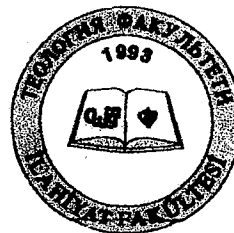


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**ТЕОЛОГИЯ
ФАКУЛЬТЕТИНИН
ИЛИМИЙ ЖУРНАЛЫ**

**İLÂHİYAT FAKÜLTESİ
İLMİ DERGİSİ**

13-САНЫ

Ош-2008

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<p>2008 ү I, 13-саны</p>	<p>2008/ I, Sayı 13</p>
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Төрүүгө 25.02.2008-ж. берилди. Басууга 03.03.2008-ж. кол коюлду. Көлөмү 18 басма табак.
Нускасы 200. Буюртма №414. Ош ш., Курманжан Датка-209. «Ошоблбасмакана» АК.

**Life and Mystical Views of Abu Bakr Muhammed Ibn Abu Ishak
Ibn Ya'qub al-Bukhari al-Kalabadhi (died 380/990)¹**

Ош Мамлекеттик
Университети
ТЕОЛОГИЯ
ФАКУЛЬТЕТИНИН ИЛИМИЙ
ЖУРНАЛЫ
13-саны, 2008
103-127- 66.

Vahit GOKTAS²

Özet

Tasavvufun klasik döneminin en önemli isimlerinden biri ve sistemin kurucularından kabul edilen Kelâbâzî, basit bir zühd hareketi olmaktan çıkıp, sistemleşme yoluna giren tasavvufun bu merhaledeki önemli şahsiyetlerindedir. O, Tasavvufun kavramlarının da ilk oluşturucularındandır. Kelâbâzî, İslam düşüncesinin farklı kanallar biçiminde gelişmeye başladığı hicri IV. asırda; ilmî hareketliliğin fazla olduğu Buhara bölgesinde yaşamış önemli bir mütefekkir, kalamcı, muhaddis ve mutasavvıftır. IV. asır sadece tasavvufun değil diğer İslâmî ilimlerin de kurulup geliştiği dönemdir. Bu döneme ait çalışmalar daha sonra ilmi disiplinlerin hangi temeller üzerine oturduğunu göstermesi açısından önemlidir. Bu çalışmada Kelâbâzî'nin hayatı, eserleri, fikrî kaynakları; eserlerinden ve hayat tarzından hareketle çeşitli tasavvufî kavramlara yaklaşımını ve bu kavramlara yüklediği anlamları ele alıp günümüz insanının anlam arayışına nasıl bir katkı sağlayabileceğini ortaya koymaya çalıştık. Hayatı hakkındaki malzemenin yetersizliği sebebiyle burada somut bilgilerden ziyade kurgulama yöntemiyle sonuca ulaşmaya çalışılmıştır. Bu çalışmada Kelâbâzî örneğinde, ilk dönemde tasavvufî hayat yani Tasavvuf'un doğuş dönemi, din ve kültür hayatı da ortaya çıkarılmıştır. Kelâbâzî eserlerinde terimleri olabildiğince dini esaslar ışığı altında incelemiş, bunun dışındaki anlamlara pek yer vermemiştir. Kelâbâzî Tasavvufu Sünni esaslara dayandırma çabası içerisinde olmuştur. Kelâbâzî fikirlerini açıklarken ayet ve hadislere dayandırmaya titizlik göstermiştir. Bunun yanında devrinden önce ve devrinde yaşamış sûfilerin rivayetlerini fazlaca kullanmış, savunmuş olduğu fikre ve açıkladığı kavrama şiirlerden istişhadda bulunmuştur. Kelâbâzî'nin tasavvufunda felsefi etkiler yok gibidir.

¹ This article is revised version of the study entitled "Kalabazi and His Mystical Views" which was published in EKEV Akademik Review, year 12, number 36, summer 2008, pp. 87-106.

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this reason that he authored the book titled "*Al-Ta'arruf li-Madhhab Ahl al-Sufi*" (Book of Enquiry as to the Religion of the Sufis) for the purpose of understanding and explaining tasawwuf and Sufis in a period when those of them who were born in early 4th century were at the target of strong criticism in an environment of controversy that started with Junayd al-Baghdadi (died 297/909) and climaxed with Mansur al-Hallaj (died 309/921).

Kalabadhi worked in the areas of fiqh, hadith, theology and tasawwuf, which is strongly reflected onto his works. The tradition of using verse for explaining religious and scholarly matters dates back to early periods of tasawwuf. Kalabadhi often resorted to verse to emphasize his point. Mostly belonging to his predecessors, these poems include his own work as well. This shows that Kalabadhi's repertoire of poetry is rich. Therefore, one would readily see that he is a man of letters as much as of other disciplines.⁶ It is not a surprise to us that Kalabadhi is such a polymath, since this was the case with most Sufis of the period. The Sufi has to strictly observe Qur'an and hadith. A person who is ascribed the title of scholar is a person who has excelled in many areas of study, and puts into practice all that he has studied. So a scholar would be a person who does not only know, but also act in line with his knowledge. Having lived in a period of advanced studies in Bukhara, which was one of the prominent center of learning, our author travelled to distant lands to seek knowledge as a result of which he became accomplished not only in religious but also scientific studies. Especially, it is known that he took interest in mathematics, and that he was very knowledgeable about numbers and made use of Muhammed b. Musa's book titled "*Kitab al-Jabr*."⁷

Muslim scholars were very vigilant about foreign elements that attempted to penetrate into Islam, which they voiced in their works. The battle against external influences was fought more effectively in the field of tasawwuf. Sufis fought internal *mustaswifah* and other external perils alike. The main objective of kalam is to defend Islam against internal and external attacks aimed at it. Although he was a Sufi, Kalabadhi included in his work many matters about creed. Due to his meticulous approach to the coexistence of *shariah* and tasawwuf, Kalabadhi mentioned matters of kalam in his works. It is noteworthy that the

M. Fuat, *Geschichte des Arabischen Schriftms*, Leiden 1967, v. I, p.668; Uludag, Suleyman, *Early Period of Tasawwuf*, Istanbul 1992, p.12.

⁶ Fikret Karapinar, *Verification and Licensing of the First Eighty Leaves of Maan al-Ahbar of Abu Bakr Muhammed Ibn Abu Ishak Ibrahim Ibn Ya'qub Ibn Yusuf Ibn Kasir Ibn Hatim Ibn Abd al-Rahman al-Kalabadhi (died 380/990)*, Seljuk University Institute of Social Sciences, Unpublished Masters Thesis, Konya 1999, p.65.

⁷ Bilal Saklan, *Abu Bakr Muhammed al-Kalabadhi and Maan al-Ahbar*, Unpublished Work, Konya 1991, p.9.

tasawwuf that Kalabadhi presents in his works does not include *mawzu* and Israelite hadiths. In this context, the mystical understanding of the author is in line with Qur'an and the verbal tradition (hadith). It is therefore that he was at times appraised by the Salafites.⁸

Being a Hanefite faqih, Kalabadhi's mystical understanding is rational like that of Muhasibi, Abu Talib al-Makki (died 386/996), Kushayri (died 465/1073), Al-Sarradj (died 378/988), Hujviri (died 470/1077) and Ghazali, who attach an equal level of importance to reason and interest, word and meaning, and the visible and the invisible.⁹

Having been instructed by eminent scholars of his time, and excelled in all areas, Kalabadhi is a scholar who was capable of addressing and clarifying many problems of creed and kalam as he has an arsenal of knowledge that is capable of addressing the needs of his time. Writing an introduction for Mustemli's commentary of *Ta'arruf*, Muhammed Rusen quotes the following from *Fawa'id al-Bahriya*: "Muhammed b. Ishak Abu Bakr al-Bukhari al-Kalabadhi tafaqqaha 'ala al-Sheikh Muhammed b. al-Fadl wa kane imaman usuliyyan wa lahu Kitab al-Ta'arruf jama'a fihî aqwala ashabina fi al-Tawhid."¹⁰

Ismail Hakki Izmirli (1869/1946) explains Kalabadhi's attitude on *kalam* and *salaf* as follows: "In the context of creation and *takwin* in his *Ta'arruf*, Kalabadhi agrees with salaf imams, rejecting Ash'aris, and therefore the Qullabiyah. And since he presents this view as the opinion of the Sufis, self-knowing Sufis reject the Ash'ariyah, and therefore the Qullabiyah."¹¹

Yusuf al-Hamadani (died 535/1140), who played an important role in the shaping of the Naqshbandiyya order, also evaluated Kalabadhi and expressed his value.¹² The one work in which Kalabadhi's influence is most apparent is *Fasl al-Hitab* by Muhammed Parsa (died 822/1419), one of the eminent figures of the Naqshbandi chain. We believe that the fact that they lived in the same geographical area had something to do with this.¹³

⁸ First part of Al-Kalabadhi's work in which he systemized his mystical understanding; in that part of his work *Ta'arruf* which is related to creeds (*akaid*), he abstains from resorting to ratiō and logic.

