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12ⁿ

(local Patriotic)
(Goldziher)

" (712 / 94.)

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13 "
(1621 / 1031.)
" "

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14ⁿ

8

) ()
()

(1364 / 766.)

9

15ⁿ...

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21 "

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22 "....

16

: (1727 / 1140.)

(1405 / 808.)

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"

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23 "

17 "

(1649 / 1059.)

"

":

24 "

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:

/ 361.)

" (971

18"

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25 "

(652 / 32.)

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" (1066 / 459.)

19

26 "

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(768 / 151.)

(979 / 369.)

20"

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27 "

/ 756.)

(859 / 245.)

(1355

" :

³¹.(Purism)

28 " .

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32"

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(1606 / 1015.)

" (1345 / 746.)

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33"

29 " .

(Dreams)

/ 350.)

(961

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34 " .

(1002 / 393.)

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30 " .

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35 " .

(1328 / 729.)

36 .

(1052 / 444.)

" :

()

" :

43"

37

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/ 795.)

44

(1392

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45 "

38

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39 "

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(1649 / 1059.)

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40"

46

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(certificates)

41 "

(J. Sourdel)

47

(1727 / 1140.)

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42

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(Local Patriotic)

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(1981)

.La Haraja, pp. 215-239

(3)

J. Sadan, "A Legal Opinion of a Muslim Jurist Regarding the Sanctity of Jerusalem", pp. 231-245; "Le Tombeau de Moïse á Jericho et á Damas", pp. 60-99.

(4)

:5 112 :1 : (1)

2224 322

8 :1 65 :18

170 :3 173 :4

186 :12 8

:2 45 -44

(5)

293 :7 341

234

124

277 :1

63 :10 110

48

(6)

141 :2 9

26

:1 2 :1 46

510 :13 324

(7)

121 27 :1

I. Goldziher, *Abdāl*, *EI* 2, I N.E (1960), pp. 94-95; H. J. Kissling, in *EI* 1 N.E (1960), pp. 49-50.

77 -61

(8)

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A. Shimmel, *Mystical Dimensions of Islam*, pp. 199-203.

/ 903 .) (1200 .)

/ 729 .) (1497

: (1328

¹ M. J. Kister, "You Shall Only Set out for three Mosques" pp. 196-173; Haddithū an banī israela wa-

:1 110 : (15)
 112 123 : (9)
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 141 :2 "
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 60 26 " " (10)
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 151 :8 : (11)
 76 69 68 21
 62 -61
 9
 8 293 :1 : 259 :3 : (12)
 2 62 :10 110 :2
 27 :1 322 :5 63 :10
 .168 :12 63 :3 263 :1
 (16) 221 :2 36 :2
 " :
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 " 253 :11 152 -151
 "
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 M. J. Kister, "You : :3 254 :11
 Shall Only Set out for three Mosques" pp. 196-173; 461 :3 170 :3 168
 J. Sadan, "A Legal Opinion of a Muslim Jurist " 461 :6
 .Regarding the Sanctity of Jerusalem", pp. 231-245 : "
 322 :5 : (17) " "
 304 :1 62 :10 :3 27 :1 " 167
 " :
 : 263 :1 "
 . 162 :3 "
 : .300 :5 . 170 :3 " :
 .69
 112 :1 : (18) " :
 9 " 15 :1 : (13)
 ...
 :3
 .169
 110 :2 : 110-109 170 :3 . 168 :3 : (14)
 62 :10 " :
 63 :3

12 :1 259 :3 : (24)
 371 :8 . 274 :9 169 :3 .320 -319 (1475 / 880.)
 510 :13 : (19)
 " 351 :9 159 :9 : 111 -110
 " .263 :1 25 :1 108 107
 181 :10 : (25)
 .173 :4 :3 21 :2
 .344 :3 : (26) 259
 253 :2 : (27) " 151 :8
 84 :2
 " 254 :11 152 :8 . : "
 319 :10 " :
 " :3 71 -70
 " 25 :1 300 :5 461 :3 162
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 167 :3 : 12 :1 : (28) :3 250 :11 : (20)
 " 37 :10 170
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 62 (Le strange, 1965, p. 78). 22
 254 :11 121 .
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(1839 / 1255.)
 .(1002 / 393.) 159 :24 . " : (31)

" 335 :10 (1343 .)
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 .245 : (33)

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 pp. 60-99. : (34)

1862 : (35)
 (Local Patriotic) : (36)

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" 400 :6 9 / 234.) (1489 / 895.)
 " 111 :2 " 452 :6 (848
 " 114 :3 (818 / 203.)
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 " 251 :7 (747
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 93 :13 (868
 51 " 163 :12 (897 / 284.)
 252 :12
 :1 142 :7 .48 358 :5 (789 / 173.)
 263 :1 30 (842 / 228.)
 176 :4 249 :11 111 :2

49 -48 : (43) 112 :1
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 111 -110 : (44) :7 596 :4
 112 9 10 :2 62 :10 317
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 .200 " : (40)
 " 77 9
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 M. J. : (46)
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 " . : 62 .51 62 (41)
 : 18 111 " " :
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 273. "

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.1979			.1995
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	.1994		.1952
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.Tübingen MA VI 26		.1950	
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"Abdāl al-Shām" Hadith as Mentioned in the Manuscripts and Recourses of the Virtues of the Holy Land and Other Books of Legacy

Ghalib Anabseh *

ABSTRACT

In the present preliminary study we dealt with traditions of the "righteous men of al-Shām" (*abdāl al-Shām*), by which we mean religious personalities or, as Golziher describes them, a caste of saints in the Sufi order which enjoyed a relatively high position in Islamic thought, as reflected both in official *hadīth* compilations and in works on the "Virtues of the Holy Land" (al-Shām in both the broad and narrow sense), to wit Syria and Palestine in the broad sense, and just Syria or even only Damascus, in the narrow sense.

What we attempted to do in the present study was to identify to the extent possible the various traditions in Arabic manuscripts and other sources dating from the Mamluk and Ottoman periods, and compare them to the official *hadīth* compilations, which go back to the beginnings of Islam. These traditions attribute a certain sanctity to the geographical region or the city or location where such saints appeared.

In the study we addressed a number of different issues. One of these is the concept of *abdāl* itself, from a linguistic and a semantic point of view. We also dealt with their number and their characteristics, as described in various traditions, as well as their functions. We then mentioned some names of people who were described as having belonged to the *abdāl*, and finally we dealt with the cities of al-Shām concerning which there are traditions about *abdāl*, under the assumption that the number of such righteous people in a given city or region may provide an indication as to its importance compared to another geographical regions.

Keywords: *abdāl al-Sham*, Sufism, Geographical Regions.

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