with the monetary and financial issues discusses the establishment of a Palestinian Monetary Authority (PMA) but is silent on its institutional structure i.e. whether it will function as an independent central bank.

The amounts owed to the Palestinian workers prior to the agreement and estimated at US \$ 250 million would not be paid as was first suggested (Fischer and Schelling 1993).

This rather optimistic view of the agreement as it stands is not, as expected, shared by all. For example, Elmusa and El-Jaafari (1995) argue there has been no mention of the government of Israel compensating the Palestinian workers (retroactively) for the taxes imposed on the workers (see my previous footnote).

In an interview, Stanley Fischer, (Fischer 1994) currently deputy managing director of the International Monetary Fund (IMF) suggested that the flow of Palestinian migrants to Israel be increased.

For example see, Brown (1992) on Sudan, and Wahba (1993) on Egypt.

The Egyptian workers in Iraq that were sent away during the Gulf war have not, to date, received compensation and those that were forced out of Libya in mid 1980s have still not been reimbursed and it is a matter of speculation whether they will ever be compensated.

This could be one of the first tasks assigned to the Middle East Bank for Cooperation and Development (MEBCD)



10 TEMMUZ 1996

Asma Afsaruddin

JAMĀL AL-DĪN AḤMAD IBN ṬĀWŪS AND HIS BINĀ' AL-MAQĀLA AL-FĀṬIMIYYA

The *Binā' al-maqāla al-fāṭimiyya* (or *al-'alawiyya*)¹ *fi naqd al-risāla al-'Uthmāniyya*² is a polemical treatise written by the prominent thirteenth-century Shī'i theologian, Jamāl al-Dīn Abū al-Faḍā'il Aḥmad b. Mūsā Ibn Ṭāwūs al-'Alawī al-Ḥasanī al-Ḥillī (d.1274-5)³. The work is significant in the history of polemical literature for it is a refutation of an important Sunni polemical work, the *Kitāb al-'Uthmāniyya*, composed by the celebrated ninth century belle-lettrist 'Amr b. Baḥr al-Jāḥiẓ (d. 868-69).

Examples of polemical tracts (which may be termed *radd* or "refutation" literature) that document the intense religious and ideological controversies of the period in which they were written exist from the earliest centuries of Islam. The oldest work appears to be a polemical treatise written by the "father of Arabic grammar," Abū al-Aswad al-Du'ali (d. 688) against the *Qadariyya*, entitled *Risāla fi dhamm al-Qadariyya*.⁴ We see a proliferation in the *radd* literature particularly in the ninth and tenth centuries as various religious and political schisms developed in the Islamic polity. The rise of the four Sunni *madhāhib* (schools of legal thought), the emergence of the Mu'tazila, and the entrenchment of the Shī'a helped foster an atmosphere of vigorous debate and often acrimonious polemical exchanges.

The *Binā' al-maqāla* is to be regarded as an example of this continuing tradition of *radd* literature. Its sharply defensive tone is explained by the religious and political milieu of its composition. According to our sources, the *Binā' al-maqāla* was written in the second half of the thirteenth century. This

This suggests that al-Sakkāki has two main but essentially separate concerns vis-a-vis the rhetorical disciplines. First, he seeks to distinguish the particular kind of close stylistic analysis (i.e. *'ilm al-ma'āni*) that al-Jurjāni had outlined in *Dalā'il al-I'jāz* from the wider purview of *'ilm al-naḥw*. Secondly, he wishes to link the functions of the figurative expressions (*tash-bīh*, *majāz* and *kināyah*), which al-Jurjāni had considered in the *Asrār*, in a logical and systematic fashion. These goals are, I believe, accomplished quite thoroughly in the *Miftāḥ*, but al-Sakkāki devotes no real attention to connecting these two discussions or precisely defining *'ilm al-balāghah*.

A precise definition for the discipline does not, as far as I know, exist. Ibn Malik and al-Qazwīni "up-grade" al-Sakkāki's short section on the conceits to *'ilm al-badī'*, and so establish the tri-partite format of *'ilm al-balāghah* that we have known since the fourteenth century. But these authors rely on the *Miftāḥ* for their basic structure. They adopt al-Sakkāki's definition of *'ilm al-ma'āni* and *'ilm al-bayān* as well as his description of *balāghah* even though, as we have considered briefly, the definition of eloquence in the *Miftāḥ* ignores the *badī'*. Although Ibn Malik and al-Qazwīni explicitly divide *'ilm al-balāghah* into *al-ma'āni*, *al-bayān* and *al-badī'*, neither considers any connection or distinction between the three disciplines.

Accordingly, the development of a conceptual structure that would underpin *'ilm al-balāghah* stops with the *Miftāḥ*. Al-Sakkāki may not actually refer to *'ilm al-balāghah* in his presentation, but it is his ideas that have come to support and justify the discipline's traditional format. The precision of those ideas, although often difficult and somewhat abstract, is at the same time one of the reasons that the tri-partite format of *'ilm al-balāghah* has proven so durable.