⁹ Saklan, *Ma'ani*, p.14; Uludag, *Early Period of Tasawwuf*, p.14.

¹⁰ Muhammed Bukhari Mustemli, *Sharh al-Ta'arruf li-Madhab Ahl al-Sufi*, v. I-IV, edited by Muhammed Rusen (*Intisarat al-Asatir*) Tehran 1363, v. I, p.4. This could be translated as follows: Being educated by Sheikh Muhammed b. al-Fadl in the area of fiqh, Muhammed b. Ishak Ebu Bakr al-Bukhari al-Kalabadhi was an imam and scholar of *usul*. He authored a book titled *Ta'arruf* in which he lists sayings on *tawhid*.

¹¹ Izmirli Ismail Hakki, *New Scholarly Kalam*, Ankara 1981, p.281.

¹² Ma'ani'l-ahbar, Topkapi Palace M. Ahmed Library Copy No. 538, see Saklan, *Ma'ani*, p.79.

¹³ Hacı Muhammed Parsa, *Fasl al-Hitab: An Introduction to Tawhid*, transl. Ali Husrevoglu, Erkam Publications, Istanbul 1988, p.5, 99, 496; Parsa's (died 822/1419) following words about the author

So Kalabadhi has been given his rightful place in history as a Sufi and scholar who not only influenced the religious and mystical life of his time, but also paved the way for a genuine understanding of tasawwuf among Sufis to come, and even made important contributions in laying the foundation and ensuring the survival to day of a sound tradition of tasawwuf in terms of creeds, deeds and moral values. The founding fathers of systems are also the first makers of concepts. With Kalabadhi, Sufi concepts have settled. Vagueness of some concepts, which was common in Sufi texts that preceded him, and especially in those of Muhasibi, is not a problem one would find in Kalabadhi.

HIS WORKS

1. Ta'arruf

Kalabadhi's most famous work is "*Al-Ta'arruf li-Madhhab Ahl al-Sufi*". This work is regarded as one of the most important classics of tasawwuf, which is voiced by the saying, *لولا التعرف لما عرف التصوف*, which could be translated as: "If it was not for Ta'arruf, tasawwuf would not have been known." Ta'arruf has served as a reference book for Sufis that followed. The first person to study Ta'arruf in our century and introduce it to the whole world is the British orientalist A. John Arberry. He verified the said work for the first time, and the book was published by Hanci Publications in 1934 in Egypt. After that, Arberry translated the book to English, which was published in London with the title of *The Doctrine of Sufis* with a short introduction.

Following Arberry, it was reviewed for a second time by Abd al-Halim Mahmud and Taha Abd al-Baki who are famous for their studies in tasawwuf, and was published in 1960 in Cairo. Later, a version reviewed by Ahmed Shams al-Din was published in 1993 in Beirut. Numerous publications of this work followed.

Ta'arruf is one of the most importance reference materials of tasawwuf. Dwelling on almost all matters related to tasawwuf, providing basic information about tasawwuf history and doctrine, and providing accounts of Sufis' creeds and experiences; this work was authored by Kalabadhi in the later part of his life. This book aims at correcting wrong beliefs about tasawwuf and Sufis. It is included in a group of Sufi treatises like *Qut al-qulub*, *al-Luma* and *Kashf al-Mahjub* written in this period.

are especially significant: "Being a sheikh, a sage, an imam and a leading devotee among great sheikhs, Abu Bakr Ishak al-Kalabadhi is the author of Ma'an al-ahbar, which is known among the knowledgeable as Bahr al-Fawaid, who spent most of his life in devotion (*zuhd*), striving (*mujahada*) and austerity (*riyada*), authored the book *Ta'arruf*, and is an eminent man among authorized sheikhs and virtuous men." Parsa, *Faslu'l-hitab*, p.5, 99, 496.

Ta'arruf also influenced Sufi successors like Kushayri (died 465/1073), Ghazali (died 505/1111) and Hacı Muhammed Parsa (died 822/1419).

This work is also important in that it presents the essence and a realistic description of the Islamic mysticism approved of by the Sunnites. *Ta'arruf* provides a concise and clear account of the Sunnite creed, showing that tasawwuf is the path of love which is the very essence of Islam. Kalabadhi also pointed out that tasawwuf was suffering from a certain extent of degeneration. He quotes in his work from eminent Sufis in order to show what true tasawwuf is. Here is what has been said of *Ta'arruf*: "*Ta'arruf* is an unprecedented work written about tasawwuf."¹⁴ "If it was not for *Ta'arruf*, we would not know what tasawwuf is."¹⁵ In the introduction he wrote for Mustemli's commentary of *Ta'arruf*, Muhammed Rusen says: "Abu Bakr Kalabadhi's *Al-Ta'arruf li-Madhab Ahl al-Sufi* became so famous from the day it was first published that some said, "*Lavla al-Ta'arruf lama arifah al-tasawwuf*"¹⁶ and others said, "*Lavla al-Ta'arruf labatal al-Tasawwuf*."¹⁷ about this book.¹⁸ As Arberry also puts, *Ta'arruf* is a primary reference for the early period tasawwuf."¹⁹ Katip Celebi (died 1067/1657) expressed the importance of this book by saying that "*Ta'arruf* is a short but prominent work which is attached a lot of importance by sheikhs."²⁰ Ragip Pasha (died 1763) says, "*Ta'arruf* is a unique and useful work which points at the nature of Sufis and the truth about initiation (*suluq*)." And Nicholson says that, "*Ta'arruf* is one of the first fundamental reference works of the history of tasawwuf."²¹ Arberry says: "This work of Kalabadhi is a primary reference for the history of early Sufism. *Ta'arruf* covers the creeds and spiritual experiences of Sufis as well as almost all matters related to tasawwuf."²² Arberry also emphasizes that the book is short but more authentic than its similar predecessors.²³ Helmut Ritter's saying that "*Ta'arruf* is the main book of orthodox Islamic tasawwuf, that is to say the tasawwuf of the

¹⁴ Aliyyu'l-Kari (died 1041/1606) refers to Al-Kalabadhi in explaining the possibility of seeing Allah. Aliyyu'l-Kari, *Fikh-i Ekber Serhi*, transl. Yunus Vehbi Yavuz, Istanbul 1981, p.319.

¹⁵ Read "*Lav la al-Ta'arruf la ma arafna al-tasawwuf*," this sentence was uttered first by Suhreverdi, the author of *Avarif*, and became common in the works that followed. Parsa, *Faslu'l-hitab*, p.99. Uludag, *Early Period of Tasawwuf*, p.43.

¹⁶ This could be translated as follows: "If it was not for *Ta'arruf*, tasawwuf would not have been known."

¹⁷ This could be translated as follows: "If it was not for *Ta'arruf*, tasawwuf would have been incomplete."

¹⁸ Mustemli, *Sharh al-Ta'arruf*, v. I, p.5; Katip Celebi, *Kashf al-Zunun*, v. I, p.419; Parsa, *Fasl al-Hitab*, p.99.

¹⁹ Arberry, A. J., "Al-Kalabadhi", IA, Istanbul 1977, v. VI, p.538.

²⁰ Katip Celebi, *Kesfu'z-zunun*, v.1, p.53.

²¹ Nicholson, Reynold A., *The Sufis of Islam*, Schocken Books, New York 1975, preface, p.5.

²² Arberry, *The Doctrine of Sufis*, Cambridge 1935, p.66; Arberry, A. J., "Al-Kalabadhi", IA, Istanbul 1977, v. VI, p.538.

²³ Same page.

Sunnites."²⁴ is also noteworthy in that it reveals the power of Kalabadhi's intellectual background.

