

gifted of the Almohad caliphs. The son of a Maṣmūdī woman—the daughter of the ḥādī Ibn 'Imrān—and born in the heart of the Atlas, in Tinmallal, he was instructed in Marrākush in the doctrine of the *ṭawḥīd*. Nevertheless, in spite of his Maghribi birth and education, his long stay in Seville, where he arrived at the age of seventeen years, made of him an Andalusian litterateur as refined as one of the *mulūk al-ṭawā'if*. Surrounded by famous philosophers, physicians and poets, he perfected his literary knowledge and developed his artistic taste. Seduced by the charm of Seville, he gave it back the title of capital of al-Andalus, which had been taken away by his father at the end of his reign, and endowed it with numerous monuments and public works. He took pleasure in taking part in the scientific meetings adorned by men like Ibn Tufayl, Ibn Ruṣḥd and Ibn Zuhr, who, encouraged by him, produced their most celebrated works.

At the same time, thanks to the terror with which his father had imposed his authority, this friend of scholarship was able to enjoy an absolute power in the Maghrib. Ifrīqiya was still under his control and the dangerous enclave of Ibn Mardaniṣh in Murcia disappeared. Yet in spite of appearances, the ceaseless war against the Christians in al-Andalus made manifest his incapacity as a military leader, the low morale of his enormous armies and the inefficiency of his commissariat. The small Christian states of the Peninsula, though divided by internal quarrels, could, in spite of their lack of men and resources, inflict on him the severest reverses. His urgent desire to pursue the *ḍjihād* did not suffice to check the Christians' drive, and led to his death before the Portuguese castle of Santarem.

Bibliography: Ibn 'Idhārī, *al-Bayān al-Mughrib*, iv, transl. Huici, Tetuan 1953, 1-84; Marrākushī, *Mu'ḍīb* (Dozy), 169 ff.; Ibn Khaldūn, *Ibar*, i, 318 ff.; Ibn Abī Zar', *Rawḍ al-Kirfās*, Fez, 130 ff.; *al-Hulal al-Mawṣiyya* (Allouche), 131, transl. Huici, 188; R. Dozy, *Recherches*, i, 167, ii, 443-80; *Primera Crónica General* (R. Menéndez Pidal), i, 675; E. Lévi-Provençal, *Documents inédits d'histoire almohade*, 126-214; da Silva Tarouca, *Crónicas dos sete primeiros reis de Portugal*, i, 99 ff. (A. HUICI MIRANDA)

ABŪ L-YAKẒĀN MUḤAMMAD B. AL-AFLAH
[see RUSTAMIDES].

ABŪ YA'LĀ B. AL-FARRĀ' [see IBN AL-FARRĀ'].

ABŪ YAZĪD (BĀYAZĪD) ṬAYFŪR B. 'ISĀ B. SURUṢHĀN AL-BIṢṬĀMĪ, one of the most celebrated Islamic mystics. With the exception of short periods, during which he was obliged to live far from his home town owing to the hostility of orthodox theologians, he spent his life in Biṣṭām in the province of Kūmis. There he died in 261/874 or 264/877-8. The Ilkhānīd Uljaytu Muḥammad Khudābanda is reputed to have had a dome erected over his grave in the year 713/1313. He wrote nothing, but some five hundred of his sayings have been handed down. In part they are extremely daring and imply a state of mind in which the mystic has an experience of himself as of one merged with the deity and turned into God (*'ayn al-ḍjam*). They were collected and handed down by his circle and people who visited him, in the first place by his disciple and attendant Abū Mūsā (I) 'Isā b. Ādam, son of his elder brother Ādam. From him the celebrated ṣūfī of Baghdād, al-Djunayd, received sayings of this nature in Persian and translated them into Arabic (*Nūr*, 108, 109, 122). The chief traditionist from Abū Mūsā is his son Mūsā b.

