

the name of piety (*shirk-i takwā-nām rā*)" (*Ghazalḥā-yi Sa'dī*, ed. N. Izadparast, Tehran 1362/1983, 23). Sa'dī probably knew of al-Kushayrī's notion that "the root of *takwā* is fear of all idolatrous associationism (*al-shirk*)" (*Risāla*, 105), and in this verse no doubt merely wished to criticise the element of self-consciousness which *takwā* often engendered in less sincere adepts, re-evoking the classical concept of *takwā* which had recognised the need to develop an apophatic discourse capable of expressing the interior subtleties of its ideal (Abū Bakr al-Wāsiṭī, d. 320/931, a member of the Baghdad School, stated "piety is that you piously abstain from your own [self-indulgent] piety", cited in 'Aṭṭār, *Tadhkirat*, 745).

This paradoxical approach to the classical ideal of piety in Islam, expressed—in order to avoid metaphysical reification—in the wish to transcend the dichotomy of piety/impiety, godliness/ungodliness (understanding the affirmation of faith and piety as a subtle form of delimitation, an idolatry of a mundane doctrine instead of adoration of the Transcendent), is best expressed in the poetry of Ḥāfiẓ, as in the following verse:

In the way of the Sūfī it's total infidelity
to put your trust in knowledge and piety;
Although a pilgrim boast a hundred arts
Just the same, he must have trust.

(*Dīwān*, ed. Khānlarī, 2nd ed. Tehran 1362 A.S.H./1983, 559).

Elsewhere he asks: "What relation does libertinism (*rindī*) have to purity and piety (*takwā*)?/How wide the gap between the priest's homily and the rebeck's refrain!" (*Dīwān*, 20). In another place, he boasts, "So many nights I've strayed from Piety's path (*rah-i takwā*) with harp and daff/but now they say, I'll set my foot on the strait and narrow path—indeed, a likely tale" (*ibid.*, 324, no. 154 l. 2), scorning to sully the honour of his dervish cloak by following the pedestrian rites of canonical piety. Indeed, Ḥāfiẓ's libertinism seems a far cry from the religious sentiment of Abū 'l-Dardā' (d. 32/652-3 [g.v.]), the celebrated Companion of the Prophet greatly venerated by early Sūfīs, who was reported to have preferred piety (*takwā*) above forty years of ritual worship and observances (*ibāda*) (Massignon, *Essai*, 158).

With Ḥāfiẓ and his followers, the austere ideals of early Islamic piety reached both a moral threshold and a metaphysical apex, as the journey from Qur'anic religious concept to ascetic doctrinal ideal based on fear and abstinence, to the interiorised Sūfī notion of piety as the faith of the heart culminated in the irony of the paradox which dissolves the mystic's need for the *scala perfectionis* of his own *via negativa*.

Bibliography (apart from the references already cited): Dj. Nūrbakhsh, *Ma'ārif al-sūfiyya*, iv, London 1987, ch. 4 "Takwā", 71-80, Eng. tr. W.C. Chittick, *Sufism IV*, London 1988, ch. 4 "Wariness", 69-77; idem and S. Murata, *The vision of Islam*, New York 1994, 282-5. (L. LEWISOHN)

ṬĀLIB AL-ḤAKK, "Seeker of the Truth", the title given to the Ibādī Khāridjite leader 'ABD ALLĀH b. YAḤYĀ, d. end of 130-beginning of 131/August-September 748.

According to the chronicler al-Shammākhī (d. 928/1522), the full name of this leader from the Banū Shayṭān of Kinda was Abū Yaḥyā 'Abd Allāh b. Yaḥyā b. 'Umar b. al-Aswad b. 'Abd Allāh b. al-Ḥārith b. Mu'āwiya b. al-Ḥārith al-Kindī (*Siyar*, 98). He adopted the title of "Seeker of the Truth" at the beginning of the year 129/746 on receiving the oath of allegiance as *Imām* of the Ibādī community of

Ḥaḍramawt and Yemen. The Arabic sources give scanty information on him. A biography written by an anonymous Ibādī author, the *Strat al-Imām 'Abd Allāh b. Yaḥyā*, together with a collection of his poems, was still available in the 9th/15th century, but has not survived until now (A. de C. Motylinski, *Bibliographie du Mzab*, in *Bulletin de Correspondance Africaine*, iii [1885], 20, nos. 29-30).