Ta'arruf both served as a reference book for those who want to learn about the views of Sufis in matters of creed, and to some extent paved the way for authors in later periods owing to the fact that it is the first systematic work in this area. Observing that "*Ta'arruf* has played a very important role in the achievements of Sufism in the official approval of Sunnite Islam. Therefore even Ghazali (died 505/1111), who said the final word in his *Ihya* about the reconciliation between tasawwuf and Kalām, followed the path that was opened by Kalabadhi,"²⁵ Arberry points at the importance of this book in the history of Sufi thought. Jabiri also confirms this point by saying "*Ta'arruf* is a cleverly-prepared *fiqh* fatwa targeting at the inclusion of tasawwuf in the permitted (*halal*) or even the desirable (*mustahab*) circle by a most fanatic Sunnite."²⁶

Ta'arruf is one of the primary reference works of history of tasawwuf among those written by al-Sarradj (died 378/988), Abu Talib al-Makki (died 386/996), al-Sulemi (died 412/1021) and al-Kushayri (died 465/1073).²⁷ All researchers, be it old or new, have made use of this source. It continues to day to be an irreplaceable reference work for many studies at national and international level, and the views it contains are also a subject of academic studies by others. In this regard, it has, due to the information it presents, attracted and impressed readers since the period in which it was written. The first thing that *Ta'arruf* does is to show who is a Sufi, and who are the true Sufis. Subsequently, it looks deep into all subjects of Islamic creed and the rules of tasawwuf, saying the final word as if to say "These are the creeds of the Sufis, and this is what tasawwuf truly is."

Ta'arruf presents the Sufi perspective in the most important discussions of the time like tawhid, or the attributes of Allah. The book discusses such matters on the basis of Qur'anic verses, hadiths and accounts of the companions of the Prophet, providing examples of consensus of earlier Sufis.²⁸ In the first part of his work, Kalabadhi provides a good summary of the Muslim creeds. The fact that he says "We believe in Allah's words and surrender to His will in those matters whose nature or quality we do not know, and we also believe in the words and will of Allah's Rasul (pbuh)," shows that he avoids kalamitic interpretations, which indicates his closeness to Salafite creeds and

²⁴ Helmut Ritter, *Orientalia*, Istanbul 1933, v. I, p.79.

²⁵ Arberry, *mentioned work*, p.14 (Introduction).

²⁶ Cabiri, Muhammed Âbid, *The Formation of Arabic Reason*, transl. Ibrahim Akbaba, Istanbul 1997, p.396.

²⁷ Arberry, A. J., "Al-Kalabadhi", *IA*, Istanbul 1977, v. VI, p.538.

²⁸ Uludag, *Early Period of Tasawwuf*, p.10.

practices.²⁹

Ta'arruf is the oldest reference work in the history of tasawwuf, which provides information on main Sufi subjects. One has to admit that there are many Sufi works that are dated earlier than *Ta'aruf*. Some works by Haris al-Muhasibi (died 243/857), Junayd al-Baghdadi (died 297/909), Mansur al-Hallaj (died 309/921), Ibn Khafif (died 372/982), and Niffari (died 354/965) have survived, and some of them have even been translated into Turkish. But since none of the foregoing works discuss all topics of tasawwuf in one volume and in a very orderly fashion, it would not be wrong to describe *Ta'arruf* as the first systematic work in this area.³⁰

With this work, Kalabadhi put tasawwuf back on track, preventing any deviations from its original course, in which sense he laid the foundation for Kushayri (died 465/1073) and Ghazali (died 505/1111). Written as a reaction to non-shariah tasawwuf, *Ta'arruf* also provided answers to those who reject tasawwuf all together. In this regard, the book starts by appraising true Sufis and criticizing the false ones, aiming at bringing tasawwuf to the line of shariah. It is without any doubt that every age has witnessed several works that present the school of thought associated with that age. If the book is on the period of birth of a school of thought, this makes it even more important. And *Ta'arruf* is an important book in that it present the Sufi understanding of a certain period, which makes up the birth and development of the Sufi school of thought. In short, *Ta'arruf*, with the topics it addresses and the scholarly and formalistic style with which it addresses those topics, the reasonable and moderate explanations it provides, and the authentic interpretations that it makes, is an exclusive classic and an indispensable reference book among other works of tasawwuf.

Today, Kalabadhi and *Ta'arruf* are among the most fundamental sources in tasawwuf studies.

Many commentaries to and manuscript copies of *Ta'arruf* were written, which is an important evidence that this book attracted a great deal of interest in the centuries to follow. Especially in its earlier days, *Ta'arruf* was much welcomed and read, a lot of commentaries being written to it.

2. Bahr al-Fawaid

It is another work by Kalabadhi which is at least as important as *Ta'arruf*. This book is cited with various titles in different sources, which are

²⁹ Same work, p.15.

³⁰ Uludag, *Early Period of Tasawwuf*, p.19.

*Bahr al-Fawaid al-Musamma bi Ma'an al-Ahbar, Ma'an al-Asar, Ma'an al-Ahbar, Miftahu Ma'an al-Ahbar, Ma'an al-Ahadis al-Mustafawiyye, Ma'an al-Ahbar al-Mujtabawiyah.*³¹ Fuat Sezgin records that this book was written in 375 AH.³² There are numerous manuscript copies of this work at libraries in our country and in other countries.³³ The copy in Alexandria Municipal Library in Egypt (written in 1011/1602) and the copy in Dar al-Qutub al-Misriyya (1348/1929) was used for the first time by Muhammed Hasan Ismail and Ahmad Farid al-Mazidi to verify 79 out of 223 hadiths. This study was published by Dar al-Qutub al-Ilmiyya in 1999 in Beirut under the title *Bahr al-Fawaid al-Mashur bi-Ma'an al-Ahbar.*

The other study conducted about the work is more comprehensive. Involving the verification of 100 out of 223 hadiths on 17 copies, the study was conducted in 1999 by Fikret Karapinar, which was presented as a Masters Thesis at Seljuk University under the title "Verification and Licensing of the First Eighty Leaves of Ma'an al-Ahbar of Abu Bakr Muhammed Ibn Abu Ishak Ibrahim Ibn Ya'qub Ibn Yusuf Ibn Kasir Ibn Hatim Ibn Abd al-Rahman al-Kalabadhi (died 380/990)."

Another study about the work is "Abu Bakr Muhammed al-Kalabadhi and Ma'an al-Ahbar" conducted by Bilal Saklan in 1991. In this study, Saklan provides information about Kalabadhi's life and scholarly identity, as well as studying the contents of his work from the point of view of the study of hadith, and of source and reference. Being unpublished, said work was presented as a dissertation for the position of Associate Professor.

Mystical Views of Kalabadhi

One should first say that Kalabadhi's main reference in almost all matters is ayats and hadiths. The ayats he touches upon in his works are in general related to mystical and moral issues like belief, worship, the return to Allah, orientation, obedience, love, the greatness of Allah, love for and submission to the Prophet (pbuh), knowledge, putting knowledge into practice, *al-amru bi al-ma'ruf wa al-nahyu ani al-munkar*, *mujahada*, refinement of the ego, etc. His understanding of tasawwuf is not influenced by philosophy.³⁴

³¹ Fuat Sezgin, *Tarihu Turas al-Arabi*, p.175.

³² *Same work*, p.175.

³³ For detailed information on manuscript copies of the work, see Vahit Goktas, *Al-Kalabadhi (380/990) and His Mystical Views*, Ankara University Institute of Social Sciences, Unpublished Doctoral Thesis, Ankara 2007, p.68.

³⁴ Philosophical influences are almost absent from Early Period of Tasawwuf. By those years, the philosophical thought had not fully penetrated into the Islamic culture. Therefore one could not talk about the philosophizing of Early Period of Tasawwuf. Erginli, Zafer, *The Concept of Nafs in Early Sufis – The Example of Haris Muhasibi*, Unpublished Doctoral Thesis, Bursa 2001, pp. 22,43.

Kalabadhi's works contain important information about the intellectual and practical fundamentals of tasawwuf. Kalabadhi also provides notable explanations in basic kalamic matters like the existence and oneness of Allah, destiny, the appointed hour of death (*ajal*) and death, even organizing these under separate headings in a way to present systematical materials that would lay the ground for centuries to come.³⁵

In addition to matters of creed, Kalabadhi also discusses concepts like repentance (*tawba*), remembrance (*dhikr*), prayer (*du'a*), ego (*nafs*), soul (*ruh*), reason (*uqul*), heart (*qalb*), love (*muhabbah*), self-supervision (*muraqaba*), observation (*mushahada*), dream, miracle (*karamat*), deception (*istidraj*), annihilation (*fana*), subsistence in Allah (*baka*), poverty (*faqr*), death (*mawt*), worship (*ibadah*), moral values (*akhlaq*), gnosis (*marifah*) and knowledge (*ilm*), which are related to the states and stations in tasawwuf. In this way, he presents his views on the intellectual and practical domain of tasawwuf. Such views are also important in that they reflect the emergence period of tasawwuf. From the Sufi interpretation point of view, Kalabadhi is one of the first persons to use and advocate these concepts.