Der Islam, 72/1 (1995) Berlin, s. 25-46.



26 EYLÜL 1996

Ibn Tawus

An Insight into the *Hadīth* Methodology of Jamāl al-Dīn Aḥmad b. Tāwūs¹

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Jamāl al-Dīn Aḥmad b. Mūsā b. Ja'far b. Muḥammad b. Aḥmad b. Muḥammad b. Muḥammad Ibn Tāwūs al-'Alawī al-Ḥasanī al-Ḥillī (d. 673/1274-5) was a Shi'ī theologian from the seventh/thirteenth century, a scion of the famous Āl Tāwūs from Ḥilla in central Iraq.² Among the eighty-plus works that his biographers say he wrote is his *Binā' al-maqāla al-fāṭimiyya* (or *al-'alawīyya*) *fi naqd al-risāla al-'uthmāniyya*.³ As the title suggests, this was a polemical work written in refutation of the *Risālat al-'uthmāniyya* by the celebrated ninth-century belle-lettrist 'Amr b. Baḥr al-Jāḥiẓ. In the *Binā' al-maqāla*, Ibn Tāwūs criticizes al-Jāḥiẓ' methodology of *ḥadīth* criticism in order to undermine the latter's position and consequently, explains his own, so that we are afforded a unique insight into the application of his *ḥadīth* methodology.

¹ I would like to express my gratitude here to Professors Georg Krotkoff, Abdulaziz Sachedina, and Devin Stewart for their helpful comments on earlier drafts of this article.

An abridged version of this paper was presented at the MESA conference held at Research Triangle Park, North Carolina in November, 1993.

² For more biographical information on Ibn Tāwūs, see al-Ḥasan b. 'Alī b. Dā'ūd al-Ḥillī, *Kitāb al-rijāl* (Tehran, 1342/1963-4), pp. 45-47; Ibn Zuhra, *Ghāyat al-ikhtisār* (Najaf, 1382/1963), p. 57; Ibn 'Inaba, *Umdat al-tālib fi ansāb al-Abi Ṭālib*, ed. Nizār Riḍā (Beirut, 1390), pp. 156-57; Mīr Muṣṭafā al-Tafrishī, *Naqd al-rijāl* (Qumm, n.d.), p. 35; al-Ḥurr al-'Āmilī, *Amal al-āmīl fi tarājim 'ulamā' Jabal 'Āmil*, 2 vols. (Najaf, 1385/1965), v. 2, pp. 29-30; Muḥammad Bāqir al-Majlisī, *Biḥār al-anwār*, 110 vols. (Tehran, 1956-1983), v. 1, pp. 147-48; 'Abd Allāh Afandī, *Riyāḍ al-'ulamā' wa ḥiyāḍ al-fuḍalā'*, 6 vols. (Qumm, 1401/1981), v. 1, pp. 73-77; Yūsuf al-Bahrānī, *Lu'lu'at al-baḥrayn fi al-ijāzāt wa tarājim rijāl al-ḥadīth* (Najaf, 1386/1966), pp. 243-45; Muḥammad Bāqir al-Khwānsārī, *Rawḍāt al-jannāt fi aḥwāl al-'ulamā' wa al-sādāt*, 8 vols. (Tehran, 1382/1962), v. 1, pp. 148-53; 'Abbās al-Qummī, *al-Kunā wa al-alqāb*, 3 vols. (Najaf, 1376/1956), v. 1, pp. 334-45; Muḥsin al-Amin, *A'yān al-shi'a*, 56 vols. (Beirut, 1960-63), v. 10, pp. 182-83.

³ In my following analysis and commentary upon the *Binā' al-maqāla*, I have used both the Qumm, 1411/1990 (ed. 'Alī al-'Adnānī al-Ghurayfi) and Amman, 1985 (ed. Ibrāhīm al-Samarrā'i) editions. I have also had at my disposal microfilm copies of the Tehran and Baghdad manuscripts.

scholars have stressed his freedom of thought and the irreverent tone to be heard in his poetry.

