

Ta'riḫh Baghdād, xi, 113 ff.; al-Subkī, *Ṭabaḳāt*, iii, 114, 219-20; Ibn al-Aṭṭār, viii, 510-1, ix, 77-8, 235, x, 95; I. Goldziher, *Isl.*, 1912, 214; M. Horten, *Die philosophischen Systeme*, 457-62; A. S. Tritton, *Muslim Theology*, 191-3. — 'Abd al-Djabbār's *Ṭabaḳāt al-Mu'tazila* was the main source of Abū Sa'īd al-Bayhaḳī's important historical account of the Mu'tazila in the introduction of his *Sharḥ 'Uyūn al-Masā'il*. Al-Bayhaḳī's account was taken over, in a slightly abbreviated form, by Ibn al-Murtaḍā (ed. Th. W. Arnold). (S. M. STERN)

'ABD AL-FATTĀH FŪMANĪ, Persian historian, lived probably in the 16th-17th centuries. Entering into government service in Fūman, the old capital of Gilān (Ch. Schefer, *Christ. pers.*, ii, 93) he was appointed controller of accounts by the vizier of the place, Behzād-beg, about 1018 or 1019/1609-10. After serving under several other viziers, he was taken to 'Irāk by 'Ādil Shāh. He wrote in Persian *Ta'riḫ-i Gilān*, a history of Gilān from 923/1517 to 1038/1628. This book, published by B. Dorn (with a résumé in his introduction), completes the histories of Ṣāḥir al-Dīn [q.v.] and 'Alī b. Shams al-Dīn [q.v.].

Bibliography: 'Abdu'l-Fattāh Fūmanī's *Geschichte von Gilān* (vol. iii of B. Dorn, *Muhamm. Quellen zur Geschichte d. südl. Küstenländer des Kaspiischen Meeres*). (CL. HUART—H. MASSÉ)

'ABD AL-ḠHANĪ B. ISMĀ'IL AL-NĀBULUSĪ, a mystic, theologian, poet, traveller, and voluminous writer on a variety of subjects, born in Damascus 5 Dhu 'l-Ḥijja 1050/19 March 1641, and the leading figure in the religious and literary life of Syria in his time. His family, traditionally Shāfi'ī (though his father had changed to the Ḥanafī rite), had long been settled in Damascus and Muhibbī describes his great-grandfather as "*shaykh mashā'ikh al-Shām*" (*Khulāṣa*, ii, 433). He early showed an interest in mysticism, joining the Kādiri and Naqshbandī ṭarīḳas, and as a young man shut himself up in his house for seven years, studying the works of Ibn al-'Arabi, Ibn Sab'īn and 'Aff al-Dīn al-Tilimsānī, and bringing on himself by his unconventional behaviour charges of antinomianism. An early work, a *bad'iyya* in praise of the Prophet, was of such virtuosity that his authorship was doubted, until he vindicated himself by writing a commentary on it. In 1075/1664 he made his first journey to Istanbul, and in 1100/1688 he visited the Bīḳā' and Lebanon, in 1101/1689 Jerusalem and Hebron, in 1105/1693 Egypt and Ḥijāz, and in 1112/1700 Tripoli, and wrote accounts of all these travels except the first. His works number (including short treatises) from 200 to 250. His pupils were innumerable, the most important probably being Muṣṭafā al-Bakrī [q.v.]. He died in Damascus on 24 Sha'bān 1143/5 March 1731.

His works fall into three main categories: ṣūfi, poetry, travels. His ṣūfi writings are mostly in the form of commentaries on the works of Ibn al-'Arabi, al-Djīlī, Ibn al-Fāriḍ and others. In these commentaries he does not merely paraphrase and epitomize, but develops the thought in the tradition of the great commentators by original, if sometimes far-fetched, interpretation, which, as it is not exclusively mystical, is an important source for his religious and theological thought in general. In several of his commentaries 'Abd al-Ḡhanī represents a convergence of two trends of mystical thought, the Andalusian-Maghribī trend (Abū Madyan, Ibn Maṣhish, Shuṣṭari, Sanūsī) and the Perso-Anatolian trend

(Awḥad al-Dīn Nūrī, Maḥmūd Uskudārī, Muḥammad Birgali). He wrote also on the orders to which he belonged, as well as on the Mawlawī order. In his original writings he seems to be dominated by the concept of *wahdat al-wuḍūd*; of these original works the most important is the first volume of his great *diwān*.