'Isā, known as "Ammī", from whom the tradition was handed down by "the lesser Ṭayfūr" b. 'Isā, whose place in the family genealogy is not quite clear, and by other traditionists. Among the visitors who recorded sayings of Abū Yazīd must be named in the first place Abū Mūsā (II) al-Dabīlī, of Dabīl in Armenia (*Nūr*, 55) and Abū Ishāk Ibrāhīm al-Harawī, known as Istanba (Satanba), a pupil of Ibrāhīm b. Adham (*Hilya*, x, 43-4) and the celebrated Ṣūfī Aḥmad b. Khidrōya who visited him on the pilgrimage. Abū Yazīd was a friend of Dhū 'l-Nūn al-Miṣrī. Djunayd wrote a commentary on his utterances, portions of which are preserved in *al-Luma'* of al-Sarrājī. The most circumstantial source on Abū Yazīd's life and sayings is the *Kitāb al-Nūr fī Kalimat Abī Yazīd Ṭayfūr*, by Abū 'l-Faḍl Muḥ. b. 'Alī b. Aḥmad b. al-Husayn b. Saḥl al-Sahlaḡī al-Biṣṭāmī, born 389/998-9, died 476/984 (not quite satisfactory edition by 'Abd al-Rahmān Badawī, *Shahāt al-Sūfiyya*, i, Cairo 1949). Amongst al-Sahlaḡī's authorities the most important are: Abū 'Abd Allāh Muḥ. b. 'Abd Allāh al-Shirāzī Ibn Bābōya, the celebrated biographer of al-Hallājī, died 442/1050, whom al-Sahlaḡī met in the year 419 or 416 (*Nūr*, 138) and Shaykh al-Maṣhā'ikh Abū 'Abd Allāh Muḥammad b. 'Alī al-Dāstānī (Hudjwiri, *Kashf al-Mahdīyūb*, ch. xii). The *al-Kaṣd ilā Allāh* of the pseudo-Djunayd contains a legendary embellishment of Abū Yazīd's "Journey to Heaven" (R. A. Nicholson, *An early Arabic version of the Mi'rāj of Abū Yazīd al-Biṣṭāmī*, in *Islamica*, 1926, 402-15).

Abū Yazīd's teacher in ṣūfism was a mystic who was ignorant of Arabic, by name Abū 'Alī al-Sindī, whom he had to teach the Qur'ān verses necessary for prayer, but who in return introduced him to the *the Unio Mystica*. It is not impossible that Indian influences may have affected Abū Yazīd through him. Abū Yazīd was, in contrast for instance with the later ṣūfīs Abū Ishāk al-Kāzarūnī and Abū Sa'īd b. Abī 'l-Khayr, a wholly introvert ṣūfī. He did not exercise, as they did, a social activity (*khidmat al-fukarā'*), yet was ready to save humanity, by vicarious suffering, from hell. He even finds words to criticize the infernal punishment meted out to the damned, who are, after all, but a handful of dust. The "numinous" sense is extremely highly developed in him, together with a sense of horror and awe before the Deity, in whose presence he always felt himself an unbeliever, just about to lay aside the girdle of the magians (*zunmār*). His passionate aspiration is aimed at absolutely freeing himself through systematic work upon himself ("I was the smith of my own self": *ḥaddād nafsi*), of all obstacles separating him from God (*ḥudjūb*), with the object of "attaining to Him". He describes this process in extremely interesting autobiographical sayings with partly grandiose images. The "world" (*dunyā*), "flight from the world" (*zuhd*), "worship of God" (*'ibādāt*), miracles (*karāmāt*), *dhikr*, even the mystic stages (*makāmāt*) are for him no more than so many barriers holding him from God. When he has finally shed his "I" in *fanā'* "as snakes their skin" and reached the desired stage, his changed self-consciousness is expressed in those famous hybrid utterances (*shatahāt*) which so scandalized and shocked his contemporaries: "Subḥānī! Mā a'ḡama sha'ni"—"Glory be to me! How great is My majesty!"; "Thy obedience to me is greater than my obedience to Thee"; "I am the throne and the footstool"; "I am the Well-preserved Tablet"; "I saw the Ka'ba walking round me"; and so on. In meditation he made flights into the supersensible

world; these earned him the censure that he claimed to have experienced a *mi'rādī* in the same way as the Prophet. He was in the course of them decorated by God with His Singleness (*waḥdāniyya*) and clothed with His "I-ness" (*ananiyya*), but shrank from showing himself in that state to men; or flew with the wings of everlastingness (*daymūmiyya*) through the air of "no-quality" (*lā-kayfiyya*) to the ground of eternity (*azaliyya*) and saw the tree of "one-ness" (*aḥadiyya*), to realise that "all that was illusion" or that it "was himself" who was all that, etc. In such utterances he appears to have reached the ultimate problem of all mysticism. A later legend makes him solve with ease conundrums put to him in a Christian monastery, thus effecting the wholesale conversion of the monastery to Islam.

