

321-2; Brockelmann, I, 236, S I, 377; Muḥammad b. 'Abd al-Wahhâb Kāzwinî, *Sharḥ-i Hāl-i Abū Sulaymân Mantîkî Sidjîstānî* (Publ. de la Société des Études Iraniennes, no. 5), Chalons-sur-Saône 1933 = *Bist Maḥāla*, Teheran 1934, 94 ff.

(S. M. STERN)

**ABU 'L-SU'ÜD MUḤAMMAD B. MUḤYI 'L-DİN MUḤ. B. AL-'IMÂD MUŞTARĀ AL-'IMÂDÎ**, known as *Khodja Çelebi* (Hoca Çelebi), famous commentator of the *Kur'ân*, Ḥanafî scholar and *Shaykh* al-Islâm, born 17 Şafar 896/30 December 1490, died 5 Djumâdâ I 982/23 August 1574. His father, a native of Iskilîb (Iskilip, west of Amasia) had been a notable scholar and *şüfi*. Abu 'l-Su'ûd began his career as a teacher, being eventually promoted to one of the "Eight Madrasas" of Sultân Muḥammad II. In 939/1533 he was appointed *kādi*, first in Brûsa (Bursa), then in Istanbul; in 944/1537 he became *kādi 'asker* of Rumelia, and in 952/1545 Sultân Sulaymân I. made him Grand Muftî or *Shaykh* al-Islâm. He kept this post for the rest of his life, under Sulaymân and his successor Salîm II. Abu 'l-Su'ûd was bound to Sulaymân by real friendship, and though he could not quite maintain his exclusive influence under Salîm, this Sultân too held him in high esteem. The one reproach that is made against him is his scheming and his eagerness for the intimacy of the great. To Sulaymân, he justified the killing of Yazîdîs, and to Salîm, the attack on Cyprus, in breach of a treaty of peace with Venice. He was buried in the Abū Ayyûb quarter of Istanbul, where his tomb still exists. When the news of his death reached the Holy Cities, funeral prayers for an absent person were said for him. Several of his disciples held important positions under Salîm II, Murâd III, and Muḥammad III.

As *Shaykh* al-Islâm, Abu 'l-Su'ûd succeeded in bringing the *kānûn*, the administrative law of the Ottoman Empire, into agreement with the *shari'a*, the sacred law of Islam. Supported by Sulaymân, he completed and consolidated a development which had already started under Muḥammad II. He formulated, consciously and in sweeping terms, the principle that the competence of the *kādîs* derives from their appointment by the Sultan, and that they are therefore bound to follow his directives in applying the *shari'a*. Already as *kādi 'asker* he had begun, on the orders of the Sultan, to revise the land law of the European provinces and to apply to it the principles of the *shari'a*. (On the effects of this revision, see P. Lemerle and P. Wittek, in *Archives d'Histoire du droit oriental*, 1948, 466 ff.) His *fatwās*, of which a number still exist in the original, were brought together in several semi-official and private collections. In keeping with his general aim, Abu 'l-Su'ûd took account of the practice in authorising the *wakf* of movables and in particular of money, the giving and taking of remuneration for teaching and other religious duties, (on these two questions, he became involved in polemics), in allowing the *Qaragöz* play, and in refraining, in the end, from giving a *fatwā* against the use of coffee. Whilst he appreciated orthodox *Şûfism*, he did not hesitate to authorise the execution of extremist *şûfis*.

In his spare time, Abu 'l-Su'ûd composed a commentary on the *Kur'ân*, drawn mainly from al-Bayḍāwî and al-Zamakhsharî, with the title *Irshād al-'Aql al-Salim*; it became popular in the Ottoman Empire and beyond its frontiers, found several commentators and was printed a number of times. Among his other, smaller works, a book

of prayers drawn from traditions and meant to be learned by heart (*Du'ā-nāma*, or *R. fi 'l-Ad'iya al-Ma'thûra*), may be mentioned. He also wrote some poetry in Arabic, Persian and Turkish.