Bibliography: Apart from the *Dastūr-nāma*, the works of Nizārī remained unpublished to date. A detailed analysis of his life and works can be found in Ā. G. Bayburdi, *Žizn' i tvorčestvo Nizari*, Moscow 1966. See further: *Djādžarmī, Mu'nis al-aḥrār*, ed. M. S. Ṭabībī, ii, Tehran 1350 *sh*/1971, 974-5, 1010-3, 1117-8; *Dawlatshāh*, 231-4; *Djāmī, Bahārīstān*, ed. Vienna 1846, 100; *Amīn-i Rāzī, Haft iklīm*, ed. *Dj. Fādīl*, Tehran 1340 *sh*/1961, ii, 322-3; J. von Hammer-Purgstall, *Geschichte der schönen Redekünste Persiens*, Vienna 1818, 223-4; A. Sprenger, *Catalogue of the Library of the King of Oude*, Calcutta 1854, i, 524; B. Dorn, *Catalogue des manuscrits et xylographes orientaux de la Bibl. Impériale Publique de St. Pétersbourg*, St. Petersburg 1852, 365; H. Ethé, *Catalogue of the Persian ... manuscripts in the Bodleian Library*, Oxford 1889, 553; idem, in *Gr. I. Ph.*, ii, Strassburg 1904, 297; Browne, *LHP*, iii, 154-5; S. G. Borodin, *Hakīm Nizārī-yi Kuhistānī*, in *Farhang-i Īrānzamīn*, vi/2-3, 1337 *sh*/1958, 178-203; J. Dorri, *Stalinabadskiy ekzempliyar kulliyata Nizari*, in *Izvestiya otdeleniya obščestvennikh nauk, AN Nauk Tadžikskiy SSR*, i, Dushambe 1958, 112-20 (description of the Dushambe *kulliyāt*); Murt. Mudjtahidzāda, *Nasīm-i bahārī dar aḥwāl-i Nizārī*, Tehran 1344 *sh*/1965; J. Rypka, *History of Iranian literature*, Dordrecht 1968, 255-6; idem, in *Cambridge History of Iran*, v, Cambridge 1968, 604-5; A. Munzawī, *Fihrist-i nuskhahā-yi khattī-yi fārsī*, Tehran 1349 *sh*/1970, iii, 1895, and iv, 2811-2 (on *Dastūr-nāma*), 2911 (on *Safar-nāma*). (J. T. P. DE BRUIJN)

NIZĀRIYYA, a major branch of the Ismā'īliyya [*q. v.*], whose beginnings can be traced to the succession dispute following the death of the Fātimid [*q. v.*] Imām and caliph al-Mustanshir bi'llāh (d. 487/1094). Those who gave their allegiance to Nizār, al-Mustanshir's eldest son, as the designated successor and *imām*, and subsequently to those claiming descent from him, were called Nizāriyya. One of the most important figures in consolidating Nizārī identity in its early phase, particularly in Persia, was the well-known figure and *dā'ī* Ḥasan-i Šabbāh [*q. v.*], under whose leadership the Nizārīs were able to establish a confederation of principalities in Persia and Syria, linked to the mountain stronghold of Alamūt [*q. v.*]. The period also marks a re-interpretation of Fātimid Ismā'īlī doctrine, with a greater emphasis on the role of the Imām as the authoritative interpreter of Muslim doctrine and practice.

The Nizārī polity in Persia lasted over 150 years, before its brutal destruction by the Mongols, ending in 654/1256. The various communities in Syria and Persia subsequently struggled to survive under sometimes adverse conditions, and much of their history and development during this period is little known. However, the *da'wa* successfully initiated missionary activity leading to the emergence of a community in the Indian Subcontinent, principally in Pandjāb, Sind and Guḍjarāt, referred to as the *Khōdjas* [*q. v.*]. Over the next centuries, sporadic contact was maintained between the Imāms, living in different parts of Persia, and the Nizārī communities of Syria, the Subcontinent and Central Asia, each with their own distinctive literary heritage and tradition.

In its modern phase, Nizārī history has been distinguished by the transference of the *imāna* from Persia to British India in the 19th century and then to Europe, where the present headquarters of the current Imām, Shāh Karīm, Aga Khān (*Āghā Khān* [*q. v.*]) is

located. Nizārī communities are found today in over 25 countries in Asia and Africa, as well as in Great Britain, Europe and the United States and Canada, where, based on a common constitution, they have organised strong community institutions. These are complemented by a development network headed by their Imām, concerned primarily with the development of the countries and peoples in which they live.

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NIZĪB, NĪZĪB, the Ottoman Turkish forms for modern Turkish Nizip, a town and district of southeastern Turkey, lying in the plain to the south-east of the Kurt Dağları mountain chain on the Nizip river, a right-bank tributary of the Euphrates, 17 km/10 miles to the west of Birecik [see BĪRECIK], in lat. 37° 02' N. and long. 37° 47' E. at an altitude of 534 m/1750 feet. Nizīb and its surrounding district, extending to Kilis and the Syrian frontier, have long been famed for their extensive olive groves and sesame fields.

Ewliyā Ālebi visited Nizīb in the 11th/17th century and describes it as "an inhabited town in the middle of an unfertile district on the edge of a high hill, with inns, mosques, baths and a small market but without vineyards or gardens". Nizīb at this period was the residence of a judge on the salary scale of 150 *akĉes*.