The *Diwān al-dawāwīn*, which contains the main body of his poetical output, comprises, as well as the first volume on mysticism (published Cairo 1302 etc.), three other volumes, all unpublished, containing eulogies of the Prophet, general eulogies and correspondence, and love-poems respectively. This by no means represents the whole of his poetical output, many of his other works also being written in verse form, and his interest in poetry is reflected in his commentary on the poems of Ibn Ḥanī' al-Andalusī. During his lifetime and after he had a great reputation as a poet (see Amīr Ḥaydar, *Le Liban* (ed. Rustum) i, 8 ff., 22 ff., and for his use of the *muwashshah*, Hartmann, *Muwaṣṣah*, 6).

In his narratives of his travels (see above) it was not 'Abd al-Ḡhanī's intention to present a description of topographical or architectural detail. They are rather records of his own mystical experiences; but at the same time they throw a considerable amount of light on the religious and cultural life of the age. They are important also because they served as models for later travellers, such as the Damascene Muṣṭafā al-Bakrī and the Egyptian As'ad al-Lukaymī. In addition, he wrote works, some of them vast and encyclopaedic, on tafsīr, ḥadīth, kalām, fiqh, interpretation of dreams (a mine of information on the spiritualism and superstitions of his age), agriculture, the lawfulness of tobacco, and many other subjects.

Bibliography: Murādī, *Silk al-durar*, ii, 30-8; Djabartī, *Adjā'ib al-Aṭṭār*, i, 154-7; Muṣṭafā al-Bakrī, *al-Fath al-tariyy fi ... al-shaykh 'Abd al-Ḡhanī* (Ms. in the writer's possession); Ibn al-'Arabi, *Fuṣūṣ al-ḥikam*, ed. 'Affī (Cairo, 1946), i, 23; A. S. Khālidi, *Riḥla ilā diyār al-Shām* (Jaffa, 1946); 'Abboud, *Ruwwād al-naḥḍa al-ḥadītha* (Bairut, 1952), 34 ff.; R. A. Nicholson, *Studies in Islamic mysticism* (Cambridge, 1921) 143 ff.; L. Massignon, *La Passion de al-Hallaj*, passim. (W. A. S. KHALIDI)

'ABD AL-ḤAKK ABŪ MUḤAMMAD [see MARINUS].

'ABD AL-ḤAKK B. SAYF AL-DĪN AL-DIHLAWĪ al-Bukhārī, Abū l-Maḍjīd, with the *takhalluṣ Ḥakki*, Indian author in Arabic and Persian, born Muḥarram 958/Jan. 1551, died 2 Rabi' II 1052/30 June 1642. He spent some time in Faṭhpūr, studying with Fayḍī and Mirzā Nizām al-Dīn Aḥmad, but fell out with them (cf. Badā'ūnī, iii, 113, 115 ff.; *al-Makātib wa l-Rasā'il*, on marg. of *Aḥbār al-Aḥyār*, Delhi, 1332, 160; 'Abd al-Ḥakḳ's book on the writers of Delhi, cf. below, p. 20; *Haft Ikhtim*, s. v. Dihli). He left for the Ḥijāz in 996 (*Adhkhār-i Abrār*, Urdu transl. of Ḡhawṭhī's *Gulsār-i Abrār*, Agra 1326, 559), studying for several years with the famous scholars there (of whom he gave an account in his *Zād al-Muttaḳin*). On his return, he taught for half a century in Delhi. He won the favour of Dījhāngīr (who praises him in the *Tazuk-i Dījhāngīrī*, Aligarh 1864, 282) and Shahjahan. 'Ubayd Allāh Khweshgi, *Mukhtasar Ma'aridī al-Wilāya*, Panjab Univ. Libr. MS. fol. 258 v., quotes a *risāla* by 'Abd al-Ḥakḳ against the "ecstatic phrases" (*shakhiyyāt*) of Aḥmad Kābulī (*Mudjaddid-i alf-i thānī*, d. 1034), but ultimately

