

uṣūliyya – fundamentalism
(AB)

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

The Muslim concept

The word '*uṣūliyya*' is a noun derived from *uṣūl*, a plural of *aṣl* which has a variety of meanings in Arabic. These include: principle, fundament, root, source, essential, rule... etc. From a lexical point of view, *aṣl* denotes something that is not dependent on other things; in the sense of Muslim legal theory it can be defined as 'that upon which everything else is built and does not itself rest on anything else'.

In the Arabo-Islamic cultural sphere, 'The Fundamentals' are the underlying principles of human knowledge. Being a traditional and conservative culture, *uṣūl* have both a cognitive and a normative function. On the one hand, the fundamentals are those principles which protect the scholar from major mistakes in acquiring or diffusing knowledge. On the other hand, by way of transmission, the fundamentals preserve the tradition of a community.

The fundamentals are sometimes rational, but mostly a result of consensus or simply the written or the oral legacy of a specific field. In the religious sciences, the text is the fundament itself or the source of the fundamentals (*aṣl al-uṣūl*). Considering the sacrosanct position of the text in Muslim thought, the *uṣūl* deduced from a text have a kind of sacrosanct character themselves. Thus, reason plays a contained role within the possibilities of reasoning, limited by the fundamentals. This might explain why the Muslim worldview – both in the Shī'ite and the Sunnī schools – is fundamentally a rational synthesis of a set of traditional principles.

As a consequence, any attempt to renew Muslim thought ultimately means the renewal of the conditions of dealing with *uṣūl*. More interestingly, the longer the crisis of Islamic civilisation lasts, the more Muslim thought turns *fundamental* both in politics and society. In addition, it is essential to understand the political and intellectual conditions of the Muslim world as a response to the challenges posed by western civilisation in terms of politics as well as in terms of culture. The expected reaction of the Muslims toward any internal crisis or external threat is to go back to the fundamentals. It follows that the only political strand which has gained credibility in the Muslim world is that of the Islamic movements. There are two reasons for this: firstly, these movements establish a link with the chain of conservative movements reaching back to the beginnings of Islam, all of which have constituted some kind of reaction or response to various external challenges

1 'Alī b. Muḥammad b. 'Alī al-Jurjānī: *al-Ta'rifāt*, ed. Ibrāhīm al-Abyārī, Beirut (Dār al-kitāb al-'arabī), p. 45.

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عمارة ، محمد .
الأصولية بين الغرب والاسلام / محمد عمارة . - ط 1 . -
القاهرة : دار الشروق ، 1998
94 ص ؛ 20 سم .
يشتمل على إرجاعات بيبليوجرافية (ص 88 - 93)
977-09-0440-6
تدمك
ب83746-83745
216

08 Temmuz 2015

- 602 DI BRANCO, Marco. The "perfect king" and his philosophers: politics, religion and Graeco-Arabic philosophy in Safavid Iran: the case of the *Uṭūlūgiyā*. *Studia Graeco-Arabica*, 4 (2014) pp. 191-218. On the interest in the pseudo-*Theology of Aristotle* in early Safavid Iran.

Usudiyye
200143

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- 539 HEERN, Zackery Mirza. Thou shalt emulate the most knowledgeable living cleric: redefinition of Islamic law and authority in Usuli Shi'ism. *Journal of Shi'a Islamic Studies*, 7 iii (2014) pp. 321-344. *Usuliyeye*
Reconceptualization of Islamic law and authority as *200143*
defined by Murtada al-Ansari (d.1864).

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

DOĞU'DAN BATI'YA DÜŞÜNCENİN SERÜVENİ

İSLÂM DÜŞÜNCESİNİN ALTIN ÇAĞI

5. Cilt

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	2.42384
Tas. No:	109 206.6

Proje Editörü

PROF. DR. BAYRAM ALİ ÇETİNKAYA

5. Cilt Editörü

Prof. Dr. Abdullah KAHRAMAN



insan

istanbul 2015

ŞEYH MÜFİD VE ŞİA'DA USÛLİLİĞİN DOĞUŞU

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23 Temmuz 2016

MADDE YAYIMLANDIKTAN
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GİRİŞ

İslâm düşüncesi tarihinde ortaya çıkan fırkalardan biri Şîiliktir. Kendi içinde pek çok gruptan oluşan Şîiliğin en önemli ve büyük fırkası hiç şüphesiz İmâmiyye/ İsnâaşeriyye Şîa'sı denilen günümüz İran Şîiliğidir. İmâmiyye Şîa'sının teşekkül sürecine bakıldığında; İmâmlar dönemi, Küçük Gaybet ve Büyük Gaybet dönemleri olmak üzere üç devirde ele alınması mümkündür. Küçük Gaybet'in başlamasıyla birlikte fikhî ve itikâdî problemlere nasıl çözüm bulunması gerektiği hususunda İmâmî düşüncede iki ana çizginin oluşmaya başladığı görülür. İmâmî ulemâ, imâm hayatta iken onun mutlak otorite sahibi olduğunu kabul etmiş, fakat gaybetinden sonra onun otoritesi ve vazifelerinin nasıl devam ettirileceği hususunda ihtilâfa düşmüştür. Buradaki temel görüşlerden biri, imâmın gaybete girmiş olmasına rağmen onun yönlendirici fonksiyonunun devam ettiği, toplumla devamlı bir şekilde temas halinde olduğu; Şîilerin karşılaştığı fikhî ve itikâdî problemlerin çözümünde yeni arayışlara ihtiyaç olmadığı ve bizzat imâmlardan gelen haberlerin Şîî toplumun ihtiyaçlarını çözmede yeterli olduğu şeklindedir. İmâmlardan gelen haberlere büyük önem atfetmelerinden dolayı bu gruba "Ahbârîler (ehl-i hadîs)" denilmiştir. Bunların genel kanâatine göre imâmların mevcut ahbârını toplayıp onlarla amel etmek yeterlidir. Zira her türlü problemin cevabı zaten ahbârın içinde mevcuttur. Bu anlayışın ilk

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FUNDAMENTALISM

FUNDAMENTALISM

The term "fundamentalism" was originally used to refer to conservative evangelicals within the Protestant church, and has also been applied to the Catholic world (Ayubi 1991; Ruedy 1996; Caplan 1987). However, over the years, the concept of fundamentalism has increasingly been associated not with Christianity, but with Islam. Indeed, in the wake of attacks on the United States on September 11, 2001, the discourse relating to Islamic fundamentalism in the Western media has been on the increase to such an extent that the concept of "fundamentalism" seems to have become almost synonymous with that of "Islamic fundamentalism."

Fundamentalism, if the concept is considered literally, refers to movements that are scripturalist and traditionalist in their nature, advocating the adherence to what these movements see as the original sources of wisdom. In addition to a strong scriptural inclination, which characterizes fundamentalist movements whether Islamic or Christian, Islamic fundamentalists adopt a holistic approach, setting these movements apart from most Christian fundamentalist groups. In short, Islamic fundamentalists maintain that Islam is not only a religion, it is a way of life and, as such, provides divine instructions for governing human affairs on earth, and the actions of states. In other words, to use religious terminology, it has instructions for *din* (faith), *dunya* (earth/world), and *dawla* (state) (Ayubi 1991; Esposito and Vol, 2001; Choueiri 1997).

Within Islam, three main groups of fundamentalists exist: Salafis, Islamic fundamentalists, and neo-fundamentalists. The Salafis believe in the good example of the Prophet Muhammad and the Companions of the early caliphs and jurists. Hence, they emphasize not only the teachings of the early Islamic texts, but also instructions in jurisprudence, known as *fiqh* in Arabic.

Because neo-fundamentalists groups are often the result of schisms and smaller factions splitting from a larger movement, neo-fundamentalist movements are very similar to their parent fundamentalist movements, but there remain notable differences between the two. What distinguishes these two groups from each other is mainly the neo-fundamentalists' more eclectic position when it comes to the interpretation of the authoritative sources, and their usually more radical or militant orientation when it comes to practicing the interpretations (Ayubi 1991).

In contrast to the Salafis, Islamic fundamentalists and neo-fundamentalists are less inclined to refer to *fiqh*, stressing, above all, the importance of the early Islamic texts. Islamic fundamentalists and neo-fundamentalists can be differentiated further from the Salafis due to the former two putting a stronger emphasis not only on the political nature of Islam, but also on political activism, more often than not directed against their own states governing their countries of origin. Consequently, the term "political Islam" is frequently used to describe Islamic fundamentalists and neo-fundamentalists, while Salafis are generally excluded.