During the war (1831-40) between the Turks and Egypt under Muḥammad 'Alī, Nizīb became the scene of a celebrated battle. Ibrāhīm Paşa, adopted stepson and general of Muḥammad 'Alī, had crossed the Syrian frontier by the end of 1831 and after several victories advanced as far as Ḳonya, where he inflicted such a defeat on the Turks at the end of 1832 that they had to cede by the peace of Kūtāhiya (1833) the whole of Syria to Muḥammad 'Alī and the government of Adana to Ibrāhīm himself, both recognising the sovereignty of the sultan. But neither the sultan nor Muḥammad 'Alī were satisfied with this, and both made preparations for another war. For this purpose, Maḥmūd II combined the four *wilāyets* of Diyār-bakr, *Kharpūt*, *Raḳqa* and *Siwās* under one governor with the title of vizier, Ćerkes Hāfız Mehmed Paşa (on his career, see *Sidḳill-i 'othmānī*, ii, 99-100), and commanded him to cross the Euphrates at the beginning of 1839. It was not till some time later, however, that fighting actually began. Moltke and the military experts in Ćerkes Hāfız Mehmed's army then advised him not to cross the river but only to display his strength and frighten the Egyptian army into retreating; but Mehmed Paşa would not take this advice, crossed the Euphrates and fought a battle at Nizīb, where he was completely defeated by Ibrāhīm Paşa on 24 June 1839.

Besides this great defeat on land, the Turks a few days later suffered an equally severe loss at sea. The traitorous *Ķapudān-i Deryā* Aḥmed Fewzī Paşa, known as *Firārī* (i.e. "fugitive", "deserter"; details in *Sidḳill-i 'othmānī*, i, 294-5), led the Turkish fleet, which was sent to Syrian waters at the time of the battle of Nizīb, to Alexandria and handed it over to Muḥammad 'Alī. The Egyptians, however, were unable to take advantage of the victory at Nizīb because the Great Powers intervened and Muḥammad 'Alī's aspirations were in 1841 limited to the hereditary governorship of Egypt. The defeat at Nizīb

Not: Bu makale 681-716 sayfaları arasındadır.

Dergi Ans. Kitap'ında mevcuttur.

- Câhiz Amr b. Bahr
- İmamet
- Osmanîye

Makale İMAMET başlığindedir.

KİTÂBU'L-OSMÂNİYYE'YE GÖRE CÂHİZ'İN İMÂMET ANLAYIŞI

Yrd. Doç. Dr. Sabri HİZMETLİ

Konumuza, Câhiz'in "Kitâbu'l-Osmâniyye"indeki görüşlerinin temsilcileri olan "Osmâniyye" hakkında kısa bir açıklama yaparak başlamak istiyoruz².

1 Ebu Osman Amr b. Bahr el-Câhiz, 159-160/775-776 yılına doğru Basra'da doğdu (Biyograflarından bir kısmı, onun, 150/767 yılına doğru doğduğunu söyler); 256 Muharrem/869 yılı Aralık ayında, doksan yaşının üzerinde olduğu halde, vefat etti. Kinâne kabilesinin pek tanınmayan bir mevâlî ailesine mensuptur. Habeşli bir zenci soyundan geldiği de söylenir. Hayatı hakkında çok malzeme mevcuttur ve ciltlerce kitabı muhafaza edilmiştir. Câhiz, yazı hayatına 200/815-6 yıllarına doğru, imâmet konusunda yazdığı eserlerle girmiştir. Onun, o zamanlar çok önemli bir konu olan imâmet meselesi üzerinde neşriyatta bulunması hem tanınmasını hem de devrin halifesinden birtakım maddî ve manevî faydalar elde etmesini sağlamıştır. Rızkını bu nevinden eserlerinden kazandığı söylenmektedir. Şhrestâni ve el-Bağdâdî onu, Mu'tezile'nin müstakil bir kolunun, Câhizîyye mezhebinin kurucusu gösterirlerse de, bu, esas itibarıyla dîni ve siyâsî sahadaki anlayışından dolaydır. Câhiz 200'e yakın eserin müellifidir. Câhiz'in hayatı ve eserleri hakkında geniş bilgi için bk.: EI¹, Câhiz maddesi, C. III, s. 395-398; GAL, I, 158-60 Arabica, 1956, II ve III. sayılar; Studia Islamica, MCMLXI, XV, s. 23-27; Mes'udî, Murûcu'z-Zeheb, III, 22-25, IV, 55-58 ve diğer ciltler.; İbn Kuteybe, el-Maarif, 172; Bağdâdî, el-Fark..., 160-163; es-Sendûbî, Mecmu'at-u Resâli'l-Câhiz, Kahire, 1324, s. 82-147; Charles Pellat, Le Milieu Basrien et La Formation de Câhiz, Paris 1953 (kitabın girişinde Câhiz'in biyografları ile ilgili önemli bir liste mevcuttur); Essai d'inventaire de l'oeuvre Câhizienne, Arabica, III/2, s. 147-180; Câhiz, K. el-Hayavân, (kitaplarının listesi); W.M. Watt, İslam Düşüncesinin Teşekkül Devri (The Formative Period of Islamic Thought, Edinburgh 1973), çev. Doç. Dr. E. Ruhi Fığlalı, Ankara 1981, s. 278 vd.