In the course of discussing mystical subjects in his works, Kalabadhi present his views under separate headings at some places and through the commentaries of ayats and hadiths at others. Reviewing the Sufi literature up to the point, Kalabadhi made observations about his time; held meetings with contemporary Sufis, and tried to show, in the light of the information, documents and findings thus acquired, that there should be and there is no separation or distinction between Sunnite tasawwuf and Sunnite creed (*aqaid*). Thus, Kalabadhi placed special emphasis on *aqaid* and *kalam* in his works, standing out among other Sufi classics in that he approached these matters in a way that unites the *mutasharri* and the *mutasawwuf*. Centuries ago, he provided a very good example in a matter that is important today as was important yesterday, paving the way for the integration and unison between Islamic disciplines.³⁶

Like other early Sufis, Kalabadhi presented the rebuilding of man as a solution for the chaotic outlook of social life, for which he emphasized the importance of self-realized and mature men. Sufi terms are milestones in the process of man's maturation. In the Sufi period starting from the 10th century, the use of early Sufi concepts about the education, knowledge and

³⁵ For ecstasy, see Ethem Cebecioglu, "An Introduction to the Understanding of Ecstatic Ejaculations: A Methodical Essay" *'Tasavvuf' Scholarly Academic Research Journal*, July-December 2006, issue 17; pp.7-27.

³⁶ Yetik, Erhan, "Klasiklerimiz/V "Ta'arruf li-Mezhebi Ehli't-Tasavvuf" (Abu Bakr Muhammed b. Ishak Al-Kalabadhi- d.385/995)", *'Tasavvuf' Scholarly Academic Research Journal*, issue 6 (May 2001), pp.255-264.

gnosis aspect of tasawwuf became common with Kalabadhi, which is when states and stations were first mentioned.

Talking about *ahwal* and *maqamat*, Kalabadhi analyzes the human soul, making an attempt at defining its states of default, and the methods to protect one's self from these. In Kalabadhi's tasawwuf, *mujahada* and *riyadah* hold an important place. While Sufi terms were explained only as words before him, Kalabadhi studied these in two groups, which are stations (*maqamat*) and states (*ahwal*). States and stations were difficult to distinguish because of the closeness and similarity between them, and therefore the terms were defined by Sufis as states at some times and as stations at others. While it was not possible to divide these terms into two generally acceptable groups of states and stations, the characteristics of station (*maqam*) and state (*hal*) were defined. Accordingly, station (*maqam*) is a meaning between one and Allah, it is earned through efforts, and therefore it is permanent. Each station has a starting and ending point. One has to master one station before he can move on to the next. According to some, passed stations are abandoned. Early Sufis stated that only a mature Sufi can hold several stations. On the other hand, state (*hal*) are meanings that reach man's heart as a blessing from Allah. They are temporary, and not permanent. No one knows when or with what qualities they will come. According to some, the meanings which are states in the beginning can evolve into a station in one. State is the starting phase of station; a state will evolve into a station in time. And according to others, states are the outcome of stations, and stations are the outcome of actions, therefore he who acts in the most genuine manner holds the highest of all stations, and he who holds the highest station is the one whose state is the greatest and highest of all.

In his works, Kalabadhi discussed terms under the light of religious principles as much as possible, and avoided to include any meanings other than that. In his *Ta'aruf*, Kalabadhi names and explains seventeen terms as stations (*maqamat*), which are repentance (*tawba*), asceticism (*zuhd*), patience (*sabr*), poverty (*faqr*), humility (*tawadu*), fear (*khawf*), piety (*taqwa*), sincerity (*ikhlas*), thankfulness (*shukr*), reliance (*tawakkul*), contentment (*ridaa*), certainty (*yaqin*), remembrance (*dhikr*), intimacy (*uns*), nearness (*qurb*), contact (*ittisal*), and love (*muhabbah*). The terms contained in *Ta'aruf* are isolation (*tajrid*) and individuality (*tafrid*), ecstasy (*wajd*), victory (*ghalaba*), intoxication (*saqr*) and sobriety (*sahw*), witnessing (*shuhud*) and concealment (*ghaybah*), being gathered (*jam*) and separated (*farq*), epiphany (*tajalli*) and veiling (*istitar*), annihilation (*fana*) and subsistence in Allah (*baqa*), gnosis (*marifah*), unity (*tawhid*), gnostic (*arif*), willing one (*murid*) and willed one (*murad*), striving (*mujahada*) and interaction (*muamalat*), abstinence (*wara*), pleasantry (*latifah*), discernment (*firasah*), impulses (*khawatir*), dreams (*ruya*), Allah's jealousy (*gayratullah*), tolerance (*tahammul*), death (*mawt*), and hearing (*sama*).

Other than these terms, Kalabadhi also expressed views on creeds, morals and politics.

Being the act of stripping off one's visible and invisible stains and filth to reunite with the existence, repentance (*tawba*) is the first but a very important step in one's process of attaining the consciousness of spiritual maturation (*taqamul*) and self-realization. At this step, the traveler (*saliq*) has turned his face away from all other than Allah and has made his mind for travelling along the stations of reunion (*wasl*). Allah waits for His subject to reunite with Him, rejoicing in his repentance. Kalabadhi mentions three types of repentance. He says that "common people (*awam*) repent from sins, saints (*awliya*) repent from unawareness (*ghafala*), and prophets (*nabi*) repent from seeing themselves to be incapable of attaining what others have."³⁷ In other words, *nabis* repent from the inability to attain the higher stations of those sent before them.³⁸

According to Kalabadhi; the achievement of a person with is to regret none that is lost. In this station, one is not upset about what he may have lost, and he does not seek it either. Wara is the state of abstaining from not only suspicious, but also allowable things. Because the station of wara is not one of praying and asking, it is a state of contentment (*ridaa*) and surrender (*taslim*). Wara calls for asceticism (*zuhd*). Zuhd is to abstain from following the desires of the carnal self, to keep a distance from all kinds of *shahwah*; and finally to keep a distance even from permitted things (*halal*), abandoning all that causes one to drift away from Allah. It is considered a major sin to have pride in one's zuhd. Because the things that one may abstain from are already unworthy things that do not belong to him. Therefore there is nothing to be proud about zuhd. One of the stages of spiritual maturity, according to Kalabadhi, is patience (*sabr*).³⁹ Seeing patience and the state of poverty through reliance on Allah (*tawakkul*) and contentment (*ridaa*) with what He ordains (*qada*) as the ornament of prophets, sign of virtuous subjects, and jewelry of true believers,⁴⁰ Kalabadhi also interprets it as keeping one's *nafs* away from those things that are forbidden by Allah, imprisoning the carnal self in order to do Allah's bidding.⁴¹ Our Sufi talks about patience for patience, in which case the purpose of patience would be patience itself, and not something else.⁴² Sahl

³⁷ Al-Kalabadhi, *Ta'arruf*, p.92; using a very similar discourse, Al-Sarradj suggests that repentance of common men (*tawba al-awam*) is from sins, while repentance of chosen men (*tawba al-hawass*) is from unawareness (*ghafala*). *Luma'*, p.43.

³⁸ Al-Kalabadhi, *The Path of the Sufis*, transl. Tacettin Okuyucu, Konya 1981, p.151.

³⁹ While al-Makki mentions patience as the second station, Al-Sarradj places it in the fifth. See Al-Sarradj, *Luma'*, p.46; Al-Kalabadhi, *Ta'arruf*, p.94; al-Makki, v. I, p.298.

⁴⁰ Al-Kalabadhi, *Bahr al-Fawaid*, lf. 163a.

⁴¹ Al-Kalabadhi, *Bahr al-Fawaid*, lf. 165b.

⁴² Recai, *Hulasa*, p.284.

Ibn Abdullah al-Tusteri (died 273/886) said "Sabr is waiting for Allah to open an exit." Therefore Sahl sees patience as the most virtuous and highest service.⁴³ Kalabadhi interprets the saying, "Patience is to be patient about patient," as waiting for an exit to be opened while engaging in the practice of sabr.⁴⁴ Sahl Ibn Abdullah al-Tusteri interprets the verse, "Ask for help through prayer (*salat*) and patience (*sabr*)"⁴⁵ as follows: "Ask Allah for help, and have patience about Allah's order."⁴⁶ Kalabadhi sees patience as a purifying element. According to him, one who is patient about troubles will be purified from the filth of sin.⁴⁷ But patience must be shown at the first instant of facing the trouble.

For Kalabadhi, it is a characteristic quality of servitude to show that one needs Allah.⁴⁸ He says that servitude is built on two things: knowing Allah, which is *marifatullah*, and needing Allah, which is *iftiqar*. Marifatullah is considering Allah to be free of any incomplete attributes (*tanzih*), while needing Allah is to see one's own self being used by Allah, observing his words and actions with Allah.