Revivalism: Islamic fundamentalism in the eighteenth century

Although it may appear to be the case that Islamic fundamentalism is a recent phenomenon, this is far from the case. In fact, the words *usul* (fundamentals), *usuli* (fundamentalist), and *usuliyya* (fundamentalism) have appeared in Islamic discourses since the first half of the eighth century, when they were first used to refer to the Mu'tazili school of Islamic theological discourse founded in Basra (Martin 1997; Choueiri 1997). Although the Mu'tazili school declined in importance by the end of the eleventh century, it continued to influence the Islamic theological debates of the next many decades

usūliyyūn

Vu le flot de théologiens imamites originaires du Jabal 'Āmil qui émigrèrent en Iran depuis l'époque safavide, il était surprenant qu'une étude ne leur ait pas encore été consacrée. Cet article succinct, d'un arabisant de grande notoriété, vient en partie combler cette lacune. L'A. retrace tout d'abord la propagation du shi'isme et son maintien dans cette région (Belād al-Šām). Moins persécutés que les ismaéliens, les noşayris ou les druzes, les shi'ites imamites ont constitué des communautés dans des villages du Jabal 'Āmil et de la vallée de la Beqā', endroits relativement pauvres, éloignés des centres de pouvoir et gouvernés par des "seigneurs" locaux dont certains étaient shi'ites. Les premiers grands 'olamā de cette région semblent avoir été originaires d'Alep et de Damas et étudièrent en Irak ou ailleurs. Cette communauté fut très influencée par le mouvement oşuli (attaché aux "principes", oşul, plus qu'aux "traditions", axbār) sous l'impulsion de Najm al-din Ja'far al-Ĥelli (m. 676/1277) et de Ebn al-Moṭahhar al-Ĥelli (m. 726/1325). Les relations entre 'olamā shi'ites et sunnites étaient "déli-

Abstracta Iranica, c. 10 (1987) LEIDEN

Usūliyye 200143

Tarikh

TAHSIS
 USŪLIYYŪN 89-960579

Sa'd, Maḥmūd.
 (Maḥābiṭh al-takḥṣīs 'inda al-
 usūliyyīn wa-al-nubāḥ)
 مباحث التخصيص عند الأصوليين
 والنهضة / محمود سعد -- الإسكندرية :
 منشأة المعارف، [1988]
 251 p. ; 24 cm. --
 (من المباحث الأصولية النحوية)
 Title page partially vocalized.
 Bibliography: p. 211-224.
 Includes indexes.
 ISBN 977-103-401-4 : £E7.00
 Egy-Lang.

15 HAZIRAN 1993

usūliyyūn Tarikh
- ILLET

15 HAZIRAN 1993

٢٤١

أس ش أوغوت ، سالم

شروط العلة عند الأصوليين ، إشراف محمد شعبان حسين ، مكة المكرمة ، ١٤٠٣ هـ / ١٩٨٢ م ، أ. د. ، ٢٠٦ ص .

رسالة ماجستير في أصول الفقه ، كلية الشريعة ، جامعة أم القرى (١٩٧) (٦٩٩)

669. LÂHIJÎ, 'Abdorrazzâq. *Gowhar-e morâd*, texte établi par Ş. Movahhed. Téhéran, Tâhûri, 1364, 16-405 p.

Gowhar-e morâd peut être considéré comme le texte le plus important du *kalâm* d'expression persane. Écrit au milieu du XI^e siècle par un élève et gendre de Şadrâ Şirâzi, le texte appartient à l'histoire du *kalâm* tardif. Il traite non seulement des problèmes traditionnels dans l'esprit du *kalâm* ši'ite mais contient aussi en guise de conclusion, outre un résumé de l'éthique gréco-persane de Miskawayh et celle de Naşir Tusi, un chapitre concernant les pérégrinations mystiques basées surtout sur les deux derniers chapitres du *Livre des Directives et des Remarques* d'Avicenne.

Deux points méritent d'être soulignés qui font en Iran l'actualité de ce livre. *Gowhar-e Morâd* contient d'une part une introduction dans laquelle on retrouve d'importantes élucidations sur la nature du *kalâm* dans ses relations avec les différentes écoles de la philosophie islamique, et en particulier sur la nature de deux types de *kalâm*, celui des anciens et celui des modernes. Selon Lâhijî, le *kalâm* des anciens ayant pour tâche la défense d'une religion positive se distingue de la philosophie qui est plutôt une discipline rationnelle. Le *kalâm* des modernes, par contre, a un objet et un but communs avec la philosophie, tandis que les principes et prémisses de son raisonnement différent de celle-ci. D'autre part dans les chapitres concernant la prophétie et l'imâmât, le texte de Lâhijî est d'une importance capitale pour les discussions actuelles sur la pensée politique ši'ite. En effet comme tant d'autres auteurs ši'ites iraniens, Lâhijî affirme la complémentarité de la prophétie (*nobovvat*) et la royauté (*molk*) tout en reconnaissant que l'imam est le lieutenant du Prophète. Il est dommage que l'éditeur de cette première édition critique du livre ait pris la liberté de couper, pour des raisons politiques, plusieurs passages sans importance mais significatifs pour le discours tenu, comme la dédicace du livre à Şâh 'Abbâs II ou les invectives contre les trois premiers caliphes. On lira en outre les travaux de Y. Richard sur ce texte (*Abst. Ir.* IV, 442).

Dj. T.

مناهج الأصوليين في القرنين الرابع والخامس الهجريين / حمادي بن علي ؛ إشراف د. رشيد التليلي . - تونس : الكلية الزيتونية للشريعة وأصول الدين ، 1988 . - 274 ص . : 29 سم .
 د.م.ث : فقه : تونس : الكلية الزيتونية : 1988
 - Usul-i Fikih

21 KAJIDAN 1996

الله في ذلك ، وإلا اختلَّ نَظْمُ الخَلِيقَةِ ، ويدلُّ الناظم على ذلك بأمثلة منها الغيث والنار والحشرات .

الآبيات : ٣٦١ إلى ٣٦٦

يختتم الناظم قصيدته بالإشارة إلى تركب الأجسام وانحلالها ، وإلى أن البعث والإعادة والنشور هي أيسر على الله من النشأة الأولى ، فسبحن من أحياء وأمات ثم إليه المال ، سبحان القدير الخبير ، سبحان مقلب القلوب ومغير الأحوال .

* * *

لعلَّ هذه الدراسة المقتضية تكون قد أوضحت أهمَّ الأحداث في سيرة حجة الإسلام الإمام أبي حامد الغزالي ، وأن تكون قد بيَّنت الطريق الذي سلكه في سعيه للدعوى لمعرفة الحقيقة ، ولعلنا نكون قد وفَّقنا في بيان منحاه الفلسفي ، ومنهجه الفقهي ، وأن نكون قد ألقينا مزيداً من الضوء على فكره ونوازه ، وشكِّه وحيوته ، وعُزلته وخلوته ، وأن نكون قد بيَّنا التناسق والتآلف بين ما ورد في كتاباته من مضامين ، وما جاء في « القصيدة الثائبة » من معان ، وأن نكون قد ألمحنا إلى الارتباط بين آبيات من هذه القصيدة ، وبين بعض الأحداث التي مرَّ بها حجة الإسلام ، ولعلَّ عدم تعارض محتوى القصيدة مع فكر الغزالي فضلاً عن غياب من يُنازعه في نسبتها ، لعلَّ ذلك كله يدعونا إلى ترجيح نسبة هذه القصيدة إلى حجة الإسلام الإمام الغزالي . والله أعلم .

Mecelle-i Külliyyet-i Şer'ia ve'd-Dinasi'l-İslamiyye
54.5., 1407/1987 Doha, ss. 575-626



Akil
= Usuliyun

Fade

العقائد عند الأصوليين

الأستاذ الدكتور

عبد العظيم الديب

أستاذ ورئيس قسم الفقه والأصول

D3375

27 EKİM 2009

منهج دراسة النص عند الأصوليين

اكتسب علم أصول الفقه أهميته عند المسلمين من احتلاله المركز المهم بين العلوم الإسلامية التي لها علاقة بعملية استنباط الأحكام الشرعية من أدلتها التفصيلية المتمثلة بالكتاب والسنة.

ذلك أنه العلم الذي يهيئ القواعد العامة التي يرجع إليها الفقيه عند تعامله مع النصوص الشرعية من آيات وروايات بغية استفادة الحكم الشرعي منها، حيث يقوم بتطبيق تلكم القواعد العامة التي أفادها من هذا العلم على صغرياتها أو قل مصاديقها، وذلك مثل قاعدة خبر الثقة، وقاعدة الظهور، فإن الأولى يستخدمها الفقيه في دراسة السند، والثانية يستخدمها في دراسة الدلالة.

وعندما يتم ويصح تطبيق هاتين القاعدتين على رواية باعتبارها نصاً لفظياً شرعياً يتوصل الفقيه إلى الحكم الشرعي المطلوب.