Bibliography: Sarrāḍī, *Luma'*, ed. Nicholson, 380-93 and indexes; Sulamī, *Ṭabaḳāt al-Ṣūfiyya*, Cairo 1953, 67-74; Anṣārī Harawī, *Ṭabaḳāt al-Ṣūfiyya*, MS Nāfiḍh Pasha 425, 38a-41b; Ḍjāmī, *Nafaḥāt al-Uns*, ed. Nassau Lees, 62 ff.; Abū Nu'aym, *Ḥilyat al-Awliyā'*, x, 33-42; Kūshayrī, *Risāla*, Cairo 1318, 16-7; Huḍjwīrī, *Kashf al-Maḥjūb*, ch. xi, no. 12; 'Abd al-Raḥmān Badawī, *Shafaḥāt al-Ṣūfiyya*, i, *Abū Yazīd al-Biṣṭāmī*, Cairo 1949—contains the *Kitāb al-Nūr* of Saḥlaḡi, the relevant excerpts from Sibṭ b. al-Ḍjawzī's *Mir'āt al-Zamān*, *Nafaḥāt al-Uns*, the *Ṭabaḳāt* of al-Sulamī and the legendary story about the monks. (This last is treated by A. J. Arberry, *A Biṣṭāmī legend*, *JRAS* 1938, 89-91. It also exists in Turkish, MS Eyyūb Mihrshāh Sulṭān, 202 and 443; Fātiḥ 5334; in Arabic, Fātiḥ 5381.) Rūzbihān Bakī, *Sharḥ al-Shaḥīyyāt*, MS Shēhid 'Alī Pasha 1342, 14b-26b; Ibn al-Ḍjawzī, *Talbis Iblīs*, 364 ff.; 'Attār, *Tadhkirat al-Awliyā'*, ed. Nicholson, 134 ff.; Ibn Khallikān, *Bulāk* 1275, i, 339; Nūr Allāh Shuṣhtarī, *Maḍjālis al-Mu'minin*, m. 6; Khwānsārī, *Rawḍat al-Diannāt*, 338-41; R. A. Nicholson, in *JRAS*, 1906, 325 ff.; L. Massignon, *Essai... mystique musulmane*, Paris 1922, 243-56. Picture of his tomb in Ṣanī' al-Dawla Muh. Ḥasan Khān, *Maṭla' al-Shams*, Teheran 1301, i, 69-70; E. Diez, *Die Kunst der islamischen Völker*, Berlin 1917, 69.

(H. RITTER)

ABŪ YAZĪD MAḲHLAD B. KAYDĀD AL-NUKKĀRĪ, Khārīdīte leader (belonging to the Ibādī al-Nukkār [*q.v.*]), who by his revolt shook the Fāṭimid realm in North Africa to its foundations. His father, a Zanāta Berber merchant from Taḳyūs (or Tūzar) in the district of Kaṣṭiliya, bought in Tadmakāt a slave girl called Sabika, who bore him Abū Yazīd about 270/883 (apparently in the Sūdān). Abū Yazīd studied the Ibādī *maḍḥhab* and became a schoolmaster in Tāhart. At the time of the victory of Abū 'Abd Allāh al-Shī'ī he moved to Taḳyūs and started, in 316/928, his anti-government propaganda. After a first arrest, when he was, however, immediately released, he went to the Awrās mountain among the Hawwāra clan of the Banū Kamlān, among whom he gained a large following (they remained to the end his staunchest supporters); the Nukkārī imām Abū 'Ammār al-A'mā defeated to him the leadership. Abū Yazīd was arrested in Tūzar, but Abū 'Ammār broke into the prison and liberated him. He spent a year in the district of Sumāṭa, after which he returned to the Awrās.