Kalabadhi states that fear (*khawf*) and hope (*radja*) are two feelings that should always be at the foundation of worship. Khawf has steps too; a sorrowed state of fear first occurs due to a loss, and later on it evolves into vigilance (*tayaqquz*), and the final stage of khawf is fearing only for Allah without the fear of one's end. And in radja, this reaches the level of hoping only to attain Allah. At this level, Allah will keep safe from all fears those whose *khawf* and *radja* is toward and for Allah.

Piety (*taqwa*) is one's being aware of his weakness in front of Allah, and being honest with one's self. The more honest and honorable one is, the stronger his conscience is. Therefore, the most pious (*muttaqi*) of persons are those with the strongest conscience. Consequently, taqwa is to abandon suspicious things in the first place, and then to also abandon permitted things that cause one to drift away from Allah. Any pious person should regard his piety as incomplete, and ask Allah for forgiveness. And finally, one should not live in *taqwa*, but should be annihilated in *taqwa*. That is to say, the creator should be included in the work, and the work in the creator.

Kalabadhi defines sincere action (*ikhlas al-amal*) as one's abandoning everything for Allah, and turning to Him in and for all committed deeds, and seeing each action as a reason for repentance

⁴³ Al-Kalabadhi, *Ta'arruf*, p.94.

⁴⁴ Al-Kalabadhi, *Ta'arruf*, p.94.

⁴⁵ Baqara, 2/45

⁴⁶ Al-Kalabadhi, *Ta'arruf*, p.94.

⁴⁷ Al-Kalabadhi, *Ta'arruf*, p.94.

⁴⁸ Al-Kalabadhi, *Bahr al-Fawa'id*, p.209.

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(*tawba*).⁴⁹ Since worship (*ibada*) is, in the real sense, a secret between one and Allah, the ego (*nafs*), the devil (*shaitan*) and even angels (*malaqut*) should not intervene. In this context, *ikhlas* is the state whereby nothing comes between one and Allah. A person who is in this state will drift away from the wants and desires of the carnal self, aiming only at Allah and His contentment. He does not see the good deed that he does, at which point *ikhlas* constitutes the heart and soul of every deed.

Kalabadhi explains the difference between "praise" (*hamd*) and "thankfulness" (*shukr*) as follows: *shukr* is to understand that the blessing (*nimat*) comes from the Blessor, and to serve Allah in everything that he orders and bans. *Hamd* means to praise (*sana*) Allah, and to see the incompleteness of one's own thankfulness. Defining the ultimate point of *shukr* as the point where one, after much endeavor, sees his incapability in duly thanking, Kalabadhi divides *shukr* into thankfulness toward Allah and toward people. He suggests that being thankful to people is easier, and that any person who loses this type of gratitude is likely to lose more in thankfulness toward Allah, which is far more difficult.⁵⁰

Reliance (*tawakkul*) is the absence of reaction against the deeds of Allah. It is a state of full surrender in the absence of regrets for the past. The essence of reliance is contentment and closeness to Allah. The hadith, "Tie your camel first, then put your trust in Allah," which is commonly misconceived, is interpreted by Kalabadhi as "being silent against the verdict of destiny."

Kalabadhi explains in his work that contentment (*ridaa*) is mutual. Technically speaking, *ridaa* belongs to the created, while *ridwan* belongs to Allah. Combined, *ridaa* and *ridwan* would yield to satisfaction (*itminan*), stillness (*sukun*) and peace (*huzur*). The following dialogue between Sufyan-i Sarwi and Rabia al-Adawiyya (died 185/801) emphasizes the mutual nature of *ridaa*: Hearing Sufyan-i Sarwi (died 161/778) pray "O Allah, I ask for your contentment," Rabia al-Adawiyya (died 185/801) replied "Are you not ashamed to ask for the contentment of a Person with whom you are not content yourself?"⁵¹

According to Kalabadhi, the purpose of creating man is servitude (*ubudiyyah*) to Allah. The purpose of *ibadah* is to attain *yaqin*, which is the truth about faith (*iman*).⁵² Allah will place His remembrance in the heart of the one who masters his false desires (*shahwah*) and liberates himself from the darkness of the carnal self, whose hearts are now satisfied

⁴⁹ Al-Kalabadhi, *Ta'arruf*, p.99.

⁵⁰ Same work, p.167-169.

⁵¹ Al-Kalabadhi, *Ta'arruf*, p.102.

⁵² Same work, p.81.

(*mutmain*).⁵³ If one keeps busy with the remembrance of Allah, He will make it easier to remember, the light of Islam will expand his chest, His remembrance will bring comfort and peace to his heart to such extent that he forgets about the world and the self. He drifts away from his self and abandons the world. Allah keeps that person away from keeping busy with others than Him. Allah says: I befriend and accompany those who remember Me. He removes the veil between one and Him. The subject almost sees Allah.⁵⁴ Through dhikr and mujahada, no false desires shall reside in one's heart, the fear at the beginning of the journey is replaced by hope, which produces intimacy (*uns*) in the heart.⁵⁵

One could get closer to Allah in a state whereby he is annihilated (*fana*) from others and gathered (*jam*) with Him. *Fana* and *jam* are two states that belong to the created. One cannot get closer to Allah by virtue of his own attributes (*sifat*). The only way of getting closer to Allah is through His favor and blessing. According to Kalabadhi, when one gives up all hope of getting closer to and reaching Allah while he is himself, Allah treats that person with his blessing, diverting him away from the state of despair (*ya's*).⁵⁶

Contact (*ittisal*), is the attainment of the state of neglect (*dhuhul*). In other words, the reverence of the one in contact (*ittisal*) for Allah prevents him from revering others.⁵⁷ *Ittisal* is a state whereby one sees none but the Creator, and holds in his heart no image but that that of the Creator. For him, action means separation while stillness denotes reunion.⁵⁸ *Ittisal* is a quality that belongs to men of self-possession (*tamkin*) and sobriety (*sahw*). Just like the intoxicated being banned from prayer (*salat*), one who is under the influence of inattention (*ghafala*) is veiled from reunion.⁵⁹

While some contemporary Sufis preferred the word *ishk* instead of *muhabbah*, which originates from the Qur'an, Kalabadhi preferred to use the word *muhabbah*, avoiding the use of *ishk* except for a few places. He dealt with and commented on many hadiths on *muhabbah* in his *Bahr al-Fawaid*, where he freely explained his mystical views on love, commenting on hadiths using the pleasures associated with good morals, love and the heart of man. Although he comfortably expressed the advanced stages of love, he took special care not to use the word *ishk* very often.

⁵³ Al-Kalabadhi, *Bahr al-Fawaid*, lf. 145 b.

⁵⁴ Al-Kalabadhi, *mentioned work*, p.105.

⁵⁵ Al-Kalabadhi, *Ta'arruf*, p.106.

⁵⁶ Al-Kalabadhi, *Ta'arruf*, 107; Kuseyri says that any person who thinks of himself to be close to Allah is indeed very far therefrom. See Kuseyri, *Risale* p.82

⁵⁷ Al-Kalabadhi, *Ta'arruf*, p.78.

⁵⁸ *Same work*, p.108.

⁵⁹ *Same work*, p.78.

Kalabadhi draws a distinction between bashfulness (*haya*) before Allah and before creatures. *Haya* before Allah is to abstain from committing sins against Him, and to hold no one but Him in one's heart. Therefore, bashfulness in this sense means cleansing false desires (*shahwah*) and negative emotions from one's heart. In this context, Kalabadhi asks, "How can one not be embarrassed before Allah when he sees others than Allah in his heart?"⁶⁰ This is the state of *muraqaba*, which is the highest level of bashfulness.⁶¹ *Haya* is directly related to *muraqaba* and *ikhsan*. In *muraqaba*, the traveler (*saliq*) abstracts himself from everything, and by resetting his lower self, he is liberated from false egos, self-realizing through the unfolding of all potentials.⁶² And bashfulness before the creatures is the manifestation of Allah's names and attributes in one, which results in sound moral values.

Judging by the importance Kalabadhi attaches to the liberation from the captivity of the ego that, it is not surprising that he focused mostly on annihilation (*fana*) and subsistence in Allah (*baqa*) in his book *Ta'arruf* in which he dealt with the rudiments of tasawwuf. This is in fact the fundamental concept upon which tasawwuf is built. The concept of *fana* refers to a state where man loses himself in the being of the Creator, thus attaining the possibility to live within and through Him. Elimination of self-consciousness yields to a state of unity of the pure and absolute truth that precedes the object-subject duality.