*Bibliography*: 'Alî Efendi Manuḥ (d. 992/1584), *al-'Iḥd al-Manẓûm*, Cairo 1310 (on the margin of Ibn Khallikân, *Wafayât* ii), 282 ff.; 'Atâ'î, *Dhayl-i Şakā'ih*, Istanbul 1268, 183 ff.; Peçewî, *Tārîkh*, i, Istanbul 1281, 52 ff.; Ibn al-'Imâd, *Shadharât al-Dhahab*, viii, 398 ff.; Brockelmann, II, 579 f.; S II, 651; M. Hartmann, in *Isl.*, 1918, 313 ff. (on the publication of Sulaymân's *Kānûn-nāma-yi Dîadîd*, containing *fatwās* of Abu 'l-Su'ûd, and of Abu 'l-Su'ûd's *Ma'rûdât*, another collection of his *fatwās*, in MTM, I 1-2); P. Horster, *Zur Anwendung des Islamischen Rechts im 16. Jahrhundert*, Stuttgart 1935 (re-edition and translation of the *Ma'rûdât*); Gibb, *Ottoman Poetry*, iii, 116; Ömer Lütfî Barkan, *XV. ve XVI. asırlarda Osmanlı imparatorluğunda zirai ekonominin hukukî ve mâlî esaslar*, Istanbul 1945; M. Cavid Baysun, in *IA*, iv, 92 ff.; M. Tayyib Okîç, in *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, i, 48 ff.; Yusuf Ziya Yörükân, *ibid.* 137 ff.; Okîç, *ibid.* ii, 219 ff. (J. SCHACHT)

**ABÜ TÂHIR SULAYMÂN AL KARMATÎ** [see *AL-DJANNÂBÎ*].

**ABÜ TÂHIR TARSÜSÎ** (TARTÜSÎ, TÛSÎ) MUḤAMMAD B. ḤASAN B. 'ALÎ B. MÛSÂ, a person otherwise unknown, said to be the author of several novels in prose, prolix in style and of great length, a confused mixture of Arab and Persian legendary traditions, written in Persian and afterwards translated into Turkish. These include *Qahramân-nāma* (about Qahramân, a hero from the epoch of Hūshang, semi-mythical king of Irân), *Kirân-i Habashî* (the story of a hero from the time of the Kayânîd king Kay Qubād), *Dārâb-nāma* (history of Darius and Alexander).

*Bibliography*: Firdawsî, *Livre des rois*, ed. and transl. of J. Mohl, i, preface 74 ff.; H. Ethé, in *Grundr. d. iran. Philol.*, ii, 318; E. Blochet, *Cat. mss. persans Bibl. Nat. Paris*, nos. 1201-2; *idem*, *Cat. mss. turcs*, anc. fonds, nos. 335-7; Ch. Rieu, *Cat. Turkish MSS Brit. Mus.*, 219 ff. (H. MASSÉ)

**ABÜ TÂKA** [see *SIKKA*].

**ABÜ TÂLIB**, son of 'Abd al-Muṭṭalib b. Hāshim and Fāṭima bint 'Amr (of Makḥẓûm), and full brother of Muḥammad's father. His own name was 'Abd Manāf. He is said to have inherited the offices of *siḳāya* and *riḳāda* (providing water and food for pilgrims) from his father, but at the Hîlf al-Fuḡl and war of the Fijḍār his brother al-Zubayr seems to have been the leading man of Hāshim. He fell into debt, and to meet this surrendered the *siḳāya* and *riḳāda* to al-'Abbās. Nevertheless he seems to have remained chief of the clan of Hāshim, and their quarter of the town was called the *shî'b* of Abū Tâlib. When 'Abd al-Muṭṭalib died, he looked after Muḥammad, and is said to have taken him on trading journeys to Syria. He continued to protect Muḥammad when he came forward as prophet, even when most of the other clans of *Quraysh* boycotted Hāshim and al-Muṭṭalib; there were presumably also economic reasons for the boycott. He died shortly after the end of the boycott, about 619, and was probably succeeded as chief by his brother Abū Lahab. Of his sons by Fāṭima bint Asad b. Hāshim, 'Alî (who is said to have been brought up by Muḥammad) and Dî'afar became Muslims, while Tâlib fought against Muḥam-

mad at Badr. He himself, though protecting Muḥammad, clearly did not become a Muslim; but the point was much discussed and varying traditions circulated, in connection with the theological question of the fate of those who lived before Muḥammad's mission.