وتوفر هذا العلم على دراسة الدلالة اللغوية للنص الشرعي أكثر منه على دراسة السند، ذلك أن دراسة السند هي موضوع علم الحديث والذي يهتم الأصولي منه هو تعرف حجتيه من ناحية شرعية.

فقد تناول هذا العلم دراسة دلالة الألفاظ من خلال المفردات والتراكيب ومن خلال المادة والهيئة. وأفاد في دراسته للدلالة من الفلسفة القديمة وعلم الكلام ومن علم المنطق ومن علم النحو وعلوم البلاغة، وما لابسها من معارف أخرى.

وركز محور دراسته في استخلاص القواعد العامة للدلالة وتعرف مشروعيتها ومدى اعتبارها شرعاً. مصدر الفكر الأصولي:

ورجع في ذلك إلى مصدرين هما:

١ - السيرة الاجتماعية العامة (بناء العقلاء).

٢ - مدركات العقل الفطري (البديهيات العقلية).

وقبل تعريف كل من هذين المصدرين وكيفية ومدى استفادة الأصولي مادته العلمية منهما لا بد من توضيح

الفرق بين مصدر العلم ومصدر البحث ابتعاداً عن الوقوع في مفارقة الخلط بينهما.

فمصدر البحث - كما يعرف في علم المكتبات - هو الكتاب أو الوثيقة أو الواقع الميداني وما إليها مما يرجع إليها من يريد كتابة بحث ما في موضوع ما فلسفياً أو علمياً أو أدبياً أو فنياً أو غيرها.

أما مصدر العلم فهو المجال الذي يرجع إليه العالم عند وضع العلم لاستقاء مادة العلم منه.

فمثلاً: علم النحو مصدره:

١ - السماع: ما يسمع من كلام العرب الفصحاء.

٢ - القياس: ما يقاس على المسموع من كلام العرب الفصحاء.

وعلم الفقه مصدره:

١ - الكتاب (آيات الأحكام).

٢ - السنة (أحاديث الأحكام).

٣ - الإجماع: (اتفاق الفقهاء الكاشف عن رأي المعصوم).

٤ - العقل: (الإدراك العقلي الكاشف عن رأي المعصوم).

وبعد هذا، فما هو مصدر علم أصول الفقه؟

لم يذكر الأصوليون هذا العنوان في كتبهم الأصولية ولم يتناولوه بالبحث.

والمطلوب منهجياً أن يدرج هذا الموضوع في مباحث هذا العلم، وموقعه الطبيعي من حيث التبويب بعد المقدمة العلمية لهذا العلم.

وباختصار: مصدر الفكر الأصولي - كما ذكرت آنفاً - يتمثل في:

١ - الظواهر اللغوية الاجتماعية العامة (أي المشتركة بين جميع لغات البشر).

٢ - المدركات العقلية العامة (أي المشتركة بين جميع مجتمعات البشر).

حسن الأمين، دائرة المعارف الإسلامية الشيعية، المجلد ٤.

بيروت 2002/4422. ص. 354-319. ISAM 143875.

rice boards removed, and in the following month the Urakami exiles were released. Although the proscription of Christianity for Japanese remained on the lawbooks, these steps marked the beginning of tacit toleration of the foreign religion.

[See also Christianity: Christianity in Japan.]

Thomas W. Burkman, "The Urakami Incidents and the Struggle for Religious Toleration in Early Meiji Japan," *Japanese Journal of Religious Studies* 1.2-3 (June-September 1974):143-216. Otis Cary, *History of Christianity in Japan*, vol 2 (1909). THOMAS W. BURKMAN

URUMQI (Chinese, Wulumuqi), Chinese city, capital of Xinjiang Uighur Autonomous Region of China and former entrepôt on the Silk Road linking China with western Asia. Located in the district of Dzungaria, Urumqi was the last important caravan stop in China in the nineteenth and early twentieth centuries. It had approximately 800,000 inhabitants in 1980. RICHARD W. BULLIET

USULI, a school of Shi'ite jurisprudence that asserts the permissibility of recourse to rational methods (*usul*) and exertion (*ijtihad*) in order to deduce legal ordinances (*ahkam*) from the scriptural sources of the law—the Qur'an and the traditions of the Prophet and the twelve imams. The school is said to have originated with Abu Ja'far al-Tusi (d. 1067), who was the first Shi'ite scholar to expound the permissibility of *qiyas* (analogical reasoning). Usulism, however, was in its origin less an organized school than a current of jurisprudential thought that generally enjoyed majority support, with the exception of a period of Akhbari supremacy in the seventeenth and eighteenth centuries.

The Usuli positions were systematized by Agha Muhammad Baqir Bihbahani and definitively elaborated by Shaikh Murtaza Ansari (d. 1864) and Akhund Khurasani (d. 1911). The Usulis hold that the Shi'ite community (in the continuing absence of the twelfth imam) consists of *mujtahids*—those technically qualified to practice *ijtihad*—and *muqallids*—those who, unable to do so, are obliged to follow the rulings of the former. This analysis has bestowed on the Shi'ite religious scholars a claim to loyalty and obedience that has been decisive for the history of Iran.

[See also Akhbari; Bihbahani, Muhammad Baqir; and Mujtahid.]

HAMID ALGAR

UTILITARIANISM IN INDIA, a reformist movement based on the philosophy of Jeremy Bentham and James Mill. The utilitarians in England had pushed for legal, political, and educational reforms, and their counterparts in India did likewise. Eschewing the veneration of India held by the eighteenth-century Orientalists, the utilitarians believed that they could reform India by bringing it under the force of rational administration. Influential while William Bentinck was governor-general of India, they preferred a legal code based on universal principles of simplicity and order to the complex and intricate indigenous legal system. They moved to reform the government of India along rational lines of centralized authority and pursued a revenue policy based on what they believed to be universal principles of political economy. Their economic policy was naive and proved harmful in Maharashtra, while their administrative and judicial reforms held sway in India well into the twentieth century. [See also Bentinck, William Cavendish and Mill, James.]

Eric Stokes, *The English Utilitarians and India* (1959).

LYNN ZASTOUPIL

UTTAR PRADESH, with 110,862,013 people in 1981, is the most populous state in India and includes 16.2 percent of its population. Bounded on the north by the Himalayas, on the south by the foothills of the Vindhya Range, on the east by the state of Bihar, and on the west by Haryana and Rajasthan states, Uttar Pradesh has made a disproportionate contribution to the Hindu and Muslim cultural traditions of the subcontinent and to the history of the Indian National Congress.

The postindependence state of Uttar Pradesh (UP) was virtually identical with the British United Provinces. The provinces were created from a variety of late Mughal political units between 1764 and 1856. Having defeated the *nawab vazir* of Awadh (Oudh) in 1764, the English East India Company secured the tribute of the Hindu raja of Banaras, formerly the *nawab's* subordinate. [See East India Company.] When the raja rebelled against excessive British demands for tribute in 1781, his state was directly annexed by them. Despite its considerable commercial and political interests in the rest of Awadh the company held off from further annexations until 1801. By then the *nawab's* army and administration were in rapid decline owing to continuing British pressure for tribute and to the activities of British private merchants and officials. Tur-

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- AMEL-I EHL-I MEDINE
- EHL-I RE'Y
- USULIYYUN (Terak)

اسم الرسالة : عمل أهل المدينة بين مصطلحات مالك وآراء
الأصوليين (ماجستير)
إعداد الطالب : أحمد محمد نور سيف
إشراف : د/ محمد مصطفى الأعظمي.
تاريخ الرسالة : ١٣٩٢ هـ - ١٩٧٢ م
مباحث الرسالة : تشمل الرسالة مقدمة، وخمسة أبواب، وخاتمة،
وخمسة ملاحق.

- ذكر في المقدمة أنه أخذ يمين بعض العناصر التي رآها ضرورية لجلاء الموقف، وهو (عمل أهل المدينة بين مصطلحات مالك وآراء الأصوليين) وقد أجمل هذه العناصر فيما يلي:
- موقف العلماء والأصوليين من «عمل أهل المدينة»، وحجته في كتب الأصول والكتب الأخرى.
- موقف مالك من العمل قضايا، ومصطلحات.
- موقف المعارضين على العمل، والطاعنين في حجته.
- جمع قضايا هذا الأصل، وتصنيف مصطلحاتها، واستخراج القضايا المعارض عليها، ثم دراسة بعضها للوصول إلى غايتين:
- أ - موقف مالك وموقف الآخرين من تلك القضايا.

ب - دلالة المصطلحات التي وردت فيها.