the controversy was settled peacefully (Ṣiddiq Hasan Khān, *Tikṣār Dīwān al-Aḥrār*, Bhopal 1298, 185). The tomb of 'Abd al-Ḥakk is in the Ḥawḍ-i Shamsī in Delhi. An inscription on the wall of the *ḥubba* gives a sketch of his life; it is quoted fully in Ghulām 'Alī Āzād, *Ma'āthir al-Kirām*, Agra 1328, 201; *Aḥbār al-Aḥyār*, 6; W. Beale, *Miftāḥ al-Tawārīkh*, Cawnpur 1867, 246; Bashīr al-Dīn Aḥmad, *Wāḳi'āt-i Hukūmat-i Dihlī*, Agra 1919, iii, 305. According to the *Wāḳi'āt*, 'Abd al-Ḥakk's descendants in Delhi were still celebrating every year his 'urs at the tomb.

In his *Ta'rif Kalb al-Alif bi-Kitābatī Fihrist al-Tawālīf*, appended to his treatise on the writers and poets of Delhi (cf. the Urdu periodical *Tārīkh*, Haydarabad-Deccan, vol. i, part 3-4), 'Abd al-Ḥakk gives a list of his forty-nine works in Arabic and Persian. The following are the most important of his works: a *Dīwān* (cf. *Ṣubḥ-i Gulshan*, Bhopal 1295, 141); *Lamaḥāt al-Tankīh*, Arabic commentary on al-Tibrīzī's *Mishkāt al-Maṣābiḥ*; *Ashī'at al-Lama'āt*, a fuller, Persian, commentary on the *Mishkāt*, Lucknow 1277; *Aḥbār al-Aḥyār*, lives of saints, mostly Indian; *Zubdat al-Āthār*, biography of 'Abd al-Kādir al-Dīlānī; *Miftāḥ al-Futūḥ*, Persian translation, with commentary, of al-Dīlānī's *Futūḥ al-Ghayb*; *Dhikr al-Mulūk*, a sketch of Indian history from the Ghūrids to Akbar; *Diādḥ al-Kulūb*, a history of Medina, based mainly on al-Sambūdī; *Madārid al-Nubuwwa*, a biography of the Prophet (Urdu transl.: *Manāhid al-Nubuwwa*, Lucknow 1277). His main contribution is his share of the popularization of the study of Ḥadīth in India.

Bibliography: Autobiography in *Aḥbār al-Aḥyār* and another in the treatise on the writers of Delhi; *Ṭabaḥāt-i Akbari* (Engl. Transl.), Calcutta 1936, 692; 'Abd al-Ḥamid, *Bādshāh-nāma*, i, 341; M. Ṣāliḥ, *'Amal-i Ṣāliḥ*, iii, 384; *Ithāf al-Nubalā'*, Cawnpur 1289, 303; *Tikṣār*, 112; *Āthār al-Sanādīd*, Cawnpur 1904, 65; *Cat. Peshawar Libr.*, 48, 173, 203 ff., 277; Brockelmann, ii, 549, S. i, 778, 277, 603; Storey, 194 ff., 181, 214, 427, 441; Zubaid Ahmad, *The contribution of India to Arabic literature*, index. (MOHAMMAD SHAFI)

'ABD AL-ḤAKK ḤAMĪD (ABDŪLHAK ḤAMIT), Turkish poet, born 2 Febr. 1852. He belonged to an old family of scholars which came from Izmir, but resided for some time in Egypt before returning to Istanbul in the second half of the 18th century. His grandfather, 'Abd al-Ḥakk Molla, was chief court physician, and a great favourite during that later period of Maḥmūd II's reign which began in 1826 and brought renewal to the Empire. He had a great part in the opening of the new School of Medicine, wrote occasional poetry and left a diary (*Tārīkh-i Liwā'*) describing the Sultan's sojourn in 1828 (during the Russian war) in the barracks of Rami, supervising the training of the new army. (His two brothers were also authors). Ḥamid's father, Khayrullāh Efendi, was one of the best historians of his day. He also wrote a journal of his visit to Paris (unpublished to this day) and was the author of the first Turkish play, *Hikāye-yi Ibrāhīm Pāshā*.