2 K. el-Osmâniyye, sahasında nâdir bulunan, İslâm'ın ilk devirlerinde cereyan eden olaylar hakkında önemli bilgiler veren bir eserdir. Yalnız imâmet meselesine tahsis edilmiştir. Maa-mafih, çeşitli zümrelerin, Şîa ve Osmanîyye gibi, konu ile ilgili görüşlerinden de bahseder. Kitabın esas maksadı, Şîilerin Ali hakkındaki aşırı iddialarına cevap vermek ve buna karşılık Ebu Bekir'in faziletlerini ve hilafetini ele almaktır. Bu sebeple Osman'dan değil Ebu Bekir'den bahseder. Ebu Bekir'in hilafetinin Ali'ye üstünlüğünün kitabıdır denebilir. 240 senesinden önce yazılmıştır; yani bu kitap, Câhiz'in el-Maarif, el-Beyan ve't-Tebyîn, K. el-Hayavân, K. Mesâli'l-Abbâsiyye adlı eserlerinden öncedir. Aşıl nüshası Köprülü Kütüphanesi 815 numaradadır, British Museum'da 1129 numarada kayıtlı bir başka nüshası vardır. İbn Ebi'l-Hadîd, Şerh Nehci'l-Belâğâ'sında (Tahran 1270, Mısır 1290, 1329), kitabın bazı bölümlerini yayımlamıştır. es-Sendûbî de, "Mecmu'atu resâli'l-Câhiz" adındaki neşrinde, ondan bazı bölümler yayımlamıştır. Aynı

As interpreters and implementers of the *sharīʿa* in classic Sunnī Islam, the scholars and the jurists would themselves come to be regarded as Imāms (or at the very least their equivalents) who served as legal exemplars and could act as intermediaries between God and His *umma*.⁸⁵ In classic Shīʿī Islam, the person of the Imām embodied this special juristic function, grounded as it is in privileged knowledge emanating from membership in the Prophet's family, and thus he alone could create legal precedent. Ibn Bābawayh (d. 381/991–92) reports that Ibn ʿAbbās had related a tradition in which the Prophet states that God had given him and ʿAlī five things, among which “He gave me all the words while He gave ʿAlī all [branches of] knowledge (*aʿlānī jawāmiʿ al-kalīm wa-aʿtā ʿAlīyyan jawāmiʿ al-ʿilm*) and He made me a prophet while He made ʿAlī a legatee (*waṣīyy*) . . .”⁸⁶

In this epistemological showdown, the ʿAbbasids were encouraged to form an alliance with the *ahl al-ḥadīth* as a bulwark against ʿAlid influence and to stem ʿAlid revolts against them in the 3rd/9th century.⁸⁷ It is not surprising, therefore, that al-Jāḥiẓ as a vigorous supporter of the ʿAbbasids emerged as one of the most outspoken proponents of what became the standard Sunnī conception of the caliphate. There is strong evidence that the *ʿUthmāniyya* was composed during the time of al-Maʾmūn (d. 218/833) and was part of the corpus of literature on the *imāma* that was brought to the caliph's atten-

⁸⁵ See Norman Calder, “The Significance of the Term *Imām* in Early Islamic Jurisprudence,” *Zeitschrift für die Geschichte der arabisch-islamischen Wissenschaften* 1 (1984): 253–64.

⁸⁶ See his *Kitāb al-Khiṣāl*, ed. ʿAlī Akbar al-Ghaffārī (Qum, 1403/1982), 1:293. The tradition continues with “And He gave me the revelation (*al-wahy*) while He gave him inspiration (*al-ilhām*),” maintaining a distinction between direct receipt of the words of the revelation in the case of Muḥammad and the (inspired) deliberation over the meanings of the words which was the province of ʿAlī. Cf. Wadād al-Qādī, “The Religious Foundation of Late Umayyad Ideology and Practice,” in *Saber Religioso y Poder Político en el Islam: Actas del Simposio Internacional* (Granada, 15–18 octubre 1991) (Madrid, 1994), 250, where she mentions that some of the epistles of ʿAbd al-Ḥamīd (d. 132/750) refer to *ilhām* as “what God gives to the caliphs in order to guide them in handling the affairs of their subjects.” For a general understanding of these two terms, see *ET*², art. “Ilhām,” 3:1119–20; and *The Encyclopaedia of Islam*, eds. M. Houtsma et al. (Leiden and London, 1913–38; henceforth referred to as *ET*), art. “Wahy,” 8:1091–93.