- وفي الباب الأول: عرض مكانة الفقه المدني، ورجاله البارزين، وصلة مالك بهم، وظهور الاعتداد «بأصل العمل» قبل مالك.
- الباب الثاني: وضع فيه صلة «عمل أهل المدينة» بالإجماع الاصطلاحي، وما بينهما من فروق، وتحدث عن حجية العمل بعد إيراد أقوال العلماء في تعريفه، وبيان مراتبه.
- الباب الثالث: درس مجموعة من قضايا «عمل أهل المدينة» لتحديد مدلول المصطلحات المشتملة عليها هذه القضايا، وصلتها بمدلول العمل، وبيان موقف مالك من تلك القضايا، وموقف المخالفين له.
- وفي الباب الرابع: رد حجج المعارضين على «عمل أهل المدينة» وموقف مالك منها، لإيضاح بعض نقاط الخلاف السابقة.
- وفي الباب الخامس: قارن بين نتائج الدراسة السابقة لأقوال العلماء والأصوليين في الباب الثاني، وبعض قضايا العمل في الباب الثالث، وحجج المعارضين في الباب الرابع، لاستخلاص النتائج التي توصل إليها.
- بعد الملاحق أوجز الباحث النتائج التي توصل إليها، وهي:
- العمل وصلته بمصطلح مالك «الأمر المجتمع عليه».
- إن الأصل الذي يحتج به مالك هو (العمل الذي تناقله أهل المدينة زمن النبي ﷺ، أو ذهبوا إليه رأياً واستدلالاً) وليس لهذا العمل صلة (بالإجماع الاصطلاحي) ولا يعني هذا عدم معرفة مالك لهذا الاجماع.
- تعريف العمل باختيار التعريف الذي يحدد مدلوله، دون مراعاة لأي اعتبارات أخرى.

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الحق المبين في

**تصويب رأی المجتهدین
 و تخطئة الأخباریین**

نگاشته

شیخ جعفر کاشف الغطاء

(۱۲۲۸ - ۱۱۵۴ هـ.ق)

به کوشش

سید محمد کاظم روحانی

۱ - ۹۴

گنجینه بهارستان

مجموعه ۱۱ رساله در فقه و اصول

Ganjine-ye Baharestan

A Collection of 11 Treatises in
Religious Jurisprudence and It's Principles



25 Ocak 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	205428
Tas. No:	080 GEN.B

به کوشش: حسنعلی علی اکبریان

کتابخانه، موزه و مرکز اسناد مجلس شورای اسلامی

تهران ۱۳۸۱

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKUMAN

- 1289 GLEAVE, Robert. Compromise and conciliation in the Akhbārī-Uṣūlī dispute: Yūsuf al-Baḥrānī's assessment of 'Abd Allāh al-Samāhījī's *Munyat al-Mumārīsīn. Fortresses of the intellect: Ismailī and other Islamic studies in honour of Farhad Daftary*. Ed. Omar Ali-de-Unzaga. London & New York: Tauris, in association with the Institute of Ismaili Studies, 2011, pp.491-519.

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Christopher Shackle

USULIYYA

The term "usuliyya" applies to those who adhere to the principles in law that, in Twelver Shi'ism, came specifically to mean the principles of jurisprudence (*usul al-fiqh*). The notion of principles was at first imbued with the theological doctrines of the Mu'tazila in the works of al-Shaykh al-Mufid (d. 1022) and his students, al-Sharif al-Murtada (d. 1044) and al-Shaykh al-Tusi (d. 1067), who exposed the imami conception of *usul al-fiqh*. However, the methodology for extrapolating legal norms (*ahkam*) from the sources had not yet been thoroughly incorporated into jurisprudence to the extent seen in later periods. The ulema of the tenth and eleventh centuries viewed themselves more as rational-theological jurists rather than as followers of the Usuli tradition.

After Tusi, Shi'ite jurisprudence stagnated for a century and a half, during which Sunni law flourished more creatively. Ibn Hazm (d. 1064), an Andalusian of the Zahirite school, presented an unusual combination of theology, linguistics, logic, and epistemology in his *al-Ihkam*. He defends logic and reasoning on the grounds that all thinking, even "the tradition," should be verified by reason. A contemporary of Ibn Hazm was Imam al-Haramayn al-Juwayni (d. 1085) who combined a strong Ash'arite tendency with a certain measure of logic and rationalist epistemology in the introduction to his *usul* work *al-Burhan*.

One of Juwayni's students, Abu Hamid Ghazali (d. 1111), gave a new structure to Islamic legal methodology that inspired Shi'ite Usulis. In *al-Mustasfa*, he proposed a horizontal scope for *usul al-fiqh* which differed from the hierarchical classification of the sources of legal knowledge as initiated by al-Shafi'i. Ghazali's approach to *usul al-fiqh* impressed such subsequent Sunni legal authors as Sayf al-Din al-Amidi (d. 1233) and Ibn al-Hajib (d. 1248). These scholars focused on the method of drawing out legal norms rather than on the categorization of the legal sources, as pre-Ghazali authors had done. Amidi dedicated a chapter to syllogism under the title of *istidlal* (evidentiary proof; 1967, 104-120),

including his brief epistemo-theological introductory remarks whose elaboration he presented in another work *Abkar al-anwar*. Amidi defined *istidlal* in its specific sense, as syllogistic reasoning which is not necessarily based on the four classical Islamic legal sources.

The Shi'ite school of Hilla, which flourished in the thirteenth and fourteenth centuries, did not disregard the rationalist Usuli achievements of its Sunni counterparts. This school historically begins with Ibn Idris al-Hilli (d. 1202) who, benefiting from the growing rationalist tendency among the Twelvers, made a more detailed exposition of Shi'ite jurisprudence in his *al-Sara'ir*. In refuting the traditionalists, Ibn Idris negates the validity of isolate traditions, and explicitly identifies the human rational faculty ('*aql*) as the fourth source of law in deducing legal norms.

The Usuli doctrinal movement truly began with al-Muhaqqiq al-Hilli (d. 1277), who was the first to open a chapter of *ijtihad* and *qiyas* (analogy) in Shi'ite jurisprudence. Like Ghazali, Muhaqqiq defines *ijtihad* in such a way that, by making a distinction between the speculative component (*zann*) on the one hand, and *qiyas* and unrestricted reasoning on the other, *ijtihad* is legitimized on the basis of valid *zann*. He challenges Mufid on the question of *qiyas* by claiming that the *ratio legis* ('*illa*) in certain kinds of *qiyas* are discernible and may be applied to new cases under the pretext of *tanqih al-minat* (scrutiny of criterion). It is noteworthy that the initiation of *ijtihad* is regarded as the major source of dynamism in Shi'ite law since the thirteenth century, when the claim of "closure of the gate of *ijtihad*" began to circulate in the Sunni milieu. Moreover, Muhaqqiq tried to redefine the Shi'ite conception of '*aql* by restricting it to three applications: (i) verbal inferences such as the tone (*labn*) of religious discourse, (ii) what is implied in God's address (*fabwa al-kbitab*), and (iii) the reason for the address (*dalil al-kbitab*). Only the second is considered to be referring to the human conception of good and evil.

Muhaqqiq's nephew, al-'Allama al-Hilli (d. 1327), advanced this Usuli position by not only upholding *ijtihad*, but also by distinguishing the status of the *mujtahid* as a necessary office for Shi'ism. From the vantage point of knowledge of jurisprudence, he divided the community into two groups: *mujtahids* and their followers. In his *Tabdhib*, 'Allama legitimized two kinds of *qiyas*: i) *al-mansuq al-'illa* in which the *leges ratio* is designated in the Qur'an and Sunna, and ii) *al-bukm fil-far' aqwa*, wherein the minor case has more applicability to law than its premise.

By the middle of the Safavid era (the seventeenth century), the Usuli trend suffered a temporary setback due to the Akhbari (traditionalist) resurgence that seriously challenged the Usuli way of resorting to *qiyas* and *ijtihad* instead of relying on the imams' traditions. The founder of the neo-traditionalist trend was Mulla Muhammad Amin Astarabadi

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سلسلة الرسائل الجامعية (٦)

مختلف الحديث

بين المحدثين والأصوليين الفقهاء

دراسة حديثة أصولية فقهية تحليلية

تأليف

د/ أسامة بن محمد السخياط

الأستاذ المشارك
بجامعة أم القرى - قسم الكتاب والسنة

وإمام وخطيب المسجد الحرام

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	84932
Tas. No:	297.301 . HAY.M

دار ابن خزيمة

دار الفضية

1421/2001

Riyadh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أصل هذا الكتاب رسالة علمية
تقدم بها المؤلف لنيل درجة الماجستير في جامعة أم القرى
فسم الكتاب والسنة. ومنح صاحبها درجة الماجستير بتقدير
ممتاز عام ١٤١٢هـ.