Ḥamid grew up in this cultured environment; the childhood reminiscences of his mother, a Circassian slave girl, added to this intellectual background a fairy tale touch and Ḥamid's work was to remain to the end marked by this dual influence. He began his studies in one of the newly founded state schools and continued them in Paris, where he went together with his father when he was eleven

years old. Back in Istanbul, and later in Teheran, where his father was ambassador, he took private lessons, especially in Arabic and Persian. Among his tutors it was Taḥsīn Efendi who made the deepest impression on him. It was his influence that made Ḥamid's early works (among them a narrative in verse, *Gharām*) interesting records of the first clash between Western science and philosophy and Muslim faith.

After his father's death Ḥamid went back to Istanbul and entered the Civil Service; in 1876 he was appointed second secretary to the embassy in Paris. He had married in 1871, in Edirne, Fāṭma Khānīm, of the well-known Pirizade family. In Paris he met the ex-Prime Minister Mīdḥāt Pāshā. Letters and works written in that period testify to the intellectual crisis he was then going through. On his return he was appointed consul in Poti (Russia), then in Golos (Greece), finally in Bombay. On his way back in 1885 his wife died; her death affected deeply Ḥamid and his poetry. In 1885 he was appointed first secretary in London, then minister in The Hague, returning as secretary, then counsellor, to the London embassy. In 1908 Ḥamid, then ambassador in Brussels, became a member of the Senate, and acted, during the first world war, as a deputy president. When the Senate was dissolved, he went to Vienna, returning towards the end of the war of independence. He was elected to the National Assembly in 1928. He died in 1937 and was given a national funeral.

His works before going to Europe (1873-6): *Mādjirā-yi 'Ashk*, *Ṣabr ü Thebāt*, *Iclī Kız*, *Dukhter-i Hindu*, *Naṣīfe*. Between his journey to Europe and his wife's death (1876-85): *Nesteren*, *Tārīk* yahut *Endülüs Fātiḥi*, *Ṣahrā*, *Tezer*, *Eshber*. 1885-1908: *Maḥber*, *Ölü*, *Hadīle*, *Bunlar o dur*, *Diwāneliklerim yahut Belde*, *Bir Seferinin Hasb-i Hālī*. 1908-23: *Zeyneb*—written 1887, *Baladan bir ses*, *Ilkhān*, *Liberté*, *Wālidem*, *Turkhān*, *Ilhām-i Waṭan*, *Mektuplar I, II*, *Abdullāh-i Şaghir*, *Finten*—1887, *Tayiflar Geçidi*, *Yadigar-i Harp*, *İbn-i Mūsā*—1881, *Yabandji dostlar*, *Arziler*, *Ḳahbe* (*Bir Seferinin Hasb-i Hālī*), *Khākān*. *Hep weya Hic*—first collection of poems, the play *Djünün ü 'Ashk* and some letters, as well as the last play, *Kānūninin Wādjān Azabı*, remained unpublished; the memoirs that have appeared in various newspapers have not come out in book form.

Ḥamid's first drama, *Mādjirā-yi 'Ashk*, is a youthful attempt which contains already the romantic elements to be developed later on by him. *Ṣabr ü Thebāt* and *Iclī Kız* are of local inspiration, full of comedy and rich in elements of folklore. Influenced also by his relative Aḥmed Wefīk Pāshā [q.v.], it was from the school of Shīnāsī [q.v.] that his personality received its first strong stamp. Ḥamid belongs to the second generation of innovators, the first being that of Shīnāsī. Too young to join the Young Turks around Nāmīk Kemāl [q.v.], he was strongly influenced by the literature of that movement. But although Ḥamid followed Nāmīk Kemāl in his search of the ideal man, his real function may be seen in his achievement of a new Turkish poetry. In a short poem inserted in his play *Dukhter-i Hindu*, Ḥamid changed the long established rhyme scheme, abandoned the conventional poetic themes and images and enlarged the horizon of his poetry by bringing it into direct contact with life. In the collections of poems *Belde* and *Ṣahrā*, partly written in Paris, this revolution is even deeper. In his third collection of poems *Bunlar o dur* he already appears as master of a new and better