Kalabadhi lists ecstasy as one of the truths about creed, which results from states of devotion (*zuhd*), certainty (*yaqin*), asceticism (*wara*) and sincerity (*ikhlas*). Being a precursor of the coming states, ecstasy ceases to exist at the moment of observation (*mushahada*). Ecstasy has a comforting effect on those who like it, yet a person who is in the presence of the Truth (*haqiqah*) loses ecstasy as he is in peace. In other words, ecstasy is inversely proportional to peace.⁶³

In Kalabadhi, being gathered (*jam*) is the state of annihilation (*fana*), and being separated (*farq*) is the state of subsistence in Allah (*baqa*).⁶⁴ In other words, one reaches the state of *jam* when he knows that he exists for the Truth (*haqiqah*), which is the state of pre-existence (*adam*) and annihilation (*fana*). With this state comes the power and knowledge of Allah. The knowledge here is the knowledge in the fixed spirits (*ayan-i sabite*), and nothing else. There is no difference between one's absence or existence. One neither obtains any benefits nor protects

⁶⁰ Same work., lf. 249a.

⁶¹ Muhasibi, *Risaletu'l-mustersidin*, p.181.

⁶² Maslow, Abraham, *The Psychology of Being Human*, transl. Okhan Gunduz, Istanbul 2001, p.104.

⁶³ Mustemli, *Sharh*, v. IV, p.1455.

⁶⁴ Al-Kalabadhi, *Ta'arruf*, p.119. Sulemi attaches to the state of '*cem*' the same meaning as that of the state of '*fena*'. Sulemi, *Tis'atu'l-Kutub*, p.131.

himself against harms. Their qualities are as they were defined in the beginning of time. For the traveler (*salīq*), jam is absence (*ghayba*), and farq is presence (*huzur*). Because while one is entranced and sees himself under divine control in *ghayba*, he sees his actions states in *farq*.⁶⁵

In his explanation of Allah's jealousy (*gayratullah*), Kalabadhi also says that Allah does not like his subjects to be committing deeds that would cause them to drift away. Furthermore, we also understand from relevant hadiths that Allah dislikes to have partners ascribed to him.

According to Kalabadhi, it is not uncommon among persons who have attained certain spiritual stations to experience states of altered perception like "hearing voices," "visions," or "receiving a warning or joyful tidings in dream."

Kalabadhi discusses Sufis in the context of heart purification (*tasfiyya*) and ego refinement (*tazkiyya*). What Sufis actually seek to achieve is neither miracles (*karamat*) nor reputation. On the contrary, all efforts and labor is for the purpose of purifying the heart and refining the ego, which eventually leads to approval by Janab-i Haqq.⁶⁶ Kalabadhi's tasawwuf is built on an attitude whereby the individual keeps busy with his own state and serves others, avoiding to keep busy with other people's defects. Sufis who talk of their states are regarded as beginners. Speech is the deed of those Sufis who have not made any progress in tasawwuf. Speech is seen as a desire of ego.⁶⁷

Early period classics place meticulous and rigorous focus on matters related to creeds. This meticulousness and rigor is felt more strongly in Kalabadhi. Before going into Sufi terms and the other topics of tasawwuf, he tried to present the Sufi point of view and understanding on creeds. The fact that *Ta'arruf* provides detailed views and the views of other Sufis on matters of creed, and also that *Bahr al-Fawaid* takes every opportunity to touch upon matters of creed when commenting on hadiths shows Kalabadhi's sensitivity about *itiqad* in line with the structure of the period. Providing information on matters of creed, he defends the *ahl al-sunnah* creed, criticizing the members of the Murjia, Qadariyya and Rafiziyya.⁶⁸ With his particularity in tawhid, he paved the way for the Sufis to follow. Having said that, Kalabadhi chooses to stay out of the speculative aspects of kalam. In his works, he prefers to provide a

⁶⁵ Al-Kalabadhi, *Ta'arruf*, p.119.

⁶⁶ Al-Kalabadhi, *Ta'arruf*, p.24.

⁶⁷ Al-Kalabadhi, *Bahr al-Fawaid*, p.42; Sufis typically complain about speech in that it is a scourge of the tongue like self-centeredness, conceit or arrogance. They also complain that speech cannot directly replace the spiritual experience. But they do not absolutely oppose speech. For detailed information, see Cakmaklioglu, Mustafa, *Language-Gnosis Relation in Ibn al-Arabi*, Insan Publications, Istanbul 2007.

⁶⁸ Al-Kalabadhi, *Bahr al-Fawaid*, p.140.

foundation for Sufi views on creeds rather than the theoretical side of kalam (*nazariyyah*). This involves a reaction to certain degenerated non-shariah Sufi movements like Ibahiyya, Hululiyya and Ittihadiyya which were common in his time, and also a reaction to those who reject tasawwuf.

Kalabadhi, like Hakeem Tirmizi (died 216/831), sets a direct relation between reason and gnosis. He suggests that gnosis cannot exist in one without reason.⁶⁹ In one place, Tirmizi says that reason is a property owned by gnosis. He explains that the source of reason is the brain, and it is located in the chest area (*sadr*), and its field of activity is the whole body. Therefore, in Kalabadhi, reason is a concept that is mentioned along with knowledge and gnosis. As an opposite, one could suggest that reason does not exist where there is no knowledge and gnosis. Ego (*nafs*) and false desire (*shahwah*) are the enemies of knowledge (*ilm*) and reason (*uqul*).

Kalabadhi divides knowledge into classes: 1. Knowledge through education (*ilm al-dirasah*): Also called knowledge through kindling (*ilm al-iqtibas*), this is the knowledge of rules (*ahqam*) which is acquired once one has matured in the knowledge of unity (*tawhid*). 2. Knowledge through inheritance (*ilm al-warasah*): This is the knowledge of the scourges and tricks of the ego (*nafs*), the scourges of doing (*amal*), and the deceitfulness of the world.⁷⁰ Gnosis (*marifah*), knowledge (*ilm*) and reason (*uqul*) are three inseparable concepts in Kalabadhi. Gnosis calls for knowledge, and knowledge in turn calls for reason. That is to say reason is knowing through knowledge, knowledge is knowing through gnosis, and gnosis is knowing through the Truth (*haqiqah*).⁷¹

Sufis interpret unveiling (*kashf*) as the unfolding of potential knowledge and the awakening of the inner consciousness dormant in the heart (*qalb*) of man. To point out the difference between looking and unveiling, Abu Hussein al-Nuri (died 295/907); "The unveiling of those seen by the eye is through looking, while the unveiling of the heart is through a state of contact (*ittisal*)."⁷² According to Kalabadhi, disclosure (*mukashafa*) is the discovery of the soul.⁷³

⁶⁹ About Job's following prayer: "I was struck by trouble, (I take shelter in you), You are most merciful among the merciful," which is cited in Enbiya: 83, Al-Kalabadhi says that Job is pleading in this manner for the fear of losing his mind. Al-Kalabadhi, *Ta'arruf*, p.141.

⁷⁰ Al-Kalabadhi, *Bahr al-Fawaid*, p.100.

⁷¹ Same page. In Al-Kalabadhi, gnosis (*marifah*) reveals itself not in the Gnostic sense, but in the form of conscious devotion (*zuhd*). Therefore marifah is associated with knowledge and wisdom, and not with existence, and this knowledge is the one that helps one reach self-knowledge.

⁷² Al-Sarradj, *Luma'*, p.339.

⁷³ Al-Kalabadhi, *Ta'arruf*, p.87.