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UŞÛLIYYA (A.), lit. "those who go back to first principles", from *uṣūl*, sing. *ʾaṣl* "root, basic principle" or, considered as a modern abstract noun formation, "the doctrine of going back to first principles".

1. In the legal parlance of classical Islam more specifically, the term *uṣūliyya* is applied within the Twelver Shīʿī tradition [see *ITHNĀ ʿASHĀRIYYA*] to those of its adherents commonly identified as supporting application of the rationalist principles of jurisprudence—especially *idjtiḥād* [q.v.] to the revelation accepted by the Twelvers to interpret doctrine and practice during the occultation (*ghayba* [q.v.]) of the Imām (beginning in 260/873-4) and the division of the community into *muǧṭaḥids* and *muḳallids*. The term Uṣūlī does not appear to have been used until the 6th/12th century, and then in conjunction with continuous resistance by the Akḥbārīs or Akḥbāriyya [q.v.] to the incursions of rationalism into Twelver jurisprudence.

The school's origins lay in the Buwayhid period, when the community came under attack from other Shīʿī and Sunnī groups, especially the Muʿtazila. The latter's attack on the Twelver dependence on revelation struck at the essence of the faith, since the doctrine of the Imāmate [see *IMĀMA*] hinged on acceptance of the Imāms' revelation as the source of definitive *ʿilm* [q.v.]. Such Imāmīs as al-Shaykh al-Mufīd Muḥammad b. Muḥammad al-Nuʿmān (d. 413/1022), his student al-Sharīf al-Murṭaḍā ʿAlī b. Ḥusayn ʿAlam al-Hudā (d. 436/1044), and al-Shaykh al-Ṭūsī, Muḥammad b. Ḥasan (d. 460/1067), later known as Shaykh al-Ṭāʾifa, responded that the Sunnī rationalists' recourse to *kiyās* (analogy) [q.v.] and *idjtiḥād* did not produce *ʿilm* free

from doubt and *ikhtilāf* [q.v.]. Genuine *ʿilm* derived from recourse to the Ḳurʿān, the *tawātur* (the traditions of the Imāms widely transmitted in succeeding generations), and Twelver *idjīmāʿ* [q.v.]. Accepting the Imām's return as indefinitely postponed, however, these scholars evolved distinctive doctrines and practices for use over the longer term. In the process they incorporated elements of their opponents' jurisprudential methodologies, including recourse to *ʿaql* (rational knowledge) as a source of *ʿilm*.

Al-Ṭūsī, for example, specified that the *muftī* (the giver of a *fatwā* [q.v.]) was to be conversant with the Ḳurʿān, the *sunna*, and the Imāms' traditions. Although he rejected *idjtiḥād*, given its Sunnī associations, he required application of the Sunnī exegetical principles of jurisprudence to the revelation and the mastery of Arabic. In his writings on *uṣūl al-fikh* (principles of jurisprudence), *ḥadīth*, and *fikh* [q.v.], al-Ṭūsī's arguments for and his application of rationalist analyses advanced the importance of deductive jurisprudence and its practitioners. Competence in rationalist jurisprudence presupposed the division of the community between jurist and layman, and the latter's regard for the rulings produced by the former. The Buwayhid-period Twelver rationalists made provision for such a distinction, even if they did not agree on the degree of the lay believer's *taḳlīd* to the *muǧṭaḥid*.

These Imāmī scholars also promoted the role of the practitioners of rationalist jurisprudence in the community's practical affairs. Al-Ṭūsī ruled that attendance at Friday congregational prayer was mandatory in the presence of the Imām or his appointee—usually a reference to Imāmī *ṣafarāʾ* (sing. *ṣafīr*, representative)—endowed the *faḳīḥ* with the authority of that appointee to lead these prayers, and required the prayer leader to possess *ʿaql* and ability in *fikh*. Al-Ṭūsī required the delivery of *zakāt* to the *fukāḥāʾ*, argued that the Imām had appointed the *fukāḥāʾ* to undertake the *ḳaḍāʾ* [q.v.] and the *ḥudūd* (legal punishments [q.v.]) during the occultation, and denoted those permitted to exercise *ḳaḍāʾ* as those schooled in rationalist jurisprudence.

The Buwayhid-period rationalists also permitted an active relationship between the *fukāḥāʾ* and the established, non-Twelver political institution, albeit in the interests of spreading the faith and protecting the faithful.

Later rationalist scholars further promoted both rationalist jurisprudence and the authority of the *faḳīḥ* in matters of doctrine and practice. Al-Muḥaḳḳiḳ al-Ḥillī (d. 676/1277 [see *AL-ḤILLĪ* (2)]) admitted that Twelver scholars had been practicing *idjtiḥād* "most often based on theoretical considerations not deduced from the literal meaning of the texts" (Madelung, *Authority*, 168; Calder, *Doubt*, 66-7). His student al-ʿAllāma al-Ḥillī (d. 726/1325 [see *AL-ḤILLĪ* (1)]) formally adopted *idjtiḥād* in certain areas of the law (a restriction described as *taǧẓīʿa* "specialisation"). Both elaborated on the skills required of the *faḳīḥ*. According to al-ʿAllāma, *sharāʾiʿ al-idjtiḥād* (the qualifications for exercising *idjtiḥād*) included mastery of Arabic, knowledge of *idjīmāʿ*, mastery of the Imāms' traditions, proficiency in the *dalāʾil ʿaqliyya* (the intellectual proofs), and expertise in the relevant exegetical terms. The *ʿammī* (the unqualified lay believer) was not to practice *taḳlīd* in relation to *uṣūl al-dīn*, but in the *furūʿ* (lit. "the branches", i.e. practical norms of the law) he was to exercise *taḳlīd* in relation to a *ḥukm* or decision reached by application of these skills. Al-ʿAllāma specified that neglect of such a decision constituted a sin, while the *muǧṭaḥid* who reached an "erroneous"

Uṣūliyya

(A)

باتخاذ قرار لوقف تنفيذ القرار المطعون فيه ريثما يبت بالطعن ولهذا القرار إجراء خاص يختلف

عن قرارات وقف التنفيذ التي تتخذ أمام محكمة الموضوع، على أساس أن محكمة

النقض تنظر في هذا الطلب على وجه السرعة وتبت فيه قبل تبليغ الطرفين استدعاء الطعن.

شفيق إسماعيل

الموضوعات ذات الصلة:

الفضائي (التنظيم) - مجلس الدولة - المحاكم.

مراجع للاستزادة:

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■ الأصولية

الأصولية لغةً من الأصل، وهو قاع الشيء وما يبنى عليه غيره، سواء أكان حسيماً كالأساس الذي يشيد عليه البناء فهو أصله، أم عقلياً كبناء الأحكام الجزئية على القواعد الكلّية. والأصولية اصطلاحاً من «الأصول» المتعلقة بعلوم الدين. ويطلق لفظ «الأصول» على مصطلحات مختلفة أشهرها ما يدل على ثلاثة من العلوم الإسلامية هي: أصول الدين وأصول الحديث وأصول الفقه. ويسمى علم أصول الفقه، غالباً، علم الأصول، ويعرّف بأنه العلم بقواعد الفقه الإسلامي وبالادلة التي تؤدي إلى تقرير الأحكام الشرعية وبمناهج استنباطها.

ولكلمة أصول التي ينسب إليها الأصولي، في الفقه الإسلامي خمسة معان هي:

- ما يقابل الفرع: الخمر أصل النبيذ، أي إن حكم النبيذ مستفاد من حكم الخمر.

- ما يدل على الرجحان: الحقيقة أصل المجاز، أي إذا تردد الأمر بين حمل الكلام على الحقيقة وحمله على المجاز، كان الحمل على الحقيقة أرجح.

- الدليل، أي الكاشف عن الشيء والمرشد إليه.

- القاعدة، أي الركيزة التي يرتكز الشيء عليها: بني الإسلام على خمس، أي على خمس قواعد.

- ما يُجعل لتشخيص بعض الأحكام الظاهرية أو الوظيفية.

والقاعدة الأصولية، بخلاف القاعدة الفقهية، لا تنتج إلا حكماً كلياً، ولا يتوقف استنتاجها على قاعدة فقهية بخلاف العكس.

ولا تتصل بعمل العامة، بل بعمل المجتهدين أو العلماء.

ولما كانت العقائد، في الإسلام، ثابتة بطريق قطعي هو القرآن الكريم، إذ هو المقطوع به وحده في الجملة والتفصيل، فإن الآراء المتباينة في العقائد تسمى «مذاهب». وأتباع كل مذهب

يعتقدون أن مذهبهم صواب ويحتمل الخطأ، ومذهب غيرهم خطأ ويحتمل الصواب. والغلاة في كل مذهب يعتقدون أن مذهبهم صواب ولا يحتمل الخطأ، ومذهب غيرهم خطأ لا يحتمل الصواب. ويوصف هؤلاء وأولئك بالأصوليين، مع فارق في التعصب والغلو. ويرى بعضهم أن الحق يتعدد في المسائل الاجتهادية، أما الحق في المسائل الاعتقادية فواحد لا يتعدد، وكل ما سواه باطل. لذلك أدى الاختلاف في أمور العقائد إلى تعدد المذاهب وتفرق الفرق في جميع الأديان بلا استثناء. ولكل مذهب أصوله وأصولوه.

