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J.A. CCLVII. 1968.

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(27) *Ficus glomerata* Roxb.

(28) *Flacourtia sapida* Roxb.

(29) *VGS*, VII, 19; cf. aussi *MSS*, IV, 7. Nous avouons ne pas comprendre la trad. van Gelder « by day he shall stand (or) sit crosslegged » (c'est nous qui soulignons).

(30) Le *sū*. est peu clair et paraît corrompu (sens de *saha?*).

(31) C'est-à-dire ceinture, vêtement, etc. (voir *supra*, *sū*. 2).

(32) Cf. *VGS*, VII, 22 : *saṃvatsaravaraḥ pravargyo bhavati*.

(33) Cf. *MSS*, IV, 7, 8.

(34) Ceci est sans doute en rapport avec le cycle duodénaire de *Bṛhaspati* (sur lequel voir J. Filiozat, in *L'Inde classique*, t. II, p. 725).

Берукарл

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Journal Asiatique, 257, 1969 Pers-Sūmeniyje  
- Budizm

## BOUDDHA ET LES BOUDDHISTES DANS LA TRADITION MUSULMANE

PAR

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L'étude du *Kitāb Bilawhar wa Būdāsf* nous a conduit à nous demander ce que, d'une façon générale, la tradition musulmane a connu, ou cru connaître, de Bouddha et du bouddhisme.

Il existe, dans la littérature musulmane, un exposé détaillé de la religion bouddhique : c'est celui qu'en a fait l'historien persan Rašīd ad-dīn Faḡl Allah (m. 718/1318) dans son *Āmi' at-tawārīḥ* <sup>(1)</sup>. Contemporain des Īlhāns bouddhistes, vizir de Ġāzān Īn qui, avant sa conversion à l'Islam, pratiquait la religion bouddhique, Rašīd ad-dīn a bénéficié sur ce sujet d'informations de première main, qui lui ont été fournies par un *bahšī* <sup>(2)</sup> probablement originaire du Kašmīr, du nom de Kamāla Śrī. Ce texte important pour la connaissance du bouddhisme mongol a été résumé et commenté par Karl Jahn <sup>(3)</sup>.

Mais ce texte est unique. L'histoire de l'Inde d'al-Bīrūnī, si riche de renseignements sur l'hindouisme, ne dit pratiquement rien du bouddhisme. Sans valoir, du reste, le livre d'al-Bīrūnī, l'exposé de Rašīd ad-dīn lui est comparable en tant qu'il est resté, comme lui, sans exemple et sans conséquence dans la tradition musulmane. Bien après al-Bīrūnī, les hérésiographes et les historiens continuent de répéter, à propos des religions de l'Inde, ce qu'en ont dit, un ou deux siècles avant, Abū 'Abdallah al-Ġayhānī, al-Ḥasan b. Mūsā an-Nawbaḥtī, Abū l-Qāsim al-Balḥī, etc. <sup>(4)</sup>. En ce qui concerne le bouddhisme, le livre de Rašīd ad-dīn n'a pas eu

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## SŪMANIYYAH

SŪMANIYYAH. The Sūmaniyyah are mentioned under one of the transliterations of their Sanskrit names, as Garmanes, along with the Brahmans by Strābo (died after 21 A.D.). (Loeb Classical Library, Vol. vii, p. 99). Clement of Alexandria (c. 150-220 A.D.) mentions them, as Sūmaniyyah, also along with the Brahmans. He says they were Buddhists of the Indian Gymnosophist (philologically 'naked devotee') class, practising mental and physical exercises as religious activities. (Ante-Nicene Fathers, Clement, *Stromata*, I. xv. 7, Vol. ii, p. 316. Grand Rapids, Mich., 1956).

Before and during the early Christian centuries Buddhism had spread northwards from India into Iran and northeast into Central Asia and later into China, as well as north-west into Mesopotamia and Asia Minor. Except in Buddhism's area of origin in India, its expansion and influence in these other lands were soon largely overcome by Iran's then rising indigenous Zoroastrianism.

After Muḥammad's death (9 A.H./632 A.D.), Islam's political power extended westward and also eastward from Iraq into Iran and Central Asia, and later southward into India. The Muslim Persians and Turks became acquainted with the lands and rulers of the Indian peoples, including the sects, beliefs and practices of their religions. During this period there was no expansion of Arab Muslim military power into India, but the long-established commercial contacts continued to be maintained.