Kalabadhi states that the knowledge of unity (*tawhid*), jurisprudence (*fiqh*), wisdom (*hiqmah*) and gnosis (*marifah*) are followed by the knowledge of impulses (*khawatir*), observation (*mushahada*) and disclosure (*mukashafa*). The knowledge of *mukashafa* is also termed as the "knowledge of signs" or the "knowledge of *marifah*." Since it is impossible to express with words the observation of the heart and the unveiling of the soul, this knowledge is called the "knowledge of signs." Such particulars are discerned by the states of reunion (*wasl*) and ecstasy (*wajd*). This knowledge is opened to none other than those who experience mystical states (*hal*) and attain these stations (*maqam*). That is to say, since *wajd* is a state, it could be comprehended solely by experiencing, and not by reading.⁷⁴

Kalabadhi says that all Sufis agree upon the saying "The soul is a meaning that gives life to the body."⁷⁵ Sufis have searched for a divine quality in the soul. It is the soul that makes man eligible for becoming Allah's caliph on earth.⁷⁶ Thanks to the divine aspect of the soul, like the body eats the food that is meant for it, the food of the soul is the remembrance of Allah.⁷⁷ Seeing *nafs* as something entrusted to all organs, Kalabadhi states that he who keeps his *nafs* away from *shahwah* is a man of *taqwa*, and that Allah will feed any man who is a man of *taqwa*.⁷⁸ According to Kalabadhi, soul is a tribe while *nafs* is a singular thing. Soul is a chilly breeze, and *nafs* is a warm breeze. The soul is cold when it is blown into the body. It warms up once *nafs* is introduced into it.⁷⁹ Judging from the fact that Kalabadhi does not include any animal metaphor for *nafs*, one has to reason that his views are not shaped under the influence of philosophical arguments. One does not see in early Sufis and in Kalabadhi any view on the ripening and maturation of the *nafs*. He perceives *nafs* as a negative, and the soul as a positive element.⁸⁰

Discussing dreams in three parts in another place, Kalabadhi says: One is joyful tidings (*mujda*) from Allah, another is a daunting of evil (*shaitan*), and another is the speech of the ego (*nafs*).⁸¹ One could say that the dream of the believer (*mu'min*) is *mujdah* while dreams of others whose hearts are darkened with the habit of ascribing partners to or

⁷⁴ Al-Kalabadhi, *Ta'arruf*, p.87. The person who reaches the state of ecstasy is a person that got closer to the Truth. Through his light and power, Allah takes upon himself the responsibility of a person experiencing such state. al-Makki, *Kutu'l-kulub.*, v. II, p.90.

⁷⁵ Al-Kalabadhi, *Ta'arruf*, p.68.

⁷⁶ see Hicr, 15/29.

⁷⁷ Al-Kalabadhi, *Bahr al-Fawaid*, p.185.

⁷⁸ Al-Kalabadhi, *Bahr al-Fawaid*, p.160.

⁷⁹ Al-Kalabadhi, *Bahr al-Fawaid*, lf. 188a.

⁸⁰ Jung, *Insan Ruhuna Yonelis*, p.157.

⁸¹ Al-Kalabadhi, *Bahr al-Fawaid*, 318.

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denying Allah, and greater sins are warnings.⁸² Kalabadhi's explanation of dreams is in line with the general understanding. He also provides real life examples of true (*sadiq*) dreams.⁸³ According to the general understanding, there is a very close relationship between *sadiq* dreams and revelation (*wahy*).⁸⁴

In Sufi thought, being the eye for universal perception/grasping, *qalb* is identical with *ayn al-yaqin*. *Ayn al-yaqin* is also the spring of eternal life, which is explained with the metaphor of moon. Everything that exists in this universe is a product of grasping through *ayn al-yaqin*, which is the spring of heart.⁸⁵ Kalabadhi explains that *fuad* and *qalb* are essentially the same things, but *fuad* is used for the inside, and *sadr* for the surrounding of the heart.⁸⁶ Heart is named in this way owing to the fact that it has two aspects, and that it can transform from one to another. What the eye grasps is called (البصر) "vision," what *qalb* grasps as "*ilm*," and what *fuad* grasps as "*yaqin*." In other words, *ilm* is associated with *qalb*, and *yaqin* with *fuad*.⁸⁷ Seeing *ahl al-ilm*, *arbab al-qalb* and *ashab al-mukashafa*⁸⁸ at the same level, Kalabadhi means sincere men when he uses the term *ahl al-yaqin*.⁸⁹

According to Kalabadhi, *hiqmah* is a knowledge that is essential for one's own salvation. For any person who performs his duty properly, it becomes easier, since he attains the manners of Allah, to improve his morals, to get away from worldly desires, and to abandon the world. Kalabadhi suggests that it is possible for a person of this station to supervise any impulses (*muraqaba al-khawatir*), and to purify his secret and soul (*tathir al-sarair*). This is the "knowledge of gnosis (*marifah*)."⁹⁰ Only those who acquire the knowledge of Fiqh, Tawhid and *Hiqmah* can learn the knowledge of *marifah*.

In Kalabadhi, discernment (*firasah*) is not knowing the unseen (*ghayb*), but hitting the target (*isabah*). *Firasah* is a light that forms in the heart as a result of refinement of the ego (*tazkiyya*) and purification

⁸² Carl Gustav Jung, *Psychology and Religion*, transl. Cengiz Sisman, Insan Publications, Istanbul 1997, p.34. Jung defines dreams also as revelation.

⁸³ Al-Kalabadhi provides some real-life examples on the truthfulness of dreams. see Al-Kalabadhi, *Ta'arruf*, pp.214-215

⁸⁴ See Bukhari, Tabir, 26. For detailed information, see Abdulgaffar Aslan, *revelation in Qur'an*, (Unpublished Doctoral Thesis) Konya, 1997, pp.90-92

⁸⁵ Martin Lings, *Yakin*, p.59.

⁸⁶ Al-Kalabadhi, *Bahr al-Fawaid*, p.72; Muhasibi draws a distinction between *qalb* (heart) and *sadr*, suggesting that *sadr* encompasses *qalb*. In Muhasibi, *sadr* is in general the totality of the inner world where feelings and intentions of one take place. See Muhasibi, *Risaletu'l-mustersidin*, p.36.

⁸⁷ Al-Kalabadhi, *Bahr al-Fawaid*, p.149..

⁸⁸ Al-Kalabadhi, *Bahr al-Fawaid*, p.149.

⁸⁹ Same work, lf. 217b.

⁹⁰ Al-Kalabadhi, *Ta'arruf*, p.87.

of the heart (*tasfiyya*), which is a blessing from Allah. In Kalabadhi, the argument about abstaining from the *firasah* of the sincere believer (*mu'min*) refers to the avoidance of the peril of conceit (*riya*). *Firasah* can only appear after one is liberated, as a result of different states (*ahwal*) and stations (*maqamat*), from the reign of the *nafs*, and purify his inner world.⁹¹

According to Kalabadhi, *ru'yatullah* is seeing Allah in the hereafter. No creature of the world, including Prophet Muhammed (pbuh), has seen or will see Allah. Mentioning rational and transferred evidence on *ru'yatullah*, Kalabadhi explains that *ru'yatullah* will be possible for gnostics and those who ask for more than the blessings in heaven, and that this will be a permanent state. *Ru'yatullah* is permissible (*jaiz*) by reason, and obligatory (*wajib*) by transfer. Defining those who were sent a prophet and were the addressee of the invitation as a "nation" (*ummah*), Kalabadhi divides them into groups. Some of them were sent a prophet and invited, and yet did not take the invitation. Such are the People of the Book (*ahl al-kitab*) and polytheists (*mushrikun*), who will not go into heaven. Some were invited and took the invitation, but failed to do good deeds because of laziness or for any other reason whatsoever. Since they accept the oneness of Allah and Muhammed (pbuh) as a prophet, they are deemed as believers although they have no good deeds, and called "*ummah al-da'wah wa al-ijaba*." They are not "*ummah al-ittiba*." And those who take the invitation and act as ordered are called "*ummah al-da'wah wa al-ijaba wa al-ittiba*."⁹² Prophet Muhammed (pbuh) is a human like other people, but he is of a special quality since he received the revelation (*wahy*). This quality does not cover infallibility (*ismat*) in the sense of protection from sins, legitimacy (*tashri*) in the sense that revealed orders apply to the whole humanity, and other qualities like guaranteeing of the hereafter. On top of that, familiarity with Ahl al-Bayt is one's salvation from the flames of hell. Loving them is one's clearance across the Bridge of Hell (as-Sirat). Befriending for them is liberation from torment (*azab*). The opposite of friendship (*walaya*) is enmity. *Walaya* is treating one in a friendly manner, is alliance. Holding Muhammed (pbuh) special and befriending his ahl al-Bayt is to help and befriend Rasulullah (pbuh). One needs to represent Allah as well. Representing Allah is liberation from Hell (*Jahannam*). *Azab* takes place in the grave (*qabir*), on the Judgment Day (*qiyamah*), and in *Jahannam*. Whoever is safe from *azab*, he is safe in all aspects.⁹³ Kalabadhi defends that Rasulullah's intercession (*shafaat*) is reality,⁹⁴ and that some sins may be forgiven through *shafaat*.⁹⁵

⁹¹ Al-Kalabadhi, *Ta'arruf*, p.151.

⁹² Al-Kalabadhi, *Bahr al-Fawaid*, lf. 232b

⁹³ *Same work*, p.302.

⁹⁴ Al-Kalabadhi mentions the following verses as proof that intercession is real: Duha, 93/5; Isra, 17/79; Enbiya, 21/28; Suara, 26/100.