في الإسلام الحنيف تجتمع المذاهب والفرق على القرآن الكريم، على اختلاف في التفسير والتأويل، وعلى السنة النبوية، على اختلاف في التعديل والتنجيح، وعلى إجماع الصحابة والتابعين. فالأصول عند أهل السنة والجماعة، مثلاً، هي القرآن الكريم والسنة النبوية وما أجمع عليه الصحابة والتابعون، أو ما استقرت عليه المذاهب الأربعة: المالكي والشافعي والحنبلي والحنفي.

وعند الشيعة الإمامية، إضافة إلى ذلك، «الأصول الأربعمئة» وهي الأحاديث التي رويت عن الإمام جعفر الصادق الذي ينسب إليه المذهب الجعفري.

وتجدر الإشارة إلى اختلاف معنى الأصولية في الثقافة العربية الإسلامية عنه في الثقافات الأخرى، وإلى اختلاف معناها في الماضي عنه في الحاضر، ولا سيما مايشيع اليوم في لغة الصحافة عامة والصحافة الغربية خاصة، عندما تتحدث عن «الأصولية» وتقصرها على نزعة «التعصب» والتشدد عند «الأصوليين الإسلاميين». ولعل أهم المعاني التي تنطوي عليها «الأصولية» في الثقافة العربية الإسلامية، معنى «التأصيل»، أي إرجاع الأحكام العملية الجزئية إلى القواعد الكلية، وإضفاء صفة الشرعية، أي موافقة الشرع، على الأعراف

والقوانين والمواضعات وأنماط السلوك الاجتماعي والسياسي التي يفرضها التقدم وتغيّر الأحوال، حتى تصبح جزءاً من حياة المجتمع المعني. ويتم ذلك بإرجاع كل منها إلى أصل من الأصول المعروفة في مرحلة التأسيس، أو إلى قاعدة من القواعد الكلية التي لا يذنبها الشك، كإرجاع الديمقراطية إلى الشورى، مثلاً. وهذا الإرجاع هو نوع من تأسيس ديني وفقهي للأفكار والمفاهيم الجديدة يقوم على تضمين المفهوم الجديد معنى تراثياً وتحميل الأصل القديم دلالة توحى باحتمال تفرّع الجديد عنه واشتقاقه منه.

والأصولية، في السياق التاريخي، تعني العودة إلى ماتعده جماعة معيّنة أو أمة معينة أساساً لهويّتها الثقافية، عودة تملئها الحاجة إلى تأكيد الهوية الثقافية والحضارية والدفاع عنها إزاء تحد أو انتهاك خارجيين. وبحسب مقتضيات العودة إلى الأصول وإلى مرحلة التأسيس، أو «العصر الذهبي»، تكون الأصولية إما سلفية قوامها الحنين إلى الماضي الذي يصير معياراً ذاتياً ينكشف في ضوءه فساد الحاضر وانحطاطه، أو تكون إصلاحية ومستقبلية قوامها تأصيل المنجزات الثقافية والعلمية والتقنية والأفكار والمفاهيم السياسية المعاصرة بغية إدماجها في المجال الثقافي الخاص بالجماعة أو الأمة المعنية، لتحقيق ضرب من التكيف مع العصر، وضرب من التواصل التاريخي، بمنحان الجماعة أو الأمة شعوراً بذاتيتها واستقلالها وفراة شخصيتها الحضارية. بهذا المعنى الأخير، لانتفصل الأصولية عن «الوعي الذاتي» الذي يحدد رؤية الجماعة لذاتها وللآخر، ورؤيتها للعالم وللتاريخ. وبحسب مقتضيات العودة إلى الأصول ودواعيها تكون الأصولية إما حركة إصلاح وتجديد وإعادة تأسيس عملية وإيجابية، أو حركة احتجاج ذاتية وسلبية.

ليست الأصولية مقصورة على دين أو مذهب أو عقيدة سياسية، ولا على أمة من دون

[1]

INTORNO ALLE CONTROVERSIE TRA AḤBĀRĪ E UṢŪLĪ
PRESSO GLI IMĀMITI DI PERSIA

La Persia, come è noto, è l'unico Stato musulmano di religione ufficiale sciita imāmīta¹. Ciò nonostante, i suoi ambienti « canonici » attuali sono quasi altrettanto lungi dal presentare qualche traccia di quella pluralità di correnti e di quell'ardore polemico che hanno caratterizzato l'imāmismo giuridico persiano classico², di quel che non sia lungi l'islamistica occidentale dall'essersene finora occupata.

Non già che si debba lamentare, in questi ambienti, una stanchezza maggiore che in altri settori del mondo musulmano, perchè anzi il movimento costituzionale persiano, che ha condotto il paese all'attuale ordinamento statuale, è stato accompagnato, spesso in maniera cosciente e decisa, da una intensa attività degli 'ulamā'³ imāmīti). Si

¹ Si veda la Legge Costituzionale 29 Ša'bān 1325 (7-10-1907) in R. AGABABIAN, *Législation Iranienne*, II, Paris 1951, p. 17.

² Intendo per periodo persiano « classico » dell'imāmismo quello che va dalla ferida età safavide fin quasi ai giorni nostri. Tengo a metter l'accento sui limiti di tempo (dal secolo XVI in poi) entro i quali uno stretto accostamento fra i due termini « Persia » e « Imāmismo » è veramente legittimo. Ciò è dovuto anzitutto al desiderio di delimitare in modo inequivocabile un campo di indagini, relative dunque solo a una determinata epoca, seppure non necessariamente a una determinata regione geografica o linguistica troppo meccanicamente intesa. Ma desidero anche, in secondo luogo, sottolineare con questo rilievo la significativa coincidenza fra quello che le fonti ci indicano come il momento di differenziazione massima del pensiero imāmīta e l'incontro definitivo di tale pensiero con l'elemento persiano. Troppo spesso infatti su questo incontro si fa ancora leva per parlare, a proposito dell'imāmismo, di una tipicità che volentieri si identificherebbe con l'iranicità.

³ Si veda l'accento agli 'ulamā' di Nağaf in F. M. PAREJA, *Islamologia*, Roma 1951, p. 564. Alla posizione degli 'ulamā' nella Persia moderna, fino alla loro partecipazione al movimento costituzionale accenna A. K. S. LAMBTON nelle ultime pagine del suo interessante articolo *Quis custodiet custodes? Some Reflections on the Persian Theory of Government*, pubblicato in *Studia Islamica*, V, 1956, pp. 125-148, e VI, 1956, pp. 125-146. Aggiungo che uno dei protagonisti illustri del movimento costituzionale persiano (per qualche nome si veda E. BROWNE, *The Persian Revolution 1905-1909*, Cambridge 1910, p. 262) è unanimemente considerato il più grande teorico imāmīta

Usuliyah

الأصولية

وقد يذهب البعض إلى استخدام مصطلح «السلفية» مرادفًا للأصولية استنادًا إلى أن كلا من الأصولية والسلفية تشتركان في الدعوة إلى العودة إلى أصول العقيدة والتمسك قدر الإمكان بحرفية نصوصها إلا أن هذا التخريج يهمل اعتبار الفارق الجوهرى بين طبيعتى النصين المسيحى والإسلامى.

فقد تتعارض نتائج العلوم الطبيعية مع بعض ما ورد فى «الكتاب المقدس» وقد تكون طبيعنة النصوص فيه توفيقية إلا أن هذا الوضع لا ينطبق على نصوص القرآن الكريم والسنة النبوية التى تقف عند حد تقبل نتائج العلوم الطبيعية الثابتة بل تجعل طلب العلم فريضة على كل قادر وواجباً شرعاً ويتمثل هذا الموقف فى عدة آيات قرآنية كريمة منها قوله تعالى ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ (فاطر ٢٨).

أما الإصرار على إطلاق صفة «الأصولية» بمعناها السلبى على كل من تمسك بدينه ورفضه كل ما من شأنه زعزعة إيمانه بالله ورسوله الكريم فإما أن يكون ذلك الإصرار نتيجة لعدم معرفة المعنى الحقيقى لمصطلح «الأصولية» فى التراث الإسلامى، أو يكون

الأصولية لغة : نسبة إلى «أصول» وهى جمع أصل الذى هو أسفل الشيء كما فى القاموس.

