

biographical works, Yākūt, *Muʿjam*, s.v. Suhraward, and Samʿānī, *K. al-Ansāb*, s.v. al-Suhrawardī.

(M. PLESSNER\*)

AL-SUHRAWARDĪ, ABU 'L-NAḌJĪB 'ABD AL-KĀHIR b. 'Abd Allāh al-Bakrī, Ḍiya' al-Dīn, a Sunnī mystic who flourished in the 6th/12th century.

Born about 490/1097 in Suhraward [q.v.], west of Sulṭāniyya, in the Ḍjibāl region, Abu 'l-Naḍjīb, genealogically linked with Abū Bakr, died in 563/1168 at Baghdād. Abu 'l-Naḍjīb moved to Baghdād as a young man, probably in 507/1113, where he studied *ḥadīth*, Ṣhāfi'ī law, Arabic grammar and belles-lettres. A paternal uncle of Abu 'l-Naḍjīb, 'Umar b. Muḥammad (d. 532/1137-8), head of a Ṣūfī convent in Baghdād, invested him with the Ṣūfī *khirka* [see ṬARĪKA]. Probably before his arrival in Baghdād, Abu 'l-Naḍjīb already studied *ḥadīth* in Iṣfahān. At about 25, in Baghdād, he abandoned his studies at the Nizāmiyya [q.v.], a Saldjūk institution, in order to lead a solitary life of asceticism. He returned to Iṣfahān to join the illustrious Ṣūfī Aḥmad al-Ghazālī (d. 520/1126 [q.v.]). When he went back to Baghdād he became a disciple of Ḥammād al-Dabbās (d. 525/1130-1) who, albeit considered an illiterate, stands out as a teacher of 'Abd al-Kādir al-Ḍjilānī [q.v.]. Abu 'l-Naḍjīb is said to have earned a living for a number of years as a water-carrier. He began to preach Ṣūfism, and he founded a convent on the western bank of the Tigris. In 545/1150-1 Abu 'l-Naḍjīb was appointed to teach *fikh* in the Nizāmiyya. However, in 547/1152-3 he was dismissed from office, as a result of the power struggle between the caliph and the Saldjūk sultan. Both before and after his appointment at the Nizāmiyya, Abu 'l-Naḍjīb taught *fikh* and *ḥadīth* in his own *madrasa*, situated next to his *ribāt*, and he continued teaching Ṣūfism. In 557/1161-2 he left Baghdād for Jerusalem, but he could not travel beyond Damascus because Nūr al-Dīn Zangī [q.v.] and Baldwin had resumed their hostilities. After being received with honour in Damascus, Abu 'l-Naḍjīb returned to Baghdād. Some years later he died and was buried in his *madrasa* there. His students were numerous and included, in *ḥadīth*, the historian Ibn 'Asākir [q.v.] and the traditionist al-Samʿānī. His disciple 'Ammār al-Bidlisī (d. between 590/1194 and 604/1207) occupies an important place in the history of Ṣūfism as a teacher of Naḍjīm al-Dīn al-Kubrā [q.v.]. Abu 'l-Naḍjīb had his most far-reaching influence, however, through his disciple and nephew, Abū Ḥaṣṣ 'Umar al-Suhrawardī [q.v.], the famous author of the *ʿAwārif al-ma'ārif*.

Abu 'l-Naḍjīb was not a productive author. He wrote the *Ḡharīb al-maṣābiḥ*, a commentary on a popular *ḥadīth* collection, but his fame as a writer rests on his composition of the *ʿĀdāb al-murīdīn*. However, the *ʿĀdāb* became widely known only with the spread of the Suhrawardīyya order founded by his nephew 'Umar after Abu 'l-Naḍjīb's death. In the *ʿĀdāb* Ṣūfism is viewed from the perspective of rules of conduct (*ʿādāb*). The book treats of, *inter alia*, common practices which did not conform to the strict etiquette required by Ṣūfī theory. By applying the traditional concept of *rukḥṣa* ("dispensation", pl. *rukḥṣas*) in a novel way, Abu 'l-Naḍjīb responds to the phenomenon of an affiliation of lay members to Ṣūfism. Whilst Abu 'l-Naḍjīb also draws on various works of al-Sulamī, al-Sarrāḡī and al-Kuṣhayrī [q.v.], he betrays the closest dependence on Ibn Khafīf al-Shīrāzī [q.v.], whose *Kulāb al-Iḳtiṣād* he quotes throughout the *ʿĀdāb*. However, he never identifies him when he excerpts from the *Iḳtiṣād*. The reason for this lies in the fact that Abu

'l-Naḍjīb inverts Ibn Khafīf's fundamentally negative view of *rukḥṣa*: the very dispensations whose adoption by the "truthful novice" Ibn Khafīf interpreted as a failure to fulfill the requirements of *sidk* ("truthfulness"), are introduced in the *ʿĀdāb* and vindicated by Abu 'l-Naḍjīb. It may be argued that the *rukḥṣas* incorporated an element of instability into the Rule and that this heralded a decline from the "high ground" of the Ṣūfī spirituality of Abu 'l-Naḍjīb's predecessors.