⁸⁷ That the ʿAbbasids maintained a close and far from antagonistic relationship with the proto-Sunnī *ʿulamāʾ* has been recently maintained by Zaman, *Religion & Politics*, esp. ch. 3 and *passim*. Zaman, in particular, goes against received wisdom by asserting that the ʿAbbasid caliphs actively cooperated with the *ʿulamāʾ* in formulating religious law.

tion by his courtier al-Yazīdī (d. 202/817–8).⁸⁸ This early dating (which I am inclined to accept) makes the *ʿUthmāniyya* an invaluable, contemporary record of Sunnī-Shīʿī dialectical engagements at a time when the influence of al-Shāfiʿī's thought was only beginning to make itself felt and much of what we take for granted now as classic Sunnī and Shīʿī thought was still in considerable flux. The work remains a prime example of the (proto-)Sunnī literature of advocacy composed during the early ʿAbbasid period on the issue of the caliphate.⁸⁹

Refutations of the ʿUthmāniyya

The *Bināʾ al-maqāla al-fāʿimiyya* was not the first work written in refutation of al-Jāḥiẓ's *Kitāb al-ʿUthmāniyya*. Oddly enough, the first known example of such a work was probably written by none other than al-Jāḥiẓ himself, as we have mentioned before.⁹⁰ During al-Jāḥiẓ's lifetime, a fellow Baghdadi, Abū Jaʿfar Muḥammad b. ʿAbd Allāh al-Iskāfī (d. 240/858–59), a pro-ʿAlid Muʿtazilī, was the first adversary to compose a refutation against the *ʿUthmāniyya*. His *Naqd maqālat al-ʿuthmāniyya* survives only in excerpts scattered throughout the *Sharḥ Nahj al-balagha* of Ibn Abī ʿl-Ḥadīd. These excerpts were collected by ʿAbd al-Salām Muḥammad Hārūn and conveniently placed in an appendix to his edition of the *ʿUthmāniyya*.⁹¹ As we mentioned earlier, Ibn Ṭāwūs often refers to al-Iskāfī's views in the *Bināʾ al-maqāla*.

We can appreciate the degree of audacity displayed by al-Iskāfī in crossing swords with al-Jāḥiẓ from the following anecdote recounted in this connection. It was said that al-Jāḥiẓ entered the booksellers' market in Baghdad where al-Iskāfī was present and roared in fury,

⁸⁸ For a persuasive case in favor of this chronology, see Mathias Zahniser, “Insights from the *ʿUthmāniyya* of al-Jāḥiẓ into the Religious Policy of al-Maʾmūn,” *The Muslim World* 69 (1979):8–17. Zahniser thus takes issue with Ṭahā al-Ḥājirī, who in his *Al-Jāḥiẓ: ḥayātuhu wa-ātharuh* (Cairo, 1969), 187, maintains that the *ʿUthmāniyya* dates rather from the caliphate of al-Mutawakkil (d. 247/861), since the anti-ʿAlid policies of his reign would accord well with the overall tenor of the work. I would add that the discernible Muʿtazilī cast of al-Jāḥiẓ work is also a strong argument in favor of dating it to al-Maʾmūn's time. Cf. el-ʿAṭṭār, *Political Thought*, 126–32.

⁸⁹ For a list of works which al-Jāḥiẓ composed specifically in defense of the ʿAbbasids against their critics, see Charles Pellat, *The Life and Works of Jāḥiẓ*, tr. D. M. Hawke (Berkeley, 1969), 16–18.

⁹⁰ See above, n. 46.

⁹¹ *Al-ʿUthmāniyya*, ed. ʿAbd al-Salām Hārūn (Cairo, 1474/1955), 282–343.

20 MISCAN 2001

محمد بن عبدالله «الإسكافي»

El-Iskafî El-Usmanîyye

٢٤٠

08 TEMMUZ 1994

(150095)

مناقضات لبعض ما أورده الجاحظ في «العشائرية»^(١): العشائرية هم أنصار «عشمان ابن عفان» والمحتججون لفضله والمناضلون عنه. والكتاب معرض كبير للجدال والحجاج الفكري في عصر من أزهى العصور الإسلامية الأولى. أما كتاب «المناقضات» هذا، فيقع في آخر كتاب «العشائرية»^(٢)، وهو مستخلص من كتاب «شرح نهج البلاغة» لابن أبي الحديد. وجملة ٢٩ مناقضة في ٦٢ صفحة طبع الكتاب في مصر سنة ١٩٥٥، تحقيق وشرح «عبدالسلام محمد هارون».

٤- سبق الحديث عن كتاب العشائرية في باب (الملل والنحل) صفحة ٢٤٥

٥- يبدأ من صفحة ٢٨٢.

عبد الوهاب الصابوني، عيون المؤلفات، (تحقيق محمود رفاخوري)،
١٩٩٢ حلب، مج ١، ص ٣٣٣. DIA Ktp. Dm. No: 25380.