'Abd Allāh b. Yaḥyā was *kādī* to Ibrāhīm b. Djabala b. Maḥrama al-Kindī, the Umayyad vice-governor of Ḥaḍramawt. He was a pious man and an energetic leader, and his inflexible attitude towards infringements of Qur'anic precepts, which were still widespread, won over the hearts of those Yemenis who were dissatisfied with the Umayyad régime. He was in touch with the Ibādīs of Baṣra, who had spread their propaganda across the Arabian peninsula using the Meccan Pilgrimage to disseminate their principles. Abū 'Ubayda Muslim b. Abī Karīma, the leader of the Ibādīs of Baṣra, encouraged him to revolt against the Umayyad government and sent to him not only weapons and funds but also some prominent personalities, amongst them Abū Ḥamza al-Mukhtār and Balḍj b. 'Ukba al-Azdī, who came to the Ḥaḍramawt with the aim of organising an imāmate. The revolt appears to have taken place towards the end of 127 or the beginning of 128/745-6. Having gained control in Ḥaḍramawt, the rebels then in 129/747 crossed into Yemen and occupied the capital Ṣan'a'. There 'Abd Allāh b. Yaḥyā distributed the wealth of the Umayyad treasury to the poor and, as *Imām*, showed himself to be of a mild disposition. He organised a new system of administration but nevertheless kept the former officials in their old ranks. Many Khāridjites from other regions flocked to him, attracted by his honesty and rectitude. At the end of the year 129/747, at the time of pilgrimage, 'Abd Allāh b. Yaḥyā decided to occupy the two Holy Cities, Mecca and Medina. The Ibādī army, only 900 or 1,000 strong, under the command of Abū Ḥamza al-Mukhtār, took Mecca with ease, and then went on to occupy Medina.

From Ḥidjāz, the Ibādīs now became an immediate threat to the Umayyads in Syria, so that, despite his waning might, the caliph Marwān II assembled sufficient strength to overcome the rebels. Around the beginning of Djumādā I 130/January 748, a strong army composed of 4,000 Syrian soldiers, led by 'Abd al-Mālik b. 'Aṭīyya, marched against Medina. Abū Ḥamza was defeated and killed. At the end of 130 A.H. the Syrian army marched against Yemen. On receiving news of this, 'Abd Allāh b. Yaḥyā, at the head of an Ibādī force, left Ṣan'a' to prevent the Syrians from penetrating the land. The encounter between the two armies took place not far from Dījurash, where the Ibādī army suffered a serious defeat. Ṭalīb al-Ḥakk was killed and his head sent to Marwān II, while the rest of the Ibādīs took cover in the fortified town of Shībām [g.v.]. A long elegy on the fallen leaders is quoted in *Aghānī*, xxiii, 148 ff. While this serious Ibādī rising was quelled, it is nevertheless true that the anarchy that it provoked contributed to the final undoing of Umayyad power and enabled the 'Abbāsīd insurrection to penetrate more easily to the heart of the empire. Having defeated 'Abd Allāh b. Yaḥyā, 'Abd al-Mālik b. 'Aṭīyya took Ṣan'a' and brought Ḥaḍramawt into submission, but afterwards received from the caliph Marwān b. Muḥammad an order to return to Mecca. He was thus forced to conclude a peace with the Ibādīs and to recognise their independence in Ḥaḍramawt. After the death of Ṭalīb al-Ḥakk, 'Abd Allāh b. Sa'd