*Bibliography*: Suhrawardī, Abu 'l-Naḍjīb, *K. ʿĀdāb al-murīdīn*, ed. M. Milson, Jerusalem 1977; idem, *A Sufi Rule for Novices: Kitāb ʿĀdāb al-murīdīn of Abū al-Naḍjīb al-Suhrawardī. An abridged translation and introduction*, Cambridge, Mass. 1975; I.R. Netton, *The breath of felicity. ʿĀdāb, aḥwāl and maqāmāt and Abū Naḍjīb al-Suhrawardī*, in L. Lewisohn (ed.), *Classical Persian Sufism: from its origins to Rumi*, London 1993, 457-82, repr. in *Seek knowledge. Thought and travel in the House of Islam*, Richmond, Surrey 1996, 71-92; F. Sobieroj, *Ibn Ḥafīf as-Shīrāzī und seine Schrift zur Novizenziehung (Kitāb al-Iḳtiṣād). Biographische Studien, Edition und Übersetzung*, Beirut-Wiesbaden 1996; R. Gramlich, *Die Gaben der Erkenntnis: des ʿUmar as-Suhrawardī (tr. of ʿAwārif al-ma'ārif, Wiesbaden 1978, 3-4; Samʿānī, Ansāb, Ḥaydarābād 1976/1396, vii, 307 (s.v. al-Suhrawardī); Ibn al-Ḍjawzī, Muntaẓam, Ḥaydarābād 1357-9, x, 75; Ibn al-Aṭṭār, Lubāb, Cairo 1386, i, 589-90 (s.v. al-Suhrawardī); idem, Kāmil, Cairo 1301, xi, 149 (s.a. 563); Ibn Khallikān, Wafayāt, ed. I. ʿAbbās, Beirut 1970, iii, 204; Dhahabī, Siyar a'lām al-nubalā', Beirut 1401-5/1981-5, xx, 475-8; idem, al-Iḥār fī ḵabar man ḡhabar, Kuwait 1963, iv, 181-2; Subkī, Ṭabaḳāt al-Shāfi'iyya, ed. M. al-Tanāḥī and ʿA. al-Hulw, Cairo 1383-8/1964-8, vii, 173-5 (no. 881); Ḥamd Allāh Mustawfī, Ṭarīkh, ed. Nawā'ī, n.p. 1336-9, 666; Ṣafādī, al-Wāfi bi 'l-wafayāt, 1931 ff., xix, 48-9; Ḍjāmī, Nafahāt ul-uns, ed. Tawhīdipūr, Tehran 1336/1957, 417; Sha'rānī, al-Anwār al-ḵudsiyya, Beirut 1978, i, 31, 50.*

(F. SOBIEROJ)

AL-SUHRAWARDĪ, SHIHĀB AL-DĪN ABŪ ḤAṤṢ 'UMAR (539-632/1145-1234), one of the most important Ṣūfīs in Sunnī Islam. He was born and grew up in the town of Suhraward [q.v.], later destroyed by the Mongols, in the Persian province of Ḍjibāl, to the west of Sulṭāniyya. He should not be confused with other persons carrying the *nisba* "al-Suhrawardī", in particular, not with his contemporary the mystic Shihāb al-Dīn Yahyā al-Suhrawardī al-Makṭūl [q.v.], put to death in Aleppo in 587/1191 because of his heretical ideas in religious and political matters.

Abū Ḥaṣṣ 'Umar al-Suhrawardī came in his youth to Baghdād, where his uncle Abu 'l-Naḍjīb al-Suhrawardī [q.v.], himself a famous Ṣūfī, introduced him to the religious sciences and made him also familiar with the duties of a preacher. Abū Ḥaṣṣ followed his uncle's courses both in the Nizāmiyya and in the latter's *ribāt* [q.v.] on the shore of the Tigris, a much-visited centre of the Ṣūfī way of life. He often mentions his uncle in his main work *ʿAwārif al-ma'ārif* (e.g. ch. 30, section on humility). Another important teacher of Abū Ḥaṣṣ in Baghdād was the Ḥanbalī Ṣūfī and jurist ṣayyikh, 'Abd al-Kādir al-Ḍjilānī [q.v.]. The close relationship of the still quite young al-Suhrawardī with the famous ṣayyikh, who was already approaching the end of his life, was significant for al-Suhrawardī's later attitude towards religio-dogmatic questions. 'Abd al-Kādir is said to have dissuaded al-Suhrawardī from occupying himself with *kalām* [q.v.]