According to Kalabadhi, there are two types of sainthood:⁹⁶

1. This is the type of sainthood that puts one out of a state of enmity with Allah and Islam, in which sense every believing individual is a saint. This is also called *walaya al-amma* (common sainthood). This kind of sainthood does not require that the state of saintliness is realized in the person of certain Muslims; and that this is apparent. On just says that all believers are saints in general, and: "For sure, the believer is the saint (friend) of Allah."⁹⁷

2. This is sainthood in the sense of appointing (*ikhtisas*), selecting (*istifa*) and befriending. This is called *walaya al-hassa* (sainthood of the chosen). The station of sainthood in this sense requires that one is familiar with and understands the truth about sainthood. A saint who has attained this level will be safeguarded against looking at and seeing his ego. It is therefore that "conceitedness" will not get to him.

Providing information on and going into discussions about matters of creed and kalam, like a scholar of kalam does, Kalabadhi does not provide much information about practices of worship (*ibadah*). And on those matters for which he provides information, he approaches and tries to explain the matter like a Sufi, and not like a scholar of fiqh. For example, for purification (*taharat*), he provides no information about the impurities that require purification, or about how ablution (*wudhu*) or full body ablution (*ghusul*) is practiced. He discusses matters from exoteric (*dhahiri*) and esoteric (*batini*) points of view. He describes batini taharat as purifying one's interior from the habit of looking at others than Allah, and describes dhahiri taharat as taharat from *hadas*, and as *wudhu* and *ghusul*. Understanding continuous *abdast* not as trying to stay with *abdast* for as long as possible, but as performing the *wudhu* when *hadas* occurs, the author justifies this by saying that the mu'min is constantly in either of the two states, which are *muraqaba* and *dhuhul*.⁹⁸ This shows that tasawwuf attaches more importance to the inner nature of man.⁹⁹

Being a common term in the Tariqah period, the word *murid* was used by early Sufis more in relation to will. This word was used in the

⁹⁵ Al-Kalabadhi, *Bahr al-Fawaid*, p.113.

⁹⁶ In making this classification, Al-Kalabadhi is influenced by Hakeem Tirmizi. While Al-Kalabadhi's views on sainthood are not as broad as those of Hakeem Tirmizi, the fact that he provides complete information shows that he has a strong mastery over the knowledge of the time. Cift, Salih, *Hakeem Tirmizi and His Understanding of Tasawwuf*, pp.223-283.

⁹⁷ Al-Kalabadhi, *Ta'arruf*, p.74.; "*Walaya al-Amma*"; "Allah befriends believers." As Baqara: 257 states, this is the sainthood which all believers share. See Dilaver Selvi, *Sainthood (Walaya) and Miracle (Karamat) in Islam*, Umran Publications, Istanbul 1990, p.42.

⁹⁸ Al-Kalabadhi, *Bahr al-Fawaid*, lf. 239b.

⁹⁹ Maslow says "A person should be honest with himself and should search for the source of his actions in his inner nature." Maslow, *The Psychology of Being Human*, p.172.

meaning of one intends and wills none but Allah.¹⁰⁰ According to Kalabadhi, both Allah and man are both *murid* and *murad*. But Allah's being *murid* and *murad* precedes man's being *murid* and *murad*. That is to say, every true *murid* is *murad* at the same time.¹⁰¹ Because when one wills Allah, he wills Him by virtue of the will from the beginning of time, which originally comes from Allah Himself. Because if Allah did not will one, he would not be *murid*. It is because Allah willed His subject first that the subject can subsequently will Allah. Allah says the following about this: "Allah loves them, and they love Allah;"¹⁰² "Allah is content with them, and they are content with Allah;"¹⁰³ "Allah gave them repentance (*tawba*) so that they can repent."¹⁰⁴ Allah's giving His subjects *tawba* means that He first turned to His subjects so that they can turn to Him.¹⁰⁵ Annihilation of man's will in the will of Janab-i Haqq is the highest point that human will can attain.¹⁰⁶

While concepts like forty-days of isolation (*arba'een*) or solitary retreat (*khalwat*) are not to be seen in early-period *tasawwuf*, thus one finds in Kalabadhi such concepts as striving (*mujahada*) and austerity (*riyadah*), which constitute the very basis of the foregoing. Again, Kalabadhi does not provide any insight as to whether one needs a guide (*murshid*) for *mujahada*. Accepting and enduring all suffering is one's own *jihad*.¹⁰⁷ Like endurance, spending in the name of Allah is also *jihad*.¹⁰⁸ Interpreting the hadith, "Pilgrimage (*hajj*) is the *jihad* of the weak and women,"¹⁰⁹ in conjunction with *mujahada*, Kalabadhi suggests that *hajj* is the *jihad* of a weaker person who has a chronic health condition or disability.¹¹⁰

Kalabadhi discusses the formation of deeds (*amal*) in three stages, which are words, thoughts and actions. Words are the deeds of the tongue, thoughts are the deeds of the heart, and actions are the deeds of the body.¹¹¹ Man has some innate qualities. Some of these qualities are negative and they need to be tamed. One can purify and clean himself from these through *riyadah* and training. If one corrects his morals and

¹⁰⁰ Muhasibi, *Ri'aye*, p.110; Al-Sarradj, *Luma'*, p.334.

¹⁰¹ Al-Kalabadhi, *Ta'arruf*, p.139; Kuseyri, *Risale*, p.204.

¹⁰² Maide, 5/ 54.

¹⁰³ Maide, 5/119.

¹⁰⁴ Tevbe, 9/118.

¹⁰⁵ Al-Kalabadhi, *Ta'arruf*, p.139.

¹⁰⁶ Mawlana puts this as follows: "He who has surrendered his will to Allah is the one that does the real work.

For he has abandoned all works for the work of Allah." *Masnawi*, v. VI, b. 586.

¹⁰⁷ Al-Kalabadhi, *Bahr al-Fawaid*, p.161.

¹⁰⁸ Same page.

¹⁰⁹ Ahmet b. Hanbel, *Musned*, 3/321,399.

¹¹⁰ Al-Kalabadhi, *Bahr al-Fawaid*, p.160.

¹¹¹ Al-Kalabadhi, *Bahr al-Fawaid*, lf. 236a.

clean himself from these, his intentions will be straightforward, his character beautified, and he will develop good habits. When one is trained and tamed, the nobility in his nature will start to show itself.¹¹² Defending that man's morals can be corrected,¹¹³ Kalabadhi rejects the Mutazili understanding that says that man is absolutely free, and the Jabri understanding which attributes no freedom to man, showing that he follows the *ahl al-Sunnah* line. This attitude of early Sufis is important for understanding into what line tasawwuf was first born and developed.

In his works, Kalabadhi provides examples about how beautiful some Sufis were in their deathbeds. These examples suggest that Allah does not cause any suffering when taking the souls of his beloved subjects, and that he furthermore persuaded those subjects to give up their souls, resulting in a beautifully natural state of death.

In conclusion, the purity and clarity of tasawwuf in its period of asceticism started to degenerate in time. In this century, the essence of and the truth about ascetic was life gradually lost. Meaning of tasawwuf was gone, while only form was left behind. In this period, those who do not understand and experience tasawwuf claimed themselves to be Sufis, and those who lack the qualities of being a Sufi made attempts at beautifying themselves with tasawwuf. Those who verbally accepted tasawwuf denied it with their actions, and many things that were against the essence of tasawwuf were being included in tasawwuf. Kalabadhi lived in such an environment in the 4th century AH, and he got himself into a struggle for bringing tasawwuf back to a legitimate ground, thus realizing what he advocated. In this period, Kalabadhi is also important in that he is one of the first Sufis to write a book on tasawwuf. In his *Ta'arruf*, he discussed concepts of tasawwuf for the first time. And in his *Bahr al-Fawaid*, he interpreted hadiths whereby he discussed the love for and the orientation toward Allah, abandonment of the love for the world, that worldly blessing are temporary, waking up from a state of unawareness (*ghafala*), the negativity of spiritual diseases like pride, conceit, greed, and jealousy, the perils of carnal desires and the ways of quitting these. He also touched upon good properties one needs in order to attain the required maturity and to have *yaqin* for Allah and to be useful for the rest of humanity, and upon the beauties of Islam, discussing devotion to Qur'an and Sunnah. Discussing the individual, religious and social aspects of moral values, Kalabadhi states that behavior like lying, slander gossip, stinginess, conceit, boasting and jealousy cause one to be alienated from himself and from the society, resulting in the inability to establish healthy relationships. He also tells that man brings some negative qualities from his creation, which can only be tamed through *riyadah* and *mujahada*.

¹¹² Al-Kalabadhi, *Bahr al-Fawaid*, lf. 199a.

¹¹³ Al-Kalabadhi, *Bahr al-Fawaid*, lf. 202a.