In 332/943 he started his revolt. He took Tabissa and Marmāḍjanna (where he received as a present his favourite riding donkey, whence his surname *ṣāḥib al-ḥimār*), al-Urbus (Laribus; 15 *Dhu 'l-Hijja*

332), Bādja (13 Muḥarram 333), and entered al-Kayrawān on 23 Ṣafar, executing the Fāṭimid commander Khallī b. Ishāk and the *ḥādī* of the city. The Sunnis of al-Kayrawān were at first not unsympathetic to one who, though a heretic himself, liberated them from Fāṭimid rule (for the attitude of the Mālikī *fuḳahā'* cf. Abū Bakr al-Mālikī, *Riyāḍ al-Nufūs*, analyzed by H. R. Idris, in *REI*, 1936, 80-7; Abu 'l-'Arab, ed. Ben Cheneb (*Classes des Savants de l'Ifrīqiya*), introd., viii f., xvi); but the exactions of the Berbers alienated them more and more. On the other hand the stricter sectarians became not a little dissatisfied when they saw their leader abandon his former simple habits, wear silken garments and mount a thoroughbred horse.

Leaving his son Faḍl and Abū 'Ammār in al-Kayrawān, Abū Yazīd engaged and defeated, on 12 Rabī' I, the Fāṭimid general Maysūr (whom he killed) and approached al-Mahdiyya. After an attempt to take the city by storm (3 *Ḍjumādā* II), during which he reached the *muṣallā* (according to a celebrated Fāṭimid legend, it had been foretold by al-Mahdī that a future, very dangerous, rebel would reach that *muṣallā*, but would not get farther), he laid siege to it. After repeated attempts throughout *Ḍjumādā* II, Raḍjab and Shawwāl to storm the city, and after counterattacks by the besieged in *Dhu 'l-Ka'da* 333 and Ṣafar 334, Abū Yazīd withdrew to al-Kayrawān. He made repentance for his luxury and returned to his former simple life; and so the Berbers again flocked to his standard. Heavy fighting went on round Tūnis (which changed hands several times) and Bādja; in Rabī' II Ayyūb, a son of Abū Yazīd, was seriously defeated by the Fāṭimid general al-Ḥasan b. 'Alī but soon took his revenge. Al-Ḥasan retired to the Kutāma country, and established himself firmly (taking Tīḍjis and Bāghāya) in the rear of Abū Yazīd. On 6 *Ḍjumādā* II Abū Yazīd laid siege to Sūsa. Al-Kā'im died on 13 Shawwāl, and a small cavalry detachment sent out from al-Mahdiyya by his successor, al-Manṣūr, succeeded in routing Abū Yazīd before Sūsa (21 Shawwāl), so that he hastily returned to al-Kayrawān. In the meantime, the populace of al-Kayrawān had risen against Abū 'Ammār and now excluded Abū Yazīd from the city. Al-Manṣūr entered al-Kayrawān on 23 Shawwāl; after several futile attacks on the Fāṭimid army entrenched in the city (*Dhu 'l-Ka'da* 334, Muḥarram 335) and after a heavy battle on 13 Muḥarram, Abū Yazīd withdrew towards the west. Al-Ḥasan b. 'Alī moved against some of the remaining garrisons of Abū Yazīd (such as that in Bādja) and joined the army of al-Manṣūr. The fleet of the Umayyad admiral Ibn Rumāhis, which was on its way to Ifrīqiya, turned back on the news of Abū Yazīd's rout. (For the embassies of Abū Yazīd to 'Abd al-Raḥmān III, cf. also Ibn 'Idhārī, ii, 228 ff.; E. Lévi-Provençal, *Hist. Esp. mus.*, ii, 103-4.)

Abū Yazīd fled westwards, al-Manṣūr close on his heels. Al-Manṣūr left al-Kayrawān on 26 Rabī' I, reached (via Sabība and Marmāḍjanna) Bāghāya, and from there pursued Abū Yazīd to Billizma, Ṭubna and Biskra (which he reached on 5 *Ḍjumādā* I). From there he returned to Ṭubna, defeated Abū Yazīd near Maḳḳara (12 *Ḍjumādā* I) and entered al-Masīla. Abū Yazīd fled to Ḍjabal Sālāt; when al-Manṣūr searching for him in vain in that wild country, went westwards to the Ṣinḥādja country, Abū Yazīd, in the rear of al-Manṣūr, besieged al-Masīla. Al-Manṣūr returned and entered al-Masīla on 5 Raḍjab, on which Abū Yazīd took refuge in the mountains of 'Aḳār and Kiyāna. Leaving al-