**Bibliography:** Ibn Hishām, 114-7, 167-77; Ibn Sa'd, i/1, 75-9, 134-5, 139-41; Ṭabarī, i, 1123-6, 1173-85, 1198-9; Ibn Ḥaǧǧar, *Iṣāba*, iv, 211-9; Th. Nöldeke, in *ZDMG*, 1898, 27-8; Goldziher, *Muh. Studien*, ii, 107; Caetani, *Annali*, i, 158, 298, 307, etc.; F. Buhl, *Das Leben Muhammads*, 115-8; Montgomery Watt, *Muhammad at Mecca*, index. (W. MONTGOMERY WATT)

**ABŪ ṬĀLIB KALĪM** [see KALĪM].

**ABŪ ṬĀLIB MUḤAMMAD B. 'ALĪ AL-ḤĀRITHĪ AL-MAKKĪ**, d. in Baghdād in 386/998, muḥaddith and mystic, head of the dogmatic *madhhab* of the Sālimiyya [q.v.] in Baṣra. His chief work is the *Kūt al-Kulūb*, Cairo 1310, whole pages of which were copied by al-Ǧhazālī in his *Iḥyā' 'Ulūm al-Dīn*.

**Bibliography:** Brockelmann, I, 200, SI, 359-66; Sayyid Murtaqā, *Ithāf*, Cairo, ii, 67, 69 and passim; *Shā'rawī, Laṭā'if*, Cairo, ii, 28; Ibn 'Abbād al-Rundī, *al-Rasā'il al-Kubrā*, lith. Fez 1320, 149, 200-1; L. Massignon, *Essai sur les origines du lexique technique de la mystique musulmane*, 2nd ed., index and reff. cited. (L. MASSIGNON)

**ABŪ ṬĀLIB KHĀN** (1755-1806), the son of Ḥāǧǧī Muḥammad Beg, of Turkish descent, was born at Lucknow. His early years were spent in Murshidābād at the court of Muẓaffar Dīang. With the accession of Āṣaf al-Dawla (1775) he returned to Oudh and was appointed *'amaldār* of Itāwah and other districts. He also served as a revenue official under Colonel Hannay who farmed the country of Sarwār. He was later employed by Nathaniel Middleton, the English Resident, and was connected with Richard Johnson in the management of the confiscated *djāgirs* of the Begams of Oudh. He remained in Oudh until 1796. In February 1799 he sailed from Calcutta to Europe where he visited England, France, Turkey, and other countries, returning to India in August 1803. An account of his travels, the *Masir-i Ṭālibī fi Bilād-i Iṣrāndī* was published in 1812 and translated into English by C. Stewart (1814) and into French by Ch. Malo (1819). He also wrote the *Lubb al-Siyar wa-Dīahān-numā* and the *Khulāṣat al-Aḥkār*. His *Taẓīh al-Ǧhāfīlīn*, a history of Oudh under Āṣaf al-Dawla, is an important source for the careers of Ḥaydar Beg and the various English residents, and contains a spirited defence of Hannay's revenue administration (English trans. by W. Hoey, 1888). He published also the first edition of the *dīwān* of Ḥāfīz, Calcutta 1791.

**Bibliography:** Elliot and Dowson, *History of India*, viii, 298 ff.; Rieu, *Cat. of Persian Mss.*, i, 378 ff. (C. COLLIN DAVIES)