بِنَاءُ الْمَقْتَبِ الرَّافِعِ بِالطَّيْبَةِ

فِي نِقْضِ الشَّيْخِ الرَّافِعِ الْعِمَانِيَّةِ

تَأليفًا

السيد جمال الدين في النقباءات الحمدية مؤلفه

المؤلف سنة ٦٧٣ هـ

مخطوطة

السيد علي العبداني العرفي

مؤتمنة في البيت عليه السلام لأخيه الترابي

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	146939
Tasnif No:	297-4 CAH.0

İbn Tavus

Ebû Ferail Cemaleddin

v. 673/1274

16 MART 1997

1411/1991

Beirut

70. al-JAHIZ, *Al-'Othmāniyya*, édité avec introduction et notes par Abd al-Salām Hārūn, Collection maktabat al-Jāhiz, Le Caire, Khānjī, 1374/1955, 18 × 25 cm., 368 pages.

Les 'Othmāniyya sont les partisans de 'Othmān b. 'Affān, qui le défendent contre toutes les attaques des shī'ites. Ils furent connus jadis sous ce nom comme une branche des 'Omariyya, partisans de 'Omar.

Les ennemis de 'Othmān s'en prenaient avant tout à ses prédécesseurs Abū Bakr et 'Omar, surtout au premier. C'est pourquoi les efforts des 'Othmāniyya portèrent surtout sur la mise en avant d'Abū Bakr et sa supériorité par rapport à 'Alī.

Le livre a été composé avant 240/854, date de la mort de Abū Ja'far al-Iskāfī. En effet, Ibn a. l-Ḥadīd dans son *Sharḥ nahj al-balāgha* dit que ce dernier a réfuté le livre de Jāhiz. Il rapporte aussi qu'un jour il entra au souq des libraires à Baghdād et dit : "Qui est ce jeune homme *al-sawādi* qui, m'apprend-on, s'est mis en tête de critiquer mon livre ? "Abū Ja'far (i.e. al-Iskāfī) était là. Il s'empressa de quitter les lieux pour ne pas être vu."

Jāhiz composa ce livre avant le *K. al-'Abbāsiyya*, le *K. al-ma'rifa*, le *K. al-ḥayawān*. Il parut à un moment d'intense discussion religieuse, raciale et politique, au moment où les mo'tazilites étaient à leur apogée et où on pouvait exprimer sa pensée avec une rare liberté. Aussi le *K. al-'Othmāniyya* trouva-t-il un contradicteur véhément dans la personne du chef des mo'tazilites de Baghdād, homme pieux et ascète, partisan de 'Alī Abū Ja'far Moḥammad b. 'Abdallāh al-Iskāfī. Le qādī l-qodā, 'Abd al-Jabbār le place dans la septième génération des mo'tazilites avec Abbād b. Solaymān, al-Saymarī, Zarqān et 'Isā b. al-Haytham. Le texte d'Ibn a. l-Ḥadīd, t. 1, p. 5 (reproduit par M. Hārūn dans l'Introduction p. 11-12) montre la relation étroite qui existait entre le shī'isme et le mo'tazilisme et explique en partie ce qui a poussé Jāhiz à écrire son *K. al-'Othmāniyya*.

La critique d'al-Iskāfī, *Naqd al-'Othmāniyya*, est perdue. Il n'en reste que des textes épars dans le *Sharḥ nahj al-balāgha* d'Ibn a. l-Ḥadīd imprimé une première fois à Téhéran en 1270 puis au Caire en 1290 et 1290). M. Ḥasan al-Sandūbī a recueilli ces textes dans son livre *Rasā'il al-Jāhiz* (Le Caire 1325/1907) et les a classés selon leur ordre dans le livre d'Ibn a. l-Ḥadīd après avoir reproduit les textes de la 'Othmāniyya qu'ils réfutent.

En fait ces derniers textes rapportés par Ibn a. l-Ḥadīd ne recouvrent que les 62 premières pages du *K. al-'Othmāniyya*. Aussi au lieu de mettre en notes les réponses d'al-Iskāfī, M. Hārūn les a-t-il rejetées en appendice en utilisant l'édition d'Ibn abī l-Ḥadīd de 1329 et en recourant au manuscrit 576 adab du Caire. Par ailleurs, Ibn a. l-Ḥadīd ne reproduit pas textuellement le texte de la 'Othmāniyya mais le résume quelque fois.

Le texte qui a servi de base à l'édition de M. Hārūn est un manuscrit de Koprulu, No. 815, sans date, probablement du 6e siècle de l'H. La seconde source consiste en des extraits de la 'Othmāniyya parus dans un recueil intitulé *Mokhtārāt foṣūl al-Jāhiz* fait par 'Obaydallāh b. Ḥasan écrit en 1294/1877 pour la bibliothèque de Kraemer. L'original se trouve au Br. Mus. No. 1129. L'Université du Caire en a une copie (No. 24029). Les extraits de la 'Othmāniyya commencent à la feuille 161. Ces chapitres de la 'Othmāniyya ne se trouvent pas dans les extraits imprimés au Caire en marge du *Kāmil* d'al-Mobarrad.

Le texte de la 'Othmāniyya va jusqu'à la page 280; les *monāqaḍāt* d'Abū Ja'far al-Iskāfī de la page 282 à la page 343 et comportent 29 textes.