وإصطلاحاً : تطلق صفة «أصولى» فى التراث الإسلامى على علماء أصول الفقه وأصول الدين.

أما الاستخدام الشائع فى الوقت الحاضر لمصطلح «الأصولية» فهو مطابق لترجمة كلمة "TUNDAMENTA LISM" وهى الصفة التى أطلقت على مجموعة من البرتستانت الأمريكين ظهرت بعد الحرب العالمية الأولى، وكانت تدعو إلى التمسك بحرفية نصوص الكتاب المقدس عندهم وسعت إلى إلغاء تدريس مادة «تاريخ تطور العلوم الطبيعية» فى المدارس لأن نتائج هذه العلوم تخالف ما ورد فى «الكتاب المقدس» حول خلق العالم.

وليس فى الإسلام ما ينطبق عليه مدلول الأصولية المسيحية بهذا المعنى ولعل ذلك هو السبب فى عدم ذكر هذا المصطلح ضمن المصطلحات الإسلامية التى تضمنتها دائرة المعارف الإسلامية التى ألقتها مجموعة من المستشرقين تحت إشراف الاتحاد الدولى للمجامع العلمية.

THE NATURE OF THE AKHBĀRĪ/UŞŪLĪ DISPUTE IN LATE ŞAFAWID IRAN. PART 1: 'ABDALLĀH AL-SAMĀHIJĪ'S 'MUNYAT AL-MUMĀRISĪN'

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The Akhbārī/Uşūlī controversy within Twelver Shī'ism has been portrayed in Western-language scholarship primarily as a scholastic dispute over jurisprudential methodology which came to fruition only in eleventh/seventeenth-century Şafawid Iran. Uşūlism is generally characterized as having stressed recourse to rationalist, subjective forms of analysis—particularly the principle of *ijtihad* (independent judicial reasoning)—on legal questions where the revealed sources were deemed wanting. Akhbārism has been portrayed mainly in negative terms, as having forbad recourse to speculative reasoning in favour of reliance solely on the Twelver-accepted revelation—the Qur'an and the *sunna*, the latter especially including the *akhbār* (sg. *khbar*), the Arabic-language body of statements of and narratives about the twelve Shī'ī Imāms, the last of whom disappeared in 260 A.H./A.D. 873–874.

The tendency to view the debate as entirely scholastic and as arising only in the second Şafawid century most likely results from the identification of Akhbārism with the personality of Muḥammad Amīn al-Astarābādī (d. 1030/1640) and the characterization of his *al-Fawā'id al-Madaniyya* as the earliest coherent statement of the Akhbārī critique, if not also its embodiment and epitome, and from reference to the '*Munyat al-Mumārīsīn*', written by the late-Şafawid Akhbārī scholar 'Abdallāh b. al-Şāliḥ al-Samāhijī (d. 1135/1723), on the points of disagreement between Uşūlīs and Akhbārīs, as an effective summary of the conflict between the two.

The present two-part essay is intended to initiate a re-examination of the conventional understanding of the Akhbārī/Uşūlī dispute based on a re-examination of al-Samāhijī's essay and contemporaneous clerical biographies. Because scholars have in fact relied on a later abridgement of al-Samāhijī's treatise, the first part of the present essay comprises an introduction to and the presentation of an edited, annotated version of the Arabic text and English translation of the relevant section of al-Samāhijī's essay. Part 2 of this paper—to appear in the next issue of *BSOAS*—will first suggest that the notion of the primacy of al-Astarābādī's role in Şafawid Akhbārism was not shared by contemporaneous Twelver clerical biographers. Comparative examination of al-Samāhijī's original treatise and the later abridgement then shows that the latter omitted much detail and a number of the points made in the original. Some of the excised material further undermines the presumed centrality of al-Astarābādī's position in delineating and defining the Akhbārī challenge, reveals clear evidence of splits within each of the two fractions, and demonstrates the intrinsically practical implications of the Akhbārī/Uşūlī confrontation.

Al-Samāhijī's 'Munyat al-Mumārīsīn'

Examination of the Akhbārī/Uşūlī dispute as originally represented by 'Abdallāh al-Samāhijī seems a useful early step in the process of re-evaluating the nature of the conflict between the two fractions in the late-Şafawid period.

¹ The author would like to thank Drs. Norman Calder and Etan Kohlberg for their comments and criticisms on drafts of the entire text of this paper. See also the acknowledgements in n. 5 of the present section. The errors herein are the responsibility of the author alone.

Al-Samāhijī was born in al-Baḥrayn—the area of the eastern Arabian mainland including al-Qaṭīf and al-Aḥsā. His father al-Şāliḥ was a strict Uşūlī cleric, known for his anti-Akhbārī proclivities. Yūsuf al-Baḥrānī (d. 1186/1772) characterized al-Şāliḥ's son 'Abdallāh, however, as a 'pure (*şarf*) Akhbār.'² and a 'great reviler of the *mujtahids*.'² According to al-Baḥrānī, al-Samāhijī served briefly as Shaykh al-Islām in Isfahān during the Afghan attacks on Iran, in the last years of the reign of Shāh Sulṭān Ḥusayn (1105–1135/1694–1722). He fled the Şafawid capital at its fall, and settled in Bihbihān where he died in 1135/1722, when that city fell to the invaders.

Al-Samāhijī wrote a number of treatises, at least one important *akhbār* work, and, in 1125/1712–1713—several years after fall of Isfahān and nearly a century after the death of Amīn al-Astarābādī—the Arabic-language '*Munyat al-Mumārīsīn*', in reply to some ninety questions addressed to him by Shaykh Yāsīn b. Şalāḥ al-Dīn. In the seventh section of this essay, al-Samāhijī listed forty outstanding points of dispute between the Akhbārīs and the Uşūlīs.³ Al-Samāhijī's list of these issues was abridged as twenty-nine points by the fourteenth/nineteenth-century biographer Muḥammad Bāqir al-Khwānsārī al-Isbahānī (d. 1313/1895) in his Arabic-language *Rauḍāt al-Jannāt*. It is this abridgement by al-Khwānsārī which has so frequently been cited by Western-language scholars in their discussions of the nature of the Akhbārī/Uşūlī dispute.⁴

An edited, annotated version of al-Samāhijī's full and complete reply to Shaykh Yāsīn on the differences between the two groups is presented below, first in the original Arabic and then in English translation. The edition and translation of the essay is based on two copies of the text, Tehran, Majles Library, MS 1916/27—a shortened version of the full forty points—and Qum, Mar'ashī Library, MS 1018—a full and complete version of the entire *Munya*. The Qum copy was made in 1126/1713, one year after the original's composition, was later in the possession of al-Samāhijī himself, and bears his corrections.⁵

² Al-Samāhijī's Akhbārism no doubt derived, at least in part, from his study with Sulaymān b. 'Abdallāh al-Baḥrānī al-Māhūzī (d. 1121/1709), the head of the Twelver community in al-Baḥrayn, whom al-Baḥrānī described as having Akhbārī tendencies. See Yūsuf al-Baḥrānī, *Lu'lu'at al-Baḥrayn* (Najaf, 1969), 98, 7–12 esp. 10; Aghā Buzurg Muḥammad Muḥsin al-Tehrānī, *al-Dhārī'a ilā Taṣānif al-Shī'a* (Tehran and Najaf, 1353–98), 15: 265–6; Muḥammad Bāqir al-Khwānsārī al-Isbahānī, *Rauḍāt al-Jannāt*, M. T. al-Kashfī and A. Ismā'īliyan (ed.) (Tehran-Qum, 1390–92), 4: 16–21; Muḥsin al-Amin, *A'yān al-Shī'a* (Beirut, 1960 f.), 35: 105–112; 'Alī b. al-Ḥasan al-Baḥrānī, *Anwār al-Baḥrayn* (Najaf, 1377/1957–58), 150–58. See also al-Samāhijī's references to his teacher in the essay reproduced below, especially numbers 5, 11 and 39. On the depth of the commitment of both al-Samāhijī and his teacher al-Māhūzī to Akhbārism, see further the discussion in part two of the present essay, especially nn. 4, 34, and 35. On al-Baḥrānī, see also section two of the present essay, especially nn. 4–7.

³ Al-Baḥrānī, *Lu'lu'at*, 98–100; al-Khwānsārī, op. cit., 4: 247–9; 'Alī al-Baḥrānī, op. cit., 175; Muḥammad 'Alī b. Muḥammad Tāhīr Mudarris, *Rayḥānat al-Adab* (Tehran, 1328–33), 2: 223–4; al-Tehrānī, *ibid.*, 23: 210–11, 20: 372. For al-Samāhijī's essays see also H. M. Ṭabāṭabā'ī, *An introduction to Shī'ī law: a bibliographical study* (London: Ithaca Press, 1984), 97, 108–9, 149. Shaykh Yāsīn was a student of al-Samāhijī and a religious official in al-Baḥrayn. He fled to Shirāz after the destruction of al-Baḥrayn. See Yūsuf al-Baḥrānī, *ibid.*, p. 100, n. 38; 'Alī al-Baḥrānī, op. cit., 221.

