

was born into a family of Şūfis that traces its descent to Ma'rūf al-Karkhī (d. c. 199–204/815–20), a famous Baghdādī ascetic probably of Persian origin. His ancestor Shaykh Zāhir al-Dīn emigrated from Bukhara to India during the reign of the Mughal emperor Shāh Jahān (r. 1037–68/1628–57). There he was appointed *shaykh al-Islām* of the province of Multān. Gul Muḥammad's father settled in Aḥmadpūr (Panjāb), where he became the disciple of the Chishtī master Qāḍī Muḥammad 'Āqil (d. 1814) of the lineage of the famous saint Shāh Kalīmallāh Dihlāwī (d. 1142/1729), after being initiated into the traditional sciences. A scholar and a mystical master, Gul Muḥammad also headed a theological university of some renown, the Madrasa of Aḥmadpūr.

His fame rests mainly on his hagiographic work *Dhikr al-asfiyā'*, on the lives of mystical saints, a complement to an earlier *tadhkira* (lit., remembrance or memorial, a collection of Şūfī hagiographies), *Siyar al-awliyā'*, by the Chishtī master Amīr Khurd (d. 770/1369). For this reason, the work is also called *Takmilat Siyar al-awliyā'*. Gul Muḥammad died in his native village and was buried there. His tomb, which was restored in 1887, has become a place of pilgrimage. Two of his sons, Maḥmūd Bakhsh (d. 1872) and Muḥammad Bakhsh (d. 1880), who were Şūfis themselves, completed their father's work.

Dhikr al-asfiyā' is a hagiography that treats the biographies of saints belonging to various brotherhoods. It was based on a similar work by Amīr Khurd but is dedicated exclusively to Chishtī saints. Its literary and hagiographic quality are good but not as good as Amīr Khurd's *Siyar al-awliyā'*. The *Dhikr al-asfiyā'* ended with the life of Shaykh Naṣīr al-Dīn Chirāgh-i Dihlī (d. 757/1356). Gul Muḥammad treated all of these materials

by summarising them—sometimes very succinctly—and by adding short biographical notes on the masters of other brotherhoods; up to his own spiritual master, Qāḍī Muḥammad 'Āqil, the notes on whom comprise the last chapter of the work. This last part of *Dhikr al-asfiyā'* consists of four entries with original and detailed accounts of the Chishtīyya of the twelfth/eighteenth century, viz., Shāh Kalīmallāh Dihlāwī, Shāh Nūr Muḥammad Mahārāwī, Shāh Nizām al-Dīn Awrangābādī, and Shāh Fakhr al-Dīn Dihlāwī. There is one lithographic edition of this work, printed in Delhi in 1894. The critical edition promised by the Indian scholar Khaliq Ahmad Nizami, author of the article on Aḥmadpūrī Gul Muḥammad in the *Encyclopaedia Iranica*—based on the Aligarh manuscript in the possession of Khaliq Ahmad Nizami among other works—has, to our knowledge, not yet been published.

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MOHAMMAD ALI AMIR-MOEZZI

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

30 Eylül 2015

Ali İhsan Sabis (182433)

Ali İhsan ('Āli İhsān) **Sabis** (1299/1882–1957), a soldier and politician, was born in Istanbul on 15 Şevval (Shawwāl) 1299/30 August 1882. After attending the Beşiktaş Military Middle School (Beşiktaş 'Askerī Rüşdiyesi), he entered the Military Artillery College (Mekteb-i Harbiye) on 7 Zilhicce (Dhu l-Hijjah) 1316/18 April

nehir yayınları: 40
hatıralarla yakın tarih dizisi: 2

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Düzenleme Bürosü	
Kayıt No. :	11273-1
Tasnif No. :	256.0943 SAB. H

Kapak Aycan Grafik'te hazırlatıldı.
Kapak baskısı Orhan Ofset'te, dizgi ve iç düzen
Detay'da, baskı Doğan Ofset'te, cilt işleri
Bayrak Yay. Mat.'ta
yaptırıldı.

Nehir Yayınları

İstanbul
1990

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alayköşkü cad. sıdika batı han, no: 1
cağaloğlu-istanbul tel: 512 46 72

2280. **Sâbis, Ali İ.**: Harp hatıralarım : birinci cihan harbi / Ali İhsan Sâbis. – İstanbul : Nehir Yayınları. – (Nehir yayınları ; ... : Hatıralarla yakın tarih dizisi ; ...

Inhalt d. türk. Titels: Erinnerungen e. Generals an d. Ersten Weltkrieg. – Nebent.: Birinci dünya harbi) 30 A 15678

6. İstiklâl harbi ve gizli cihetleri. – 1993. – 357 S. : Ill., Kt. – (... ; 74 : Hatıralarla yakın tarih dizisi ; 17)

ISBN 975-551-085-0

30 A 15678-6

08 EKİM 1995