**ABŪ TAMMĀM ḤABĪB B. AWS**, Arabic poet and anthologist. According to his son Tammām he was born in the year 188/804; according to an account deriving from himself, in the year 190/806 (*Aḥbār*, 272-3) and in the town of Dīāsīm between Damascus and Tiberias. He died according to his son in 231/845, according to others 2 Muḥarram 232/29 Aug. 846 (*ibid.*). His father was a Christian by name *Thādhūs* (Thaddeus, Theodosius?) who kept a wine-shop in Damascus. The son altered the name of his father to Aws (*Aḥbār*, 246) and invented for himself a pedigree connecting him with the tribe of Ṭayyi'. He was mocked on the score of this false

pedigree in satirical verses (*Aḥbār*, 235-8); later, however, the pedigree appears to have found acceptance, and Abū Tammām is therefore frequently referred to as "the Ṭayyite" or "the great Ṭayyite". He spent his youth as a weaver's assistant in Damascus (Ibn 'Asākir, iv, 19). Subsequently he went to Egypt where at first he earned his living by selling water in the Great Mosque, but he also found opportunity to study Arabic poetry and its rules. The exact chronology of his life is difficult to reconstruct, at all events until the happenings mentioned in his poetry and the biography of the men eulogised by him are accurately established. According to one tradition he composed his first panegyrics in Damascus for Muḥ. b. al-Dīahm, brother of the poet 'Alī b. al-Dīahm (*al-Muwashṣhah*, 324). This, however, can hardly be correct, as this personage was only in 225 appointed governor of Damascus by al-Mu'taṣim (Khalīl Mardam Bek, in the preface to the *Dīwān* of 'Alī b. al-Dīahm, 4). According to the poet's own account (*Aḥbār*, 121), he composed his first poem in Egypt for the tax-collector 'Ayyāsh b. Lahī'a (al-Badī'ī, 181). He was, however, disappointed by him and repaid him, as often in similar circumstances, with lampoons (cf. al-Badī'ī, 174 ff.). Al-Kindī (*Governors and Judges of Egypt*, ed. Guest, 181, 183, 186, 187) quotes some verses of Abū Tammām referring to events in Egypt in the years 211-4. From Egypt Abū Tammām returned to Syria. At this time are to be placed, apparently, the encomia and lampoons on Abu 'l-Mughīth Mūsā b. Ibrāhīm al-Rāfiqī. When al-Ma'mūn returned from his campaign against the Byzantines (215-8), Abū Tammām, clad in the bedouin attire beloved by him all his life, offered him a *ḥaṣīda*, which however was not to the caliph's taste, since he took exception to the fact that a bedouin should compose urban poetry (Abū Hilāl al-'Askarī, *Dīwān al-Ma'ānī*, ii, 120). At this time the young Buḥturī perhaps came into contact with him in Ḥimṣ (*Aḥbār*, 66, cf. 105).

Abū Tammām first rose to fame and became generally known under al-Mu'taṣim. On the destruction of Amorium in the year 223/838 (cf. 'AMMŪRIYYA) the Mu'tazilite chief qāḍī Aḥmad b. Abī Du'ād [q.v.] sent him before the caliph in Sāmarrā. The caliph recalled the harsh voice of the poet, which he had heard in Maṣīṣa, and granted Abū Tammām an audience only after making sure that he had with him a *rāwī*, or reciter, with a pleasant voice (*Aḥbār*, 143-4). Then began Abū Tammām's career as the most celebrated panegyrist of his time. In addition to the caliph he eulogised in his *ḥaṣīdas* the highest dignitaries of his epoch. One of these was Ibn Abī Du'ād, whom, however, he offended temporarily through a poem in which the South Arabs (to whom the tribe of Ṭayyi' belonged) were greatly extolled to the disadvantage of the North Arabs (from which the chief qāḍī claimed descent). An apologetic *ḥaṣīda* had to be addressed to the patron before his reinstatement was effected (*Aḥbār*, 147 ff.). Other personalities eulogised by him were, for example, the general Abū Sa'īd Muḥ. b. Yūsuf al-Marwazī, who had distinguished himself in the war against Byzantium and in the operations against the Khurramite Bābak, and his son Yūsuf, killed by the Armenians in 237 while governor of Armenia; Abū Dulaf al-Ḳāsim al-'Idīlī, d. 225; Ishāk b. Ibrāhīm al-Muṣ'abī, police chief (*ṣāhib al-djīs*) of Baghdad from 207 to 235. Ḥasan b. Wāḥb, secretary to the wazīr Muḥ. b. 'Abd al-Malik al-Zayyāt was a particular admirer of Abū Tammām. Abū Tammām also travelled several times to visit