The first reports in Arabic about India were provided by these Arab traders. Later, after the military and political expansion of Islam into Sind and Hind, not by Arabian Muslims but by Muslim Persians and Turks, fuller accounts of the geography, history and sociology of the lands, rulers and peoples of northern and western India were written in both Arabic and Persian by Muslim and Turkish authors.

These early records and books are presented in extensive English translation in the eight volumes of *The History of India*, by Sir H. Elliot and Prof. J. Dowson (London, 1867-77). These volumes contain the first information from Arabic and other Muslim sources about the Sūmaniyyah.

The Elliot *History* states that the name Sūmaniyyah is derived from the Sanskrit *Sramana*, "a religious mendicant, an ascetic, especially one of the Buddhist faith" (Vol. I, p. 506). A note on the same page lists the various early Greek and later Arabic transliterations of the Sanskrit, as Sarmanes, Sarmanae, Garmanae, Samanaei and Semnoi and gives thirteen references for further study and information.

It is al-Bīrūnī (d. 440/1048) who first mentions the Sūmaniyyah under the term 'Samanis' for that class of Buddhists whose idol, temple and town were all called Somnat, (other spellings are Somnath and Somnatha) on the Arabian sea coast of Gujatat. Somnat was "the name

of the idol, the temple and place of worship for the people of all parts of Hind, and Hindu idolators came to it from great distances" (Elliot, *History*, i, 67). in Vol. ii, p. 476, he quotes from another source, "Somnath was in fact a linga, a nath, or deity ascribed to Soma, the moon, as having been erected by him in honour of Siva." On the same page he says, "The resemblance which the Muhammadan authors wish to establish between this lignam and the Arabian Lat seems to be a mere fancy, for though there was doubtless at one time considerable connection between these parts of India and Arabia, it does not appear to have been exemplified in this particular instance."

The idol itself was a thick stone, five yards long, erected with two yards in the ground, with three above. This idol had the most worshippers, (a hundred thousand, and more than that number at special times), the most priests, the most female attendants and the largest endowment of precious jewels and other ornaments of gold and silver, as well as stores of minted wealth. In Vol. II, the Elliot-Dowson *History*, (pp. 468 ff.) presents the earliest and fullest description by Ibn Asir (Ibn Athir) (d. 630/1234), of the conquest of Somnat, the destruction of the idol and the slaughter of tens of thousands of the worshippers by the Muslim army under Mahmud of Ghaznia in 416/1025.

This description of the conquest was used by other authors such as al-Bīrūnī (d. 448/1048) and al-Kazwini (640/1283). To the latter account Elliot appends a note: The enormous treasures found at Somnat have been a theme of wonder for all who have written on that conquest (Vol. I, p. 98). It has also given the Sūmaniyyah, however the name is spelled, a permanent place in the historical and religious literature of Islam, including encyclopaedias, Arabic dictionaries and histories of religion.

Of the many books on comparative religion the four most important are those of al-Ash'arī (d. 324/935), al-Baghdādī (d. 429/1037), Ibn Ḥazm (d. 456/1064). Arabic ed., *En. Isl.* Cairo, 1933, i, 143) and al-Shahrastānī (548/1183).

Abd al-Kāhīr b. Ṭāhīr al-Baghdādī gives the fullest but still incomplete list of the doctrines of the Sūmaniyyah. His book, *al-Farq Bayn al-Firaq* (Cairo, 1328/1910), p. 253) says their beliefs included the eternity of the world. The invalidity of logic and inference, only physical senses yield knowledge, the denial of the resurrection and the reality of metempsychosis, with this transmigration to be punishment or reward.

Al-Ghazālī (d. 505/1111) in his *Iḥyā 'Ulūm al-Dīn*, has additional information about the Sūmaniyyah: they are idolators who disbelieve in the supernatural world (*al-jabarūt*) and deny the validity of tradition. His commentator, Sayyid Muḥammad Murtaḍā al-Zabīdī (d. 1205/1791) (*En. Isl.* iii, 691) adds from *al-Miṣbāḥ* of al-Fayūmī