⁴ For the text of the abridgment, see al-Khwānsārī, 1: 127–30. References to the abridgement in the secondary sources include Gianroberto Scarcia, 'Intorno alle controversie tra 'Aḥbarī e 'Uşulī presso gli Imāmīti di Persia', *Revista degli Studi Orientali*, 33, 1958, 225; Abdoljavad Falaturi, 'Die Zwölfer-Schia aus der Sicht eines Schiiten: Probleme ihrer Untersuchung', *Festschrift Werner Caskel*, E. Gräf (ed.) (Leiden: Brill, 1969), p. 81, n. 3; Etan Kohlberg, 'Akhbārīya', *Encyclopedia Iranica*, 1 (Leiden: Brill, 1985), 718, Wilferd Madelung, 'Akhbārīyya', *EI* (2nd ed.), sup. (Leiden: Brill 1980), 57; Ṭabāṭabā'ī, op. cit., p. 54, n. 2; Moojan Momen, *An introduction to Shī'ī Islam* (New Haven: Yale University Press, 1985), p. 222, n. 1. See also nn. 1–3 in part 2 of the present essay.

⁵ Descriptions of these two manuscript copies can be found in A. Ḥā'eri, et. al., *Fehrest-e Ketābhāna-ye Majles-e Shūrā-ye Mellī*, 9(2) (Tehran, 1347), 587–8; A. Husaynī, *Fehrest-e Nuskhahā-ye Khaṭṭī-ye Ketābhāna-ye 'Umūmī-ye Haḥrat Ayātallāh al-Uzma' Najafī Mar'ashī*, 3

With the debasement of 993–5/1585–6, which coincided with a protracted war against Safavid Iran, the weight of the *akçe* was reduced by 44 percent to 0.38 grams. The *akçe* then entered an extended period of instability, its silver content and exchange rate fluctuating widely. Ottoman mints were instructed to issue 1000 *akçes* or more per 100 dirhams of Tabriz during the first half of the 11th/17th century. Mint output came to a virtual halt after mid-century. European coinage including counterfeit varieties appeared. The *akçe* remained no more than a unit of account until the last decade of the 11th/17th century, when the Ottoman government began a major monetary reform. The new silver unit called *guruş*, or “piastre” in Western sources, was inspired by the large Spanish, Dutch, and Polish silver coins (*groschen*) circulating in Ottoman lands. One Ottoman *guruş* equaled 120 *akçes* during the 12th/18th century.

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Ş. PAMUK

Akhbāriyya and Uşūliyya

Akhbāriyya and Uşūliyya are two schools of Imāmī (Twelver) Shīʿī thought, sometimes translated as “traditionist” and “rationalist” respectively. The conflict between the two schools was at its most intense between the eleventh/seventeenth century and the early thirteenth/nineteenth century, when Akhbārīs and Uşūlīs composed virulent polemical tracts against each other. The intellectual ferocity of these debates occasionally led to violence between supporters of the rival schools, as the labels Akhbārī and Uşūlī became useful tags for other tensions within the Imāmī community.

1. ORIGINS OF THE INTELLECTUAL DEBATE

Imāmī writers usually trace the beginning of this dispute to the work of the Iranian scholar Muḥammad Amīn al-Astarābādī (d. 1036/

1627). Uşūlīs consider al-Astarābādī the “founder” (*muʿassis*) of the Akhbārī school, whilst Akhbārīs view him simply as the “propagator” (*murawwij*) of Akhbārism. Which of these epithets is most appropriate depends upon whether the Akhbārī school is considered to have begun with al-Astarābādī, or to have pre-existed him. Both depictions (“founder” or “propagator”) are elements of the polemic between the two groups. The Uşūlī descriptions of al-Astarābādī as *muʿassis* enabled Uşūlīs to depict him as an innovator, who deviated from Imāmī tradition. Akhbārī depictions of him as *murawwij* counter this accusation. Secondary literature on the Akhbāriyya and Uşūliyya also displays divergent characterisations of the nature of their conflict. Some scholars (notably Madelung, Newman, and Stewart) have pointed to occasional references to *akhbāriyya* and *akhbāriyyūn* in early Imāmī texts as evidence of a “pre-Astarābādī” school of Akhbārism, and these references, it is argued, indicate that the Akhbāriyya/Uşūliyya conflict predated al-Astarābādī. The doctrines of this early “school” comprised distinctive, “traditionist” positions on matters of theology (*kalām*), legal theory (*uṣūl al-fiqh*) and substantive law (*fiqh*). An analysis of these references (which includes al-Shahrastānī’s *al-Mīlāl wa-l-nihāl*, al-Qazwīnī’s *Kitāb al-naqd*, and al-ʿAllāma al-Hillī’s *al-Nihāya*) does not, however, reveal any coherent conception of the basic elements of “pre-Astarābādī” Akhbārism. No specific scholar is named as belonging to this early Akhbārī school, and no “Akhbārī” text earlier than those of al-Astarābādī has survived. These factors have led other scholars (such as Scarcia, Calder, and Gleave) to argue that Akhbārism, and hence the Akhbārī/Uşūlī conflict, is best seen as beginning with al-Astarābādī. They argue that our knowledge of the doctrines of any “school” (or schools) given the name *akhbārī* before him is limited. Although it is possible to speak of general “traditionist” and “rationalist” tendencies within Imāmī thought prior to al-Astarābādī, the use of Akhbārī as the name of a school emerged only after al-Astarābādī.

2. AL-ASTARĀBĀDĪ AND THE AKHBĀRĪ POSITION

Al-Astarābādī’s best-known work, entitled *al-Fawāʿid al-madaniyya*, is a systematic denun-

236. MOMEN, Moojan. « Usuli, Akhbari, Shaykhi, Babi: The Tribulations of a Qazvin Family ». *Iranian Studies* 36, 3 (2003), pp. 317-337.

This article examines the shifting doctrinal rivalries between the shi'ite juridical schools of Usulism and Akhbarism, as well as the impact of prominent heterodox phenomena such as the Šayhī and Bābī movements, against the backdrop of the history of the prominent Baraghani family of Qazvīn of the late 18th and early 19th centuries. The Baraghani family has historically been associated with the rise of the clerical elite in Iran under the banner of 'Uṣūlī Shi'ism and its emphasis on the independent juridical power of the *mujtahid*. Momen focuses on how this family enjoyed considerable prestige and power in early Qajar Qazvīn thanks to the efforts and teachings of three brothers, Mullā Taqī, Mullā Šāliḥ, and Mullā 'Alī. Initially repulsed by the *ahbārī* community of Qazvīn, these brothers managed ultimately to reintegrate themselves and rise to considerable power as Mullā Taqī became a chief judiciary official, while Mullā Šāliḥ established and administered the Salihiyya *madrassa*. Familial rifts began appearing with the advent of the Shaikhi (or Kafshi) movement and its renewal of mystical philosophical traditions once associated with Mullā Šadrā and Mir Dāmād; specifically, Mullā Šāliḥ's eldest daughter, the soon-to-be famous Qurrat al-'Ayn Ṭāhira, was attracted to the teachings of Šayḥ Ahmad and used her teaching position in the Salihiyya *madrassa* to propagate the Shaikhi movement. Familial tension, most notably between uncle (Mullā Taqī) and niece (Ṭāhira) intensified to the point that Ṭāhira left Qazvīn to study in Karbalā. Ṭāhira would show remarkable doctrinal adaptability as she then joined the nascent Bābī movement and earned considerable prestige as one of the highly-ranked "letters of life" (*ḥurūf al-ḥayy*). Returning to Qazvīn after a period of imprisonment and expulsion by the Ottoman authorities in Karbalā, Ṭāhira exacerbated Bābī-'Uṣūlī frictions in family and city alike by continuing to preach and endorse the arguably heterodox claims of the Bāb. Matters culminated in October 1847 when Mullā Taqī was murdered by a Bābī adherent, and orthodox members of the Baraghani family (including Ṭāhira's former husband) called for the castigation and punishment of anyone associated with Babism. Momen provides sufficient evidence to question how the Baraghani family has 'rewritten' its own history to sanitize it of the injurious reputation of the heterodox Ṭāhira but also to question the characterization of early Qajar Iran as a period of unrivalled growth for 'Uṣūlī Twelver Shi'ism.

C.M.

Usuliyye
Akhbariyye
Seyhiyye
Bahaiyye

2006