Neuf index : 1. Coran 2. ḥadīth 3. proverbes 4. vers 5. noms propres 6. tribus 7. lieux 8. et 9. études sur des noms propres ou des thèmes généraux.

MIDEO. c. III, 1956 [KAHIRE]

el-Osmaniyye (KLU, Esel)

بناء المقالة العلوية
في نقض الرسالة العثمانية

السيد علي العدناني

بناء رصين، وردّ متين، وجواب مفحم، من يراعة سيّالة، وذهن وقاد، ونفس عالمة تحمل في أعماقها ولاءً أعمقاً غير مشوب بدران الأوهام والشكوك لأهل البيت عليهم السلام، تنحدر من أصل سنيّ، ونجارزكيّ، شمخت عالياً تباري الريح العاصف، ولا تحوم على اقصر من أعالي القمم، تأنف من التسافل إلى مهابط المجاراة مع الزعانف، لكن رأّت ضباباً رام حجب محياً الحقيقة الناصع، ودخاناً نفع به فم أدرد بأنفاس متكسرة لاهته، أثاره من رماد حقه الدفين ليؤجج نار البغض والشنآن على العترة الطاهرة عليهم السلام، فتنازلت من مقامها المرموق، وهوت على الباطل تبدد شمله بقواضب الحق القواطع.

الكتاب:

هو ردّ على كتاب الجاحظ (المتوفى سنة ٢٥٥ هـ) الذي أسماه «العثمانية» - مطبوع بمصر سنة ١٣٧٤ هـ - والذي خبط فيه خبط عشواء، أو كان كحاطب ليل، انتقد - بزعمه - الشيعة وإمامهم الأول علي بن أبي طالب عليه السلام، وأورد أوهاماً حسبها إشكالات، وقد رام التنقص من أمير المؤمنين عليه السلام، فلفق ترهات، وأنكر حقائق مسلمات، فقام مصنف المقالة العلوية (قدّس سرّه) بالردّ عليه ردّاً مشفوعاً بالدليل، مؤيداً بالأحاديث الواردة من طرق العامة.

وامتاز الكتاب بالردّ اللاذع، والجواب القارص، والإستدلال المتين بالإضافة إلى تبين التهافت الواقع في كلام الجاحظ، والكشف عن جهله بالكتاب والسنة والتاريخ.

بناء المقالة العلوية..... ١١٢

مصنّفه:

هو فخر الشيعة وعماد الشريعة، الغنيّ عن التعريف والتوصيف، السيد جمال الدين أبو الفضائل أحمد بن موسى بن طاووس الحسيني الحلبيّ (قدّس سرّه) المتوفى سنة ٦٧٣ هـ، صاحب التصانيف القيمة والتأليف الثمينة، سليل البيت الشريف الذي حمل على عاتقه مسؤولية الذبّ عن حريم أهل البيت عليهم السلام ونشر علومهم وفضائلهم، وهو بيت معروف في الأوساط الشيعية ولا يحتاج إلى مزيد تعريف.

العمل في الكتاب:

١- اعتمدت في تحقيقي للكتاب المذكور على نسخة مقروءة على المصنّف، وهي بخطّ تلميذه الشيخ تقّي الدين الحسن بن علي بن داود الحلبيّ، صاحب كتاب الرجال المعروف برجال ابن داود، وتاريخ كتابتها سنة ٦٦٥ هـ وقد جعلتها أصلاً، وهذه النسخة موجودة في مكتبة جامعة طهران - كلية الحقوق، ولكن هذه النسخة ناقصة الأول بمقدار قليل من مقدّمة الكتاب.

٢- نسخة ثانية بخطّ حسين الخادم الكتّابدار، قد استنسخها من النسخة الأصلية، ويعود تاريخ كتابتها إلى سنة ١٠٩١ هـ، وهي نسخة كاملة.

٣- نسخة متأخرة بقلم السيد مرتضى النجومي الكرمانشاهي، وقد استنسخها عن نسخة للشيخ جواد بن عبد الحميد الذي هو بدوره كتبها عن نسخة يعود تاريخ استنساخها إلى سنة ١٣٣٦ هـ، وهي التي كانت - ظاهراً - عند الشيخ محمد السماوي رحمه الله تعالى، وهي أيضاً كاملة.

وعمدت في تحقيق الكتاب إلى مايلي:

١- مقابلة النسخ الموجودة لإثبات المتن الصحيح وإبرازه بشكل عار من الأغلاط، والإشارة إلى اختلاف النسخ في الهامش.

٢- تخريج مصادره، وترقيم الآيات الواردة فيه مع الإشارة إلى الزيادة أو النقص الواقعة في المصدر أو الأصل، بالإضافة إلى شرح بعض الكلمات الواردة في المتن.

٣- إضافة مصادر أخرى للأحاديث المذكورة تكميلاً للفائدة وتدعيماً للغاية، بشكل