



ḤAKIM TERMEḌĪ

ḤAKIM al-TERMEḌĪ, ABU 'ABD-ALLĀH MOḤAMMAD b. 'Alī, a prolific mystic author, many of whose writings have survived (b. Termeḍ, ca. 205-215/820-830, d. Termeḍ, ca. 295-300/907-12). He is perhaps most accurately described as a theosophist, combining expertise in Islamic theology, jurisprudence and Hadith with a method of introspection (*'elm al-bāṭen*) and diffuse gnostic speculations. A particular anthropology and cosmology emerges from his works. In addition to influences from earlier mystics, especially Ḥāreṭ Moḥā-sebi, he adopts certain Shi'ite ideas without, however, necessarily becoming a Shi'ite himself. So, in his *Sirat al-awliā'* he deals throughout with the concept of *welāya*.

In his anthropology Termeḍi distinguishes three operational centers: the head, the heart and the abdomen. Reason (*'aql*) is located in the head, whereas the carnal soul (*nafs*) whose lust (*šahwa*) is aroused through the passions (*hawā*) resides in the abdomen. Reason and the carnal soul struggle in the breast (*šadr*) to possess the divine light of mystical knowledge (*ma'refa*) which shines forth from the heart (*qalb*) into the breast. Mystical knowledge itself is attained when the mystic, by means of spiritual combat, stops the effect of the carnal soul on the divine light of *ma'refa*. This process is also described as an ascent to God through the cosmos. Reason, exercising its capacity for knowledge, traverses the light realms of the divine attributes which are grouped around the unknowable essence of God, in order to become extinguished in the highest realm of God's essence.

Termeḍi is best known for his teachings concerning the *kaṭm al-walāya*, which



he develops in his most influential work, the *Sirat al-awliā'* (see Radtke and O'Kane for a translation of this work into English). In this treatise he also works out for the first time a theory of a hierarchy of saints, or friends of God. Centuries later this theory was to influence Ebn al-'Arabi (q.v.), and through him later developments in Sufism into the modern period.

Termeđi's other major works are: 1. *Nawāder al-oşul* (GAS I, p. 655, no. 9). This is Termeđi's most voluminous work. It is available in old and new unreliable printed editions (e.g. Istanbul, 1294/1877). It was repeatedly cited in Islamic religious circles throughout the 19th century and has been preserved in numerous manuscripts. Individual Hadiths and their interpretation provide the starting-point for its discussions, which cover a wide range of topics. The principle of interpretation followed by Termeđi is esoteric, that of *'elm-e bâten*. The book contains an abundance of views and thoughts from the period of classical Islamic mysticism and deserves to be studied more systematically. 2. *'Elal al-şari'a* (GAS I, p. 654, no. 2; ms. Istanbul, Velieddin 770, 34a-83b). The intention of this work is the same as that of the *Nawāder al-oşul*, in that Termeđi subjects the theological-juridical tradition, more specifically the religious duties imposed by the law (*şari'a*), to an *interpretatio ab intra*. 3. *Ketāb al-manhiyāt* (GAS I, p. 659, no. 19; printed, Beirut, 1986). This work belongs to the same category as the *Nawāder al-oşul* and the *'Elal al-şari'a*. In this case, however, Termeđi applies an *interpretatio ab intra* to the prohibitions proscribed by the *şari'a*. 4. *Ketāb al-şalāt* (GAS I, p. 655, no. 11; printed, Cairo, 1965). Similarly to the three above-mentioned works, in this work Termeđi applies an *interpretatio ab intra* to an aspect of the law – in this case to the prescriptions that deal with ritual prayer. The history of the text's transmission is rather confused. 5. *Ketāb al-amṭāl* (GAS I, p. 656, no. 20; printed, Cairo, 1975). This is a substantial collection of *exempla* that are meant to serve to clarify the nature of mystic experience and the mystic path. The wide variety of subjects dealt with does not appear to follow an overall plan. 6. *Ketāb al-foruq* (GAS I, p. 655, no. 10; ms. Paris, Bibliothèque Nationale 5018, 54b-100a). This extensive work attempts to demonstrate by means of 164 conceptual pairs that synonyms do not exist. The underlying argument throughout is that the individual words refer to separate experiences or functions of Man's internal spiritual organs: the carnal soul and the heart. 7. *Ketāb al-akyās wa'l-moğtarrin* (GAS I, p. 654, no. 3; published with the incorrect title *Ṭabā'e' al-nofus* (Cairo, 1989). 8. *Ketāb riāzat al-nafs* (GAS I, p. 654, no. 4; it has been edited twice: ed. 'Abd-al-Moḥsen Ḥosayni, Alexandria, 1946; ed. A. J. Arberry and 'Abd-al-Qāder, Cairo, 1947). This is a short



compendium that deals with questions of anthropology and the mystic path. Termeđi himself often quotes from this work in his other writings and refers to it as a kind of textbook. 9. *Manāzel al-qāṣedin* (known by other titles as well; GAS I, p. 656, no. 17; ms. Ankara, Ismail Saib I, 1571, 220b-237b; ed. Aḥmad ‘Abd-al-Raḥim Sā’eḥ, Cairo, 1988). This short work deals with the seven stages of the mystic path. 10. *‘Elm al-awliā’* (GAS I, p. 658, no. 43; ms. Göttingen 256, pp. 1-218). The history of this work’s transmission is very complicated. It is worth noting that the work deals with many other subjects besides “the knowledge possessed by the Friends of God.” 11. *al-Farq bayna al-āyāt wa’l-karāmāt* (GAS I, p. 657, no. 32; ms. Ankara, Ismail Saib I, 1571, 152b-177b). This work takes up the question of the possibility of miracles. 12. *Masā’el – Masā’el al-maknuna* (ed. Ebrāhim Joyuši, Cairo, 1400/1980 = ms. Leipzig, 1a-54a.)

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